

A MODERN HISTORY
OF
WINDHAM COUNTY
CONNECTICUT

A Windham County Treasure Book

ALLEN B. LINCOLN, Editor

ILLUSTRATED

VOLUME I

"The thing I want is not Redbook Lists and Court Calendars * * * but the Life of Man * * * what men did, thought, suffered, enjoyed; the form, especially the spirit, of their terrestrial existence; its outward principle; how and what it was, whence it proceeded, and whither it was tending. * * * History, which should be the essence of innumerable biographies."

—*Carlyle.*

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A TRIBUTE TO MISS LARNED

"I saw her last in life one Sunday morning about the first of August, 1911. It was a beautiful morning, about half an hour before church-time, when we drove up Thompson Street, which to me at least is always quaint and charming beyond expression. The peace of the Sabbath day was in the air—not the Sabbath day of the great city or its noisy suburbs, but the New England Sabbath day of my boyhood and of my father's time. As we passed slowly by Miss Larned's house, I saw her sitting on the porch, upon one of those side, board benches or seats; and in her lap lay a book, which looked very like and which it pleased my fancy to believe was the identical copy of the Bible from which, more than half a century before, she had taught me. As I passed I raised my hat to her almost in reverence, but her failing sight was not sufficient to enable her to notice my salute or passage. I looked full in her face and, as long as consciousness shall last, I shall remember her as she then appeared. The peace of that New England Sabbath day was upon her face, illuminating it with that light of sanctification which such peace may bring to such a nature of the old Puritan stock."

—Tribute of Judge Mills.

HISTORIC ENVIRONMENT AND PATRIOTISM*

BY ALLEN B. LINCOLN

A well-known educator has said, that an effective inspiration to patriotism is residence in an historic locality; but it is necessary that the environment shall be realized, and its significance be brought out in the schools and in the civic consciousness of the community.

Willimantic is certainly rich in this regard. From the commanding eminence of our own Hosmer Mountain, one may see the city itself in vivid panorama, and then, in larger view, may comprehend a wonderful scene of historic inspiration.

In the foreground, just beyond our northern boundary, lie the rolling fields and woodlands of Mansfield, originally a part of Windham; and whose townspeople were among the first in all the colonies to propose resistance to British tyranny. Every child in school, indeed, every citizen, should become familiar with those remarkable resolutions adopted in Mansfield townmeeting, October 10, 1774, or nearly two years before the Declaration of Independence, and which boldly proclaimed that "to the utmost of our ability" shall "maintain, and hand down to posterity, FREEDOM, that sacred plant of Paradise"; and that "we will defend with our lives, and our fortunes, our natural and constitutional rights!"

With this inspiration from Mansfield, your gaze may follow along the picturesque valley of the Natchaug, then turn to the north, to find, in clear relief, the rugged hills of Ashford, whence Capt. Thomas Knowlton led his famous "Rangers" to the aid of General Washington.

To the west, as the eye ranges along the gracefully winding valley of the Willimantic River, you may see, bordering the shores of beautiful Lake Wamgumbaug, the Coventry Hills, which still shelter the boyhood home of Nathan Hale; and if, perchance, you shall behold this western view in the glorious light from the setting sun, you may catch a glimpse of silver sheen reflected from the granite shaft of the Hale Memorial Monument—that shaft which bears the immortal words of the dying patriot: "I only regret that I have but one life to lose for my country."

Pass now to the southern slope of the mountain, and you may see the hills of Lebanon, where almost within our view is the home of "Brother Jonathan" Trumbull; the tomb where his sacred ashes lie; and the old "War office" (still preserved in the thoughtful care of the Sons of the American Revolution) where Washington and Lafayette met in council. Not far to the west of the war office, you may still walk along the very fields where Count Rochambeau and his "five sparkling regiments of Bourbonnois" were quartered from March to June, in 1781, on their overland journey from Newport, to join the American army on the Hudson; and where General Washington himself, in that same year, reviewed the Duke de Lauzun's Legion of five hundred mounted Hussars!

Returning now to the eastern brow of the mountain, you may gaze upon the historic hills of our own "Old Windham," whence Colonel Elderkin led 150 men to Bunker Hill, and where, in those days, dwelt Samuel Huntington, signer of the Declaration of Independence, and president of the Continental Congress; Col. Eliphalet Dyer, a member of that Congress; and Nathaniel Wales, Jr., with Dyer and Elderkin, members of the "Council of Safety."

Raising the eyes a little farther to the northeast, you may readily bring into the picture the hills of Brooklyn, long the county seat, and where now stands the state's enduring equestrian memorial to Israel Putnam, the fearless hero of "Wolf's Den" fame; and who, like Cincinnatus of old, left the plow at his country's call, scorning the retirement which his long public service had richly earned, and made his way to Cambridge and to Bunker's Hill, there to win that immortal distinction: "He dared to lead where any dared to follow."

* Recalled in substance from response to toast "Willimantic" at Board of Trade Banquet April 2, 1907, and afterwards adapted for use in declamation at Natchaug School, by request of Principal James L. Harroun.

Nor did this spirit of patriotism die with the days of the Revolution and the achievement of American Independence, among these old Windham County hills. It was the selfsame spirit of civic devotion which led far afield from his father's fireside, and in the crisis of '61 found him a staunch defender of the Union cause in the border state of Missouri—brave young Nathaniel Lyon of Eastford, who gave his life for his country at the Battle of Wilson's Creek, and bequeathed his fortune to the Republic; Brig.-Gen. Nathaniel Lyon, whose memory the State of Connecticut has lately honored anew, as one of the most brilliant and effective of military leaders in the Civil war. To those days of '61 and '65 belongs also the glorious record of Connecticut's "war governor," William A. Buckingham, whose birthplace, in Lebanon, is still a shrine for patriots.

These illustrious names are but exemplars of the hundreds of brave boys who went forth from these Windham County hills, in the days of '76 and '61, to do battle for the cause of human freedom; patriots all, whose graves it is now our sacred privilege to decorate, in honor and gratitude, on each recurring Memorial Day.

Such, then, is the rich heritage revealed to our beloved Willimantic, in this horizon sweep from old Hosmer Mountain! How vividly it brings to our minds a realization of the fact that right here, amid the hills and dales of our own associate communities of today, there dwelt, and tilled this selfsame soil, an influential and effective portion of those early American patriots, who gave so freely of their lives and substance, to secure the liberties which we still enjoy. It is worth while to live in a community so eloquently environed.

But we must never forget, that it is not only our privilege to enjoy, but our duty to preserve, the liberties for which our fathers fought. Keep in mind that best maxim of Colonial days, "Eternal vigilance is the price of Liberty."

Our problems today are not military, but civic, not of bullets, but ballots; not of sword, but in the service of Peace.

The greatest lesson of citizenship, not yet fully learned, is that we must so uphold the standards of our daily living that the conflicts of war, always due to selfishness and greed, may be averted. Teach youthful ambition that "Peace hath her victories no less renowned than war."

If any shall indulge the illusion that the victories of peace are less strenuous, sacrificial or ennobling than the conquests of war, let him take more thoughtful note of the daily heroisms of a progressive and achieving civilization. If inspiration and outlet for mighty energies be needed, how better employed than in the discoveries of exploration, or in mastery of problems of travel, traffic and transportation, in unknown lands, on trackless seas, or in the pathless air? If the quest be in skill of intellect, what of the opportunities in science and invention?

Where shall you find greater loyalty, higher courage, nobler character, deeper sacrifice than in the compelling tasks of mine or railway, farm or shop; among priests and ministers, doctors and nurses; in the household; wherever the burden of "the daily round" is met with brave determination to excel and achieve and thus to make one's life worth while?

In this spirit, then, let us realize and interpret the modern meaning of our historic environment. Let the lessons thereof be so impressed upon the minds and hearts of the children of this community, and indeed, upon us all, that there may come to each of us an effective inspiration to patriotism; not only that spirit of patriotism, which glories in the heroic deeds of the fathers, but a genuine practice of patriotism, which shall find expression in daily service and in clean, noble lives, free from that which weakens or degrades ourselves or our fellow-men; each of us seeking ever to develop and follow the best that is in us, for our community, for the state, and the nation.



MISS ELLEN DOUGLAS LARNED

ELLEN DOUGLAS LARNED

A SKETCH AND APPRECIATION OF HER LIFE AND WORK

WRITTEN BY HER FORMER PUPIL, HON. ISAAC NEWTON MILLS, LL. D., ASSOCIATE JUSTICE OF THE APPELLATE DIVISION (SECOND DEPARTMENT) OF THE NEW YORK SUPREME COURT.

Ellen Douglas Larned, widely and most favorably known as the historian of Windham County, Connecticut, was born on Thompson Hill in the town of Thompson in that county on the 13th of July, 1825. With the exception of occasional visits to relatives in Providence, New Haven, or New York City, and two or three winter trips to the South, she passed her entire life there in the same house. It was situated a few feet to the west of the Congregational Church and almost within the shadow of its stately spire, upon the south side of the main street of the little hamlet, which is the Hartford and Boston Post Road, known in stage-coach days as the Middle Route between New York and Boston. She died in that house on January 31, 1912; and three days later her funeral services were held in that old church, where her maternal grandfather and great-grandfather had been deacon for many years. Her remains were interred in the ancient burial ground at the western base of Thompson Hill, where four generations of her ancestors rest.

It used to be a Thompson tradition that her father named her, his youngest and perhaps dearest child, after the Ellen Douglas of Scott's "Lady of the Lake," which he greatly admired. Certain it is that throughout her long life she was in the expression of her sentiments as open, direct, and guileless as Scott made his heroine to be—

"Not Katrine, in her mirror blue,
Gives back the shaggy banks more true,
Than every free-born glance confessed
The guileless movements of her breast:
Whether joy danced in her dark eye,
Or woe or pity claimed a sigh,
* * * * *
Or tale of injury called forth
The indignant spirit of the North."

Miss Larned's ancestry was of New England's very best. Every line of it runs back directly to a family which was one of the original settlers of the Massachusetts Bay Colony, that is, of Boston and adjacent towns, and which migrated to that locality from England about 1630. Indeed most of the first settlers of Thompson were of that same general stock. Her mother was Anna Spalding Gay, daughter of Joseph Gay and granddaughter of Lusher Gay, who settled in Thompson about June, 1738, and was a direct descendant in the third degree from John Gay, who migrated to America from England about 1630 and settled at Watertown and later at Dedham, Massachusetts. The Gays in all those early generations were prominent men, often holding public office such as that of selectman.

Miss Larned's father, George Larned, was born in Thompson, March 13, 1776; graduated at Brown University, 1792; studied law at the famous Litchfield Law School, and practiced law in Thompson all the rest of his life. He often represented that town in the Connecticut General Assembly, and in 1818 was a member of the Convention at Hartford which formulated and adopted the Connecticut State Constitution. He was one of the leading lawyers of Eastern Connecticut, and for many years the chief citizen of his town. He died June 9, 1858. He was twice married and had four children by his first wife. The first of those was William Augustus, who graduated at Yale in 1826 and was there a tutor for a time, and later, for very many years until his death in 1862, a professor of rhetoric and English literature. He was a very able instructor and was held in high repute as one of Yale's best. His widow endowed three scholarships at Yale which still exist. A

daughter of that first marriage married Capt. Steven Crosby of Thompson and was the mother of the late George Steven Crosby of that town.

George Larned married his second wife, Anna Spalding Gay, December 5, 1816. She was born November 29, 1793, and died November 30, 1883. They had five children of whom the subject of this sketch was the last. Of the others Joseph Gay Eaton Larned was born April 29, 1819; graduated at Yale 1839; was tutor there 1842 to 1847, and later a patent lawyer in New York City and died there June 3, 1870. He was the inventor of a celebrated steam engine and was one of the organizers of the Free Soil Party in Connecticut. An own sister of Miss Larned named Sophia Gay was born December 21, 1823; taught 1845-1856 in the noted "Grove Hall School," New Haven; married January 2, 1851, George Hadley, a brother of the famous Professor Hadley of Yale and uncle of its president, Arthur T. Hadley. He was for many years professor of chemistry at the Buffalo Medical College. She died January 8, 1884.

Miss Larned's paternal grandfather was Daniel Larned. He was born November 16, 1743, and on April 4, 1771, married Rebeckah Wilkinson, a daughter of Capt. Benjamin Wilkinson, a very prominent citizen of Thompson. He died December 29, 1797, and she died January 22, 1821. They had ten children. He was, in his time, easily the leading man in Thompson. He served in the Revolutionary war and attained the rank of ensign. After the war he became major and lieutenant-colonel of the 11th Connecticut militia regiment and finally brigadier-general of the Fifth Brigade of the Connecticut militia. He is the only man of Thompson birth who ever attained to any rank of general, except the late Maj.-Gen. George W. Davis. He held practically every civil office in the gift of his fellow-townsmen and was their delegate to the Connecticut Constitutional Convention in November, 1787, which ratified the Federal Constitution. He was the leading business man of the Thompson neighborhood and also a very prominent Mason.

Miss Larned's paternal great-grandfather was Samuel Larned. He was born December 28, 1718; married Rachel Green of Killingly, December 29, 1741; and died February 5, 1770. He was a lieutenant in the Third Connecticut regiment of which Israel Putnam was major in the last French and Indian war. They also had ten children.

Here it may be noted that General Ebenezer Larned, living at Oxford, Massachusetts, was a cousin of the above-named Daniel Larned. He was a patriot brigadier-general in the Revolutionary war and commanded the famous Larned Brigade which rendered such distinguished service in relieving Fort Stanwix, and shortly thereafter at Saratoga. Indeed, it may well be said to have won the critical assault there upon the enemy's lines. While General Larned may in his conduct there have been less spectacular than Arnold, he was perhaps really no less efficient.

The father of Samuel Larned was William, and he was the first of the line to settle in the Thompson locality. He was born February 12, 1688; married November 24, 1715, Hannah Bryant of Killingly of a family who came there from Braintree, Massachusetts. He came to Killingly, October 25, 1712, and bought and held considerable land at the present Putnam. He was one of the first members of the Thompson church, being admitted there in 1730, and became one of its deacons in 1742. He was selectman of Killingly 1740-1744 and town treasurer 1742-1746. He died June 11, 1747.

The father of William was Isaac, who was born September 16, 1655, and died September 15, 1737. He lived in Framingham, Massachusetts; married Sarah Bigelow, July 23, 1679; was a soldier in Captain Davenport's company in the Narragansett war and was wounded. He was several times selectman. His father was also named Isaac. The latter was born February 25, 1623, in Bermondsey Parish, County Surrey, England, and at the age of seven or eight came to this country with his parents. He married July 9, 1646, Mary Sterns of Watertown, Massachusetts, and died at Chelmsford, Massachusetts, November 27, 1657. His father, William, was the original founder of the American line. The first record of him in this country is that of his admission to the Charlestown church, October 6, 1632. He was one of the first inhabitants of that town. He was married in England, his wife's name being "Goditha," and all of their children were born there. He was made a freeman in Charlestown, May 14, 1634; was selectman and remonstrated against the expulsion of Anne Hutchinson. He died March 1, 1646.

Nearly all of Miss Larned's ancestors were devoutly religious, members of the Puritan, the Congregational, church, and included several deacons, that being in those days an office of great importance and dignity, perhaps equal to that of captain or major in the militia.

Her ancestors were all of them intense American patriots. They fought for their

country in four wars, namely, the New England war with the Indians, the two French and Indian wars, and the Revolutionary war.

From this review of her ancestry it may be readily perceived that with the exception of a very few families, such as the Adams family, no New England family has a superior ancestry, and very few indeed an equal one. The late Joseph H. Choate, in his oration at the dedication at Boston of the statue of his uncle, the great lawyer, Rufus Choate, said of the old New England stock, "He came of a long line of pious and devout ancestors whose living was as plain as their thinking was high." Miss Larned's ancestry merits the same encomium. Her forbears without exception were leaders in their respective communities, of high character, marked ability, and commanding influence. Moreover her own brothers and sisters above-mentioned were manifestly of the same nature. It used to be the current tradition in Thompson that her mother was a person of rare ability, a great and wide reader, at least for those times, and, indeed, quite a writer and something of a poet. She lived to be ninety years of age, surviving her husband twenty-five years. After his death she resided with her daughter Ellen. Her pastor in his discourse at her funeral pronounced upon her the following eulogium, which the general opinion of Thompson people then held to be fully deserved:

"Upon the intellectual side she was marked by great mental activity, great clearness and keenness of perception, great breadth and variety of intellectual sympathies: you might say there was nothing human she was not interested in. Persons, places, events, old and new, not only in her home circle but widening out into the out-goings of the great world—the history of the past, the conditions of the present, the prospects of the future, alike in state and nation, in church and the world, in the lives of great men, the poets, earlier and later—the newest things as well as the older—all had a charm for her. Her memory was marvelous, filled with prose and poetry, God's Book and man's books, family history and the events of the outside world. No wonder that with all these resources her conversation was unusually finished and interesting, the more so because lighted up by a vivacity and play of humor, remarkable at any time and especially so in one so far advanced in life, showing itself up to the last moments."

In Miss Larned's youth and young womanhood Thompson Hill was a far more important place, relatively speaking, than it is at present. Now it is a most charming summer resort of the tranquil sort—quite tranquil indeed—where certain families, mostly descendants of old Thompson stock, pass the warmer months, entirely content with their comparative isolation. In those days, however, it was a recognized center, not only of education, general culture and refinement, but as well of trade, business and wealth, and in those respects dominant of the country for miles around. Its residents then were permanent. It had two daily stage-coach lines running through it, namely, one from Providence to Springfield and another from Hartford to Boston, being part of the famous Middle Route between New York and Boston, over which Washington in November, 1789, in his coach and four returned from his New England tour. Thompson Hill then had two practicing lawyers, two doctors—who divided between them the patronage, affection and loyalty of the people of a large territory round-about—two clergymen, the Congregational and the Baptist, of which the former was highly educated, a graduate of Harvard, Yale, or Dartmouth, a man of strong personality and generally the practical ruler of the neighborhood. The Congregational Church in Thompson has the unique distinction of having had three successive pastorates covering a period of 115 years, ending with 1872; and the writer considers that the great ability and strong personality of those three pastors had much to do with moulding the intellectual and moral excellence of the old Thompson citizenship. The pastor during Miss Larned's early life was the Rev. Dr. Daniel Dow, whose pastorate extended from 1796 to 1849, and who was a very able preacher and of most masterful character, but withal of much eccentricity. In the writer's boyhood many illustrative amusing anecdotes were told of him. Thus it was the tradition that after the death of General Washington, when a eulogy was pronounced upon him in every church in the land, Doctor Dow took for the text of his sermon the words "Speak, ye who ride on white asses" (Judges 5:10), and in the discourse, while he eulogized the great man, he adapted the text by declaring that Washington, great as he was, still was mortal and would have to account to the Court of The Most High just as much as the lowest individual. He proceeded to take out of his congregation the conceit, so far as in them any had survived his previous ministrations, by vigorously inculcating the lesson that, inasmuch as the greatest of men had to die, certainly they all must, and therefore had better, without further delay, prepare for that event. It is safe to assume that in all the land no clergyman took for his eulogy upon Washington a more unique text.

The writer's father told him of the following incident. A celebrated Reform advocate, who had spoken in various parts of New England and had gained a great reputation, delivered his address one evening in the Thompson church, Doctor Dow presiding and introducing him. As they were leaving the church after the services the writer's father met the reverend doctor and said to him, in substance, that the man was a very able speaker and had made a great address. "Yes," said Doctor Dow, who was very conservative and did not quite believe in the proposed reform, "He is smart enough, if he would only be careful to always keep the truth on his side."

Again, in the time of the great anti-Masonic movement, Doctor Dow took a strong stand against Masonry and preached against it a sermon upon the text, "If ye will inquire, inquire ye" (Isaiah 21:12); and he proceeded to inquire most strenuously into the practices of the craft and to condemn them because they were secret, declaring that nothing good need be secret, and affirming, perhaps by way of anticipation, the recent modern doctrine of "open covenants openly arrived at." His denunciation of the order became so severe that Squire George Larned, father of Miss Larned, who was an ardent Mason, with his independent nature could stand it no longer, and rose from his seat in a prominent position in the church and, with every feature flaming with indignation, marched out of it in the very midst of the sermon, thus braving the resentment of the dominant clergyman. That, however, did not faze Doctor Dow or serve to mitigate his denunciation of what he considered to be a wrong.

Thompson Hill then had also among its residents the proprietor and operator of the rising factories in the river valley below, at the site of the present Grosvenordales, and some retired gentlemen of means. That happily was before the days of absent proprietorship. It had a very popular tavern and enjoyed a large trade. It possessed a private academy which for many years as the Parker-Rawson School was very popular and extensively patronized, even from without the state. The principal, Prof. Henry Parker, was an exceedingly able and successful teacher, and the manager, the Rev. Alanson Rawson, was a competent executive. Although the latter had only one arm, he was able with it to wield the rod and at emergency to control the most turbulent youths. The Hon. Charles E. Searls, formerly secretary of state of Connecticut, for a long time and still public prosecutor of the county, and at present one of the leading lawyers of Eastern Connecticut and the principal citizen of the town, is one of the last young men whom Professor Parker prepared for college. It used to be said in Thompson that young Searls was so well prepared that he passed the best entrance examination of all his class at Yale.

The people generally of Thompson in those early years were exceedingly broad and liberal-minded. That attribute was well demonstrated by the fact that during the Revolutionary war period the land within the town limits which still belonged to the heir of Robert Thompson, the original proprietor, was not confiscated, although he was a non-resident Englishman and therefore an enemy. In 1778 the Connecticut legislature passed an act providing for the confiscation of lands within the state belonging to English subjects. That law, however, provided that the confiscation could be had only through a proceeding taken by the selectmen in the local county court, whereas in some other states, as in New York, the corresponding statute was self-executing, at least as to a considerable list of named individuals. The heir of Robert Thompson still owned a considerable part of the original Thompson grant of 2,000 acres of land within the then parish, now town, of Thompson. He was a non-resident English subject, never in America, and therefore legally an enemy, and without doubt liable to that confiscation act. Nevertheless, while a single individual did attempt to institute the requisite proceedings, it was so unpopular that it was not prosecuted and the land was not confiscated. Indeed, when in 1785 the town came to be incorporated, the people had it named Thompson after the original proprietor, who had been a noted friend of the colonies and the president of the Society for the Propagation of the Gospel in Foreign Parts, although a small minority wanted it named Princetown instead. And yet the people of that locality were all patriots. There was not among them a single pronounced Tory. Possibly the minister, the Rev. Mr. Russell, came the nearest to being one, as he continued perilously long to pray for the health of the king and the royal family, until he squared himself with the people by preaching a very patriotic sermon to the local militia companies of the Eleventh regiment when they mustered for their march to New York, in September, 1776, to aid Washington in the Westchester county campaign. Perhaps, however, the good man simply thought that the king was acting so badly that he stood in special need of prayer. The Thompson family soon after the war (Revolutionary)

sold all of the land to Thaddeus and Daniel Larned, uncles of Miss Larned, who in turn shortly sold it in parcels to different purchasers, of whom the writer's paternal grandfather was one. It is interesting to note that there is not an acre of land in Thompson, the title of which comes through confiscation, which fact is in marked contrast to the New York territory, where the writer has spent his manhood life.

In short, there could then have been found in all New England no locality more favorable for the development of an educated, cultured, energetic, and independent personality; and Miss Larned made the most of her environment and became, at least for that period, its best individual product.

In physical appearance she was of less than medium height, slender and erect in form, and very alert in movement. Her features were small, delicate, and animated. She was uniformly of good health and, except for failing sight, retained all her faculties unimpaired till very near her end. She was a most entertaining conversationalist, possessed of the rare and attractive faculty of making one feel that she was really interested in him and his affairs. Endowed with all the proverbial inquisitiveness of the New England nature, she yet managed to prosecute her inquiries with such consideration that she soon learned one's entire history without giving any offense, and escaped the reputation of being a gossip. It is likely that no other person ever knew or heard as much about the people of Thompson as she did. She was intensely loyal and patriotic, a strong Abolitionist and Temperance advocate. If she were living now she would undoubtedly stand firmly for the Eighteenth Amendment and even for the Volstead act and its strict enforcement. The writer, however, recalls that the Thompson Temperance sentiment, which was strong during his boyhood, excepted from its prohibited list of intoxicants cider, even of the "hard" variety, known locally as "old man's cider." Perhaps Miss Larned would even now make the same reservation, as she was generally very loyal to local custom and tradition.

All through her early life there were in Thompson several surviving Revolutionary patriots. Her father, having been born in the most critical year of the Revolutionary war, learned in his youth the songs of that period and used to sing them in his home circle; among them one which voiced the aspirations of the patriots in this refrain,—

"This we loudly sing—
A Church without a Bishop,
A State without a King."

And another with these words, referring to the expedition against Quebec in which many Connecticut men participated,—

"We are all marching to Quebec,
The drums they are a-beating.
America will gain the day,
The British are retreating."

Hence it may well be said that she was reared to the music of the Revolution.

No one is absolutely perfect; and with all her admirable qualities she was somewhat wanting in tact. She would under no circumstances compromise the truth and was incapable of even a "white lie." This trait was strikingly illustrated by her address at the dedication of the Tourtelotte Memorial High School which the late Dr. Francis Jacob Tourtelotte and his wife, the late Harriet Arnold Tourtelotte, gave to the town of Thompson and endowed at an expense of upwards of half a million of dollars,—the only considerable benefaction that town ever received. Both Dr. and Mrs. Tourtelotte were of Thompson rearing and ancestry. Miss Larned in her address mentioned by name the persons of Thompson birth who had become distinguished but among them named no Tourtelotte or Arnold, which was the maiden name of Mrs. Tourtelotte. Almost any other person under the circumstances would have stretched his conscience far enough to have included in the list of Thompson "immortals" at least one Tourtelotte or one Arnold, especially as several of the former family, notably the late Col. John Tourtelotte, had had quite eminent careers, and William S. Arnold, the father of Mrs. Tourtelotte, had been one of the most successful of Thompson's business men.

She was strongly religious—was a member of the Thompson Congregational Church, having united with it in 1858, and was all her life a steady attendant upon its exercises, and for fully half a century taught in its Sunday school. The writer of of this article was

throughout his boyhood one of her scholars there and remembers most agreeably the kindness of her manner and the clarity and enthusiasm of her teachings. Her name stands as No. 1209 upon the roll of that ancient church, upon which the name of her paternal great-great-grandfather, William Larned, is No. 30.

Her education, so far as attendance at school is concerned, was, according to present day standards, quite limited, merely at the local district common school with some scanty sojourn at a neighboring academy. In this connection it should be remembered that in her early years there was substantially no opportunity for the higher education of women and, in fact, very little of it. Had Miss Larned been born twenty-five years later she would very likely have been the first Thompson graduate of Mount Holyoke Seminary, now College. Her education, however, did not cease with her attendance at school, but by her own personal studies continued practically throughout her entire life. Her long association with her talented mother was in itself a liberal education; and she considered herself greatly indebted to her brother, the professor, for counsel as to her reading and for aid in forming her literary style by means of his criticisms and correction of her earlier writings. By the time she began the composition of her more important works, hereinafter reviewed, she had become possessed of a most admirable literary style,—clear, terse, compact, abounding in short words and short sentences. She had acquired the happy faculty of expressing much thought in few words. The reader of her books has no difficulty in understanding her meaning. She had gained, and afterwards maintained, in her writings what may be termed the "carrying quality," which makes the reader follow the article or chapter through without becoming tired.

After her fame had become established through the publication of her history, she often delivered addresses, mostly written and carefully prepared, principally before various state and county historical societies and at local anniversary celebrations. She was a pleasing platform speaker with clear, distinct enunciation, agreeable manner, quiet and perfectly composed,—always neatly and tastefully though plainly dressed, not too much after either the old or the very new styles. Her addresses both as to matter and manner held the respectful and interested attention of her audiences.

It is quite remarkable that nearly all of her literary work was done after she was forty years old. At an early age she began and continued throughout life a daily meteorological record from her own observations. That has been presented to, and is now in the possession of, the Connecticut Historical Society. It is a model of accuracy, precision and terseness. At least the earlier part of it should be of great value because that must antedate most of the Federal government records of like character. Doubtless in her earlier years she must have done considerable writing because in the first article which has been preserved her style appears to have been well established.

The first article which the writer hereof has been able to find published is one entitled "Three Days of Terror." That was published in Harper's Magazine of January, 1867 (Vol. 34, p. 225), and apparently was her first considerable production, and is as well of substantial historical interest and value. Therefore a liberal extract from it is given here. It states her experiences during three days' sojourn at the residence of her brother Joseph in New York City (197 East Nineteenth Street near First Avenue) during the famous Draft Riots of July 13-16, 1863. The following is a synopsis of the article.

Her mother and she arrived in the city on the morning of July 10th, evidently by the New London boat, then the usual medium of travel from Eastern Connecticut to New York City. They went at once to her brother's house, but found that he had just gone to Gettysburg with a friend to assist him in finding the body of his, the friend's, brother, who had been killed in the recent battle there, and also that her nephew, Joseph's son, a lad of seventeen years, was away as a volunteer in the Union Army. On the morning of the 13th she wrote this characteristic paragraph: "On the third morning of our sojourn, however, the sky brightened. The sun attempted to shine, and the papers brought good tidings. Lee was retreating, Meade pursuing, the Potomac rising, and our spirits rose with it."

That afternoon she had her first view of the riot, as her brother's residence was in one of the worst riot districts. She heard the first outcry about the mob, viz: "The mob! the mob! The Irish have risen to resist the draft!" She describes that view thus: "In a second my head was out the window, and I saw it with my own eyes. We were on a cross-street between First and Second avenues. First Avenue was crowded so far as we could see it with thousands of infuriated creatures, yelling, screaming and swearing in the most frantic manner; while crowds of women, equally ferocious, were leaning from every door

and window, swinging aprons and handkerchiefs, and cheering and urging them onward. The rush and roar grew every moment more terrific. Up came fresh hordes faster and more furious; bareheaded men, with red, swollen faces, brandishing sticks and clubs, or carrying heavy poles and beams; and boys, women and children hurrying on and joining with them in this mad chase up the avenue like a company of raging fiends. In the hurry and tumult it was impossible to distinguish individuals, but all seemed possessed alike with savage hate and fury. * * * The armory on Twenty-second Street was broken open, sacked and fired, and the smoke and flames rolled up directly behind us."

The paragraph just quoted is a fine specimen of her power of graphic description. It portrays the scene so vividly that the reader seems to really behold it. Stone's "History of New York City" at page 543 states that on the afternoon of the 13th the mob destroyed "a depot of firearms at the corner of Second Avenue and Twenty-first Street." Evidently that was the same place referred to by Miss Larned as "the armory."

The article continues in substance thus: Late that afternoon her brother came home much bruised and covered with blood. He had been attacked by the rioters as he neared his house, beaten with fence pickets, and robbed of his watch and pocketbook, apparently simply because he wore a "little tri-colored badge of loyalty."

Of the night of the 14th she wrote: "The tramping, scolding, screaming, squalling and raving of the preceding night were repeated and intensified. Cats and dogs squalled and howled, bells rang incessantly, and mingled with all these sounds came at intervals the most mournful of all, the long-drawn, piercing wails of Irish women bemoaning their dead;" and that night the police station on Twenty-second Street, about in the rear of their house, was burned by the mob.

On the night of the 15th a small band of soldiers appeared marching along their street (East Nineteenth from First Avenue) and a fierce conflict between the mob and the soldiers raged before their very eyes, and the latter were beaten. Some soldiers soon appeared with a wounded officer and soldier, looking from side to side for shelter. The brother said to open the doors and they did so and admitted the men. The officer was a colonel, "severely wounded in the thigh by a slug made of a piece of lead pipe, producing a compound fracture." Soon the mob came to the door and insisted upon entering to search for two soldiers whom they declared had entered there, although Miss Larned's sister-in-law denied that any were there. The brother escaped over the roofs. Miss Larned and her mother took the wounded soldier to their room on the upper floor, and the colonel was taken by the surgeon and others downstairs to the cellar. The mob found the men in the cellar, seized the surgeon, beat him severely, and were about to kill the colonel when he asked for a priest, upon which they inquired, "What, are you a Catholic?" When he answered "yes," they stopped, and then one of the party, a young man, declared that he knew the colonel, that he used to go to school with him. They then, having found the two men, seemed satisfied and did not search the house further.

Some time about midnight a considerable body of soldiers appeared in front of the house with the brother. They took the colonel from the cellar, the wounded soldier from the upper floor, and the women, and marched away to the central police station. Miss Larned went in a light summer dress and thin slippers, and in fact went home the next day without going back to get her clothing. She pays a great compliment to the appearance of the police at the station. "Three days' experience of anarchy had made us feel the blessedness of lawful restraint, and surely no body of men ever looked so beautiful as these executives of law and government. Such fresh, radiant, energetic, clear-headed and strong-hearted leaders looked able to conquer all the rioters in the land."

At half past two in the morning they were taken to the St. Nicholas hotel, and at four, hearing loud cheers in the street, looked out and saw the glorious "Seventh" marshaled before them. They had just returned from Pennsylvania. "And so at three o'clock on Thursday afternoon, just three days from our first glimpse of the rioters, we shook the dust of New York from our slippers, and, trunkless and bonnetless, sped up North River."

In an attempt to verify her narrative, the writer recently examined in the New York Public Library the files of the New York Herald for those dates, and found in the issue of Thursday, July 16, 1863, on page 5, a brief account of the fight substantially as follows: On or about 11 p. m. the evening before there was a fierce and bloody encounter between the soldiers and the mob in East Nineteenth Street between First and Second avenues. The military force consisted of three companies of soldiers and two howitzers under command of Colonel Winslow of the Fifth Duryea Zouaves, Colonel Jordan and Major Robinson.

The soldiers no sooner appeared than they were assailed on all sides by stones, brickbats and shots from revolvers, the men firing from the housetops and the women from the rear and windows. The soldiers thereupon opened fire with their muskets and howitzers with grape. The fight lasted from twenty to thirty minutes and the casualties among the people were heavy. The soldiers were beaten and had to retreat into Second Avenue. Colonel Jordan was severely wounded; a captain, a lieutenant, and fifteen to twenty soldiers were killed and several others wounded. Evidently that was one of the most severe engagements of the entire affair.

Miss Larned's modesty is evidenced by the fact that she never told the writer about this incident in her life. He learned of it only after her death and from one of her relatives. The writer, having been in his early 'teens during the Civil war period and of course immensely interested in it, would have been delighted to hear of the incident from her own lips. The article was published in the magazine under the name of Ellen "Leonard" as the author.

One may readily imagine what must have been the feelings of this maiden lady in early middle life, who had spent all her previous days in the peaceful little New England hamlet of Thompson Hill, when she found herself in the midst of that scene of turmoil, riot, warfare, and bloodshed. Certainly it is that she kept her head, maintained her courage, and acted throughout it in a manner worthy of her ancestry. She evidently was resolved to save the life of the wounded soldier whom Chance had thrown into her hands, even if the effort to do so cost her own life.

Her greatest work was the "History of Windham County," consisting of two volumes, of which the first was published in 1874 and the second in 1880, each containing about 600 pages. The late President Garfield said that it was the best local history ever written. It was one of the earliest of such American works. Its creation was a matter of prodigious labor upon her part. It was based chiefly upon the original church and town records of the county. At that time practically none of them had been published, and she personally examined them all in the original. It is remarkable that she found those records so generally extant, as they had been kept for generations in the houses of the successive town clerks and pastors, not in any safe, but usually in one of those old-time "secretaries," which are the pride of the present generation. Incidentally she collected also a mass of family-history materials in every part of the county, but in order to keep the history within reasonable compass had to largely forego the use of that. Had she incorporated them in her history the work might have been as voluminous even as Rhode's "History of the United States." We shall soon see this fact demonstrated through the publication by Mr. Clarence Winthrop Bowen of the history of the single town of Woodstock, in the preparation of which he is using like material of his own gathering in reference to that single town. Many people are awaiting that publication with most pleasurable anticipation.

She divided the work into ten parts or chronological periods, and as to each portrayed the settlement and development of the county and its then component parts throughout that period. Implicit reliance can safely be placed upon her statements of facts; and her conclusions thereon and inferences therefrom are those of sound sense and intelligent and fair reasoning. If the work is to be criticised at all it may be, as the writer hereof thinks, for a somewhat meager index, making it perhaps unnecessarily difficult to look up in it quickly a particular name or fact. It must be remembered that when Miss Larned wrote her history she had comparatively few models of the sort to guide her. All things considered, it must be regarded as a work of very great excellence.

Her next important literary product was a book entitled "Historic Gleanings In Windham County, Connecticut," published in 1899, when she was in her seventy-fourth year. It was a sort of complement to her history, but of a lighter, more gossipy nature, based rather upon tradition than records. It is, indeed, for the general public a most readable book. It consists of nine separate essays. Of the first eight each treats of a different phase of the early life of the county. The last one, entitled "Japhet In Search of His Forefathers" is a semi-humorous sketch of the current and customary genealogical research. In it may be found an outline of her own methods in that kind of work, and the amateur genealogist will find that outline most helpful.

During the last twenty-five years of her life she did much genealogical research work, and came to be regarded throughout the county as a genealogical authority. Few of her writings of that sort have been preserved in any permanent form. She wrote a series of sixty-five articles under the title of "Thompson's First Families," the "first" meaning

in respect to time, which were published serially in "The Monthly Record," a little magazine issued by the Thompson Congregational Church Society from December, 1895, to November, 1900. All the numbers containing those articles may be found in the Thompson Public Library. Each article gives the history of some one named family of the early settlers of Thompson, being based in large measure upon the traditions of that family as given to her by some old surviving member of it, and only to a slight degree representing any independent, original record research made by her personally. She is therefore not to be understood as having personally vouched for the correctness of the earlier features of any such history, that is of the period before the family came to Thompson. No person of means, who is interested in Thompson to the extent that he wishes to do something substantial for the town, could do any better than to republish those articles in book form. Each member of any of the families treated of in it would be delighted to have a copy of the book.

In addition to the publications above recited she wrote many articles, usually upon local historical topics, which were published in various newspapers during her latter years, namely, The Windham County Transcript, The Putnam Patriot, The Providence Journal, The Hartford Courant and The Boston Transcript. Indeed, she continued her writing until very near the end, when from failing sight she was obliged to desist. She performed it all alone, without the aid of any investigator, amanuensis, or secretary. The literary work which she thus performed was simply prodigious, and all of it that is extant seems to be of the same high excellence.

It is said that she was stimulated to write and publish the history by encouragement given her by the late Hon. Jeremiah Olney and the late Hon. William H. Chandler, then leading citizens of Thompson, and that the latter aided pecuniarily in the effort. As to the extent of the circulation of each of her two principal books, the writer is not exactly informed, but understands that neither was properly advertised, at least according to modern practice, and that therefore neither received the circulation to which it was entitled upon the merits.

At her funeral (February 2, 1912), after the discourse of the officiating clergyman, the writer of this article, at the request of the family, made a brief address. Although it was prepared upon very short notice and delivered extemporaneously, the conviction which it expressed as to her work and worth still abides with him after the full consideration which the preparation of this article has necessitated. Therefore he ventures to close this review by quoting that address as it was published in the next issue of the neighboring local newspaper, The Putnam Patriot:

"Friends, old time neighbors, and the successors of those whose faces I saw here a quarter of a century ago when last I attended service in this house, but now sadly miss, I beg you to believe that I came here with no thought of speaking, and that my only purpose was to pay, by my presence, my respect to the memory of the deceased. Indeed, according to my boyhood standards, I would have deemed it almost a sacrilege, at least an intrusion, for a layman's voice to be heard within these revered walls. If, however, it may be thought by those here in charge, as it seems to be, that any service of mine may aid to properly honor her memory, it is not for me to refuse to render it.

"Ellen D. Larned was a great woman, all things considered; I think the greatest person who ever lived and died upon this historic hilltop. No mere wealth, however great, can weigh, in the balance of my judgment, for a moment, against her work and fame.

"By the right of inheritance, as well as by the right of her great personal faculties, she belonged to that aristocracy of brains and conscience, which has rendered New England so famous and so forceful and all controlling in the making and the maintenance of this republic. As evidence of her just title to this characterization, you need only glance at her face here before us, set in the embrace of death—at the broad and high forehead, the finely chiseled nostrils and lips, and each delicate line of the features.

"She was great in intellect, great in study, great in industry, great in honesty and great in the art of expression by the written word. With instinctive or rather intuitive sense, she followed unerringly the trail of historic truth through the musty, ill-kept and theretofore ill-digested local records of the past and through the fast fading traditions of family lore. Her writings, illuminated by her keen though kindly wit, had the rare quality of carrying the reader through successive pages untired and untiring. She chose for the field and topic of her life work the County of Windham and its several towns. Had she chosen some subject of world-wide interest and given to it the same research, zeal and

ability, her work would have been as famous as Motley's "Rise of the Dutch Republic," or Baird's "History of the Huguenots in France." But she chose to give her life's service to our people, our race and our blood. You may find today the sons and daughters of Windham County in every state of the Union, and indeed in wellnigh every county of every state. In their youth, forth from the old towns they went without money or scrip, but well armed and equipped with the intellect, the integrity, the industry and the courage of their ancestry; and, with few exceptions, they have made creditable records. Every man and woman in any part of this great nation, who is of Windham county descent, owes to Ellen D. Larned today a debt which can never be fully paid. She has redeemed from fast gathering oblivion the annals of their ancestry here in this old country. She has told in imperishable prose their story,—of how that ancestry, the original settlers, came here from the old towns about Boston, reclaimed these farms from the wilderness and settled them, not as great manors, but as small holdings of a hundred acres or less to serve as the homes of independent freemen; of how, as soon as they had raised a sheltering roof over wife and children, they, from their scanty means, reared upon these hilltops temples for the worship of the living God according to the faith of their fathers, the first settlers of the old Bay Colony—this house, indeed, being the legitimate and lineal successor of one of those temples—of how they toiled, clearing the fields and harnessing, to run the wheels of their mills, the power of the torrential streams theretofore unconquered and even unchecked by human hands; of how they builded the schoolhouse in each sparsely settled community, bridged the rivers and opened for travel these highways along which we still ride or walk; of how they lived, how they loved, how they married, how they reared their children in the fear of God and His commandments, and in the fear of nothing else upon this earth; of how they bore life's fortunes, ill or good, its disappointments, sorrows, sufferings and defeats, its joys and successes, and how at last, for the most part in the fullness of years, they died serene and triumphant in the confident hope of a blessed immortality. I repeat, every man and woman in all these United States, who is of Windham County ancestry, owes to Ellen D. Larned a debt which can never be fully paid.

"Much as I admired her as the Historian, I knew her as well in her ordinary life, especially in my earlier years, and respected her most highly. She was my first Sunday school teacher, and that, too, here in this church. Those of you who are of my generation may remember, perhaps, that my own mother died when I was a little less than three years old, and that I remained a motherless boy until some four or five years later, when my father married again. It was during that interval that I first came under Miss Larned's teaching in the Sunday school. As I look back today upon that period, it seems to me that she may have been somewhat more tender of me because of my motherless condition. She was, indeed, kind and tender to all the boys in her class, which was of boys alone. I love to remember that it was from her lips that I learned the great precepts of morality and religion. She never forgot one of her Sunday school boys; wherever he went, her interest and affection went with him. Whenever, in my career, whether at school, college or in professional life, there was anything which to her partial fancy seemed to be a success, her kindly words of congratulation were never wanting; whoever else in the old town might forget, she remembered. A year ago last summer, after an absence of twenty years, I came back to Thompson upon a quest of old records to aid in the preparation of a family history. I called upon her, and, though her eyesight was then failing, she knew me at once. I had recently delivered an address upon a historical occasion of some interest in my adopted state, and sent a copy of it to her. She at once, of her own accord, spoke of it and said, with a gleam of her old-time humor, that she had had it read to her by a young kinswoman of mine; and she was pleased to commend my effort, no doubt far beyond its deserts. Doubtless the fact that I had engaged in some work along historical lines appealed to her. Her mind was then as keen and her memory as perfect as ever before. From the abundant store-house of her materials she made valuable contributions to my researches.

"I saw her last in life one Sunday morning about the first of last August (1911). The evening before I had come to Putnam to meet a cousin, a lady of about my own age, in a matter of family consultation. That morning my cousin proposed that we drive to Thompson Hill so that she might once more enter this old church and sit in the pew where her mother and she used to sit long years ago. It was a beautiful morning, about half an hour before church-time, when we drove up this street here, which to me at least is always quaint and charming beyond expression. The peace of the Sabbath day was in the air—not the Sabbath day of the great city or its noisy suburbs, but the New England Sabbath

day of my boyhood and of my father's time. As we passed slowly by Miss Larned's house, I saw her sitting on the porch, upon one of those side, board benches or seats; and in her lap lay a book, which looked very like and which it pleased my fancy to believe was the identical copy of the Bible from which, more than half a century before, she had taught me. As we passed I raised my hat to her almost in reverence, but her failing sight was not sufficient to enable her to notice my salute or passage. I looked full in her face, and as long as consciousness shall last I shall remember her as she then appeared. The peace of that New England Sabbath day was upon her face, illuminating it with that light of sanctification which such peace may bring to such a nature of the old Puritan stock.

"She was one of the last of the living links which bound me to the Thompsons of my childhood; and so, as best I may, from out the fullness of my heart, I pay this tribute, albeit inadequate, to her memory—to her, my teacher, my mentor, my friend, and the historian of my race."



HOME OF MISS ELLEN D. LARNED

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A MODERN HISTORY OF WINDHAM COUNTY, CONNECTICUT

INTRODUCTORY

Driving one summer day through the remoter districts of Windham County, ten or twelve miles from any steam railway or even trolley line, where dwellings were humble and few and far between, the fields stony and but little cultivated, the Editor and a companion called at a home from which, at our knock, a smiling-faced man came to the door and greeted us inquiringly. We were in search of a fresh chicken or two for a meal, and were supplied.

In conversation one of us asked the dweller there: "How do you like it, living way back here, so far off from anybody?" "Where do you folks come from?" said he. "I'm from New Haven and he's from Hartford," was the reply of one, indicating the other. "Well," responded he whom we looked upon as a dweller in very remote parts, "You're the fellows who are way off; we're right here, and very comfortable, thank you." We spoke of it afterwards, and agreed that he was right; that the true place to live was where contentment dwells also; the poets and philosophers have ever proclaimed that!

From the wide-world standpoint, and especially as viewed from the so-called "centers of civilization," Windham County is certainly a remote dwelling place. Yet there are many reasons why they who are interested in human progress look to this same Windham County for inspiration. Those reasons may be stated in a general way as three-fold: natural, historic, industrial.

The natural beauty of the rolling hills is unsurpassed, with a quality all its own. There are sharper contrasts, even among Litchfield County hills of Connecticut; and, of course, no comparison is possible with Northern New England; and yet Windham County's natural quality is distinctive.

Some years ago an Indiana girl who had met at Oberlin a student about to enter the Methodist ministry, came east as a happy bride; and as they drove over the Windham County hills to their first parish, she exclaimed, "Oh, this is the place for me. I love my native prairies, but oh, these hills! I have found my place, and hope always to stay near them." And so she has remained, even unto this day, within easy distances; although, as Methodist pastors' families do, she has lived in various places, in larger fields, but often returning to her first-loved hills in Windham County.

Another has said—a Windham County lad who has been called by life's activities to the largest American city, and is now in the later years of life—"I never come back to Windham County but I am reminded of that scriptural inspiration: 'I will lift up mine eyes unto the hills, whence cometh my strength.' I have seen many hills of greater grandeur, but none which give me such a feeling of comfortable security, such a restful feeling; a sort of intimate relation with outer life, too; because somehow, as you look over these rolling hills, as the eye follows one beyond the other, you do not get that abrupt and shut-off

feeling that goes with the sharper angles of more rugged and loftier peaks. Your thought runs gently along towards the outer world; you can feel a connection with it if you wish to, or you can feel retired and away from it, as suits your mood. At least that is the way these dear old Windham County hills impress me, and that is why I love them so."

The patriotic inspiration found amid the Windham County hills is indicated in the article preceding this, entitled "Historic Environment." The civilized beginnings of the county run back to the old "Connecticut Path," when the first settlers in and near Roxbury, Mass., began in the earlier years after 1620 to travel "across the trackless wilderness" to the Connecticut River; and some of them spied out along the way, not too far from Roxbury, promising places to establish themselves. Hence New Roxbury was settled and named in 1686; re-named Woodstock in 1690, as namesake of same in Oxfordshire, England, and not annexed to Connecticut until 1749.

It is not the intention here to repeat the earlier history so fully recorded by Miss Larned, but a brief summary of the earlier history of each town has been gleaned from her work. It will be interesting and valuable to set forth here the list of the fifteen towns of the county in the order of their establishment, incorporation and naming, as compiled for the Connecticut State Register by Mr. Joel N. Eno, A. M. The numbers at the left indicate the order of establishment, that is, Woodstock, the first town in Windham County to be settled, was the thirty-first town to be established in Connecticut, etc. The area of each town is also given.

Mansfield was set off from Windham in October, 1702; but Voluntown, named in 1708 as a grant to "volunteers" in the Narragansett war, and settled in 1719, remained a part of Windham County until 1881. The record of the towns now composing Windham County is given herewith.

WINDHAM COUNTY TOWNS IN THE ORDER OF THEIR ESTABLISHMENT
WITH THE ORIGIN OF THEIR NAMES, AND THE PRESENT AREA OF EACH

(As Compiled by Joel N. Eno, A. M., for Connecticut State Register)

1. (31) Woodstock, settled as New Roxbury, Mass., 1686; named 1690 from Woodstock in Oxfordshire; annexed to Connecticut, May, 1749; area 39,011 acres.
2. (32) Windham, settled 1686; granted to be a township, May, 1692; named from Windham in Sussex; area, 16,268 acres.
3. (35) Plainfield, settled 1689; name descriptive; authorized October, 1700; area, 27,119 acres.
4. (38) Canterbury, settled 1690; set off from Plainfield, October, 1703; named from Canterbury in Kent; area, 27,882 acres.
5. (42) Killingly, township grant, May, 1708, and named from Killingly Manor near Pontefract, Yorkshire; area, 33,965 acres.
6. (44) Ashford, named October, 1710, probably from Ashford in Kent, England; area, 21,610 acres.
7. (48) Pomfret, settled in 1705, named May, 1713, from Pontefract in Yorkshire; area, 27,206 acres.
8. (85) Thompson, named 1730, from its chief owner, Sir Robert Thompson; incorporated from Killingly, May, 1785; area, 31,129 acres.

9. (87) Brooklyn, named 1752, brook line (the Quinebaug); a society, 1754; incorporated from Canterbury and Pomfret, May, 1786; area, 18,379 acres.
10. (94) Hampton, incorporated from Brooklyn, Canterbury, Mansfield, Pomfret and Windham, October, 1786; named from Hampton in Middlesex; area, 16,001 acres.
11. (102) Sterling, incorporated from Voluntown, May, 1794, and named from Dr. John Sterling, a resident; area, 17,504 acres.
12. (124) Chaplin, society, named 1809 from its deacon, Benjamin Chaplin; incorporated from Mansfield and Hampton, May, 1822; area, 12,399 acres.
13. (145) Eastford, named as East parish of Ashford, 1777; incorporated from Ashford, May, 1847; area, 18,269 acres.
14. (156) Putnam, incorporated from Pomfret, Thompson and Killingly, May, 1855; named from Israel Putnam; area, 12,662 acres.
15. (158) Scotland, parish named by first settler, Magoon, a Scot, 1706; incorporated from Windham, May, 1857; area, 12,002 acres.

It will be noted that Woodstock, Windham, Plainfield, Canterbury, Killingly, Ashford and Pomfret have passed the bi-centennial mark in that order. Thompson is next in line, but will not reach that point until 1930; while Putnam and Scotland only passed the half-century time-post in 1905 and 1907 respectively; that is, as incorporated towns, although each of these two, as formerly part of another town, has its own interesting history as a district or parish of earlier days.

The first hundred years is a fascinating story of struggles with the Indians; the greater struggles with the rugged wilderness; the squabbles over the lands and boundaries as between towns and between individuals and against the speculative land grabbers—the most vexatious “profiteers” of those earlier days; how the community life revolved about the “meeting house” and the minister, and the taxation in pounds and produce necessary to maintain these; the intense religious conviction which prevailed, with the occasional reaction among “scoffers” and “unbelievers”; and yet amid all these interesting but really minor “throes” of an expanding life, a steady growth into strong and prosperous communities; all this interesting history may be followed by the reader of Miss Larned’s two volumes.

The outstanding feature of the second century, especially its latter half, is the industrial development; the coming of the railroads and the passing of the stage-coach; the upbuilding of the manufacturing villages; the gradual trend of population to the industrial centers; the gradual abandonment of the farms; the changes brought about by immigration; the large influx of Irish families and of French-Canadians. The various factors all contributed to a really wonderful development of the larger towns like Plainfield, Killingly, Putnam and Windham (Willimantic). The industries are chiefly textile, in cotton and wool, and the factories of Windham County have contributed largely to the practical needs and comfort and utility of mankind.

The history of the development of these industries is so fully brought out in the personal sketches of the various “captains of industry” in the Biographical Volume of this work that no special history of the manufactories has been attempted. Some of these personal histories contain very interesting records of industrial expansion, and of mechanical inventions or improved methods of production.

During the first half of the nineteenth century, agricultural production was still able to keep fair pace with the factories; and during the latter half the farmer found an increasing market for his products at a fair measure of profit; but the steady drain upon rural population, the opening of so many larger opportunities for the boys and girls in the growing centers of population and the lack of transportation facilities finally began to have very serious effect upon the back-country towns.

In this connection a study of the tabulation of populations and grand-list valuations as elsewhere recorded will prove of much interest. By the census of 1920 it appears that seven of the fifteen towns have shown an increase in population during the past decade, while eight show a falling off, but as a whole the population of the county has increased from 48,361 in 1910 to 52,816 in 1920, a gain of 4,455.

CENSUS AND VALUATIONS, WINDHAM COUNTY

	1860		1870		1880		1890	
	Pop.	Valuation	Pop.	Valuation	Pop.	Valuation	Pop.	Valuation
Ashford	1,231	\$ 428,452	1,242	\$ 452,411	1,041	\$ 325,737	778	\$ 266,459
Brooklyn	2,132	925,835	2,355	1,248,467	2,308	1,534,714	2,628	1,396,211
Canterbury	1,592	670,722	1,552	673,875	1,272	566,851	947	481,741
Chaplin	788	256,171	704	271,594	627	241,006	542	216,498
Eastford	1,006	265,573	984	265,047	855	235,913	561	186,333
Hampton	989	400,910	891	483,492	827	370,478	632	309,812
Killingly	4,960	1,323,220	5,712	1,809,332	6,721	2,172,767	7,027	2,248,878
Plainfield	3,665	1,322,141	4,521	2,102,743	4,021	1,880,002	4,582	1,692,413
Pomfret	1,660	999,569	1,488	896,017	1,470	772,216	1,471	818,151
Putnam	2,208	787,087	4,192	1,572,037	5,827	1,800,986	6,512	3,294,793
Scotland	735	343,913	648	380,420	590	338,102	506	251,488
Sterling	1,050	313,056	1,022	353,927	957	304,380	1,051	314,204
Thompson	3,995	1,472,782	3,804	1,639,640	5,051	1,821,915	5,580	1,616,123
Windham	4,261	1,359,521	5,413	2,618,441	8,265	3,534,197	10,032	4,368,446
Woodstock	3,285	1,204,360	2,955	1,192,601	2,639	992,663	2,309	944,256
	* 34,618	\$12,304,103	* 38,535	\$16,198,472	42,471	\$17,106,115	45,158	\$18,405,806

	1900		1910		1920	
	Pop.	Valuation	Pop.	Valuation	Pop.	Valuation (1918) †
Ashford	757	\$ 208,137	668	\$ 305,363	673	\$ 385,117
Brooklyn	2,358	1,263,092	1,858	1,189,343	1,655	1,276,368
Canterbury	876	375,597	868	330,914	896	420,565
Chaplin	529	173,277	435	169,271	386	244,617
Eastford	523	153,984	513	186,163	496	245,899
Hampton	629	283,850	583	312,201	475	463,422
Killingly	6,835	2,080,745	6,564	4,016,726	8,178	4,795,458
Plainfield	4,821	1,940,341	6,719	3,048,797	7,926	4,020,632
Pomfret	1,831	1,129,461	1,857	1,514,232	1,454	1,663,714
Putnam	7,348	3,144,294	7,280	3,434,959	8,397	5,061,759
Scotland	471	192,905	476	203,388	391	232,196
Sterling	1,209	459,827	1,283	484,730	1,266	733,667
Thompson	6,442	1,996,749	4,804	2,220,515	5,055	2,527,963
Windham	10,137	4,219,464	12,604	5,284,207	13,801	15,427,202
Woodstock	2,095	821,823	1,849	909,328	1,767	979,843
	46,861	\$18,445,546	48,361	\$23,610,136	52,816	\$38,478,417

THE CITIES AND THE BOROUGH

The population of the two cities of the county is as follows:

Putnam, 7,711; and by wards, first, 1,548; second, 1,747; third, 3,054; fourth, 1,362.

Willimantic (in Windham), 12,330; and by wards: first, 2,697; second, 2,195; third, 3,054; fourth, 4,023.

The Borough of Danielson (in Killingly) shows a population of 3,130.

* Voluntown included in totals up to date of separation.

† Latest available list.

Grand lists taken from State Registers.

A vigorous protest has come from Putnam, claiming that the work of the census takers there was not carefully done, and that the population should total at least 1,000 more, or as one citizen expresses it, "is really nearer 10,000 than 8,000." So far as heard from, the figures for the other fourteen towns are accepted locally as substantially correct.

Of the last twenty years, which mark the beginnings of the twentieth century, the Editor dislikes to write—there is so much to be regretted. Not of anything peculiar to Windham County, but as the tendency of the times, and the inevitable outcome. Not that the later-day events reveal anything new in historic development, for it has ever been the way of the world to proceed through hardship to success, thence to excess and disaster, and reaction; and then to begin all over again the reconstruction of "civilization," with slow realization of what these sequences all mean, and whether there be any way to avoid them and to secure a more steady and stable progress without such excesses and reactions.

If in Windham County we could have preserved a fair balance of production as between agriculture and factories; if we could have realized earlier, say in the mutually prosperous years of the last quarter of the nineteenth century, a fuller measure of co-operation; if we had not become so obsessed by "prosperity" and the "chasing of the almighty dollar" as to join in the mad race for so much "that is not bread," there is no doubt that a better balance of conditions could have been preserved.

It is of course something of an assumption to suppose that we of Windham County could perhaps have done differently with our own "city and country" problems, than has the rest of the "civilized" world. Professor "Billy" Sumner, Yale's popular instructor and great political economist of a generation ago—than whom no man had clearer vision of what was coming—used to thunder at his classes: "Young men, remember this: Things follow their tendencies." And so it has proved; we are in the midst of the consequent disaster. And whether or not any locality could have resisted the general tendency, certain it is that the immediate problem now confronting each community is its own reconstruction on rational lines. "Oh, yes," said the editor of *The Ram's Horn* some years ago, "a man can run into debt, but when it comes to getting out, he has to walk." It is equally true of communities and of nations and of social development everywhere.

It is entirely practicable, and the part of wisdom, for each community of Windham County, as for example Willimantic and its surrounding towns, Putnam and its surrounding towns, Plainfield and its surrounding towns, Danielson and its surrounding towns, to confer and plan for more normal relations between factory and farm, between food supply and consumption, with a view to develop sane mutual dependence and co-operation, rather than so much to seek the dollar in remoter parts; and with less ambition to strip our native resources and trade them for that which impoverishes more than it upbuilds. Chambers of commerce and farmers' associations may well confer on these vital points.

The reader of this second or Historical Volume will not find herein any consecutive record of dates and events, either of the county as a whole or by towns. Not as "historian," but as "editor," has the writer hereof compiled this work, and his special purpose has been to present, particularly by representative contributions, vivid "pen pictures" of the life of Windham County and its fifteen towns during the past sixty years, or since the Civil war. The

critical reader will think of a hundred things which might have been included, many of them, no doubt, of greater importance or significance than what is here recorded; but it was manifestly impossible to include everything, nor, we repeat, has any attempt been made to produce a consecutive or consistent "history."

But it is believed that the reader of this volume will find here thoroughly typical sketches and pictures of Windham County life, its men and women, its institutions and events since 1860, so that on the whole he may feel that the work reveals Windham County as it is, to the degree that he may understand it as an integral part of state and nation, and the trend of its civilization in these later days.

Interesting references will be found here and there in the town sketches as to the coming of the later-day immigration, which is presenting a more acute problem than the immigration of earlier days. Those of English, Irish, French, Swedish and German descent were readily assimilable, because so directly kindred in historic traditions, while those of later arrival, especially of Slavish, Greek or Italian origin, have on the surface seemed of different ideals. And yet this indication is only superficial, more of manner than of substance; they are not really different. The aspiration for free government and personal liberty is the same in every human breast.

Read carefully the words of Bishop Brent or Mary Antin, as quoted in the chapter on "The Meaning of America." The true spirit of approach to the foreigner is well expressed in the Hampton chapter by Susan Jewett Howe. The restraints imposed upon personal liberty, under the purpose of "the general welfare," as to be achieved by constitutional government, were finely expressed by ex-President William Howard Taft in his memorable address during the "Old School and Old Home Week" celebration in Willimantic in 1915, from which significant quotations are made in the story of that event.

Our people of the native stock can render no more faithful or effective loyalty to American ideals than through the kindly spirit and active practice of genuine brotherhood among these newcoming peoples. And keep it constantly in mind that we can learn quite as much from them as they from us!

A word should be said in recognition of the subscribers to this "Modern History of Windham County," whose generous support has alone made the publication possible. It is rarely that local histories can be made self-sustaining financially, and we know of no other way by which adequate support can be obtained for so extensive a publication.

Acknowledgment is due to photographers who have contributed: To Towne of Putnam for the excellent likeness of Miss Larned; to Gerry of Willimantic for that of Mrs. Preston; to Webber, of Willimantic, for the Polish band and several others. That vivid portrait of "Old Put" dashing down the steps beyond Horseneck was found among the relics of Oliver Hiscox.

Certainly the Editor has been fortunate in his associates, who have so generously contributed to this volume. Let it be distinctly understood that it has been on the part of all these many contributors a veritable "labor of love," for, barring certain expenses incurred for special research, not one dollar of compensation has been paid to any contributor. The Editor therefore may fairly express the gratitude of the people of Windham County for such service, so loyally rendered by those who have been interested to record and preserve these stories of the life of the county, whose history and traditions we all love and venerate.

The people of Windham County will be especially grateful to the Hon. Isaac Newton Mills for his just and eloquent appreciation of our beloved historian, Miss Ellen Larned.

Judge James N. Tucker's contribution, "The Mills of Chestnut Hill—The Story of a Connecticut Village," tells with a veritable touch of romance a typical story of those earlier days when busy industries fairly lined the banks of the leaping, powerful streams coursing through villages now remote from modern mechanical centers. Levi N. Clark's record of former Canterbury industries tells the similar story of a smaller town. Charles E. Bragg's story of the woolen industry of Plainfield indicates a modern development.

It is eminently fitting that Woodstock, first town to be settled in Windham County, and where from that ancient time even unto this day, the traditions of the founders have been most carefully guarded and adequately expressed in frequent public assemblies—that Woodstock, with its beautiful Roseland Park, where so many great public gatherings have been held, should be the first of our communities to commemorate the Pilgrim Tercentenary in an elaborate, spectacular pageant, in which a large share of the population took part, and which thousands for miles around gathered to see. And the "Modern History" is indeed fortunate to secure a graphic description of this patriotic festival from one who embodies so much of the event and of the historic traditions, and is withal so gifted in the art of accurate and graceful description—Mrs. Elizabeth F. Bingham.

Of no less historic inspiration and significance was the recent patriotic celebration in Brooklyn and at the Wolf's Den, to unveil tablets in memory of him "who dared to lead where any dared to follow;" and here again the "Modern History" is most fortunate that the story of "The Three Putnam Societies" and "Old Church Street" is accurately and fully told in these pages by a lineal descendant, Rev. George Israel Browne.

The marked characteristic of the special contributions is the note of high idealism and religious devotion which was the moving power of the founders of New England, and which has permeated the entire civilization of this western continent. Not only in the history of the churches is this spirit found, as especially in that serious account of the Packerville Baptist Church by Mrs. Mary E. Bishop, or in that delightful community sketch by Sarah Francis Dorrance of Plainfield; but also in the record of patriotic celebrations; in the thoroughly-typical story of Abington Society by Miss Mary Osgood; or in "The Story of Eastford," by the Rev. John Philo Trowbridge.

An especially interesting chapter is that relating to the memorable experience of the First Congregational Church of Willimantic in casting off the outworn forms of "the old orthodoxy;" the serious schism which was threatened; the skillful welding together of the older and younger elements, and the reconstruction of the church upon the essentials of the old faith, as expressed by modern interpretation.

The Chapter on "Windham County Verse" will prove of great interest, not only because republishing Theron Brown's "Epic of Windham" but as recalling Louise Chandler Moulton, Jane Gay Fuller, Caroline Fairfield Corbin; and presenting selections from several present-day writers. It has not been possible to make this chapter complete, but it is perhaps fairly suggestive and typical. A very entertaining chapter is that recounting what the people have done for amusement; in charades, tableaux, dramatics, "movies"; brass

bands and orchestras; dancing, baseball, track-athletics, horse-racing, sparring matches; and for this chapter "Tom" Connolly of the Willimantic "Chronicle" has done yeoman service. By request of the editor, "Tom" retains here the current vernacular of later-day sports, in which he is an adept. This style of English is not recommended for high-school study, but it is interesting, and most of the young people of today readily understand it,—however we elders may gasp!

The chapter entitled "My Neighbor—Windham County," by Mrs. Annie A. Preston of Willington Hill, will be especially gratifying to a large circle of her friends and acquaintances and very interesting to all readers. Probably no one could have been chosen better adapted to write such a message as she brings. Living just over the line in Tolland County, and for many years widely known as a contributor of special stories and character sketches in prose and verse, especially reflecting the life and spirit of her day and generation, she has been brought particularly into touch with Windham County, and tells her story with charming touches of personal intimacy. Her appreciation of Theron Brown, author of the priceless "Epic of Windham," will be read with keen interest.

Don't fail to read President Luther's delightful reminiscences of his childhood in Brooklyn, and recalling his last day as a boy. Personal recollections of Governor Chauncey Cleveland by State's Attorney Searls and Allen Jewett give a realistic picture of the rugged dignity and noble character of Hampton's most distinguished son. Mr. Searls and State's Attorney Hull bring us vivid pen portraits of some of the famous lawyers of earlier days. Oliver Hiscox's neighborly journey along the streets of Woodstock one day in the early '80s; his special articles about the "Forests" and "Streams" of Windham County; sketches of Thompson life and scenes by R. A. Dunning and Grace Granger; the historic studies of Professor Eno; the accurate descriptions of early constructive periods by Henry Vernon Arnold;—these and scores of other features, actually "too numerous to mention" will be found intensely interesting.

The war story of Lester Hart Larrabee, recounting his experience and observations while at the front in the ambulance service of the French government, and Pauline Comfort Bill's letters, relating her unique experience with the Near East Relief Expedition, preserve remarkable records of the World war and its aftermath.

When it is remembered how many of those who go to war from any community are apt to become widely scattered immediately thereafter, the difficulty of obtaining a complete record of the men who entered the service from each town will be understood, and the success of "The Modern History" in securing so nearly a complete record of those who served in the World war will be appreciated. Our sincere thanks are due to those who have cooperated to complete this record, especially to Dr. W. P. S. Keating for his painstaking work on the lists of the town of Windham. These records from the fifteen towns clearly indicate that Windham County did her full share in the great struggle for the ideals of liberty and democracy. It is now the high privilege and sacred obligation of each community to sustain in daily civic life the ideals for which the men and women in the war nobly carried the standards of service and sacrifice, with loyal memory also of those who made the supreme sacrifice that the priceless American freedom and opportunity might be preserved.

There is such a wealth of interesting and valuable material in the many

chapters, that no further summary is here attempted. Suffice it to leave the reader to peruse the pages and to find there what is revealed as to many phases of life in Windham County. The Editor is confident that when the full value and significance of the contributions shall be realized, there will be general approval of our secondary title, "A Windham County Treasure Book."

Allen B. Swedlow

CHAPTER I

CORPORATE ORGANIZATION

EARLY ATTEMPTS TO FRAME WINDHAM COUNTY—ACT OF INCORPORATION—THE ORIGINAL BOUNDS—EARLY APPOINTMENTS—FUNCTIONS OF THE COUNTY

By A. McClellan Mathewson

After the Colonies of New Haven and Connecticut had wrangled for three years over the charter which had been granted to the Connecticut Colony by Charles II in 1662, extending its jurisdiction over all the territory from Narragansett Bay westward, absorbing New Haven, representatives of the combined territory met under the Charter at Hartford in May, 1665. One year later this territory was divided into four counties, and named Hartford, New London, New Haven and Fairfield counties, but a reference to the Act shows that no definite lines were determined upon, but the purpose of establishing counties was purely to locate centers for the holding of courts and maintaining the gaol. This division into the four counties remained until 1726 when Windham County was established, followed by Litchfield County in 1751 and Middlesex and Tolland counties in 1785, and that county division has continued until the present time, although a few towns have been taken from one county and given to another.

The first attempt to establish Windham County was made in 1717 and again in 1718 and 1723 all of which attempts passed the lower house but failed in the Council. In 1725 another attempt was made but this act was deferred until the May session, 1726, when the county was finally organized. The territory of Windham County had previously been under the jurisdiction of New London and Fairfield counties and it included the whole territory now under the jurisdiction of Windham County except the Town of Woodstock which was then claimed by the Massachusetts Colony and in addition the towns of Voluntown, Lebanon, Columbia, Coventry, Mansfield, Union, and part of Andover. When Tolland County was established in 1785-86 the towns of Union and Coventry were taken from Windham and included within its jurisdiction. In 1827 the towns of Columbia and Mansfield were transferred from Windham to Tolland County. In 1824 Lebanon and in 1881 Voluntown were transferred from Windham to New London County. In 1749 Woodstock by its own act severed its connection with the Colony of Massachusetts and became a part of the Connecticut Colony and included within Windham County. New towns have been incorporated from parts of other towns since the organization of the county. Thompson was incorporated in 1785 from the north part of Killingly; Hampton, 1786, from parts of Windham, Pomfret, Canterbury and Mansfield; Brooklyn, 1786, from parts of Pomfret and Canterbury and included the old Mortlake mentioned in the original Charter of Windham County; Sterling, 1794, from a part of Voluntown; Chaplin, 1822, from parts of Windham, Mansfield and Hampton; Eastford, 1847, from a part of Ashford; Putnam, 1855, from parts of Thompson, Pomfret and Killingly; Scotland, 1857, from a part of Windham.

The act establishing the County of Windham provides as follows: "An Act for the setting off and establishing a New County in the northeasterly Part of this Government, declaring and settling the Boundaries and Limits thereof, granting the Privileges thereof, and giving a Name thereto.

"Be it enacted by the Governour, Council and Representatives, in General Court assembled, and by the authority of the same, That the west bounds of the town of Lebanon, the north bounds of Coventry, the north bounds of Mansfield till it meet with the southwest bounds of Ashford, the west bounds of Ashford, the east bounds of Stafford, the Massachusetts line on the north, and Rhode Island line on the east, the north bounds of Preston, and north bounds of Norwich, containing the towns of Windham, Lebanon, Plainfield, Canterbury, Mansfield, Coventry, Pomfrett, Killingly, Ashford, Voluntown and Mortlake, shall be one entire county, and called by the name of the County of Windham.

"And it is further enacted by the authority aforesaid, That the said town of Windham shall be and remain the county or head town of the said county; and that there shall be there held annually two county courts, one on the fourth Tuesday in June, and one on the second Tuesday in December, in each year; and two superior courts for the tryal of all causes both civil and criminal, as, and endowed with the same powers and authorities wherewithal the courts in the other counties in this Colony are by law impowred. The superior courts shall be held on the third Tuesday in March and the third Tuesday in September, annually.

"And further it is enacted, that the district of Windham, heretofore appointed and limited for the probate of wills and testaments, etc., shall be extended to and limited by the bounds of the County of Windham; and all cases therein now depending, or in any of the neighboring districts, shall be determined in the probates where they are already brought; and all appeals which shall be granted shall be to the superior courts in the counties as they are now stated.

"And it is further enacted, That all officers, civil and military, proper to a county, and allowed and improved in other counties, shall be allowed, appointed and established, for the county aforesaid."

During the May session of the General Assembly a memorial of the justices of the County of Windham was presented representing that they had agreed to build a court house in the Town of Windham for the county, to be forty feet in length, twenty-four feet in width, and twenty feet between joints and asking for the approbation of the Assembly. The Assembly voted to empower the judges and justices of the County Court to assess the inhabitants of the several towns for the building, repairing, and maintaining the said house.

The early appointments made by the Assembly included the following: Josiah Conant, county surveyor of lands; Jabez Huntington, county sheriff and Capt. John Sabin of Pomfret, major of the County Regiment; Timothy Peirce, judge of the County Court and also of the Court of Probate. Judge Peirce was continued in these judgeships by yearly appointment until 1746 when Jonathan Trumbull, Esquire, of Lebanon, was appointed judge of the County Court and in 1747 judge of the Probate Court for the newly constituted District of Windham, which included towns in the southern part of the county, while Timothy Peirce was made judge of the Probate Court for the District of Plainfield, which included the towns in the northern part of the county. Jonathan Trumbull was continued in these judgeships by yearly appointment until

he was elected deputy governor in 1766 except for three years, 1754-55-56, when Jonathan Huntington was appointed judge of the County Court.

While the controversy was waging in the General Assembly over the establishment of the County of Windham from 1717 until 1726, the Probate District was established in 1719, including the towns which were afterwards included in the county. The whole territory of the county was continued as one Probate District until 1747 when the towns of Plainfield, Canterbury, Killingly, Pomfret and Voluntown were made a separate district and known as the Plainfield District, and after that the county was divided into probate districts as follows: 1752, Pomfret District was established, and included the towns of Pomfret, Woodstock, Ashford, Mortlake, Union, and part of Killingly, and these three probate districts continued for nearly eighty years. In 1830 Ashford and Killingly were made a separate district. In 1831, Woodstock; 1832, Thompson; 1833, Brooklyn; 1835, Canterbury; 1836, Hampton; 1848, Eastford; 1850, Chaplin; 1852, Sterling, and 1856, Putnam.

In the early history of the county Jonathan Trumbull of Lebanon was the most conspicuous man in the county and for years was prominent in its official life, and later his son-in-law, William Williams, a signer of the Declaration of Independence, had great influence in the colony, state and county.

The functions of the counties of Connecticut remained practically the same for about one hundred and seventy-five years, but since that time radical changes have been made and a financial and political organization developed that has been unfortunate for the state and in many cases has built up a disgraceful system. It began with the division of the Probate districts so that instead of the county being the center Probate District, practically every town has its separate Probate Court. This has made it almost impossible to make the Probate judge a salaried official and the fee system continues with its attendant evils.

While the county has no connection with the excise question, as the towns vote whether spirituous and intoxicating liquors shall be sold within their limits, the state has handed over to this irresponsible agent the duty of administering the laws upon this subject. Then the state raises the money to support the courts and the jails, but hands it over to the county officials for expenditure.

Windham County has escaped most of the severe criticism aimed at this county system as its jail is located in a farming community and is favorable for the development of the health and well-being of the inmates. During recent years business of the jail has been admirably managed and the prisoners have contributed materially to the finances of the county. Windham County is fortunate to be composed of towns of about equal strength and importance.

CHAPTER II
THE BEGINNINGS OF WINDHAM COUNTY:
THE OLD COUNTY LIFE AND THE NEW

By Joel N. Eno, A. M.

In early New England, the local politico-ecclesiastical life was first and fundamental; the town being the unit of civil government, and the meeting-house the center of the town's life, and the place of the town meeting; its site being chosen with a view to its two-fold purpose, near the geographical center of the prospective settlement; distances being measured from it.

The term "town" was used by the first settlers in the special sense connected with the English "township," the smallest and simplest representative of the parish idea; as seen in the authoritative legal definition of a "town" in England, contemporary with the earliest Connecticut settlements; given in the first edition of Coke's Commentaries upon Littleton, published in 1628: "It cannot be a town in law, unless it hath, or in past time hath had, a church, and celebration of divine service, sacraments and burials."

The congregations which moved bodily with their pastors, from Massachusetts to Connecticut, like those which had already moved from England to Massachusetts, proceeded to exercise their parochial functions and powers according to this sense of "town"; but being close students of the Bible, they adopted the New Testament idea of a church as assembly, and as soon as they could get together the means, began building the "meeting house."

The first townships in the various New England colonies were rather town-tracts of liberal and unsurveyed extent; and a new settlement at an inconvenient distance from the mother church became a parish, usually as a preliminary stage to becoming an independent town. In fact, as the emigrating congregations were mainly of that branch of the Puritans called the Independents, because they held that each congregation had the right to govern itself and to elect its own officers, New England town government was, practically, applied Independentism, or, as it was soon called, Congregationalism. We know it now by its secular name, borrowed from the Greek. As the primitive "demos" of Athens corresponded to "township," so "democracy" was governed by its "ecclesia" or town-meeting of free citizens—in New England called "freemen." Yet Connecticut Colony, unlike Massachusetts and New Haven, essentially separated church and state in government, in that it never restricted political suffrage to church members, but to persons of good moral character; though all established ecclesiastical "Societies" and parishes for religious purposes, before 1700; the whole town having abandoned voting as such, on purely church matters, with few exceptions, such as Windham which so voted until 1726.

Threatened from without sometimes by hostile Indians—for example, the Pequots—and from within by disorderly conduct of individuals; and also for the purpose of strengthening themselves by mutual aid in administration of common

interests, the three earliest town settlements of Connecticut Colony, namely: Windsor, Hartford and Wethersfield, as early as 1636 combined to hold what they called the General Court, for all three; they had also local juries of six or twelve men, and magistrates who exercised the functions of justices of the peace; but did not feel the need of any intermediate court until the settlements had extended to a distance inconvenient for meeting, under the very rude and primitive conditions of travel without real roads. After thirty years of expansion, a new plan, and intermediate courts seemed necessary; which are described in the Public Records of the Colony of Connecticut, volume 2, pages 34-35. "At a Court of Election held at Hartford, May 10, 1666." Then follows the description of the four counties then established, namely: Hartford, New London, New Haven and Fairfield; and the designation of the place and time of holding a county court in each. The New England "county" thus described is essentially a "judicial district"; and its resemblance to the British county or shire is limited mainly to its executive officer, the sheriff (shire-reeve). Not more does it resemble the county of the southern colonies, which is their unit of civil government. The same session which established the counties, handed over to the county courts the settlement of estates of deceased persons, and the probating of wills, which in 1639 had been assigned to the public court of the town. Marriages were the prerogative of magistrates, the wedding banns to be published three times previously; but the Court of October, 1694, "empowers ordained ministers to join in marriage such persons as are qualified for the same according to law." In 1718, the management of schools passed from towns and ecclesiastical societies as such, to school societies. The code of 1650, title "Minister's Maintenance," provides that "those taught in the word being called together, every man shall voluntarily set down what he is willing to allow, and if he refuse a just proportion, be rated by authority in some just and equal way." Congregationalism, called the "standing order" was almost the universal creed. Its "Sabbath," as they called Sunday, began in Connecticut, as the ancient Jews began their Sabbath, at sunset on the evening before, and ended at sunset of Sunday. In Massachusetts, it began at midnight Saturday, ending at midnight on Sunday. Connecticut came under Governor Andros' jurisdiction in 1686, with all New England, his laws to be in force throughout; he established Superior courts; the first held at New Haven, April 10, 1688, for the counties of New Haven and Fairfield, and April 13th, at Hartford for the counties of Hartford and New London; the fall sessions to be held in September, 1688. There were no professional advocates or court lawyers; the first barrister in New England, Thomas Newton, arriving in 1688.

Such was the state of things when Windham County was formed.

Only slight allusion has been made in the county histories as to the difference between the territory of the original county and the present, which has lost about twice as much on the south and west as it has gained on the north. The two are, in the main, upon territory which the Pequots, a few years before the whites came to Connecticut conquered, and which Uncas, ally of the whites in the overthrow of the Pequots in 1637, claimed as heir to his relative, the Pequot chief, Sassacus; and his claim was conceded by Connecticut, from Mohegan (now Montville) northwestward to the southern part of the great pond Moshe-nup-suck (Snipsic, meaning "at the south end of the pond") near Rockville; and by Massachusetts northeastward to Lake Chaubunagung-amaug ("the boundary fishing-place") in Webster, close to the north line of Thompson. This lake, with

Five Mile River and the Quinebaug southward was the boundary between the Nipmucknipp-amaug ("fresh-water fishing-place") Indians and the Narragansetts of Rhode Island.

Access to the fishing-places was the chief thing desired both by the Nipmucks and the Mohegans (maingan, "wolf"); since abundance of fish was more necessary to most New England Indians, especially in winter, than the products of hunting; and much more than the products of planting. This is brought out by the memorial of the Mohegans to the Connecticut Assembly in 1789, which refers regretfully to the earlier "plenty of venison, raccoon, bear and fowl, fish and shell-fish, nuts and wild fruits"; and mentions that formerly they planted little corn and beans. This manner of living explains not only why the Mohegans like their Pequot predecessors, held onto the coast and river and lake fishing-places, but why Joshua (or Attawanhood), third son of Uncas, by his will, dated February 27, 1675, and Owaneco, second son (the oldest having died early), soon transferred the lands farther from the chief fishing-places; Joshua to Capt. John Mason and fifteen others, twelve being from Norwich; and Owaneco to Capt. (later Major) James Fitch, 1680-1684; Uncas himself being superannuated, and dying in 1682 or 1683. The result was that Windham County began with two mother colonies almost simultaneously, one on the north (Woodstock) and one (Joshua's Windham) on the south.

Joshua's grant began at Appaquag(e), a flaggy meadow in the southeastern part of the present Eastford; (appuhqui-auke, lodge-covering land, from abohquos, covering; flags, especially cattail blades being woven into mats for covering wigwams;) from Appaquage south eight miles along the west side of the Nipmuck path, which followed nearly the course of Little River; thence due west to the Shetucket River; then eight miles northwestward up the Shetucket and the Willimantic; thence eastward ten miles to Appaquage, the starting-point. This was the original Windham town-tract, sold by the administrators of Joshua, who died May, 1676, from injuries received in King Philip's war, to Samuel and Daniel Mason, of Stonington, Daniel Wetherall, of New London, and several Norwich gentlemen, in forty-eight shares, each of 1,000 acres, covering the present Windham, Mansfield, and most of Chaplin, Hampton and Scotland townships; three village sites being laid out, 1685 to May, 1686; Hither Place (Windham Green), Ponde Place (Mansfield Centre), and Willimantic.

The north line of this tract was the "Mohegan bound," beyond which was the Wabbaquasset country (abuhquosik, from abohquos, covering), which extended westward from the Quinebaug River to Lake Snipsic; thence northward through Stafford to the Massachusetts line. Massachusetts already claimed what is now the northern tier of towns of Windham County, through the slipshod work of Nathaniel Woodward and Solomon Saffery, employed in 1642 to survey her southern boundary—required by her charter of March, 1628-9, to be within three English miles south of any part of Charles River; but started by them nearly four miles south, and slanted southwestward so that at Wrentham Plain, the first station, it was seven miles and fifty-six rods south, and crossed the Rhode Island bound of the present Thompson about midway of the east side; ran across Woodstock to emerge near the southwest corner, crossed Eastford to West Ashford and on to the Connecticut River, crossing at John Bissell's house and the ferry, on the northern edge of Windsor, ten miles south of Charles River.

Extension of settlement at length revealed an error so gross, but as Connecticut could not afford an embassy and suit before authorities in England, commis-

sioners from each colony came to a compromise in 1713—that Massachusetts should continue jurisdiction over her old border towns, but should give Connecticut an equivalent elsewhere for the territory. The old Indian village, which the Rev. John Eliot calls Wahbuquoshish, was near the present Woodstock pond. Eliot gathered here a congregation of about thirty families of "Praying Indians," who left their country during Philip's war, and joined the Mohegans, to whom they paid tribute; and their tract was conveyed by Owaneco to Major Fitch in 1684. He sold his first township to a Roxbury, Massachusetts, company of men, who having obtained by petition to the Massachusetts Assembly of October, 1683, a tract of land seven miles square in the Nipmuck country, sent Samuel and John Ruggles, John Curtis and Edward Morris, with Indian guides in October, 1684, to locate. They chose a tract about "Wapaquasset," deserted still by its Indian inhabitants, and about April 1, 1686, thirteen young men set out as pioneers, arriving April 5th. They set up a rude barrack-like building at Plain (now Woodstock) Hill, having built a sawmill the same month. Roxbury town meeting having voted £100 to assist the settlement for the first five years, provided thirty families settled within a month—that number accepted, and taking their goods on ox-carts, and driving their cattle, found some sort of road as far as Medway, twenty-five miles; but for the last thirty-five miles had only the old "Connecticut Path" from Boston, which for more than fifty years from 1636 was the line of communication between eastern Massachusetts and the Connecticut colony; entering the north side of the present Thompson, and running south-westerly through Woodstock a little north of Woodstock pond, thence south of Coatney Hill and on, south of Crystal Pond, crossing the Woodward and Saffery line, and farther on, Ashford Common and Mt. Hope; thence westward to Windsor Ferry. On arrival, they set up housekeeping in the great company house, surrounded by a great forest abounding in deer and game, which supplied their food. August 26th, seven men were chosen to lay out roads from their hill; one eight rods wide to the brook at the north end of the "eastward vale" (now South Woodstock); and one eight rods wide from Plain Hill to the west (Coatney) hill. The meeting house and home lots were assigned to Plain Hill, and a lot chosen for the minister. Religious services were held in the open air, a large flat rock serving as a pulpit. Some houses were built that summer, and the settlement was named New Roxbury. Land was prepared; the plowing being done by oxen with a plow made of hard, tough wood, the point being of hardened steel, and the sides which came in contact with the soil, being covered with iron plates, riveted to the wood.

John Gore, employed by the settlers to survey their purchase, and not finding the Woodward and Saffery line, encroached about two miles farther south into Connecticut. Town privileges were granted in March, 1690, Judge Sewall changing the name to Woodstock on the 18th, from Woodstock in Oxfordshire, partly by association of ideas with the naming of the adjoining town of Oxford. The community was annoyed somewhat in 1691-2 by the return of the Wabbaquassets, not improved by their stay with the sottish Owaneco; but the whites put them under guardianship, and after a few years they pass out of the records and vanish. Woodstock, with the other towns (Enfield, Suffield, and Somers) wrongly included in Massachusetts by Woodward and Saffery, petitioned in 1742 to be set off to Connecticut, but the General Court of Massachusetts denied their petition; so they petitioned to Connecticut Assembly in March and October, 1747; seceded from Massachusetts and in May, 1749, were received under Connecticut

jurisdiction; Woodstock being joined to Windham County, after being successively in Suffolk, 1686-1731, and Worcester, 1731-49, counties, Massachusetts.

The oldest grave of a white man in Windham County is that in Woodstock Hill Cemetery, marked by a rude gravestone inscribed: "Here Lies Buried ye Body of Edward Morris, deceased Sept. ye 1689." He was one of the four who located the town site in 1684. Four to five acres in front of James Corbin's was sequestered as the first burying place and training ground—still a part of Woodstock Common. Wm. Lyon, chosen grave digger in 1712, received for digging the grave of a child five years old and under, two shillings; five to twelve years, three shillings; above twelve years, five shillings. Woodstock more fully because it is the most comprehensive example of the experiences and transferences of a mother pioneer town; being a notable example of the traveling propensities of border towns, and emphasizing the loose nature of county limits, which necessitates the knowledge of the previous transfers, if one would find the earlier court and Probate records; in this case, at Boston and Worcester.

The other towns in the Wabbaquasset country are Ashford, whose settlement began at Mount Hope (now Warrenton) in 1710, and was made a town October, 1714; from which Eastford was set off as a Society, October, 1777, and a town, May, 1847; Pomfret, a town, May, 1713, originally Mashamoquet, from which the part of Putnam west of the Quinebaug was taken; "Union Lands" sold by a committee of the Connecticut General Assembly July, 1729, and with only nineteen families became the town of Union in Windham County, October, 1734, transferred to Tolland County on its formation in 1785. Ashford and Pomfret were in Hartford County until Windham County was formed, and were settled mainly from Massachusetts by way of Woodstock; though New Scituate, in the southeast part of the present Ashford was settled from Scituate in Plymouth County, Massachusetts. Ashford tract was laid out as eight miles square, except where Woodstock projected in on the northeast; and the meeting house at the Common being even farther from the west bound than from the east, the inhabitants on the west side prayed the Assembly that they might be set off to the new town of Wellington; upon which the agent of Ashford declared his free consent that one mile of said Ashford to run cross (i. e., along) said town on the west side thereof should be annexed to Wellington; so enacted by the Assembly, October, 1727, "so far as it relateth to parish charges," and October, 1729, the strip and its inhabitants were annexed for town purposes; and accordingly transferred to the county of Hartford, May, 1730. Yet the growth at the west was indicated, since in 1734 "a quarter acre of land was set off at ye west end of ye town for a burying place;" now part of Westford cemetery. Pomfret, after Abington was made a parish by Act of May 2, 1749, absorbed Mortlake manor, but lost in 1754 to the parish of Brooklyn then formed. Pomfret in 1714 had a meeting house and a burial ground by it; but the town voted in 1719 that the burying place be removed to a more convenient place, the present site. The first person buried in the new ground was Joseph Griffin; gravestone marked "1.G.1723."

Offshoots and transfers were also the lot of the southern end of Windham County; so Windham, granted to be a township May, 1692, by town vote was in Hartford County until Windham County was formed in 1726; its daughter Mansfield also, from its birth in October, 1702, until 1726; then remained in Windham County until transferred to Tolland County May, 1827. Coventry, apparently an Owaneco grant, was in Hartford County from its birth May, 1712, until 1726;

was named in the act for forming Tolland County in 1785, but remained in Windham County until 1786.

Contemporaneously with the growth northward and westward, New London County was contributing growth on the south and east. Lebanon, on which Joshua had a claim, yet was granted by Owaneco, became a town in New London County in 1700, remaining until its transfer to Windham County in 1726; then in Windham County until 1824, when it was returned to New London County; Columbia having been set off from its north part in May, 1804, and added to Tolland County in 1827. Volun(teers')town, claimed by the Mohegans and by the Quinebaugs, was divided between Connecticut and Rhode Island, and granted to the volunteers in the Narragansett fight of King Philip's war. Rhode Island took so large a share that Connecticut granted the Sterling tract additional in 1719. Voluntown was a part of Windham County from its birth, May, 1721, until 1881, when the original tract, which projected into New London County, was annexed to that county; Sterling having been set off as an independent town in 1794.

The first purchase in Windham County territory, however (though not the first settlement), was by John Winthrop of New London, afterward Governor of Connecticut, from Allumps (or James), sachem of the Quinebaugs; the deed being dated November 2, 1653, and confirmed by Massashowitt and Aguntus, chief men of the tribe, on the 25th; of land from the Indian planting-ground near James Fort at Acquiunk (now Danielson) toward Shautuxett (Shetucket) "on both sides of the river so farr as the right of James doth reach, with all the swamps of cedar, pine, spruce or any other timber or wood." The tract called the "Quinebaug country" reached from the mouth of Five Mile River six miles eastward, thence southward to Pachaug River, and on the west side of the Quinebaug River, west to Little River; and from the Norwich line north to the Wabbaquasset country; but the Connecticut General Court admitted James' right as against the Mohegans, only to what is now Plainfield and Canterbury; and this was the only sale by Nipmucks before King Philip's war; and ventured then only on account of the backing by the Narragansetts. This tract and all the land between the Quinebaug and Rhode Island was claimed after Uncas' death by Owaneco; though not in Uncas' deed to the governor and council in 1640, nor in his lands reserved; but only in a late claim; and as most of the earlier settlers in what is now Plainfield held deeds from Governor Winthrop's sons, FitzJohn and Wait, there was a long dispute with Major Fitch, Owaneco's agent or guardian, who settled at "Peagscomsuck" (now in Canterbury), in 1697; finally settled by making the Quinebaug the general division line; the Winthrop party receiving the east side, except a strip in southwestern Plainfield on the Quinebaug; the north end to extend one-fourth mile east of the river, thence south, passing near Packerville, to the southern bound of Plainfield; in order to offset the poorness of the Canterbury land by a share of the fertile bottom on the Plainfield side. The whole tract had been made a town, named Plainfield, from its rich plain, in May, 1699. The plan of compromise was settled at a meeting of all the interested parties May 21, 1701; but not all the details were settled until 1706; though Canterbury was set off as a town October, 1703. Both towns remained in New London County until included in Windham County at its formation in 1726.

The tract northward from Plainfield to the Woodward and Saffery line was made the town of Killingly May, 1708, of land unattached to any county until

added to New London County in 1697; the southeast part being called Mahmunsqueeg, "the Whetstone country," because the Indians had a quarry there of stone which they used for sharpening purposes; characterized by their white successors as "hard as a Quinebaug whetstone." The Quinebaug Indians (as also the Quinebaug River) have their name from Quinebaug pond ("long pond") in southern Killingly. They paid tribute of skins, sometimes to Uncas, and sometimes to the Narragansetts, according to the pressure and danger from either side, before Philip's war; but maintaining friendly relations with the neighboring whites, they escaped damage by the war; yet left their stockade at Danielson before 1701, and settled in the Whetstone country in eastern Killingly and northern Plainfield, Benjamin Trumbull calls them Plainfield Indians; and says that they showed the strongest evidences of real conversion in the "Great Awakening" under Whitefield's 1741-45; and that a school of fifteen pupils was kept among them, at the expense of the Society for Propagating Christian Knowledge among the Indians. De Forest (History of the Indians of Connecticut, pages 378-381) says of the Indians of Killingly: "A large party of Indians sometimes called at a white man's house, asking hospitality; sometimes using strategy to obtain admission; in the morning new ones appeared, who had been smuggled in among the baggage and papposes. Friendship was always preserved, however, and the two races often joined in amicable sports and trials of strength. The Indians were fond of wrestling, but generally were thrown by the whites, whose muscles had been hardened by labor and regular habits." He gives Indian numbers in 1774 as thirty-eight in Woodstock, twenty-five in Plainfield, eleven in Canterbury, nineteen in Windham, twelve in Pomfret, six in Voluntown, twelve in Mansfield, two in Coventry, and twelve in Killingly; the last in Killingly, Martha, being buried in 1840. The U. S. Census of 1900 gave 143 Indians in Connecticut, but none of pure blood. The Praying Indians of Massachusetts and of the tract north of Killingly took the side of Philip and were almost totally destroyed in his war. Black James, with about forty followers, survived, but sold on February 10, 1682, the whole Nipmuck country, running about thirty miles north of the present Massachusetts line, and twenty miles south into Connecticut, and about twenty miles wide; reserving a tract five miles square, partly in the present Dudley and Webster, and partly in the present Thompson. November 2, 1682, he sold fully one-half of this reservation, of which 5,000 acres were in Quinnatisset (now Thompson) to Stoughton and Dudley for £10; Stoughton sold 2,000 of the 5,000 acres to Sir Robert Thompson of Newington, England. After the settlement of the Massachusetts boundary in 1713, the land east of Woodstock which was found in Connecticut, was in 1717 annexed to New London County by the Colony; but despite the prohibition of the governor and Council, Killingly settlers pushed in and at length formed the North Society, in Thompson parish, 1728; named from the former chief proprietor; but the Assembly did not grant them town privileges until May, 1785. When Putnam was projected, the north part of Killingly was joined with the south part of Thompson to make the part east of the Quinebaug; while the west side was taken from Pomfret; the new town being established May, 1855. Brooklyn Society, composed of southern Pomfret and northern Canterbury was made a town May, 1786. Canada (i. e., Kennedy) parish, Second Society of Windham, formed in 1720, with the addition of 1,200 acres from Brooklyn, a generous slice of Mansfield, and a little from Canterbury and Pomfret, was made a town, Hampton, October, 1786. Chaplin Society, formed from the west side of Hamp-

ton and adjoining parts of Windham and Mansfield in 1809, became a town May, 1822. Finally, the Third Society of Windham, Scotland parish, formed in 1732, became a town in May, 1857.

The fifteen towns of the present Windham County stand in order of formation as follows: Woodstock, March, 1690; Windham, May, 1692; Plainfield, October, 1700; Canterbury, October, 1703; Killingly, May, 1708; Pomfret, May, 1713; Ashford, October, 1714; Thompson, May, 1785; Brooklyn, May, 1786; Hampton, October, 1786; Sterling, May, 1794; Chaplin, May, 1822; Eastford, May, 1847; Putnam, May, 1855; Scotland, May, 1857.

These dates are important as marking the successive steps of progress in colonization and population, including the added towns on the north. The economic foundation of the old county life was farming; and at the outset, the south part of the county had the advantage of large meadows and valleys free from forest, with healthful slopes here, as at Windham Green, attracting a high class of settlers. Wealth and influence had much to do with the choice of Windham as county town, though it was in the southwest part of the county. Additions and growth in the northern towns at so inconvenient a distance from the county seat and courts, made them ready in 1786 to petition for a county seat nearer; and later for a new county, with Pomfret as county town; both of which projects the southern towns defeated. But a new era and a new county life was at hand—founded on machine or factory production. The English colonies had become the United States, and no longer imported from England, but relied upon themselves for manufactured goods. Congress passed the first act for the encouragement of manufactures in 1789. In 1790 Samuel Slater set up the first cotton-spinning factory in America, in Rhode Island. In 1794, Eli Whitney invented the cotton gin; and John Scholfield, Jr., set up the first wool-carding machine in Jewett City in 1804; and C. Brewster in 1806 advertises in the Windham Herald his carding machine just set up at Willimantic Falls, which had only a sawmill, gristmill and tannery. But Thompson and Killingly leaped to the front, when Wilkinson, Slater's father-in-law, April 1, 1807, set in operation the first cotton factory in Windham County, and James Danielson in August followed with one at Danielsonville. The northern towns, aided by the influx of factory population, native American, carried their point with the Assembly whose committee reported December, 1817, in favor of Brooklyn as county seat; and at the May session, 1818, it was so enacted.

We are still living in this new era, and it is illuminating to compare it with old. In the old era, the household was its own manufactory of yarn and cloth by the spinning wheel and the hand-loom. The great forest eras were unfavorable to sheep, for they harbored wolves; Ashford paid its last wolf-bounty as late as 1735. Connecticut in 1670, to encourage sheep-grazing, ordered every person to work one day in each year to clear away undergrowth for pasturage; but even in Connecticut valley in 1700 there were not enough sheep to afford to herd, and not enough sheep-fences to keep them without herding. The situation is not much better for sheep than of old; sheep-killing dogs taking the place formerly held by wolves. At the time of the Revolution, however, farmers raised their own wool and flax, and their wives and daughters spun the yarn and linen thread and wove them, separately, or into linsey-woolsey, a stout mixture of both, used for work-clothes for men, and petticoats for women; tow was also used for cheap breeches.

By 1690, wild turkeys were rare in New England, but cattle and swine

rsday.

plenty and cheap. The old county raised its own food; rye, Indian corn, and some oats; wheat being found an uncertain crop; for vegetables, peas, beans, turnips, carrots, and after Windham County was formed, an increasing planting of the so-called "Irish" potato, because introduced by the Ulster immigrants, who began to come in 1718 to New England. The early settlers having been very assiduous in planting the apple, apples and cider were common after a few years in a new settlement; but in 1639 a fine of twelve shillings on each health drinker; a half-pint limit on wine.

Building was rough; and though sawmills, boards and planks were early in use, large timbers were usually hewed by the broad axe. Shingles were "rived" from blocks sawed off at the desired length, then afterward smoothed with the drawing-knife; these would far outlast sawed shingles. Frame houses with a long roof or leanto on the rear early replaced the first log houses. Later gambrel or hip-roofed houses were common; until modern times, houses were usually unpainted. The floors were made of thick boards, fastened down with wooden pins; the sides of the rooms plastered, but the joists and the floor overhead exposed to view. The chimney, ten feet square at the base, occupied the center of the house, usually one-story, with two "square" rooms on the front side, and a great oblong kitchen in the rear; all heated by fireplaces, but that of the kitchen, which was the living room, sometimes eight feet in front, so that all could share the heat, and also that knotty logs might be utilized with economy of labor. A stone hearth protected from stray coals rolling out in front. An iron crane, proportioned in length and strength to the size of the fireplace and the size of the kettles sometimes hung on it, projected at one side over the fire, having an upright part reaching down alongside the side wall of the fireplace, with a shouldered end at top and bottom, turning in the eyelets of strong iron spikes fastened securely in the aforesaid side wall; for this crane had to bear the weight of the great cast-iron kettles of twelve to sixteen gallons capacity, used for heating water for washing-day, and for making soft soap. A brick oven was usually built into the chimney on one side of the fireplace. Since one's own home furnished his chief society, hearth and home came to be almost synonymous for the hearth was the gathering place during the "old-fashioned" severe winters, not only for the large family, but for neighbors, not unfrequently dropping in to enliven the long evenings by friendly chat and exchanges of experiences and news. Home life was the main part of weekday life; Sunday was the time especially consecrated to the feeding of the mind and soul with the bread of the life of eternity. Two sermons, with an hour in the Sabba'day house between.

The first result of factory production of woolens was to bring down the price, and so to discourage home production greatly; from buying the product of neighboring factories the people proceeded to buying quantities of imported English woolens. Protective tariff on American manufactures became a prominent article of the political creed in manufacturing regions. The immediate effect on population was increase in manufacturing towns; Thompson from 1790; Killingly, Plainfield and Windham, from 1810 to the present; Putnam from its beginning in 1855. But the final result of the general adoption of factory production on a large scale has been here, as in other countries, urbanization; the official definition of which is, collection of population in places of 2,500 or more, virtually, in cities; and from the rural districts; result, rural depopulation. With unchanged territory, Ashford, which had 1295 in 1850, has steadily declined, reaching 668 in 1910; Canterbury, steady decline from 1820; Eastford,

from 1850; Woodstock, from 1850; Chaplin, from 1830. More than three-fourths of the farmers are of old American stock, preserving traces and traditions of the old-fashioned life. Most of them own their farms, with substantial and roomy houses; but marry later, and have smaller families than the old folks did; hence many are compelled to "one man" farming; the immigrant especially, clinging to urban life. The whole State of Connecticut in 1910 had 19,841 Americans managing farms; 1,538 Germans; 1,164 Irish; 676 from the Russian Empire, mainly from Poland; 675 Swedes; 551 English; 544 from Austria, largely Bohemians and Slavic; Canadians 396; Italians 316; and Hungarians 191; yet our factory population after the Civil war was mainly Irish, who were more recently superseded by Canadians.

But the concentration of wealth in the large village is the basis of many material attractions to urban life; quicker returns for labor; nearness to churches, stores, banks, places of amusement, railroad and trolley lines; more convenient and artistic houses, though with the drawback of high rents and crowded conditions; cleavage into rich quarter and poor quarter, not only in location but in spirit; class feeling; though the poor benefit by the institutions furnished at the expense of the rich; such as better educational facilities, paved streets, public lighting, sewers, sidewalks, public charities. What is needed is cooperation and community spirit, banishing the pride of the rich, and the jealousy and envy from the poorer. What is more important than the production of wealth in city or in country is the production of first-class and nobler men and women.

"God give us men! A time like this demands
 Strong minds, great hearts, true faith, and ready hands;
 Men whom the lust of office does not kill;
 Men whom the spoils of office cannot buy;
 Men who possess opinions and a will;
 Men who have honor, men who will not lie;
 Men who can stand before a demagogue
 And damn his treacherous flatteries without winking;
 Tall men, sun-crowned, who live above the fog,
 In public duty and in private thinking
 For while the rabble, with their thumb-worn creeds,
 Their large professions and their little deeds,
 Mingle in selfish strife—lo! Freedom weeps,
 Wrong rules the land, and waiting Justice sleeps."

CHAPTER III

COMMUNITY LIFE, 1850-60

BUSY NEW ENGLAND AND ITS WATER POWER—MANY LOCAL INDUSTRIES—COMING OF THE IRISH AND FRENCH-CANADIANS—QUIET SUNDAYS—OCCUPATIONAL DRESS—AMUSEMENTS—PEDESTRIAN TRAVEL POPULAR—SOLID READING—POLITICAL DISCUSSION—THE RAILROADS—OUTBREAK OF THE CIVIL WAR, ETC.

By H. V. Arnold

The writer will begin this sketch with some reference to Windham County life as it was experienced back in the '50s of the last century. The life of that decade, more simple, less strenuous than in present times, was projected well along into the Civil war period before any very marked change became apparent. The occupations and employment of the masses of the people, of course, had an important bearing upon life as commonly experienced before the Civil war burst upon the nation. Some reference, therefore, to the industrial establishments of those days will not come amiss.

It was said before the war that in busy New England not even a brook was permitted to run to the sea without contributing its power to some industry. During several preceding decades of the century there had come into use innumerable small industrial establishments operated either by steam or by water power. There were cotton and woolen mills, iron foundries, shops that manufactured adjuncts to mill machinery, carding-mills, whetstone shops, reed shops, wood working establishments, grist mills and saw mills and others, the last two mentioned preceding in point of time all of the others that have been mentioned. These establishments, generally, had been built by energetic men of limited capital, either singly or by combining their means with others of similar character. Even the earlier cotton factories may be classed with the other small establishments, since, generally, they measured 74 by 32 feet, though some were more extended in length. Commonly they had two full stories with an attic story above these and a basement beneath them. The first four cotton mills in Killingly were stockholders' enterprises and cost with their machinery about \$300,000.

In the early '50s the great stone or brick cotton mills had begun to come into existence. They were rendered possible by railroad construction, increase of wealth and population, and by the gold that was flowing to the East from California. Previous to railroad construction, the cotton team and teamsters' wagons had sufficed for transportation purposes, but these would have been inadequate for the large mills. Though perhaps hardly realized at first, the centralizing of industries in large establishments constituted a menace to the continued existence of the small shops and mills. The introduction of the new does not all at once cause a disuse of what is old; rather the latter is gradually crowded out of existence. On that principle the new and the old co-existed together during the '50s and well along into the Civil war period.

At the time in question the employes of the shops and mills were preponderat-

ingly of the native American stock, many of them having been reared on the farms of the county. The French-Canadian element might already be found by families residing in mill tenements, but they were by no means numerous. Mainly they were cotton mill workers. The Irish were perhaps just a little more in number and took to various common employments. There were no other foreign elements present in Windham County that were aggregated into families, except a limited number of Lancashire English, and the heads of these families were usually overseers and second-hands in the mills. Any other foreigners were more like scattered individuals rather than present as families of such persons. A few negroes also were present.

In the cotton mills the hours of labor were long, amounting to about sixty-nine hours per week. In the fall, when the length of daylight was declining, the mills continued operation by lamplight and ceased lighting on the 20th of March. Fish oil was used in the lamps, for kerosene was as yet unknown. On Saturdays the mill help were rung out at about 3:30 P. M., and during the long summer days this gave the men some hours to till the garden patches assigned to each family by the mill company. The mill help resided in two-family tenements and in tenement blocks, their domestic life being much the same as now.

Sundays were quiet days in Windham County, since influences born of former times still tintured the lives of the people. There were but few families in these days in need of charitable assistance, and even in such cases liquor was the usual cause. There was some wretchedness in individual cases, but on the whole, the masses of the people had little to disturb the tenor of their lives. There were prevalent at least three social grades of people, but the majority were of the great middle class. None were then very rich, as wealth is now understood, and the manners of all classes tended toward the natural to the exclusion of the artificial.

There were scarcely any fraternal orders then working besides Masons and Odd Fellows. Of societies, benevolent or others, there were very few even in the larger communities. Among individuals the period produced many odd and peculiar characters of various kinds, some of whom were harmlessly demented. The common village tradesmen were not particular in regard to their week-day dress. Grocery men went about the streets in what would now be considered indifferent clothing, dusted with flour. But the dry goods merchants, lawyers, ministers and other professional classes aimed to appear respectably attired. The churches were well attended in those days by the heads of families, their wives and by the young people along in their 'teens. Sunday school libraries were maintained and in regard to class lessons small question books were used for various portions of the Scriptures, adapted to the ages of the classes. The keystone of them all was the men's Bible class. The preaching from the pulpit was largely of a doctrinal character. There were few sectarian churches in evidence, and in the factory towns the Roman Catholics were accorded the use of the village halls in cases, where, as yet, they had not erected church buildings.

There was but little in the way of public sports during the '50s. Much that is now in vogue was unknown to that generation, and it is not too much to say that the people in general then cared little for sports of any kind. The public interest that now attaches to such matters had not then been evolved. There was not much during any year in the way of public entertainments in the village halls. There were stereopticon shows with motionless pictures in colors projected on the screen; an occasional magician's performance; minstrel and concert enter-

tainments and at long intervals plays gotten up by home talent, and little of anything other than what is here enumerated, besides socials. Yet what was to be had, seemed to satisfy that generation. Aside from all this, the town-meeting, militia musters, camp-meetings and the Fourth of July furnished some further attractions. There were only four week days in the year that the factory companies recognized as holidays and these were Fast day in April, the Fourth of July, Thanksgiving and Christmas.

The three principal manufacturing towns in the county were Putnam, Danielsonville and Willimantic. Outside of these and, in fact, all over the county, there were numerous farmsteads, though considerable tracts of the old primeval forests still remained with their full-grown trees, besides groves of second-growth timber. The houses and barns on many of the farms were then already old, but comfortable within, and these places had their orchards of full-grown trees. The great majority of farmers were of the native American stock and in some cases the farm properties had descended from father to son during several generations. In the early days the occupants of the farms often raised large families; of these the elder sons took to the growing cities, or more likely, joined the ever-moving throng of those who were annually emigrating to what is now the great middle West. The grown-up daughters were more apt to seek positions in the increasing number of cotton factories. Usually the farmer kept a horse and buggy, besides his cows and oxen, with which to make trips to the nearest large towns, and on the Sabbath to attend the church of which he and wife were usually members.

As a part of what did or did not influence the conditions of life in Windham County in those days, it may not come amiss to refer to some things that are commonplace now, but with which people were then unfamiliar, also in respect to their limitations of general knowledge. Of things in an electrical way, they knew nothing by observation of anything besides the telegraph, and it might be, some simple electrical apparatus to experiment with. All that has been developed since, along electrical lines, was unknown to them. The automobile, tractors, the bicycle, telephone, phonograph, all forms of navigating the air except the balloon; the moving picture show and many other devices common now, were not included in the life of that time. Of some of these, the people generally had no conception. So rapid had been the development of machinery and labor-saving devices during the preceding thirty years that the period under consideration was spoken of as the "age of invention." That it would continue to develop was taken for granted by some, though others doubted whether or not mechanical progress might be nearing a supposed limit. For traveling distances, within a mile or two, the pedestrian habit was much in vogue.

There was probably more of the solid literature read in proportion to the population than is the case now. The illustrated newspaper was hardly in evidence until toward the end of the decade. But many of the people, even of the shops and mills, had a thirst for useful knowledge in relation to history, philosophy, physical subjects and others. The acquisition of scientific knowledge had been facilitated since the year 1830, but many of its problems were still under investigation and unsettled. Hence that and the preceding decade had been and was prolific of conflicting theories. For every known-effect, the origin of which was in doubt or not known, theory stepped in and endeavored to supply an explanation. The sources of the Nile were still unknown and there were geographical myths current in the school geographies, such as the "Great American

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Desert." Daily papers did not circulate widely outside of the cities, but the larger country manufacturing towns published excellent weeklies, filled, not so much with local news and personal mention, as with general miscellany which crowded individual advertising into small spaces, one object of the editors being the making of their publications family educators. The large towns had small libraries, filled not so much with fiction as with the general literature of the time, and here the needs of young people of school ages were neglected or overlooked. On the whole, the opportunities of the people for acquiring a knowledge of many subjects were far under what almost anyone may attain now.

The people also had their political and civic life which engendered discussion. Along political lines one great problem, felt to be national in character, seemed to overshadow all others. This was the Slavery question, together with various occurrences of which that was the primal cause. It was intensified in the '50s from the fact that all classes, particularly the large American element employed in the mills, were then reading "Uncle Tom's Cabin." But no one anticipated any serious upheaval. Other disputable questions had passed by without leaving any wreckage in their wake, so that it was generally taken for granted that in some way or other, even the Slavery question would find some kind of peaceable solution. Such in general was the immediate background of the Civil war period.

Had anyone averred during the spring or summer of 1860 that the nation was already on the verge of a tremendous conflict of arms, that the North and South would be arrayed against each other in civil strife, the sanity of such person very likely would have been doubted. During the political campaign in the following autumn, there were four presidential candidates in the field who had been nominated by different conventions, and naturally the situation elicited a great deal of discussion. What particularly engaged the attention of the public in these discussions, neighbor with neighbor, was the principles that each party candidate was presumed to represent and what might ensue in case any particular one of them should be elected. Finally public interest mainly simmered down to the two principal opposing candidates.

In the large towns the campaign took on an unusual visible aspect. The Lincoln-Hamlin men organized for Saturday evening street parades, in companies with lettered transparencies and gleaming torches, headed by a leader and drums and fifes. The men were of the shops and mills and the companies were called "Wide Awakes." They were accoutered in black, glossy capes and hats, and bore tin lamps that swung slightly on pinions on the tops of trimmed sticks about four feet in length. Whale oil had become scarce, but a new illuminant had just arrived, later called kerosene. The large amount of this oil used in the lamps attracted attention, but the people had no name for it other than "rock oil." Election results, as reported by telegraph on the evening of November 6, 1860, evoked the deepest interest.

For the next five months, which included the entire winter following, the attention of the people was invited toward the South, mainly centering upon South Carolina. From time to time various occurrences, some of a hostile character, occasionally transpired, and these were reported at length in the papers, keeping the people in wonderment and in a state of suspense as to what the ultimate outcome might be. The illusion was quite generally prevalent that there would be no war, or if war actually resulted, that it would be short. The villages on the line of the Norwich & Worcester Railroad, for news, mainly depended on the Norwich Morning Bulletin.

The spring of 1861 opened pleasantly. Then in April came the news of the Confederate bombardment of Fort Sumter, which produced an effect comparable to an earthquake shock. Probably Windham County had not been so profoundly moved since the outbreak of the Revolution. The remainder of April and month of May were characterized by war meetings, enlistments, flag-raising, and other demonstrations. A transient company of troops were enlisted along the line of the Norwich & Worcester Railroad and for some time were quartered in Union Hall at Danielson. They were fitted with gray uniforms by ladies' associations, but the quota of the first call for volunteers being otherwise filled, they were disbanded.

The line of the Norwich & Worcester Railroad, so called in those years, chanced to form a central route for southern New England and was much used during the first year of the war for the transportation of troops and war materials. Long trains of passenger coaches loaded with troops, in response to later calls, traveled southward over this line, made up of men enlisted from the farms, towns and lumber camps of Maine, from the shops and mills of New Hampshire, the green hills and valleys of Vermont, and from northern Massachusetts.

The locomotives used were principally wood burners, and these had to stop every twenty-five miles, more or less, to wood up and take in water. This frequently occurred at Danielson where, day or evening, as the case might be, crowds gathered on the depot platform, having had some prior notice of the hour that any of these trains might be expected to arrive, and they talked with the soldiers at the open car windows. One of the soldiers said, during one of these halts at the station, "You see it takes twenty cars to take us to the front, but it will only take five to bring us home again."

One morning in the early part of August, it was reported that a regiment of soldiers who had gone out on the first call for troops as three-months' men, whose term of service had expired, would pass through town between 8 and 9 o'clock on their way home to be mustered out. A large crowd lined the depot platform and boys climbed to the tops of box cars on the siding opposite. But the train passed by without stop. As car after car went by at freight-train speed the crowd welcomed the return of the soldiers with loud cheering. Evidently the men had traveled all the preceding night for many of them were asleep in their seats and others leaning that way in the open car windows, but drowsily roused up on hearing the shouting. This was the celebrated Massachusetts Sixth Regiment, whose roughest service thus far had been with the mob in Baltimore on the anniversary of Lexington and Concord.

The Battle of Bull Run in July had dissipated the illusion that the war would be only of a few months' duration. In the first year of the war enlistments of Windham County men had been to help fill the quotas of various Connecticut regiments, hence no large number of men left at any given time any of the towns of the county, going as individuals rather than in groups. The case stood somewhat different in respect to the Eighteenth Connecticut Regiment, recruited in July, 1862, mainly in New London and Windham counties. The townships in this county bordering the Quinebaug River were well represented. The places in the shops and mills that had been filled by the volunteers were largely occupied by newcomers from other localities. Along the Norwich & Worcester Railroad, when the day for departure came on August 5th, the men were gathered into a special train and taken to an encampment on the fair ground near Norwich. An

excursion made up of friends and relatives of the enlisted men was advertised for the 20th of August. The day was fine and the long excursion train of some fifteen cars passed down the road during the morning hours, and was well filled with people, arriving at Norwich about 9 o'clock. The throng of visitors were taken out to the encampment on the plateau above the Thames valley in vehicles, where they did not walk. There were no demonstrations during the day, which was given over to quiet visiting. There was no singing crowd swaying about among the tents of the soldiers, as has been seen stated in print by the writer. The large enclosure was by no means crowded. Eatables could be procured at vendors' stands. About 5 o'clock P. M. leave takings were in progress for the train was scheduled to leave on its return trip at 6. On the 22d the regiment left Norwich for Fort McHenry near Baltimore. The raising and departure of this regiment, and its subsequent fortunes in the war, deeply influenced the lives of Windham County citizens.

Later in the war period there was some drafting of men from various communities, but for the most part, the ordinary life of the people seemed to continue much the same as in the '50s, barring frequent discussions engendered by war measures and war topics. Influences upon social life, born of the war did not become readily apparent until after its close. The later years of the war did not engender that lively interest that had characterized its earlier stages, except when some great battle aroused temporary interest. In the churches the ministry were called upon to exercise functions not known to them previously. Besides occasional sermons on striking phases of the war period, it fell to their lot to preach funeral sermons of soldiers who had been killed in battle or who had died of disease in the army or of wounds in army hospitals; also to visit and comfort bereaved relatives.

The cotton mills were run on shortened time and some of the help laid off at times. In the fall of 1864 the mills were stopped for some weeks. The end of the war in 1865 was a welcome event, though profoundly saddened by the assassination of President Lincoln for whom the ministry of the churches quite generally preached memorial sermons. There was some apprehension felt that, when the soldiers were mustered out of service, various disorders would ensue, but this fear proved to be groundless. The returned soldiers quickly put aside their uniforms and again became a part of the civic and social life of the time, resuming their former avocation, or in many cases engaging in other kinds of employment. Political, civic and even social life could never again be wholly like what it had been in the previous decade, since, as one result of over four years of bloody strife, another epoch had been born of the war, and new problems had arisen to engage public attention.

A few paragraphs may be devoted to the years that immediately followed the close of the war. We have spoken of the numerous small manufacturing establishments in operation before the war. Many of them fell into disuse toward the close of war years, and a veritable havoc seemed to overtake the remainder, or most of them, soon afterwards. Among them were numerous little shoe shops where boots and shoes had been made by hand processes, but the introduction of machinery and large establishments drove the small shops out of existence. The small cotton mills, that had continued to co-exist with the larger establishments, were now being absorbed by capitalized corporations, who enlarged some of them and tore others of them down. The introduction of ready-made clothing

also adversely affected the business of former numerous common tailors, though the fashionable tailor still continued his vocation.

Several years, characterized by a show of extravagance, followed in the wake of the war. The middle classes seemed to be seized with a mania for books, pictures, furniture and musical instruments, and the indifferent clothing of former years gave place to more costly apparel. The social manners of the people were also affected, the natural of former times becoming somewhat glossed over by the artificial, this change being quite perceptible. Had the bicycle then been introduced, the young men generally would not have rested content until they had become possessed of one; as matters stood, some bought a horse and buggy. At this time young men were beginning to assume charge of business concerns vacated by their retiring elders.

The close of the '60s was characterized in especial by a short era of lecturers with their popular addresses in village halls and churches. The people were becoming tired of Reconstruction problems and measures continually brought before them in the newspapers, and they desired something different to engage their thoughts and attention. It was then that a number of persons, some of them previously known by their writings, took to the lecture platform and entertained the people with topics that had no relation to matters growing out of the late conflict.

Enlargements of existing mills, the construction of some new plants of various kinds, also belonged to the period here under discussion, but building and the extravagant propensities of the people both received a check by reason of the financial crisis of 1873 and consequent business depression for the next several years.

CHAPTER IV

GENERAL HISTORY *

The first settlement in Windham County was made in 1686, and by 1726 Windham County was established with the county seat at Windham. Eight towns were organized in the new county at that time. Churches and schools had been built and each town had its military organization. Turnpikes connected the towns. Roads had been made, bridges built and the land cultivated. There were mills and tanneries. Probably no town, except Windham, had more than one hundred families. There were a few hundred Indians, and a small number of negro slaves. The people were for the most part poor. Money was scarce, although a few lived in luxury. In 1708 the ministers, including those of the present Windham County limits, formed an association, based on the Saybrook Platform, and until the erection of Windham County, Windham and Ashford churches were included in Hartford County organization, and Plainfield, Canterbury, Pomfret, Killingly and Voluntown in New London. After that the Windham County Association was comprised of the ministers in its limits and one or two in New London County. It was given ecclesiastical power by the Colonial government and was an influence strongly felt throughout the county.

During the next twenty years the population of the county continued to increase, and its resources were further developed. New lands were cleared; the town of Union was added to its limits in 1734. Throughout the years the consociated churches were harmonious, but according to the universal testimony of historians the early part of the eighteenth century was marked by great spiritual decline, and a low state of morality. This decline was followed by a great revival in 1741, started by the preaching of Edwards and Whitefield. The revival was felt throughout Windham County, and large numbers of members were added to the churches. This was soon carried to excess, however, and thus did more harm than good. An endeavor was made to suppress the fanatical preaching, which only tended to arouse antagonism to the church, divided families and communities, and finally ended in the formation of separate churches. This contest was particularly bitter in Windham County.

The French and Indian war only added to the troubles of the county already occasioned by the religious dissensions. Death through illness had taken away many of the inhabitants. An earthquake during the war tended to further frighten the colonists. Everywhere there was suffering and privation, endured alike by those in the service of their country and by those left at home, and the successful ending of the war was the occasion of thanksgiving and joy.

* Note—The foregoing general summary, and the following respective summaries of the earlier history of each of the fifteen towns of Windham County, are gleaned from Miss Larned's history, condensed in form, but the text followed closely. Where there was any danger of changing Miss Larned's exact meaning, her words or expressions have been used exactly as they stand in her history. This has been done particularly in the beginning of each of the town histories. The quotations used are those which Miss Larned herself has used.—EDITOR.

According to the first census of Windham County the population in 1756 numbered 19,670 white and 345 blacks. Without the towns of Coventry, Lebanon, Mansfield, and Union, and including Voluntown, for some time a part of the county, there were 12,784 whites and 208 blacks. The number of Indians was not given. Schools were improving. At that time there was as yet very little manufacturing done.

The necessities of war, however, developed the resources of the towns, and called into demand the best energies of their people. The discipline of the battlefield, and the experience gained in connection with it, made stronger men and fitted them for increased usefulness at home. Affairs there were managed intelligently, and because of the training of the towns a live interest in the larger affairs of the state prompted the townspeople to participate actively in their administration. The county took a prominent part in the prosecution of the Revolutionary war. After Boston harbor was closed by the British, Windham sent a gift of 258 sheep for the relief of that city and was apparently the first town to come to her aid. The gift was followed by others from various Windham County towns. Windham took a particularly conspicuous part in the early acts of the war. Out of the 200 Connecticut men detailed under Captain Knowlton for special service on Bunker Hill Putnam's regiment supplied 120 men. Windham County won a most honorable share of the glory of that battle. Putnam was one of the greatest heroes of the day, and was made fourth major-general of the American army, Knowlton and Dana won distinction,—Knowlton was made a major, and Dana a captain. A powder mill at Willimantic sent supplies to the continental army. Those left at home were kept busy supplying beef, pork and mutton for the army, also knitted stockings, tow cloth for tents, and home-made shirtings and vestings. There were many losses among them—Nathan Hale, followed the next night by Knowlton's death from wounds received in battle. The winter of 1777-78 was a terrible one for those with the army and for the families at home. The reputation for courage and good conduct won by the county at the beginning of the war was kept up to the end, and was backed and sustained by those at home. Religion suffered during the war, Baptists alone making any gain.

After the revolution there came renewed hope and confidence in the future. There followed growth and development, though the emigration to new lands checked the increase in population. The census of 1800 showed a loss of 699 since 1790 and a gain of only 728 since 1774. Manufacturing was carried on extensively, and a general enterprise in business developed. Morals declined at the beginning of the nineteenth century. There were, however, in 1806 about forty churches of various denominations. By the establishment of a school fund and more strict supervision public schools were improved. A greater interest in education was shown by the establishment of academies and high schools, and by an added number of libraries. Social and home life changed also with added conveniences and facilities. The introduction of the carding machine made the production of woollen goods easier. Cotton factories were established. The War of 1812 aroused great interest, and Windham actively participated in its prosecution. On July 26, 1820, the county seat was changed to Brooklyn. The coming of the railroad meant much to Windham and stimulated manufactures and business enterprise.

CHAPTER V

TOWN OF WOODSTOCK

NOTABLE CELEBRATIONS—THE LAST OF THE WABBAQUASSETS—THE SWEDES OF WOODSTOCK—A JOURNEY THROUGH WOODSTOCK WITH NOTES ALONG THE WAY—WOODSTOCK SCHOOLS—WOODSTOCK TERCENTENARY—WOODSTOCK IN PUBLIC LIFE.

This town is situated in the northwest corner of Windham County; is about seven by eight miles in size, the largest in the county, and retains its original territory, except a small strip on the north side. It ranks high among the agricultural sections of Connecticut; its soil is better than the average town within Windham County. On account of not having a large number of factories, this town has paid special attention to keeping the soil up and in generally caring for the lands adapted to cultivation. From a remote period, various attempts have been made here to utilize the water-power of the small streams within its borders, but these attempts have for the most part been a failure.

This section of Connecticut was first known to white settlers of the commonwealth as a part of Wabbaquasset, a country run over and conquered by the Mohegans. Its name signifies "The mat-producing country." This was from the fact that the marshes found within its borders produced a valuable flag for making mats and baskets.

The greater part of the people of this town have ever been progressive and on the correct and right side of all public questions. They were the first in this county to espouse the causes of temperance and abolition of slavery. When the republican party came out in 1856, with Fremont and Fessenden as standard-bearers, Woodstock town cast 478 votes for them. Eighty odd years ago, the town refused to license the sale of liquors, even for medicinal purposes, and taverns that persisted in selling liquor had their doors closed by the authorities.

The town had more population in 1820 than it has today. Emigration, and the lack of manufacturing enterprises has caused this great decrease.

Before the Revolutionary war this town had iron foundries, saw mills, grist mills, cooper shops, tanneries, made potash; had a fulling mill as well as a cotton and woolen factory by not later than 1814. In 1844 "John Lake set in motion the first, last and only tub and pail factory in this part of Connecticut." Six thousand pails and tubs were made annually. P. & Z. Wight made at Stoggy Hollow (now Woodstock Valley), the first case of sale shoes ever made in the State of Connecticut. Alba & Otis Hiscox, Lyman Sessions, Ellis and Burlow, were also early in the shoe business. The shoe business at West Woodstock in 1833, by John P. Chamberlin and J. O. Fox, was so large that during that year 5,651,580 pairs of shoes were the credited output, and the same date the output of wooden shoe-pegs was about fifty bushels. Employment was

given to nearly five thousand men and but a few less of women and girls. The amount of lumber worked up in these early days was about fifty thousand feet per year.

NOTABLE CELEBRATIONS

Above most other towns in Connecticut, Woodstock has been long favored as the meeting place for great political and other anniversary and re-union gatherings. Beginning with the John C. Fremont political campaign in 1856, there have been many notable meetings and conventions which have given the locality a name almost nation-wide. Following the lively time had in the autumn of 1856, another great mass-convention was held there during Civil war days, when President Lincoln ran and was elected President the second time. In 1868 the "Grant Colfax and Peace" campaign was remembered at this locality with rousing republican meetings. In 1870 at the great Fourth of July celebration President U. S. Grant and suite, with the Russian minister and other noted men were present at Roseland Park the beauty-spot of the town. This park was established by H. C. Bowen. It was formally opened to the public July 4, 1877, when addresses were made by Hon. James G. Blaine, Ex-Governor Chandler and others. A delightful poem was read by that superb author, Dr. Oliver Wendell Holmes.

Field days for different institutions, union Sunday school picnics, family reunions and many other interesting meetings have been staged at this park. It was in 1888 during the presidential campaign, that a mass-meeting was held here at which Mr. Searles, of Thompson introduced such noted persons as Hon. William Evarts and Mrs. J. Ellen Foster. On that day many old soldiers of the ranks of the Grand Army of the Republic gathered and chatted with a large company of voters who had in the campaign of 1840 voted for old William Henry Harrison for President. One year later his grandson, Benjamin Harrison was present, as was also speaker of the House of Representatives, Thomas B. Reed, of Maine, General Hawley, chief justice, Samuel F. Miller, and members of the cabinet.

The statistical record of this town shows the following in 1915-16: population in 1910 was 1,849; children between ages of four and sixteen 406; grand list, \$1,167,604; indebtedness \$17,450; rate of taxation sixteen mills; principal industries, agriculture and manufacture of cotton twine. Postoffices are Woodstock, East Woodstock, West Woodstock, North Woodstock and South Woodstock and Woodstock Valley. The name Woodstock came here on account of Woodstock in Oxfordshire, England, and the town above described became annexed to Connecticut May, 1749, before that being a part of Massachusetts and known as New Roxbury from its settlement in 1686 until 1690.

The lumber interests of Woodstock have always been considerable and are today, more than two million feet of lumber being sawed each year much of which finds a market in the nearby towns of Southbridge, Webster, and Putnam.

In September, 1674, Daniel Gookin, a magistrate of Massachusetts, visited Wabbaquasset and found large fields of corn growing there which he estimated would yeild forty bushel per acre, but before this date the attention of the early settlers in the vicinity of Boston was called to the Wabbaquasset country by the Indians bringing corn to them in the time of their great need. It is related that on Aquittimaug carried a bushel of corn all the way from Wab-

baquasset to Boston on his back which he traded for a gallon of rum, but it is not related how much rum he carried in reaching home.

In 1635, Thomas Hooker and his party passed through the Wabbaquasset country on their way to settle Hartford, making use of the Indian trail known then as the Connecticut path and known later as the Great Road to Hartford. This passed through the north end of the "training field" at Woodstock Hill, now known as Woodstock Common.

It was not until 1686 that the white man entered the county as an actual settler.

The Town of Roxbury, Mass., bought the tract of land now known as Woodstock of James Fitch, guardian of Owaneco, the drunken son of Uncas, who claimed by right of conquest much of the Nipmuck and Wabbaquasset country. "Nipmuck" means "fresh water." During the first year fifty lots were set off to the settlers and we find among them the names of James and Jabis Corbin, Henry Bowen, Eben Morris, William Lyon, John Chandler, Nathaniel Johnson, Samuel May, Joseph Bugbee, John Marcy and John Holmes, whose descendants are living in town today.

In 1731 the County of Worcester was organized and no man had more influence in the county than Col. John Chandler of Woodstock, who was elected its first judge of probate. In 1749 Woodstock was transferred to the Plainfield probate district and in 1752 to Pomfret district. In 1831 the Woodstock district was constituted, Clarence H. Child being the present judge of probate (1920).

Woodstock has always stood strong on the side of right and sent the best of its young men to defend the flag all along the line from Lexington to Yorktown, and Capt. Hadlock Perrin of West Woodstock marched his company of eighty men to New London in the War of 1812. Other companies from Woodstock were early on the march. The stirring events leading up to the Civil war found supporters both pro and con. Woodstock had elected in the person of Colonel Hopkins the first abolitionist representative in the state, and those who did not agree with Fremont and Freesoil were Copperheads and Woodstock had some who strongly opposed the "Nigger war" as they delighted to call it. One fire eater made the remark that he would go South and make phosphate of soldiers' bones, but he went into his house and did not come out again for three weeks. Some of his neighbors stayed beside the road near his house waiting for him.

When the question of the town paying a bounty to all soldiers who enlisted from Woodstock came up in town meeting at North Woodstock, Pelig Child, a leading democrat, strongly opposed it and used language that the moderator considered out of order and ordered Sheriff Rawson to put him out. Rawson called for help and succeeded in carrying or pushing "Squire Pelig" out. However, his friends rallied to his support and just as quickly put him back into the room. At this point cooler heads succeeded in smoothing out the trouble. "Squire Pelig" owned one of the best farms in town and was one of the leading citizens of the town. It is remembered that he went to Washington in 1855 and secured the establishment of the postoffices at Woodstock, North Woodstock and Woodstock Valley. At West Woodstock, when the soldiers came home to vote, one Benjamin Vinton had more to say than some of the boys in blue considered proper, and they proceeded to chastise Mr. Vinton.

This action resulted in considerable disarrangement of his clothing and his shedding some blood for the Confederate cause. But the discussion of state rights ended with that memorable meeting of Grant and Lee at Appomattox. Some of our soldier boys who had so bravely defended the flag in the South (and at home) had fallen, some had died in Andersonville, Belle Isle and Libby, and many who lived to return home were broken in health.

Soon after the close of the Civil war there was organized in each of the three societies debating societies or Lyceums. At West Woodstock, through the efforts of the society, Lyceum Hall was built. The leading spirits in this society were Gilbert W. Phillips and Judson M. Lyon who was a school teacher in several districts in town. Both Mr. Phillips and Mr. Lyon became lawyers and located in Putnam. Stephen L. Potter, Oscar Fisher, Danforth Child and others, made a good team for the discussion of the questions of the day.

At Woodstock Hill the debating society was generally composed of the academy scholars or those who had just graduated. Judge Frank F. Russell, Lawyer Louis A. Chandler of New York, Louis R. Southworth, for many years shipping reporter of the New York World and Judge Mathewson of New Haven took their first lessons in "spellbinding" in the Academy Lyceum. For many years the valley Lyceum was one that attracted considerable interest in that locality. The early meetings were marshalled by the Kenyon brothers, Eli and Joseph, Alba Hiscox, Joseph Hollingworth, Capt. John Weeks and others. About 1880 the Lyceum was still keeping open door each winter. Senator James B. Putnam, now living in Putnam, Edward Allen, Frank White, Charles M. Perrin, Dr. A. S. Leonard, Sumner Cooper, William R. Barber and others were always ready to help settle the questions that Congress was trying to settle. No winter Lyceum was allowed to close until the old, old questions of capital punishment and woman suffrage had been "settled." Visitors were always present. Charles Snow, Southworth Chandler and others frequently drove over from the "Hill" to lend a hand in the contentions, and this help the valley Lyceum would be sure to return the next week. The writer still remembers several scraps between the two Lyceums, to see which could put up the better argument in favor or against some question. Col. Wm. Flynn, who was then a teacher at the valley, was a good debater.

No Lyceum was considered a good one unless it had its monthly papers, and it is remembered that Mrs. Emma (White) May and her sister Mary (White) May and Josie (Kenyon) Bartlett were very efficient editors of Gleaners and Records. The village Lyceum was always a help teaching the boys to think on their feet. The Lyceum at North Woodstock was always a good one and could not help being with such men as Uriel Lombard, Albert A. Paine, Ebenezer Bishop, Harris and Carlo May interested in its welfare. Mr. Lombard with a loud voice and earnest expression was always ready to talk on either side. Mr. Paine was a deep thinker while Mr. Bishop was a good student and had served many years on the school board.

The central and southern part of the town is a much better farming section than the northern and western portions. The northwestern part has been largely deserted within the last forty years. Perhaps no town in the county has a larger percentage of New England Yankees and some of our best homesteads are still in the hands of the descendants of the early settlers, but each year too many of the young people go to the cities.

“THE LAST OF THE WABBAQUASSETS”

By Oliver A. Hiscox

The early white settlers in what is now the northern part of Windham County found but few Indians. The scattered bands of the Red Man had years before in response to the demands of Uncas, the Indian chieftain, joined him at or near what is now Norwich. Here and there a few families remained, but the country was not overrun with Indians; although the few that were here were disposed at times to make trouble.

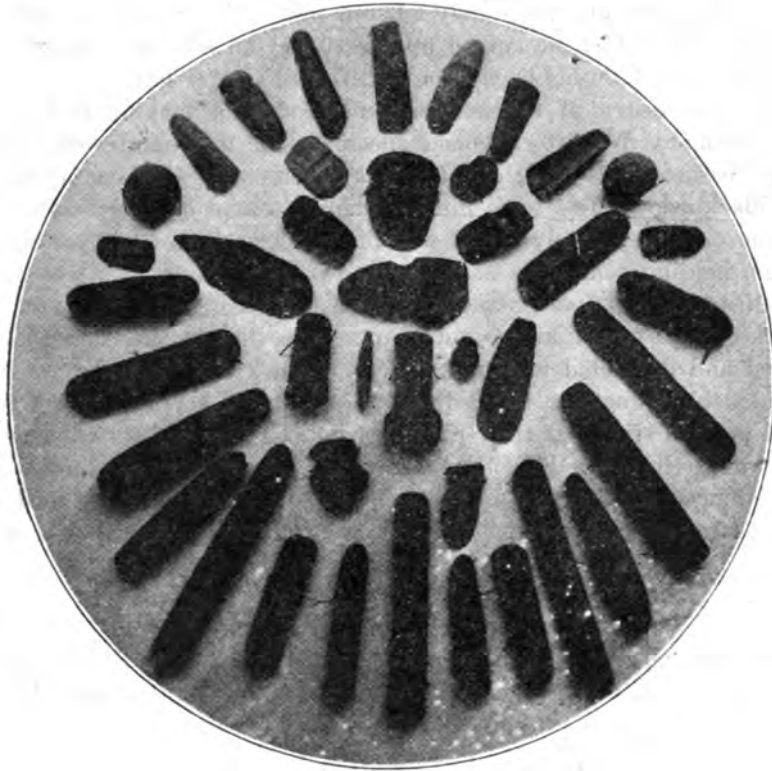
Soon after the close of the Revolutionary war, Woodstock set aside 100 acres of land at Hatchet Pond in the northwestern part of the town as an Indian reservation and there, in several small houses, gathered and scattered Indians of the town; and here the last of Woodstock's full-blooded Indians lived and died. The “September gale” tore off some of the roofs of their houses but they continued to live there until about 1850 when the land passed into the hands of Peleg Childs and the few that were living at that time moved to the vicinity of North Woodstock.

Hatchet Pond was always an attractive place for the Indian. A very large rock on the south shore is still known as the “Indian rock,” the fields where they raised their corn are now covered with a forest growth. Their little graveyard is now almost covered with weeds and brush. Its few rough stones mark the resting place of the last of our Indians. A few cellar holes here and there are all that remain of their habitations, with the exception of a few old crab-apple trees now almost leafless and lifeless. The war-dance ring, which has refused to grass over, is about all that is left to tell the story.

It was here that the Wabbaquasset Indians last recognized that any of their own race had any authority over them. Their last chieftain lived and died here and in the dark hours of midnight they buried him with a bowl of soup, and his bow and arrows; then they carefully filled in the grave, and all hands helped roll a large stone on the grave. The Godell family who lived just southeast of the reservation were the only members of the “White trash” that were allowed to know the location of the Indian chief's grave, and when Lorenzo D. Godell died, the location of this grave passed from human knowledge. Perhaps Everett was right when he wrote:

“Ye shall not raise a marble bust
Upon the spot where I repose,
Ye shall not fawn before my dust,
In hollow circumstance of woes,
Nor sculptured clay with lying breath
Insult the clay that moulds beneath.”

Some of the Indian families were known by the English names of Hajjurd, Nedson, Dixson, Brown, Merrybee, while others were known only as Sam, Hannah, etc. Much of the land in the Hatchet country was early burned over and made into pasture and owned in large lots by farmers in other portions of the town. Hundreds of sheep and cattle could be seen grazing on the hill-sides. It is remembered that the Merrybee family had a fine field of corn on the reservation that had got to be several inches high, when the cattle of Deacon Lyon broke through the fence and made a meal of the tender shoots. Merry-



IMPLEMENTS AND WEAPONS OF THE WABBAQUASSETS
From the Collection of O. A. Hiscox.

bee, the Indian squaw, since she was the "man of the house," severely upbraided Deacon Lyon for the work of his steers. But Deacon Lyon assured her that there was no damage done, in fact, it was all the better for the corn as it would "make it grow stocky." The next Monday Merrybee went to the house of Deacon Lyon to do the weekly washing, and about 10 o'clock there was a hue and cry that the cows were in the deacon's corn. When they asked Merrybee if she saw them in the field when she came, she said yes, but she knew that they would not hurt the corn as it would "make it grow stocky."

Nedson is remembered as a man of great strength. Many stories have been told of him. A favorite stunt of his was to pick up a barrel of cider and drink out of the bung hole, and there may be seen to this day beside the old orchard wall a large stone which he tipped up there, and he is said to have carried a barrel of cider home on his back from Mr. Godell's cider mill.

The chief industry at the reservation was basket-making and there can be found in many Woodstock homes specimens of this handiwork. One and two bushel baskets were made of white oak splints while the smaller ones were made of black ash. These were for household use and of many sizes and patterns. One now very rarely found was the catch basket or hamper which was very large, holding sometimes as much as three bushels. This was not made with handles but had a cover and was used for storing clothing, etc. Others were work-baskets of all kinds and shapes, also dinner baskets. These were all painted and decorated with red, blue and black designs. For coloring the Indians used blood-root for the red and the juices of berries for the blue and black. A pointed stick was the "paint brush." These baskets are now sought after by antique hunters. The "birch broom" was another production. These baskets and brooms were sold to the country stores and were as good as cash to exchange for groceries and rum;—for the white man's fire-water was considered a necessity at the reservation.

THE SWEDES OF WOODSTOCK

In 1871, Dr. George Austin Bowen in partnership with Edward Smith of Brooklyn, N. Y., started to cultivate cranberries in a swamp near Woodstock Hill and as farm labor was scarce in Woodstock, Doctor Bowen went to Castle Garden, the immigration station in New York City to endeavor to secure some newly arriving foreigners to work in the cranberry bogs. Here he met a Charles Anderson, a Swede, who had just arrived and through an interpreter engaged him to come to Woodstock. Anderson was from the farming district of Jabre, Sweden and proved to be a good farm hand. His willingness and capacity to work made a good impression on Doctor Bowen and he arranged for Anderson to write to some of his neighbors in Sweden, telling them of the good opening in Woodstock for farm work. Several of them replied, that they would be glad to come and Doctor Bowen sent transportation to Sweden as did Henry C. Bowen, and the following men left Guttenburg, Sweden, May 9, 1872, for Woodstock arriving there early in June: Jonas M. Johnson, John Peterson, John Danielson, Charles Bloomstrum, John Johnson and wife, Charles Johnson with wife and child, Solomon Johnson with wife and three children, and several others.

Doctor Bowen met the party in New York and brought them to Woodstock. The married men were given quarters on Doctor Bowen's farm and the others were boarded at the farm of William Lester. These men had to work four

months to pay back the cost of their passage from Sweden. At expiration of the four months, John Danielson and John Peterson went to Massachusetts, engaged in railroad work, later going to Muskegon, Mich., where they permanently settled on farms. Bloomstrum, who was a tailor by trade, went to Webster, Mass., and followed his trade. Most of them worked on a few months longer and eventually departed for other states. Of the original party only a few remained in Woodstock and of these was Solomon Johnson who married here and farmed in Woodstock till his death. He had several children who now live in Woodstock and Putnam.

Jonas M. Johnson, one of the original party, is still in Woodstock, he like many of the others sent to Sweden for his old sweetheart, married her in the house of Henry T. Child, for whom he was then working. Mr. Johnson is looked upon as the pioneer Swedish settler of Woodstock. He is a prosperous farmer and a highly regarded citizen. He has been a great friend to many of the "greenhorn" Swedes who followed him to Woodstock. He has a large family, and one of his sons, a native of Woodstock, has been on the Board of Selectmen continuously since 1913. Jonas Johnson is the only surviving member of the first Swedes to settle in Woodstock.

In 1873 a party of twenty-three Swedes arrived in Woodstock. In this party came many of the sweethearts of the men who came in 1871. They married and their children are now prosperous farmers and land owners of Woodstock.

Swedes continued to come direct from Sweden to Woodstock at intervals from 1871 to date.

John Peterson and Gustave Danielson were the first Swedes to buy land in that part of Woodstock now known as New Sweden. They were greenhorns, worked as farm hands, and saved their money, etc., and bought abandoned farms in the western part of town and prospered. Soon other Swedes followed suit and now practically all the land in that section is owned by Swedes. This land is now as productive as any section of Woodstock, here are found clean, neat homes of happy contented people. The farms and buildings are well kept and the dairy business of this section is one of the chief industries where only a short twenty odd years ago the land was abandoned by the native stock as worn out and not fit to work, and many of the buildings run down and were vacant, some for many years.

The Swedish settlers of Woodstock, those that came to make a new home in Woodstock, set to work with a firm resolution to make not only a new home for themselves, but to make of themselves good American citizens. How well they have succeeded is borne out by the facts that some of the most comfortable, happy, and contented homes in Woodstock are on the farms of the Swedes. It is a very rare sight to see a Swedish farm that has gone to brush and weeds, etc.

In the political and civic life of Woodstock the Swedes have been well represented. Some of them or their children have served on the Board of Selectmen, etc.

In religious matters the Swedes have made as much progress as they have in farming. The first few settlers attended services at the old Congregational Church on Woodstock Hill, but not having a thorough understanding of English this was not satisfactory and when a theological student, a native a Sweden, who was attending a Theological College in Massachusetts came traveling through

Woodstock, he went up with Jonas Johnson, who at that time was employed by Henry T. Child, and gathered a few of his countrymen together and, with the permission of Mr. Child, the first Swedish religious services in Woodstock were held in his home.

Later in 1881, through efforts of John Johnson and Jonas M. Johnson the services of Rev. George Wiberg, a Swedish Congregational minister, of Greenwich, R. I., were secured at irregular times and services were held at home of Jonas M. Johnson. Later services were held by Reverend Wiberg in Swedish once a month in the Congregational Church on Woodstock Hill.

Jonas M. Johnson has been the big chief of the Swedes. He has been their chief advisor for many years. No better class of immigrants ever came to Woodstock and the cry from every part of Woodstock is, send us more Swedes, they have always been willing and glad to do anything they could do for the moral uplift of the town, they are true patriotic Americans, some of the brightest scholars in our schools and in fact, some of our best teachers in our schools are daughters of the Swedish immigrant.

A JOURNEY THROUGH WOODSTOCK WITH NOTES ALONG THE WAY

By Oliver A. Hiscox

Early on a September morning in the '80s I left the hill town of Union, traveled over the hills of Woodstock to Putnam, and these are some of the things I saw and heard.

I drove out from the pine forests of Union and the first thing in Woodstock that attracted my attention was the Lyman Sessions house and mills, it was easy to see that this had been the center of considerable activity, it had been the life-long home of Lyman Sessions. Here he had sawmill, gristmill, carried on a general lumber business; kept a country store; engaged in the shoe manufacturing business. He was a son of Col. Abijah Sessions of Union, Revolutionary soldier and a cousin of Darius Sessions who was connected with the burning of "The Gaspee" an English ship in Providence harbor. His daughter Marcia married C. H. Stone; her daughter May married Edward L. Chamberlain.

Nearby is the site of Lowdin Arnold's silver-smith shop. Silver spoons may still be found in Woodstock which he made more than a hundred years ago. David Hiscox had a brick yard near Arnold's shop. The bricks for the house in West Woodstock, known as the Andrew Martin house, were made there in 1822.

I passed on over the old Boston and Hartford turnpike to Green's Tavern on the west side of Black Pond. This was a noted hostelry during stage coach days, and still known as Green's Tavern for miles around, Caleb Green now living here and carrying on the large farm connected with the early hotel. His father had run the hotel before his day, buying it from Daniel L. Healy, who came to Woodstock from Dudley, Mass., about 1820.

Turning south I passed the venerable old chestnut tree that for a hundred years has been a land mark along the way. I next passed the schoolhouse, only about twenty feet square; it was one of the red schoolhouses of town, but now had received a coat of brown paint. Next I came to a large two-story house that has sheltered at least three generations of the Dewing family, Ebenezer

being the last of the line to live there. His son Hiram achieved wonderful success as a broker in New York City, leaving at his death a fortune of several million dollars. The Dewing farm is now owned by Sumner Cooper who came to Woodstock from Windsor. He has been engaged in the lumber business since coming to town. Next I came to the house of Joab Guilds. His son John was a well-known Baptist clergyman. Next is the old Tiffany homestead, for years owned by David Tiffany and his son Schuyler.

Jonathan Bugbee was an early settler on the farm south of the Tiffany homestead. This place was acquired by David Keyes who built the house now standing. Hiscox mills just south owned by Alba Hiscox since 1836. Mr. Hiscox ran the sawmill, shingle mill, and gristmill for over fifty years. These mills occupy the site of Woodstock's earliest attempt to utilize the iron ore deposit of the town. A furnace was in operation here as early as 1760. Mr. Hiscox was also interested with his brother, William P. Hiscox, in the manufacture of shoes, making heavy brogans called "stoggys" which were shipped south for the slave trade. Joseph Hallock runs the tannery just below the gristmill, this is the tannery built by G. and Z. Wight.

A. H. Bancroft who came from Windsor is postmaster and store keeper at Woodstock Valley. Waldo Phillips, who amassed a snug fortune in the grain business in New York, occupies the next place. Dr. A. S. Leonard occupies the house on the opposite corner and is a successful country physician. His father, the venerable Moses G. Leonard of New York, for many years a congressman from that city, has never lost his interest in Woodstock. The Leonard family have lived in and around Woodstock for several generations. George N. Lyon occupies the Capt. Darius Barlow farm, and I notice he has a long string of bright Devon oxen and steers which he is training for the Woodstock Fair and they never fail to wear home the blue ribbon. Mr. Lyon is son of Oliver and grandson of Wareham. Wareham was a soldier at New London in 1812. He was a quaint character and the boys liked to kid him on his army experience. Once some of them asked him if he ever shot anybody and he said he did not know, but he aimed his gun, shut his eyes and fired and supposed he shot a man. The Lyon family were among the earliest settlers in this part of the town, building saw and grist mills near Black Pond. The dam at the outlet of the pond was built by slaves of Ebenezer Lyon and is the only known specimen of Woodstock slave labor existing. George Lyon's early home was at the next house.

Stephen B. Skinner lives on the hill just west of West Woodstock Village. He is selectman and a prominent man in the community. He is a Civil war veteran. His farm is a portion of the land granted to the Rev. Stephen Williams, first pastor of the Congregational Church on its organization in 1747. The parsonage, built in 1747, stood just south of the house now occupied by G. Clinton Williams. The parsonage had a projection in front after the style of the Dutch houses. Mr. Williams is the last of the line to occupy the ministerial place. Stephen B. Skinner's sister, Mrs. Z. N. Allen, lives in the house across the street from him. This was the home of Maj. Pitt Williams. The house east of Mrs. Allen's is where Naomi Perry lives who weaves carpets for all the country around. The Dutch house, known as the Coe house, was the home of Lucy and Deborah Coe. It was originally a store and was moved to its present location from a site east of the hotel.

The house occupied by Rev. P. S. Butler was the home of John Chandler,

the tanner, his tannery was located just west of the house. One of his children was drowned in one of the tan vats 125 years ago. Aldis Perrin lived here during his long life and was the village painter. The place on the opposite corner now occupied by Robert Sherman was the home of Commodore Morris, who won his title in the War of 1812. It was also the home of Col. Augustus Williams, for many years postmaster and store keeper in West Woodstock. The other corner of the cross roads was the home of Ebenezer Stoddard, who was representative in Congress several years and lieutenant-governor of the state. Governor Stoddard built a pretentious house which was for many years run as a hotel by his daughter Marietta Sumner and is now known as the "Clark House."

The schoolhouse and church stand on land given to the society by Joshua Chandler. The house just west of the schoolhouse was built by Nehemiah Underwood for his son, Rev. Alvin Underwood who was pastor of the church from 1801 to 1833. The present church was built in 1820, Mr. Underwood giving one year's salary to the building fund and \$100 toward purchase of the bell. The church has the handsomest spire in Windham County. Just north of the church stood years ago the Kibby Tavern. Capt. Daniel Lyon was landlord at the time of the Revolutionary war, he led his company to Concord after the Lexington alarm. Abiel Fox is store keeper and postmaster. The Major Ellis house, the store and parsonage, were set well back from the street in hopes that the street would be straightened at that point, but it never has been done.

The Universalist Church has not been used for years but at one time a prosperous church organization existed in West Woodstock. The Litchfield house, half way up the Baptist hill, has an interesting history. Work on the house was started just as the Revolutionary war was commenced. The frame of huge oaken timbers, hewed out by native carpenters, had been erected and was ready to be boarded, when the battle of Lexington and the events which followed summoned the colonists and house builders to the country's defense, and for seven years the oak frame stood the prey of the sun and storms until they were warped and twisted greatly out of shape. After the close of the war the house was finished, but it still shows it is out of line on all corners.

The next house east of the "Clark House," now owned by Benjamin Shepard, was the early home of Robert Sherman; his son Henry became a successful business man in Minnesota. Isaac Corbin, the village shoe maker, lives in the next house. Next is the old "Bolles Tavern" and it was the scene of many festivities a hundred years ago; now owned by Prescott Hammond, son of Deacon Ezra Hammond, who spent his long life in West Woodstock Village. Jeremiah Church is deputy sheriff and lives across the street from Bolles Tavern.

On Alpin hill is the Cyprian Chandler place. He was a school teacher. The old Austin house on the east side of Alpin hill is an exact copy of the birthplace of John Adams in Quincy, Mass. Just south of Alpin hill lives Capt. Samuel Bicknell, a recent comer from Ashford. This house was built by Joshua Chandler about 1740, and is probably the oldest house in this locality. His son, Joshua Chandler, Jr., born in West Woodstock, March 1, 1728; graduated from Yale in 1747; became a lawyer and settled in New Haven; his house being on the site of the Tontine Hotel. He was a Tory during the Revolutionary war and when General Tryon invaded New Haven in July, 1779, his son William piloted the British into the city. Their stay was short and the Chandler family fled to Long Island and later reached Nova Scotia. In 1787 he and his son

William were shipwrecked near St. John, N. B., and they both perished miserably in the woods from exposure. I seldom pass his birthplace without thinking "what might have been."

* * * * *

It is interesting to note here that the Rev. Harvey M. Lawson gave a very interesting and valuable account of the Chandler tragedy in the "Connecticut Magazine" in Vol. X, No. 2, 1906, in which he says:

"In England commissioners were appointed to adjust the claims of the loyalists. Colonel Chandler returned to Annapolis; on that fatal March of 1787, he, with his daughter, Elizabeth, and his son, William Chandler, took their books, papers and evidences of their colonial property, and sailed across the bay for St. John, New Brunswick, to meet the commissioners, to prove their titles and their losses, and to get their claims adjusted. But a violent snowstorm arose and the vessel, missing the harbor, was driven on the rocks at Musquash Point, within about nine miles of St. John. William Chandler, hoping to secure the boat, fastened a rope about his body and leaped into the wintry sea, to swim ashore. But just at that moment a heavy sea caused the vessel to give a lurch which caught him between the ship and the rocks and crushed his body. His agonized father and sister saw him sink and perish before their eyes. This was on the 19th of March, 1787. Colonel Chandler and his daughter, with the others, finally got ashore. But their clothing was wet, it was bitterly cold and windy and there was no human habitation near. They traveled as far as his strength would allow, when, seeing that he could go no further, he begged his daughter to leave him and seek to save her own life. But she refused to leave him. He then climbed to a rocky eminence to get an outlook over the surrounding country, to see if there was any hope of help near. But being benumbed with cold, he fell from the rocks and soon died. His daughter with her companion, Mrs. Grant, wandered about in the woods for awhile longer but at last fell and perished on the 11th of March, 1787. Their bodies were found and carried to St. John, New Brunswick, where they were buried in the burying ground at the head of King Street. After seventy years the bodies were sought for and reinterred by descendants in the new and beautiful Rural Cemetery at St. John, where the original slabs bear the inscription given below.

"When the news of this sad tragedy reached Woodstock, Conn., birthplace of Joshua Chandler, it made a great impression on the surviving relatives and friends (among whom were my own ancestors) and it was handed down from generation to generation as the most thrilling tragedy of the Revolutionary drama.

"In the beautiful Rural Cemetery at St. John, New Brunswick, may be seen two old slate stone slabs placed against an embankment where the persons whom they commemorate were reinterred. On the first of these, under the 'death's head,' with rays and wings, is the following inscription:

"Here lyeth the Bodies of Col. JOSHUA CHANDLER, Aged 61 years And WILLIAM CHANDLER His Son Aged 29 years, who were Ship wrecked on their passage from Digby to St. John on the Night of the 9th day of March 1787 & perished in the Woods on the 11th of said Month."

The other slab gives a similar epitaph for Mrs. Sarah Grant and Miss Elizabeth Chandler.

“William Chandler, who was crushed on the rocks, was a classmate at Yale of the patriot, Nathan Hale. Although they both came to a tragic end, yet how different is the reputation and fame which have been handed down. And yet, who shall say but that one may have been as conscientious as the other? The same difference of opinion with consequent suffering and hardship to those who were in the minority has always occurred in each of the struggles through which our country has passed. We now honor the Union men of the South who clung to the national cause with great difficulty and loss between 1861 and 1865. Yet we also recognize the conscientiousness and noble character of Robert E. Lee, although we feel that he chose the wrong side. But just now we praise the Panama secessionists as the real patriots and heroes.

All these things teach us that it is not best to be too cocksure that we are always right and everybody else wrong, but to recognize that human judgment is fallible. While we justly honor the Revolutionary heroes and feel proud if we can belong to the Sons or Daughters of the American Revolution, would it not be well to found a new society, called “Descendants of the Loyalists” to do full credit to those honest, true, brave, cultured and self-sacrificing persons, like Joshua Chandler, who lost all in devotion to what they believed to be their duty?”—EDITOR.

* * * * *

Mr. Hiscox here continues:

James Wilcox lived in the next house, this was the Joseph E. Dean place. Mr. Dean is engaged in business in New York City. Mr. Wilcox is a Civil war veteran, he and five brothers being in the war at the same time. Across the street was the home of Capt. Nathaniel Marcy. He was a Revolutionary soldier and commanded a company of men from Woodstock. He was grandfather of Rhoades Marcy, who delights to drive a spirited pair of horses. East of the Dean House is the highest point of land on my journey, being 900 feet above sea level, and is known as Greenland. We now pass near the base of Coartney Hill, the highest land in this portion of the town, being over one thousand feet above sea level.

Peter Benycume lives on the southern slope.

William Weaver lives in the large wood-colored house which was the home of Captain Holden, who constructed a hewed stone tomb for himself and family and the nine vaults are nearly all filled. I cross the old Connecticut path at the south end of the Weaver meadow. The square flat-roofed house which I reach next is the home of Otis Lyon who by frugality and industry has amassed a smug fortune on a small farm. Quasset is just to our right. Harding Williams and sons are running the twine mill he has recently built. This is the last one of an even dozen twine mills that were running in Woodstock a few years ago. The little Village of Quasset was the home of the Caulkins brothers, who ran a small woolen mill and later moved the old church which stood near the Quasset cemetery down to the village, put in a set of woolen machinery, and tried to run the two mills. But the experiment was not successful and was given up. The old church building is now used as a gristmill.

Over the next hill I catch a glimpse of Erastus Wells' mill pond, one of the prettiest scenes on the road. This was the home of his father, Henry Wells, who ran a saw and grist mill for many years. When the present house was built, it was built to face the river, as it was expected a road would be built



ACADEMY AND COMMON, WOODSTOCK



McCLELLAN ELMS, SOUTH WOODSTOCK

Set out in 1775 by Mrs. McClellan, grandmother of Gen. George B. McClellan. The house is an old Woodstock tavern.

between the house and river, if it had been the route would have been much shorter and nearly a level grade, but people chose to climb the hills. William Russell is now running the grist mill, and Mr. Wells is giving his attention to the sawmill. His cousin, Lewis J. Wells, occupies one of the old Wells homesteads and has long been a prominent man in the town, an efficient secretary of the Woodstock Fair Association and a prominent Granger. His brother, George W. Wells, went to Southbridge, Mass., when a boy. He was active in organizing "The American Optical Company," and is now the efficient head of the largest optical company in the world. The site of the William Rhoades Arnold store is now occupied by Charles S. Sheldon, who has remodeled it to an up-to-date store.

The opposite corner was the home of William Rhoades Arnold. He was once engaged in manufacturing and the place was known as Arnoldtown. Across the road from the Arnold home is the pretty house of Lawyer Stoddard, son of Governor Stoddard of West Woodstock. The old Arnold Tavern is now occupied by the Southworth family, Rev. Aldin Southworth being a retired clergyman.

The pretty common at South Woodstock was given to the town by John Holmes, ancestor of Oliver Wendell Holmes, who lived where Oliver H. Perry now lives. By the way, I noticed Perry had a string of steers that he is training, around the dooryard, and I noticed he had a peculiar smile on his face; later I heard that he took first prize on the string of steers, and I also heard later that one of his yoke of steers that led the procession were heifers and fooled the judges. No one enjoyed the joke more than Mr. Perry. Two or three of the old-time mills are scattered down the stream. N. G. Adams, who came to Woodstock from Norwich, has tried to run them with varied success. The three large elms on the north side of the common were set out by the wife of Gen. Samuel McClellan on the 19th of April, 1775, her husband having left for Boston in command of a troop of horse. The McClellan family have lived in Woodstock from that day to this. The town may thank Zenas Marcy for the other elms that are growing on the common. The powder house occupied the northeast corner of the common. John Chandler, the town's earlier surveyor, lived where Edward G. Warner now lives.

Samuel Phillips is running the store formerly owned by Samuel H. Fenner, who was representative and senator from Woodstock and auctioneer for all the towns around, and one of the fair officers for many years. Mr. Phillips is a Civil war veteran, having served in the navy. Lawyer Chandler's place is just south of the bridge and is a fine old colonial house now occupied by N. G. Adams. But why are so many people on the street? Oh! It is entrance day for the Woodstock Fair and people are bringing in their exhibits.

Finley M. Fox and his daughter, Justina, have just driven in with a big load of flowers. She always has a big floral display. Mr. Fox has a fine line of vegetables and 140 varieties of beans. He lives on the east shore of Rose-land Lake. Nathan E. Morse just drove in with a lot of vegetables and boxes of canned fruit for his wife, who always has an exhibit in that line. Their daughter Susie married Nathaniel Williams of Brooklyn.

Dr. George Austin Bowen is president of the society and will be sure to have his prize-winning Jerseys on exhibition. Harris May and his brother, Carlo, are driving in with loads of fruit and vegetables. Carlo is a well-known singing master; has taught singing school all around the country, all the boys

and girls for miles around have taken their first lessons in singing of Carlo May. Both Harris and Carlo and their sons will be in East Woodstock Band tomorrow to furnish music for the occasion.

William Lester is on hand with twenty-five varieties of pears. Judson Sanger and George Spaulding each have a wonderful collection of small fruit and vegetables. J. Marshall Perrin will exhibit pigs of all sizes. But I must go on.



WOODSTOCK FAIR GROUNDS

The next house is the old hotel which has had a varied and checkered career. Martin Paine lives at the foot of the hill on the farm that has been in the family for nearly two hundred years. Probably no other farm in town has been retained in the family as long as this. Across the street is the Potter place with the wonderful orchard that has recently produced 1600 barrels of apples. Albert Chandler is making a success as a general farmer on the flat just below.

At Harrisville is the old cotton mill of Captain Harris, so successfully run by him and his two sons, William and Edward, in connection with saw and grist mills.

John Lake and son, Thomas, for many years manufactured packing boxes here. I now cross the river and am in the Town of Putnam. I must go to John O. Fox, the lumber dealer, for some cement. He came from West Woodstock to Putnam, where he had been engaged in the shoe manufactory business in its earliest stages. His father was Abel Fox who for many years ran the Fox Tavern in Providence, R. I., which stood where the Roger Williams Church now stands. He married Eliza, daughter of Edward Phillips, who lived near the Valley Schoolhouse. She had brothers, Asa, Waldo and Henry. Asa built his house on the old homestead, Henry building on the site of the old house. Mr. Fox was depot master in 1845 when the place was called Pomfretville depot.

I saw Gilbert W. Phillips just a moment on the street. He was a son of Wheeler of West Woodstock. He studied law with Governor Stoddard and later married his daughter.

I called at Perry and Brown's hardware store and traded with Charlie Brown. No one in Woodstock can call him anything but "Charlie." His father, Hiram N. Brown, had a tailor shop in West Woodstock village, occupying the building used by Oscar Fisher for a law office. Mr. Fisher was judge of probate in Woodstock for many years. One of his daughters married George Perry and the other Carl Johnson, both of Putnam. Mr. Wagner also had a tailor shop in West Woodstock. I called at Manning and Leonard's dry goods store. Moses G. Leonard of the firm, with his brothers, Thomas and William, conducted a general store and manufactured shoes at Woodstock Valley before coming to Putnam. I saw Charles Bradway, Marshal Kenyon and Will Longdon. They all left Woodstock when hardly out of their teens and are successful business men.

Judson M. Lyon, the lawyer, was a school teacher in Woodstock, who made the boys and girls toe the mark. Charles N. Allen, a Woodstock boy, has been active in politics ever since coming to town. I stopped at Bosworth Brothers for a bag of grain; found Chauncey, Sanford, Orlo and Merrill, all attending to business as usual. They commenced manufacturing phosphate at Kenyonville in the early '60s. Their father was Sanford Bosworth. Their gentlemanly attitude and integrity in business have won them the success they so richly deserve. William R. Barber, who has made a success at the Putnam Foundry, was a Woodstock boy and a school teacher in his early life. His mother was the daughter of John Perry of Woodstock, his father coming to Woodstock just after the close of the Revolutionary war from Rehoboth, Mass.

James B. Tatem is driving up to Woodstock to exercise his horse around the track. He will enter the gentlemen's driving class tomorrow. Mr. Tatem is dairy commissioner for the State of Connecticut. He is a successful manufacturer of handles. While in Woodstock he was representative and senator. He married Angie, daughter of Eli Kenyon. Eli was a brother of Joseph Kenyon, who owned the woolen mill at Woodstock Valley. He made a success of the manufacture of woolen goods, especially so in making army cloth.

Mr. Kenyon came from Huddersfield, England. A little colony of sixteen, all akin, came from the same place to Woodstock and most of them at one time or another worked in Kenyon's mill. Joseph had children, Albert, Winfield, and Josephine, who married Prescott Bartlett of Putnam. Albert and Winfield continued to run the mill after their father's death. The Hollingsworth brothers, Benjamin and Joseph, also English people, built and ran a one-set woolen mill just above the Kenyon mill. Joseph was killed by a runaway horse. Arthur H. Stetson passed me on the street; he was a carpenter in Woodstock before coming to Putnam. He and his father, John H. Stetson, built many houses in the Town of Woodstock.

My journey home seemed to be all the way up hill, the old horse was slow and I had time to think, and I wondered if all those Woodstock people I had seen in Putnam had stayed in Woodstock instead of leaving the grand old town and their early home and had put the same hustle into their lives in Woodstock if they would not have made the same success. And I wondered if it would not have made a difference to Putnam if they had not received this young blood from the hill town of Woodstock. Then is it any wonder that the hill towns

are losing in population, while nearby places are increasing rapidly? While coming back over the hills of Woodstock, as I viewed the beautiful fields and woods and winding streams, here and there a farmhouse half hidden among the trees, just turning to a golden yellow, I again wondered if some day people would not appreciate such scenes.

“How the dim visions throng the soul
When twilight broods upon thy waste
The clouds of woe from o'er thee roll
Thy glory seems replaced.”

WOODSTOCK SCHOOLS

By Oliver A. Hiscox

Along educational lines Woodstock always stood in the front ranks, our public schools ever the pride of our town, our teachers representing the best families in town, and behind it all a strong determination to give to the boys and girls of Woodstock the very best.

The beginning of the last century found Woodstock divided into seventeen school districts, with a schoolhouse of the “little red” type, but before the middle of the century most of them gave way to their more pretentious successor. The “little red schoolhouses” of Woodstock were generally about eighteen feet square, with two windows on each of three sides, of desks there were none of the kind known to the scholars of today, but a wide plank of oak at a convenient height from the floor was placed against each of the three sides of the room, in front of which another plank arranged in the form of a bench for the scholars to sit on and he or she could face the wall and desk, for the plank had to serve the purpose of a desk, or by throwing his feet over the bench, face the center of the room and the master’s table. The older scholars occupied the wall or desk seats.

The center of the room was occupied by benches for the smaller children, but no desks of any kind were provided for them. They had no place on which to rest a book, if they were fortunate enough to have one, for books were not plenty, and often two or three had to use the same book. But the teacher was resourceful and made good use of the blackboard and drilled into the minds of his scholars the “three R’s” in all that it has meant to the succeeding generations.

The schoolmaster’s chief qualification was often a physical one, and he had been hired to teach that particular school because he possessed the ability to stay in the schoolhouse and not be carried out by the big boys before the first week was through.

The local minister was generally the one to look after the schools to decide on the qualifications of teachers, “visit” the schools two or three times during each term. The older inhabitants tell of one such school visitor, the Rev. Alvin Underwood, a Woodstock boy, who was pastor of the Congregational Church at West Woodstock for nearly forty years following 1801, the date of his ordination, who one day, on his rounds examining the schools, placed his hand on the head of a tow-headed boy and said in a stern voice, “Boy, do you know who made you?” “Yes,” said the boy, “God made me, but Mr. Ingalls made my boots,” at the same time showing a pair of new cowhide copper-toed boots.

The tow-headed boy was Oliver H. Perry, who spent most of his life in town and filled the office of judge of probate of this district for many years. "Mr. Ingalls" was Chester W. Ingalls, the village shoemaker. I wonder how many boys of today would be as proud of such boots as Mr. Ingalls made?

The last one of the "little red schoolhouses" in town was in District No. 11, in the northwestern part of the town, which had been retained so long that it had become known as the "Red School House District," and when in 1875 the present schoolhouse was built and painted white like the other schoolhouses, the name "Red White" was the only one that seemed appropriate.

The opening of the Civil war drew from our schools some of our best teachers and older boys, as it did not hurt the conscience much to say eighteen years old when the Bible said sixteen, and many a Woodstock school boy, who expected to go to school still more, upon the fall of Fort Sumter, rushed to the enlisting office and enrolled his name for the defense of his country's flag. Ebenezer Bishop, Vernon T. Wetherel, Judson M. Lyon, Prescott Lyon and other Woodstock teachers dropped their books for rifles.

It had been thought for years that it was not prudent or advisable for a woman to undertake the instruction of the scholars during the winter term, but now conditions were changed, and the big boys, who were so ready to "lick" the teacher or anyone else, found ample opportunity to show their pugnacity on southern fields. This period saw the entrance of the woman school teacher for the entire school year. Sarah Pond, the daughter of that staid, old Capt. Chauncy Pond, came over from Union and gave Woodstock a splendid example of that push and hustle that goes towards making a successful teacher. Ideas found lodgment and bore fruit in the efforts of some of her pupils who a few years afterward became some of the most successful teachers we have ever had. No scholars of the period will forget the recreation days when in the winter the whole school would go on a sleigh ride to visit some other school five or six miles distant, taking a dozen sleighs, more or less, to convey them. Two such sleigh rides remain permanently fixed in the memory of the writer. When bundled into sleighs, both great and small, we started out with the objective point "The Westford Glass Works," and what wonders greeted our youthful eyes! There were caldrons of melted glass, kept at white heat by a fire supplied by wood just as fast as one man could throw it in, while dozens of men, the "Glass Blowers," would reach into the caldron with a long iron pipe and get a gob of melted glass on the end of it, stick it in a mould and blow in the other end for dear life, with the result that there had formed in the mould a bottle, which a Bottle-Boy took and placed in a big oven with thousands of others to be heated and tempered.

A visit to the willow shop was next in order to see the willow put on jugs and bottles by a dozen women, some working on the large ones that held five gallons, others on one-gallon jugs. Some of these jugs and bottles are still in use in many Windham County homes.

The school, on arriving at the glass works, was sure to be kindly received by Mr. Buck or Mr. Dean or perhaps by both, who were very courteous to everyone and spared no pains to make their self-invited guests have a good time. They always saw to it that some expert workman made some souvenirs which consisted of trumpets, horns, canes, posy holders, etc., which the glass blowers made and passed out to the boys and girls. I know now that it must have been a bother to have the plant invaded in that way, but not a word or

look to suggest it from Mr. Buck or Mr. Dean, and the acquaintances formed in those early days, in more than one case, ripened into friendship in more mature years. Somehow we can not forget the kindly greetings of Mr. Buck or the cordial handshake of Colonel Dean.

Woodstock seemed always fortunate in having a good supply of excellent local teachers, many of whom continued to live in Woodstock after giving up teaching. Some of those of the '70s and '80s were, Lewis J. Wells, William W. Webber, judge of probate C. H. Child, Henry W. Hibbard, town clerk Frank E. Barrett, Senator Henry J. Potter, Charles M. Perrin, William R. Barber, Josephine (Perrin) Frost, Angie (Kenyon) Tatem. Select schools were maintained for a while at Woodstock Valley and at West Woodstock, where Elisha M. Phillips conducted a very successful school for several terms, followed by Rev. Mr. Kingsbury, who was at that time pastor of the Congregational Church, Mr. Kingsbury had over sixty scholars, several coming from adjoining towns.

WOODSTOCK TERCENTENARY

Mrs. Elizabeth F. Bingham

The Woodstock Tercentenary Celebration which was held at Roseland Park upon the afternoon of August 25, 1920, was a memorable occasion to a great throng of enthusiastic visitors, many of whom came from the surrounding towns.

The event was eminently characteristic of the patriotic old town and of the beautiful park from whose midst so many stirring messages of the past have echoed and re-echoed throughout this whole broad land.

In recognition of the tercentenary year, and as the crowning feature of a union Sunday school picnic, to which all the churches of the town were invited, the monster pageant was carefully planned weeks ahead by an efficient committee, prominent members of which were Mr. George Hamilton and Mr. Albert Williams. Miss Insa Heinrichs was leader of the chorus.

Much research was made regarding the early history of the Pilgrims. Pains-taking selections of characters were made to fill the important roles and deep interest was awakened in the approaching pageant throughout the entire town of six villages.

"Attic treasures" were proudly brought forth to grace the rare occasion—great-grandfathers' and great-grandmothers' possessions in some cases were triumphantly brought to light for further service.

Hon. Oliver A. Hiscox, the officer in command of the Colonial troops, wore an interesting relic in the form of a Napoleonic hat, ninety years of age, which had once graced the head of Benjamin Chamberlin—a captain of the militia. It is a noteworthy fact in the group of Colonial soldiers that one member, named Luther Place, carried the very same flint-lock gun and powder horn which had been used by his great-grandfather—Ansel Marcy—in the Revolution; while nearly all of Mr. Place's comrades as Colonial soldiers were also direct descendants of revolutionary soldiers and bore weapons that had seen service either in the Revolution or Civil war or else as "fowling pieces."

Under such circumstances is it any wonder that with inherited zeal and patriotic fervor the "Spirit of '76" was splendidly enacted in the old historic town which has ever responded nobly to all calls to the colors and proudly cherishes today its valued traditions.

The long-anticipated day was blessed with propitious skies and the inviting park made an ideal gathering place for the vast throng which came from all directions to drink in not only the historic lesson of the day, but also its charming setting of picturesque scenery.

Promptly at the appointed hour of two, a bugle call signalled that the pageant would begin, and a "scene in Merrie England" was introduced, portraying the trials of the Pilgrims in their efforts to conduct worship according to the dictates of their own consciences. As their leader with his devout group of Pilgrim followers about him read aloud that portion of the Scripture which contains the words "Blessed are they who are persecuted for righteousness' sake," a group of unsympathetic members of English gentry, gaily clad in luxurious apparel forced their way into the meeting. By all manner of ridicule and even by pelting the Pilgrims with small objects, the English merry-makers tried to put a stop to the devotions.

Failing in their purpose, they summoned red-coated soldiers to make an arrest. Mr. Philip Dean, acting the part of "James Chilton" was seized and thrust into the stocks to the great distress of his helpless fellow worshippers, but amid the prolonged applause of the English tormentors. The saddened band of Pilgrims then formulated the resolve to leave England.

The second episode portrayed the Dutch setting to which the Pilgrims were transplanted. Here we find them disgusted onlookers in the midst of a drinking revel, where huge jugs and steins with their flowing contents are very much in evidence. One Dutchman is voicing his depraved taste in a drinking song, and a cock fight is in progress. In utter distress at the hilarious proceedings the group of Pilgrims stands apart, and at length, pointing to the water as their way of escape from such uncongenial surroundings, decide to make preparations to embark for America. As the little group lingers there in silence, a ladies' chorus sweetly sings a verse or two of the hymn beginning "Jesus Saviour pilot me."

The third episode is enlivened by the appearance on the lake in the distance, of the Mayflower—in miniature—cleverly rigged up and fitted out by its local captain—Harry Wells. From the topmast the English flag is flying. As the strange craft rounds the point supposed to be a portion of Cape Cod peninsula, numerous red men gaze with awe and wonder upon the surprising spectacle. A gun is fired from the Mayflower, which served to intensify the bewilderment of the Indians, whose curiosity and excitement are depicted in a very realistic way.

The most carefully elaborated episode of all was perhaps the fourth which was written and arranged by its gifted director, Hon. Frederic Hinrichs, who himself impersonated Elder Brewster. Mr. Hinrichs ably led the discussion conducted on the boat house piazza—supposedly the Mayflower's deck—the participants including the most prominent passengers of the Mayflower. Two clergymen and a former United States minister to Persia and Venezuela helped verbally to make impressive the reasons for the long voyage across the Atlantic and the necessity of the exercise on these shores of religious freedom. The signing of the compact by the entire group of men emphasized their unity of purpose as they were about to disembark upon untried soil. At the close of this scene, the East Woodstock orchestra played, "Oh God beneath Thy guiding Hand" which was followed by the singing of the Tercentenary Hymn.

In the fifth episode the women of the Mayflower are about to set apart,

by conspicuous example, the day following Lord's Day as "wash day." Two boats are seen approaching a little promontory—supposed to be a portion of Cape Cod. In these boats Pilgrim women with bundles of clothing, kettles and clothes-baskets are being conveyed to the shore to take advantage of a fresh water lake. Pilgrim men help the women disembark and erect a tripod with a huge brass kettle, build a fire beneath it and, their part of the washing program having been accomplished, stand guard while the women after repeated dippings of garments, in kettles and lake, spread them upon the bushes to dry. Lurking Indian women behind the bushes peer at the white people cautiously and slyly appropriate some of their apparel.

Conspicuous in the foreground a little Pilgrim girl—impersonated by Roxanna Child—sits on an antique cricket warming herself by an old fashioned foot-stove. This little maid is wearing a large handkerchief about her neck, once the property of one of her great-great-grandparents. In the child's arms may be seen what appears to be a Pilgrim doll if one may judge by its exterior but which in a twinkling is transformed into a closely wound scroll of white, which, when unrolled, bears in quaint black letters the teaching of the episode that "Cleanliness is ye next thinge to Godliness."

Scene six reveals the Mayflower as it approaches the spot designated as Plymouth. Here a large rock had been previously camouflaged and one of the most impressive moments of the entire pageant was witnessed when, leaving the Mayflower at anchor, the Pilgrims were conveyed to the shore in boats. As Elder Brewster in his long robes stood upon the rock with hand uplifted to Heaven and his devoted flock fell on their knees in gratitude to the great pilot whose "Guiding Hand" had led them to this shore, it made a memorable picture the effect of which was still further deepened as the sweet strains of "America" floated out over the water.

In the eighth episode, friendly Indians appear at the white man's settlement bearing gifts of corn and woven work and by many gesticulations they try to express their kindly feeling of friendliness to the newcomers. Massasoit, impersonated by Mr. Benjamin Ritch, and Samoset, by Lester Gallup, are two conspicuous members of this group. The Pilgrims invite the Indians to be seated and share their simple meal with them.

The scene of "The Pilgrims going to Church" follows. Like the famous picture of that name, the vanguard carries guns for protection while the sedate company of Pilgrims follows two by two, some of the band carrying their Bibles. Near the church the company breaks up in little groups.

Spectators have been watching with keen interest the approach on the lake of five canoes of feathered occupants as they quietly glide to the shore and stealthily scale the bank on hands and knees. They then indulge in a very realistic war dance at the close of which with piercing yells and uplifted tomahawks they rush upon the unsuspecting white settlers and are about to carry some away as captives when Massasoit and his band of friendly Indians rush to the rescue, interfere with the carrying out of the plot of the hostile Indians and compel them to release the captives.

In the final episode—The Pilgrim's Vision—red-coats with haughty bearing are at first very much in evidence. At length in the distance is seen the little band of Colonial troops to which allusion has already been made. As they steadily advance, the red-coats retreat amid noise and smoke. The figure of General Washington upon a spirited white horse—the rider impersonated

by Mr. Lowe of South Woodstock—is included in the “vision,” and the “Spirit of '76” enacted by three musicians is a thrilling feature as they advance in perfect time to the patriotic melody of their instruments.

After votes of thanks were heartily accorded the leaders, who had worked untiringly for the success of the Pilgrim pageant, the audience joined in the singing of “The Star Spangled Banner” and the occasion closed with a parade of all who had participated in the pageant, headed by the East Woodstock orchestra. As the bright and sombre costumes mingled beneath the grand old trees, the effect was strikingly pleasing and colorful.

The Pilgrim pageant was to many appreciative observers a fitting celebration in a long processional of similar gatherings which have served to voice the loyalty, affection and abiding gratitude of Woodstock residents for the privilege of citizenship in this “land of the Pilgrim’s pride,” illumined as it is with the incomparable blessing of “Freedom’s holy light!”

Following is the cast of characters:

FIRST EPISODE

“Merrie England.” Director, Rev. Fosdick Harrison. A scene portraying some of the experiences of the Pilgrims while in England. The resolve to go to Holland.

SECOND EPISODE

Holiday in Holland. Director, Blanche Stoutenburgh. A scene of revelling that causes the disgust of the Pilgrims and they plan to sail to America.

THIRD EPISODE

The Mayflower. Director, Harry E. Wells. As the Mayflower sails around the point and anchors, Indians steal to the shore to view her.

FOURTH EPISODE

Signing the Compact. Director, Frederic W. Hinrichs.

Principal Characters:

William Brewster.....	Frederic W. Hinrichs
Gov. John Carver.....	Herbert W. Bowen
William Bradford.....	Fosdick Harrison
Myles Standish.....	William M. Gallup
John Alden.....	Henry Baker
James Chilton.....	Philip R. Dean
William White.....	Charles M. Perrin

FIFTH EPISODE

First Washday. Director, Elizabeth Bingham. Scene—On shore of Cape Cod. Enacted on south side of boathouse.

SIXTH EPISODE

Plymouth Rock. Director, Philip R. Dean. Scene—Landing of the Pilgrims. Enacted on lake shore north of boathouse.

SEVENTH EPISODE

Indian Friends. Director, Rilla Child. Scene—Plymouth settlement, staged northwest of boathouse. Friendship formed with Indians.

Characters, Entire Group of Pilgrims:

SamosetLester Gallup
 MassasoitBenjamin Ritch
 SquantoWinthrop Butts

EIGHTH EPISODE

Pilgrims Going to Church. Director, Arthur G. Morse.

NINTH EPISODE

Indians on the Warpath. Director, Owen White. Scene—The Indian foes come to shore in canoes. After landing they hold a war dance, then proceed to attack the Pilgrims who are saved by the timely appearance of their friends, Massasoit and his tribes, who entreat the unfriendly tribe to leave.

TENTH EPISODE

“The Pilgrim’s Vision.” Director, Richard Hicks. A look in the future.
 “The Birth of the Nation.”

Characters:

George Washington.....R. Hicks
 Officer in command of Colonials.....Oliver Hiscox
 Officer in command of British.....Michael White
 Three Patriots to represent the “Spirit of ’76.”
 Indian Scout.....George Hamilton

Scene—British take up position. Campfires in front. Fife and drums heard in distance. British prepare for attack. Scout and skirmishers sent forward and soon fall back when all the British flee and George Washington and his troops appear as victors.

The Grand Parade—Led by Geo. Washington.

Dutch Men—William Howard, S. H. Peckham, H. L. Sanger, Douglas Pierce, George Spalding, Robert Lowe, Frank Anderson, George Carlson, Wayland Harris, Martin Nelson.

Dutch Women—Mrs. Frank Carlson, Mrs. Carl Eke.

Girls—Alice Butler, Alma Carlson, Constance Williams, Elizabeth Harrison, Carolyn Harrison, Mollie Hicks.

Boys—Fred Berger, Clarence Anderson, Carl Carlson, Alfred Eke, Cedric Child, Wallace Child.

Gypsies—Janet Sheppard, Blanche Stoutenburgh, Jean McClellan, Myrtle Lilligren, Rose Bellerive, Miss Shenning, Mabel Johnston.

Pilgrim Men—N. Tracy White, Leader; Allan W. Upham, Arthur G. Morse, Harvey Lawson, Louis H. Lindeman, Clayton Peckham, John Killiam, Willie Farrows, George Neeley, George Neeley, Jr., Clifford Farrows.

Pilgrim Women—Mrs. George Bosworth, Leader; Stella Frink, Sarah Pike, Constance Wetherell, Rebekah Hibbard, Clara Eddy, Flora Danielson, Annette May.

Indian Friends—Leader, George Hamilton, Edwin Howard, Fred Williams, John E. Williams, Hobart Sanger, Quentin Sanger, Fred Wilcox, Windsor

Clark, Carl Nelson, Freeman Nelson, Clarence Williams, Eric Erickson, Ernest Peckham, Warner Peckham, Sam Cross, Edmund Anderson.

Indian Foes—Fosdick Harrison, Carl Feiler, Donald Williams, William Hughes, Harry Rutishauser, Robert Scranton, Adrian Phaneuff, Gerald Phaneuff, Stanley Sheldon, Leland Butts, Henry Safford, Burton Harrison, Spencer Collins, Walter Filer, Roger Keeney, Harold Shanning, Henry Shanning, Henry Joy (leader), Robert Jordan, George Hitchcock.

Indian Maidens—Group Leader, Julia Johnson; Anna Nelson, Blanche Shippey, Florence Dean, Elizabeth Rollins, Frances Wells, Laura Cross, Astred Erickson, Gladys Harrington, Lois Harrington, Gladys Young, Margaret Minno, Esther Johnson, Elsie Johnson, Helen Johnson, Sarah Healey, Edna Andrews, Carolyn Anderson, Myrtle Ware, Miriam Ware, Beatrice Sheldon, Bernice Sheldon.

English Gentry—Dorothy Bundy, Leader; Maud Healey, Beatrice Healey, Myrtle Barrett, Bessie Lucia, Mrs. Mills.

English Yeomen—Carl Anderson, Max Gordon, George Deane, Manford Blanchard, Lyman Hibbard; L. H. Healey, Sheriff; Leslie Cummings, Herald.

English Cavaliers—William Mills, Wallace Frink, J. Elbert Barrett, Harold Hibbard, Cyril Paine, Allison Potter.

Colonials—Winfield S. Kenyon, Winfield A. Kenyon, Ferdinand Kenyon, Luther Place, Charles Place, Albert Perrin, Harley Perrin, John Perrin, Frank Harris, Randall Davis, Arthur Eldredge, Raymond Blackmar, Clarence Lyon, Ernest Whitehouse, Elmer Davis, Leonard Sumner, Paul Williamson, Bruno Rich, Lewis Staples.

British Redcoats—Michael White, Jr., Leader; Windsor Clark, Harry Clark, Wm. Flanagan, Ewart Healey, Andrew Lowe, Charles Shelton, Geo. Place, Frank Perrin, Milton Perrin, Walter Lindeman, Wentworth Johnson, George Davis, DeWitt Miller, Clyde Miller, J. O. Wood, D. Aultman, Charles Peckham, Merrill Healey, Merrill Erickson.

WOODSTOCK IN PUBLIC LIFE

Woodstock men who have been prominent in state and county affairs from 1859 to date, are as follows:

Ezra Dean, 1861-62, state treasurer.

George A. Paine, state commissioner of the school fund, 1866-71.

Officers of the Windham County Medical Society, from Woodstock, 1859 to date, have been as follows: 1905, C. C. Gildersleeve, vice president, East Woodstock; 1917-18, Ernest Pike, East Woodstock, vice president, and in 1919 president of the society.

George A. Bowen was at one time president of the Patrons' Ins. Co., Hartford.

Rufus S. Mathewson, 1865-67, was bank commissioner.

WOODSTOCK

The members of the Senate (14th district) were: 1859-1860, George A. Paine; 1873-1874, Samuel M. Fenner; 1885-1886 (16th district), James B. Tatem; 1899-1900, Frank R. Jackson; 1907-1908 (28th district), Henry J. Potter.

The representatives were as follows: 1859, Benjamin Works, Joseph McClellan; 1860, George Bugbee, Abiel May; 1861, Milton Bradford, Rufus S. Mathewson; 1862, Nelson Morse, Rufus S. Mathewson; 1863, Oscar Fisher, Chester Child; 1864, Abel Child, Alba Hiscox; 1865, William Paine, Shubael

Day; 1866, William Chandler, James Kenyon; 1867, Stephen L. Potter, William D. Carroll; 1868, Samuel M. Fenner, Hartwell Lyon; 1869, Ezra Dean, William H. Church; 1870, Findly M. Fox, John H. Stetson; 1871, Joseph M. Morse, Marquis Green; 1872, William B. Chamberlain, Ebenezer Bishop; 1873, E. H. Pratt, Joseph R. Barber; 1874, George W. Child, Erastus H. Wells; 1875, Francis L. Corbin, Anson Barrett; 1876, George S. F. Stoddard, Jeremiah Church; 1877, George S. F. Stoddard, George W. Hill; 1878, Irving E. May, James B. Tatem; 1879, Stephen D. Skinner, Martin Payne; 1880, Amasa Chandler, John M. Paine; 1881, Elisha Child, Alexander M. Bancroft; 1882, Henry Bradford, Zenas Marcy; 1883, Lewis J. Wells, Nathan Morse; 1884, Vernon E. Walker, Calvin Arnold; 1885, Thomas A. Lake, John F. Hibbard; 1886, Stephen Morse, Erastus Blackman; 1887-1888, John M. Allen, Albert A. Paine; 1889-1890, Henry T. Child, James P. Morse; 1891-1892, William B. Lester, John F. Chandler; 1893-1894, Ezra C. May, Oliver A. Hiscox; 1895-1896, Frank R. Jackson, David T. Goodwin; 1897-1898, George M. Sampson, Francis B. Chaffee; 1899-1900, Luther J. Leavitt, Jarvis T. Hall; 1901-1902, Waldo L. Carpenter, Henry W. Hibbard; 1903-1904, Geo. Austin Bowen, Henry J. Potter; 1905-1906, Hezekiah P. Hibbard, Perlin S. Butler; 1907-1908, Mowry Ross, Armin E. Brunn; 1909-1910, Melancthon Riddick, F. Olin Chaffee; 1911-1912, Charles M. Perrin, Winfield S. Kenyon; 1913-1914, Prentiss W. Morse, Amos M. Paine; 1915-1916, Benjamin R. Ritch, Chester E. May; 1917-1918, Irving A. Paine, Oliver A. Hiscox; 1919-1920, Albert N. Hammond, Clarence H. Child.

WOODSTOCK

The judges of probate were the following: 1859-1864, Stephen L. Potter; 1863-1866, George A. Paine; 1867-1879, Oscar Fisher; 1880-1890, Oliver H. Perry; 1891-1902, Lynde A. Catlin; 1903-1920, Clarence H. Child.

WOODSTOCK LAWYERS

Woodstock lawyers, 1859 to date, have been as follows: 1859-68, Judson M. Lyon, also commissioner of the Superior Court; 1859-87, George S. F. Stoddard, also commissioner Superior Court; 1859-66, John F. Williams, also commissioner Superior Court; 1859-66, Caleb May, commissioner Superior Court; 1859-60, Peleg C. Child, commissioner Superior Court; 1883-1900, G. Clinton Williams, commissioner, West Woodstock; 1885-87, A. McMathewson.

WOODSTOCK PHYSICIANS

Woodstock physicians, 1859 to date, are as follows: 1859-73, Lorenzo Marcy; 1863, A. G. Browning; 1885-90, E. E. Gaylord; 1891-1920, Joseph Spalding; 1896-1907, Arabella L. Goodwin; 1897-1902, George W. May; 1899-1912, Charles C. Gildersleeve; 1902-04, Robert C. Paine; 1918-20, George E. McClellan.

North Woodstock physicians, 1859 to date: 1859-62, Asa Witter; 1861-66, Henry S. Smith; 1887-88, F. H. Olin; 1889-93, F. A. Hanson.

West Woodstock physicians, 1859 to date: 1859-82, Milton Bradford.

South Woodstock physicians: 1874-1917, George A. Bowen.

East Woodstock physicians: 1861-63, Ebenezer Witter; 1863-68, Asa Witter; 1869-74, John Witter; 1874, L. A. Bliss; 1875-82, John Cotton; 1882-87, F. H. Olin; (see North Woodstock); 1886-90, W. A. Bliss; 1913-20, E. R. Pike.

Woodstock Valley physicians: 1867-84, A. S. Leonard; 1887-1905, Henry R. Lowe, eclectic.

CHAPTER VI

TOWN OF WINDHAM

EARLY HISTORY OF WINDHAM—BRIEF REVIEW OF WINDHAM'S HISTORY—THE IRISH IN WINDHAM—NORTH WINDHAM—HISTORY OF WILLIMANTIC—WILLIMANTIC AS A FACTORY VILLAGE—A NOTABLE GROUP OF PHOTOGRAPHS—OUTLINE SKETCH OF WILLIMANTIC—PERSONAL SKETCH OF ALLEN B. BURLESON—SOME OF THE FUN WE HAD—TOM WEAVER AND FAMILY—WINDHAM IN PUBLIC LIFE—THE WILLIMANTIC WOMAN'S CLUB—ANNE WOOD ELDERKIN CHAPTER D. A. R.—A REMINISCENT GLANCE—THE STATE NORMAL-TRAINING SCHOOL—ST. JOSEPH'S HOSPITAL—THE MATERNITY HOSPITAL—HOW THE BLIND SEE—WINDHAM SCHOOLS.

Windham was not far behind Woodstock in time of settlement, for Woodstock had just been settled in 1686 when Windham was surveyed, divided and distributed. The Windham tract was a bequest from Joshua, third son of Uncas to thirteen men of Norwich and surrounding towns. In May, 1678, the General Court of Connecticut "allowed and established" Joshua's will. This land was laid out in forty-eight shares, and each contained 1,000 acres. The tract included the present towns of Mansfield, Chaplin, Hampton and Scotland, and the sites selected for villages were the Hither Place, or southeast quarter (now Old Windham Village), with fifteen home-lots laid out; the Ponde Place (Mansfield Centre), with twenty-one home-lots; and the valley of the Willimantic, near what is now Willimantic Borough, with twelve home-lots. Highways were constructed to connect the villages. In May, 1686, lots were drawn for the separate individual holdings, some receiving one and some six shares, as decreed by Uncas. This much was done four months before anything had been planned or laid out for Woodstock.

Settlement was delayed, however, by the troubles of the Connecticut Colony and other colonies with King James. The first persons to live on the land were John Cates, an English refugee, and his negro servant, who were in hiding there from the fall of 1688, until some months later when the Norwich legatees carried out their plans for colonization, and the settlers commenced to arrive. Cates purchased the land on which he had been living.

Nothing is known of the life of the settlers during that first year, but there must have been plenty of hard work, and many hardships to bear. The first public meeting was held May 18, 1691. That summer a gristmill was put in operation, and a pound built. Plans were made for settling the Ponde Place. Religious services were held occasionally by the Rev. Mr. Fitch and his son Jabez, settlers and Indians assembling under a tree at the Hither Place for these services.

In May, 1692, this tract was made a township, and was given the name of Windham, after Windham in Sussex, England. There were now about thirty residents, or land proprietors and their families, settled on the tract. A town meeting was held the next month. The Rev. Mr. Fitch's house was selected

as the best place for a meeting-house, and it was ordered "to be fortified and a lean-to built, every man doing his share of the fortification." On January 1, 1693, the new minister, Mr. Whiting, preached his first sermon from the first verse of the first chapter of Genesis. All through the previous summer and fall, and during that winter new settlers continued to arrive. As there was a great demand for lumber for the new houses, a sawmill was constructed. A dam was put across No-Man's Acre Brook. The boundaries of Windham were established by the Willimantic River, and in the fall of 1693 it was voted that Windham should be a part of Hartford County. The petition to that effect was granted, and Windham was added to Hartford. A new highway was laid out from the Ponde Place to the Willimantic River. Willimantic home-lots had not yet been taken up by the proprietors, and in 1694 they exchanged them for allotments "at or about the Crotch of the river." Seven lots were laid out there, the seventh lot to be reserved for the minister. New highways were built, and a bridge was constructed over the Natchaug River. A military company was formed.

In 1696 all energies were centered in building the minister's house. Settlers continued to come to Windham, as its natural advantages were many; land was cheap; it was free from savage Indians, and from wolves; it was near the Town of Norwich, where supplies and a market were found; and it was fairly near New London. The population was concentrated in three villages, and only foot trails and bridle paths led to outer parts of the town. In 1696 there was still neither meeting-house nor school. The two principal settlements were four miles apart, with the river between them, and it was difficult to find a location that would be convenient for both towns, where they might erect a meeting-house. The place selected was at the Crotch, now known as "Brick-top." The people of the southeast quarter, however, were much dissatisfied with this arrangement, as theirs was the largest settlement. After much controversy it was decided that instead of having one meeting-house serve for all three towns, each town should have its own, as soon as it could afford to do so; and that they should share their minister for seven years, and at the end of that time it might be possible for each community to have its own. In 1700 the south section started its meeting-house, and it was completed two years later. About that time the meadows west of the Willimantic River were annexed to Windham. Later these were settled, set off from Windham, and called Scotland.

In 1700 a tannery was established, a tavern opened, and another sawmill built. In 1702 Windham had its first school. In 1703 a definite separation came about between the north and south parts of Windham, and the northern part then became known as Mansfield. Windham then appointed surveyors and a town clerk, for with her territory smaller and more cohesive in every way, she was ready for improvements. There was much trouble over the eastern boundary of Windham, as both Windham and the new Town of Canterbury claimed it. Windham held it for several years and levied taxes, but had much trouble in collecting them. In 1704 the Indian war broke out again, and the people of Windham prepared for any emergency, but remained unmolested. However, a full military company was organized at that time.

Two years later a sawmill was set up at Willimantic Falls, and 1710 the first house to be built in what is now Willimantic, was erected near it. A grist mill was put in operation in the same year, and another house built. A high-

way was laid out, but nothing else was done, and no other settlers came there for some years. As there was to be no meeting-house at the Crotch to serve for the three settlements, there was nothing to stimulate the growth of that community, and things remained at a standstill. The northeastern part of Woodstock's tract was divided into lots and distributed in 1706, and this later became a part of Hampton.

Windham Green was the most important settlement, as the leading citizens, the town clerk, constable and justices resided there. There was a meeting-house, a school and stores. The church prospered, and drew to it also the people of Willimantic and Scotland, and even the people of Mansfield until 1710. School was conducted in the house of Thomas Snell, but in 1713 a schoolhouse was erected on the Green, and two years later a second one was put up in Windham. The old meeting-house not proving to be adequate in any way, a new one was built. The northeast section of Windham steadily gained in population, in spite of its remoteness from other towns, was made a parish in 1716, and was given the name of Canada Parish. For a time it had a hard struggle to keep its footing, owing to droughts, short crops, etc., but after a time commenced to show signs of prosperity.

Meanwhile Willimantic was not growing as rapidly as it should have done considering the facilities afforded by its water power. A pound was built, one being built at the Crotch a little later. A bridge was built across the Shetucket in 1722, and in 1726 a company was formed for the purpose of manufacturing iron. Windham Green continued to grow, and a probate court was established there in 1719, the main street was widened, a new pound was built, a store opened, and a tannery established. A second military company was also formed. The church, of which Mr. Whiting still continued to be pastor, was strong and prosperous. In 1720 and 1721 there was a revival, which, oddly enough, was limited to the Windham Church, and was compared to Gideon's fleece, which was filled with moisture while all around it was dry. In 1725 the beloved pastor died and was greatly mourned. Mr. Clap was called to the church the following year.

By 1726 Windham was the leading town in "population, wealth, cultivation, and political influence," to quote Miss Larned, and had every right to be the shire town. The first Court of Common Pleas was held at Windham Green June 26, 1726. Two months later the justices ordered a jail to be built, and the year following met to consider building a state house, which was probably put up the next year. Thus the growth of Windham Green was stimulated and new stores and taverns sprang up, a tannery and a large blacksmith shop were opened, and after some delay a grammar school was established. A dam was built across the Willimantic, but the iron works in the little village did not prove to be particularly successful. In the meantime Canada Parish thrived. A new road was laid out from Windham Village to Pomfret. A full military company was formed there. Mr. Clap, the minister of the First Society of Windham, was called to the presidency of Yale University. His successor was Mr. Stephen White of New Haven.

The practice of the law was carried on extensively at Windham Green. In 1746 the town was of such an extent that it was necessary to add greatly to the town officers. In 1735 the bridge over the Shetucket was turned over to the Town of Windham. At the time of the great revival Windham churches received numbers of new members, the First Church of Windham adding over



**BRICK HOUSE BUILT IN WINDHAM, BY. COL. JEDEDIAH ELDERKIN, AN
OFFICER IN THE CONTINENTAL ARMY, FOR HIS SON, AFTER
THE REVOLUTIONARY WAR**

**Torn down in 1912. The bricks were brought from Holland and the nails were
hand wrought.**

one hundred to its numbers, many of whom, however, later joined the new Separatist Church, and created much disturbance. In 1750 a new school was built at Windham Green, and a little later another church was built on the Green. A second meeting-house was built by the Second Society of Windham, and in 1753 Canada Parish completed its meeting-house. There was much social life at that time in Windham, and the people of Windham Green were particularly noted for their love of fun. Between 1750 and 1755 a grand colonization scheme absorbed the people of Windham. Great interest was manifested in the plans to settle the fertile valley of the Susquehanna, but the French and Indian war for the time being put an end to their plans. The war came at a particularly hard time for Windham, for she had been so hurt by religious dissensions that the churches were weak, and disease had carried off many of their numbers. Just before the outbreak of the war Windham had its great Frog Fright, now famous in history. (See Theron Brown's "Epic of Windham.")

The demands laid upon the towns by the war developed their resources, and strengthened their citizens. By 1760 Windham was exceedingly prosperous, and surpassed "every inland town in the colony in trade and merchandise." There were four meeting-houses, a courthouse, a prison and jail, many stores and taverns and handsome private residences. There were four well trained military companies. The public officers necessary for the good management of the county were very numerous. Windham was active in the revival of business and commercial enterprise. Foreign exchange of various articles between the West Indies and Scotland Parish stimulated enterprise in production throughout Windham. Hemp, flax and tobacco were produced, wheat and other cereals raised, and wool growing became quite an industry. There were great flocks of sheep and herds of cattle. Windham was finally compelled to give up her foreign trade, and turned her attention to manufactures. On one farm potash was manufactured and saltpetre refined. Mulberry trees were raised by Colonel Elderkin, and the silk spun and made into handkerchiefs and vests. There was also a tannery. New taverns sprang up to cater to the growing population.

It was again possible to take up the colonization plan, and in 1760 the Susquehanna Company renewed its efforts. It was not until 1771, however, that successful colonization was effected, and large numbers of people left Windham to try their fortunes in the new land. In that year every bridge in Windham County was carried away, Windham losing five, all of which had to be rebuilt, and which made the resulting expenses heavy. It was found necessary to build a poor house. Public schools were still deficient in Windham, and nearly all young people received their early education from private instruction. The First Church of Windham was not as prosperous as it had been. Canada Parish was thrifty and very nearly as much of a power as Windham Green.

Then came the Revolution, in which Windham took a prominent part, and as business began to revive again after the war, agriculture took a prominent place in Windham's industries. So much stock raising was done that the great surplus of beef and pork was barreled on the farms for market, and so much cheese was raised "that a speculator could sometimes buy a hundred thousand pounds in a neighborhood." With a surplus of wool the women

began to knit stockings and mittens, and these were sold in the New York markets. The business firms of the town prospered, for they bought the home products, then retailed West India goods and a variety of merchandise. Colonel Elderkin's silk factory flourished. There was a flour and a grist mill; there were mills for grinding and sawing; factories for fulling and dressing cloth; for the malting and distilling of liquors, etc. The village of the Old State Armory had made very little advance, and it was several years before Willimantic even had a meeting-house. In 1785 Canada Parish became a town, and was given the name of Hampton.

In 1790 John Byrne of Norwich set up a printing press in the lower room of the courthouse, and early the next year produced the first newspaper of Windham County. It was called *The Phenix, or Windham Herald*. In a few years it had some twelve hundred subscribers, and made itself felt throughout the county. It was the medium for the advertising of the first carding machine in the county, and was of great service during the War of 1812. In 1795 a postoffice was opened at Windham Green, and both newspaper and postoffice added to Windham's importance. Most of the county and public meetings were held in Windham, also the meetings of the Windham Medical Society and the Western Land Company. The court sessions brought judges, lawyers and witnesses to the town. An academy was opened soon after the war, and the public schools were improved. The Windham Turnpike Company was incorporated in 1799, and in 1806 the Windham and Mansfield Society was incorporated for the building of turnpikes. Important highways were built by these companies. Taverns were much frequented, and the minister, Elijah Waterman, who had succeeded Mr. White, worked unceasingly to put down the revelry and dissipation that was beginning to make itself felt in the community. Some of the offenders, whom Mr. Waterman had attempted to suppress, formed an Episcopal Society, in that way avoiding the payment of church rates, so that Mr. Waterman was finally obliged to leave the church in Windham. Baptists had already separated from the old church at that time, and formed their own societies.

In politics there was a strong radical element in the town, and many free-thinkers. These elements caused much disturbance, and their members after a time gained sufficient control to hold many public offices. Later the State Constitution was revised, and religious observances left to the individual conscience. Manufactures continued to increase, and business to prosper, in spite of the loss of 120 people through emigration, between 1790 and 1800. Scotland Parish also shared in this growth and prosperity. It was necessary to build a sixth bridge, for the use of the growing village around the paper mill, which had been built in 1810. A new poor house became necessary. Scotland kept its interest in public affairs, and one-third of the town meetings were held there.

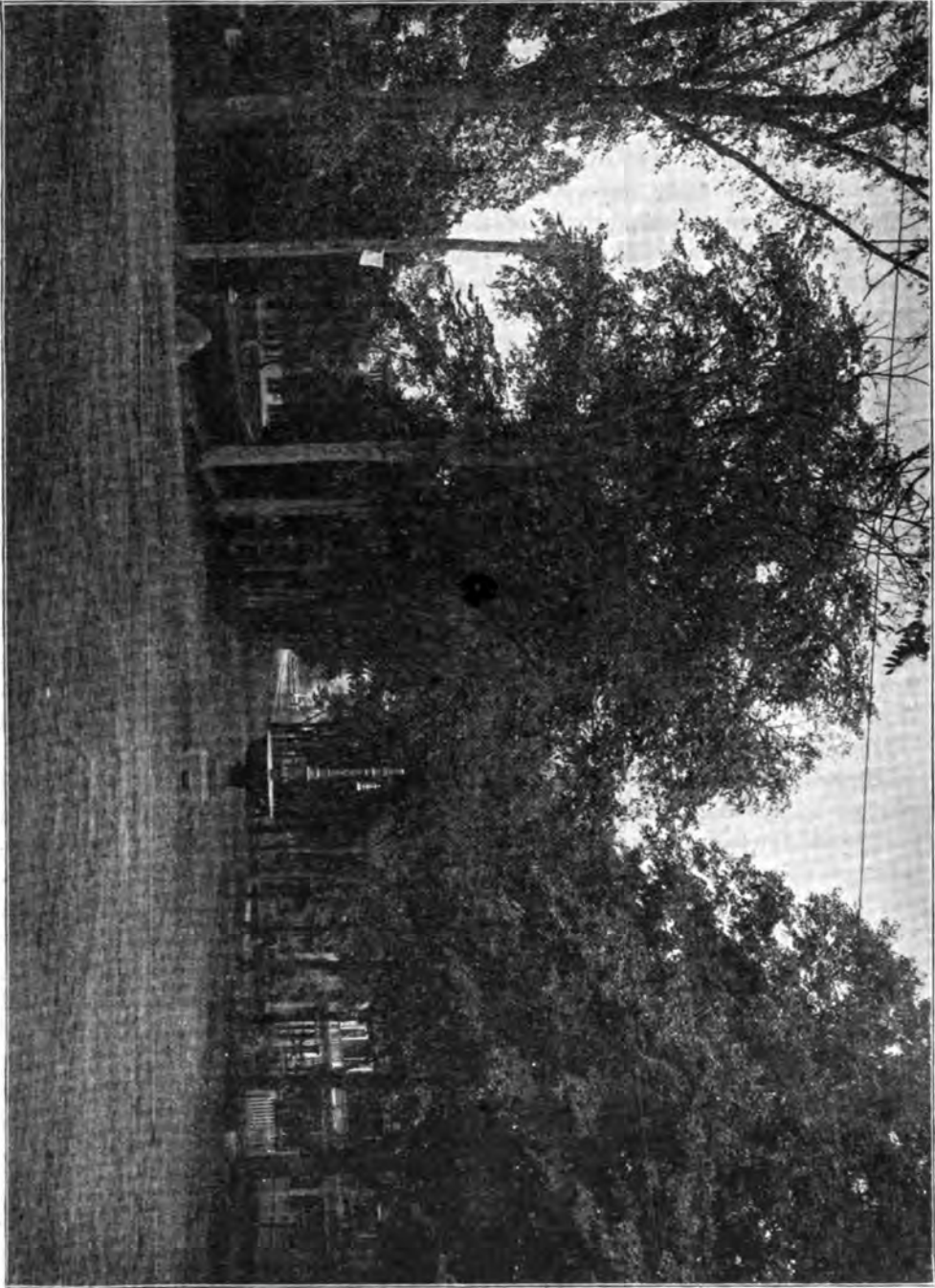
In 1819 the county seat was removed to Brooklyn, although the people of Windham tried vainly until 1820 to keep at least half-shire privileges. After that time Windham commenced to decline in importance, but a new Windham was springing up and taking its place,—Willimantic, where cotton factories were being built, and a new growth springing up. New industries were being started also in North and South Windham. A succession of factories were built along the river in Willimantic, new stores and houses followed in their wake. A stone schoolhouse was built. They had their first

preacher,—a young Baptist licentiate. The first public celebration was held in Willimantic, on July 4, 1826. There was much opposition to law and order among some of the townspeople of Willimantic, for with the sudden influx of settlers, many who came were undesirable citizens. There was a decided division in regard to religious matters, and great opposition to temperance. In 1829 a Congregational Church was built, and by 1831 a flourishing temperance society was reported. Willimantic Borough was constituted in May, 1833, and a building erected for town meetings.

By 1835 there were three churches, six cotton factories, a satinet factory and a paper mill. A postoffice was opened in 1827. The Willimantic Fire Engine Company was organized in 1830. In North Windham the paper mill at Badgers, to which the town owed its growth, did not prove successful. George Spafford, of South Windham, was so impressed by the English paper-making machine used by the second owner of the mill, that he and James Phelps, an experienced paper mill builder, set to work to construct a duplicate. Their machine proved to be an improvement over the English Foudrinier, and found such a ready market that a factory was put up at South Windham for their manufacture. The company succumbed to the financial panic of 1837, but another firm took up the work the year following, and the factory soon had to be enlarged. Other industries, too, started operations in South Windham. There was a factory at North Windham, and in 1838 a postoffice was opened there. Windham had the first fire engine in Windham County. Windham Bank was incorporated in Windham in 1832, and was moved to Willimantic in 1879. The Willimantic Journal was first published in 1848. The coming of the railroad greatly stimulated the growth of that town, and added to its manufacturing plants. The population increased, a large foreign element coming, and a substantial class of lawyers, doctors, manufacturers, etc. To meet the new demands, roads, school, churches, a theater, etc., were built up. All this meant that Willimantic soon outvoted Windham Green, and business interests were gradually removed thence to "Willimantic Falls," where several "falls" had been developed by the demands of manufacture. Today there are seven dams within Willimantic city limits, with a total fall of ninety-one feet, giving tremendous power to great manufacturing plants.

Windham Center, once the scene of the chief activities, remains today a beautiful quiet country village, with its Congregational Church, the one store, the library, and the minister's and doctor's homes all around the central green; the Episcopal Church near at hand; while along old "Nipmuck path" are ranged the attractive homes, as of yore, and some of them still pointed out as once the homes of ancient celebrities. The old-time Indian trail is now a state highway, but shaded by stately elms.

The inhabitants are progressive;—they have established a borough government and tax themselves liberally for "modern improvements" in the way of well-kept central lawns, fire-protection, good streets, and the like; but they rejoice in the fact that no railway or trolley reaches them, and not even jitney service, save only as "Uncle Jared" Fuller, now in his eightieth year, passes through the village twice a day, in an automobile, en route from Willimantic to Scotland, and carrying packages and passengers as may be required. Many summer visitors seek out this choice retreat, and it is altogether a place where it is a privilege to live.



MAIN STREET, SOUTH WINDHAM

BRIEF REVIEW OF WINDHAM'S HISTORY

By A. B. Cunningham

The real history of the Town of Windham dates from 1675 when on February 29th of that year Capt. John Mason bought from Joshua Attwanhood, a son of Uncas, the great chief of the Mohegans, a track of land eight miles square bounded on the northeast by Appaquoque Pond and bounded to the westward and southward by the Willimantic and Shetucket rivers. Previous to that time the early history of Windham was mostly Indian legend. The Nipmuck Indians, a small tribe of the Mohegans, occupied the tract of land later known as Windham County. They were wanderers but in the summer were usually found along the Willimantic and Shetucket rivers which then abounded with shad and other fish. Thick wood covered most of the tract but on the open land along these rivers they grew corn. They maintained a trail where the many traveling between this section and the headquarters of Uncas at Norwich wore a well-beaten track through Scotland and Hampton, known as the Nipmuck Path which today has lost its identity in the present main street of Willimantic.

The Indian grantor of this tract of land died while his father Uncas was still alive and the grantees who were sixteen Norwich men came into possession in 1776 on May 27th.

The sixteen original grantees included Capt. John Mason, Daniel and Samuel Mason, sons of Maj. John Mason, who settled Norwich, Rev. James Fitch and his son, Maj. James Fitch, John Birchard, Lieut. Thomas Tracy, Thomas Adgate, Simon Huntington, Lieut. Thomas Leffingwell, Dr. John Olmsted, William Hyde, William Backus, Hugh Calkins, Capt. George Danison, Daniel Wetherell.

Subsequently, by the death of John Mason, the disposal of his personal interest by Samuel Mason and the purchase of John Olmsted's part by John Post, only thirteen of the original grantees were left. These fourteen speculators of olden times formed a sort of trust company, and, none of them wishing to settle the country himself, an agreement was signed February 17, 1682, whereby each owner obtained his tract according to lot—God's providence—and agreed to admit only such matters as the company should deem advisable.

At the time of actual settlement the far-seeing Masons and Fitches owned over half of the 60,000 acres named in the grant. Lieut. Thomas Leffingwell, Sergt. Richard Bushnell and Simon Huntington surveyed the land, camping, according to tradition, on a clearing opposite what is now the Willimantic Fair Grounds. Three lots of land were plotted out, one at Hither Place, one at the Pondes, the present Mansfield Center, and one at Willimantuck.

John Cates, who was suspected of being a refugee regicide, but whose past was always a mystery, was the first settler, and with his negro slave, Joe Ginne, erected a rude hut which, with the assistance of Jonathan Ginnings, to whom the first white child in this section was born, was made over into a comfortable home.

The first settlement being made, others followed rapidly. The woods were cleared away, sawmills erected on Merrick's Brook, the Shetucket and Willimantic grist mills and a tannery built. Cattle raising, spinning and weaving were carried on. Lieutenant Crane secured a hotel grant from the court of

Hartford. Settlers were constantly arriving from Norwich and the Massachusetts colonies.

In 1691 the General Court was petitioned for a town grant, which was accorded June 12, 1692. The names of the men who signed this petition include many well known in Windham today. They were: Joshua Ripley, John Cates, Jonathan Crane, Joseph Huntington, William Backus, Jeremiah Ripley, Jonathan Ginnings, Richard Hendee, John Backus and John Larrabee. On the above date the first town meeting was held, at which Joshua Ripley was elected the first town clerk of the Town of Windham.

The succeeding period of Windham's history is a story of rapid growth out of all proportion to her geographical area. Highways were laid out; a militia organized; a public pound provided; a burying ground marked off at each settlement. The close of the French and Indian war marked a renewal of an activity which had fallen off during the struggle. Local merchants opened a commercial exchange with the West Indies. Great flocks of sheep grazed on the hills. Hemp, flax, and tobacco were raised; wheat and other grains were raised for the export trade. The Windham, Elisha Abbe's little craft, carried on a trade in the coast waters; Benjamin Dyer had the largest drug store in Eastern Connecticut; Colonel Dyer had built a dam over the Shetucket at South Windham and another at the Frog Pond and operated grist and saw mills there. A convict at the county jail had discovered how to make tacks out of old iron.

The exactions of the English put a stop to this, however, and started the town on its manufacturing career. Jedediah Elderkin, the pioneer in this line, planted a mulberry orchard, in South Windham, and made a coarse silk which was used for handkerchiefs.

Windham, including the borough and later city (1893) of Willimantic, has long been the foremost inland town east of the Connecticut River. The greatest contributory circumstance to this prosperity was the erection of Windham County and its choice as a shire town. A court of probate had been established in Scotland in October, 1719. The first court was held in Windham, June 26, 1726, and forty-six cases tried. Jabez Huntington was the first sheriff. Until the building of the county courthouse in 1729 the jail was in a back room of Richard Abbe's mansion, by order of the town officials.

On December 18, 1745, the first execution in the county occurred, when poor sinned-against Betty Shaw, convicted of infanticide, was hung on Gallows Hill. Roger Wolcott was judge at the trial, and news of the execution traveled far and wide.

In 1810 the second manufacturing concern was established when a paper mill was built at North Windham by the firm of Taintor, Abbe and Badger, all natives of Windham, and after a series of vicissitudes was run by Foster and Post, but soon abandoned by them. Meanwhile a Foudrinier machine was sent to Windham from England by one Pickering. This man, under the firm name of Pickering and Foster, took possession of the old paper mill, which was used by him until 1829. It then went into the hands of Grant and Daniels, who operated it for two years. In 1831 Justin Swift bought the property, and converted it into a cotton mill, rebuilding it after a fire, and leasing it to Merrick Brothers, who made thread there. In 1872 E. H. Hall & Son bought the property and used it for the manufacture of cotton yarns,

producing a product worth \$50,000 yearly, until the mill was a second time destroyed by fire in the winter of 1913-1914.

Several more or less successful manufactories were started during this period, one for making felts, one for making cabinets, which was run by Amos Allen for about 35 years, and a fulling mill on the site of the present Smith & Winchester Co.'s plant, where much of the cloth for the army was made in the War of 1812.

In 1830 the first Foudriniers made in any quantity in this country were produced in this same building, and here the first dryers made in this country were constructed, superseding the old hand drying method. Here also was perfected the contrivance for cutting a continuous sheet of paper into sheets of uniform size.

Paper mills all over the state were built by Phelps and Stafford, and supplied with their own machinery. During the panic of 1837, the firm was forced to sell out their interest. The purchasers, Charles Smith and Harvey Winchester, brother-in-law of George Spafford, in the year 1838, organized the new well known Smith & Winchester Company. On the death of his father, Guilford Smith, then only thirteen years of age, assumed the responsibility of the business and proved himself equal to the task. The works have been enlarged several times, and two large reservoirs built. The company has always been prominently identified with the life and interests of South Windham, and have from time to time shown their public spirit by benefactions, the latest of which is the erection during the past year of a home for the South Windham Fire Brigade.

To a native of South Windham is also due the cheapening and increasing demand for wood type. Edwin Allen invented a machine which did away with the old-fashioned method of hand work, and which has never been improved upon. In 1852 the business which he founded was sold to John G. Cooley, and transferred to New York City. Guilford Smith, a grandson of Joshua Smith, purchased Mr. Allen's property and made woolen felts there until after the Civil war. In 1878 the American Wood Type Company used the old mill for its original purpose.

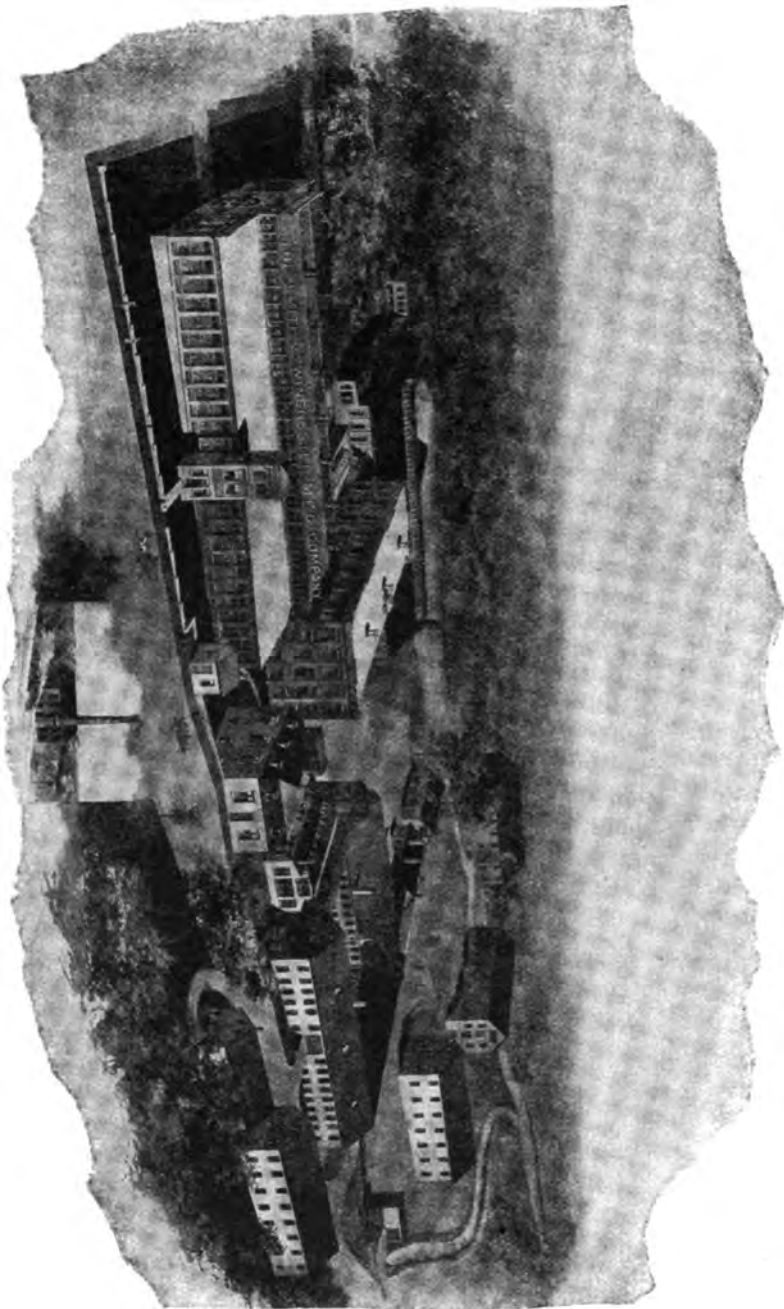
Since 1850, in the old grist mill, built by Elisha Holmes, thousands of tons of gypsum have been ground and distributed.

The old buff wheel manufactory, near the Central Vermont Railroad, now used as an electric light plant by Smith & Winchester, was built for the Adams Nickel Plating and Manufacturing Company.

This is in brief the manufacturing history of Windham proper. The greater history of the manufactures of the town deals with her offspring, the City of Willimantic, the rise of which contributed to the decline of old Windham. In 1818 the horseshoe bridge over the Natchaug River was built, and this, together with the removal of the county seat to Brooklyn, in 1819, hastened the downfall. The growth of the young city, however, was the chief factor in the change.

The territory of the Town of Windham has been changed several times, the ownership of land lying between the original boundary and the boundary of Norwich, a tract of 10,000 acres, known as the Mamosqueage lands, the title to which was contested by the Indians and white men, was confirmed by the General Court to the purchasers, Messrs. Crane and Whiting, and included in the Town of Windham at an early date.

SMITH & WINCHESTER PLANT, SOUTH WINDHAM



In 1701 Mansfield, or Pondetown, which was settled about the same time as Windham and was part of the original town, disagreed on certain religious matters, and was separated from her. In 1703 the Town of Windham was reconstructed with half the original Joshua's tract and the Crane and Whiting tract added to it. In 1786 Hampton or Canada, so named after the first settler, David Canada or Kennedy, was set off from Windham. At the same date the General Assembly gave to Windham the tract of "no man's land" which lay between the southern boundaries of the original grant and the rivers which were the natural boundary, and was in dispute between Lebanon and Windham.

The final divisions were made in 1822 by the formation of Chaplin, and in 1857 by the formation of Scotland.

The patriotism of Windham has always been a notable feature of her history and old Windham Green was the training ground for many heroes of the nation's battlefields. Three sons of Rev. Samuel Whiting were colonels in the French and Indian war, and Col. Nathan Whiting and Col. Eleazer Fitch were at the fall of Montreal.

Local citizens were roused to fury by the passage of the Stamp Act, and caused Jared Ingersoll, the stamp collector, to resign, afterwards burning him in effigy.

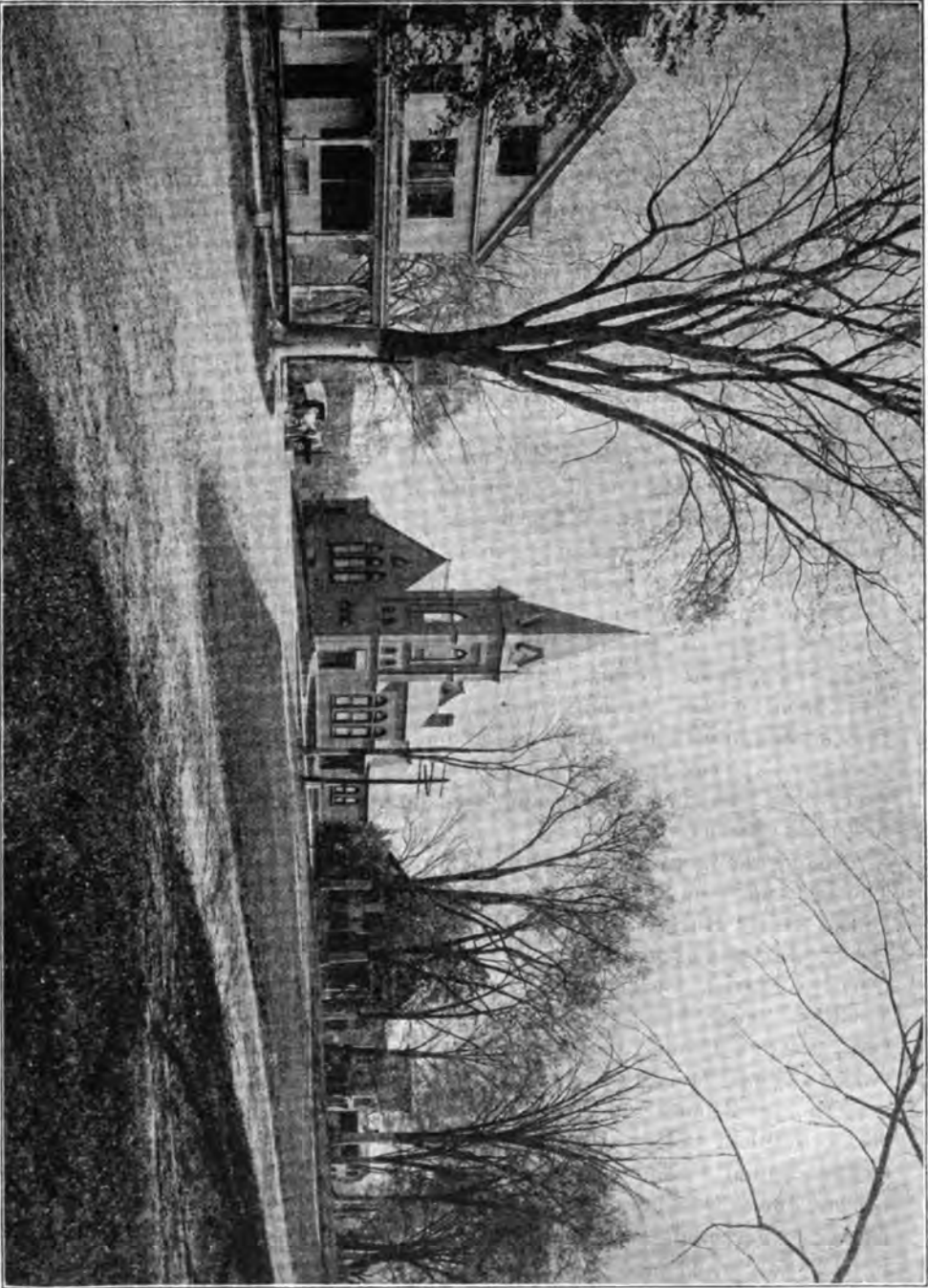
Colonel Elderkin's regiment numbered four companies of 150 men each, in the battle of Bunker Hill. During the Revolutionary war Windham alone sent 1,000 men to the field. Elderkin and Wales manufactured most of the powder used by the Continental army in their mills in Windham, while Hezekiah Huntington manufactured and repaired firearms at his iron works.

In the War of 1812 The Windham, Mr. Abbe's little coasting-schooner, was confiscated, and a number of young men saw service guarding New London harbor, but participated in no actual warfare. In the regular army, however, we find the names of Maj. Charles Larrabee, who served with General Harrison, and Capt. Adam Larrabee, who was placed in command at the battle of French Mills, near Plattsburg, when his captain was disabled, and was wounded.

In 1861 we find the little town well to the front. Lester E. Bradley was the first to enlist and became captain of the Lyons Guards, Company G, 12th Connecticut Volunteers. Other Windham boys who went to the front were Charles D. Bowen, captain Company H, 18th Connecticut Volunteers; Francis S. Long, first lieutenant and captain, 21st Connecticut Volunteers, who fell at Petersburg in 1864, and for whom the local post, No. 30, G. A. R., is named; Henry E. Taintor, second lieutenant, Company H, 18th Connecticut Volunteers; William H. Locke, second lieutenant, 17th Connecticut Volunteers; the four Ripley brothers, one of whom became captain in Company D of the 8th, and lost an arm in service; Andrew Loomis, lieutenant, Company H of the 2d; Joel R. Arnold, lieutenant and aide on colonel's staff of the 165th New York; Lieut. Charles Wood, killed at Petersburg in 1864; Doctor Lathrop, who lost his life in hospital service and many others.

James Haggerty of Willimantic was the youngest Connecticut volunteer. He went out in Company H, 16th Connecticut, January 5, 1863, aged thirteen years and one month. Altogether 304 enlisted from Windham during the war in twenty-two different regiments, fourteen of whom were killed, twenty-five died and thirty-nine were wounded.

The town has appreciated the services of the veterans by supplying fine quarters for the Francis S. Long Post G. A. R. in the Town Building.



VIEW OF EAST SIDE OF WINDHAM GREEN WITH FAMOUS WINDHAM INN ON LEFT AND CONGREGATIONAL CHURCH IN CENTER

At the time of the Spanish war some two hundred young men of Willimantic volunteered, a hundred of them going out with Company E in the Third Regiment under Capt. Edward F. Flynn, with Michael Cronan and James Cochran as lieutenants. They never reached the front but were moved from camp to camp and it was said that Company E was among the best drilled companies of any in the big camps in Carolina and Pennsylvania.

THE IRISH IN WINDHAM

The records of the Town of Windham disclose that Irish families settled there about the time or shortly after its incorporation in 1692. The real estate transactions of the Careys, Caseys, Kennedeys and other names of pronounced Irish origin during the eighteenth century is evidence of their financial standing in the community. That these early settlers were imbued with the patriotic fervor of colonial times is manifest by the seven members of the Carey families who marched from Windham to the relief of Boston in April, 1775, and William E. Dodge and David Kelley who responded with rifle on shoulder to the Lexington alarm.

Centuries of local misery and national discontent in Ireland culminated in wholesale emigration to "The paradise of poor men" during the three decades between 1840 and 1870. While it was not a voyage such as the Pilgrims made, yet similar hardships confronted these Irish refugees. They were leaving home and kindred with no possibility of return. They were going to a country unknown to them in manners and customs, whose religious belief was not that wherein they were reared. With no relatives in that strange land to welcome them, yet, with stout hearts, and a trust in Divine Providence, they departed for "the Land of the Free and the home of the Brave." On landing in America they settled in all parts of the union and became "hewers of wood and drawers of water." They were an industrious race. They worked at any thing and everything. In time they became accustomed to conditions and developed into first-class citizens.

Among the immigrants to Windham during this period were William Ahern, Thomas Anderson, John Brennan, Patrick Brennan, Edward Broderick, Thomas Burke, David Burke, Bartlett Burns, Michael Burns, Timothy Cahill, Edward Carey, James Carey, John Carey, Joseph Carey, Stephen H. Carey, James Carney, Patrick Carrigan, James Carroll, Michael Casey, Patrick Clancy, Timothy Clancy, Michael Cleary, John Clifford, Michael Clifford, Patrick Clifford, Patrick Clune, Jeremiah Coffee, Timothy Colbert, James Conaughton, James Conlon, Timothy Connolly, Edward Connor, John Connor, Timothy Connor, Michael Coonan, Daniel Coonan, John Cooney, Michael Cooney, James Corcoran, William Cotter, John Crawford, Patrick Crocan, Martin Cryne, Owen Cryne, Daniel Culhane, Bernard Cunningham, Robert Cunningham, Patrick Curley, James Danehey, Dennis Devine, Daniel Donahue, John Donahue, Michael Donahue, Jeremiah Donavan, Patrick Dunn, Phillip Dwyer, Patrick Elliott, Patrick Falvey, Thomas Fenton, Thomas Finnegan, Patrick Fitzgerald, Patrick Fitzpatrick, Luke Flynn, Peter Flynn, Patrick Foran, Thomas Fox, Daniel Gallivan, James Gallivan, John Gallivan, Thomas Gavigan, Jeremiah Geary, Matthew Geary, Peter Gillhooley, Bartholomew Grady, John Grady, Patrick Grady, Luke Grimes, John Haggerty, Michael Hart, Christopher Healey, George

Healey, James Healey, John Heaney, Anthony Heverin, Thomas Hinchey, Daniel Hennesey, John Hickey, Michael L. Hickey, James Hurley, John Hurley, William Judge, John Keating, Thomas Keating, John Kelley, Thomas Kennedy, Daniel Killourey, Daniel Leary, Michael Leary, Timothy Leary, James Lee, Jeremiah Lee, Patrick Lee, Cornelius Lucey, John Lynch, Michael Lynch, Timothy Lynch, Dennis Lyons, William J. Magee, Jeremiah Mahoney, Henry Maxwell, James Maxwell, Thomas Maxwell, John McCann, Bernard McCaffrey, Dennis McCarthy, John McCarthy, Henry McDermott, David McGill, Henry McVey, Patrick Meehan, John Monday, Patrick Monyhan, Dennis Moran, Dennis Moriarty, Edward Moriarty, Patrick Moriarty, Martin Morrissey, John Morrison, Jeremiah Murphy, John Murphy, James E. Murray, Jeremiah Nash, Daniel Nelligan, Michael N. Nelligan, Martin Nevins, Peter O'Brien, Michael O'Neill, Roger O'Neill, Michael O'Loughlin, Ross O'Loughlin, Thomas Otis, Thomas Owens, William Rafferty, Timothy Reagan, Timothy Regan, David Roach, Thomas Ronan, Patrick Ronan, Felix Rooney, James Rourke, Thomas Rourke, Patrick Rowen, John Ryan, James Savage, Thomas Saxton, John Shannahan, Dennis Shea, James Shea, John O. Shea, Patrick Shea, Owen Sheehan, James Shugrue, Timothy Shugrue, William Smith, Michael Somers, Patrick Spellman, Thomas Stackpole, Cornelius Sullivan, Daniel Sullivan, James Sullivan, Jeremiah Sullivan, John Sullivan, Martin Sullivan, Michael Sullivan, Thomas Sullivan, Timothy Sullivan and John Sweeney.

The foregoing families were a hardy stock, industrious of habit and peaceful of disposition. They raised large families. They were determined that their children should get a good education—those early Irish pioneers. In time they acquired property and many of them became men of means and of large influence in civic affairs. They performed their full share in the development and growth of the town and particularly of the City of Willimantic.

Their loyalty to their adopted home stands unquestioned. When the country was plunged in civil strife the great number of these immigrants and their descendants who enlisted for the preservation of the union is sufficient testimony as to their patriotic spirit and grateful appreciation of the benefits of a free government. The casualties of war suffered by them is perhaps the best evidence of the sacrifices made to uphold and preserve "a government by the people, of the people, and for the people." Of the Clancey family; John was killed at the battle of Snickers Ford, Virginia, Peter was seriously wounded at Antietam, and James was wounded at Piedmont. Thomas Quinn was killed during the battle of Cedar Mountain, William Gallagher lost his life in the battle of Seven Pines, Virginia, and his brother Frank was badly wounded. David Cronin lost an arm while participating in the engagement at James Island. Patrick Dunn, father of Mayor Dunn, was wounded at the taking of Drurys Bluff. James Kenneally was killed during the siege of Petersburg. John Haggerty was wounded at the assault on Fort Fisher and his brother James was wounded at the campaign of the Wilderness and was captured and confined in Anderson prison. Michael Shea received a serious wound at the battle of Cedar Mountain. John Foran was seriously wounded during the advance on Richmond. Martin Cryne received a bad wound while advancing on Winchester. Thomas Gavigan was killed in front of Atlanta. This necessarily is an incomplete list of those who died and suffered disabilities while serving with the Union forces to crush the rebellion, and limited space prohibits a publication of the roster of

soldiers of Irish extraction from Windham who escaped injuries yet endured the exposure and willingly encountered the chances of war in defense of institutions greater endeared to them by contrast with those of the "old world."

Among the crew of the United States Battleship *Maine* that went to their death when that noble vessel sank in the harbor of Havana was Michael Shea, a Windham boy.

In the Spanish-American war that immediately followed, Company E, 3rd Conn., Regiment of Willimantic, was summoned for foreign service. Immediately before entraining more than one hundred members of that company attended St. Josephs Catholic Church in a body and participated in the sacrament of communion.

In the recent World war members of practically every Irish family were enlisted for over sea service. Michael Casey's family was represented with five sons, Col. John H. Morrison's family with four sons, as also was attorney Thomas J. Kelley's family with four sons. The families sending two or three sons were numerous. The splendid record made by many of these boys during their short military career give promise of their living up to the record of their sires for loyalty to home and country.

Aside from the martial spirit so characteristic of the Irish race, and so freely displayed throughout American history, the people of Irish origin have taken a prominent part in the development of Windham's industrial and civil life, and performed a creditable part in the administration of its government. They are primarily a working people and have supplied a large percentage of the labor required to run the cotton and silk manufactories that constitute the principal source of revenue to the town. They have built, maintained and functioned the many railroads that intersect each other at Willimantic. Several settled upon farms and made a success of agriculture. Others engaged in business and acquired some of the most desirable real estate holdings in the community. Many of the leading merchants of today are descendants of those early pioneer Irish settlers, and are now reaping the benefits of a reputation for probity and honesty established by their progenitors. Among the first to engage in mercantile pursuits were the Hickey Brothers, Andrew Haley, Luke Flynn, Edward F. Casey, James E. Murray, James Maxwell, John C. Shea, Dennis Shea, Patrick Cunningham, Patrick Moynahan, and Ross O'Loughlin. Of that number only Mr. Casey now remains in active business.

The prominent contractors were Patrick Curley, Patrick Clune, Thomas Stackpole, Patrick Mulligan, Michael Cunningham and Jeremiah O'Sullivan.

The descendants of the early Irish settlers have furnished a generous quota to the professional ranks. Among the clericals they have been represented by Rev. Thomas Broderick, Rev. John Broderick, Rev. Edward Broderick, Rev. James Broderick, Rev. Thomas Walsh, Rev. Dennis Moran, Rev. Edward Cryne and Rev. Eugene Cryne. When Willimantic was but a Catholic missionary society the visiting priests were Rev. Michael McCabe, Rev. Hugh O'Reilly and Rev. Daniel Mullen, who later became chaplain of the Ninth Connecticut Regiment in the Civil war.

Included in the list of physicians of Irish ancestry we find the names of Daniel C. McGuinness, John Weldon, Owen O'Neill, William S. P. Keating and Michael D. Riordon, who were all Windham practitioners, and Daniel Sullivan an eminent surgeon in New London, and Daniel Sullivan now practising in Norwalk, Connecticut.

In the ranks of the legal profession they were represented by James T. Lynch, Thomas J. Kelley and Patrick J. Danahey.

It is generally conceded that the Irish people have a special aptitude for political life and administration of government, and those of that race in Windham are no exception. Before Willimantic was incorporated as a city we find among the names of burgesses those of Luke Flynn and Jeremiah O'Sullivan, and since its incorporation the common council has always had members of Irish extraction on the board, and Daniel P. Dunn has held the office of mayor for twelve consecutive years. In addition Mr. Dunn has represented the town twice in the legislature and filled the office of state comptroller for one term of two years. In the town Thomas J. Kelley filled the office of town clerk and treasurer for three terms and was representative in the Legislature; James F. Twomey held the office of judge of Probate for Windham and Scotland for one term. An active interest in educational affairs has been manifested by John Weldon, Thomas J. Kelley, Jeremiah O'Sullivan, W. P. S. Keating, James F. Twomey and William J. Sweeney as members of the town school committee. In the minor offices the representation has been constant, proportionate and creditable.

In 1864, St. Joseph's Catholic congregation was organized as an ecclesiastical corporation and the Rev. Florimond DeBruycker appointed its permanent pastor. The congregation at the time was lacking in members but gave evidence of prospective growth. Father DeBruycker was of forcible character and a gifted organizer. He immediately inaugurated a successful movement for a new church edifice and later for a parochial school building, convent and hospital. He lived to see his aims and objects achieved. During his pastorate he strongly advocated abstinence in the use of intoxicating liquors, and as president of St. Joseph's Temperance Society, ably assisted by the vice president, Dennis McCarthy, he succeeded in securing the major portion of the male population of his congregation in taking the pledge of sobriety. The society maintained a numerous membership and powerful influence for many years. Under its encouragement St. Joseph's Temperance Cornet Band was organized in 1872 with Thomas H. Rollinson as instructor. The band maintained its membership for several years under the successive leadership of James E. Murray, James F. Carey and Thomas J. Kelley until lack of funds and patronage caused its dissolution.

On March 12, 1885, San Jose Council of the Knights of Columbus was chartered with James E. Murray as grand knight. It has steadily grown in membership until in that respect, it probably has become the leading order in the town.

In May, 1892, the town abandoned its intention to celebrate the centennial of its incorporation, and Father DeBruycker took up the project and carried it to a very successful termination.

After the decease of Father DeBruycker an attempt was made to arouse the dormant spirit of nationality among the people and the response was a sudden membership of some four and fifty men to the local branch of the Ancient Order of Hibernians under the presidency of Thomas J. Kelley. The society flourished for a time, organized a glee club, revived Irish songs and plays, participated in a few parades, and then returned to normal membership.

It would require a long story to tell of all the later-day citizens of Irish descent who have been and are active in professional business and civic life, but a few may be mentioned whose careers are typical.

The record of the remarkable Broderdick family is of special interest. The late Edward Broderick and his wife Joanna Morrison were both born in Ireland. They were married at South Hadley Falls, Massachusetts, in 1846, and came to Willimantic in December, 1847, one of the pioneer Catholic families in this part of the state. Mr. Broderick was for many years a trusted and responsible section foreman of the Hartford, Providence & Fishkill Railroad. His wife was a woman of superior qualities, of unusual spiritual devotion, with noble ambitions for her children. There were nine children of whom three now survive. Four of the boys became priests, one a business man, Mr. Dennis Broderick of Meriden, who married there a daughter of Mayor Tracy. A sister, Ella M. Broderick, lately deceased, was for many years a member of the faculty of the State Normal Training School at New Haven. The eldest son, Rev. Thomas Broderick of Hartford, became widely known and one of the best beloved priests of the diocese. The youngest, Rev. James Broderick, is now pastor at Terryville, Connecticut.

The second son, Rev. John H. Broderick, was born at Willimantic November 4, 1857, attended Natchaug School, under Principals Corbin, Fuller and Welch; received his religious education at Catholic Preparatory College of St. Hyacinthe, Canada, St. Bonaventure College and Seminary at Albany, New York, and was ordained to the priesthood June 17, 1885. He began his ministry as assistant rector at St. Patrick's, Norwich, thence served successively as pastor at St. Patrick's, Thompsonville; St. Rose's, Meriden; at All Hallows Church in Moosup, 1895-1912 (see History of Churches) and in October, 1912, he came back to St. Patrick's in Norwich where he began his priesthood.

Father John Broderick is an indefatigable worker for the interests of his church and people, and exerts a strong influence to uphold and promote the best interests of the social order wherever he dwells. He possesses the respect and confidence of the entire community.

Thomas F. Somers is one of the best known business men in New York City, member of the Birdseye-Somers Corset Company, where his brother James is also associated. Thomas was born in New York City, but in his childhood the family removed to Willimantic, where he attended Natchaug grade schools. He has always felt especially grateful to the late Julia M. Peck for her remarkable success in awakening her pupils to do their best, and in 1915 he started a fund in her honor at Natchaug School, the income of which is used to reward special merit in pupils.

Thomas F. Henry is another successful Irish lad who went out from Willimantic. His wife is Mary O'Loughlin, sister of Dr. Thomas O'Loughlin. Thomas has been for many years with the Swift Brothers packing firm, and is especially interested in the possibilities of sheep culture. He is now located at New Haven.

Among other children of the earlier settlers who became active factors in business and professional life may be named Dennis McCarthy, for many years locomotive engineer between Willimantic and Providence, and meanwhile active in church and temperance work, later removing to Providence, and becoming prominent in the fraternal and public life of that city; Timothy Lynch, who read law with John M. Hall and took up practice in Bridgeport; William Foran, long-time engineer, father of William Foran, the actor; his brother, Thomas Foran, furniture dealer and undertaker in New London, and who has compiled a book of quotations from English literature which has been very favorably received; the Cunningham boys: Michael, contractor and builder in Willimantic;

Patrick, leading merchant in Danbury; Martin a successful lawyer; the Killoureys, John and Dan; the sons of the former now continue his undertaking business; Dan has been for many years on the Willimantic police force, and is now its chief; the Casey brothers, Edward F. and Lawrence, who are more fully mentioned in the Biographical Volume.

Among other Willimantic boys who have won success in the outside business world, may be mentioned William Murphy, manager for the Kitson Light Co. in New York; Timothy O'Connor, superintendent for a machine company in Westfield, Massachusetts; Timothy Nelligan, superintendent of a silk company in Pittsfield; William O'Connor, an M. D. in Jersey City; James Burke, Jr., agent for the Lyman Mills in Holyoke; James Casey a carriage manufacturer in Holyoke; John McCaffery, superintendent for Pennsylvania Railroad at Pier 40, New York; Frank and Michael Curley, managers for Standard Oil Company at Titusville, Pennsylvania; Thomas O'Connor in charge of advertising for Ringling Brothers Circus at Philadelphia; Andrew Keneally, a carriage manufacturer at Waterbury, Connecticut.

Thomas Francis O'Loughlin, was born in Willimantic in 1872, son of Ross and Hannah (Kelliher) O'Loughlin. Attended the First District schools, St. Joseph's, graduated high school in 1890; studied law one year, was the first reporter on the Willimantic Daily Chronicle, entered the medical department of the New York University in the fall of 1892, graduating in the class of 1896. His first and only place of engaging in the practice of his profession has been in Rockville, where he has enjoyed an extensive and successful practice. He has been city health officer; for twelve years a member of the High School Committee, and acting school visitor for several years.

The firm of Moriarty and Rafferty has long held an honorable place among Willimantic merchants, also the house of John F. Carr and Company. Patrick Sheehan, like Mayor Dunn, has conducted a news store on Railroad Street for many years.

Michael E. Sullivan is secretary of the Willimantic Chamber of Commerce and a prominent insurance man. Daniel Mulligan was first democratic alderman from the Third Ward after Willimantic received its charter. George W. Hickey, son of Michael, is now alderman at large.

In later days many young men of Irish descent have become a large factor in the membership of the police and fire departments of our cities, and have proved loyal and fearless in these trying duties. In Willimantic many of Irish descent have been active in city government.

Among those of later days who have held public positions may be mentioned Thomas Ashton, Timothy J. Regan, James Tighe, John Reilly, John F. Carey, James Johnson, John Moran, Michael Sullivan, Anthony Hevrin, Edward Kennedy, John J. Keirans, John H. Morrison, James Donahue, P. D. Donahue, Jere Sullivan, Edward Lynch, James Sullivan, James T. Connor, Thomas F. Grady, John S. Sullivan, James Haran, John O'Rourke, Edward P. Leahy, Daniel B. O'Connor, John Collins, John Henry, Thomas Henry, James Moriarty, Patrick F. Hurley, Michael P. Cronin, and Louis J. Flynn.

Information for this article has been furnished by Atty. Thomas J. Kelley, Ex-Alderman James Haggerty and Patrick McDermott, the South Main Street merchant.

James Haggerty has had a career of particular interest, and is still on the

active list. He holds record among the youngest, if not actually the youngest, of Civil war veterans, has been prominently identified with the civic life of Willimantic, as alderman, deputy sheriff and public-spirited citizen. During the World war took a position in a munitions plant in Bridgeport, and is still in business in that city, though holding his residence in Willimantic.

Thomas J. Kelley has been a member of the Windham County bar for more than forty years; member of the State Legislature; counsellor for the city government for different mayors, and especially the legal adviser of Mayor Dunn.

Patrick McDermott, whose father, Henry McDermott, was one of the pioneers among the Irish in Willimantic, is a well-known citizen of independent views and a thorough-going American spirit. Loyal to his ancestral traditions and religious training, he yet exercises a broad tolerance for his fellow citizens of whatever nationality or creed, and insists upon integrity of character as the true test of citizenship.—THE EDITOR.

NORTH WINDHAM

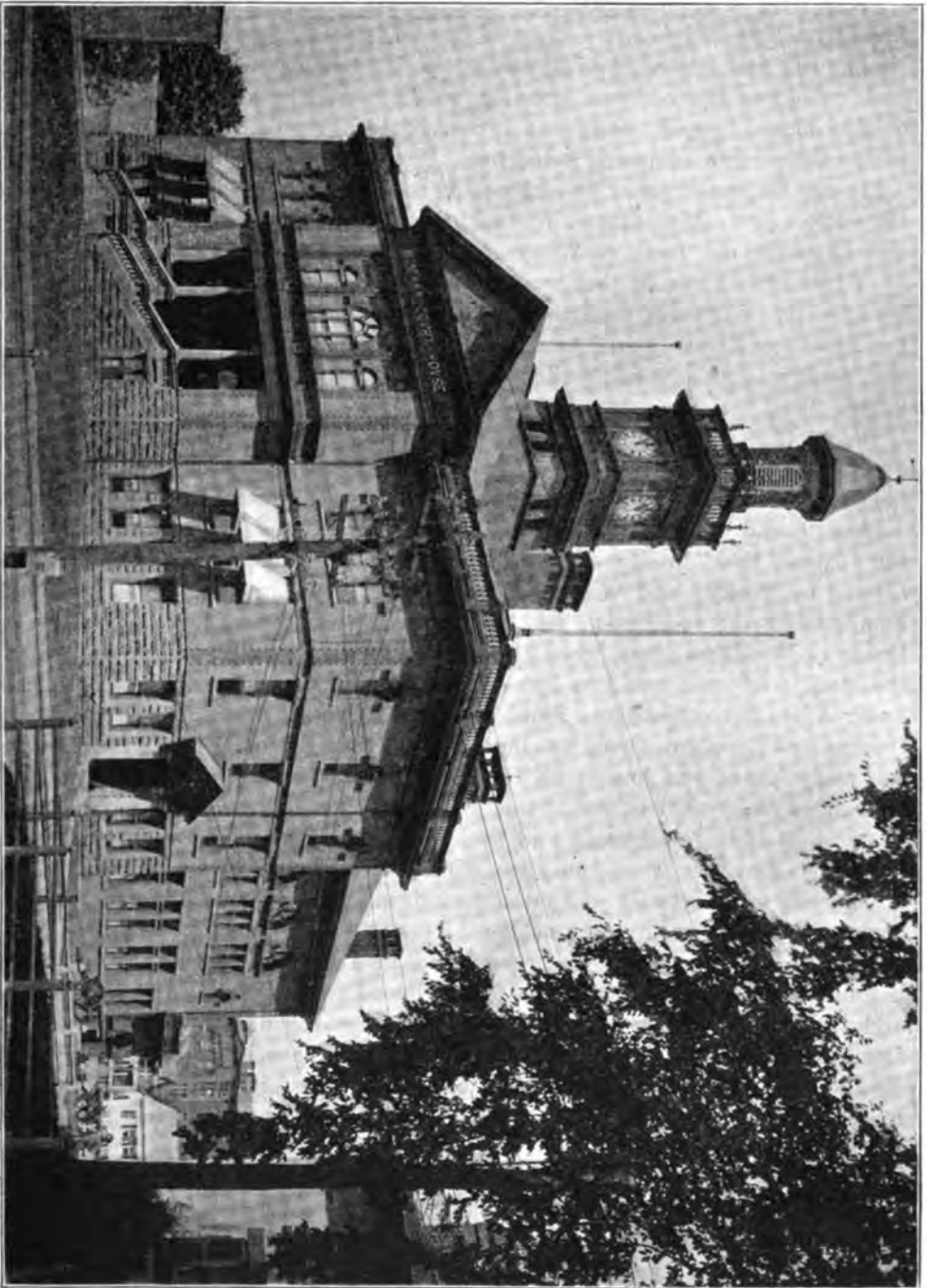
By M. Eugene Lincoln

In the early '50s North Windham was populated chiefly by Lincolns, and there was talk of calling the village Lincolnville. But the project "died a-borning." The villagers were mostly of the prosperous sort, and as the dividing line between Chaplin and Windham ran through the place, part of the inhabitants were Chaplinites and part were Windhamites. However, this fact caused no jealousies. Prominent residents of both towns resided there. One who became quite noted as an educator and lived there nearly all his life. Porter B. Peck was the man, and he left his impress on a great many, much to their benefit. With no regular assistant, he cared for nearly one hundred pupils at times. It even fell to his lot to sharpen pencils and quill pens and to furnish some books to the needy.

About 1860 political questions became prominent, and these and other questions were discussed in the North Windham school house. The field was open to all comers, and among the prominent speakers from the Chaplin section were Hiram Snow, and Joseph Backus, who always opposed each other on general principles; Manning Hunt, who was a logical debater; Origen Bennett and George Apply, the latter two being teachers in adjoining districts. The audience used to get highly excited at times, when the slavery question was discussed. It took time to vindicate one side of the question, as it was never conclusively settled by Hiram Snow and Joseph Backus. The war finally was on, and some of the flower of the village paid the supreme sacrifice. Among them were Stowell Burnham and Dwight P. Peck, both with a bright future before them.

Time has wrought wondrous changes in the dwellers of the little village. Hardly a Lincoln or their descendants remain. Most of the other prominent families have ceased to be represented. The cemetery will attest the fact that the grim reaper has done his work, and the family names in the village are mostly dissimilar to the ones of old.

Later day industries include the factory of the Hartson Brothers, makers of silk machinery attachments; the Harris Jewelry Shops, the Sibley wool-extract products, and information concerning all of which may be found in the biographical sketches of the manufacturers.



WINDHAM COUNTY COURT HOUSE, WILLIMANTIC

THE HISTORY OF WILLIMANTIC

By A. B. Cunningham

A quarter of a century after the first settlement of Windham, in April, 1717, Samuel Ashley purchased a tract of land of 200 acres from John Fitch and became the first settler of Willimantic. It is probable that one Jonathan Babcock, who was the common ancestor of the Coventry and Mansfield families of that name, became the second settler of Willimantic, his house being near where the present cemetery is located.

It was the water power available from the Willimantic River which attracted the settlers and which caused Willimantic to grow and become the chief center instead of the old Town of Windham.

Willimantic Falls, as they were called, having a fall of some ninety-one feet between the Windham Company, now the Quidnick-Windham Company, and the Natchaug River, proved an attraction and early in 1806 a plant for picking and carding wool was established at the falls and shortly other industries followed.

Perez O. Richmond in 1822 built a cotton spinning mill on the site now occupied by No. 3 Mill of the American Thread Company and not long after the Jillson Brothers built three mills, one being the present spool shop, then a duck mill, and the other two being located close by. The Jillsons in 1824 built the "Stone Row" and from 1823 to 1827 the Windham Company mill was erected by Tingley and Watson of Providence. Deacon Charles Lee of Windham started the foundation for the Smithville Company, now a part of the Quidnick-Windham plant, when he erected a small mill, a row of ten houses and the stone store and boarding house at the corner of Main and Bridge streets. Later A. D. and ex-Governor Smith of Rhode Island took over the property and reorganized the plant which was built up and enlarged by Whiting Hayden and for many years was known as Hayden's mill. The building of these mills brought in many settlers and at this period Stephen Hosmer kept two toll gates, one at Post Hill in Columbia and the other at the corner of Bridge and Pleasant streets, but they were done away with when a wooden bridge was built, after a vigorous fight between the citizens and in 1866 the wooden structure was replaced by the present stone bridge.

Willimantic continued its growth and in 1833 the Legislature granted a borough charter and in 1849 the first railroad was built through Willimantic and the real boom commenced. Soon the stage coach, for so many years a familiar sight, disappeared, as did many of the taverns. The New London Northern was built in 1849 and the Providence, Hartford and Fishkill followed in 1853, the Boston, Hartford and Erie about 1872 and the Air Line coming last. The first real depot was built in 1850 of brick and stood between the one track of the Central Vermont and the other of the Hartford and Providence and Fishkill, although it is said that there was a small wooden depot built before the brick one. The present passenger station was built in 1880.

Previous to the coming of the railroads in 1842, the Willimantic Savings Institute had been established at Windham Center. The Old Windham National Bank, organized ten years before, was famous for its frog-adorned bank notes, which portrayed Colonel Dyer at one end and Colonel Elderkin at the other, with the famous frogs rampant and militant in the center.

In 1854 the Windham Bank was robbed of \$7,000 in currency and \$15,000

in securities, which was recovered when the thieves were overtaken at Allyn's Point. This circumstance caused a feeling of insecurity, and the old institution was removed to Willimantic in 1879.

Other banks organized in Willimantic were the Merchants Loan and Trust, 1870, merged with First National in 1878, Dime Savings Bank, 1872. Financial trouble caused the winding up of the First National and the Dime Savings Bank in 1905. The Windham National Bank, the Savings Institute, and the later-day Willimantic Trust Company are now the solid, prosperous banking institutions of Willimantic.

The Willimantic Linen Company was organized in 1854, and this gave Willimantic another boom. This concern first made crash towels and fish lines, but during the Crimean war, from 1853 to 1856, they were deprived of flax and then began the manufacture of spool cotton. Previous to this time colored thread had been put on the market in skeins, but the new method of spooling attracted the buyers and the business started with a rush. The so-called No. 1 mill was built in 1857 by Dunham and Ives, who just before the Civil war bought up a quantity of cotton and made a fortune out of it and this resulted in the increasing of the plant, and in 1864 they purchased the land where the old stone school-house stood and erected their No. 2 mill and a row of tenements, which was named "The New Village." The stone for this mill came chiefly from the ledges on which it stands.

The Jillson and Capen mill was purchased in 1876 which is No. 3 mill. In 1880 No. 4 mill was built which at that time was the largest single-story mill in the country and it was thus advertised. It was about this time that the first electric-lighting plant in the state was established by this company and it was taken to Hartford and the Capitol was illuminated as a demonstration.

The Linen Company continued to grow year after year and established a world-wide reputation for the manufacture of thread which won numerous awards at expositions and it was called the best thread in the world. In 1900 the plant was sold to the American Thread Company and this concern has erected the No. 5 and No. 6 mills, with numerous other smaller mills and a large bleach and dye house. It took over the old fair grounds at the junction of the Natchaug and Willimantic rivers and established Recreation Park as a playground for its employes and for the community. It was on this old fair ground that horse racing was conducted under electric lights, the current being generated from the thread company plant from the first electric machine installed in the state.

The Holland Manufacturing Company was the first silk industry locating in Willimantic and was established in 1836 by J. Goodrich and James H. Holland, who built the brick mills on the opposite corners of Church and Valley streets, still used by the company. Each member of the firm built a beautiful home, that of James Holland on Maple Avenue being at present the home of the sisters connected with St. Mary's Church, and the home of Goodrich Holland being the residence of the late Dr. T. R. Parker. These Hollands were brothers of the famous American author and poet, J. G. Holland. Samuel L. Burlingham, now retired, was for many years the resident agent. Charles W. Alpaugh is the present treasurer and local manager of the plant, which still manufactures sewing silk and twist. The yearly output of the business is rated at approximately half a million.

On the death of Colonel Elderkin his silk industry was transferred to Mans-

field, where it was developed until again brought back to the Town of Windham by the O. S. Chaffee & Son Company, who were established in the old Paisley mill at the corner of Church and Valley streets in 1874. This company was later organized, in 1877, as the Natchaug Silk Company, and located on North Street and manufactures silk dress goods, and later succeeded by the Windham Silk Company, which has developed a large and prosperous business. The J. Dwight Chaffee Manufacturing Company now occupies the old site at the corner of Church and Valley streets, in the manufacture of fish lines principally.

Among later-day industries are the Rossié Velvet Company, a comparatively new but most successful concern; the Vanderman Manufacturing Company, which maintains the old iron foundry which has been rebuilt and remodeled; the Willimantic Machine Company, which has erected a new mill on Milk Street. All of these companies have contributed much to the development and growth of Willimantic and the census of 1910 gave the population of the city as 11,230 and the Town of Windham, 12,604. Today the population is estimated at 14,000.

The borough continued its rapid growth and in 1862 the town polling place was removed from Windham to Willimantic and numerous improvements in the streets were made and new streets were built. In 1885 the public water works were established and a sewerage system quickly followed. In 1893 a city charter was obtained and the borough passed out of existence and for a time Willimantic was the only city in the county. Improvements continued, electric street lights and modern fire fighting apparatus with new buildings to house it. Then came the trolley between Willimantic and Baltic connecting with Norwich, and a few years later the trolley to South Coventry was built.

Many of these most important changes have taken place in a little more than fifty years and no one would recognize from old pictures the present Willimantic.

In 1809 the first four-wheeled wagon, owned by Roger Huntington of Windham, was driven to Leicester, Mass., by young George Webb and Thomas Gray, and created a wave of excitement and wonder throughout the countryside. What would be the state of mind of these simple folk if they could witness the myriad automobiles and auto trucks and the developing airplanes of today.

The first newspaper was the Phoenix or Windham Herald, which was first published in 1791 at Windham and was distributed to more than twelve hundred readers by post riders. It flourished until the old town commenced to decline in population. The first newspaper in this city was the Public Medium, published by John Evans in 1847, which later became the Willimantic Journal, which was conducted for many years, but a few years ago was suspended by the Hall & Bill Printing Company to make room for their growing job printing business, which is one of the largest in Eastern Connecticut. In 1877 the Willimantic Enterprise came out, the office being in the basement of the Franklin Hall Block. N. W. Leavitt was the publisher and Fayette Safford followed Mr. Leavitt as publisher and continued with the Chronicle until his death. In 1880 J. A. McDonald, for many years editor of the Chronicle, purchased an interest in the Enterprise from Fayette Safford and the plant was moved to Union Street and the name of the paper was changed to the Willimantic Chronicle. This was continued for many years and twenty-nine years ago the Willimantic Daily Chronicle was started and it is the only daily paper published in the county. At various times other daily and weekly papers were started

but they were all short lived. The Weekly Chronicle is still published from the office of the Chronicle Printing Company on Church Street and a job printing plant is connected with the publishing of the two papers.

There are still in business in the city three men who have been engaged in mercantile business more than forty years, William N. Potter, the shoe man, has recently rounded out fifty years of commercial service; John C. Lincoln, the furniture man, has a record of forty-six years; H. E. Remington, the clothier, forty-four years; Dr. Frederick Rogers, the druggist, who died about two years ago, had a record of over fifty years; and H. C. Murray, the dry goods man and builder of Murray Block, who died June 17, 1919, had a record of forty-one years.

Many changes have taken place in Willimantic during the past few years. Besides the various new school buildings two new churches have been built, St. Mary's Catholic and St. Paul's Episcopal churches. Then there is the comparatively new and modern town building, the new postoffice and the new Y. M. C. A. Building and Gem Theater, buildings that occupy plots of ground on Main Street that for years were vacant lots or were occupied by dilapidated wooden buildings. There have been several new mills and many houses erected in all parts of the city and the visitors who have not been in Willimantic for several years are surprised to see how it has grown. Many other buildings have been rebuilt, the old National House, later Young's Hotel, now the Johnson House, is one, while a portion of the old European House has been replaced by a brick building. Then there is the new state armory on Pleasant Street and the new Willimantic Machine Company Building on Milk Street and many others. All have helped improve the City of Willimantic, and add to its efficiency.

Most notable among the new commercial buildings is the modern concrete structure of the Jordan Hardware Company, with its ample equipment for their business, and its offices for professional men on the second story, and its fraternity hall on the third floor. The Windham National Bank is remodeling (1920) the United Bank Building.

WILLIMANTIC AS A FACTORY VILLAGE

By Rev. Dwight A. Jordan .

Willimantic owes its existence, as well as its name, to its river. This stream flowing from the south slope of Bolton Mountains flows bank full by the way of the Shetucket and the Thames into the waters of Long Island Sound. In its course through the settlement, the fall is so considerable as to furnish water power which attracted manufacturers early to this spot.

The natural flow of the river, increased by the waters of Hop River and Ten Mile River, has been duly augmented by two huge reservoirs, one in the Town of Bolton and the other in Columbia, thus making the stream one of the most steady and reliable water power streams in the entire state. There are seven dams within the limits of the city, with a total fall of ninety-one feet.

Not only do these facts have bearing on the location of the settlement, but not a little to do also with its development, for as the railroads began to run north from the Sound shore towards Massachusetts, they naturally followed the easy grades furnished by the river valleys, and so the river was responsible

not only for the settlement but for the incoming of the three lines of railroads, which have made this one of the railroad centers of New England.

Besides this the river also determined the shape of the original settlement, which was really a long straggling line of homes following the line of the river on its one principal street, from end to end thereof. There was never any principal business center in the old days of this straggling community.

Each manufacturing corporation had a store of its own, where its employees were supposed to furnish themselves with the necessaries of life, and so each of the four corporations which, from sixty to sixty-five years ago, were doing business here, were nuclei around which were grouped the residences of their employees, and these four centers of population were connected by straggling, detached houses, so as to give some sort of continuity to the long, narrow settlement, which was the old Willimantic.

Entering the town from the west, the first manufacturing plant was that of the Windham Company, whose employees were housed in what was called the Yellow Row, named from the color of the houses, a row of six or eight four-family houses, beginning with the Windham Company store, and running in a southwesterly direction until the row abutted on the railroad.

Directly across Main Street from the eastern terminus of the Yellow Row began what was known as the White Row, a group of perhaps six or eight four-family houses, the westerly one of which was the company boarding house.

This serves as a type of the other three centers of the settlement.

The second manufacturing plant was that of the Smithville Company, not a gunshot away from the Windham Company. It too had its white row, several of its houses still standing along Main Street opposite the present Town Building and postoffice, and later added what was known as the Stone Row, named from the material of which it was builded, which was situate on the level of the railroad and parallel with it—several of the houses still standing and not now occupied as dwellings.

Perhaps a half mile or more further down was the Old Duck Mill, which had its stone row and its group of houses, while still further down at the very eastern extremity of the settlement was another manufacturing company with its group of houses.

A little to the west of it was a paper mill and gristmill. These were all the users of the waterpower of the Willimantic River sixty-five years ago.

The river was crossed by wooden bridges at the two points where the present stone arch bridges are standing. Just one street marked that portion of the settlement which was called by the dwellers on the north side "Over the River," perhaps a dozen to twenty houses, a road beginning with the Card Road, so called, and running easterly till it entered and became a part of the highway leading to Windham and South Windham, just as it does today. These two streets running east and west were about all the streets in the settlement. Then as now, at the eastern end of the town a road ran up the steep hill, which is now, as it was then, High Street, and led on to Mansfield and the country lying north; while perhaps a mile further east, another road led indirectly into the same general direction and was then as now known as Jackson Street.

There was one railroad, the Hartford, Providence and Fishkill, to which was added between sixty and sixty-five years ago the New London Northern. Until the advent of this last named road, the cotton which was manufactured



POSTOFFICE, WILLIMANTIC



STATE ARMORY, WILLIMANTIC

in all these plants was hauled from the steamboat wharf in Norwich by a four or six horse team to the various places of manufacture, the team returning with the finished product.

About this time the company stores began to decline. A number of men who had been overseers in the various manufacturing companies, having received larger wages than the ordinary employees, and with characteristic New England thrift, having saved their wages, began to open stores, which competed with and were of great disadvantage to the company stores, and possibly a corresponding advantage to those who traded with them.

A notable instance, perhaps the most notable of this class, was the drug and grocery store established and managed for many years by Mr. Horace Hall. Cortland Babcock was the name of another man who came from the machine shop of the Windham Company to open a grocery store at the west end of the town, where he traded for a number of years, and finally moved to the east end of the town opposite the first large thread mill.

Harry Wilson is the name of another man who came from the overseeing of one of the rooms in the cotton mill to the grocery store, where for some years he did a thriving and successful business.

Thomas Turner was the name of another man who came from the mill to the dry goods store, which was one of the features of the town. He built the Turner Block, so-called, which then stood on the present site of Hotel Commercial Block, but removed to its present site opposite the Methodist Episcopal Church. Mr. Turner also built the Commercial Block next east of the hotel building.

Mr. Robert Hooper, afterwards joined by George Alpaugh from New Jersey, did business under the firm name of Alpaugh and Hooper, which name was known as well for miles around as John Wanamaker is in New York and Philadelphia. They occupied the old Franklin Hall Building, then a large three-story frame building opposite the present Windham National Bank, but destroyed by fire in 1868, and succeeded by the present brick structure.

There were three meat markets, each of which ran its white canvas-covered butcher carts through the village and out into the regions beyond. Bigelow and Buell and Edward Harris, and later Chauncey Turner, were the three firms in this business, each of whom slaughtered all the meat they sold, not only in the markets but from their carts.

There was one tailor shop conducted by an Englishman whose name was Elliott (grandfather of George S. Elliott), who was the first man to engage in the sale of "ready-made clothing for gents," a business which was afterwards opened and conducted successfully for many years by Mr. J. G. Keigwin in the Brainard House.

There was one cooper in the community, a bent old man, who was able to do but little work, but that little was all that was needed in his day. The old drug store near what is now the head of Railroad Street was popularly known by the name of its owner as Safford's drug store; afterwards for many years as L. J. Fuller & Son; then bought by Frank M. Wilson, and now known as Wilson's drug store.

Bassett and Wilson were the tinsmiths, plumbers and stove men for the entire community. Warren Tanner and Isaac Turner and Chauncey Wilson conducted the livery business in those days long before an automobile was dreamed of.

The village boasted two lawyers, Joel R. Arnold and Elliott B. Sumner, both reputable and successful lawyers.

There were three principal physicians at this time, Doctor Witter, who lived in perhaps the most imposing house in the village at the corner of Main and High Street, where the postoffice now stands; Doctor Hill, who lived a little way to the east of him on the opposite side of Main Street; Dr. William K. Otis, who lived still further east off Main Street (since become Temple Street), and who after the death of the other two men was joined by a relative whose name was Stebbins.

There were three churches, the leading one of which, as was true all through New England, was the Congregational Church. There was also a Baptist and a Methodist Episcopal Church, and between sixty and sixty-five years ago the Catholic Church was organized in the hall connected with the Brainard House, where they held services for the months that intervened between the opening services and the completion of their house of worship, which was near the present site.

Notwithstanding there was a Protestant Episcopal Church in the Town of Windham, it was many years before there was any attempt made to organize such a society in Willimantic, but after a time occasional services began to be held, and some years later the site was purchased and a church erected.

The pastor of the Congregational Church at this period was the Rev. S. G. Willard, who was an exceedingly important and useful man, not only in his pulpit but did good services to the community as principal member of the school committee. He looked the typical, scholarly preacher; a man of medium stature, pale face, light blue eyes, light hair, always wearing gold-bowed spectacles, and always with a serious expression on his countenance. Priest Willard, as he was called, was a notable man in the community.

The Baptist Church had quite a succession of pastors, none staying very long but the redoubtable Elder Swan was often heard in its pulpit and for a time his son, Charles Swan, was its pastor.

In the Methodist Episcopal Church the stay was limited to one year, and later two years, so that no man was able to stay long enough to make any decided impression on the community in those early days.

There were two school districts, then as now, equally dividing the territory; the easterly one, known as the Natchaug School and the westerly one located about the middle of the western district.

Two men were prominent in this school, Mr. John F. Peck, than whom no principal was ever more dearly beloved by his scholars, whose stay was all too brief; later came that giant teacher, John D. Wheeler, whose discipline was perfect and whose teaching ability was great, and who, if he failed to win the personal affection and esteem which had been given to Mr. Peck, nevertheless lived and died a most respected member of the teaching force of the State of Connecticut.

Besides the Brainard Hall, which has been noted as the place where the Catholic Church was organized, there was also nearly opposite the present bank site the building known as Franklin Hall, which was the common place for entertainments, concerts, lectures and especially during the period just previous to and during the Civil war for political lectures.

The somewhat aristocratic folk of the slow-going and conservative Town of Windham Centre rather looked upon the Willimantic dwellers as hopelessly

plebeian, but as has often been the case, the hopeless plebeians were not particularly disturbed by this estimate. They kept on their way and attended to their own affairs, and it was not so very long before in every important respect the scales were turned and so remained.

This then was the old Willimantic. A long, straggling assemblage of houses, inhabited by a quiet, industrious, hard-working people, having the four nuclei, the company stores and manufacturing plants above referred to, interspersed by a few other stores and straggling houses, three churches, two district schools.

The factory bells rang out about 5:30 in the morning to arouse the sleepers that they might prepare themselves for the day's work which began from 6 to a quarter past 6 in the morning and continued, with a brief intermission at noon for lunch, until 6 o'clock at night, and in the winter time, when, to avoid lighting up the factories, the morning work was begun about 7 o'clock, it continued in the evening until a quarter of 8, a half-holiday being granted on Saturday through the whole year.

The dwellers in this community were all interested in the education of their children, and well supported the public school.

They were interested in political affairs, and though the community was small, numbering hundreds then where it counts thousands now, there was intense patriotism and love of country. Willimantic gave its full quota of soldiers to the Civil war, and gave its heartiest support to its war governor, William A. Buckingham, and the war president, Abraham Lincoln. The period immediately preceding and running forward into and through the years of the Civil war was a period of great growth.

The Holland Silk Company, which had been doing business in a comparatively small plant in Mansfield, came down to Valley Street and put up their first building, which was later followed by the addition of the second building across the street.

The Atwood Machine Company came in not far from this time. About this time the "Air Line" Road, from Boston to New York, came through, making the third line of railroad. Business blocks began to be completed, and the village grew very, very rapidly.

Seventy years ago all the land from the west end of the Stone Row below the present railroad station and the end of the White Row and the Smithville Company's plant, between Main Street and the River, was offered for sale for \$300, and today a very large area of the business of the thriving city is conducted on that same property. It was then an old briar pasture; it is now city blocks.

If the reader wonders that no towering personality appears in these reminiscences, the answer is very simple. There was no such personality. Naturally the agents of the various manufacturing corporations were the leading men in their sections of the community, but beyond their business relations there was no hint of superiority or snobbery on the part of the Jillsons, the Haydens and the Tracys. One grocery man was as good as another, and the dry goods dealer was as good as they. It would be possible to give perhaps a list of fifty names, and it would be difficult for any one who was living in the community at the time referred to, to state why any one was, taken all in all, the superior of the others.

It may be said with truth, that, though the above description seems to indicate a monotony of business and social life, this was not the case, but real

democracy, intense, earnest, intelligent, made up of strong personalities, was characteristic of this flourishing village, which accounts very largely for its influence in its section of the state.

In a community so busy as that of the old Willimantic there was little time for play, but the play spirit, born in the young human animal is reluctant to quit its hold till the early years of young manhood and young womanhood, and their responsibilities and cares take the time so completely as to leave little opportunity or time for recreation.

The one event, celebrated by both sexes in the old Willimantic really beginning the year's festivities, was the hanging of May baskets. On the evening of the first day of May, and after, in some instances, weeks of elaborate preparation, surprising creations of papers of all colors and crimped in all shapes, and loaded with all manner of sweetmeats and notes which had words perhaps sweeter to the recipient than anything else in the basket, were hung at the doors of the favored of both sexes. It was a gala night, and sad indeed was the boy or girl, the young man or young woman, who failed of the May basket.

Then for the boys and young men there was the swimming hole at what was called the "yellow sand," about one-half mile up the river above the Windham Company dam, while the more daring and venturesome plunged into the river from the ledge of rocks which abutted on the dam. Famous resorts were "Little Rock" and "High Rock," as diving places, just around the bend to the west of the present railroad bridge over the river, even more visible today than then because the woods, then on both sides of the river, are now cut away. Similarly named as "Little Rock" and "High Rock" were the diving places still plainly visible to the east of the lower bridge leading to Windham Road. This same river, with its wide coves opposite, the present site of the Protestant cemetery, formed a magnificent skating park for the winter, which was patronized by boys and girls, by young men and maidens and occasionally by those who were older and had forgotten that fact so as to mingle once more in the sports of youth.

Then, too, in the winter we never "coasted." No dweller in old Willimantic ever heard such a word. We went "slidin' down hill," and great were the slides and long and happy. There was Thompson's Hill and Porter's Hill, and longest by far and best of all, the High Street Hill, where the slide began fully a half mile, perhaps three-quarters, from its end, for it began in the woods crowning the ridge between Willimantic and Mansfield, ran southerly down High Street, turned a sharp corner onto Main Street, thence west for a half block, then south, crossing the railroad and running (along what is now Bridge Street)—if the sled were strong enough, as some of them were, to hold six or eight burly men—almost to the river. It would take about a half-hour to walk back to the point from which one had started only a very few minutes before.

The only summer sport beyond that of swimming which was general was ball playing.

Barn ball, which was played by two, a pitcher and a batter, the pitcher throwing the ball against the barn, the batter endeavoring to hit it on the rebound, failing in which, if the ball was caught, the batter and pitcher changed places.

Then came "one old cat," played by three persons, a pitcher, a catcher and between them a batter. If the batter struck the ball, and the pitcher caught it, he and the pitcher exchanged places. If the batter struck at the ball and

missed it and the catcher caught it, he and the pitcher exchanged places. This seems to have been the germ out of which the American game of baseball grew, for after "one old cat" came "two old cat" which was played by four persons, two pitchers and two catchers. That is to say, the man who had the ball at one end of the line was pitcher and the man at the extreme other end of the line was catcher, and when the ball went back their relations were reversed and the batters, if they made a hit, were supposed to run from goal to goal or base to base, exchanging positions every time a hit was made.

But really the most typical form of sport was seen in the May and June evenings when there was an hour and a half or two hours of daylight after the operatives were out of the mill and the street for half a mile was well filled with boys and young men each with a bat in hand and perhaps some twenty or thirty balls in motion. Any ball that could be caught or picked up at the end of its flight was to be batted back again in either direction, according to the choice of the batter and the game was for the strongest batters at either end to drive all the balls either up or down the street. It was a democratic, free fight with no favor. Outside of this there were the Fourth of July picnics, which were gotten up for the Sunday schools of the various churches, meaning usually a clam bake, a great quantity of lemonade and a profuse supply of watermelons, cake and ice cream, and likely a call for the doctor in many places before morning of the next day.

There was one outstanding fact in connection with the church life of the community which ought to be noted. There was never any particular rivalry in those days among the denominations or the leaders of church life, but the Methodist Episcopal Church had an unusually large number of good singers and Sunday evenings the services were of social nature, that is, there was no preaching. There was singing and prayer and public testimony or exhortation, a good deal of singing, which was so inspirational and enjoyable that the early drummers who traveled through that section of the state would finish up their business in Hartford or Norwich or New London early enough on Saturday to spend Sunday in Willimantic so as to attend that service, and enjoy the singing on Sunday evening.

It was not an uncommon thing to have from two to three times as many people present at that service as could be found in any of the churches to listen to any of the preachers. A very unusual sort of meeting was this.

A NOTABLE GROUP OF PHOTOGRAPHS

In the office of the city clerk of Willimantic there is hanging on the wall in a suitable frame a remarkable group of photographs, as collected by the present city clerk, A. C. Scripture, of men who have been active in the professional, business and public life of the community, and it might almost be called a composite of the life of Willimantic during the last half century. Mr. Scripture has done a fine service in thus preserving in a public place such accurate likenesses of men who have had large share in the making of this community. A list of the names follows: Eugene S. Boss, George M. Harrington, Wm. Henry Latham, Ezra Stiles, James E. Hayden, Ansel Arnold, John M. Hall, John L. Hunter, Joel W. Webb, John Bradshaw, Nathan Stearns, Horace Chapman, O. H. K. Risley, Thomas Chandler, Henry Fryer, Dr. T. M. Hills, John Scott, Wm. A. King, J. A. Lewis, Henry L. Hall, Jerome B. Baldwin, Daniel P.

Dunn, Herbert R. Chappell, George W. Meloney, Oscar O. Tanner, George Hatch, Whiting Hayden, Abel Burnham, Samuel Adams, Chas. B. Pomeroy, Rev. F. L. DeBruycker, Amos F. Fowler, Silas F. Loomer, Wm. Vanderman, Horatio Bill, Chauncey L. Hooker, J. O'Sullivan, E. A. Buck, Robert Hooper, H. C. Murray, Dr. Chas. J. Fox, Dr. A. D. David, Dr. D. C. Card, Rev. J. H. Newland, Rev. Ralph G. Hartley, Rev. Ashley Day Leavitt.

Many of these men are mentioned in various accounts elsewhere in this volume, as the index will show. Those still active in the community are George M. Harrington, Willimantic's first mayor; William Henry Latham, whose firm has erected many business blocks and homes in and around this community; Henry Fryer, who has made clothing for a very large number of those above named; William A. King, who has been their corporate and personal counsellor in legal matters, and is also among the most prominent men of the state in legislative capacity,—attorney general, candidate for Congress; former mayors, Dunn, Chappell and Tanner, referred to in history of the city; George Hatch, for many years connected with Smith-Winchester Company, a leader among the Spiritualists, prominent in Windham's public life, and now living in retirement at South Windham; Chauncey S. Hooker, whose famous "Venerable Club" occupies a prominent place in this volume; and the Reverends Newland, Methodist, Hartley, Baptist, and Leavitt, Congregational, former pastors here, and now active in other communities, as recorded in the respective histories of their Willimantic parishes.

Samuel Adams was for many years famous for miles around as the man who could move buildings wherever they were desired to be put, and also as a general contractor in foundation work. His son, Nelson B. Adams, succeeds to the business, while another son, Samuel Adams, is the well-known market man on Main Street.

William Vanderman was founder of the Vanderman Foundry, a mechanic and inventor of superior ability, an energetic, public-spirited citizen, whose pluck and determination against early odds and the slowness of the community to appreciate his ability, and the merit of his business propositions, and his final success in establishing the business now carried on by John Reilly and Mr. Vanderman's sons, are factors in Willimantic life well remembered. In later years his sons have established a successful plumbing business in Hartford. His daughter, Grace, for several years her father's bookkeeper, married J. E. Sullivan of the Brick and Sullivan shoe firm.

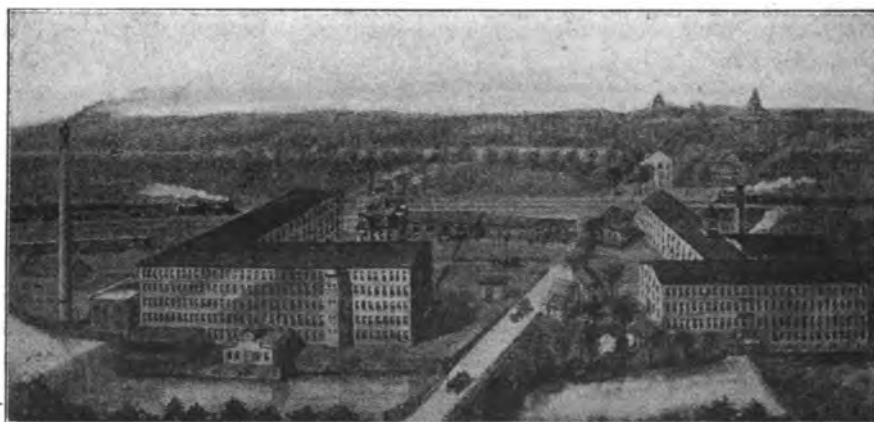
John Bradshaw, a travelling man associated for many years with the Durkee, Stiles and Harrington firm, later Stiles and Harrington and now Harrington's, was widely known throughout Eastern Connecticut, respected for his integrity, and popular as a salesman; also actively identified with the development of the Willimantic fire department.

J. O'Sullivan was one of the most popular and substantial of Willimantic business men in his day, and as builder and contractor had a large share in the growth of borough and city. He was active in civic affairs, especially in the early development of the borough, and also as member of the town school board. Himself of firm faith and conviction, he was yet broad in his views and charitable in his judgments. Sound common sense was his leading characteristic. He died Tuesday, May 3, 1915, widely lamented. His widow now resides in Willimantic.

OUTLINE SKETCH OF WILLIMANTIC *

By A. C. Andrew

I first knew Willimantic in the fall of 1866, when at the age of eight I came with my parents here to live. My father (Chas. N. Andrew) having just purchased the business of the general store which had been conducted in connection with the Tracy mill. At that time John Tracy was part owner and manager of what was known as the Tracy Mills, later The Windham Manufacturing Company, and now a part of The Quidnick Windham Company. This mill had been in operation then some thirty odd years. Its product was cotton print cloth which was sent to print mills in Rhode Island where it was made into calico, a material much in vogue for women's inexpensive dresses at that time. John Tracy was at that time, and until his death, which occurred a few years later, one of the leading men of Willimantic, very prominent in the business, social and political life of his day. He had a pleasing personality and was a typical "gentleman of the old school," always courteous, and if slightly reserved yet always approachable. He was particular about his dress and appearance.



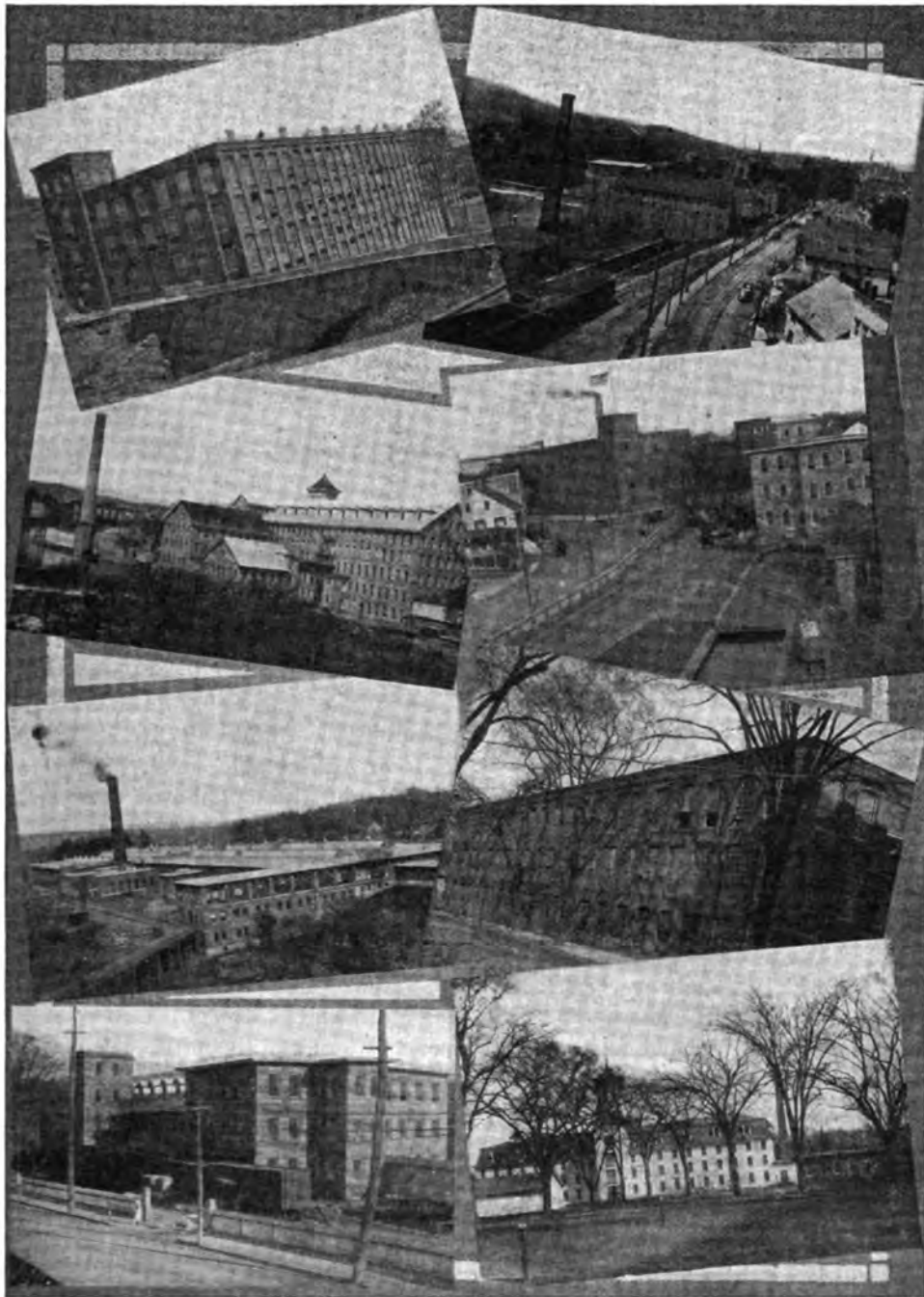
QUIDNICK-WINDHAM MANUFACTURING CO. PLANT, WILLIMANTIC

Just east of the Tracy mills on Bridge Street was what was then known as the Hayden Mill where cotton print goods were also manufactured and I think cotton sheeting. This property (now also combined with the Quidnick-Windham Company, under the able management of Walter B. Knight) was then owned by Whitin Hayden and managed by himself and son, James. Whitin Hayden might be called eccentric and not approachable. His manner was gruff, at times surly. He was, however, possessed of New England shrewdness and very successful in his business affairs. His heart was all right too when you

* Willimantic, an Indian name, originally Willimansett, said to mean "Swift Running Water."

In the early days before there were any dams across the Willimantic River, there were a series of rapids beginning at a point above where the Quidnick-Windham Co. Mills are now located to a point below the Thread Mill site.

"Nothing in the past is dead to the man who would learn how the present came to be what it is."—STUBBS.



No. 5 Mill
 No. 2 Mill, built in 1865
 No. 4 Mill
 No. 1 Mill

Main street looking west, showing old spool shop
 Thread Mill Square, with No. 6 Mill
 The Bleachery
 Old Jillson Mill No. 3

AMERICAN THREAD COMPANY, WILLIMANTIC

found it. He was careless of his dress, often visiting neighboring cities very ordinarily dressed, with his clothes covered with cotton from the mill.

A story is told of his once visiting a Norwich clothing store where the dapper young clerks were not particularly courteous to him. After looking about some time he finally selected a fine silk hat, asked the price, which the clerk told him, in a manner which implied doubt of his having the price. Mr. Hayden produced a roll which might have choked a horse and offered a bill, the denomination of which was too much for the cash drawer of the establishment to change. At another time he saw some boys playing in the street in front of the mill houses. He took the raggedest one in the lot by the shoulder and in a gruff voice said: "Come along with me." He took him to a clothing store and fitted him out with a new suit of clothes and a cap and said, "Go home and tell your mother to wash your face and hands, and you will look quite respectable."

The thread mills located at the lower end of the village and deriving their power from the same stream (the Willimantic River), from which the cotton mills obtained power were known as The Willimantic Linen Company. There were then but three mills, two stone and one wood mill. In the early '70s, Col. Wm. E. Barrows became manager and the business was immediately expanded. Number 4 mill was built, which was said at the time to be the largest manufacturing establishment on the ground floor in the world, except one of the buildings of the Krupp works in Germany. Under Colonel Barrows' management much attention was paid to the housing problem and the general welfare of the employees of the company. Under his direction The Oaks were laid out, a little village by itself of comfortable, small houses for one family each. The thread business has undoubtedly contributed more than all the other manufacturing interests together to the development of Willimantic.

While perhaps the stockholders did not receive the returns they felt that they should, under Colonel Barrows' management, the foundation which he laid for the welfare of the Thread Company's employees formed the basis of a policy which has always been continued. Later under the able management of the late Gen. Eugene S. Boss the thread business continued to expand. More mills were erected until now the corporation has six mills. They soon outgrew their water power and now both steam and electric power are used in connection with the water power. When the great American Thread Company was formed, the Willimantic Linen Company was absorbed by it, and what was already Willimantic's largest industry has now become its great manufacturing bulwark.

While the cotton manufacturing business has always been the principal one, the silk industry has for years occupied no small place in its manufactures. The first silk mill in Connecticut was established years ago at Hanks Hill in the Town of Mansfield about six miles north of Willimantic. Later a small silk mill at Chaffeeville was established by O. S. Chaffee and son. After some ups and downs, the Chaffee interests came to Willimantic and The Natchaug Silk Company was formed. A fine mill was erected on Valley Street where broad goods were manufactured and they apparently did a thriving business for a time. Later they became involved in financial difficulties and the business was wound up. Still later The Windham Silk Company was formed for the manufacture of silk dress goods, coat linings, etc. They acquired the prop-

erty which the Natchaug Silk Company had occupied and under able and conservative local management they have built up a very successful business.

The Holland Silk Company began business some sixty odd years ago, erecting two brick mills on Valley Street where sewing silk of an excellent quality has always been manufactured, and this concern has always been one of the dependable manufacturing interests of Willimantic.

The Morrison Machine Company was organized and conducted for years by the late Walter Morrison for the manufacture of silk and thread machinery. They were located in a part of the mill used by The Natchaug Silk Company. They too became involved in financial trouble and the business was closed up. Some years ago local interests organized The Willimantic Machine Company and erected a brick mill near the New York and New Haven Railroad tracks where its successful business was conducted manufacturing thread and silk machinery. Within a few years this company has been absorbed by the Atwood Machine Company of Stomington, but continues, though small, one of Willimantic's reliable manufacturing concerns.

A few years ago a local company was formed which erected a mill especially designed for and leased to The Rossie Velvet Company, where various kinds of velvet material are manufactured. This concern has mills in other places and is doing a prosperous business. It is believed they will eventually acquire mill property and thus become one of Willimantic's permanent industries.

Willimantic has several other smaller but prosperous manufacturing concerns, such as, The Hillhouse & Taylor wood working establishment, where a variety of building material is manufactured. They specialize in fine interior wood finishing. At the time the fine residence of the late ex-President Roosevelt was built at Oyster Bay, the woodwork of one or two of the principal rooms was turned out at the Hillhouse & Taylor shop.

The Vanderman Heating & Plumbing Company, with a shop on Valley Street, and foundry on Mansfield Avenue, employs skilled labor and are doing a good business.

The C. S. C. Box Shop where paper boxes and cartons are manufactured give employment to quite a number of help, and J. D. Chaffee has an establishment for the manufacture of shoe strings and silk fish lines on Church Street.

The early business and commercial development of Willimantic was doubtless greatly retarded from lack of banking facilities. The farmers in the surrounding country were obliged to go to Norwich and some even went to Hartford to do their banking, and naturally purchased much of their supplies in these places.

In 1842 The Willimantic Savings Institute was chartered and began business on the second floor of the old store building owned by the mill interests that are now The Quidnick-Windham Company. They remained there for nearly thirty years. As late as 1866 when John Tracy was president of the bank, Henry F. Royce, treasurer, and James Campbell, son-in-law of Mr. Tracy, bookkeeper, their equipment was very modest; two ordinary commercial safes being sufficient to hold their valuables; one with combination lock for cash and securities, the other with lock and key for their books. To illustrate the rather careless business methods of those days a story is told of a young man who went to the bank to withdraw some money for his father. On his way down

town he counted the money and found he was \$50 short. He returned to the bank and said to the clerk, "There is a mistake here, Mr. Campbell. I am \$50 short." He was told in a rather pompous manner that the bank never corrected errors after the party had left the bank, and in spite of arguments, the clerk's statement had to stand.

Not long afterward the same young man called at the bank on a similar errand, but this time counted his money before leaving the bank and found that they had over paid him \$50. He said nothing but left the bank. But returned in a short time and said, "There is a mistake again in my money, Mr. Campbell." He was told in vigorous and not over choice language that he might as well understand once and for all that the bank never corrected errors after the party had left the bank. He replied "That's all right, but you over paid me \$50." Campbell cried, "Here, here, let me count that money." "No you don't," said the young man. "I'm satisfied to abide by the rules of the bank," and walked out.

In about 1870 the Savings Institute management erected the three story brick block on the corner of Main and Bank Street, the first really modern block in Willimantic. The west half of the first floor was fitted up as a commodious and well appointed banking room, with a large fire and burglar-proof vault which has ever since furnished the home of the Savings Institute. In the early '70s The Willimantic Trust Company was chartered and located in the same quarters as the Savings Institute. While the trust company was not actively connected with the savings department, the fact that the same person was treasurer of both, closely associated in the minds of the public both institutions. The trust company seemed to do a flourishing business for a time, but through reckless investments and bad management it soon collapsed, entailing great loss on its stockholders. While the Savings Institute did not suffer financially it did suffer from loss of prestige and public confidence which hindered its growth for a long time. In 1890 Mr. N. D. Webster, who had been connected with the bank as bookkeeper for over twenty years, was appointed treasurer, and under his conservative and able management steadily regained public confidence and had grown to be one of Willimantic's solid financial institutions, with nearly five thousand depositors and deposits of over \$1,100,000.

In the early '70s The Merchants Loan and Trust Company was chartered to do a general banking business, and about the same time the Dime Savings Bank was chartered. These institutions were both located in the same quarters in the MacAvoy Block. Later the trust company moved to quarters further down Main Street, and in about 1878 was chartered as The First National Bank of Willimantic. In about 1884 or 1885 The First National Bank and Dime Savings Bank together erected the fine three-story brick block which is known as the United Bank Building, the First National Bank occupying the east half of the ground floor and The Dime Savings Bank the west half. The business of The First National Bank from this time expanded and seemed to be meeting a long felt need of the business public. At the death of the cashier in about 1893, it developed that the bank's condition was unsound and it was obliged to go into the hands of a receiver. About the same time The Dime Savings Bank was found to be in an unsound condition and it too went into the hands of a receiver. The failure of The Natchaug Silk Company, occurring about this time, caused, in connection with the collapse of the two banks, great financial distress. It was thought at the time Willimantic had received a

blow from which it would never recover, but subsequent history has proven this to be false.

In 1832 The Windham National Bank was chartered and located at Windham Center. The business was of course small and development slow, but in 1879 the bank was moved to Willimantic and located in the same banking rooms as The Savings Institute for a time. The growth of its business was not large at first, but in 1886 Mr. Guilford Smith became president and Mr. H. Clinton Lathrop was appointed treasurer. Under the new and broader management which was at the same time conservative and able the business steadily developed, and in 1895 when The United Bank Building was sold to settle the affairs of the defunct First National and Dime Savings Bank, it was purchased by The Windham National Bank. The bank has continued to expand and furnish the public with all the facilities of a modern banking institution. A few years ago safety deposit vaults were added to its equipment for the convenience of the public. The bank has occupied the quarters formerly occupied by The First National Bank, but their constantly increasing business necessitates more room. During the present summer (1920) the first floor of the building has been entirely remodeled, and when the changes are completed will furnish banking rooms second to nothing in Eastern Connecticut. The bank will occupy the entire ground floor of the building. The Windham National Bank has undoubtedly contributed as much or more than any other element to the sound business and financial development of Willimantic. The bank is today, thanks to the same able management of the past thirty-five years, one of the soundest financial institutions in the state. It has over three thousand depositors with deposits of over \$1,300,000, with average daily deposits of from \$50,000 to \$60,000.

From 1895 to 1910 there were but two banks in Willimantic; the Windham National Bank, doing a commercial banking business, and the Willimantic Savings Institute, a savings bank business. A number of the leading business men felt that without prejudice to either of these institutions there was room in Willimantic for more banking interests. In conjunction with some outside interests a charter was obtained for a trust company in 1911, known as the Willimantic Trust Company, with a savings bank department. It was established in the Tilden Block, then controlled by the Jordan interests. This building was destroyed by fire in the fall of 1916. It was replaced by the Jordan Block, a four-story concrete construction, fire-proof building, Willimantic's latest, largest and finest business block. Quarters were specially designed and constructed in the east end of this building for the Willimantic Trust Company, with a large up-to-the-minute fire and burglar-proof vault, with every other feature which makes it as finely appointed a banking room as any, in Eastern Connecticut. Under the able management of its president, Mr. F. D. Jordan, who has occupied that position from the first, and a capable board of directors, the bank has steadily grown. It now has in its commercial department some nine hundred depositors with deposits amounting to \$435,000, and in its savings bank department over twenty-three hundred depositors, with deposits of \$680,000. A unique department conducted by the commercial part of the bank is the Christmas Club, with over fourteen hundred depositors and deposits of \$18,000. This department is doing a good work in teaching and encouraging thrift.

Willimantic's banking needs seem well provided for for some time to come,

although the business and commercial expansion of the last decade would warrant the belief that it will make good use of all its facilities. As giving some idea of what this growth has been, the combined deposits of the two commercial banks, the First National and the Windham National in 1886 were but slightly over \$400,000. Today the deposits of the Windham National Bank alone are \$1,300,000. The commercial department of the Willimantic Trust Company, \$435,000, making the combined deposits of Willimantic's two commercial banks in 1920 one and three-quarters millions of dollars, as against \$400,000 in commercial banks in 1886.

The few stores in Willimantic seventy-five years ago were obliged to obtain their goods from Norwich, hauling them over a poor country road seventeen miles by horse or mule team. Most of the merchandise came from New York to Norwich by sailing craft. In about 1840 the New London Northern Railroad was built, thus giving Willimantic direct connection with tide water at New London. At a later period the construction of the Providence, Hartford and Fishkill Railroad placed Willimantic in direct rail communication with Providence and Hartford, which materially assisted in Willimantic's commercial growth. In the late '60s or early '70s the building of the Air Line Road from Willimantic to New York and the building of the division of what had become the New York and New England Railroad, now New York, New Haven and Hartford Railroad, from Willimantic to Boston, gave Willimantic unusual railroad facilities and made it the principal railroad center of Eastern Connecticut. As late as 1870 the general or country store where you could buy anything from codfish to calico, rubber boots to molasses, or a barrel of flour to a paper of pins, occupied a prominent place in the commercial life of Willimantic.

The general store at the upper mills conducted by C. N. Andrew and later by Geo. M. Harrington, that of the Carpenter Brothers, in the building at the head of Bridge Street, where the Ford garage is now located, and the store of the Willimantic Linen Company, located in a building erected for the purpose (but now used for the company's offices and the Dunham Library), all did a thriving business until the early '80s. Of course, grocery stores, meat markets, dry goods stores, clothing stores, etc., were already beginning to be established in various parts of the village. Willimantic merchants have always been alive to public need and ready to carry stocks whose size and variety satisfied public demand. And today you can find in her many stores every article of merchandise which may be obtained in larger cities.

Willimantic has always been fortunate in having a goodly number of professional men of more than ordinary ability. The clergymen, the doctors, the lawyers have each included many men that have placed their stamp on the history of Willimantic and aided in making it what it is today, if still small, a typical New England city. The many acts of kindness and charity performed by the clergy and medical profession which have endeared their names to the past generation would take pages to record. The establishment of St. Joseph's Hospital, a Roman Catholic institution, though broad in its management, its doors being open to all, regardless of race, color or creed, has unquestionably enabled the medical profession to do even more for the people of Willimantic and the surrounding country than the hard-working doctors of earlier days could do.

Among the stories that are told of earlier lawyers, the following will show that there were all kinds in those days as now. A poor wash woman called

on one of the leading lawyers, long since gone to his reward, and complained of a party on the hill who owed her \$2.50 that she was unable to collect. He told her he thought he could get it. She called later and inquired what success he had had. He smiled and rubbed his hands and said, "Oh, I got it all right." She thanked him and asked how much she owed him. He replied, "Well, I ought to get \$3.00, but you are a poor woman so I shall only charge you \$2.50. The collection just covers my fee, so we are square."

Again, on a warm June day a woman bustled into the office of George W. Melony, who was busy with a client, and said rather abruptly, "Are you Squire Melony?" "Melony is my name, Madam." She said, "Well, I am mad." "You have the appearance, Madam, of being somewhat agitated. Take this fan and sit down by this open window and compose yourself." After a time he turned to her again and said: "Was there something I could do for you, Madam?" "Yes, I want to sue one of my neighbors for slander." "I make and sell butter for a living, and this man has been to all of my customers and told them that I was a nasty, dirty sloven." "That is a pretty serious charge, Madam. Did your customers believe it?" "No, they didn't. Not one of them." "Then you haven't suffered any injury only to your feelings." "No, but I want to sue him just the same." "Is this neighbor of yours worth property?" "No, he is a worthless stick, poorer than a church mouse." "Well, lawsuits are expensive luxuries and if you sued him and got judgment you probably could not collect damages. So if I were in your place I believe I would forget it." After a moment or two she replied, "I don't know but you are right, Mr. Melony, I thank you very much for your advice and how much do I owe you?" "I guess there will be no charge for that. I will charge it up to profit and loss."

No review of Willimantic for the past fifty years, no matter how superficial would be complete without some reference to B. F. Bennett, more familiarly known as Frank Bennett or Uncle Frank. In his time probably there was not a man, woman or child in Willimantic or for miles around who did not know him. He was a veritable David Harum—a typical Yankee trader; one of a New England type to be found two or three generations ago, but now, like many old New England institutions, only a memory. He would trade anything from a farm to a jack knife, and undoubtedly in his lifetime held the title to more Connecticut farms than any other man whoever lived in this locality. He was always genial and had a merry laugh whose contagion was irresistible. He was never too busy to crack a joke or tell a funny story. He could often be seen in his wagon on Main Street standing by a corner with a knot of men listening to a funny story. As soon as he had finished he would burst into a peal of laughter in which everyone joined. They could not always tell afterward just what the point of the joke was, but they laughed because Uncle Frank laughed. On the gate post in front of the farm house where he lived on Coventry Road was a sign that for years was a land mark. It read: "Hunt and fish all you please, grub furnished free if necessary." As an illustration of his characteristic remarks, when the question was being discussed of a change in the Willimantic government from borough to city he was asked his opinion. He replied, "Well, boys, what's the use of changing choristers in the middle of the tune when the music is going good?" At another time he was talking real estate trade with a prominent Willimantic business man. They were a couple of hundred dollars apart and there they stuck. Uncle Frank finally

said, "Well, I'll tell you what I'll do, I'll split the difference with you, and it is a darn mean man that won't split the difference." They traded. While it was generally believed that no one ever got the better of Uncle Frank in a horse trade or any other for that matter, he died a poor man.

Willimantic, which is a part of the Town of Windham, was incorporated as a borough in 1833. The government consisted of a court of burgesses and a warden, with a borough clerk and a treasurer elected annually. Under the borough government the streets were lighted with kerosene lamps. At a later period by electricity. A small police force was established, and in 1883 a system of public waterworks was built, the water being taken from Natchaug River, a large dam built at Mansfield, where a pumping station was installed, operated by both water wheel and steam power; the water being pumped from this point to a distributing reservoir on Hosmer Mountain, from which point it was distributed to all parts of the borough by gravitation. A supply of excellent drinking water was thus obtained with ample for fire protection.

Sewerage needs, which naturally follow the installment of a water system, did not receive attention until about 1892, when an excellent sewerage system was built, which meets the needs of the entire business section and much of the residential section. In 1893 Willimantic was incorporated as a city, being divided into four wards. The early city government consisted of two boards; a board of aldermen and a board of common councilmen. The board of aldermen consisted of four aldermen, one from each ward. The board of councilmen of eight councilmen, two from each ward. There was also a councilman-at-large who presided over the board of councilmen; a mayor and city clerk and treasurer. Later the Board of Councilmen was abolished, leaving but one board, consisting of seven aldermen, one from each ward and three aldermen-at-large. The city government organized an excellent police department, a city court was established, and a fire department, a volunteer one which had been established under the borough government, was still further improved and provided with excellent equipment. It has recently been reorganized with one company of paid men on duty day and night and all apparatus motorized.

In 1896 the Town of Windham erected the Town Building at the corner of Main and High streets, and by a lease arrangement the City of Willimantic was provided with quarters; the police station and police court room, the city clerk's office, with ample vaults for city records, common council chamber, and mayor's office. The building also contains the town clerk's office, with ample vaults for all town records, selectmen's room, tax collector's office, and judge of probate's office. A fine hall for public assemblies, a library with ample room for its 10,000 volumes and space to grow; also Grand Army rooms, which is a much more sensible and practical way of evidencing what Windham did in the War of the Rebellion than erecting soldiers' monuments, as so many other places have done; and a fine Superior Court room, where the courts for Windham County are held one-half of the time.

Willimantic has always given careful attention to its schools, and as the needs have grown schoolhouses have been built, so that at the present time with the excellent brick schoolhouse at the Oaks, containing only primary grades, and the fine brick Natchaug School, which replaced the old wood structure containing eight grammar grades, the First District or Model School on Windham Street, built within a few years and its thoroughly up-to-date high

school, built only a short time ago, which is open to pupils of surrounding towns, is abreast of any city of its size in the state.

Willimantic was fortunate in being selected by the State of Connecticut some thirty odd years ago as the location in Eastern Connecticut for the establishment of a state normal school. About twenty-five years ago a fine building was erected by the state on land given for the purpose by the Town of Windham on the corner of Valley and Windham streets. The influence of this school has done much to stimulate the public schools and has also been of great benefit to Willimantic in making it a sort of educational center for this section of the state.

At the present time there are seven church edifices in Willimantic. The Baptist Church, a wood edifice, and the Methodist, a stone edifice, both having been erected prior to 1870. The Congregational of brick, and the St. Joseph, Roman Catholic, built in the '70s; the Swedish Lutheran, of wood construction, built about twenty years ago; St. Mary's, Roman Catholic, erected some twenty years ago, and St. Paul's Episcopal Church, built some five or six years ago. The St. Joseph's Roman Catholic replaced a wood structure, the Congregational an old wood structure and St. Paul's Episcopal, replacing an old wood structure.

Other buildings which have been erected in the last forty years, which have contributed to Willimantic's appearance, as well as filling each in their way business and public needs, are the Turner Block, northeast corner of Main and Church streets; Murray Block, corner of Main and Church streets northwest; Jordan Block, Main Street, near Lincoln Square; European House Block, partly rebuilt after fire, southwest corner of Main and Railroad streets; Cranston Block, south side of Main Street, replacing old wooden buildings destroyed by fire; Opera House Block, northwest corner of Main and North streets; United Bank Building, Hayden Block, now Chamber of Commerce Building; Savings Institute Building, northeast corner of Main and Bank streets; Hotel Hooker, northwest corner of Main and Bank streets; Arnold Block, south side of Main, opposite Bank Street; Gem Theatre, Young Men's Christian Association Building, Kimball Block, Gelinas Block, north side of Main; Leonard Garage Building, northwest corner of Main and Walnut streets; Hall Block, northeast corner of Main and Walnut streets; Postoffice Building, northeast corner of Main and High streets; Town Building, northwest corner of Main and High streets; Jordan Garage, northeast corner of Main and Windham streets; all brick or cement construction, and a goodly number of brick and cement buildings for business, manufacturing and other purposes scattered in other sections of the city.

The Willimantic Journal, a weekly newspaper, established some sixty years ago and discontinued several years ago, was for years one of the best weekly papers published in Connecticut, and contributed in no small degree to Willimantic's growth and development. The Willimantic Daily Chronicle, established in the '80s, and years ago housed in its own building, an excellent brick structure on Church Street, has from its very beginning been closely associated with the business life of the community.

The telephone first introduced into Willimantic some forty years ago, had its beginnings in a very small way. The first central being located in the rear of H. E. Remington's clothing store, and with but one operator. But very few telephones were installed at first. The business men of those days evidently

being rather skeptical of its practical usefulness. The late Henry Flint, one of the early druggists of Willimantic, was among the first to install a phone. A story is told that he was so pleased that nearly every one who came into the store was invited to try the new phone. His invariable remark being, "It won't cost you anything, I pay for it." Among his callers were a number of traveling men who accepted his invitation with others and used the phone for toll and long distance calls. Mr. Flint did not understand that these were extra, and when the bill came in at the end of the quarter he nearly had an attack of heart failure. From this time on the use of the phone was confined strictly to Mr. Flint and his clerks. As everywhere else the telephone has played a very important part in the development of Willimantic. Today there is scarcely a business concern, no matter how small, manufacturing concern, lawyers, doctors, dentists, without a phone, besides hundreds of Willimantic homes. Lines now stretch out into the rural districts for miles, so that many farm houses are within as close touch of everything in Willimantic as if they were within the city limits. The telephone business has grown so that the Southern New England Telephone Company several years ago erected a two-story brick building on High Street, which they occupy exclusively.

The automobile has done much for the development of Willimantic. The fine state roads which it has brought with it lead in every direction from Willimantic and these have unquestionably brought business to Willimantic which formerly went to other places.

DUNHAM HALL LIBRARY.

Dunham Hall Library was founded in February, 1878, by The Willimantic Linen Company, and so named in honor of Austin Dunham, a former president of the company. It comprised 800 volumes of poetry, biography, travel and adventure, science and fiction.

While this library was primarily intended for the employees of The Willimantic Linen Company, the townspeople have been allowed full privileges which have merited much appreciation.

Dunham Hall Library was supported entirely by the Willimantic Linen Company until this company was merged with the American Thread Company in 1898, from which date until the present time, it has been one of the many features of Welfare Work conducted by this company.

The library now has on its shelves approximately 7,000 volumes, in addition to which about twenty-five of the leading magazines and four daily papers are provided for the reading tables.

Miss Jennie Ford very ably filled the position of librarian until 1904, being succeeded by Mrs. Hattie B. Gates who at the present time very efficiently supplies the wants of the many patrons of the library.

ALLEN B. BURLESON

Allen B. Burleson, resident agent of the Willimantic Linen Company, 1864-1878, was a man of unusual nobility of character. He was a native of West Greenwich, R. I., born November 28, 1816; from ages seven to twelve lived with his parents in Jewett City, and worked in the cotton mill, as was customary then for even boys of his age. He was faithful, energetic, ambitious, and steadily advanced; became an overseer in Slaterville, R. I., and later superin-

tendent there of the Slater Mill, then for seventeen years superintendent of the Slater Mill in Jewett City.

Upon the erection of "the new mill" of the Willimantic Linen Company in 1864 (the present No. 2), he was called here to be the first resident agent of the enlarged plant, and remained such until 1878, when he returned to the Slater Mills in Jewett City, and remaining there until his death, December 29, 1888.

During his residence in Willimantic he was actively identified with its business, social, political and religious life; was well liked and highly respected; and, as the Willimantic Journal said at the time of his death, "he was a man of sound judgment, of indomitable will, possessed a bright intellect; of retiring disposition, but ever ready to help on a good work or project." The Norwich Bulletin said, "His achievements as a manufacturer rank among the highest. He was never content with anything below the best, and that is what has given to the mills under his supervision their preeminence. He had a quiet control over men; all those under him respected and loved him; a valuable member of society, and in his family relations the most that a husband and father could be. His career furnishes a striking illustration of what industry, economy and perseverance will accomplish in this favored land."

An interesting incident is recorded as preceding Mr. Burleson's death that some will call prophetic. He had been seriously ill, but none thought the end was near. The evening before he died there was a "family sing," one hymn rendered being those familiar words of Phoebe Carey:

"One sweetly solemn thought
Comes to me o'er and o'er;
I am nearer my home today
Than ever I've been before."

He requested that they repeat the verse. The next day at 11 A. M. he passed away.

His wife was Mary Lathrop Fanning, daughter of John W. Fanning and granddaughter of Capt. Charles Fanning, friend of LaFayette, and charter member of the Order of the Cincinnati. Two children of Mr. Burleson are now living, Edward F. Burleson of Jewett City, and Mrs. Mary W. Hatch, wife of the Rev. George B. Hatch of Ware, Mass.

THE FRENCH-CANADIANS IN WILLIMANTIC

There came to Willimantic in the sixties a colony of French-Canadians, who made a valuable addition to the community, as they were a frugal, industrious, and hard-working class of people and became good citizens. Many of them are long since gone to their final reward and others have returned to their former homes or have gone to some other part of the country. Those who remained have generally prospered and gained a high place in the esteem of their neighbors. Prominent among the earliest French-Canadian settlers in this vicinity we find the names Amireau, Ayotte, Bernabe, Bertrand, Blanchette, Bonin, Cote, Dansreau, Doucette, DuFille, Le Fleur, LeMay, Maheu, Mullen, Proulx, Rochefort, Routhier, Trudeau, Vegiard.

NOTE—Gustave Cartier, Joseph F. Gardreau, and Ovilla Trudeau have been especially helpful in furnishing information to the editor for this article.

Among the earlier business enterprises may be named Brussiere et St. Pierre, grocers in Cunningham Building, 1868-1870; Jules et Joseph Archambeault in the old company store on West Main Street in 1874; Maxmie Bonin, groceries and bakery, on Meadow Street, 1880.

The first local census among these people was in 1890. There were then three physicians and eighteen business houses, and the total French-Canadian population was 1,700, with 133 voters. In 1920 these people number here about 3,400, with about 500 voters—not including women, as this new factor in the situation has not yet revealed itself.

The grand-list assessment shows well over \$1,000,000.

During the World War nearly seven hundred French-Canadian boys rallied to the colors and hundreds of women to local war work, while the men did their fair share in the war drives.

Yankee people will need to read up on the history of their own forefathers of early Colonial days to realize fairly the hardships endured by the pioneers among the French-Canadians who came to this country half a century ago; the struggles of these and their children of the following generation to establish themselves in industry, in trade; their sacrifices for church and school; to preserve a natural affection for their mother tongue, and to maintain their fraternal societies; and all the while steadily adapting themselves to their new environment. The more prosperous among them have ever been generous in financial contributions for the advancement of their people. The history of St. Mary's Church and parochial school will be found in the chapter on churches in this work.

Others among the earlier settlers were Xavier Berard, father of Joseph Berard, the well-known decorator, who has been many years with the J. F. Carr Company—the elder Berard was a skilled carpenter; Regis Beaulieu, shoemaker; and his son Eldridge, carpenter; Eli LaCombe, Nazair Routhier, Louis L'Hereux, Ferdina Brousseau. Aman A. Trudeau came from St. Aime, Canada, in 1867. With him at the time were his two brothers, Joseph and Ovila. Aman first worked in the Hayden cotton mill and then opened a grocery store. One of the first three French-Canadians to locate in Willimantic was father of Joseph LaFleur. "Joe" became a blacksmith, and his rugged right arm proved invincible in the pitcher's box of the great national game. His strong deep bass voice gave solid foundation for the three other warblers of the popular Thread City Quartette. Even more famous in baseball were Pete Gilbert and "Monty" Peloquin. One of the sons of Henri Piche is now playing in Sousa's Band. "Shorty" L'Hereux is among the leaders in the minstrel line.

Theodore Potvin was among the ablest and most popular of French-Canadian citizens, and accomplished much for his people, but unfortunately was stricken down in comparatively early life. His son, Alban, died in France, leaving memory of an earnest desire to serve his fellows.

Miss Cordelia Moison has been a successful business woman on Main Street for many years. Among the younger women, Albina and Marie Rose Blanchette, daughters of J. O. Blanchette, have developed marked musical talent, and are proficient artists and instructors in piano and violin, respectively. Bernadotte Potvin Gardreau is organist at St. Mary's Church.

Ovila Trudeau was for many years a carriage maker, and now has large real estate holdings in Willimantic. Joseph Trudeau has proved an industrious and thrifty citizen. Joseph A. Martin has been in Willimantic a long time

and is now retired from active business pursuits. When he came to Willimantic he opened a grocery store and later turned his hand to carpentry, and became a prominent builder and carpenter, also active in city affairs. His son, George, was a member of the medical corps in the World War, and is now associated with his brother-in-law, Pierre Laramee, in the meat business.

Honore Paulhus came to Willimantic from St. Guillaume, Quebec, Canada, over forty years ago and was a stone mason's helper and afterward worked in the American Thread Company mills. He had a family of eight children. His son, Capt. J. B. Paulhus, spent nineteen years in the shoe business and seven years as manager of a moving picture show in a building which stood on a lot now covered by the Jordan Block. When the Spanish-American War was on he enlisted in Company E, Third Connecticut Infantry, and became a corporal. He was stationed at Camp Meade, was in camp at Summerville, S. C., and Savannah, Ga. He now has charge of the state armory at Willimantic.

Few men among the French-Canadians have been more highly esteemed than was Michel Laramee, known primarily as a skillful shoemaker, but widely popular as a sportsman and genial companion. His recent unfortunate death by accident was deeply deplored. His son, Pierre Laramee, who conducts a prosperous market on North Street, was chosen representative in the State Assembly two years ago.

One of the finest of conservative influences among these people was the early formation of the local branch of the Societè de St. Jean Baptiste. The local society proved one of the strongest in the state; its members were prominent and active in state conventions, the first one of which was held in 1885, and not infrequently was the local influence strong enough to secure the state convention at Willimantic; even the national society has held meetings here, bringing delegates from as far away as the Middle West. There is scarcely a French-Canadian of note who has not made some "key-note" speech in Willimantic. The benevolent and "sick benefit" features of French-Canadian societies have done incalculable good.

Active membership in these societies has proved good training for citizenship. Among those who have served with credit in public places may be mentioned J. Godfrey LaPalme, Theodore Potvin, Honore Paulhus, Jules N. Archambeault, Joseph A. Martin, Onesime Dupuis, J. N. Aubertin, Arthur P. Favreau, P. P. Pare, George Noel, Dr. Samuel David, Dr. Adelard David, John Vallee, Dr. J. S. Chagnon, Moise Amireau, Charles LaFleur, Elzear St. Onge, Cyrille Cordin, J. O. Blanchette.

Among the younger generation are J. B. Paulhus, Hormisdas Dion, Alphonse Chagnon, David P. Contois, Dr. C. H. Girard, Edmond A. Parent, Alexis Caisse, Dr. J. A. Girouard, Wilfred St. Martin, Alphonse L. Gelinat, Charles DeVillers, George Maheu, Cyril Lamoureux, Theodore Marotte, Frederick Roy, Wilfred A. Gagnon, Adolph Valliant, H. A. Trudeau, Arthur Racicot.

Among those prominent in other places may be named Dr. Joseph Dauray, Eloi Jette, and Dr. C. J. LeClaire, of Danielson; Dr. Omer LaRue, of Putnam; L. P. Lamoureux and Dr. J. F. McIntosh, of North Grosvenordale. A glance at the biographical records of this work will reveal many more French-Canadian citizens who have been or are today active factors in Windham county life.

While undoubtedly these citizens will subscribe to the sentiment, "L'Union Fait La Force," in matters of their common interest, yet it is to be recorded to their lasting honor that they are not narrow or clannish in their dealings

with civic matters. It is an interesting fact that they are about equally divided in their political or partisan allegiance; a fact which speaks volumes for independent and patriotic motive. A close canvas among the seventy-five or more French-Canadians in business in Willimantic shows their patronage to be largely other than from their own people. They stand in the business community on their merits, and several of the firms are among the most enterprising and progressive in the community.

They take a natural pride in their separate church and parochial school, but from these there proceeds no narrow influence affecting their broader relations to community life. Apostles of discontent and reactionary feeling find no response among the French-Canadians.

SOME OF THE FUN WE HAD

By A. B. L.

A lively gang of boys used to gather every evening after supper (say in the year 1865-70) on Center Street by the A. B. Adams barn, in the rear of what is now the Killourey place, corner of Union Street. The chief attraction of this play-ground was Loomer's lumber yard, then located a little farther north on the same street, and with its big piles of lumber scattered over adjacent portions of the land now included in the square of Temple, Valley and Jackson, with south line running about where the old Armory building still stands. Great hiding places were found among these piles, also on top of them, and in the sheds.

The favorite games were "pop-out" or "run sheep, run." One boy would go over among the lumber piles or anywhere else in the neighborhood, to hide and call "coop," and the task of the others was to find him. Whoever saw him must call out "pop-out," and the "spyer" could at once run away until the hider should yell "stand!" Other seekers must then locate him, and could find more remote positions if possible, but must see him plainly and call out "pop-out," and "stand" where they were when the hider called that word. When all had spied him, he could take three paces forward, then chase them to the "goal" near the barn, touching as many of them as possible before they could reach the goal. All whom he caught must then hide with him and the same process repeated until all were caught; and then the first one caught must be "it" for another round of play, until they got tired of it, or until dark compelled them to desist.

Two of those boys can still feel the chills of a fright they got one night, when after climbing rapidly to the top of a high pile of narrow boards to hide, they felt it swaying beneath them and narrowly escaped the serious accident which would have resulted had it toppled over.

On moonlight nights, this and similar games could be played until a late hour, but 9 o'clock was the time most of the boys were expected to be at home, and were—except that on a full-moon night parental indulgence could be counted on until about 10.

Sometimes the play would cease earlier and the gang would on a warm summer evening sit in a circle on the vacant lot back of the barn and tell ghost stories, or perhaps tell what we would do when we grew up. The Adams boys at one time had a croquet court there. When the big Adams house was built, stone for the cellar, and for other houses near by, was taken from a big ledge

which lay underneath the land just north of the Adams barn, and here a big ledge hole was in rainy season filled with surface water to the extent that boys would sometimes "go in swimming" there. One boy bears now in the bottom of his foot a deep scar from the cut of a jagged rock in the bottom of that swimming hole.

To the east of Center Street, and just northeast of the Adams barn was a low meadow lot reaching nearly to Jackson Street, and where often in an open winter season, after a big rain and a freeze, there would be for days a large surface for skating, perfectly safe for small boys because the water was only a few inches deep.

Just to the north of this open lot, on a hill crest just south of Valley Street, stood the cottage home of William L. Weaver, father of Thomas S. Weaver, and who is spoken of in another sketch in this volume. Just west of the Weaver home and very near it, stood a large oak tree which was a great delight and comfort to Mr. Weaver in his declining years. This Weaver home is still standing (1920) on the same hill crest, near the southeast corner of Valley and Broad streets.

Up to the late '60s almost the entire Valley Street region from High Street east to Jackson was meadow land, and along the north side of Valley from what is now Walnut was an open running brook where we boys used often to play. After the Holland silk mills were built, this brook was filled with dye wastes. We still continued to jump across it, until one day a lad fell in all over, only to realize that dye wastes do not taste good; and our play days on that brook were over. The same stream still runs underneath the ground along Valley Street.

Opposite the foot of the present Pearl Street, the meadow,—now covered by the Lincoln and Boss lumber yard, the Hall and Bill Printing plant, the old Armory, the Park Hotel, the former Vanderman plant and James Small's blacksmith shop,—this meadow was inhabited by numerous frogs which in early spring would fill the air with shrill peeping as soon as darkness began to creep over the day. My parents lived for a time in the house at northwest corner of Pearl and Valley, and I well recall that at the mature age of six or seven, I did not like to cross that meadow diagonally from Tanner's Lane (now North Street) to my home because the frogs yelled so loudly at me. That whole square, now bounded by Valley, Bank, Meadow and North, later known as Johnson's lot, was later much talked of for a park, and it is unfortunate that it was not so reserved.

Saturday mornings in spring or fall there would occasionally come a special excitement. Those two or three stone houses still standing opposite Herbert Chappell's paint shop off Main Street, are the remainder of a row of similar stone houses which then ran along the riverside to the west, and were occupied by some of the newcomers Irish families. Down on the river bank they kept pigs, and on a Saturday morning, as we were playing "two-old cat" or "rounders" on Center Street, suddenly a shrill scream would pierce the air, and every boy would beat it for "stone row" for we knew that that meant "hog-killing time." Sure enough, when we arrived, his pigship was already growing "groggy," and from the kitchen door would come running a woman with a basin in which she would catch the dark red fluid flowing from piggy's neck. They said they made "blood pudding" with it. We Yankee boys couldn't quite accept that idea as palatable; but after this affair was over we would go

home to a good dinner of roast beef, and be eager for a liberal helping of "good red platter gravy" on our potato. It all depends on how you are brought up—what you like to eat!

Often on Saturday in spring or fall a group of boys would make an all-day trip to the woods, taking along potatoes and salt and pepper, and a few matches (supply of latter limited by parents except as additional supply might be purloined)—and sometimes we would catch a few shiners (possibly a dace or rarely a trout) from a near-by brook, and have a great feast of roast potatoes and fish. No matter if both were burned to a crisp—how good they tasted!

Of course we played Indian, and soldiers, and explorers; we had real bows and arrows; or wooden guns. In winter we had real battles from snow forts, with snow-balls for weapons. Opposing forts would be built at a distance of fifty feet or so apart; sides chosen, eight or ten or possibly a dozen boys on a side; hundreds of snow-balls would be accumulated and then at a signal a real battle would ensue; and the victory would usually come to that side which could most successfully charge and drive the opponents from the opposite fort.

There was real fighting and real bravery in these contests, not usually of a dangerous but certainly of a disagreeable sort, because it took some courage to face a rain of snow-balls crashing into your face if perchance it were at the proper angle to receive it. Once in a while a mean boy or two would make up snow-balls the night before, and dip them in water and freeze them; but a blow from such a ball was of course very dangerous, and woe be to the boy who was known to have made and thrown it. Rarely were these snow-ball fights other than fair and manly, and they were fun beyond expression.

Sliding down Jillson's hill was another great winter sport for this Center Street gang, which had fraternal relations with the "over the river" gang. One moonlight night when Jillson's hill was crowded, and many were standing at the top of the hill ready to slide, a wild shriek of "murder, murder" came from the saloon then in the building formerly known as the "old Hebard Tavern." The kids all ran to near-by homes, but it proved to be only a "drunken row" which a "constable" soon arrived to quell. Gradually we drifted back to the hill.

Later in the evening, a lad who is now a prominent resident of Willimantic was found still pale and trembling. "What's the matter?" jollied his mates, who could plainly see that he hadn't recovered from the scare. "Oh, I'm cold!" he said—'twas a mild night. "But what makes you so white?" "Oh, I'm always white when my feet are cold," he explained; and that answer became a by-word for many years thereafter—not yet forgotten by some.

And then, the skating at "Burleson's pond." You may still see where that pond was, at the depression still remaining at southeast corner of Windham Road and ——— Street, but since partly filled in. That oak knoll just to the east of the depression is still familiar in its general outlines, though now cleared up and modernized for the comfort of American Thread employees. There is no pond there today, but Burleson's pond then covered about three acres, and was a popular resort. It was part of the Burleson place, the residence then occupied by Allen B. Burleson, agent of the Willimantic Linen Company, and now the home of Peter Hardman of the thread company.

Every autumn, "as soon as the frost opened the burrs"—that's what we believed then, and some still claim it,—there would be great chestnutting parties at the M. E. Camp Ground. Cottages were not as numerous there as now,

and the "chestnut blight" had not been heard of. After a windy night in late fall, the ground would be literally covered with chestnuts; bushels would be gathered by numerous parties, and it was no trick at all to bring home all you could lug in a bag over your back.

One of the chief sports of the older boys was to go in swimming and dive off the rocks at favorite spots along the Willimantic River, even in "borough limits"; for the river was then well covered on either bank by woods. Down back of the old depot were "high rock" and "little rock"—still there, of course, and now plainly visible from the foot bridge, on the south bank. Farther down the river, just east of the railroad bridge over Windham Road, you may see another "High Rock" and "Little Rock" which were popular diving places—no mills across the river then! A mile or so above the Windham Company's dam, and on the north side of the river, was the "eel weir," another popular swimming place, especially for the "First District" school boys; while the boys of the Natchaug District went way over to the Natchaug River, to a spot just north of the "new railroad bridge."

One afternoon as "the 3 o'clock train for Boston" was about due—ever since the railroad was built a train has left for Boston about 3 or soon after—a little Irish terrier belonging to one of the boys in swimming had run out on the railroad bridge and stood right on the track near the west end. His owner could see the dog from up the river, and tried in vain to call him off. Booming along at a rapid rate came that train; it hit the terrier a glancing blow, and sent him fiercely yelping up in the air, diagonally to the northeast out over the river. Down he came, still yelping, and he landed splash in the river;—promptly swam out, and with bounding step and wagging tail ran to greet his frantic master—apparently none the worse for the experience.

When the "Boston, Hartford and Erie Railroad" was under construction between Willimantic and Putnam, we boys would on Saturdays go over to that deep cut through the sand-and-gravel hill east of the Natchaug bridge near North Windham to watch the big steam-shovel load the dump cars. It was of course a wonderful sight to us. The workmen, who were almost entirely the new-coming Irish, lived in "shanties" near the then dense pine woods on the North Windham Road, and some lively times they used to have o'nights. There were wild stories afloat about persons whose teams would be "held up by bandits" late at night on that road by some of the railroad men, and on one or two occasions certain young fellows driving with their girls, and wishing to make an impression of bravery, would fire a pistol (into the air) when some of those mauraunders threatened to grab the horse's bridle; but these stories were chiefly exaggerated food for our dime-novel imaginations.

It was interesting to watch the building of the "tar sidewalks" on the principal streets of the now rapidly-growing borough—for Willimantic streets were still chiefly dirt roads with narrow foot paths along-side. We would stand around the big steaming kettles of the coal-black fluid, watching a chance to pick up a cooling bit which a workman had dropped, and to chew it before it got too hard, for that tar tasted good—at first,—but we would soon reject it. It smelled better than it tasted. At early evening we would sometimes follow the man who lighted the kerosene lamps on the light-posts placed at corners of the principal streets; a few years later they were changed to gas jets, after the big gas plant was built down by the river-side back of the depot;—today an electric plant as well.

Of course we played marbles in early spring, and one of the big questions discussed in the family was whether or not it was right to "play for keeps." Our folks were afraid it would "lead to gambling," and some parents forbade it. This tendency took care of itself in most cases, for a few boys would be so adept at the "keeps" game that they would soon have all the marbles, and they were like the monopolists of these later days whom they foreshadowed—envied but not popular.

We walked on "stilts," slender slats of pine with foot-rests eighteen or twenty inches from the ground and the top-ends held under the arms; running races on these, at which some lads developed marvellous skill, and others bumped their noses frequently, as, of course, the walker was helpless when once he lost his balance. Sometimes we would cut off the slats at hip-heights, strap the stilts to the legs, and walk around that way for hours. One of the "stumps" was to wade across a muddy lot, and of course many sprawled in the mud and none could get up without help from others who had no stilts.

We made and flew "kites," sending paper "messages" along the line to the far-flung frame with its slender tail sometimes almost out of sight; so high could it be sent on a day when the breeze was just right; and we thought often of Franklin and his electric shock and wondered if we couldn't get one too. We played "hare and hounds," the "hounds" following the "hares" all afternoon, while endeavoring vainly to trace them by the bits of paper which they must scatter in a way to show the real trail, albeit some side tricks were permissible if on the whole the main trail was fairly indicated without too much diversion. The spirit of all games was held to an essential degree of fair play, or there was trouble for the tricksters.

My parents were living in these days in the two-story house now concealed within the large frame building at northwest corner of Union and Center streets. At the rear was a large yard, with several apple trees, and at the west side my father's barn, like the Adams barn opposite, the scene of many games. The beams and boards of the Lincoln barn now repose quietly in the double frame dwelling which stands on Center Street next north of where we lived. We built a stage in the Lincoln barn and had "theatres" for which we wrote "plays," chiefly concerned with robberies and bandit life, with the proper proportion of rescues and happy endings. The admission was at first by pines, then by marbles, and finally by pennies. We had real pasteboard tickets printed on the amateur press of the Adams boys. And of course we often played circus and had a real tent.

Such were the sports of the younger lads, say eight to fourteen years old. As we grew older, of course, we went off swimming and played regular base ball. Rowing on the Willimantic River has always been popular among young and old; but nothing has ever excelled the zest of those days of real "boyhood."

So far as I recall, the girls were not as active in sports as the boys in those days. They helped more around home, they played dolls and croquet; played "archery" with fancy-colored bows and arrows; and played "grace hoops"—throwing tape-covered hoops a foot in diameter and with two sticks like small drum-sticks, the game being to throw a hoop over your opposite's head at a distance of ten or twelve paces;—boys sometimes played this game with the girls, as also of course croquet; but none of the girls, large or small, were as active as they are today; it wasn't thought "proper"—they must be quiet and

“lady-like!” Dancing, card-playing and the theatre were still taboo—“instruments of the devil.”

During the summer vacations we picked up bones, old iron, white glass (not green window glass—that was “no good”), old rubbers, white paper, including newspaper, all of which waste commodities sold for good prices per pound (varying from one to two cents) at any tinsmith’s, and many a lad thus secured a fair amount of “spending money” which parents of those days were usually “chary of,” but if earned was allowed to be our own. Some of the more thrifty boys would save the pennies, thus earned, and start a bank account as soon as a dollar was saved. We earned our “Fourth of July money” by picking strawberries at the J. A. Lewis nursery on Jackson Street at two cents per box. The chief ambition in saving money by these various ways was to be able to “go to the circus” when it came along. Usually once a summer was enough for this, and about all the town could stand, although once in a while a small tent show with ponies and dogs, snakes, trained mice, etc., would come along. But the big circus and menagerie was the thing. And how we used that menagerie stuff as a plea to get next to the circus;—for circuses were looked upon askance by church folks;—but to see and hear “the animals,” that was “educational.”

I recall the story of one good deacon who was surprised to meet his pastor at the menagerie. The pastor hastened to explain that he was not going in to see the circus. “But I am surprised to find you here, even for the menagerie, as I didn’t suppose you would approve. As for myself, I came to let my boy see the animals.” “Well,” said the pastor, “I bought tickets because my little nephew was coming down from the country and I thought I ought to take him.” “But where is your nephew?” asked the deacon. “Oh, he was taken ill at the last minute and couldn’t come!”

There was always some “moral” feature in the circus, usually in the songs of the clown. I recall two songs that seem now to have been prophetic. Both were very popular, and you may still hear an occasional echo of them. One had in it the seeds of the later-day coal strikes, and the chorus ran:

“Down in a coal mine
Underneath the ground,
Where a ray of sunshine
Never can be found,
Digging dusty diamonds
All the season ’round,
Down in a coal mine
Underneath the ground.”

The other foreshadowed the spirit of “social service” so much in vogue today, and its refrain, as feelingly rendered by the clown, whose grotesque costume seemed only to emphasize the pathos, ran like this:

“Then do your best to help each other
Making life a pleasant dream;
Help a poor and struggling brother
Pulling hard against the stream.”

TOM WEAVER AND FAMILY

Mrs. Delia Chipman Weaver (wife of Thomas S. Weaver) who died in Hartford March 4, 1920, after a long illness, at the age of seventy-five, was a Willimantic girl, and taught at Natchaug grammar school for several years. Her sister, the late Martha Chipman, taught in the First District schools for many years. Another sister, Mary, married the late Paul and lived at Newton Center, Mass. They were children of John Chipman and Lydia Kingsbury. John Chipman was employed by the Willimantic Linen Company (now merged with American Thread) and during the latter years of his life was night watchman.

Mrs. Weaver had lived in Hartford for thirty-seven years, actively identified with religious and social welfare work. Three children survive her, Elbert L., John N., and Mary L. Weaver, and a niece, Mary R. Paul, all residing in Hartford, and all filling responsible positions.

When the children were small, Mrs. Weaver occasionally spent a few weeks at the Chipman homestead on Jackson Street. One early evening when son John was a lively youngster of five or six years, he was saying prayers while kneeling at the bedside—the usual: “Now I lay me” and “Our Father”—and at the close, without stopping he added several “swear words” in French, having evidently played with children of the newly-arriving Canadian families. His mother, who had a keen sense of humor, but was alive to her responsibilities, exclaimed, “Why, Johnny, you mustn’t say things like that; God does not like to have a little boy pray to Him that way.” “Don’t God know French?” inquired John. “Why-er—no,” said mother, a bit non-plussed by the question; and before she could explain, John lifted up his head towards heaven and cried out, “Oh, God, you’re an old Yankee!”

Delia Chipman was noted in her “set” of Willimantic young folks for quick wit and apt repartee—and Hartford knew her for the same qualities. She was popular with her pupils, and there are still a good number surviving, including the writer, who hold her in grateful recollection. She knew how to keep the children busy, knowing that if she didn’t, they would keep her busy. In one memorable instance they got away from her. She taught the children many topical and occupational songs then coming into vogue. One was a motion song, with each verse illustrated in obvious manner, the little first or second grade pupils standing in line at opposite sides of the room, the boys on one side, the girls on the other, and with waving hands scattering imaginary seed they would sing—

“In spring the farmer sows the seed
Sows the seed, sows the seed,
In spring the farmer sows the seed,
So early in the morning.”

Next verse, the little hands raised high and dropping with light rhythmic cadence—

“And then the gentle showers come down,” etc.,

Then, the rhythmic motion reversed from the ground up—

“And then the little seeds spring up,” etc.,

And so the story went on to include cultivation and harvest.

But the song wherein the children got away from teacher was one describing another occupation, and dwelling particularly on a happy family life. It seems that of late a certain young man has appeared on the teacher's horizon, and would quite frequently call near the closing time of school to attend the attractive young lady to her nearby home. Of course the children got wise very quickly. The song in question, when normally rendered, told about "Weaver John" and "Jane" his "Dear Old Dame." But the children soon evolved a version of their own, which ran on this wise—

"Down in a cottage lived Weaver Tom
And a happy young Tom is he,
Dele is the name of his dear young dame
And a happy young dame is she."

The "happy young dame" blushed to the roots of her hair when she first realized what the children were singing. She tried in vain on several occasions to hold them to the original words, but her own confusion in the attempt was too obvious and she had to give it up. The song was dropped from the list, but some of the irrepressibles would often hum a line or two in her hearing,—after school hours! And before long, "they were married, and lived happily ever afterwards." They would have celebrated the fiftieth anniversary of their marriage, had she lived until June 25, 1920.

Her husband, ever since those days "a happy young Tom," ever young in spirit and now rich in blessed memories, is none other than Thomas Snell Weaver, for many years past superintendent of schools for the Town of Hartford. He was born in Willimantic, 1845, son of William L. Weaver, famous in Willimantic history as school teacher, bookseller, especially of school supplies, and actively encouraging the reading of high-grade books and magazines; editor of the Willimantic Journal, public speaker, genealogist, and withal wise counsellor for "all the country 'round."

Thomas Snell Weaver learned the printer's trade at the Journal office, then took up newspaper work, and became widely known and quoted as a writer of pithy and witty comments on current events.

During his young manhood in Willimantic he also showed excellent talent as an amateur actor, and some of his schoolmates, now widely scattered, will still tell you how Tom Weaver gave a very realistic demonstration of love-making as "The Yankee Peddler," with Miss Ida Tracy, daughter of the village magnate, John Tracy, in the role of heroine.

Mr. Weaver followed editorial work for many years, in Worcester, New Haven and Hartford; was called back for a time as editor of the Willimantic Journal; and his work was everywhere recognized as having the real touch of "human interest." He was on the staff of the Hartford Courant for years. He took keen interest in public affairs, especially in schools, and in 1898 he was chosen superintendent of schools for Hartford, a position he still holds (1920). Thousands of children know and love him, and he is held in highest esteem by "all Hartford."

WINDHAM IN PUBLIC LIFE

The following have been prominent in affairs of Windham and Willimantic, between 1859 and the present time: William A. King was attorney general of

Connecticut from 1903-07, and George E. Hinman from 1915-19. Edwin A. Buck was state bank commissioner from 1893-95; Daniel P. Dunn, state comptroller from 1913-15; T. Morton Hills, president of the State Medical Society in 1887; John M. Hall, president pro tem of the State Senate in 1889; Huber Clark, secretary of state, 1899-1901; Alfred A. Burnham, speaker of the State House of Representatives in 1870; John M. Hall, speaker of the House of Representatives in 1882; John L. Hunter, state's attorney, 1895-1903; Edwin A. Buck, state treasurer from 1877-79.

The following have been county sheriffs: Calvin H. Davison, 1871; Charles B. Pomeroy, 1888-89; Charles A. Gates, 1915-20.

Several have been prosecuting agents: J. H. Hills, 1895; Herbert H. Seward, 1896-99; Judson A. Potter, 1900-01; James Smith, 1913; Frank L. Powell, 1914-16.

The following are those who have taken a prominent part in affairs of the Windham County Medical Society: Eliphalet Huntington, president, 1874; Charles Jas. Fox, president, 1888; F. G. Sawtelle, president, 1889; T. R. Parker, president, 1895; Frank E. Guild, president, 1897; Laura H. Hills, vice president, 1901, and president, 1902; Robert C. White, president, 1906-07; John Weldon, vice president, 1909, and president, 1910; J. Hobart Egbert, secretary, 1911; W. P. S. Keating, secretary, 1912-14; Clarence E. Simonds, vice president, 1913; Owen O'Neil, vice president, 1914, and president, 1915; Laura H. Hills, secretary, 1915-16; Louis I. Mason, vice president, 1916, and president, 1917-18; J. A. Girouard, vice president, 1919, and president, 1920.

STATE SENATORS, WINDHAM AND WILLIMANTIC

From the old Thirteenth District, 1862, John Tracy; 1871, Elliot B. Sumner; 1874, Whiting Hayden; 1876, Edwin A. Buck; 1877-79, George S. Moulton; when Windham was a part of the Seventeenth District, 1882-83, Eugene S. Boss; 1889-90, John M. Hall; 1897-98, George M. Harrington; 1903-04, Charles A. Gates; also 1907-08, District Twenty-nine.

REPRESENTATIVES, GENERAL ASSEMBLY, WINDHAM AND WILLIMANTIC

Representatives, 1859 to date, are as follows: 1859, Frank M. Lincoln, Roderick Davison; 1860, James Walden, William Smith; 1861, Horace Hall, Abner Follet; 1862, George W. Burnham, Luther Burnham; 1863, Samuel Bingham, Joshua B. Lord; 1864, William Swift, Nathan A. Stearns; 1865, George W. Brewster, Ralph Chappell; 1866, Samuel G. Williard, William P. Gates; 1867, Asahel Tarbox, William P. Gates; 1868, Edwin E. Burnham, Elisha G. Hammond; 1869, Lewis Burlingame, Charles Larabee; 1870, John M. Hall, Alfred A. Burnham; 1871, John M. Hall, George S. Moulton; 1872, John M. Hall, Huber Clark; 1873, James M. Johnson, Frank H. Blish; 1874, Allen B. Burleson, William H. H. Bingham; 1875, J. Griffin Martin, Don F. Johnson; 1876, Ansel Arnold, Elisha H. Holmes; 1877, Eugene S. Boss, L. J. Hammond; 1878, Arthur S. Winchester, John M. Alpaugh; 1879, William C. Jillson, John L. Hunter; 1880, David H. Clark, Jonathan Hatch; 1881-1882, John M. Hall, Samuel Bingham; 1883, Amos F. Fowler, Gilford Smith; 1884, George M. Harrington, Frank S. Fowler; 1885, John G. Keigwin, Walter G. Morrison; 1886, Jerome Amos B. Palmer; Jerome B. Baldwin; 1887, J. Griffin Martin, Albert R. Morrison; also 1888; 1889-90, Charles A. Capen, Augustine E. Clark; 1891-92, F. F. Webb, Eugene S. Boss; 1893-94, Homer E. Remington, John L. Walden;

1895-96, Frank M. Wilson, Andrew J. Bowen; 1897-98, Huber Clark, John Brown; 1899-1900, Charles A. Gates, William A. King; 1901-02, Charles A. Gates, William A. King; 1903-04, Daniel P. Dunn, William C. Backus; 1905-06, Charles F. Risedorf, George Hatch; 1907-08, Daniel P. Dunn, George A. Bartlett; 1909-10, Daniel P. Dunn, Guilford Smith; also 1911-12; 1913-14, Thomas J. Kelley, E. Frank Bugbee; 1915-16, Ernest P. Chesbro, S. Arnold Peckham; 1917-18, Frank P. Fenton, Pierre J. Laramee; 1919-20, William A. King, Alphonse Chagnon.

WINDHAM AND WILLIMANTIC JUDGES, PROBATE COURT

From 1859 to date, the judges of the Probate Court, of Windham, have been as follows: 1859-60, Thomas Gray; 1861-62, Justin Swift; 1863-73, William Swift; 1874-75, George Lincoln; 1876-77, Lewis Burlingame; 1878-81, Huber Clark; 1882-83, John D. Wheeler; 1884-90, Huber Clark; 1891-92, Henry N. Wales (died 1892); 1893-96, Huber Clark; 1897-1902, Charles N. Daniels; 1903-06, Henry H. Hunter; 1907-16, James A. Shea; 1917-18, James F. Twomey; 1919-20, Otto B. Robinson.

THE WILLIMANTIC WOMAN'S CLUB

The Willimantic Woman's Club was formally organized March 29, 1890, with eighteen charter members, as follows: Miss Harriet E. Brainard, Miss Jennie C. Robinson, Mrs. Charrie Barrows Capen, Mrs. Hattie J. Gates, Mrs. Nellie A. Morrison, Mrs. Nellie A. Crane, Mrs. Abbie W. Abel, Mrs. Catherine Morrison, Mrs. Marie C. Clark, Mrs. Jennie D. Alford, Mrs. Ella S. Bennett, Mrs. Alice M. Crane, Mrs. Martha Everest Hatheway, Mrs. Jennie E. Bill, Mrs. Marietta Conant, Miss May E. Davison, Mrs. Sarah C. Rogers, Mrs. Julia Loomer Hall. Of these Mrs. Robinson, Mrs. Gates, Mrs. Abel, Mrs. Bennett, Mrs. Crane, Miss Davison, and Mrs. Hall are surviving (July, 1920), Mrs. Bennett now residing in Hanover and Mrs. Hall in New Haven, the others in Willimantic.

The three first named, Miss Brainard, Mrs. Robinson and Mrs. Capen, stand out clearly as the leading spirits of the club at its inception and for many years thereafter. Few similar organizations have shown more intelligence, persistence and sustained interest than has this club during its thirty years of active service. It was one of the earliest clubs of the kind in this country, following not long after the organization of "Sorosis" of New York City, widely known as "the Mother Club."

Miss Brainard was chosen first president, which position she held for two years. For many years prior she had been a social leader. She was a successful business woman, a milliner, and her word was law as to fashions in hats and bonnets in Willimantic and surrounding towns. She possessed unusual executive ability, and her talent in that direction proved helpful in the earlier days of the Willimantic Woman's Club. She was ambitious that the women of Willimantic should express themselves in higher things than fashions and so she welcomed the coming of the woman's club and did all she could to promote its growth. Later she removed to Hartford, and resided there until her death in 1911, but she always retained an active interest in Willimantic.

Mrs. Robinson, who is still living with her son, Judge Otto B. Robinson, but who, owing to feeble health, has been inactive in recent years, was a woman of unusual intellectual force, holding views on such questions as woman suffrage and spiritualism much in advance of her time. She was also a woman

of high general intelligence and literary tastes, and exerted a marked influence on the line of work and programs followed by the club in its earlier days.

Mrs. Charrie Barrows Capen was a leader in dramatic work. Ever since her girlhood she had developed an intense interest in "charades" and "tableaux," especially for "school exhibitions" and she had a large following among the young people of the community, not only when they were of her own age, but all through her life she held their interest. She especially favored the melodramatic, but also aroused active interest in the study of Shakespeare and of English and American authors. She was intensely "human" in her interpretation of life;—she loved first of all to help the young people to have a good time; and yet she steadily maintained high ideals. She led the young people especially through dramatics, which employed their physical energies while arousing and developing also an intellectual life. She had no objection to dancing, but she believed the young people could employ their time to much better advantage, than in dancing and card-playing; also have just as much fun. An especially notable evidence of her ability and influence was the presentation of "The Merchant of Venice" in Franklin Hall, in the later '70s (date is not available) when she took the part of "Portia," with D. G. Lawson as "Shylock," Henry Morrison as "Bassanio," Hadlai Hull as "Gratiano," Edna Snow as "Nerissa." It was one of the finest dramatic presentations ever given in Willimantic and Charrie Capen's interpretation of "Portia" was an influence for nobler character long to be remembered. The recitation beginning "The quality of mercy is not strained" was given with a depth of feeling that showed dramatic talent of the highest order. This of course was long before the days of the Woman's Club, but its influence was an undoubted stimulus to the intellectual life of the community. Mrs. Capen was a very active factor in the Woman's Club from 1890 until her death February 13, 1915. She was thrice chosen president, 1892-94, 1900-02, 1909-12, or seven years in all. She was constant and tireless in all her varied social service. Within a week of her death she was engaged in plans for the twenty-fifth anniversary of the club. She was president of the State Federation of Woman's Clubs for the years 1906-08.

Through the influence and planning of these three leaders, a strong course of social studies was laid out for the Willimantic Woman's Club, and committees were appointed to plan the work for study in history, literature, art, science and social entertainments. Bi-monthly meetings were held at the homes of the members, where "papers" written by members as assigned were the feature. The membership became too large for home meetings, and on January 18, 1898, club rooms were engaged and fitted up in the Willimantic Savings Institute Building, where the first meeting was held March 1, 1898.

Bringing good lectures to the city was an important part of the club work then, as now, and among those who have been heard in Willimantic by this plan are Dr. Robert S. McArthur, Mary A. Livermore, Jenness Miller, E. D. Cheney, Richard Burton, Felix Adler, Professor Winchester of Wesleyan University, Margaret Deland, Ernest Thompson-Seton, Marie Meyer, Herbert K. Job.

When a State Federation of Woman's Clubs was formed in Connecticut in 1897, the Willimantic Club was one of the first to join. Mrs. Capen was president of the state federation for the years 1906-08.

Mrs. Emir W. Hamlin, who was president of the club in 1897-99, was an-

other strong leader of the club in her day. She was a member of the town school board for several years.

Among the later-day leaders was Jennie Cady King, wife of Atty. William A. King, who came to Willimantic from Stafford in 18—, and soon became an active influence in the Woman's Club and in the community. She was a woman of brilliant intellect and strong powers of leadership. She took an active part in shaping the programs and the entertainments. She was chosen a director of the State Federation of Woman's Clubs in 1897. She was a vigorous pioneer among the suffrage leaders. She served several years as member of the town school board. She was twice chosen president of the Woman's Club, 1899-1900 and 1905-07. Her death in 19— was mourned as a serious loss to the community.

In later years the Woman's Club has broadened its work to include social service. It has taken an active interest in civic affairs. The inception and maintenance of garbage collection by the city was almost entirely due to the efforts of these women. Garbage collection seemed to be regarded as an unnecessary fad by some of the city fathers of that day and it required several visits to the council chamber by members of the Woman's Club before the plan was safely established.

Gifts of money in various amounts have been given by the club to many causes, chiefly local—Young Men's Christian Association, St. Joseph's Hospital, Connecticut College, Girls' Club, the United Charities, and during the war to the local Red Cross and the Soldiers' Book Fund. During the World war large amounts of clothing were collected and packed in the Woman's Club rooms to be sent to war sufferers. Often is the free use of the club rooms given for some worthy cause.

During the thirty years of the club's existence the office of president has been held by only eight different members. A list of these truly constitutes an honor roll of service, each one bringing fresh enthusiasm and impetus to the club. These are as follows: Miss Harriet E. Brainard, 1890-92; Mrs. Charrie A. Capen, 1892-94; Mrs. Jennie C. Robinson, 1894-97; Mrs. Emir W. Hamlin, 1897-99; Mrs. Jennie C. King, 1899-1900; Mrs. Charrie B. Capen, 1900-02; Mrs. Florence B. Hunt, 1902-05; Mrs. Jennie C. King, 1905-07; Mrs. Jennie F. Taylor, 1907-09; Mrs. Charrie B. Capen, 1909-12; Mrs. Florence B. Hunt, 1912-16; Mrs. Harriet Bass Fenton, 1916-1920.

Long since through wise and generous leadership, the club has outgrown its early motto—"For Mutual Good and Mutual Need," and now might well adopt as its motto "For Civic Good and World Need." The club has at the present time, July, 1920, 120 members. Following is a copy of the program for the year 1919-20, which will indicate the present nature and scope of the bi-weekly meetings:

September 16—Club Opening. October 7—The Spirit of France, An Historical Study, Miss Agnes Hunt, Smith College. October 21—Bonds of Friendship between Italy and America, Dr. Jane E. Robbins. November 4—Woman as a Factor in Good Government, Mrs. Nancy Schoonmaker. November 18—Public Health Nursing, Miss Margaret K. Stack, State Director of Public Health Nursing. December 2—Lecture, Recital, French Songs, Old and New, Julia Ritter McCormick. December 16—Story Telling Afternoon, Rev. Harry S. McCready. January 6—The Great French Classics, Prof. Carola Leonie Ernst, Connecticut College for Women. January 20—8 P. M., Gentlemen's Night, Fa-

mous Paintings with Interpretive Music. February 3—Open Meeting. February 17—French Art, Illustrated Lecture, Mr. Ozias Dodge. March 2—8 P. M., Playgrounds and Parks, Mr. George A. Parker, Superintendent of Parks, Hartford. March 16—France, Reconstruction. April 6—Lecture, Recital, Indian Stories, Mabel Powers (Yeh sen noh wehs), Guests: School Children. April 13—Election of Officers. April 20—Old China, Blue Ware in Connection with Historical Facts of Early American History, Mrs. George V. Smith. May 4—Lecture, Recital, Mr. and Mrs. Charles H. Caswell. May 18—Methods of Studying Plants and Animals, Prof. G. H. Lamson, Connecticut Agricultural College. June 1—Field Day.

ANNE WOOD ELDERKIN CHAPTER, D. A. R.

By Jennie Fuller Taylor

Through the efforts of Mrs. de B. Randolph Keim, Connecticut State Regent, and Mrs. Lizzie P. F. Litchfield, the Willimantic, Chapter, Daughters of American Revolution, was organized November 25, 1894, with the following officers:

Regent—Mrs. Lorenzo Litchfield.

Vice Regents—Mrs. Guilford Smith, Mrs. Dwight Chaffee.

Secretary and Historian—Mrs. Clarence Bissell.

Treasurer—Mrs. Charles R. Utley.

Registrar—Mrs. Minnie Cooley.

Board of Management—Mrs. Mary Palmer Pomeroy, Mrs. Sarah Preston Bugbee, Mrs. Katherine Congdon.

The name Anne Wood Elderkin, in honor of the wife of Brig. Gen. Jedediah Elderkin, was unanimously adopted.

One must bear in mind this fact in regard to Anne Wood Elderkin: "Women in Revolutionary days filled a large space in life but a very small part in print."

General Jedediah and Anne Wood Elderkin were the parents of nine children. The executive ability of women in those days is fully demonstrated. Mrs. Elderkin, the mother of nine children, model housekeeper, her home the center of refinement and culture, the most prominent people of the time being her frequent guests.

An incident is told by her great-granddaughter showing her extreme carefulness and nicety. "She was the owner of a black satin cloak, and when calling upon friends, it was her habit to draw out her handkerchief and wipe the chairs before sitting."

Jedediah Elderkin was a noted lawyer of Windham, distinguished statesman of Connecticut, who retired at the close of the Revolutionary war with the title of brigadier general in the Continental army. He was born at Norwich, Conn., 1717, and was the fourth in line of descent from the original settler, John Elderkin, who was one of the founders of Connecticut.

Dyer White Elderkin, in his genealogy of the Elderkin family, says: "Colonel Elderkin is remembered by a few aged persons as a tall, very fine looking man. He was active, persevering and capable of originating new enterprises and of carrying them out under the greatest difficulties and discouragements. He was an honored and trusted leader from the beginning to the close of the Revolutionary struggle. He was confided in by Governor Trumbull during

the war as few men were, and for the important services rendered his country, in hours of great peril, his name should ever be held in grateful remembrance.

With these patriotic traditions behind her, the Anne Wood Elderkin Chapter began her career with the following charter members:

Mrs. Lizzie Pomeroy Fuller Litchfield, Mrs. Sarah Gertrude Storrs Bissell, Mrs. Mary Palmer Pomeroy, Mrs. Mary L. Ramsdell Smith, Mrs. Carrie Smith Larrabee, Mrs. Isabelle Webster Chapell, Mrs. Katherine Fanning Congdon, Mrs. Mary Eliza Pomeroy, Mrs. Alice K. Pomeroy Everest, Mrs. Octavia Webb Davison, Mrs. Maria A. Bingham Jillson, Mrs. Minnie Pomeroy Cooley, Mrs. Sarah Preston Bugbee, Mrs. Martha Armstrong Chaffee, Miss Florence Rogers (Storrs), Mrs. Roberta Hallam Burleson, Miss Adelaide Louise Alford, Mrs. Emma Dunham Barrows, Mrs. Mary A. Conant Macfarlane, Mrs. Vera Snow Bartlett, Miss Louise Pamela Holt, Mrs. Alice Holt Carpenter.

The membership today is eighty. The chapter has had the honor of having two "real daughters" as members: Mrs. Angelina Loring Avery, who is living at the present time, was born July 16, 1839, whose father, Solomon Loring, enlisted in 1780 and served two years, and Mrs. Minerva Grant Show, daughter of Hamilton Grant, a drummer in the Sixth Battalion, Wadsworth's Brigade.

The charter, granted by the National Society April 12, 1895, is framed in oak taken from the house built by Brigadier General Elderkin and has hand wrought nails from the same crossed at the corners. The gavel used at the chapter meetings is made from a piece of the same beam, bound with silver, suitably inscribed, presented by Mrs. Guilford Smith.

The earlier days of this chapter, like all other patriotic societies, was spent largely in commemorating the brave deeds of the men and women who lived and suffered for the founding of the American Republic.

At the beginning of the Spanish war the Anne Wood Elderkin Chapter raised money for humanitarian work in connection with that war.

During the World war the Daughters of the American Revolution were among those who worked unceasingly in many fields of usefulness. One patriotic woman (Mrs. W. H. P. Sweet), besides her family cares, made the following articles for the Red Cross:

Forty-seven convalescent robes, eight pajamas, ten khaki shirts, fifty-five pinafores repaired, six nightingales, eight chemise, four bedspreads, five bed jackets, twelve girls' chemise, twenty-eight hospital shirts, eight petticoats, twelve pinafores, fifty-five pinafores repaired, seven petticoats.

She also knitted the following:

Two mufflers, two three-yard bandages, two pairs wristlets, nine helmets, repaired seventy pairs socks, twenty pairs socks, sixteen sweaters, twenty-two pairs children's stockings, seventeen children's sweaters.

Women who have served the chapter as regents are:

Mrs. Lizzie Pomeroy Fuller Litchfield, Mrs. Martha Armstrong Chaffee, Mrs. Sarah Preston Bugbee, Mrs. Isabelle Webster Chappell, Mrs. Sarah Martin Hayden, Mrs. Wealthia Elizabeth Harries, Mrs. Jennie L. Fuller Taylor, Mrs. Lucy Byles Wilson, Mrs. Alice Johnson Bugbee, Mrs. Almeda N. French, Mrs. Alice Tyler Smith.

The present regent, Mrs. Alice Tyler Smith, writes as follows of the present day aims of the society:

In giving the history of any chapter of the society of the Daughters of the American Revolution attention should be called to the fact that the practice of

the society of erecting memorials of Revolutionary heroes and events; of writing histories of old towns and old times; and of celebrating in various ways the deeds of our ancestors, is only one part of the work of our great society.

We have come to believe in these days that records of the past should be more fittingly used as a means and incentive to constructive work for the present and future than as a means and end in themselves.

The other two stated objects of the Daughters of the American Revolution are to promote the cause of education to the best of our ability and especially to keep alive in ourselves and kindle in others a deep spirit of patriotism. Not merely a feeling of patriotism but a devotion to our country and its best good that shall translate itself into practical work.

This modern idea of the Daughters of the American Revolution can be best illustrated, perhaps, by considering for a moment the various resolutions passed by the Continental Congress held this spring. Out of the twenty-seven resolutions passed by that body only five of these were for the erection of memorials and one of these took the form of a college dormitory as a memorial. Three were approving bills before the United States Congress on the subjects of child-welfare, physical training in schools, and naturalization of foreign-born women on the same basis as men, and only one for the building of a safe place for storing valuable historical papers.

When the society passes resolutions of this kind they do not rest with the expression of approval but immediately provide a committee to work for the passage of the bill.

Our national society, in its congress, also expressed sympathy for the Near East, Poland and Russia in their struggle for freedom. Here again they seek to put ideas into action by calling upon every chapter to help these causes. First, by informing themselves about conditions and then by rendering material aid.

Schools of all kinds have always held our interest and now we are specially helping in the support of teachers who are being trained to do Americanization work. Higher pay for teachers is enlisting our deep sympathy and help also.

Enough has been said to show that we are thoroughly abreast of modern thoughts and activities; that while our hearts may be sometimes on the past, our eyes are on the future and we are trying to build in the present the most fitting memorial our ancestors could possibly have—that the citizens of the coming generation shall be, no matter in what country their origin had root, sound of body, well trained in mind, loyal and true in every circumstance of their lives, able and ready to pass on the torch of liberty from age to age so long as our great country shall endure.

STATE NORMAL-TRAINING SCHOOL

The Willimantic State Normal School, the second of the four normal schools now maintained by the State of Connecticut, was established by an act of the General Assembly of 1889. Prior to the passing of the act there had been a lively contest between Norwich and Willimantic for the possession of the school.

The act provided an appropriation of \$75,000 for the construction of a building, but conditioned this appropriation upon the purchase and transfer to the state of a suitable site and the conclusion of the satisfactory agreement for the provision of model schools. The Town of Windham immediately met the terms of this act by offering the state the lot upon which the school is now



STATE NORMAL SCHOOL, WILLIMANTIC

located, including the ground now occupied by the Windham High school, which latter tract was later reconveyed to the town by the state.

The school was opened in September, 1889, on the upper floor of the Willimantic Institute Building. A. B. Morrill, instructor in science at the New Britain Normal School, was selected as principal. During the year the State Board of Education entered into an agreement with the first school district, through its committee, Charles E. Carpenter, for the use of its schools as training schools. The work of the training department was begun in September, 1890.

Delays in the completion of the Normal School Building made it necessary for the school to occupy its temporary quarters until 1895. On the 8th of April, 1895, the school occupied its new building which cost in its completed condition, \$125,000. The building was formally dedicated with appropriate exercises on the 17th of May, 1895. In 1894 Mr. Morrill was transferred to the new Normal School at New Haven and Mr. George P. Phenix was appointed in his stead. Mr. Phenix remained in charge of the school until 1904 when he resigned to become vice-principal of Hampton Institute, Hampton, Va. Upon the resignation of Mr. Phenix, Mr. Henry T. Burr was appointed principal and remained at the head of the institution until 1918 when he resigned and was succeeded by the present principal, Mr. George H. Shafer.

The school has recently added a department for training teachers of commercial subjects. This department is developing successfully. About the same time a domestic science course was started and was very successful for four or five years, but was discontinued during the war, when the school was depleted in numbers. During the last year a demonstration department has been added.

The equipment of the school has been increased by an addition to the main building, completed in 1903 at a cost of \$20,500, new model school building completed in 1912 at a cost of \$50,000, of which one-third was paid by the town, and a boiler house costing \$15,000.

The Legislature of 1917 appropriated \$150,000 for building a dormitory. The erection of the building was postponed on account of the war. The Legislature of 1919 added \$120,000 to the original appropriation to cover increased cost of construction. The building is now in the process of construction and will be completed by January 1, 1921.

During the thirty years of its existence the school has graduated twenty-eight classes numbering in all 1,155. Practically all have taught in Connecticut schools. It has numbered among its teaching force many able men and women, and the efficiency of Connecticut schools has been greatly enhanced by the normal-training schools, among which the Willimantic institution has held high rank. The principals have been not only successful educators, but public-spirited citizens in the local community. Mr. Morrill was especially active in municipal affairs, serving as member of the court of burgesses, and at one time was nominated warden of the borough, coming within a few votes of election. His active civic interest and thorough study and setting forth of sound principles of municipal government as applied concretely to Willimantic affairs aroused a progressive public sentiment which had a beneficial influence for a time. Mr. Phenix was an active member of the Willimantic Board of Trade and rendered valuable civic service on its committees. Mr. Burr was also active in the Board of Trade or later, Chamber of Commerce, and served as its president.

His practical suggestions in civic affairs were valued by the business men of the community. Mr. Burr was fuel administrator during the World war, and won high commendation by his fairness and good business judgment.

Among the associate teachers who have rendered especially valuable service may be mentioned Fanniebelle Curtiss, Jennie E. Chapin, Helen F. Page, Frederick A. Verplanck, Grace L. Bell, Edith W. Todd, Julia H. Wohlfarth, Emeline A. Dunn, May A. Avery, Mabel I. Jenkins, Harriette Wilson, Sarah J. Walter, Eliza G. Graves, Lucy Chandler, Jennie E. Dennehy, Edwin C. Andrews, Eliza A. Cheyney, Harry Houston, Mary M. Souther.

The present teaching force associated with Principal Shafer is as follows: Frederick W. Staebner, Miriam S. Skidmore, Edith S. Paschall, George R. Tilford, Catherine F. Nulty, Winnifred L. Green, Morgan R. St. John, Harriet M. Stone, Marion B. Rafferty, Roy F. Richardson, May E. Davison, Mary A. Quinn, Annie W. Buchanan, Florence G. Woodward, Irma B. Lord, Ethel F. Lewis, Annie J. Oates, Fannie A. Bishop, Cora L. B. Campbell, Martha A. Kalms, Grace F. Clune, Agnes G. Hickey, Marguerite J. Foley, Archibald R. Sharpe, John B. Dougal, Heloise Green.

Mr. John Dougall resigned as principal of the Model schools at the close of the school year 1920, and Mr. Elmer E. Ellsworth has been chosen to succeed him. Mr. Ellsworth who, as a Willimantic boy, attended the Model schools and is also a graduate of Windham High, should be especially well equipped for his new position. He has been principal of the Israel Putnam School at Putnam and is a son of E. F. Ellsworth, the well known express messenger of Willimantic.

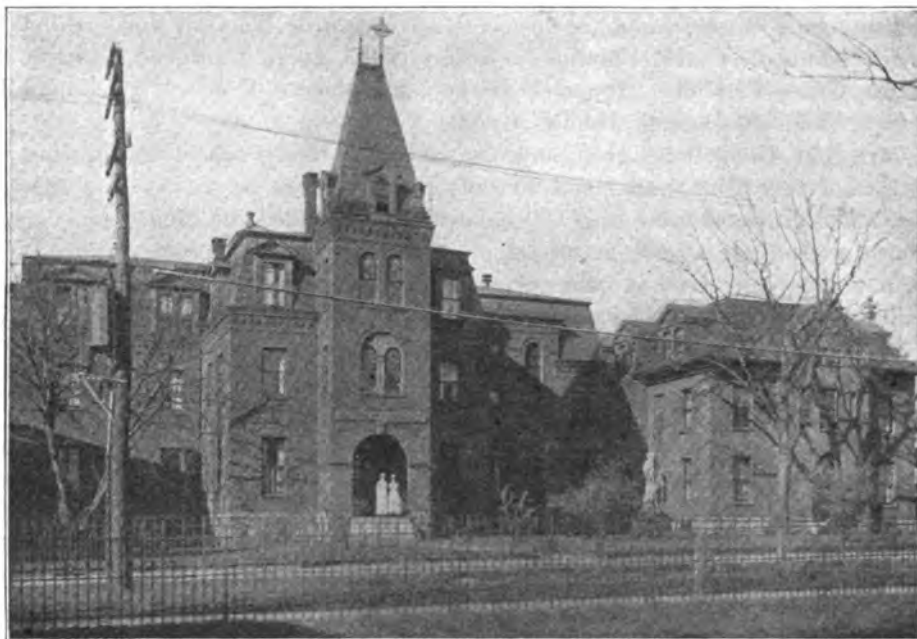
ST. JOSEPH'S HOSPITAL

St. Joseph's Hospital, located on Jackson Street, opposite St. Joseph's Roman Catholic Church and rectory, was founded in 1907 and incorporated under the laws of Connecticut in 1908. It is under the direction of the Sisters of Charity of St. Joseph's parish, and the hospital is "open to all, without distinction of creed, color or nationality." Following were the names of the Board of Incorporators: Right Rev. M. Tierney, Rev. John Flemming, Rev. Arthur DeBruycker, Guilford Smith, William A. King, James A. Shea, George A. Bartlett, Charles A. Gates, Charles DeVillers, William Vanderman, William H. Hall, George M. Harrington, E. H. Hall, Dr. John Weldon, J. O. Blanchette, J. O'Sullivan, William J. Sweeney, Daniel P. Dunn, Peter Hardman, John Hickey, George E. Stiles, James Haggerty, H. C. Lathrop, John F. Carr, H. C. Murray, James M. Smith, Eugene S. Boss, Dr. F. E. Guild.

Following were the Board of Directors: Guilford Smith, president; Robert C. White, secretary; Rev. John Flemming; Gen. E. S. Boss, Dr. John Weldon, Dr. F. E. Guild, Dr. T. R. Parker, Dr. Charles H. Girard, Dr. J. Hobart Egbert, Dr. C. E. Simonds, Dr. Owen O'Neil; treasurer, Mother M. Tharsilla.

Among initial benefactors of the institution were ladies of the Willimantic branch of the Needlework Guild of America, ladies of the Catholic Benevolent Association, Knights of Columbus, and members of the Hebrew Association, each furnishing a room as selected by their respective delegates. Other rooms were furnished by individuals as follows: Mrs. J. O'Sullivan, Peter Hardman, Mrs. John Killourey, Mrs. E. B. Walden, Messrs. Mullen and St. Onge, and Mrs. William Rourke. The children's ward was fitted up by the ladies of the

Windham Congregational Church, the large cot being the special gift of the children of the Sunday school. Other individual benefactors made cash donations as follows: Rt. Rev. Bishop Tierney, \$1,000; Gen. E. S. Boss and Dennis Shea, \$500 each; Willimantic Liquor Dealers' Association, \$150 in gold. The American Thread Company donated the entire proceeds of a ball which dedicated their new mill No. 6, namely, \$700. Dr. John Weldon and Dr. Owen O'Neil more the cost of furnishing the operating room and Dr. Weldon likewise fitted up the X-ray room, providing a galvanic battery. The first "tag-day" in Willimantic netted \$504. The Hon. Guilford Smith donated an ambulance, equipped with every up-to-date appliance, and it has proved a very valuable adjunct. George B. Stiles secured the Lotus quartette of Boston for a benefit concert, netting \$564.



ST. JOSEPH'S HOSPITAL, WILLIMANTIC

In the earlier years of the hospital the late Bishop Tierney took a particular interest in its welfare, and his death was deeply regretted. The present bishop of the diocese, the Rt. Rev. John J. Nilan is especially interested in the work and lends hearty cooperation. The retirement of the Rev. Mother Tharsilla is much regretted.

The state appropriates \$4,000 per annum and the Town of Windham \$950 towards maintenance. During the year ending September 30, 1918, as shown by the last published report, the number of patients admitted was 681, and there were on that date thirty-two patients, making total number cared for 713. The number of charity patients was 403; Town of Windham patients, sixty-eight; town patients from other towns, twelve; number of birth, 118; number of deaths, including still births, fifty-three; number of patients discharged 628; highest number of patients in any one day, fifty-three; lowest, twenty; daily average attendance, thirty; number of ambulance calls, sixty; average cost per patient, \$14.80. These figures give fair indication of the work.

Dr. Frank E. Guild is president of the Board of Directors and also director of the medical staff. Mrs. John Reilly is chairman of the Ladies' Auxiliary, which is composed of about fifty representative women of the community. Since the opening of the hospital, January 1, 1908, nearly eight thousand patients have been treated, not including those treated by the outside department. The directors state that the hospital needs have outgrown its capacity.

There is a training school for nurses in connection with the hospital, the term of instruction being two years and three months, including one month's probation, and a graduate receives a diploma and school badge. Courses of lectures are maintained by local physicians. There are also about seventy-five graduates.

Many of the nurses were available to relieve the special stress of war times and the influenza, and did heroic service. The scarcity of nurses during that period "caused many to work beyond endurance," says the report of Eleanor Reilly, president of the Ladies' Auxiliary, "and this was true of our dear Sister Ignatius, loved by everyone who knew her, and who surely gave her life that other lives might be spared." The Rev. Mother M. Tharsilla, superintendent, was also untiring in her devotion and in efficient direction.

St. Joseph's Hospital is doing a valuable work in the community of greater Willimantic and people now wonder how they ever got along without it.

THE MATERNITY HOSPITAL

The Clarke Maternity Hospital, on upper Jackson Street, was opened to receive patients October 13, 1918, and has apparently met a public need, as it is usually occupied to capacity and already needs larger quarters. While it is established particularly for maternity cases, certain other cases may be admitted, as for example for the removal of tonsils or other minor operations. Only women are admitted. This hospital is carried on by the Misses Leone and Leola Clarke, who have been well known as nurses in this vicinity for a number of years.

HOW THE BLIND SEE

One of the most interesting and valuable of lives in Windham County during the past half century has been that of Arthur C. Andrew of Willimantic, popularly known as "Andrew the blind man." To many, blindness seems the supreme affliction, and especially blindness from childhood an insurmountable difficulty; but to Arthur Andrew, made blind by illness in early childhood, it has not been an affliction at all, but rather an incentive to succeed in life, not only in business, but as a civic factor of beneficent influence.

In early life his parents placed him in a Boston school for the blind, and fortunately his attention was turned to the handling of musical instruments as a life business. Nature, common sense, and an optimistic spirit have combined with indomitable determination to win for him a high degree of business success, and also a high place in public esteem. Few men are better known in the homes of the people for many miles around Willimantic, and in a wide range of business and personal acquaintances. People rejoice in his success and good fortune and like to talk about the wonderful way in which he overcame his physical handicap. He has served in the city government as councilman from his ward, and would have readily commanded public confidence for further public honor, had he felt that he could afford the time for it. Not infre-

quently has his name been mentioned as of one who would make a capable mayor of Willimantic. He has always taken a keen interest in civic affairs, not only locally but of state and nation, and few men are better informed or will discuss such matters with better intelligence. Men who talk with him receive many practical suggestions.

Barring the little physical mannerism necessary in feeling his way about, it is hard to realize that he is blind. His intellectual perception, his quick sense of even physical apprehension, are really marvelous. "I saw by the morning paper," he will say in the most natural manner, and then proceed to tell you the morning news and talk about it. Some very interesting things are told about what and how he sees. It is a well-known fact that with intelligent blind persons the other senses are quickened to compensate. In some marvelous way the senses of touch and hearing especially, seem to equip Arthur Andrew for any emergency. He will describe accurately a new dress or new hat of his wife and tell her very positively whether or not he approves of it, or how it becomes her, or how it compares with another she has had.

One day he went with her while she bought a pair of new shoes at Potter's. After examining several pairs, she said, "Well, I guess I'll take this pair," placing them in Arthur's hands. He felt them quickly and then said, "That's a good shoe, but they are not mates." "Why surely they are," said the dealer. "No," rejoined Andrew, "one is a trifle longer than the other." The dealer carefully placed the shoes in juxtaposition, and sure enough, there was a difference in length of perhaps an eighth of an inch, indicating that in handling two pairs of the same make had been misplaced in the boxes, and neither the dealer nor Mrs. Andrew had detected it.

One day the writer had occasion to ask Mr. Andrew to let him see a certain fire insurance policy to obtain a description of the property insured. "I will get the policy for you if you wish," said Mr. Andrew, "but I can tell you about the property." Whereupon he proceeded to give me an accurate statement of location and dimensions. Finally I said, "Pardon me, Arthur, but will you tell me how you know the facts you have given me?" "Why," was the instant reply, "I've been down there and seen the property." "But how can you see it?" persisted I. And the conversation drew from him that he had upon his brain or in his consciousness the same visualization as any one with eyes to see. "Only," said he, "I get my mental picture through the ear, by what my attendants or others tell me, instead of through the eye, as you do. As we stand here I see that property in my mind's eye, just as you do," and the accuracy of his description proved that he did.

He can tell you about the view and the scenery of the picturesque country round about Willimantic, and is thoroughly familiar with the physical features of the region for miles around. From his daily conversation, one would never suspect his blindness.

And withal he carries a splendid spirit of good cheer and a keen sense of humor. He enjoys a good story and can always match yours with another. He is a genuine optimist, and his business associates and a wide circle of friends greatly enjoy his companionship. He has been particularly fortunate in his life companion, who was Hattie Post, daughter of Frank Post, who came to Willimantic when a young man, from Hebron, and was for many years a carpenter and builder here, and an esteemed citizen of exemplary character. Mr. Andrew's reminiscences of Willimantic business men and enterprises, written

at the request of the editor, will be found very interesting. He has recently retired from business.

VICTOR ENANDER

One of the most interesting and valuable of later-day civic careers in Willimantic was that of Carl Victor Enander, next to the oldest in point of service on Willimantic police force at the time of his death last May. He was born in Vastergotland, Sweden, May 28, 1867, a son of Per. Johan and Laurentia Reddien Enander. He came to this country about thirty-five years ago and was employed in Mansfield and at the J. A. Lewis Nurseries in this city before his appointment to the force, February 21, 1900. He was one of the city's most conscientious employes and a credit to the force during his long term of service.

He was especially popular as a traffic officer at the city's busiest point at head of Railroad Street and his tall form, dignified attitude and genial smile were regarded with interest and pleasure by the thousands who watched for his signal. He was a thoroughly loyal American and fully appreciated American opportunity. He was an active member of the Swedish Lutheran Church and of the Knights of Pythias. He leaves a widow, who was Augusta Johnson, and a son Fred C. Enander who attended Windham High and Tufts College Medical School and will follow the medical profession.

WINDHAM SCHOOLS

The schools of the Town of Windham, public and parochial, have been fairly typical of the similar schools in the larger towns of Windham County, and because of the editor's personal knowledge thereof are here fully described. Opportunity was offered other towns to make similar report of schools, but because of the strenuous conditions of these post-war days, responses were not forthcoming. The story of the schools of the Town of Windham as related below will certainly be found of general interest.

Among the effects of the late Frank F. Webb of Windham Center and Willimantic was found a remarkably interesting old volume published in 1809 and entitled, "Elements of Useful Knowledge"—containing a historical and geographical account of the United States; prepared for "the use of schools," by Noah Webster, Jr., afterwards famous as the lexicographer and author of "Webster's Spelling Book." It is especially interesting to reflect that only 111 years ago this volume, which contained chapters on a wide variety of subjects—as "Of the Solar System," "Geography," "Of the Discovery and First Peopling of America," "Of Indian Wars, Political and Military Events," "Bills of Credit," "Privacy in the American Seas," "Of Diseases and Remarkable Events," "Of Controversies and Dissensions Among the Colonists," etc.—was thought to contain substantially all that the children of the public schools needed to be taught, aside from the great fundamentals of "readin', writin' and 'rithmetic," with some drill in "algebra" in the finishing rooms!

Paragraph 473 on page 162 of this volume reads as follows: "Establishment of Public Schools: The first planters of New-England, aware of the importance of knowledge and learning among a free, Christian people, extended their care to the education of their children; and as soon as the first difficulties of obtaining subsistence were overcome, passed laws for encouraging the gen-

eral diffusion of knowledge. In Massachusetts and Connecticut, every town containing a sufficient number of householders, was obliged to procure a teacher for such children as parents wished to put under his care. In Connecticut, this provision extended to females as well as males. And the better to induce every town to avail itself of this provision, the law grants and appropriates to each town or school district a sum of money payable out of the treasury of the state, equal to one five-hundredth part of the value of taxable property of the inhabitants, as rated in the grand list or public assessment. In addition to this, each town has the command of a large fund arising from the sale of a tract of land called the Western Reserve. In consequence of which, almost every child in the state has access to a school, some part of the years.

On the foundations for public school education as thus established, it would appear that five centers of schooling were gradually developed in the Town of Windham; first at Windham Center, then at North and South Windham, then at the Old Stone School House (followed by Natchaug) and in the First District.

WINDHAM CENTER SCHOOL

Probably the principal figure in the educational development of Windham Center in the nineteenth century was John Gideon Clarke, first as teacher then as acting school visitor for a period covering the years 1836-1878.

He was born March 25, 1805, in North Franklin, son of Silas Clark and Rhuhanha Cross. He married Lucy L. Hartshorn of Franklin, in 1829. He early developed sturdy qualities and strong convictions of right and duty. He was of genial nature, however, fond of a joke, and one felt happier after meeting him. He grew up as a farmer's boy, but his especial fondness for children and young people drew him into the teacher's work in early manhood, following the custom of the time, of farming summers and teaching winters. He was especially successful in managing the big boy, a necessary qualification for the schoolmaster in those days. He taught district school in the Gager District in Franklin, also on Zion's Hill in Windham and at Windham Center; also for several terms in "the Old Stone School House" in Willimantic. During the earlier years of his own teaching he would in the fall attend a select school on Windham Green, taught by Ebenezer Gray, in a building that stood near the site of the present Congregational Church—doing this to "brush up for the winter's work," as he expressed it.

He was a fine penman and took pride in teaching that art. His reports of the census of the towns of Franklin and Windham, in 1830, received especial commendation from Washington for accuracy, neatness and penmanship. As schoolmaster, he prepared the "Copy Books" for the pupils, also made and mended their quill pens. Later as school visitor he encouraged plainness of lettering and neatness of books and took pleasure in remarking improvement from year to year. In 1840 he bought a farm in Windham Center and made his home there until after the death of his wife in 1878. During his service as acting school visitor he was associated on the school board with the Rev. Samuel G. Willard and Porter B. Peck, certainly a notable triumvirate in the supervision of the schools of the Town of Windham.

Mr. Clark died April 22, 1881, at the age of seventy-six. The foregoing facts concerning his life were furnished by Mrs. Julia Ayer Verplanck, mother of Supt. Frederick A. Verplanck (Natchaug, '80), of the South Manchester schools. Mrs. Verplanck was herself teacher in the schools of Windham and

South Windham in her young womanhood, and taught under Mr. Clarke and Doctor Fitch. She retained an active interest in affairs up to the very last days of her life, and died March 23, 1919, at the age of ninety-one. Mrs. Annie B. Smith-Perry, widow of W. R. Perry of New London, and now living at Lebanon, is a granddaughter of John G. Clark. She attended Natchaug High in 1872-73.

OLD STONE SCHOOL HOUSE

Best known and in many ways most influential among the principals at "The Old Stone School House" (which stood on a rocky knoll near the present east end of the American Thread Company's Mill No. 5), was Frederick F. Barrows. He was a native of Mansfield, Conn., born September 4, 1821, and the only school he ever attended as a pupil was in Spring Hill District in that town. At eighteen he became teacher of that school, and when the money was paid in the spring for his services, it was paid to his father and not to him, in accordance with the custom of that time. Later he secured a position in Springfield, Mass., and then came to "the old stone school house" at Willimantic, probably about 1845 or '46, remaining there several years, and exerting a marked influence by the thoroughness of study and discipline which he enforced.

Older residents of Willimantic used to tell especially of an encounter which Principal Barrows had with one "tough" lad who was ruling the school when the new master came. The decisive struggle came one day when one of the commiteemen informed the master that there was a plan on foot to throw him out, and a certain husky, strapping fellow of eighteen was going to do it. The trouble began that day with disorderly whisperings and the master requested the big offender to come forward. "Not by a d—n sight!" was the reply. Thereupon the master went down the aisle and took hold of the young man, who clung to his desk, but the master took him—desk and all—to the front of the room, shook him free from the desk, and then applied "the birch" in a way that inspired wholesome respect and settled the law and order of that school for the remainder of the Barrows' regime, and left its mark upon the school for the benefit of future masters. Principal Barrows later became principal of the Brown School of Hartford, serving these for forty years. Among other principals who taught at the "Old Stone School House" were Henry W. Avery, Jonathan Allen and Remus Robinson, father of Judge Otto B. Robinson of the Windham Probate Court.

PORTER B. PECK SCHOOL

One of the most remarkable district schools in Eastern Connecticut in its day was that of Porter B. Peck at North Windham. Mr. Peck was a born teacher, and had a wonderful faculty to inspire youth with an ambition to excel, and to insist that their efforts be thorough and efficient. His daughter, the late Julia M. Peck, taught for many years in the grades and high school of Natchaug, with qualities and success much like those of her father. At a reunion attended by seventy-two of Porter B. Peck's former pupils at North Windham in 1896, Miss Peck in a notable tribute to her father, said: "Earnest, enthusiastic, helpful, ready to spend strength and money for the good of the school, he kindled in many minds a love of learning and desire to do, not better than their classmates, but their very best. For he learned by experience that the spirit of emulation did not encourage a spirit of kindness and brotherly

love." That his teaching was calculated to inspire, encourage and train his pupils to become teachers is sufficiently proven by the fact that nearly fifty of them have taught and some have achieved reputation in that line—notably, William Collar, the well-known principal of the Roxbury Latin School, and Osmer H. Parker, superintendent of Indian schools. It is interesting to note in this connection that a grandson of Porter B. Peck, namely, Robert Peck Bates, Windham High School, '89, Trinity, '93, is now principal and proprietor of the Chicago Latin School and makes his summer home at Mr. Peck's former home at North Windham, which Mr. Bates now owns.



OLD SCHOOL HOUSE, NORTH WINDHAM

Porter B. Peck, famous old-time schoolmaster, taught here many years.

Thirty years before the study of physiology was made compulsory in Connecticut public schools, we find Mr. Peck establishing (December 22, 1854) two classes in that subject, and he said: "I see no reason why physiology should not be as commonly taught in our schools as geography or arithmetic. It is quite as interesting, and surely quite as necessary to acquaint ourselves with our own physical structure as with the conformation of Ethiopia, or with the intricacies of complex fractions; and far more important to know the direction in which the blood flows through the veins and arteries than to be able to describe the course of the Natchaug or any other important river; better to know the strength of our stomachs and their powers of defense than the strength of Sebastopol; better spend time to acquire knowledge of the alimentary canal than of the Imperial or Grand Western Canal."

Mr. Peck received the munificent salary of \$30 a month, and once spent \$26 of his own money to secure a new apparatus from Boston to illustrate the movements of the heavenly bodies. With occasional interruptions he taught "winter terms" at North Windham for nearly forty years; was twice chosen

to the Legislature and once to the State Senate. Later he was clerk of the United States marshal's office in Hartford and clerk of the commissioner of the school fund. He died in North Windham, June 28, 1884, aged sixty-eight years.

JABEZ C. FITCH—SOUTH WINDHAM

Much of interest and value as to early school days in South Windham clusters around the name of Dr. Jabez Carey Fitch, who was master of the Fitch "Academy" during the years (about) 1848 to 1867. A little story-and-a-half frame building which served as the "academy" stood (until torn down a few years ago) on the hill crest just back of what is now the South Windham Hotel, but the hotel was then the boarding house for the Fitch pupils who came from other towns.

Mr. Fitch studied medicine, but for some reason abandoned that profession for teaching. He came to South Windham shortly before 1850 and left in 1867. He taught first in what is now the dwelling house occupied by Richard Serviss. Then two leading citizens, Elisha Holmes and Giles Taintor, became interested in him and erected the building above referred to as the "academy." The hill was then covered with a splendid growth of pines and was an ideal spot for the school, which became known as Pine Hill Seminary. At first the boys boarded with Alfred Kinne and the girls with Elisha Holmes, as the boarding house was not built until about 1855.

It is recalled that Doctor Fitch was pronounced in the Baptist faith, and finally decided to transfer his school to Norwalk, because it was becoming too expensive to transport his pupils on Sundays to the Willimantic Baptist Church. He left South Windham about 1867 and afterwards built up a strong academy at Norwalk, many pupils following him thither from his former clientele. He died at Norwalk February 26, 1885. No information is at hand as to his place of birth or his life before his appearance in South Windham. Dr. S. H. Huntington, one of his former pupils at South Windham, and now as for many years past a successful practitioner at Norwalk, states that Doctor Fitch's widow sold his school property at Norwalk to Mrs. Elizabeth B. Mead, who conducted there a select school for girls.

WILLIAM L. WEAVER—EDITOR AND VISITOR

William L. Weaver was a man who exerted a marked influence upon the intellectual and moral life of Willimantic and the surrounding community during the period about 1836 and 1868. He was born in 1816 in the "Bricktop" district (so-called, tradition says, because some enterprising citizen built there the first brick-topped chimney ever seen in those parts). Even as a boy he was always digging at difficult problems in books and was known as a remarkably bright scholar. In early manhood he began teaching in district schools. He taught for several terms in the First District of Willimantic when Fred F. Barrows was teaching at the Stone School House; and later taught for several years in the Sessions District (now abolished) at the west end of the town. Meanwhile he developed also a successful faculty to do mercantile business, and established in the old Franklin Building a store where school books, school supplies and newspapers were sold; and there also he established the first express agency. Later James Walden became his partner and the firm was

Weaver and Walden. Mr. Walden later took over the business and finally moved it to the present Walden Block, where William J. Sweeney now conducts it.

Mr. Weaver was an indefatigable worker along intellectual lines. While in business he would employ his evenings in teaching classes in penmanship in the surrounding villages. He also gave most instructive lectures on current topics. He served on the town School Board, and was for several years acting visitor, which in those days meant supervisor of the teaching. He was for ten years editor of the *Willimantic Journal*, a weekly paper which attained marked influence under his leadership. In this connection he engaged in original research of genealogical records, and compiled and published much valuable family data, which he put in pamphlet form; and these records together with files of the *Journal* are lodged with the Connecticut Historical Society. The *Journal* files contain much of local historical value.

Mr. Weaver's editorials and special articles were a constant uplifting influence in the community. He was able to complete only a part of the genealogical research he had planned because his health and strength failed. His genealogical data as far as published were issued in pamphlet form and may be found in local and state libraries. He was practically an invalid all his life, and only an indomitable will and unflinching courage enabled him to do the remarkable life work above outlined. For several years he was unable to leave his room, and yet he continued his writing and publishing and his heroic life was an inspiration to the entire community.

The only son of William L. Weaver was none other than he who for the past twenty years has been Hartford's superintendent of schools, Thomas Snell Weaver. "Tom" Weaver was born in Willimantic; attended the "Old Stone School House"; as a mere lad entered his father's printing office and learned the trade; was editor of the *Journal* for a year and a half after his father's death; then struck out for himself in the newspaper life, and became one of the most successful and best known paragraphers and editorial writers in the business. More particular reference is made to him in another article.

JOHN D. WHEELER—FIRST DISTRICT

During the "Old School and Old Home Week" celebration in June, 1915, there was a notable gathering in Willimantic of former pupils of the late John D. Wheeler, principal of the schools of the First District (west end of Willimantic) for many years, and deserving rank among the earlier schoolmasters of the Town of Windham and who exercised a strong and lasting influence upon his pupils because of the thorough and rigid methods which he followed.

Mr. Wheeler was born in North Stonington, Conn., in 1820, and died in Willimantic August 25, 1893. His early schooling was in his native town, and he went thence to Bacon Academy, Colchester, one of the famous schools of those days. He took up teaching in district schools in Stonington and adjoining towns, and taught in Mystic seventeen years; thence to Willimantic. The unruly boys had hung his predecessor out of the window with a rope under his arms and let him down to the ground; so a strong disciplinarian was sought for, to subdue the disorderly element. Horace Hall (father of the late John M. Hall, judge and railroad president) was the committeeman who went from Willimantic to Mystic to hire Mr. Wheeler, and it is stated that he proposed to hire two men who should be secreted in the school woodshed to aid the new

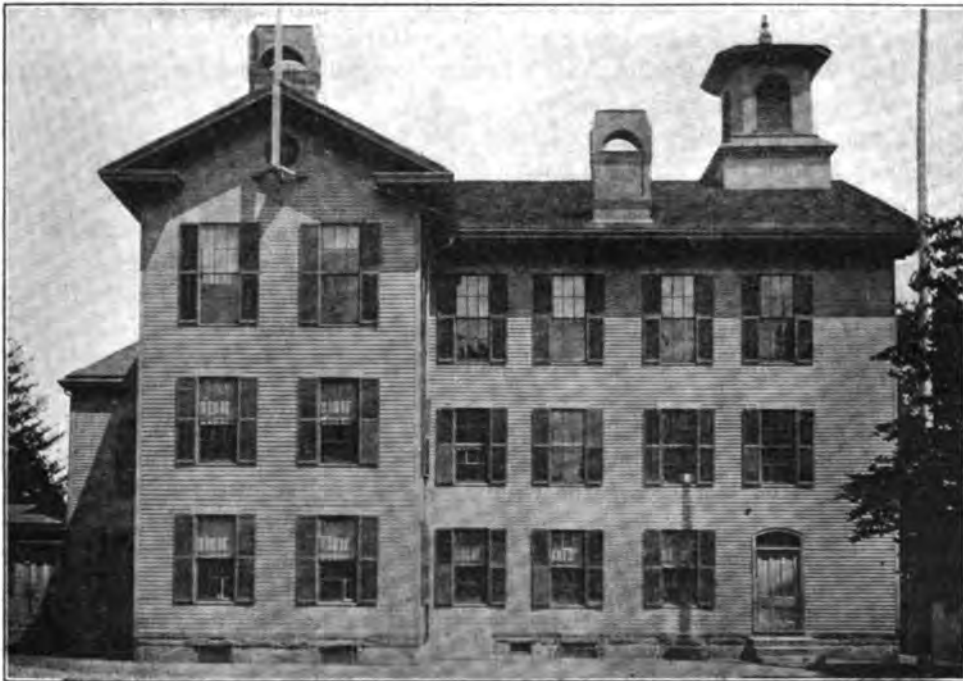
principal in case of riot. But John D. Wheeler rejected all aid and soon mastered the situation, and remained principal there for about twenty years. After retiring from school work he was chosen town clerk; also judge of probate for the Windham District. His only surviving son, Louis E. Wheeler, now lives at East Cambridge, Mass.

Principal Wheeler's former pupils rallied with much enthusiasm for "Old School and Home Week," and made themselves felt in the general movement. Mayor Daniel P. Dunn, who was born in Willimantic and attended school under Mr. Wheeler, was chosen president of the Wheeler Association, and Arthur C. Andrew was, with Mayor Dunn, a moving spirit in the Wheeler Association.

"OLD NATCHAUG"

Succeeding "the old Stone School House" was the Natchaug Building, the big frame structure which was dedicated in March, 1865, and torn down in July, 1914, to make way for the modern building now in use.

The first principal of Natchaug was Mr. S. W. Powell, who came from Boston and remained only one year. He was succeeded by David P. Corbin, who had previously maintained a very successful "select" high school known as Willimantic Institute in the upper story of the old Franklin Hall Building,



OLD NATCHAUG SCHOOL, TORN DOWN IN 1914, WILLIMANTIC

which was burned in 1868 and replaced by the present brick structure of the same name.

When the new Natchaug Building was opened, March, 1865, Mr. Corbin gave up his private high school and taught a year at East Hartford. But in the fall of 1866 he was recalled to Willimantic to become principal of Natchaug.

He set out at once to perfect there a thorough graded system and the success and popularity of his private school were soon transferred to Natchaug. He built up both the grade schools and the high school to a remarkable degree of efficiency, and pupils came to the high school from all the surrounding towns. He was not only a thorough instructor and disciplinarian, but inspired the enthusiasm and affection of both teachers and pupils, and lasting benefits resulted to all concerned. He entered heartily into the sports and recreation of his pupils; organized numerous "school exhibitions" and "dramatics," which are remembered with intense interest even to this day. He realized the demand of youthful energy and enthusiasm for "something to do," and he directed their play into channels not only delightful, but worth while. A surprising number of his former pupils came back to the Willimantic celebration of 1915 to do him honor.

Ill health, due to excessive devotion and overtaxing a constitution never robust, compelled him to resign from the Willimantic position in the fall of 1869. After a few months' rest, however, he regained sufficient measure of health to take a post as principal of the West Middle District in Hartford, and he remained there for about ten years, when his health again failed. In October, 1879, with his brother, the late William M. Corbin, he went to Colorado in hope to regain his strength, but the dreaded consumption had progressed too far, and he died at Larned, Kan., March 18, 1880. His widow, Mrs. Mary S. Corbin, survived him many years, residing in Hartford, where she died in 1918. The Hon. William H. Corbin, Yale's famous football star and for several years state tax commissioner, is a nephew.

Thomas Hart Fuller, Yale '62, who succeeded Mr. Corbin as principal of Natchaug School, 1868-72, was a native of Scotland, Conn. He taught at Cheshire Academy and at Birmingham, Conn. He entered the government postal service about forty years ago, with headquarters at Washington, traveling all through the East, but in later years his duties kept him in Washington where he resided for many years with his brother, Luther Fuller, also a Scotland boy. Thomas Hart Fuller died June 8, 1919, and was buried in Scotland. Mr. Fuller was very popular with his Willimantic pupils, and inspired a number of young men to go to college from Natchaug.

He enjoyed a lifelong friendship with the late Prof. Andrew W. Phillips of Yale, which began in an interesting way and had important sequels. Away back in the days just before the Civil war, "Andy" Phillips was a country boy over in Lisbon, near Jewett City, New London County. He had a wonderfully bright mind and was eager for a college education. In the early summer of 1860 a certain Yale Junior, then half-way through his course, and himself, desiring to earn money to continue his studies, came over to Jewett City one morning and tacked up in the village postoffice a self-written notice that he would like to get scholars to tutor for entrance to Yale College. "Andy" Phillips, then in his 'teens, came over to the village and saw that notice, and at once enrolled with the new Yale tutor—none other than Thomas Hart Fuller, Yale '63! Mr. Fuller tutored in Jewett City the following summer also, with Phillips among his pupils. Concerning their acquaintance and friendship thus begun, and continuing unabated through life, Mr. Fuller in 1915 wrote Editor Lincoln as follows:

"Phillips was to me more than a friend. He and I were in more or less frequent communication for about fifty-five years. I appreciated his geniality,

his versatile talent and real genius when he was only a youth. He had a comprehensive mind for other things as well as the mathematics, for which he had wonderful aptness and which he made his specialty. I indulge a little pride in having taught one of his mathematical genius the differential and integral calculus. But he used to work it out himself. I rarely had to help in it. I used to hunt up difficult problems specially to give him. He would solve anything within range of principles that he had had."

A few years later Phillips entered Yale, getting his degree at Sheffield Scientific School in 1873. Mr. Fuller was influential in getting Phillips a position as teacher of mathematics at Cheshire Academy, and this was the beginning of a lifelong association of Mr. Phillips with that school as teacher, trustee and counsellor. Later, while Phillips was at Cheshire, Mr. Fuller was the means of introducing him to Hubert A. Newton, a professor at Yale, the same Newton who was even then famous among astronomers and afterwards won world-wide fame in that field.

"Andy" Phillips always held Thomas Hart Fuller in deepest gratitude as the teacher who had first inspired him to excel in the talents he possessed, and who later brought him into touch with Yale, and especially into a lifelong association with Yale's great astronomer. The association of Newton and Phillips—Newton, the deep student of the mysteries of the stars, and Phillips, master of the higher mathematics, so useful to astronomers in their calculations—is one of the dearest of Yale memories, and was of large benefit to scientific research.

John B. Welch, Wesleyan '70, was principal of Natchaug, 1872-1884, the longest period of service in the history of Natchaug High. He was a veritable inspiration to a large number of boys and girls who have held him in lifelong esteem and have paid him notable tribute. He was also a severe disciplinarian, and insisted upon thorough and efficient work or he would know the reason why. Yet in 1905 a notable assembly of more than one hundred of his former pupils greeted him in Reunion Banquet at Willimantic, gave him a beautiful loving cup, and established in his honor a permanent fund (now over twelve hundred dollars, and soon to be increased to about fifteen hundred dollars by gifts of former pupils in honor of Principal Welch) of which the income is used each Commencement in awards for excellence in high school work. This meeting of 1905 was so delightful to all concerned that it was resolved to repeat it "ten years later." Therefore in June, 1915, in connection with "Old School and Old Home Week," the "Old Natchaugers" came again from far and near to greet their beloved schoolmaster. Gilbert D. Lamb, Natchaug '75, a Franklin boy, and now a prominent New York lawyer, and first president of the Natchaug Alumni Association, pledged \$500 additional to the John B. Welch Fund, and still further additions were made during the celebration by former pupils.

Colonel Welch was then proprietor and principal of the University Military Academy at Columbia, Mo. He was born at Cromwell, Conn., seventy-seven years ago; was graduated from Wesleyan University in 1870, and began his service as instructor of Latin and Greek at Cheshire, where he formed a close personal and lifelong friendship with Prof. Andrew W. Phillips of Yale. After leaving Willimantic he was principal of the high school at Westfield, Mass., and also at Pittsfield, also principal of McCollom Institute at Mt. Vernon, N. H. Twenty-five years ago he went to Missouri and established at Columbia, the private military academy which he conducted until the fall of 1916. His

academy was part of the Missouri National Guard, and Principal Welch was commissioned a colonel by Governor Hadley. About twelve years ago the main building of his academy was destroyed by fire, and for a short time Colonel Welch was tempted to retire to private life; but his indomitable spirit could not bear defeat, and within a year a new and larger school was in session. Mrs. Welch was matron and two of their four children were members of the faculty. The school property, comprising about twenty acres, became valuable because of the growth of the town. Colonel Welch decided to retire from teaching about three years ago and now lives in retirement at Columbia, Mo., having disposed of the academy, but still holding the valuable land adjacent.

In June, 1920, he came east again to attend the fiftieth anniversary of his graduation from Wesleyan, and so the "Old Natchaugers" rallied for the third time to give him welcome at a banquet held at the Congregational Church House, Willimantic, on the evening of June 23d. About eighty persons were present, including Mrs. Welch, several former Natchaug teachers, about fifty former pupils, with wives and husbands. Mrs. M. Eugene Lincoln (Edith M. Lincoln) was the only former high school assistant present. Letters of greeting were received from Mrs. Eva Bingham Robinson, now of Amherst, Mass., Mrs. Frances Topliffe Palmer, now of South Hadley, Mass., and Miss Elizabeth H. Rollins, now of Roslindale, Mass., former high school assistants. Speakers at the banquet were State's Attorney Hadlai A. Hull '74, of New London; George A. Conan '74, Clerk of the Superior Court for Hartford County; Frederick D. Jordan, president of Willimantic Trust Company; Judge Edwin B. Gager '72, Justice of the Connecticut Supreme Court; Miss Harriet Merrow of the faculty of Rhode Island State Agricultural College; Mrs. Alma Chesbro Cauter of Tenafly, N. J.; Mrs. Helen Avery Cross, wife of Dean Wilbur L. Cross, Editor of the Yale Review, both of them Natchaug graduates; Judge George E. Hinman, of the Connecticut Superior Court, who married Nettie Williams of Natchaug '95; Frederic O. Vinton, High Sheriff of Tolland County, and Allen B. Lincoln, "ye editor." George F. Taylor '73, of Willimantic, was president of the local Natchaug association and Col. William Henry Hall '87, of South Willington, was toastmaster. Col. George D. Post, of New Haven, and Walter Z. Brown, of Chicago, were among those sending letters of regret.

William L. Burdick, Greenwich Academy '78, Wesleyan '82, succeeded Mr. Welch as principal of Natchaug and remained four years. He is now dean of the law school at the State University of Kansas.

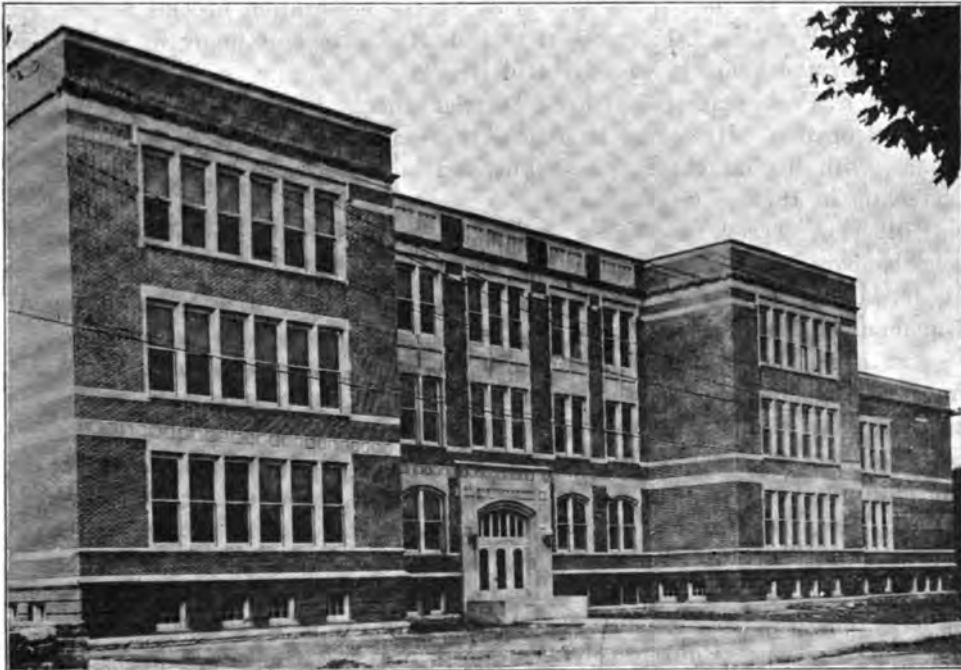
George A. Cadwell was the first principal of Natchaug grade schools after the high schools of the First and Second districts were united to form Windham High School in 1888. Mr. Cadwell held the position four years. Later he took up salesmanship of school supplies and is widely known among Connecticut school teachers in that business. He resides in New Britain.

James L. Harroun, present principal of Natchaug, has held the position for twenty-six years—a long and honorable record. He was born at Corfu, N. Y., and fitted for teaching at Brockport Normal, and Rochester University; began teaching in New York State, in 1890 became principal of the public schools at Taftville, Conn. He is recognized as one of the most thorough and efficient grammar-school masters in the state. He also takes a keen interest in school athletics. He devised a plan of attendance credits under which any room in the grades could gain a half holiday a month if showing a perfect attendance for the preceding month, and by this means each pupil was not only ambitious

to be on hand for every session, but also to see to it that others were, and woe be to the pupil that imperiled that half holiday by absence or tardiness without unavoidable cause. The plan worked well. Mr. Harroun has written, and the town school committee has published, a course of study for grade schools, which is of unusual merit, not only because of its practical methods, but also for its suggestions as to how character building may be interwoven with daily teaching. He was also principal of the local evening schools for the years 1907-17. He was first president of the Willimantic Young Men's Christian Association and served thirteen years. He holds the bowling record of the town with a score of 233 big pins. He has attained not a little fame among American chess players, having won some notable games with skilled players and once played a draw game by correspondence with Mr. J. H. Stapfer, this game lasting a year and a half.

WILLIMANTIC HIGH SCHOOL

Following John D. Wheeler as principal of the First District schools came successively Charles F. Merrill and Charles A. Holbrook. During their respective incumbencies the Willimantic High School was established and graduated four classes (1885-6-7-8); but this plan was merged with Windham High in 1888; the new town high school graduating its first class in 1889.



WINDHAM HIGH SCHOOL, WILLIMANTIC

In 1889 the First District grade schools, by special agreement between the town and the state, became Model schools, under the supervision of the State Normal Training School; later, in 1908, the property was deeded to the state.

Mr. Holbrook, after leaving Willimantic, was for several years principal of

the high school at Chelmsford Center, Mass., and is now teaching in Beverly, Mass. Mr. Merrill entered newspaper work at Middletown, Conn., after leaving Willimantic and died at Millville, N. J., July 11, 1911, as a result of sunstroke. He married at Willimantic Ella Chandler, daughter of the late Thomas C. Chandler, for many years superintendent of the Windham Company mills.

WINDHAM HIGH SCHOOL

Windham High School was established in 1888, by union of the high schools at Natchaug and First District and graduated its first class in June, 1889.

Frank H. Beede, Yale '83, was the first principal, having been principal at Weymouth, Melrose and Watertown in Massachusetts. He proved a fortunate selection, and during his incumbency (1888-1895), established the new high school on a sound and thorough basis. He has been superintendent of schools in New Haven for the past twenty years, and is widely recognized as one of the most level-headed and practical educators in New England.

Successive principals of Windham High, following Mr. Beede, have been: S. Hale Baker, 1895-1900; Alfred E. Peterson, 1900-1904; Edmund J. Bugbee, 1904-1907; John J. Maddox, 1907-1910; Egbert A. Case, 1910 to date. The school has steadily grown and now numbers about four hundred and fifty with graduating classes of sixty or more.

FURTHER REMINISCENCES

Interest in old-time schools, aroused by the celebration of Old School and Old Home Week in 1915, brought to light the names of many of the earlier teachers of the vicinity, who are still living.

John F. Peck, principal of First District schools, 1856-59, was present at the 1915 celebration. He is now in his eighty-seventh year and resides at Winsted, Conn., with his daughter, whose husband is Robert M. Ensign, a pupil at Natchaug in 1874.

Gilbert A. Tracy, now living at Putnam, was a teacher at the First District schools about 1860. Among his pupils he recalls Samuel L. Burlingham, Charles B. Jordan and Charles L. Ford of Willimantic, and Herbert D. and Edgar F. Burnham of Hartford.

Dr. Ahab G. Wilkinson, the veteran examiner in the department at Washington, and known to some of the older residents, contributes some interesting reminiscences of the early days in Willimantic. He speaks of the "Old Stone Schoolhouse" as in the early '40s, the only free public school in the town, and the children of well-to-do parents attended there from all the region round about. "I do not think that many of the children of the mill workers attended school much," says Mr. Wilkinson, "as at the age of ten they began to work in the mills, not only in the daytime, but quite a time after dark, by artificial light." There were also at intervals private schools, as in the basement of the old Congregational Church (Melony Block, opposite Hooker House); also in basement of Methodist Episcopal and Baptist churches. One of the best schools of that time was that of Prof. W. E. Jillson, during his vacations from Brown University, where he afterwards became a professor and later became professor in the Columbian (now George Washington) University at the National Capital. The private schools, however, as Doctor Wilkinson recalls, were not well patronized, and often the teacher became discouraged and gave it up. Among the families sending children to private schools, Doctor Wilkinson recalls the Jill-

sons, Lyons, Carpenters, Woodwards, Lees, Keyes, Williams, Haydens, Baldwins, Campbells and Tracys. Doctor Wilkinson went to Yale, graduating there in 1856 in the same class with Chauncey M. Depew. This was also the class of Theron Brown, author of "The Epic of Windham." Doctor Wilkinson has been principal examiner of the patent office at Washington since 1864.

Doctor Wilkinson is probably the oldest living pupil of the "Old Stone Schoolhouse," attending under Principal Barrows. He studied medicine in Paris, practiced in Missouri and was three times member of International Jury of Award at Paris expositions of 1878, 1879 and 1900; was president of a section of the International Patent Congress in Paris in 1889, and in 1911 was secretary of the Washington Patent Congress.

Hon. Guilford Smith of South Windham, for many years one of the leading residents of Eastern Connecticut and a man of unusual public spirit and a builder of valuable community enterprises, was born in South Windham and attended the Fitch Academy in his youth. He recalls that South Windham was formerly called "Spaffordsville" and states that his first recollection of a schoolhouse at Windham Center was "the little red schoolhouse" as it was called, and which stood on the ground now occupied by the present school building. The present building was made up of the former town house that stood on the Willimantic Road nearly opposite the Lockman residence, and under which another story was built after it was moved; the upper story being at first used in the new location as a public hall, and the lower part for school, but later the entire building used for schools. Plans are made for a new school building at Windham Center, and it will probably be erected in the near future.

CHAPTER VII

TOWN OF PLAINFIELD

EARLY HISTORY OF PLAINFIELD—CHURCH AND COMMUNITY LIFE IN OLD PLAINFIELD
—PLAINFIELD IN PUBLIC LIFE—BEGINNINGS OF WOOLEN INDUSTRY IN THE
TOWN OF PLAINFIELD—PLAINFIELD ACADEMY—PLAINFIELD'S BI-CENTENNIAL.

Plainfield was laid out in the Quinebaug Country, east of Windham, in 1699. It was the third town in the county to be incorporated, and the thirty-fifth in Connecticut. It has an area of 27,119 acres.

The territory in this tract was claimed by the sons of Governor Winthrop, and also by Maj. James Fitch, the guardian of the Indian, Owaneco. The first lands laid out in the disputed country were the 600 acres levied from Owaneco "for satisfaction for their men's burning the county prison," and the richest part of the Quinebaug Valley was selected,—a tract bordering both sides of the river. Deeds of sale in 1680 transferred this land to John, Daniel and Solomon Tracy and Richard Bushnell, all of Norwich, who "seized and quietly possessed it." A neck of land "below the river island, Peagscomsuck" granted to Fitch by Owaneco, was laid out in the same year. Other tracts given to Fitch by Owaneco, some of the land lying east of the Quinebaug, some on both sides of "the little river that comes in at Wequanock," some east of the little river, and some a mile wide from Appaquake to the Quinebaug. No organized colony cared to settle on these lands, then under dispute, and both claims being justifiable, much trouble was liable to ensue for the new colonists. Only individuals who dared to risk future trouble settled there,—some from Massachusetts and some from Connecticut,—most of them buying their land from the Winthrops. Two settlers bought the land further north, at the mouth of the Moosup River. Nearly all of the settlers were south of the present Town of Plainfield.

Very little is known of the early days of the settlement. There was no attempt to organize, and the settlers were content to break land, and build their houses and garrison houses. The latter were little used, for the Indians were found to be friendly, and shared their fishing and hunting grounds and planting lands with the new settlers. Supplies were brought from Norwich, New London and Windham, and occasionally church was attended in those towns. The tenants of Major Fitch and of Winthrop were hostile to each other, but in spite of that the colony grew in strength and numbers. The west side of the Quinebaug was settled, and Major Fitch chose that spot (which is now in the Town of Canterbury) for his own house. He was exceedingly well known throughout all that country, he had authority over the Mohegans, and had held many prominent positions, both civil and military, although he had many enemies. Nine sons and daughters came with Major Fitch, and soon his plantation became the center of the colony,—court was held there, tired travelers were welcomed to his house, and many men, prominent in civil and military affairs, found



NEW BANK, PLAINFIELD



STREET SCENE, PLAINFIELD

their way to that remote place. A road was built from Windham to his settlement, and many other settlers followed Fitch to that part of the country.

In 1697 Quinebaug was made a part of New London County, and in 1699 it was made a township. A town meeting was held, officers were chosen, and a minister selected. The following year the town was given the name of Plainfield. An attempt was made to accurately determine the boundaries of the plantation, but this was found to be impossible of accomplishment. Up to this time the colony had had neither roads, bridges, mills, schools, meeting-house, nor even a record book. A pound was built on each side of the river in 1702. Soon after a meeting-house was erected near the river, so that it should be convenient for both sides. Plainfield had her first meeting-house six months in advance of Windham, in spite of the difficulties that had been hers. On account of the inaccessibility of the meeting-house for those living on the opposite side of the river (there being no bridge), and by reason of a natural adherence by those on one side of the river to Winthrop, and those on the other to Fitch, it was decided that there be two townships, the one on the west side of the river to be named Canterbury. The church had been built on the Plainfield side, and was to be paid for by the inhabitants of that town only. Mr. Coit, the minister, was asked to remain in Plainfield. He agreed to do so, and was ordained in 1705. In 1704 Plainfield was divided into regular allotments of land, many of them extending up the Moosup River. In the same year came the Indian war, a train-band company was formed, and the town closely guarded. The Quinebaug Indians, however, did not join the warring tribes. After the war the inhabitants turned their attention to the extension of their boundaries, for after the loss of Canterbury there was much dissatisfaction. After much controversy an agreement was made between Governor Winthrop and his brother on one side, and Plainfield on the other, whereby an extension of territory east of the Quinebaug was granted to Plainfield, this causing much opposition from Canterbury and Quinebaug proprietors.

After Plainfield had full possession of her territory it was judged that she could bear public charges. In 1705 and 1706 roads were laid out, one of them leading to Moosup; and a corn mill was built. Two years later it was decided to provide a school, and the next year a school teacher was secured. In 1709 a bridge was built across the Quinebaug, and probably paid for by private means. So much grain was raised that it was found necessary to build a second corn mill, this one north of Moosup. In 1711 Plainfield was able to have a full train band. Both Rhode Island and Connecticut in the next few years built highways that connected Plainfield with Providence and Boston. When Killingly was settled in 1708 Plainfield lost all hope of claiming territory in the north. There was still constant border warfare between Plainfield and Canterbury, and so much dissension that the land under discussion was surveyed again, Plainfield losing part of the land in the Quinebaug Valley that she had held. In Plainfield's anxiety to claim more land east of her,—grants of Major Fitch within her own borders,—there were other disputes.

Better accommodations were provided for the new school teacher, and school was kept in three places in Plainfield, part of the school year in each place. A dam was built across the Moosup River for the setting up of mills. Although difficult to find a location convenient for all, a new meeting-house was built, and was ready for use in 1720. Between 1720 and 1725 three new schools were built, one in each part of the town. The bridge over the Quinebaug was car-

ried away, and a ferry boat was provided and was allowed by the Assembly for five years. The land east of Plainfield was incorporated into Voluntown, Plainfield refusing to accept the decision. The border disputes with Canterbury still continued, retarding Plainfield's growth and development, and creating much lawlessness among the inhabitants. In 1725 an epidemic broke out, and many died.

In 1726 Plainfield, with other towns, became a part of Windham County. After its boundary disputes Plainfield settled down to years of peace and prosperity. In 1728 a substantial toll bridge was built over the Quinebaug, which was destroyed in 1737 and again had to be rebuilt. A bridge was built over the Moosup the next year by Samuel Spalding, and another over the same river in 1740. Little is known of the extent of the revival movement in Plainfield in 1742, but it is believed that a large number were converted and united with the church. A deep impression was made upon the Indians of the town, and much good was accomplished for them. The revival was followed there as elsewhere by church division, and the formation of a separate church. Friction between these two churches continued for years, and finally the Congregational Church diminished in strength and numbers, and the Separatist Church grew and flourished. This religious dissension prevented the town from making any decided progress in other ways. In 1756 many French-Canadians from Acadia were assigned to Windham County, but Plainfield seems to have been the only town to make provision for them. At that period of its history Plainfield was included in the district with Canterbury, Killingly, Pomfret and Voluntown for holding Probate Court.

In 1760, after the close of the French and Indian war, the Separatists, by their overwhelming numbers, voted to hold services in the Congregational Church, as theirs was inadequate, and for the reason, too, that the Congregational Church had no minister. This, of course, did not please the old church people, and as they could not come to an understanding a committee was appointed to endeavor to unite the two factions, Jonathan Trumbull being one of the committee. Through his efforts concessions were made by both sides, and a new Separatist minister was installed in the Congregational Church, thus early in its history Plainfield had religious freedom and it was also free from church taxes. School facilities were improved. Roads and bridges were repaired,—the bridge over the Quinebaug again being swept away in 1767, and having to be rebuilt. In 1768 a weekly stage started running between Providence and Norwich, thus stimulating business interests in Plainfield. Taverns were opened also. In 1771 it was voted to build a poorhouse. Some of Plainfield's valued citizens migrated to new lands about that time, and their loss was greatly felt by the town. Plainfield's Academy was opened during the years of the Revolution, and was very successfully conducted, one hundred or more pupils coming there from other towns, and later even from other states, as well as from Plainfield itself. It was managed by trustees, and was one of the three incorporated schools in Connecticut. Houses were erected for the accommodation of the out of town pupils, and private houses gladly welcomed others to their homes.

In 1784 a new church was built near the academy, as population was spreading in the direction of the academy and the turnpike. Doctor Perkins invented "Metallic Tractors," and this invention was of great service to the medical world, and for some years came to be of general use abroad. A Baptist Church

was built in 1800. Bridges and roads were repaired, and bridges were built over the Moosup River. A new poorhouse was built in 1801. Manufacturing plants had sprung up owing to the fine water power afforded by the town, and during the War of 1812 had been kept running; but owing to the business depression at the close of the war many companies were obliged to suspend operations. A postoffice was opened in Plainfield in 1797, and was the third one opened in Windham County. The "September Gale" attained great violence in Plainfield and Canterbury, and in Plainfield at least three old churches were demolished. A stone meeting-house was built by the Congregational Church in 1818, and a simple meeting-house was erected by the Friends. A Friends' boarding school was established, accommodating forty or fifty pupils from Rhode Island alone. Another Friends' or Baptist meeting-house was built. In 1825 Plainfield's old academy building was replaced by a new stone structure. After several changes and failures the mills were again put in operation, one of the woolen mills of Moosup later ranking as one of the largest in Connecticut. The Moosup Company factory was destroyed by fire. Four small manufacturing villages sprang up,—Almyville, Unionville, Centerville and Packerville. Packerville was the first to have a fire company,—in 1830. This town later became a part of Canterbury. Central Village owes its growth to manufacturing. A Congregational Church was organized there in 1846, and an Episcopal, Baptist and Methodist Church were built. For a time a high school was maintained. The building of a railroad brought greater prosperity to Moosup than before, and the town later absorbed Almyville and Unionville. The burning of the large woolen mill in 1875 retarded the further growth of the town for a time. Wauregan became a model village, due to the efforts of the superintendent of the manufacturing company there. A Congregational Church was built, and a library established. No liquor was sold in the village. Plainfield Junction, from a mere railroad crossing, became a flourishing village, having a foundry and steam saw mills. Old Plainfield Village has declined, but still retains its Probate Court. Plainfield Academy has lost its former prestige.

CHURCH AND COMMUNITY LIFE IN OLD PLAINFIELD

By Sarah Francis Dorrance

The third church in Windham County was the "Mother Church" of Plainfield which for more than a century has worshipped in the old "stone meeting-house" on Plainfield Street. The first town meeting in 1699 called a pastor who with ten members organized the "First Church of Christ in Plainfield." After the years of settlement came years of exodus during which successive migrations bore her members to distant, ever-receding frontiers; York State, Vermont, Wyoming gave place to the Western Reserve, until at last the Pacific Ocean set a bound to the promised land. Thus in an ever changing community this church has grown from 10 to 160 members, has founded a daughter church at Central Village and has strengthened pioneer churches throughout the land.

The first meeting-house on Black Hill was after twelve years moved to the hill-top north of Plainfield Street where it stood until the close of the Revolution, when a new church was built upon the present site. This meeting-house was of wood and was blown down by the "September Gale" of 1815. Never was the energy and determination of the men of old better shown than in



THE SQUARE, CENTRAL VILLAGE



RESIDENTIAL SECTION, MAIN STREET, MOOSUP

facing this disaster. Eleven days after the tragedy preparations for a new building were being made, "to be built of stone" from plans drawn by Ithiel Towne—a native of Windham County. Col. Abel Andrus, Dr. Josiah Fuller, Capt. Elias Woodward, Walter Palmer, Joseph Eaton, Esq., and Capt. Aaron Crary were the committee appointed to carry on the building. Stories of those days recall the building of Solomon's "house unto the Lord"; how double ox-teams drew the native stone, how blacksmiths gave their work in sharpening the stone cutter's tools, how there grew from the trees and rocks of our own hillsides this house of enduring beauty and dignity which "even unto this day" bears witness to the steadfast devotion of the men of Plainfield.

From generation to generation through these doors have ebbed and flowed the tides of joy and sorrow, of life and death, of success and failure that are the common lot. From this belfry has sounded the death knell of those who within its walls received the waters of baptism, fought the battles of the spirit, and gained strength and comfort from the God of their fathers.

The first pastor, Joseph Coit of Norwich, was a man of liberality and courage; "he set up his own opinion in opposition to the Synod book" at a day when such a stand meant sacrifice. It may be due to the subtle influence of his forty years' pastorate that the discords which have marred the life of this church have arisen from personal rather than doctrinal differences. Even the separate movement, which rent the churches throughout the county, was settled by Plainfield "far in advance of her generation." A few years later the church even voted "to proceed upon principles of Christian liberty without being directed by rules of civil law," a vote so "advanced" in its idealism that it was found needful to rescind it straightway!

Two other pastors of note lie in our burial ground, John Fuller, Chaplain in the Continental army,—whose spirit of tact and devotion united the "Separates" with the old church, "who after watching for the souls of his people as one who must give an account fell asleep the 3d October, 1777"; and Joel Benedict, the scholar, honored with doctors' degrees by Dartmouth and Union colleges—who began his long pastorate here just after the Revolution. His house, still standing by the highway north of the church, was for thirty years a veritable "school of the prophets." Among the many students was Eliphalet Nott of Ashford, a lad of phenomenal intellect, who studied theology with Doctor Benedict, taught at the academy and at twenty-one went forth to a career of such brilliancy that at thirty-one he became president of Union College, a position which he held with distinction for sixty-two years.

Among the books left by Doctor Benedict for the use of succeeding pastors was a deerskin covered Hebrew Bible, a gift of Samson Occum, the Indian preacher. This book, bearing the autograph of Occum on the fly leaf, is now in the Benedict Library.

The colonial house now owned by Edward Pike was built by the first pastor of the "stone meeting-house," Orrin Fowler, a man of ability, later sent to Congress from a Massachusetts pastorate. His missionary zeal is manifest in the fact that his church voted financial aid "to introduce and carry on the ministry of the gospel in the town of Providence."

William Benedict, a distinguished teacher and preacher, was pastor at the outbreak of the Civil war. He left his church to serve in the Army of the Potomac as agent of the American Tract Society, later receiving from Governor Buckingham a commission with rank of lieutenant-colonel.

All these were men of whom "our fathers have told us." It is with Mr. Phipps that my earliest memories begin. A child of six I overheard Mrs. Barstow tell my mother that Mr. Phipps was dead and that the family had sung by his bedside one of the hymns he loved. I had seen him in the pulpit, a black-bearded man with spectacles. My whole hearted interest, however, was in his three daughters who sat in the pew behind us. Mary was an artist in Norwich, to be an artist and to look exactly like her was my highest ambition! The family was one of talent throughout. A piano which Mr. Phipps himself made was stored at the parsonage until placed in the rooms of the American Antiquarian Society at Worcester. Mr. Phipps' death was sincerely mourned and heavy black draperies about the pulpit gave unwonted awe to the services of the church.

A few months later Asher H. Wilcox came, a graduate of Andover who had left a large parish on account of ill health. He brought to us our first contact with the "Andover Theology" but his tact and appreciation of the viewpoints of others prevented controversy. So great was the love of the church for Mr. Wilcox that the subdued criticism, which arose when a Unitarian friend preached for him, resulted in no discord. Mr. Wilcox's rare spirit found in every man some quality worthy of appreciation and made that quality a basis of true friendship. To him it was the man and his possibilities, not his creed or his circumstances, that mattered. Men of all faiths or none felt him a friend. The series of revival meetings which he conducted—with help from Norwich and New Haven friends—stirred the community with deep, quiet, religious fervor. Meetings were held in remote schoolhouses and in a wagon shop near the station where men of all beliefs came in working clothes and listened with reverence. No one present can forget the long line of believers to whom Mr. Wilcox gave the right hand of fellowship, or the impressiveness of his charge; his quiet, sympathetic voice gave to the text of Scripture a fullness of meaning that made it a sermon. In these meetings we used for the first time the Moody and Sankey "Gospel Hymns" under the direction of Lemuel Cleveland and George I. Favor, nor did we ever tire of "Hold the Fort," "Pull for the Shore," "Sweet Hour of Prayer," or "Safe in the Arms of Jesus."

There were meetings "for prayer and conference" Friday evenings, services "preparatory to the Lord's Supper," Sunday evening "preaching services" in the vestry, all of which were faithfully attended. The choir in those days occupied a bank of seats at the rear while we were expected to face the minister during hymns. What a relief it was when the choir was moved where we could watch them sing without our being whirled about by a mother's hand, and told that well-bred children did not look behind them in church! It was the common custom to raise the minister's salary by the sale of pews—a subscription paper made up the deficit. To make the seats free as was done a few years later, replacing pew rents by personal pledges seemed an unwarranted risk. The "Annual Sale of Slips" seemed rather a farce for no one ever changed seats; however, it gave newcomers a chance. At one of these sales my father said that the families of our rival merchants proposed sharing a pew—it had caused among certain brethren such comment as might have arisen had the lion and the lamb lain down together!

On Sunday all possible work was omitted, the more secular magazines, the Century and St. Nicholas, were put aside and we children were dressed for church and seated at the window until the bell should toll. A goodly procession

it was that passed! Mrs. Crary, Mrs. Robinson, the Eaton and Hutchins "girls" ("girls" still at seventy!) in shining black silks and black lace or Paisley shawls, and little girls in stuff piqué with wide sashes. The Newtons, Ames, and Averills came from the Whitehall District in teams; the Fry family and George and Hannah Gibson came afoot—George was rotund and beaming, he wore gold earrings and a fringe of white bordered his chin and the back of his neck; Hannah, tall and spare, wore a small black bonnet with strings and a long three-cornered shawl which reached the hem of her skirt (still worn over "hoops").

One day Judge Gallup, for whom George was working, told him that he ought to get married. "Who'd I marry?" asked he. "Marry Hannah," said the judge. "So," as George told the story, "I up and asked her and before I got the words out of my mouth she up and said 'yes.'" All through their old age they walked a mile to church summer and winter, and after George had gone to his reward, Hannah came alone until strength failed. George it was, who returning from a funeral, said to Mr. Wilcox (who felt he had with great diplomacy avoided the pitfalls which a funeral sermon sets before a new minister), "Mr. Wilcox, if you'd a knowed the things I know, you wouldn't'a said the things you said!"

Deacon Fuller, across the street, was sexton. It was time to get my hat when I saw him come down his steps paring an apple. At Mr. Tillinghast's gate he wiped the knife (upon his Sunday trousers), closed it and put it in his pocket, and from the church steps he threw away the core. Few Sundays were there during the year when lack of material made this routine impossible. In earlier days when prayer meetings were held in a "lecture-room" over the brick schoolhouse, the subject one night was "Uzzah." Deacon Fuller, a small, clean shaven, vigorously compact man with bushy white hair and eyes like coals, sat in a dim corner. He listened while the sin, motives and punishment of Uzzah were threshed out with doctrinal zeal. Finally he rose, his eyes blazing, "My brethren, there is something about that story of Uzzah that we don't understand, and for my part I think the less we say about it the better," which ended the discussion of Uzzah—for the time at least!

Deacon John Palmer of Canterbury, though a friend of Mr. Wilcox, regarded his theology with violent disapproval. Mr. Wilcox trembled lest he say something in prayer meeting which Deacon Palmer would feel it a duty openly to contradict. One night the deacon went to the platform, paced to and fro saying as a preface, "Walk, walk, walk, before the Lord," he then went on "I have sat here listening to these words of your pastor and I've been thinking (Mr. Wilcox felt the crisis approaching) what a blessed thing it would be if this great and glorious gospel which we have heard so ably dispensed with here tonight could be dispensed with everywhere." (A sentiment which gave Mr. Wilcox a "profound sense of relief." So scrupulous was Deacon Palmer that he refused to take money in payment for the grist ground at his mill; he insisted on taking toll of the meal, according to his own interpretation of some ancient law. How many nights have I been kept awake by his arguments with my father upon some point of orthodoxy. My father came also from Canterbury. I think Deacon Palmer felt a responsibility to save him from the Andover theology as a brand from the burning.

When Mr. Wilcox was ill, he would ask Lucian Burleigh or my father to preach; I always felt embarrassed when it was my father, it seemed too public

an undertaking for one of our family. Mr. Burleigh looked like the pictures of Jupiter Olympus; he more than filled, he towered above the beautiful mahogany pulpit. He preached with vehemence and he always made us cry. In every day life he was the friend who gave me the foundation of a collection of minerals that was the joy of my childhood; but in the pulpit he was aloof—an orator playing upon the emotions of his hearers.

The "great days of the feast" were Thanksgiving and the "Conference of Six Churches." On Thanksgiving morning the rush of preparation ceased and we went to church at half past 10, an half hour earlier than on Sundays. The Burleigh and Fry families filled pews to overflowing with friends from Providence and New York; Norwich and Hanover filled the Crary seat. Everyone seemed to be there and no word of those services remains, but the many friendly faces and the importance of the day can never be forgotten.

"Conference" was the first Wednesday in November. The preparation for the conference dinner was an inflexible habit with the church families. Our quota was three hens "of a certain age," cooked and sliced by my mother who reserved the bones. The one day of the year when our menu was fore-ordained was the first Thursday of November—it was chicken soup! The hour before service was spent watching the teams as they drove in from Hanover, Newent, Pachaug, Jewett City, and Preston. Then, as the bell tolled, I scurried over in time for the opening devotional service. The afternoon discussion I liked best—there was no stagnation, even to a child, when Father Shipman might speak at any moment. I understood little of the discussion, but when he told of the woman who found her long lost spectacles in her Bible, it seemed intensely funny. He used to sit with one hand on the back of either pew so as to be able to rise before anyone else in case sound doctrine or sound sense should be assailed;—like the war horse that "scenteth the battle afar off."

"Truth" was once the topic of discussion; a case was cited of a saintly old negro who simply could not tell the truth. One after another gave his opinion until some one said, "We have the word of Scripture that no liar shall inherit the kingdom of God." Choking with suppressed excitement Father Shipman exploded, "Get to heaven just as quick as you will!" Little else seemed left to be said!

Those were the first days of the Ladies' Aid Society. What a service record it has had then all these years, of repairs undertaken, of endless bills paid! It was of great social importance then. Its meetings were afternoon tea-parties followed by evening entertainments. There was, to be sure, a collection saucer (passed by some self-conscious, blushing little girl). But it was the affair of a moment, unanticipated, soon forgotten. Mrs. Barstow, of blessed memory, Mrs. Dwight Avery and my mother were the triumvirate in my early days. Twice I was allowed to attend when Mrs. Avery and Mrs. Barstow turned the slats of their parlor blinds upon Brussels carpets whose pristine freshness had never been mellowed by daylight. One good friend covered the spots of sunlight on her sitting room carpet with newspapers which she shifted as the sun moved! Those carpets were certainly cherished. Mrs. Barstow's was a rather attractive scroll of brown, green and white; ours was "gleaming in purple and gold," enlivened by occasional crimson and white dahlias as large as tea plates. The home missionary who received that carpet marvelled at our generosity;—a sentiment which I trust neither time nor greater intimacy caused to "wither." Mrs. Avery's carpet was a huge set pattern. Many an hour

have I spent during mission circles—(to which she gave herself unsparingly)—searching the seams to see if the figures matched. She showed us stereopticon slides of the Commandments and the entire Ninety-first Psalm printed in a two-inch space; in her lovely garden grew balloon vines and canary flowers.

What treasure houses these parlors were to a child! There were rare shells, lacquers, and carved ivories brought home by New England whalers; "flower pieces" made of shells, hair or wax; mottoes of embroidery and spatter work, statuettes, family Bibles and the still precious steel engravings of Washington, Lincoln or Bonaparte. A few families had impressive oil portraits and lamps fringed with tinkling glass prisms which gave us great delight. Women and children went in the afternoon; a substantial tea was served and as old age and childhood were going home, they met the men and young people on their way to the evening "social."

Twice a year entertainments of a grander sort were staged in the vestry; an "oyster supper" in winter, a "strawberry festival" in summer; accompanied by old folks concerts or musical and literary programs. Mr. Cleveland and Mr. Favor, who led the choir, had charge of all musical affairs. The most pretentious of their undertakings was the cantata of Samuel. Singers from all parts of the town assisted, and for the first time a stage replaced the pulpit. Mr. Cleveland sang the part of Samuel; Mr. Favor of Saul, C. B. Montgomery of David; Goliath was sung by someone out of town. Other parts were sung by Mary and Nettie Gallup of Ekonk, Fannie Dennison, Julia Fry and Mrs. Nellie Robinson. Mary Gallup was also the witch of Endor at whose call there rose from some abyss beneath the pulpit the spirit of Samuel—(Mr. Cleveland in ghostly white taletan). The village was alive with preparation—each family aspired to provide, or at least to dress a Jewish maiden for the chorus (we draped Effie Tarbox in my grandmother's long shawl as our "bit"). Mr. Favor's sister, a singer in Boston, came on to assist. The crowd that evening filled even the aisles and was enthusiastic over the performance, which was an unusual success.

It was in the church that entertainments were held; Shakesperian readers, lecturers, jubilee singers, Swiss bell-singers came to our vestry. Mr. Favor's singing school met there weekly and he held there his cantata rehearsals. Occasional "shows" came to Union Hall;—sleight-of-hand performances or Uncle Tom's Cabin or a concert arranged by Doctor Davis with talent from neighboring cities. The academy parties were held there too, and Gurdon Cady's dancing classes. Captain Hall gave us one winter of excitement by making it a roller skating rink! The social life of the village however had the church as its center; this center had but one rival,—the grocery store, where six nights of the week, around the big stove in winter, on the piazza in summer, congregated men from far and near to discuss affairs of village or nation without let or hindrance. If this vestry was a forecast of the community house, this was the prototype of the men's forum.

To our deep regret Mr. Wilcox left in 1883, to be followed by Abram J. Quick. It was a difficult place to fill and although Mr. Quick was a man of ability and sincerity, a clear, forceful preacher, active in all church work (did he not organize our Christian Endeavor Society), yet the last months of his four years' pastorate were marred by discords.

Henry T. Arnold came to an unsettled parish. By a conciliatory spirit he brought about a degree of harmony. For nearly twenty years he lived in

friendly relations with his people, never failing them in adversity, while Mrs. Arnold worked untiringly and efficiently in the ever indispensable "Ladies Aid," and all other parish affairs. The way was not always smooth for death and removal decreased the membership of church and society—the "old order" was already "giving place to new"—for the old foundry with its big meadow, where in winter we used to skate, had been sold and the foundations of the great cotton mill were being laid. This brought a new population and many of them found a church home with us.

The bicentennial of the town was elaborately observed in 1900. An all day program with parade and evening concert brought together a great assemblage. Addresses were made on the lawn at the Eaton Tavern by Governor Lounsbury, Judge Bond, Miss Larned, Rev. Charles Spaulding and by others associated with the earlier days of Plainfield. Canterbury participated in the historical exhibit which filled the church vestry. Those families, that for generations had occupied the homesteads of their fathers, brought from attics the varied implements and treasures of the early settlers; while in glass cases were arranged documents, miniatures, china and personal trinkets loaned by their descendants.

Four years later the church called home her scattered children to observe her two-hundredth anniversary. Historical sermons of great interest were preached by Mr. Arnold and Mr. Wilcox. At noon the new clock in the belfry for the first time struck the hour. This clock was a gift from the descendants of the building committee of 1815, and was accompanied by a memorial tablet bearing their names. Two of these descendants assisted in the presentation ceremony, Rev. Frank A. Fuller, grandson of Dr. Siah Fuller, and Henry Dorrance, great-grandson of Walter Palmer.

In 1898 Wm. Kinne, a returned son of Plainfield, left to the church a library for the use of its pastors, naming it in honor of Doctor Benedict. This library of nearly two thousand volumes (with certain heirlooms of Mr. Kinne's) is kept in two rooms built for that purpose at the parsonage and is maintained by a fund left by Mr. Kinne.

The ten years following Mr. Arnold's pastorate were spent in long seasons of "candidating" with three short pastorates, those of Frederick Balcom, Frederick Bamford, and William H. Lakin. With the new field before her in the two villages built by the mill company this continual change was unfortunate both for church and people.

In 1916 Arthur W. Barwick came to us from Yale. He brought to his task a spirit of youth, enthusiasm and devotion. The scattered young people of the parish were by degrees gathered into organizations. There were Boy Scouts, Camp Fire Girls and a Young Men's Glee Club which sang at the evening services and was instrumental in accomplishing many things. Steam heat, running water and other improvements were made at the parsonage. The unused barn was made into a club house equipped with piano, billiard table and gymnasium. Singers were trained for the choir and teachers for the Sunday school, which was graded and in charge of the principal of the grammar school. For two years we were in the shadow of the war, the service flag on the pulpit bore twenty-two stars. Mr. Barwick entered the service as chaplain and every energy was spent in war activities.

During the past four years more new members have been received by the church than were on its roll in 1916 and the many children and young people

at the services give promise for the future. While the usual diversions of a modern factory village are at hand, there is still for the young people—as of old—a distinct social life which centers about the church and its activities. Still on Sunday morning the worshippers pass through Ithiel Towne's beautiful doorway into Plainfield's "stone meeting-house" as they did a hundred years ago; a ceaseless procession in which new faces ever replace those who, through portals, everlasting, have entered the "house not made with hands eternal in the heavens."

PLAINFIELD IN PUBLIC LIFE

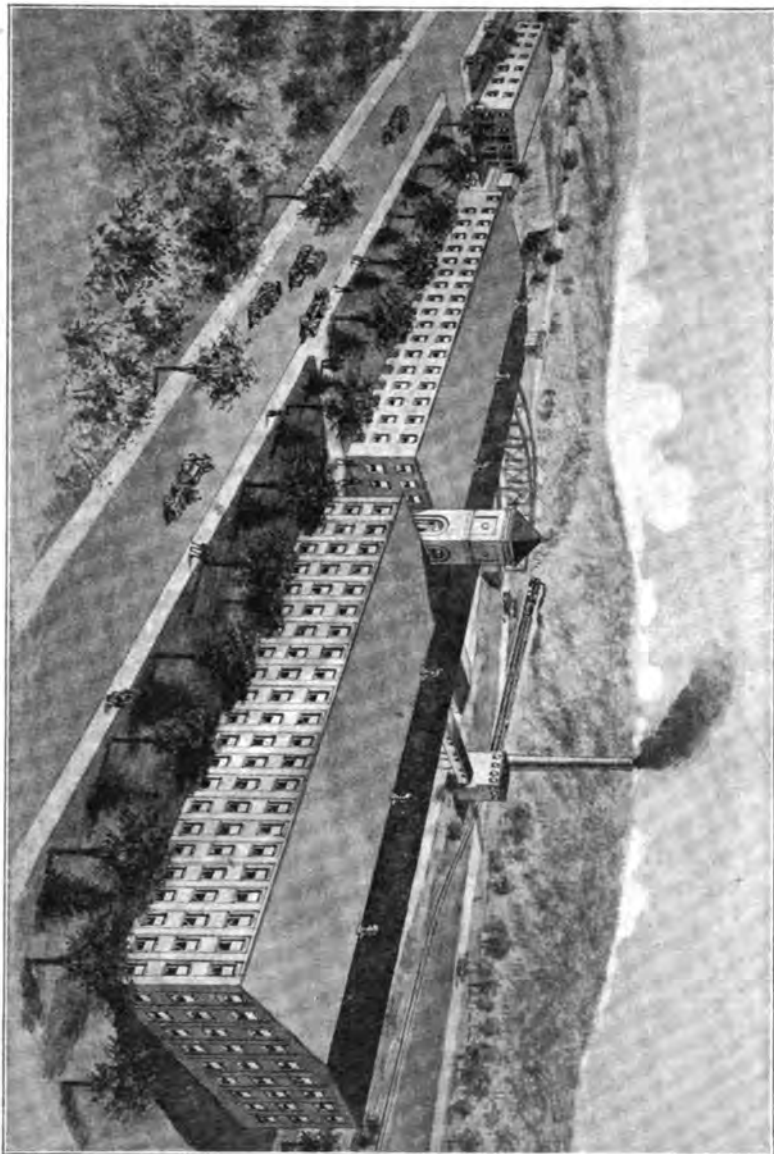
Among residents of Plainfield who have been prominent in public life during the past sixty years may be mentioned especially the Hon. David Gallup, a man of sterling qualities and sound common sense whose counsel was greatly valued. He was member of the house of representatives, 1862-66, and again in 1877; Speaker of the House in 1866; member of State Senate in 1869, and chosen president pro tem of that body; in 1879-81 was elected lieutenant-governor.

The Hon. Joseph Hutchins was member of the House in 1875, and state senator in 1877; Dr. Wm. H. Coggsell was state senator in 1860; William A. Lewis, in 1880-81; Edwin H. Milner, 1893-94; John W. Atwood, 1905-06; Sessions L. Adams, 1916-20.

John J. Penrose was state's attorney for Windham County for about twenty years, 1873-94.

Several Plainfield physicians have served as chairman of the Windham County Medical Society, including the following: William H. Coggsell, in 1862; William A. Lewis, in 1878; also Doctor Lewis later in 1885-86, when he was in Moosup; Charles W. Allen of Moosup, 1891; E. H. Davis, in 1893-94; James L. Gardner of Central Village, secretary and treasurer from 1901-10; vice president in 1911, and president in 1912. Dr. A. A. Chase is vice president for 1919-1920.

Representatives in the General Assembly from Plainfield, 1859 to date, have been as follows: 1859, Darius Wood, Elisha P. Hale; 1860, William Shepherd, Caleb Tillinghast; 1861, Charles Hinckley, Caleb Bennett; 1862, James S. Atwood, David Gallup; 1863-66, David Gallup; 1863, Jeremiah M. Shepherd; 1864, Joseph S. Gladding; 1865, Joseph P. Brown; 1866, Albert Austin; 1867, Arnold Fenner, Frank S. Burgess; 1868, J. S. Atwood, M. Olin; 1869, Isaac K. Cutler, David Geer; 1870, Henry S. Newton, John D. Rood; 1871, John L. Chapman, William S. Babcock; 1872, Asher R. Herrick, Jr., Ephraim Browning; 1873, William A. Lewis, Edwin A. Atkins; 1874, Henry C. Starkweather, Elisha P. Hale; 1875, Joseph Hutchins, George A. Rouse; 1876, Albert C. Greene, Gurdon Cady; 1877, David Gallup, Richard H. Ward; 1878, Reuben Weaver, Silenus H. Fellows; 1879, Walter Palmer, Merrill A. Ladd; 1880, George Loring, John S. French; 1881, William S. Simmons, Roswell Ensworth; 1882, Henry F. Newton, Havilah M. Prior; 1883, Albert B. Sprague, Willis D. Rouse; 1884, David Emerson, Edward E. Hill; 1885, Phillip Mathewson, Joseph Hutchins; 1886, James M. Wilcox, Walter L. Palmer; 1887-88, Edwin Milner, Edward G. Bugbee; 1889-90, Sessions L. Adams, Milton J. Kingsley; 1891-92, Edward Milner, George T. Sanger; 1893-94, Frank H. Tillinghast, George T. Sanger; 1895-96, Amasa P. Taber, Lucius B. Morgan; 1897-98, Charles E. Barber, Walter Kingsley; 1899-1900, John W. Atwood, Moses A. Linnell; 1901-02, Waldo Tillinghast, Edward W. Lillibridge; 1903-04, Floyd



THE FLOYD CRANSKA COMPANY'S PLANT, MOOSUP

Cranska, John W. Atwood; 1905-06, Floyd Cranska, William S. Simmons; 1907-08, H. Beecher Brown, Telley E. Babcock; 1909-10, Benjamin R. Briggs, Urgele LaFrance; 1911-12, Urgele LaFrance, Caleb T. Bishop; 1913-14, Bradford W. Danielson, Ernest L. French; 1915-16, Sessions L. Adams, Edward Hall; 1917-18, Charles H. Williams, W. Franklin Sheldon; 1919-20, Leon N. Mercier, Henry Dorrance.

The following have been probate judges, 1859 to date: 1859-69, David Gallup; 1870, Jeremiah Starkweather; 1871, Waldo Tillinghast; 1872, Charles Hinckley; also 1873; 1874, Walter Palmer; 1875, John S. French; 1876-1902, Waldo Tillinghast; 1903-18, John E. Prior; 1919-20, Joseph P. Smith, present incumbent.

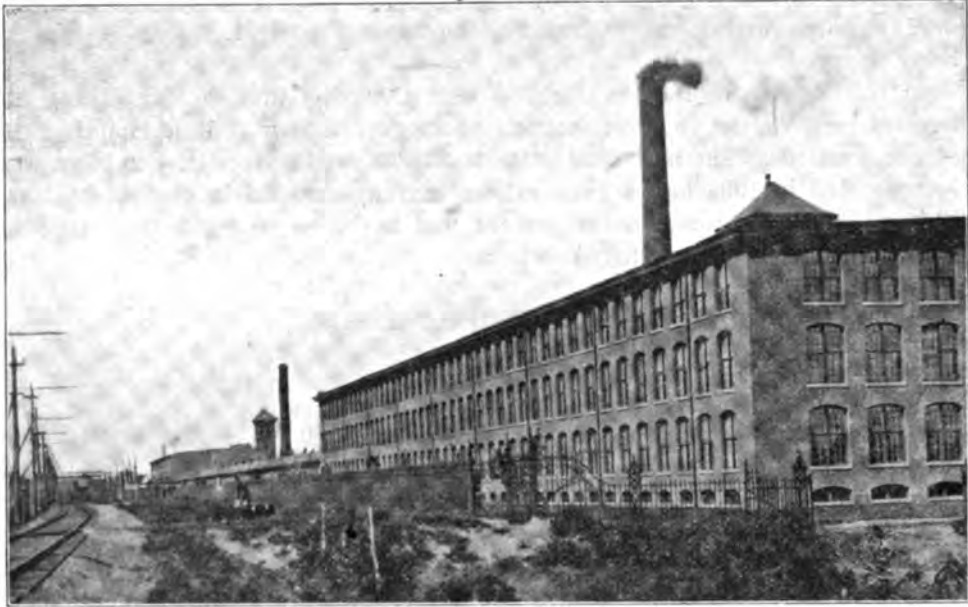
BEGINNINGS OF THE WOOLEN INDUSTRY IN THE TOWN OF PLAINFIELD

By Charles E. Bragg

During the first half of the nineteenth century the woolen industry was established in the Town of Plainfield. In the early days of its history the manufacture of woolens was accomplished entirely in the home. The hand card, the spinning wheel and the hand loom were sufficient to produce cloth for the immediate needs of the family. This was of necessity a slow and cumbersome process and when improved power-driven machines were brought over from England home manufacture was slowly superseded by the factory system. At first the carding and spinning processes were taken over.

The earliest building in the town, of which we have record, used for this purpose was a small single storied affair erected about 1820 by William Almy of Providence, R. I. It is still standing, now used as a dwelling house and is near the present site of the American Woolen Company's, Moosup Mill. This first mill was started and operated by Darius Lawton. It was equipped with two sets of woolen cards. In 1826 another story was added and looms were introduced for the manufacture of fine broadcloths. Upon the death of Mr. Lawton the management of the mill was assumed by Sampson Almy who operated the mill for ten years. From that time the mill was owned by the Almy family and rented to other operators, until it was burned in 1875. The property then passed into the hands of the Norwich Savings Society of Norwich, Conn. It remained untouched until 1879 when it was purchased by David L. Aldrich and Edwin Milner of Hope Valley, R. I. A stone mill was erected with an equipment of eight sets of cards and forty looms. In the year 1880 the use of steam as an auxiliary power was introduced. In 1886 electricity was used for the first time in the town for the lighting of the plant. At the death of Mr. Aldrich, in 1889, Mr. Edwin Milner, John Milner and Charles Bragg took over the plant. Various improvements were introduced from time to time. In 1890 the Milner Company erected a worsted mill at Glen Falls, containing five sets of cards and five combs, for the purpose of making fine worsted yarn. The Milner Company continued to operate the two plants until 1899 when the property was sold to The American Woolen Company.

The next mill for the manufacture of woolens was erected at Central Village on the site of the old Levens Company Cotton Mill. The company was known as The Plainfield Woolen Company and was incorporated by Mr. Edwin Milner, Mr. Charles Bragg and Mr. John Murdock. The new mill contained



LAWTON MILLS, PLAINFIELD



PLAINFIELD WOOLEN CO. FACTORY, CENTRAL VILLAGE

five sets of cards and forty looms. In 1905 Mr. Milner retired from active business life and the plant was sold to Joseph E. Fletcher, Providence, R. I. The plant continued operation under his direction until 1918 when it was sold to The Farnsworth-Pinney Company, the name Plainfield Woolen Company being dropped.

After the sale of the Plainfield Woolen Company in 1905, Mr. Bragg interested local capital in the formation of a new company for the manufacture of fine worsteds. The new firm known as The Central Worsted Company was incorporated in 1906 and a twenty loom mill was erected in Central Village. This mill has continued to the present and has been enlarged from time to time until it now operates fifty-two looms.

PLAINFIELD ACADEMY

By Ruth E. B. Devolve

The old Plainfield Academy was founded in 1770. The first brick building stood near where Grange Hall (the old brick schoolhouse) now stands and some of the original bricks are in the present building. Ebenezer Pemberton was the first principal and only English branches were taught.

In 1782 "New Hall," now the tenement block across Academy Street from Grange Hall was erected for the classical department. "White Hall," a mile south of the other buildings was erected the same year and was used for the English studies, while the brick building accommodated the mathematical department.

The Plainfield Academy was widely known as a remarkable institution in its day and has sent out many pupils who have been and are distinguished citizens of the country in many walks of life.

Both White Hall and Brick Hall served as district schools until the schools were consolidated in 1891, when White Hall was changed into a cottage. The outside is still much the same as before. The old stone academy of today was built in 1825 and has been used as one of the grammar school buildings since 1891. At the present time there are two rooms used—one in charge of Miss Agnes Burleigh Allen, whose grandfather, Rev. Lucien Burleigh was principal of the academy from 1855-1860 and whose great-uncle was in charge during the time that the Chickasaw Indians were pupils.

OLD SCHOOLHOUSES

The old brick schoolhouse at Central Village is now used as a dwelling and stands on the corner just west of the present school building. The old schoolhouse at Moosup stood near the cemetery and was later moved to the Hall homestead near the Baptist Church, where Mr. Hall kept a private school. The building is still standing.

As far back as 1800 and probably before, a schoolhouse stood on the old trail from Dow Road to the Locke Road, about half a mile east of the North Road. It stood in the lot with the Tripp house and the doorstep was still there thirty-five years ago. There was in the olden days a schoolhouse where the present Flat Rock schoolhouse stands. This school stood until 1826.

There has been a school on Bradford Hill-Stone Hill for over seventy-five years.

PLAINFIELD'S BI-CENTENNIAL

One of the most notable celebrations in Windham County history was that of Plainfield's Bi-Centennial on Thursday, August 31, 1899. The day was ideal, and it was estimated that 7,000 people were in attendance. Governor Lounsbury and staff were present and reviewed the parade. The affair was in charge of the Town Committee of Fifteen, as follows: Hon. Joseph Hutchins, chairman; Fred T. Johnson, clerk; F. H. Tillinghast, treasurer; Joel M. Hunt, Floyd Cranska, Judge Waldo Tillinghast, M. A. Linnell, Charles E. Barber, James L. Gardner, M. D., Henry C. Starkweather, Jerry Doyle, Jason P. Lathrop, A. B. Mathewson, W. H. Browning, Frank Miller, Rev. John Oldham.

The Rev. S. H. Fellowes of Wauregan was president of the day. The historical address was by Miss Larned; Judge Daniel W. Bond of Waltham, Mass., was orator; there were poems by Henry M. Witter of Worcester, Mass. (read by his granddaughter, Mary Witter Flint), and by George S. Burleigh, of Providence (read by his grandniece, Agnes Burleigh Allen); addresses by Governor Lounsbury, Congressman Charles A. Russell, Rev. J. P. Brown of New London, C. E. Tillinghast of New York, Judge E. M. Warner of Putnam, Rev. Charles H. Spalding of Boston. There was singing by a local chorus. Soloists were Mrs. W. W. Adams and Mrs. N. G. Ladd, and Reeve's American Band of Providence rendered several selections.

Miss Larned's subject was "Plainfield Beginnings," and in most entertaining fashion, she reviewed the history of the founding of the town as in her "History of Windham County," and with many new touches of human interest concerning the early struggles. Referring the present-day reader to her painstaking and invaluable volumes for the formal record, we may recall her sketches of the daily life of the pioneers. We quote: "We leave the legal points of this famous land case for our friend, Judge Bond, to elucidate. Personally I may say that I do not see how those renegade Narragansetts could convey a legal title to land, which, according to one of their own people, they did not possess. Roger Williams in 1668 reports that the Narragansetts had for a long time given up their claim to the Nipmuck country. Our Indian authority, the late J. Hammond Trumbull, was of opinion that the Winthrop claim was not tenable. You must not be surprised, however, if our judge reverses this verdict. No two people are expected to agree upon this Quinebaug land muddle. And as both Great Britain and Connecticut shirked decision, we cannot be expected to settle it."

"With all Plainfield's difficulties and obstructions it should be noted that her meeting-house was the first ready for service within Windham County territory, six months even in advance of that of Windham."

"Tempting rewards were needed to keep certain small enemies from damage. A penny a head for blackbirds and six pence a crow's head was allowed during the month of May; two pence for a rattlesnake's tail 'with some of the flesh on it.' Indians Jeremy and David having killed two wolves 'were each allowed 10s for the encouragement of such work.'"

Persons who think that our daily life is somewhat disturbed by the aftermath of the World war should ponder the following:

"A state of chronic border ruffianism existed for many years. The Cedar Swamp, which by terms of agreement was left free to both towns, became a bone of contention. Major Fitch, Elisha Paine and other prominent Canter-

bury citizens were indicted for stealing loads of hay and other misdemeanors. Innumerable lawsuits were carried on between contending parties. Plainfield's arraignment of Canterbury's offenses in her final plea before the General Court in 1721 surpassed all her previous efforts in that line, and called out some concessions that modified the situation. In justice to Plainfield we must consider that land-grabbing was the peculiar vice of the age, in point of fact there was nothing else to grab. There was no public treasury to draw upon; no fat jobs or offices to secure. Then, too, in the nature of the case, all their attempted grabs and squabblings were open to public view. They could not get the land without petition or overt seizure, nor skip off to Rhode Island with their loads of grain and cedar rails. We may be confident that we know all the bad things about them and that under the peculiar circumstances they did no worse than others of their generation."

"And yet we know all the same that the whole life of the period was not expressed in land-fights and town-meetings. There were a hundred homes scattered throughout this fair Quinebaug country, each with its own family life, its social and neighborhood interests. Of the wives and mothers who ordered these homes, we indeed catch no glimpses except by dates of birth, death and marriages. Their voices were not heard in public nor even in church meetings, but we may well believe that they bore their share in maintaining these homes and forwarding the growth of the town.

"Of the children growing up in these homes we catch one snapshot from the town records—we see Joseph Lawrence perched up in the gallery of that new meeting-house—for what? To keep a sharp lookout upon the boys and girls sitting in the rear of the body seats below—the girls on the women's side; the boys on the men's side. And if any of these naughty young people did damage to the meeting-house 'by opening the windows, or anywise damni-fying the glass, and if any (him or her) did profane the Sabbath by laughing or behaving unseemly, he should call him or her by name and so reprove them therefor.' And so we know that these first boys and girls growing up in Plainfield were as bright, merry and saucy as these of 1899.

"And in the very hindmost seat back of the boys and girls sat the negroes—'male negroes behind the boys; female negroes behind the girls.' There were social distinctions in those days. Such worthies as our reverend minister and Justices Pierce and Williams lived in colonial style and owned slaves for body and house servants. These light-hearted, chatty Africans contrasted oddly with the surviving Aborigines—those somber Quinebaugs, stalking in single file from house to house, demanding food and cider—wandering Mohegans, still claiming rights in woods and streams, adding a picturesque element; dwelling for months in the hunting season in boats beside the rivers.

"And there was feasting and frolicing, huskings and trainings in which these young people took a part, and much scurrying to and fro over those public roads maintained at such cost and care, and over the Quinebaug in canoe and ferry boat. A constant stream of travel passed through the town from Norwich and New London to Providence and Boston. A brisk trade was carried on with Providence, surplus produce finding there a market; and Plainfield youth finding employment and sometimes wives there. And hard as it was for the townsmen to carry on their own institutions, they were ready to assist in 'carrying on the ministry of the Gospel' in that destitute town and in building an orthodox house of worship there."

Mr. Witter's poem was also a recital of the daily life and trials and triumphs of the pioneer days:

“Full oft the promised harvest failed
And famine pressed them sore,
And many a strong man's spirit quailed
Which never quailed before.

But still their faith did not abate,
Nor did their ardor cool;
They kept those pillars of the state—
The Church and Common School.

They built a simple school-house, where
They turned the virgin sod;
And near it raised, in faith and prayer,
A temple to their God.

Who can recall, without a thrill,
That place of praise and prayer;
The old Stone Church upon the hill,
And those who worshipped there?

Who can compute the priceless worth,
The measure or extent,
Of that good influence on the earth,
Those earnest followers lent?

Who stands unmoved beside the stones
Which hold in sacred trust
The names of the departed ones
Who slumber in the dust?

These are the lives and memories
To which we tribute pay.
Theirs are the bloodless victories
We celebrate today.”

Judge Bond's oration was a very able review of the earlier history from the legal standpoint, and a learned study of the institutions established by the founders. In closing he expressed the spirit of New England in these memorable words:

“The early settlers of the New England towns not only removed from the soil some obstructions to its cultivation, but they removed from society some of the hindrances to human progress. It was demonstrated in the townships that it was not necessary to have any order of nobility established by law from which to select certain officers of the government; it was demonstrated that the only order of nobility necessary was that founded on nobility of character and conduct. By the maintenance of public schools and the means of education within the reach of all, it was made possible for a young man by industry and perseverance to acquire a knowledge and discipline sufficient to enable him to fill any position—made it possible for a young man from the humblest walks of life to become the wisest and best chief magistrate of our nation.

“The more I learn of the early history of New England towns, the more I

learn of the people who took part in the early settlement of New England, and of their trials and self-denial, the better I understand how much of what the people of this generation are and enjoy is due to the character and exertions of the early settlers. I know it can be said of them, as we look back now, after a period of 200 years, that some of their beliefs were erroneous and that some of their conduct, based on such beliefs, was wrong. I hope that 200 years hence the people of that time will be able to see wherein some of our beliefs are erroneous and that some of our conduct, based on such beliefs, is wrong; not because I want the people of our day to be wrong, but because I believe in human progress, because I do not believe that mankind has reached perfection, and because I hope that the people 200 years hence will be wiser than we are today. If it can be said of this generation, as we can say of the generation of 200 years ago, making all due allowance for their education and surroundings, they endeavored to do right as they understood what was right, it is as favorable a judgment as we can hope to have any future generation pass upon our beliefs and our conduct."

Governor Lounsbury glorified the spirit and significance of the New England town as the integral unit of the state and said:

"I hope that our Connecticut House of Representatives will never be made up of men who are members from a district. I trust that our town representation, as a principle and as a system, will stand forever. But from time to time there will be need of some constitutional amendment to mitigate those inequalities which change in locality and in population brings. You will recognize this need and act upon it, but you will see that every such amendment is adopted in the manner provided by the constitution itself."

The Rev. Dr. Spalding paid worthy tribute to the high quality of Plainfield's civic influence and said:

"Plainfield may have no tradition like the 'Frogs of Windham,' no fascinating story like 'Putnam and the Wolf Den,' but it has its unwritten idyls of noble men and women in all the walks of life. In the autobiography of Dr. John G. Paton, the great missionary, he says, 'The only aristocracy worth anything is the aristocracy of brains and character. The people of my village were keen debaters in all matters of church and state. On the way to the smithy or to the kiln, in knots on the green, and coming from the kirk, the great questions which were shaking the outside world were fought over again with amazing passion and a bright intelligence.' When I read that sentence, O what a burst of memory rolled in upon me, a memory of dear old Plainfield!

"The first political shibboleth I ever remember was 'Tippe-canoe and Tyler, too!' The old Plainfield Glee Club, with Harry Wilson as a leader, has sung more politics into my life than has come into it through all the open avenues of later years. To my childish fancy this was the town which made and unmade presidents. I used to imagine that Windham County was the arch upon which rested the fabric of the republic, and the keystone in that arch was Plainfield. Celia Thaxter says she used to look out from her lighthouse home on Appledore Island and see the mainland, and ask her little brother if he 'supposed the land so near them was as big as Appledore.' I am looking at Plainfield today through the eyes of childhood, and instead of making me feel less like a man it makes me feel more like a man. The orator of the day, who was my schoolmate in the academy and whom it is a pleasure to greet in Boston day by day, Judge Bond, who has so faithfully drawn the picture of our earlier

history, knows well whereof he speaks in the personages he cites and the principles for which they stood. Prof. George Shepard, D. D., for so many years the president of Bangor Theological Seminary, has left his exalted and enduring impression upon the religious thought of the century just closing. It was a pride to his townspeople to have him come home occasionally and preach in the old church. In literature the name of William H. Burleigh is written on the scroll of eminence. In the heroic chapter of anti-slavery reform whose annals are so brilliant with notable achievements, no two figures stand out with more unique and conspicuous purpose and power than our own Charles and George Burleigh. We felt the tingle of just pride in our veins when Connecticut made Hon. David Gallup lieutenant governor, who dignified his official life with rare good sense and practical virtues.

"It was my pleasure a year ago to be passing a quiet Sunday at Baden-Baden. At our hotel was a group of people, and one of the ladies, I was told, was the wife of our United States Consul at Amsterdam. Before the day closed I was introduced to her, and it was our mutual pleasure to find that we were both from Plainfield, and that her husband was G. I. Corey, a boy of this town. Thus strange and happy are the coincidences of foreign travel!

"Rev. Andrew Dunning was the first minister I remember, and his beautiful bearing and pulpit attitude are an ineffaceable portrait on my heart. To my teacher, Lucian Burleigh, I owe a debt of gratitude which I should be recreant not to pay this day. When I read Elizabeth Stuart Phelps' charming book, 'The Madonna of the Tubs,' I thought of old Aunt Pendar, the quiet and faithful, the patient and gentle Negro washerwoman and nurse, whose house was on the lonely hillside to the northeast of our village, and among others of notability and renown, it does my heart good to mention her, and I know some of you will say, Amen! I could not miss this day. It will sanctify the shorter period of my pilgrimage yet to run. I stand with you trembling between the 'Pleasures of Memory' and the 'Pleasures of Hope.'"

The historical paper by the Rev. Mr. Fellowes showed painstaking research and placed in enduring form many facts of interest as to the agricultural, industrial and educational and religious history of the town. Dr. J. L. Gardner read a valuable paper concerning members of the bar and the medical profession, with selected lists of public officers. The Rev. Henry T. Arnold gave a concise history of the churches of Plainfield while Editor Charles F. Burgess and Frank H. Tillinghast recounted Plainfield's military record. The entire proceedings of the celebration, with full text of the historical address, the poems, special papers, etc., are preserved in the pamphlet "Plainfield Bi-Centennial," which is readily accessible in public libraries and in many homes and therefore not repeated here. Reference is also made to the beautiful illustrated souvenir volume of the Town of Plainfield, published in 1895 from the office of the Moosup Journal, which preserves many invaluable records.

CHAPTER VIII

TOWN OF CANTERBURY

EARLY HISTORY OF CANTERBURY—THE TOWN OF CANTERBURY—WESTMINSTER SOCIETY—CANTERBURY INDUSTRIES—CANTERBURY IN PUBLIC LIFE—REMINISCENCES OF CANTERBURY AND PLAINFIELD.

Canterbury was in its earliest days a part of that much disputed land lying west of the Quinebaug River, and was claimed by both Winthrop and Major Fitch as early as 1653. Deeds of sale transferred this land, with other tracts, to John, Daniel and Solomon Tracy and Richard Bushnell, all of Norwich, in 1680. A neck of land "below the river island, Peagscomsuck," and granted by Owaneco to Fitch, was laid out in 1680. The first settlers were probably those of Peagscomsuck, who came there in 1691, but very little progress was made until 1697 when Major Fitch with his large family of nine children moved to "a neck of land" in a curve of the Quinebaug. Major Fitch, prominent throughout that part of the country in both civil and military affairs, and having authority over the Indians, soon made his house the center of the settlement for both sides of the river, attracting there land traders, officials, both civil and military, and hordes of Indians. A ready welcome was given to tired travelers. It was owing to his residence there that many other substantial people settled in that part of the country, and a road was laid out from Windham to his plantation.

In October, 1697, it was ordered by the General Court that "the people inhabiting upon Quinebaug River" belong to the County of New London. The settlements on the west side of the river were a part of the Quinebaug Plantation at that time, and in 1699 became a part of Plainfield, when it was made a township. In 1697 a minister was procured for Plainfield, preaching one Sunday on the west side of the river, and the next on the east, and later one-third of the time on the west side. When a church was erected in 1703 it was set on the east side of the river, but was found to be inconvenient for those on the west side—there being no bridge. Besides this natural division of the two settlements, the fact that the west settlement adhered to Major Fitch, while the east side favored Governor Winthrop in their controversies, divided them in another way, and for these two reasons it was thought best to set aside the west part of the town, and in 1703 it was given the privileges of a township and named Canterbury. At that time its inhabitants were few, but they were substantial people and of good character. That first year a corn mill was built. Roads connected the town with Norwich, Windham and Woodstock. A tavern was opened, and town meetings and all business conducted there. There are no records of those early days, but it is known that it was not easy for new settlers, who, after being deceived about the character of the land, found, when they came to possess it that it was poor and rocky, the best having been taken by the earliest settlers. So many proprietors laid claim to these tracts that the settlers were obliged to pay for them over and over again.

A minister was obtained and land was given in 1705 for the erection of a

meeting house, but the inhabitants were too poor to build as yet. It was found difficult to establish the boundaries of Canterbury, the western part remaining under discussion for nearly fifty years. In 1707 Canterbury organized her first military company. The next year the colony released her from the payment of rates, so that she might build a meeting house, and in 1711 the church was established. The ancient dividing line between Canterbury and Windham was found in 1713, which ended much uncertainty. The line between Canterbury and Plainfield was extended in 1714, as rightfully belonging to Canterbury. This extension brought in new settlers, some of them desirable, others worthless. Major Fitch created a great deal of excitement, when, after having made arrangements for the settlement of a township north of Tolland he was forbidden by Governor Saltonstall, with the advice of the council, to proceed further, they claiming that the land belonged to the government and colony; whereupon Major Fitch became insolent and was obliged to make an apology to the Assembly. In his later years some of his property became almost valueless; the government refused to confirm the sale of some land; and some land he was forced to sell for the payment of debts.

The first report of a town meeting was that of 1717. It was voted to lay out a highway connecting Norwich and Windham, and also to hold school two months each in three different places in the town, and later three months in each place. In 1720 a full military company was organized. In 1723 the long-contested Canterbury land was equally distributed and new highways constructed. In the border dispute between Canterbury and Plainfield the former town did her share, and many were brought to account for damages inflicted. The church was prosperous, and at the time of the religious revival in Windham in 1721 its influence was felt also in Canterbury, many members being added to the church.

In May, 1726, Canterbury, with Lebanon, Windham, Mansfield, Plainfield, Killingly, Pomfret, Coventry and Ashford, became a part of Windham County. Until 1726 Canterbury had been very free from disease, but for some time after that date there were a great many deaths—among others, Major Fitch and the minister and his wife. A meeting house was built in 1731, soon after a new minister had been procured. Another settlement sprang up in Canterbury, in the northern part of the town. Then arose a controversy between Windham and Canterbury over the boundary line, which was not settled until 1752, when Windham gave up her claim to the disputed territory, and acknowledged the original boundary line. The controversy was so absorbing that little else was done during those years. However, the following three things aided the advancement of the town—men over twenty-one were given the right to vote; a stock of ammunition was provided for the town; and a schoolhouse was built on the green. There was much trouble encountered in erecting and maintaining bridges, the current of the Quinebaug being so strong, and the ice jams in winter so destructive, that two bridges put up by Plainfield were carried away. In 1733, Jabez Fitch, son of Major Fitch, erected a new one, and was allowed to collect toll in 1740. One end of a bridge being raised over the Shetucket River gave way, one Canterbury young man being drowned and others hurt. A military company was formed in 1740. The next year the north settlement of Canterbury, with a part of Pomfret and Mortlake, were set aside as one society and called Mortlake. Under the new minister the church gained in members, but the controversy over the location of the church, and a charge

against the minister, left it crippled, and so was one of the first to be roused by the great revival of 1741. Disorders followed the revival, and the Assembly attempted to suppress the evils and to forbid preaching except by regular ministers. This served only to aggravate the troubles, which had by that time spread to Canterbury—one of their number having preached in different places was imprisoned, and this aroused strong feeling. Because of the trouble within the church it was impossible to make satisfactory arrangements for a minister, and the Windham County Consociation was called upon to help them out in their difficulties, relieving the situation to such an extent that a minister could be called. The revivalists, however, were dissatisfied, and more serious trouble ensued, lasting for some time after that. The church was called the Church of Canterbury, or the Separate Church, having adopted Saybrook regulations. The real Separatists had great difficulty in obtaining a minister, but in 1746 Solomon Paine was ordained.

In May, 1747, Canterbury became a part of a Probate Court district comprised of Plainfield, Canterbury, Killingly, Pomfret and Voluntown. Very few new families came to Canterbury, and the town was occupied almost entirely by the descendants of the first settlers. Canterbury took an active part in the French and Indian war, and after that became absorbed in re-settling her parishes and repairing bridges. Much to the dismay of the town some of the residents in the southeast section joined with parts of Scotland Parish and Newent, formed the Society of Hanover. The next winter the bridge over the Quinebaug, which had been repaired in 1760, was carried away by the ice, and in 1763 the Assembly ordered Canterbury to build a new bridge. Roads had to be kept up on account of the increased travel, for many were venturing forth into the new lands just opened for settlement. A new highway connected the town with main roads to Providence and Hartford. Mills were in operation, and a tannery did business. There were also several taverns. The Church of Canterbury flourished, and Baptists were more numerous, but the Separatist Church declined. The inhabitants of the western section of the town, stating that their numbers had increased and that they desired to become a separate society, or to build a meeting house of their own, Canterbury permitted them to form an ecclesiastical society, and named it Westminster. The enterprising citizens of the new society at once set to work to build a new meeting house, and to provide a common and burying ground, and in 1772 a minister was called. Schools before that time had received very little attention, but in 1770 there was a change made in the system and the number of Canterbury schools increased. A public library is reported to have been founded in 1771.

After the Revolution there were many enterprising young men who attained prominence in their home towns, and in various parts of the country. Plainfield's Academy, suffering temporary depression in 1796, the opportunity was seized upon by Canterbury to establish a rival academy with Master Adams in charge. Many new stores and industries were started at this time. A post-office was established in Canterbury in 1803. A new school was built, and tanneries were set up in various parts of the town. Growth in the churches was retarded by a lack of clergymen. Westminster, too, was prosperous, her schools ranking well with those of Canterbury. In 1801 the academy in Canterbury was given up and Master Adams returned to Plainfield. Then came many deaths, and more emigration, but Canterbury in spite of handicaps, took advantage of the new manufacturing and mechanical inventions, and linked them

with her splendid water power. Hat making became one of the chief industries, and various industries were maintained in Westminster. Canterbury was noted for her public spirit and the high character of her citizens. The town furnished many of the officers for the Twenty-first Regiment. The churches in Canterbury and Westminster were in sound condition.

THE TOWN OF CANTERBURY

By Levi N. Clark

The Town of Canterbury was incorporated in October, 1703, taking the western part of the territory of Plainfield and having the Quinebaug River for a dividing line on the east for about one-half the distance from the north when it crossed the river, extending east so that it includes part of the little Village of Packerville, now called Packer. The postoffice and railroad station are now called Packer. The railroad station is located in the Town of Plainfield and the postoffice in the Town of Canterbury. Canterbury is bounded by Hampton and Brooklyn on the north, Plainfield, East Griswold, Lisbon and Sprague on the south, and Scotland and Hampton west. It contains about forty square miles in an irregular parallelogram, about eight miles from north to south and five miles from east to west.

The population, 1910 census, was 868, and in 1782, 2,514. The people have always been engaged chiefly in agriculture, no large factories having been established within the town. There were several small mills, the largest one being at Packer, where cotton goods were manufactured, the others manufacturing carpet yarn, candle wicking, twine, etc. Nothing of the kind is now done in Canterbury, the mills being nearly all gone. At one time two foundries were doing a good business, one by Isaac Backus at what is called Backusville in the western part of the town, the other owned by the Robinson, Fowler & Company at Canterbury Plains, the building being gone nearly fifty years.

There are two postoffices in town, one at Packer to accommodate a few people on the eastern side of the river, the other near Canterbury railroad station and called Canterbury, from which the rural free delivery route starts, which covers a good part of the town. There are three other routes which extend into Canterbury, one from Baltic in the Town of Sprague, one from Hampton and the other from Brooklyn—express office Plainfield.

The first settlement made on this territory was about the year 1690 by men who came in part from older towns in the vicinity, but mostly from Massachusetts. A leading man was Major James Fitch, of Norwich, a large landholder and influential personage in the colony at that time. With him there came from Norwich individuals belonging to the Adams, Backus, Bradford and Tracy families. There were also Adamses from Medfield, Browns, Cleavelands and Spaldings from Chelmsford, Hydes and Woodwards from Newton, Frosts from Charlestown, Davenports from Dorchester, Baldwins from Woburn, and Paynes from Eastham. These settlers first established themselves along the river valley and slowly spread themselves back on the less inviting hills in the western part of the town. In 1705 Robert Green for thirty shillings deeded to the inhabitants of the town three acres and a half on a hill near his home, "to build and erect a meeting house on, or for training or any other use the said inhabitants of Canterbury shall see cause for."

This is the plot of ground long known as "Canterbury Green," which has

been from the beginning the site of the meeting house of the first ecclesiastical society. No records remain to show when the first house of worship was erected, and it is found that in 1719 the selectmen were ordered to "get the meeting house glazed at the town's charge."

At an early date, Mr. Samuel Estabrook, a graduate of Harvard College, and son of the pastor of Concord, Mass., was employed as a minister, and on the 13th of June, 1711, he was ordained pastor of a church that day organized. The elders or pastors present and assisting on this occasion were Revs. Samuel Whiting of Windham, John Woodward of Norwich, Salmon Treat of Preston, and Joseph Coit of Plainfield. The charge which Mr. Estabrook then received he retained until his death, which occurred June 26, 1727, at the age of fifty-three.

The place thus vacated was filled September 3, 1729, by the ordination of Mr. John Wadsworth, a native of Milton, Mass., and a graduate of Harvard College. He continued in charge until May 27, 1841, when he resigned in consequence of charges seriously affecting his reputation.

During his ministry, the second meeting house on the green was built, the expense being partly defrayed by the proceeds of some town lands; this was in the course of 1731-35.

About the time of Mr. Wadsworth's departure, there occurred one of the most powerful and extensive religious awakenings ever known in this country. The people of this town were not a little affected by it, and a division of sentiment that arose thereabouts prepared the way for divided action with regard to a new pastor. The pulpit had been supplied by various persons for a while, but in June, 1744, Mr. James Cogswell, a native of Saybrook, and a graduate of Yale College, was employed as a candidate. On the question of settling him, an open schism took place, about half of the church separating permanently from their brethren. Notwithstanding this, however, Mr. Cogswell was ordained by the consociation, after careful deliberation, December 28, 1744. He continued in the pastorate nearly twenty-seven years, much longer than any other pastor of the same church, and retired at length to accept a similar office in the neighboring Parish of Scotland.

During the long and dark period of 1770-83 the church remained dependent upon supplies which were often changed and probably sometimes failed altogether. The pastor next installed was Rev. Solomon Morgan, who continued for about eleven years. In 1803-05 the third house of worship was erected on the green, part of the cost being paid by the avails of a lottery, granted for the purpose by the Legislature. Since then there have been the following pastors in succession: Rev. George Leonard, from February, 1808, to August, 1810; Rev. Asa Meech, from October, 1812, to May, 1822; Rev. Thomas J. Murdock, from November, 1822, until his death, December 15, 1826, at the age of thirty-six; Rev. James R. Wheelock, from December, 1827, to April, 1829; Rev. Dennis Platt, from March, 1830, to January, 1833; Rev. Otis C. Whiton, from June, 1835, to January, 1837; Rev. Charles J. Warren, from September, 1837, to April, 1840; Rev. Walter Clarke, from May, 1842, to May, 1845; Rev. Robert C. Learned, from December, 1847, to November, 1858; Rev. Charles P. Grosvenor, from March, 1859 to 1871.

It was intimated above that the time of Mr. Cogswell's ordination, a part of the people formed a new ecclesiastical organization. They claimed, indeed, to be the original church of Canterbury, and retained the ancient books of rec-

ords; but they were commonly known as the Separate Church, or perhaps the Strict Congregational Church of Canterbury. This, in fact, was the first of a number of churches that were organized about this time, not differing materially in theory from the Congregational churches of the present day, but more evangelical in sentiment, and more enthusiastic in their practice than were these same churches and their pastors at that time.

Gradually some of their views came into general acceptance and the others were abandoned by them, until at length they were dissolved or united with other denominations. Thus the Separate Church in Canterbury, after a vigorous outset, during which they erected a meeting-house on the high ground west of the green and chose for themselves a pastor out of their own number. Rev. Solomon Payne, ordained September, 1746, and died October 25, 1754, began soon to lose ground. They, indeed, chose a second pastor, Rev. Joseph Marshall, ordained April, 1759, and dismissed April, 1768, but they never afterward had a pastor. It is difficult, indeed, to trace their history particularly.

About 1790, they removed their meeting house to "North Society," so called, where it stood until the winter of 1852-53, when it was taken down, having been some time in a ruinous condition. Various ministers had been employed by the people in that vicinity at different periods, but the church had long since wasted away. Just before Mr. Cogswell's dismissal from the First Church, the Society of Westminster was incorporated by the General Assembly, including all the western part of the town, except a small portion already embraced in Hanover Society, Lisbon, now Sprague. The church was gathered in this society, November 20, 1770, and has had five pastors up to 1861. Rev. John Staples, a native of Taunton, Mass., and a graduate of New Jersey College, was ordained April 17, 1772, and continued his care of the church until his death, which was occasioned by a putrid fever February 16, 1804, in the sixty-first year of his age; Rev. Erastus Learned, a native of Killingly and a graduate of Brown University, had been pastor at Charlton, Mass., was installed at Westminster, February 6, 1805, and continued in charge until his death, January 30, 1824; Rev. Israel Gurley Rose, who was a native of Coventry, and a graduate of Yale College, was ordained at Westminster, March 9, 1825, and dismissed October 11, 1831; Rev. Asa King, a native of Marshfield, had been pastor at Pomfret and Killingworth, before he was installed at Westminster, January 23, 1833, where he died December 2, 1849, in his eightieth year; Rev. Reuben S. Hazen, a native of Danbridge, Vt., and graduate of Yale College, was pastor at Agawam, Mass., and Barkhemstead, before he was installed at Westminster, September 26, 1849, where he still continued in 1861.

Other denominations have not flourished in this town. A Methodist class was organized many years since and then dissolved. Again reviving, this people held their meetings for some years in the Town House near the center of the town, and in 1858 removed to a house in the village, which had been erected about fourteen years previously by parties attached to the Universalist faith. They are now regularly supplied with preachers by the Providence Conference. About 1873 they built a new church at Canterbury Plains, the land being given for that purpose by vote of the town, the land being part of the "Town Farm."

A number of Baptist families in Canterbury attended meetings at Packer-

ville and Unionville in Plainfield, but no other denomination has ever had a settled habitation in the town.

Of the literary history of the town there is no need to speak largely. The public schools were at first kept in private houses and sometimes the same teacher migrated from neighborhood to neighborhood, teaching perhaps ten weeks at one residence, four weeks at another, and six weeks at another, and so on. By degrees the town fell into the district system, so long followed in Connecticut. No incorporated academy was ever established in Canterbury. About the year 1840 Miss Prudence Crandall established in this town a boarding school for young ladies, which her interest in the colored race induced her to convert into a school for a special benefit. So displeasing was the latter arrangement to the people of the town that measures were successfully taken to break up the school by the enactment and enforcement of a special statute law, for "such cases made and provided." Reference to the later life of Miss Crandall will be found in the history of the Packerville Church and also in C. B. Montgomery's article in this chapter. Canterbury bore its full share in the toils and trials of the Revolutionary war, furnishing, according to tradition, some thirty men for the army. Some thirty Congregational clergymen have originated here, besides some of other denominations up to the year 1861.

WESTMINSTER SOCIETY

By Mrs. T. Edward Davies

Canterbury was at first a village or settlement within Plainfield which was established 1689 as the thirty-fifth town, incorporated 1699. Its off-spring, Canterbury, was established 1690 and incorporated in 1703 as the thirty-eighth town in the state. For eight years its inhabitants attended "Divine Service" in Plainfield, but in 1711 were organized into a separate parish and built their church edifice. For some reason best known to themselves, this was placed on the eastern border of the town, near the river at that portion where the Quinebaug marks its division (the division of the town) from Plainfield. The Town of Canterbury prospered and grew; the bulk of its growth being toward the west where there were many more small water powers, utilized for sawmills and numerous small factories. The western part of the town also had at least four foundries, one especially well known outside of the town as the "Backus Foundry," which sent its products to Europe, as well as to many cities and towns in Connecticut and other states of our Union.

An evidence of size of the western half of the town is found in the number of schoolhouses within its borders, not all now in use.

A stage-coach toll-line from Hartford to Providence went through the place twice a day. The remains of the toll-gate are still to be seen close to the top of the hill above Little River, near the boundary of Scotland. The present manse or parsonage was a roadhouse or tavern on this route, and has a fine colonial entrance and decorations, "worthy to be classed with those of Salem," according to some who have seen both. The manse contains the old ballroom of the roadhouse, with semi-cylindrical ceiling and stucco ornamentation. When purchased for the manse, the house was remodeled; the old square chimney, a monster, being removed at that time.

In 1768 the western half of Canterbury was so prosperous and had so large a population that by act of the General Assembly, in response to a petition of

the people, the town was divided into two equal parts of 13,941 square acres each, by a north and south line parallel to the Windham line. Westminster and Canterbury Green are the names then given the two parishes. These facts are on record among the annals of Connecticut, kept in the State Library at Hartford.

The Westminster boundary line between it and Windham then, Scotland now, is not the natural boundary of the Little River, and thereby hangs this tale.

At the time of the division, a very flourishing colony lived in homes on the western side of the river; being employed in the large and prosperous factory, located on the power still known as "Fort Ned," this name bestowed upon it in fun, from that of a resident named "Ned Fort." Canterbury wished to have the taxes levied upon the homes on the western side of Little River and insisted that they be included in her territory. Now, all traces of the factory and homes have disappeared. But Canterbury has the whole expense of the bridges over that river, which has already amounted to many times the value of the taxes received in the days after the boundaries were fixed.

Westminster is bounded on the north by Brooklyn, on the east by Canterbury Green, south by Lisbon and Sprague, west by Scotland and Hampton. Its area is larger than that of the City of Hartford. The people of Westminster at once began to build a "Meeting House" which was completed before the church was organized, November 20, 1770. And that unusual fact, the church building preceding the organization, is worthy of notice. There are (1920) but four Congregational churches now in use in Connecticut, older than Westminster, and during its 150 years, it has had but fourteen ministers, including Rev. T. Edward Davies, present pastor (1920).

The four churches which are older than Westminster Church are Long Society Church, built in 1726; Abington Church, built in 1753; Hampton Church, built in 1754; and Weathersfield Church, built in 1761.

The first pastorate of Rev. John Staples was for thirty-two years, until his death; and his remains rest in the cemetery close to the church he served so well. Of the rest, three ministers stayed but one year; one, two years; one, three years and the others, periods varying from six to nineteen years. Westminster has sent at least ten ministers from among her own people: Rev. Wm. Bradford, Rev. James Bradford, Rev. Josiah Bradford, Rev. Archibald Burgess, Rev. Tedekiah Smith Barstow, Rev. Samuel Backus, Rev. Hiram Dyer, Rev. Jason Park, Rev. Seth Hardin Waldo, and Rev. Stephen B. Carter, whose people moved to Westminster when he was very young, and who later taught the Westminster Hill school and served Westminster Church as pastor seventeen years, greatly loved and now of revered memory. He first united with Westminster Church the same day with Jas. K. Hazen, D. D., son of its then pastor, Rev. Reuben S. Hazen, March 7, 1852, Rev. James K. Hazen making the eleventh minister coming from Westminster.

Two benevolent legacies were, in 1869, \$200, left to the cause of temperance, and in 1872, \$1,000 to the A. B. C. F. M. The prosperity of Westminster was interrupted by the railroad which was put through Plainfield. This caused the death of the stage-coach line and the removal of many Westminster people, its factories and foundries to the depot town, the Backus foundry going in 1871.

A tradition about the church building at Westminster, now in its 150th year of service, is as follows. Many years ago the structure was remodeled, the

western entrance removed and the other changed from the northern to the southern end of the building. Tradition says that the work was accomplished by turning the church building completely end for end on an ordinary cannon-ball, which is still under it. But the marks of filled-in windows and doors in the edifice seem to discredit the tradition.

The patriotic spirit of Westminster from the time of the Revolution to the present time has been very pronounced in all our country's wars. Especially was this evident in the recent World war, when twenty-one men responded to the country's call, by enlistment and by selective draft. Westminster has its own service flag; first unfurled, with appropriate exercises, Memorial Day, 1918, on the green in front of the church. The twenty-one men represented by the service flag were scattered in various branches of the service, and their respective records are given in the World's war chapter elsewhere in this volume. The civilian record will also be found there.

The state road is expected to be completed ere long, and it will make the homes and farms of Westminster again very desirable and enable those having produce to market it more easily, and so Westminster anticipates a return of the prosperity of the earlier days.

CANTERBURY INDUSTRIES

By Levi N. Clark

The following article by Levi N. Clark of Canterbury gives a vivid picture of Canterbury industries of fifty years or more ago, with mention of those abandoned and those surviving. It is speaking evidence of how the water power of the small streams was once utilized, and evidence also of what may yet be done in a new day by cooperative use of this same natural power for the generation of electricity, when folks come to realize the folly of all trying to live in congested cities. Mr. Clark writes:

At the request of the editor I will mention some of the industries of Canterbury within the past fifty years, and now nearly all gone.

First the Packer mills, one entirely gone and the other still in good repair and used. Fifty years ago J. H. Leavens and Sons were running these mills, which they leased of the Packer Company. They manufactured white cotton goods; they left Packer about 1880, moving to Central Village. Later the Cutler Mills Company leased the one mill and manufactured scrim, a kind of white goods. The Cutler Company moved to North Oxford, Mass., about three years ago. Later the Williams and Crowell Color Company, Inc., leased the mill, and it was learned that this company was an asset of the Bayer Company with an office in New York City. After war was declared on Germany, this company was found to be of enemy alien ownership and was taken over by the government. It was sold by the alien property custodian to the Grasselli Chemical Company, head office at Cleveland, Ohio, and the latter company shipped everything away from this plant. At the present time the property is leased by the Acid Manufacturing Corporation, which has equipped it to manufacture acids.

Commencing now on Baldwin's Brook, near Canterbury railroad station, and following up the brook we first come to what was called Park's Rake Shop, where David P. Park manufactured hand and drag rakes; also picker sticks,

wagon jacks, saw horses, etc.; also turning rolls to be used in bleachers, and having a circular saw for custom sawing. This shop is now past repair.

Next above was John Smith's twine mill, also a grist mill; both mills now gone. Next was Smith's also, a saw and shingle mill, bone mill at one time making superphosphate, also phosphorus. The mills of John Smith were last owned by his sons, Edmund and John Owen Smith. Next was a saw mill, last owned by George R. Raynsford; the foregoing all gone now.

Next was John Hyde's wagon shop, still standing. Nehemiah Hyde manufactured children's carriages here and later the building was used by John Hyde for a wagon shop. It is now owned by John's son, Fred L. Hyde.

Next Samuel Carpenter's saw and shingle mill; then a saw mill, owned by Charles R. Lyon, both now gone. The last on the brook was near Westminster, the Peter Spicer mill, for turning wagon hubs, etc., also saws for most any use; this shop was last used and owned by Burrill J. Huling—the building has been down for a number of years. This plant was also used in connection with Burrill J. Huling's wagon shop at Westminster.

We will now go over to Little River above Hanover, to Eleazer Smith's mills and later owned by Lester Smith. Here they carded wool and spun it into yarn. Another mill ran a picker machine; another was a grist mill, saw and shingle mill; these buildings are all gone. The saw mill was burned down, after which Frank L. Smith, son of Lester Smith, built another which he now owns, having a saw and shingle mill, also wood-working machines, bench saws, planes, turning machines, etc., besides doing custom sawing, he turns different kinds of handles, makes picker sticks, etc.

Next above is the Ford Ned water privilege, the mill and tenement houses all gone; quite a business was done here at one time, a woolen mill, afterwards a paper mill, and was burned down. This property is now owned by Angus Park of Hanover.

The next and last on Little River in the Town of Canterbury was known as Reynolds' Mills—where Benjamin Reynolds manufactured carpet yarn—and had quite a large mill, which is now gone. The only mill now left there is a saw and shingle mill; this property is now owned by Mary Dubberke.

We will now start near the outlet of Rowland's Brook, south of Canterbury Green. The first mill here was a grist mill, also a bolt for making flour. This mill was bought several years ago by Hiram W. Hawes and he remodeled the building and now makes fish poles.

Next above on this brook is the "Mud Hole" property, two mills, one on each side of the stream; the one on the north side, now gone, was where Hezekiah Crandall made cotton bats; the one on the south side was used for a number of years by Alfred H. Bennett, in making candle wicking. The last use made of this mill was for a sawmill, the building has been nearly all torn down. Next is known as the Williams Mills, which were owned by Pearl and Julius Williams, sawmill and shingle mill one side of brook and grist mill and bolt for flour on the other. Some custom sawing is now being done there and some grinding of corn, etc. Next above is a shingle mill owned by Albert B. Hicks and is in running order. Next is George W. Smith & Son, mast and boat hoop manufactures; they are doing a good business. This mill was formerly owned by Pearl and Julius Williams and carpet yarn was made. At some time John C. Eldridge had quite a business at this mill, at first as a batting mill, and agricultural implements; later making hand sleds or boys' sleds. Half mile or

more above this mill is another stream. Going up this branch, we come to where Charles Bennett had a saw and shingle mill, the building now gone. Further up this branch was another saw mill which was out of commission over fifty years ago, I think, and was on land of Elias Bennett. Now, going nearer to the source of this branch, we come to the saw and shingle mill belonging to the estate of Francis S. Bennett; this mill was built by said Bennett, but is now past repair. Now back to the main stream, and further up, we come to where Storer's sawmill was, now gone for fifty years or more.

The last mills on the stream were Jedediah B. Morse's mills, grist and saw-mills, both now gone. On Tatnick Brook were two mills, a sawmill owned by Eben Sanger, and a grist mill and shingle mill owned by George and Henry Kendall; these mills are all gone. Lewis G. Edson and Lemuel N. Carpenter have a hoop shop at Canterbury Green, where they manufacture mast and boat hoops, using steam for power.

At one time two foundries were doing a good business, one in the western part of the town owned by Isaac Backus, stove manufacturer, after his death the foundry was run four or five years by Albert C. Greene and A. H. Cortelyon, known as Green and Cortelyon. This part of the town was called Backusville. After Green and Cortelyon, Stewart D. Bennett ran the foundry about two years and he then moved to Willimantic building a foundry there about 1873. That was the last of the Backus foundry.

The other foundry was the Robinson, Fowler and Co., manufacturers of hollow ware, stoves and agricultural implements, located at Canterbury Plains. They moved to Plainfield about 1872, taking everything with them, rebuilding near the railroad where the Lawton's Cotton Mills are now located, the foundry buildings having burned before the site was bought for the Lawton's mills.

CANTERBURY IN PUBLIC LIFE

Canterbury has enjoyed distinction from the service of prominent citizens in county and state affairs. Dr. Elijah Baldwin of South Canterbury was for many years a widely known practitioner and was chairman of the Windham County Medical Society in 1860, 1876, and 1880.

Comfort S. Burlingame was state dairy commissioner in 1895-96, and long prominent in democratic politics. He now lives in New York City.

The Hon. Marvin H. Sanger was for many years a leader in the state councils of the democratic party, was secretary of the state from 1873-77, and state treasurer 1893-95.

Messrs. Sanger and Burlingame also served several terms each in the lower house, as the record below indicates.

From the old thirteenth senatorial district, Chauncey Morse of Canterbury was state senator in 1865, and from the seventeenth district (organized 1882) Thomas G. Clark of Canterbury was chosen state senator in 1884.

Following are the names of men representing the Town of Canterbury in the House of Representatives from 1859 to date: 1859, Horace Allen, George T. Kendall; 1860, Walter Smith, Marvin H. Sanger; 1861, Charles Morse, Charles Adams; 1862, Darius Wood, Charles R. Lyon; 1863, Henry Kendall, Merritt B. Williams; 1864, David F. Adams, Burrill J. Huling; 1865, Marvin Adams, Harlow Williams; 1866, Marshall Smith, John Palmer; 1867, Charles Adams, Pearl Williams; 1868, Fitch A. Cary, Calvin W. Goff; 1869, Henry A. Kimball, Lyman N. Appley; 1870, Charles A. Hilberts, John P. Kingsley;

1871, Charles A. Hilberts, John P. Kingsley; 1872, William S. Adams, Cyril N. Whitford; 1873, Amos Witter, Clifton Peck; 1874, Lebbens E. Smith, John H. Peck; 1875, Rufus S. Ladd, James B. Palmer; 1876, Julius Williams, Lester Smith; 1877, Lafayette Eaton, Walter Smith; 1878, John A. Sharp, Joseph Farnham; 1879, Comfort S. Burlingame, Norman Appley; 1880, Wendell D. Waldo, Oscar Peck; 1881, George T. Kendall, H. Martyn Bushnell; 1882, Marvin H. Sanger, Francis H. Bennett; 1883, Thomas G. Clark, Charles Bennett; 1884, George L. Cary, George T. Kendall; 1885, George L. Cary, Charles Bennett; 1886, Charles Bennett, Thomas G. Clark; 1887-1890, Marvin H. Sanger, C. S. Burlingame; 1891-92, Elmer E. Richmond, Andrew T. J. Clarke; 1893-94, Comfort S. Burlingame, Elmer E. Richmond; 1895-96, George L. Bradford, John O. Smith; 1897-98, Charles S. Hyde, Oliver S. Francis; 1899-1900, George H. Greene, Braman M. Johnson; 1901-02, Levi N. Clark, George H. Greene; 1903-04, Charles S. Hyde, Fred L. Richmond; 1905-06, Fred L. Richmond, Charles S. Hyde; 1907-08, Michael F. Shea, Frank V. Lyon; 1909-10, Edward Baker, Elmer E. Bennett; 1911-12, Charles S. Hyde, Elmer E. Bennett; 1913-14, Edward Baker, George W. Smith; 1915-16, William J. Barker, Edward Baker; 1917-18, Frank E. Miller, Edward Baker; 1919-20, Edward Baker, Arthur C. Bennett.

Following are the names of Canterbury's judges of probate from 1859 to date with years of service: 1859, James Lampson; 1860, S. P. Robinson; 1862, S. P. Robinson; 1863, Benjamin Bacon; 1864-1869, M. H. Sanger; 1870, A. H. Cortelyou; 1871, Joseph P. Lester; 1872-81, Marvin H. Sanger; 1882-85, J. P. Kingsley; 1886-96, Marvin H. Sanger; 1897-1904, Frank Hoxsie; 1905-20, A. Hale Bennett.

CANTERBURY PHYSICIANS

From 1859 (and prior) to 1878, Elijah Baldwin, South Canterbury; 1859-69, Joseph Palmer, Smith Barker (botonic and eclectic); 1870, John Matteson; 1875, A. H. Tanner (removed to Brooklyn); 1877-86, G. I. Ross; 1879-86, Charles B. Hicks; 1887-88, Warren R. Davis; 1886-1916, John O. Smith (eclectic); 1890, Helen Baldwin (daughter of Dr. Elijah Baldwin, removed to New York City).

REMINISCENCES OF CANTERBURY AND PLAINFIELD

By C. B. Montgomery

It will be utterly impossible for me to confine myself to historical reminiscences of any one town, as my home life has been up to recently, spent in the little Village of Packerville, that is on the border-land of both Plainfield and Canterbury; two towns as widely different as any two adjoining towns in the state, and yet both have sent out into the world, great hosts of brainy men and women who have made their marks and left no cause for either town being ashamed of their having once been their citizens.

It may be well for me to begin with my first ride on a railroad train, and the peculiar conditions existing in Packerville at that time. Owing to some misunderstanding, that it is as well to leave in the dead past, where all such things belong, the management of the Providence, Hartford and Fishkill Railroad would not stop trains at Packerville, only for a funeral. My grandmother was very anxious to go to Moosup, the day of my first ride and so in-

formed Col. Amos Witter, who chanced to be passing by and stopped as usual for a pleasant good morning. After a moment's thought he told her that "Henry" was going to Providence on the next train and if she would get ready, he would hitch up his horse and carry her down to Henry Kimball's, who lived a mile below the village and by the simple wave of a handkerchief, could stop any train he saw fit, so down to the Kimball farm we went and I can tell you I was a proud boy, eight years old at the time, when the train sailed by the little old schoolhouse where Roswell Ensworth, one of God's noblemen, was teaching young ideas to shoot.

This happened during the hot days of the Seymour and Grant campaign of 1868, and Mr. Kimball gave me a little red cap and cape, and I then became a "red hot" shouter for Seymour and Blair, so that started my political career. I learned later that Mr. Kimball was a member of the railroad committee in the State Legislature at the time. He was a big man in every one's estimation, and proved to be so wherever he went. He finally settled at Northampton, Mass., where he represented the town in the assembly, was state senator and afterwards one of the most progressive mayors that city ever had. He was a Scotland boy, and married a Canterbury girl, daughter of Harlow Williams whose wife was Lotilla Ensworth, one of the Ensworth family that at one time owned all the farms of any consequence between Packerville and the Jewett City town line. Their first holdings were purchased of Elisha Paine, July 10, 1711, by Tishall Ensworth. Mary Ensworth, a sister of Mrs. Williams, was the wife of Col. Amos Witter, the democratic leader of Packerville, while Chloe, the younger sister, became the wife of Henry Truesdell, the superintendent of the Packerville mills and equally as strong a republican as Colonel Witter was a democrat.

We had two papers in those days, the Norwich Aurora, democratic, and Norwich Courier, republican, Colonel Witter took the Aurora, and Mr. Truesdell the Courier, and it used to puzzle me as a boy to understand how two such honest men could tell the story of the Grant and Seymour campaign in such a different way. It certainly was a puzzler. Mary Tyler Bishop, widow of the late Hon. Caleb T. Bishop, was my Sunday school teacher at that time, and I remember asking her one Sunday if both Colonel Witter and Mr. Truesdell told the truth? She evaded the question and it still remains unanswered.

This section of Windham County has as I said before sent many men out into the world, who have made a lasting mark. Few know that Hon. Galusha A. Grow, for a quarter of a century a member of Congress from Pennsylvania learned the trade of machinist in the old wooden mill at Packerville, but he certainly did, and worked there for \$5.00 a week—by the way, Mr. Grow was a native of Windham County. The late William Mason, inventor of the Mason mule, Mason loom and other machinery that can be found today in almost any part of the world, was bound out for one year to Packer and Lester to work in the Packerville mills for \$1.25 per week, a younger brother, Calvin, for \$1.00 per week and still a third brother—I have forgotten his name—for 85 cents a week. A few years after the same William Mason built his first loom in the old Packer mill machine shop, and the model of his first mule soon followed. Just after the close of the Civil war, the Spaulding family lived in Packerville. "Charlie" as every old resident calls the Rev. Charles H. Spaulding, D. D., of the American Baptist Publication Society in Boston, worked for \$5.00 a week in the mill and studied nights. My grandfather, Thomas

Montgomery, one of the first Irishmen, and very first Irish Protestant to settle in Windham County, became greatly interested in him. My grandfather was a well educated man, having graduated at the University of Dublin and was a great reader, especially did he love to read Burns' and Moore's poems, you may rest assured that I felt a little proud some years ago when the great Doctor Spaulding said to my mother he wanted to visit his old teacher's grave. On his tombstone are cut his favorite lines from "The Cotter's Saturday Night."

"From scenes like these old Scotia's grandeurs rise,
Honored at home, revered abroad;
Princes and Lords are but the work of Kings,
An honest man's the noblest work of God;"

There was a moisture in the eyes of the great divine that made me his friend for life. Frank Willis Spaulding, a brother, became a banker in the later years of his life, and died some years ago in North Adams, Mass., where he spent many successful years.

Here is an instance in the history of this little corner of the county worth telling. Asa Packer, a Mystic boy, made up his mind he would go out into the world and become a great man. His worldly possessions were tied in an old bandanna "kerchief" and he had a shilling in his pocket. After walking a long ways, he in some way tore his trousers and the mother of the late Charles Harrison of Packerville put him to bed while she patched them up for him. That man built the Lehigh Valley railroad, and was judge of the Supreme Court of Pennsylvania, was twice mentioned for democratic candidate for President but refused to run. The same state that named Buchanan for President first offered the place to him, but fate willed a weak man should be elected at that time.

The space allowed me could easily all be taken up with men who have gone out from the little Village of Packerville, but since the days of my memory, the turning of life's wheel has been so rapid that the entire book would not be large enough were I to mention each one separately.

But before leaving Packerville I wish to say a word about Prudence Crandall. It was here that she was sheltered from her persecutors, and it was here she was first taken into a church with her colored girls. The only picture of her taken in those stirring days is owned by Thomas J. Brown, postmaster at Packerville, but Judge John E. Prior has made several fine ones of late. I also wish to correct the impression that has somehow gone abroad that Canterbury and Canterbury people were to blame, for they were not. Canterbury was simply the ground where unfortunately, perhaps, the question had to be settled, but Capt. Daniel Packer, a resident of that same Canterbury, was the man who secured her release from jail. A short time before she passed away, I visited her at her home in Elks Falls, and during over an hour's pleasant chat, not one single instance of any hard feelings towards Canterbury or Canterbury people was manifest; in fact she acknowledged to me that she always had been "just a little ahead of the times."

The first time I ever remember going to church, the pastor, Rev. Percival Mathewson, was ill and Rev. Lucien Burleigh occupied the pulpit. His subject was temperance. During his address he used these words: "I hope to see the day that slavery, rum and the devil, will all have disappeared from

the world. Slavery, thank God, has gone; rum will soon follow; and then the devil will be out of a job, and can go also."

Rev. Lucien Burleigh was the greatest preacher I ever listened to and I have heard both Beecher and Talmadge. His brother, Charles Burleigh, was mobbed with William Lloyd Garrison in Boston for speaking against slavery. The Burleigh family of Plainfield was one great family.

A little later on, when we boys and girls got past the little old school in the different districts, it was Plainfield Academy for us. My first term there was in 1872; the teachers were Miss Laura Watson and Miss Marion Phipps. Among those students that first term was one fellow "Lew" Hull who afterwards settled in Bismark, N. D., and became its mayor. "Lew" was a good sport, but if he got in trouble was man enough to shoulder it himself.

I remember one day we had been up to "Cobbs Woods" and came home with a lot of chestnuts, Will Cross had a bag full and just as he entered the door the toe of Hull's shoe scattered the contents in all directions. The teacher was just coming in another door and got her share of the shower. The only boy apparently to blame, Frank Richmond, didn't want to tell tales and didn't want to tell a lie, and made a horrible mess of trying to get out of saying anything. Hull was too much of a man to see the wrong boy blamed and openly confessed right then and there. His old Windham County honesty and "get there" showed itself and nothing whatever could keep him down.

Doctor Coggsell used to have the blackest kind of a black man working for him, who had been born a slave on the estate of a relative of President Harrison, so was called "Charlie Harrison." He was the butt of many practical jokes and always took them good-naturedly. Probably no one in Plainfield is better remembered among the older people than Doctor Coggsell and his darkey "Charlie." The next house at the foot of "Academy Lane" in those days was the home of the Bradford family. Mr. Everard Bradford, New York City correspondent of the London Times for a number of years, was one of them and still fills that honored position. His wife Susan Packer was the daughter of Daniel Packer and granddaughter of Capt. Daniel Packer, founder of Packerville.

HOT OLD CAMPAIGNING

I mentioned early in this story the fact of my being presented with a "red hot" campaign suit by Hon. Henry Kimball. Many readers of this history today will wonder what a "campaign suit" meant, but in those days of reconstruction, boys and girls, too, took sides early in the different political campaigns and the lines were very tautly drawn. The campaign of 1872 was a lively one between the white-robed followers of Horace Greeley and the blue-jacketed "tanners" who shouted for Grant; but the campaign of all campaigns in my memory was 1876. Long before the conventions were held, the boys were divided into democratic followers of Tilden, Thurman, Bayard, Hendricks, Hancock and our own English of Connecticut, while the republican boys shouted equally as loud for Blaine of Maine, Morton of Indiana, Sherman of Ohio, Conklin of New York, Washburn of Wisconsin, and some for Grant for a third term.

After the conventions had selected Tilden and Hendricks, democratic, and Hayes and Wheeler, two practically unknown republicans, the storm broke in all its fury, and it was one continual fight, march, tramp, red fire and shout

until election night. And this did not end the campaign, for the battle still raged until the electoral commission finally seated Hayes, but a few hours before March 4, 1877. We boys in Packerville used to work twelve hours a day in the mill and then tramp the roads until mid-night shouting for our favorite candidates, nearly every night in the week, except Sunday. After the election some one of us would go to Plainfield, two miles distant, every night for a Boston paper to read the news and quarrel over it until late bed time, starting in again before breakfast. Those were times that will never be forgotten by those who took part in them, and all campaigns since have been simply child's play, when compared with the Tilden-Hayes battle of 1876.

One of the big men of Plainfield was Judge Waldo Tillinghast and I could not possibly close this article without some mention of him.

One event in the life of Plainfield, that was revived forty years later, was the visit of Edward Payson Weston there on his great tramp from Portland, Me., to Chicago in 1867. Judge Tillinghast, always alive to anything of interest to Plainfield, succeeded in having Weston lay his route through Plainfield and be his guest over Sunday, for he would not walk on the Sabbath day. Consequently, November the 2d, 1867, I accompanied my grandfather to Plainfield, where he covered the trip and visit of Weston for the New York Tribune. I was a boy seven years old and little thought that just forty years from that date, I should be acting as successor to my grandfather and meet Weston as the New York Tribune correspondent; but such happened to be the case.

I met the old man at the identical spot where my grandfather did forty years before, escorted him to the Tillinghast home, where the good old judge, his estimable wife and daughter Annie met him at the gate and once more had him as a guest. Judge Tillinghast was the village merchant for more than half a century, and I feel safe in saying that more men and women who really needed a lift were given one by the dear man than any other merchant that ever lived in the county. His three sons, Frank H., Fred W., and Arthur C., are all still in the grocery business and still counted among the town's most honored citizens.

I cannot write more, as space will not permit, but would like to say in closing that later in life, when I became a "Globe Trotter," going all over the United States, several Central American and two South American countries, I had occasion many times to thank the powers above that my life was started in humble surroundings in little Packerville, Windham County. As I look back to my boyhood days I can see those dear old faces, both male and female, who were God's noblemen and noblewomen, and who started us all right, if we followed their directions. God was good to the world when he populated Windham County with a hardy, honest, brainy race that has no superiors and few equals on earth.

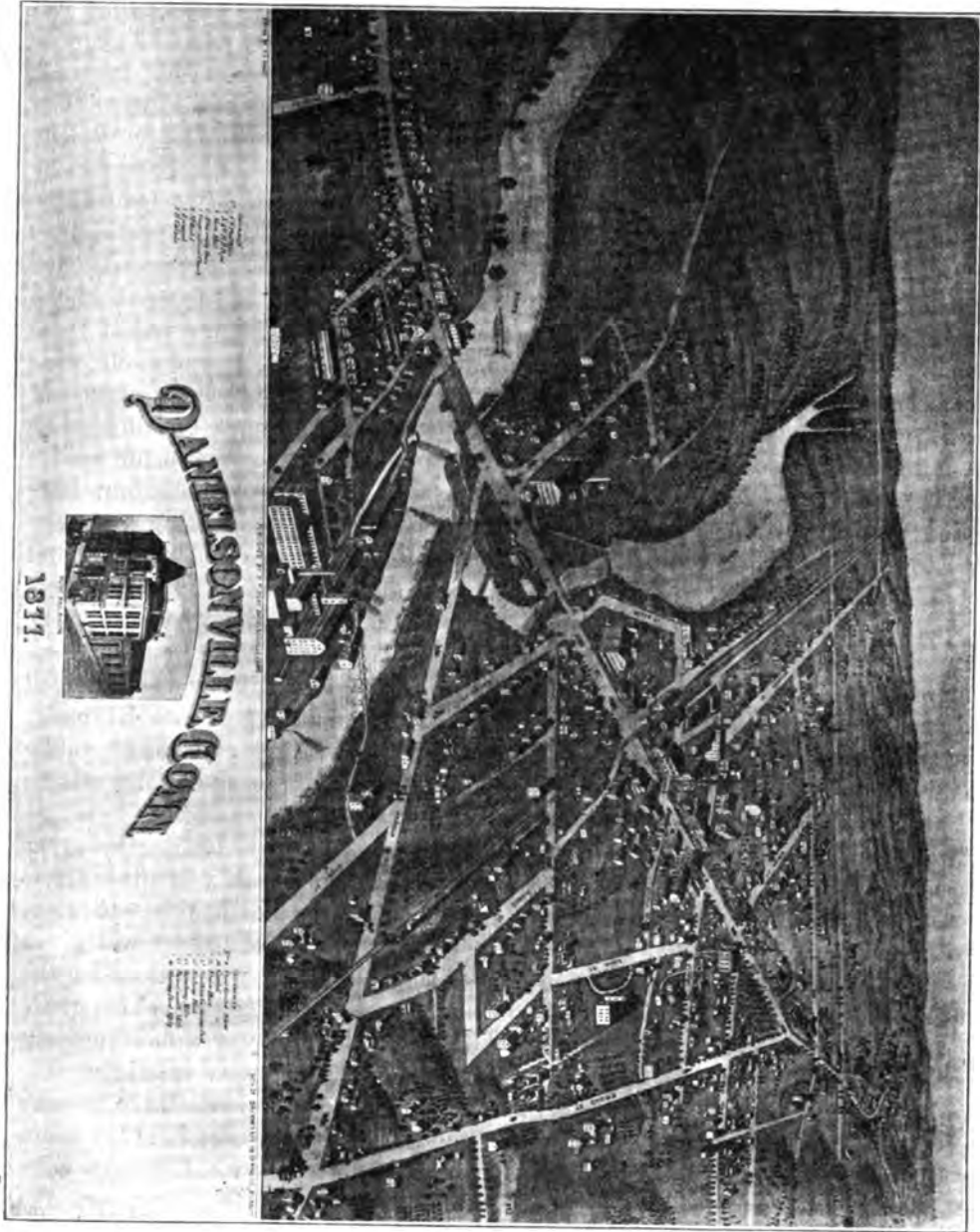
CHAPTER IX

TOWN OF KILLINGLY

EARLY HISTORY OF KILLINGLY—THE MILLS OF CHESTNUT HILL; THE STORY OF A CONNECTICUT VILLAGE—THE PHYSICIANS OF KILLINGLY FIFTY YEARS AGO

Killingly, the next town after Canterbury in date of organization, was laid out north of Plainfield in 1708, in the northeast corner of Connecticut, in the wild border land between the Quinebaug and Rhode Island. This region was early known to the whites as the Whetstone country, but was left neglected for a long time. The country was poor, being rough and hilly, with many marshes and sand flats, and settlers were not attracted to the spot. It was distant from any thoroughfare, and its settlement would probably have been delayed even longer had it not been for the fact that it was owned by the Connecticut colony instead of by individuals or corporations. It was protected by the colony, and brought to the notice of the public, and even though poor could be given away or paid to creditors. Many civil and military services were requited in this way, and thus the first proprietors were men prominent in affairs of the colony,—Governors Haynes, Treat and Saltonstall, Majors Fitch and Mansfield and many others. The first to take possession of the Whetstone country were Maj. James Fitch and Capt. John Chandler of Woodstock. A grant of 1,500 acres was confirmed to Major Fitch by the General Court in 1690, and he at once laid claim to the most desirable part of the whole tract, that along the Quinebaug and the Assawaga. Captain Chandler bought up land granted to soldiers,—200 acres at Nashaway, between the Quinebaug and French rivers were confirmed to him by the General Court in 1691; valley land adjoining the French River; and also high land two miles east of the Quinebaug, afterwards known as Killingly Hill, were appropriated by him. Others less accustomed to taking up grants had difficulty in doing so, owing to the wildness of the country and to the Indians, who gave a great deal of trouble. The Rev. Samuel Andrews succeeded in laying claim to a grant of 200 acres west of Rattlesnake Hill in 1692.

In 1693 the first white settler, Richard Evans, took up a 200 acre claim purchased by him. This was in the northern part of what afterward became Killingly, but which is now included in Putnam. Several other tracts of land were claimed, but owing to Indian troubles no settler followed Richard Evans. When peace returned much interest was taken in the valley of the Quinebaug, or Aspinock River, from the Great Falls, now in Putnam, to Lake Mashapaug, for turpentine could be obtained from its pine trees, and thus many settlers were attracted to that spot. By 1691 a road had been laid out, which connected this region with Providence, and also with Woodstock, Boston and Hartford. Several others settled on or near the Quinebaug, in a place they called Aspinock. Other localities began to be settled. A sawmill was put up on the Assawaga, near the Rhode Island line. By 1707 the first settler, Evans, had two houses on his plantation, an orchard, tannery pits and a fulling mill.



The first settler south of Lake Mashapaug came from Block Island, and in 1707 bought the land between the Quinebaug and Assawaga rivers. He at once took possession and built a garrison.

In 1708 the number of settlers was still small, but on account of the isolation of the territory town government was found necessary, and was granted by the Assembly. The name of the town was changed to Killingly, which before that time had been called Aspinock. For the first twenty years there were no town records. One hundred acres of land were set aside at that time for the use of the minister. Settlements were made north of Rattlesnake, then known as Killingly Hill; and also far to the east,—to the northeast of Rattlesnake. By 1709 there were about thirty families, most of them living in the Quinebaug Valley, and north of Killingly Hill. A "gangway" extended the whole length of the town, and was so poor a road, that tradition gives the story of a negro going over it with a load of produce, who, after having travelled all day, came home that night to sleep. A tavern was kept in the north of the town, on the road to Providence. A gristmill was erected for the use of those who were remote from the Woodstock mill. Many of the townspeople were members of the Woodstock church. The town was free from colony rates, but rates were levied for the building of a minister's house and a meeting-house. A minister was soon procured, but the meeting-house was not ready for service until 1715. In 1711 a Massachusetts colony took possession of Chestnut Hill, lying east of the town, and many settlers came there, a road being laid over the top of the hill. In Northern Killingly settlement progressed rapidly, and in 1713 the boundary between Massachusetts and Connecticut was rectified, though for some time Killingly continued to claim land she had believed to be hers, but which was thus found to belong to Massachusetts. The first representative of the town was sent to the Assembly in 1713, and Killingly was obliged to pay rates after that time. In 1720 the first settler came to South Killingly. In the following year the town laid out and made its first division of public lands, about eighty proprietors receiving grants. Of the early public affairs, of schools and roads there is no knowledge.

Until 1726 Killingly was a part of New London County, but in that year became a part of the new County of Windham. For some years there was conflict between Killingly and the new settlement in the north, this settlement being claimed by Killingly. However, in 1730 the north settlement was given parish privileges and named Thompson Parish, although it was still under the jurisdiction of Killingly. The first town meeting in Killingly of which there is any record, was in 1728, and this was followed by plans for a more orderly settlement of the town. Qualifications for town residence were restricted; the military company in the south part of the town was reorganized; three taverns were allowed for; new roads were built and others improved. In 1730 there was another land division. In 1732 the inhabitants of South Killingly were allowed by the town to build a pound. Three years later they requested the privilege of having their own minister for the five winter months of each year, as they were several miles from the church in Killingly. This request was granted. A blacksmith's shop was built in the town in 1735. Five years later the town had its first regular practicing physician. New taverns were opened. The minister of the church of the first society of Killingly resigned in 1741, and at that time there were more than four hundred members of the church. It was decided that a new meeting-house should be built, and after much dis-

cussion and disagreement the inhabitants of Killingly Center and Chestnut Hill built a meeting-house on Break-neck Hill. This was such an unsatisfactory arrangement for the other two societies that the General Assembly divided Killingly into three religious societies. The Separatists came into prominence in South Killingly, and a Six-Principle Baptist Church was also established there. Many of the remaining Indians of the town were converted at the time of the great revival. General affairs were apparently prosperous. Roads were repaired and a new one built in the south part of the town, and one from Danielson's bridge to Voluntown. Thompson Parish, too, prospered to such a degree "that it was richer than both the other societies." The three parishes were harmonious, and town offices were equally distributed, town meetings being held in the big meeting-house on Killingly Hill. It was found necessary to make provision for the Acadian refugees. The poor were better taken care of, and in 1770 a workhouse was built for them. There were many taverns to cater to travelers. In 1767, 400 families were reported to be living in the town. The South Society at that time was not prospering as well as the other two parishes, owing to the religious differences existing there, though as time went on the Separatist Church diminished in strength, but the Baptists increased in numbers and strength.

In 1785 Thompson Parish was given town privileges. Killingly then re-organized, and voted that the remaining societies should be North, Middle and South. The old meeting-house at Breakneck was converted into a town-house. In 1791 it was found necessary to change the school districts again. A new store was opened, and also a plant for the manufacture of hats. New roads were laid out, and in 1803 a turnpike was constructed. A lively interest was manifested in the proposed change of county seat, Killingly favoring Promfret rather than Brooklyn as the new center. The broad common in North Killingly was a popular place for general trainings and other military parades. Several taverns were located there. In the Middle Society religious affairs were at rather a standstill, as the old Breakneck church was used for town meetings; and the Baptists had just dismissed their minister, and for some years difficulties were encountered in effecting a satisfactory adjustment of Baptist affairs. South Killingly was a small place, but must have had a good deal of dignity, as it was termed "The City," the name clinging to it for many years. The inhabitants were remote from other towns and clung to their primitive customs and to the strict principles of the Separatists, although the young people of the town managed to introduce plenty of fashion and much liveliness which was heartily disapproved of by their fathers. The church of South Killingly was peaceful and harmonious. A new church was organized in the Middle Society, and was the only Separatist Church in Windham County to attain a permanent existence. During the revival of that time its influence was felt to such an extent that sixty new members were added to the church. Another church had been built just previously in the new settlement of West Killingly. Residents of Killingly joined with interest in the western emigration movement, and many of her citizens became pioneers in the settlement of the new lands. It was due to the efforts and enthusiasm of a Killingly citizen that many Windham County residents removed to Ohio and began the settlement of Marietta.

By 1807 interest in manufacturing had reached a high pitch in Killingly, its good water power providing natural facilities. Danielson's Factory at

Quinebaug Falls, and later the Stone Chapel Manufacturing Company on the present site of the Attawaugan were successfully operated. The Killingly Manufacturing Company came into existence in 1814, and throughout the town weaving, spinning, making of harness, dipping candles, etc., kept the townspeople industrious and enthusiastic over production. In 1809 Mrs. Mary Kies of South Killingly obtained the first patent ever issued to any woman in the United States for "a new and useful improvement in weaving straw with silk." It was found, too, that the Whetstone Hills contained valuable quarries of freestone; "a rich bed of porcelain clay" was discovered on Mashentuck Hill. New roads were laid out as a necessity to accommodate the new industries, one road leading to Providence being useful for the shipment of goods and cotton. Westfield was a rising town within the borders of Killingly. Other interests were manifested besides manufacturing. Classes for young people were held by Mr. Atkins, and were so successfully conducted that besides training the mind, aroused in the pupils the desire to accomplish things worth while, and many young men and women went out into the world and made their influence felt in later years. "A United Female Tract Society of Thompson and Killingly" was formed, and 122 members were enrolled. A new meeting-house was built.

The great activity before the War of 1812 gave way to depression after it, many factories being closed altogether, those kept in operation running at a loss. Meanwhile experiments with new machinery and also methods facilitating operation were being tested, and power looms and many improvements were introduced. The conviction that Killingly was peculiarly adapted to manufacturing encouraged efforts, and by 1819 four large factories were again running. Water looms were introduced. Later other factories were opened, and before long cotton and woolen were being manufactured, there was a distillery, a paper hanging factory, four dye houses, three clothiers, three carding machines, three tanneries, eight grain mills and eight sawmills. In 1836 it was reported by Barber to be "the greatest cotton-manufacturing town in the state." There were in the town six stores, four libraries, five clergymen, six physicians and one attorney. Williamsville and Dayville had been built up, and Danielson's Mills was in thriving condition. Temperance had brought about the downfall of the distillery; other factories came into existence. There were five postoffices,—North, Centre, East, South and West. Fire companies were organized, and a poorhouse was built. In 1840 Killingly had the largest population in Windham County.

The coming of the railroad meant much to the town. The several villages of Westfield, Danielson and Tiffany united as a flourishing borough. Danielsonville became the new business center, and a new publication "The New England Arena" became a medium for advertising the town. Killingly Institute, built in 1840, developed into a high school and existed for some years. Later a very fine high school was erected. The great revival of 1840 built up the Methodist Church of Danielsonville, and added nearly one hundred and fifty members to the Congregational Church. A new impetus was given to manufacture in that town, and new cotton mills came into existence, also an iron foundry, a machine shop, a plough and shovel factory, a brass foundry, a tin factory and many other industries sprang up. In Dayville also, several industries flourished. The Williamsville cotton factory was enlarged, and the interests of the employees carefully safeguarded. Danielsonville was sought



TOWN HALL, DANIELSON

out by lawyers and newspapers as the prospective center of the county. After the Arena other newspapers were published, but unsuccessfully until the Windham County Transcript became a real power. A good school system was maintained and satisfactory schools were built in Danielsonville.

THE MILLS OF CHESTNUT HILL; THE STORY
OF A CONNECTICUT VILLAGE

By James N. Tucker

“Distance lends enchantment.” Why is it that “Home, Sweet Home,” “The Old Oaken Bucket,” and “Auld Lang Syne” are immortal in the hearts of all generations? Is it not because their sentiment always finds a vibrant chord in every heart, that carries memory back through all the years to childhood’s home and scenes, and awakens all that is sweet, beautiful and holy in human nature?

It was a sentiment of Emerson’s, I think, that nothing in all the future of each individual life will be more beautiful than the sweet memory of the home life, the loves and friendships, the sunny skies, the green fields and leafy woods, as we see them and enjoy them today.

It is a beautiful ordering of Divine Providence that the bitter shall be gradually eliminated from memory, and so, as the years roll on, only the good, the true and the beautiful remain, and a radiant mist settles down upon the past magnifying and glorifying all that we hold in remembrance.

The wealth of history ever remains unwritten. Very much of that which, if known, would glorify the pages of New England history, was written alone in the humble lives of the actors, and, with them, has passed into oblivion until it shall be revealed in the immortal spheres.

Yet, here and there, much as the antiquarian picks up from the long tilled field the Indian arrow and spear heads that tell of a former age, do we pick up little nuggets of tradition and fact that reveal to us the history of a former generation, and tell us somewhat of the heroic struggles and indomitable energy of the pioneer fathers.

I shall try to tell something concerning a little New England hamlet and the people who have dwelt there, their home life, their enterprise, their industries and prosperity.

If you were down in the City of Providence and were to start westward through Westminster Street, and up Hartford Avenue out onto the old Hartford turnpike, and take a walk or drive of twenty miles you would soon find yourself jogging along, up hill and down valley, each hill rising a little higher than the previous one, until, at twenty miles from the city, you would stand upon the tip top of old Jerimoth Hill, named for old Jerimoth Brown, one of the earlier proprietors, who now lies buried upon nearly its highest eminence. This hill is 799 feet above tide water and is twin sister to Durfee Hill, a few miles to the northeast, which is only six feet taller, and is the highest land in the State of Rhode Island.

Up to this point, as you have ascended from the city, your vision has been limited by the ever-rising hills before you, but here you stand upon the summit, and before you spreads a panorama, beautiful beyond description, and only occasionally rivaled in any land or clime. Half a mile away, and many feet below you, is the Connecticut State line, and for miles and miles beyond spread

out the rugged hills and fertile vales of Windham County, the northeastern County of Connecticut, famed for its agricultural products and for its cotton and woolen industries. But the eye rests not here, for beyond rise the hills of Tolland, white capped in the glare of a winter's sun, or of varied shades of green in the summer time, hiding from view the City of Rockville, this side of Hartford. Northwest the southern tier of Massachusetts towns spread in view, the line of vision extending into Hampden County. To the north it spreads through Worcester County, taking in its central towns, while above the horizon arise the peaks of Wachusett and Monadnock.

Here is inspiration. Here is New England in miniature. From her rugged hills have gone forth many generations of worthy sons and daughters, who have given form and shape to the destinies of the nation, and have been strong factors in the world's progress and advancement. No wonder that the great Jewish law giver sought Jehovah upon the mount, or that the Psalmist said, "I will lift up mine eyes unto the hills from whence cometh my help."

As we stand here on old Jerimoth we notice, westward from us, and about a mile within the borders of Connecticut, and in the Town of Killingly, a hill, of beautiful location, but of less magnitude, its base threaded by a silver line of reservoirs. The primeval growth upon this hill was one of stately chestnuts, extending for miles to the northward, and so the hill early received the name of Chestnut Hill, and, although the village of more recent times is known as East Killingly, its early name has never been forgotten and is inseparable from its history.

A century or a little less ago, the prophecy of its industries had not been made. Its people were characters as strong and rugged as the hillsides upon which grazed their flocks and herds. Families of eight, ten, twelve and even more were the rule rather than the exception. The boys helped on the farm in summer and went to school in winter until they were twenty-one, and the girls went to school and assisted their mothers about the various household duties.

As scholars they burned Lindley Murray in effigy and canonized Nathan Daboll, and usually graduated from the country school better prepared for the rough and tumble of every-day business than the average professor of athletics of the present day. Occasionally a bright boy aspired to become a schoolmaster, while another's ambition would lead him to enter a law office in town. Once in a while one would migrate to Providence and enter mercantile life, and another would establish a country store at some cross roads, where he would exchange ordinary family commodities, including a fair percentage of New England rum for farm products which, in turn, were marketed in town. The foundation of many an ample fortune has been formed in this manner.

Land was plenty, and to become a well-to-do, forehanded farmer was the ordinary boundary of masculine ambition, while to be able to card and spin and weave the family clothing, and to make butter and cheese and to bake and boil and sew, and finally "marry well," as they termed it, to get a husband who was a "good provider," was about the height of girlish aspiration.

It was rather a dull, monotonous life. No click of telegraph, no interchange of hellos with the central; no nearby electric, no morning or evening paper. Occasionally a religious paper, a few books, including "Pilgrim's Progress," "Baxter's Saints Rest," or "Call to the Unconverted," Doddridge's "Rise

and Progress," and "Watts' Hymns." Once a year appeared the Old Farmers' Almanac, with its wonderful anatomical plate in which the victim endures through all time the combined onslaught of the whole zodiacal menagerie.

The changes of the moon were carefully studied with reference to the best time to plant and sow and kill hogs. The long distance weather predictions, eclipses, conundrums and problems all came in for prolonged consideration and discussion.

There were husking bees, apple parings, quilting, sleigh rides, and an occasional trip to town.

Once in a while a peripatetic ministerial tramp would come in and hold meetings from house to house. The people all very religiously went up to the top of the hill each Sabbath to the old church and sat, without fire, in high-backed pews, and suffered and endured through two or three mortal hours of Firstly, Secondly, Thirdly, etc., while the young people goo-gooed and simpered and giggled much after the twentieth century style. An occasional church quarrel enlivened the community, furnishing a rich repast for worldly minded gossips and affording the elect an opportunity to attest their Puritan orthodoxy.

The old stage coach made tri-weekly trips from Providence to Hartford, along the old turnpike, stopping at the country taverns, which were sprinkled along at intervals of a few miles, and leaving little bits of city gossip and news from the outside world to be retailed with other things across the bar and to finally become the social stock in trade of the neighborhood. Thus, in a variety of ways, the half-starved social nature survived.

Meanwhile the yeast of progress was bubbling and getting in its work, and many an alert business man in New England had been bitten by the industrial microbe. Eli Whitney's cotton gin had revolutionized the cotton fields of the South and was opening unprecedented possibilities to New England manufacturers, and to Chestnut Hill had penetrated the news of the birth of industries along the banks of the Blackstone and elsewhere.

A mile or more northeasterly from where the village now stands was a beautiful land-locked lake, called by the aborigines Chaubaumaug. This lake had a rather slight water shed, being supplied mostly by springs in the bottom of that part of the lake just over the Rhode Island border. This lake is the source of the village stream known as the Whetstone Brook, so called because quarries of scythe stones had been found along its borders. A quarter of a mile or so below this lake the stream received a reinforcement of a brook, emanating from Bateman Pond, a dirty little mud hole, about a mile north-westerly from Chaubaumaug. This little pond was a pigmy compared with the lake, but, unlike that, had an extensive water shed and, at times in the year, furnished a large supply of water.

Below the confluence of these streams the water shed is extensive, and the result is a stream of no mean proportions and, properly utilized, capable of furnishing hundreds of horse-power. For the first mile its course was across a "flat" of almost dead level, and here it flowed quietly and sluggishly, first through a large cedar swamp of primeval growth, and afterward across a large, natural bog-meadow, upon the annual harvest of which the thrifty farmer wintered his herd of calves and yearlings, which, in a bleak and ill-sheltered stock-yard, munched the stuff and froze and thawed and starved until, with staring coats and greedy eyes, they welcomed the springtime sun as the deliverer from that style of winter care which was the refinement of cruelty to animals.

Rounding a promontory at the southeastern limit of where the village now stands, the stream, like a good little boy suddenly released from the leash of his mother's apron strings, starts on to a new career and, swiftly dashing down the rapids, makes within a mile or thereabouts a descent of nearly two hundred feet.

The story of the early utilization of this stream for industrial purposes is lost in a mingling of history and tradition. Sawmills and grain mills were the first thought of the early settlers, as supplying their most immediate wants. Early in the century Thomas Burgess built a rude dam at the outlet of the lake and erected a sawmill. Richard Bartlett built a saw and grain mill at a narrow gorge near the head of the rapids. Later on, and mingling with other industries, came the axe and hoe shop of Squire Tom Durfee, where the Peep Toad mill now stands. Here the squire made axes and hoes for the natives and quite a surplus which he sold in Providence. These hoes were heavy, rude and clumsy, sold without handles, having an "eye" for the insertion of a home-made handle, and would be considered a serious infliction at the present day.

A blacksmith shop, the bellows of which was run by water power, and a mill for the manufacture of shoe pegs have been among the industrial ventures, but the chief development of the water power of the Whetstone has been in connection with the cotton industry and dates from 1813.

It has been generally supposed that Judge Ebenezer Young built what has from time immemorial been known as the Young's mill, in 1815, but further research compels the conclusion that a small mill was built on this site in 1813 by Joseph Hawes of Providence, and run by him in conjunction with George Law and Andrew Angell of Killingly until sold to Young in 1815 or 1816.

The mill was built of stone from a nearby quarry, and was of small proportions, and stands near the most rapid descent of the rapids where, within about five hundred feet of lineal descent, there is a seventy-two feet fall, capable of developing many hundred horse power. Mr. Young did not utilize all this fall, indeed nearly or quite three-fourths of its possibilities have never been developed, and remain unused to the present time.

The location of this mill is romantic and by nature almost inaccessible. Here the stream comes tumbling and fretting, frothing and foaming over a solid rock bottom, and closely confined between the rock-bound sides of the narrow chasm. Just across this chasm to the south is the beautiful freak of nature known to many generations as the "Island." Originally the stream divided and flowed around each side of its base. It is a rock and fern covered mound, surmounted by a rare collection of New England trees. Tall beeches spread their smooth and symmetrical arms heavenward; lofty elms bend their graceful heads in devotional attitude; magnificent chestnuts revel in primeval glory; gnarled oaks toss and sway their muscular arms; maples run their annual round of kaleidoscopic variegation, and birches in endless variety, clad in silvery garments, add a wealth of beauty, while hemlock and fir adorn the summit with a perennial and fadeless crown. Beautiful flowers and rare ferns cover the surface with a carpeting unrivaled in any oriental palace. Whether in the alabaster fern fringed whiteness of winter, or in the varied shades of summer greenness, or adorned by the multi-variegated hues of autumn, it furnishes a scene of which the artist's eye never wearies. At its base the waters of the rapids, after their wild rough and tumble, spread out in placid tranquillity, mirroring all of nature's glories and adorning them with golden sun-

light, cerulean skies and white flecked clouds, the whole furnishing a scene of beauty rarely rivaled and never excelled by pencil or brush.

The prosaic little mill was small, but it grew. Its body enlarged. An outside weave room was built. Various wings were added. Finally the main building was 50 by 75 feet with five floors. Two wings adjoined, one 50 by 60 feet with four floors, and the other 45 by 60 and three stories high. The final capacity of the mill was 6,000 spindles and 100 looms. Through varied fortune the business was in the main a fairly prosperous one.

Judge Young built his residence here among his neighbors, which remains to this day, a fit and enduring monument to the owner's characteristic thoroughness. In addition to his industrial venture he practiced law in town, having opened a law office in West Killingly (now Danielson), November 11, 1809. He became an ardent whig politician, was exceedingly popular, received judicial honors, represented his town in the General Assembly in the House in 1817, in the Senate in 1823, and again in the House in 1827 and 1828, in each of which two latter years he was elected speaker. He represented his district in Congress from 1829 to 1835. He died August 18, 1851, aged sixty-seven years.

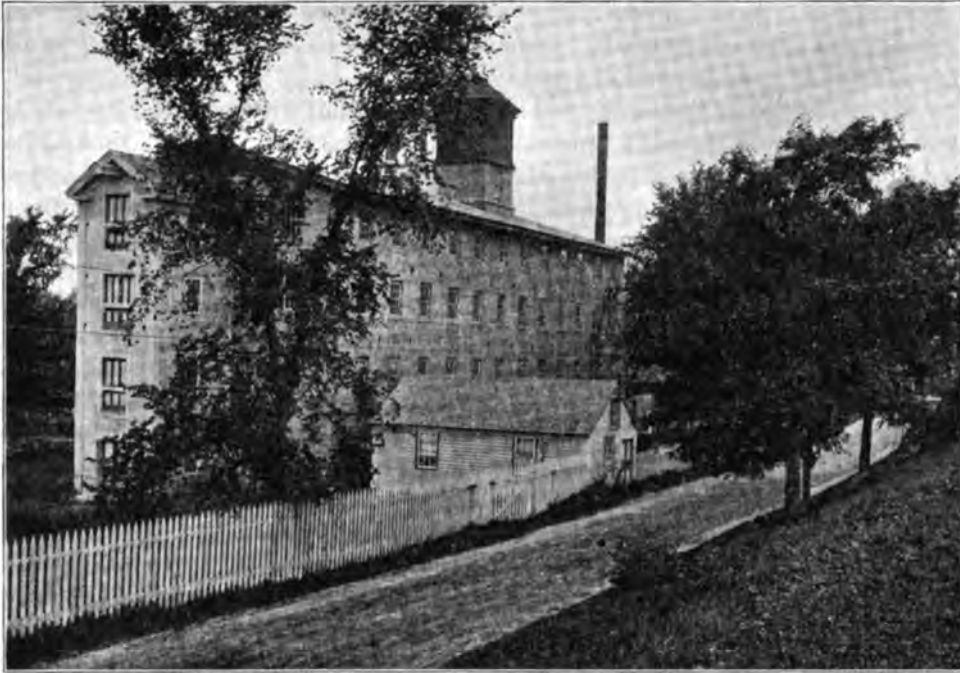
After the death of the judge, his son, Ebenezer Young, Jr., took the mill and operated it until his death in 1871. He was remarkably successful and acquired an ample fortune.

Inseparable from any history of this mill is an allusion to "Super" John White, its veteran superintendent. His term of service was longer than that of any other superintendent in our mills, with the exception of those of Welcome Bartlett and Albert W. Greenslit.

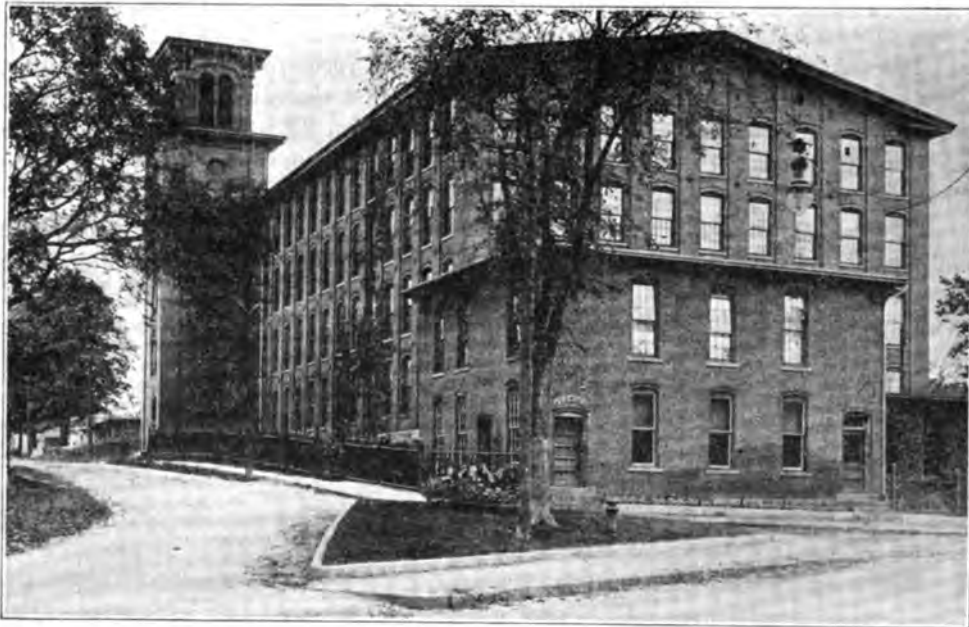
Mr. White was born in Burrillville, R. I., January 6, 1805. After his boyhood and a few years on the farm, he learned the carpenters' trade, but after a few years went to Woonsocket and worked in the mills there. He worked for a number of years and arose to the position of overseer. He came here in 1847, and remained in charge of the Young's mill for twenty-five years. He was a man of rough exterior, but of kindly heart: a man intense and practical, rough hewn from the mass of New England humanity. He had no lazy bones, but was the soul of energy, and commanded all others to toe the mark of his practical ideals. His vocabulary often abounded with volleys of explosive adjectives, and diplomacy was not in his role. Yet, as he entertained a high regard for justice and fair dealing, and hated and despised sham, he stood high in the regard of his employees. He was an inveterate joker and story teller, and the reverberation of his laugh was something to be remembered. Unlike his chief he was a democrat, and continued to vote and hurrah for Jackson until the end of his days.

After the decline of the small cotton industries of New England, caused by competition with the larger ones, the Judge Young mill went through a variety of vicissitudes, sometimes as a yarn mill, and afterward as a shoddy mill. It was finally destroyed by fire December 16, 1902.

A number of years ago there was built, on a bed rock foundation, on a site just below the old mill, a six-story stone building, of excellent workmanship, of rather small proportions as related to its height. It was never used and it has never been divulged for what purpose it was constructed. It took and retains the names of the tower, and is at present admirably adapted to the running of light machinery.



INTERNATIONAL COTTON MANUFACTURING CO., EAST KILLINGLY



DANIELSON COTTON CO., DANIELSON

The property remains in the Young family and is now owned by Burnette C. Young, a grandson of the judge, who, with others associated with him, are contemplating the erection of a woolen mill to use 400 horse power, thus utilizing nearly all the power of the fall.

Strictly reliable data seem to be unavailable, but evidently the era of the building of the little mills on the Whetstone was from 1825 to 1835. The second cotton mill was probably the Leffingwell mill, or, as it was afterward christened, the "Sacramento," built in 1828. It was built of wood, by Capt. Asa Alexander, and contained twenty-four looms. It was at first run by Leffingwell and Leavens.

This mill introduced to our community Maj. Calvin Leffingwell, one of the quaintest characters of the day. He was born in the adjoining Town of Pomfret, June 23, 1792. Just how he procured the title of major I have not been informed, but in those days of the great annual muster of the state militia, colonels, majors and captains were manufactured in Connecticut at a rate that made her an easy rival of Kentucky, where military titles are the rule and their absence an exception. The major was a rugged specimen of physical humanity and equally stalwart in his mental and moral makeup. In politics he was a whig every time, and in religion a Presbyterian always. He was square and truthful in all matters of business, but, upon occasion, could handle the truth with a carelessness that would have brought the color to the cheek of Baron Munchausen. Especially was this so when it became necessary to adorn a joke or point a sarcasm. Many of his stories are current here at the present time, and his jokes are often related by the older people in our village. He was a man of sturdy and well sustained opinion and, notwithstanding his intensely practical jokes and often biting sarcasm, he won a place in the hearts of our people and remained here for many years. He died in Danielson, Conn., September 27, 1873.

His partner, Jedediah Leavens, was a man of recognized worth and ability, was honored by his fellow citizens and represented the town in the Legislature of 1838. He afterward removed to Norwich, where he became a prime mover in the organization of the Whitestone Company, which did business for more than twenty-five years. His death occurred many years ago.

After operating the mill for many years, Leffingwell and Leavens were succeeded by Truesdell and Lippitt, sons-in-law of the old major. They also conducted a large and well equipped country store on the Hill. Mr. Truesdell was the industrial head of the firm and Mr. Lippitt conducted the mercantile department.

John B. Truesdell was of Quaker descent, a strong, genial, broad-minded, lovable man, of great force of character, and his influence was always powerfully felt on the right side of every public question. Subsequent to his connection with the Leffingwell mill he was for a time superintendent of the Robinson mill. His death occurred in our village in 1863 at the age of forty-eight years.

Norris G. Lippitt was born in Thompson, Conn., September 28, 1816. He was a man of excellent talents and intellectual culture, and was of a strong literary cast of mind. He possessed one of the most carefully selected libraries in the state and was well read on all subjects. He was combative and argumentative, a fluent speaker and ready debater, and was a master of sarcasm and repartee. He was fun loving and fond of a joke, honest, upright and true

as steel. He was exceedingly popular, and is often quoted. After leaving here he entered the ministry and became a very successful Methodist clergyman. He died in Norwich, Conn., February 4, 1887. His son, Costello Lippitt, who was here with him, and whom some of our people remember, is now treasurer of one of the largest savings institutions in our state, the Norwich Savings Society, of Norwich, Conn. After the Truesdell and Lippitt administration, the mill was sold to Westcott and Pray and run by them until it was destroyed by fire in the fall of 1855.

Some time between 1825 and 1835, perhaps about 1830, a small woolen mill was built a short distance above the Young's mill by John S. Harris. Harris ran the mill for a few years. It was also taken for a short time by two brothers named Randall, and in 1836 was sold to Reuben Bartlett and son Richard who continued until 1840, when the mill was burned and was never rebuilt. The pond which furnished power was exactly where the Ross Mill, otherwise known as the Chestnut Hill Mill, now stands.

Nearly at the same time of the building of this woolen mill, Capt. Asa Alexander built the wood mill which was afterward known as the Valley Mill, a half mile or more below the rapids. He sold the mill to Norman Kelley and afterward the mill was run by a company consisting of a man named Brown, from Rhode Island, James S. Arnold, a resident, and William A. Robinson of Providence. Finally Robinson became sole proprietor. At this time it contained but thirty looms, but was enlarged by Robinson from time to time until it ran seventy-two. Robinson retained ownership until, through age, it fell into disuse nearly twenty years ago.

Mr. Robinson was a Quaker and a fine old gentleman of the old school of business men, a merchant having houses in Providence and New Bedford, and selling oil and manufacturer's supplies. He was honest and truthful, "square as a brick," gentlemanly and conservative. He was a constant promoter of every effort for the welfare of town and community.

John B. Truesdell was superintendent of this mill until his death in 1863, and was succeeded by Albert W. Greenslit, of whom we shall say more later on.

The mill was removed in 1903 to make room for the Worcester and Connecticut Eastern Railway, which skirts the stream throughout nearly its entire length.

Not far from 1830, but perhaps a little after that date, came the building of the Elliottville Mill. This mill was substantially built of stone, probably by Thomas Pray, and was, for a time, run by him and his brother-in-law, Emory Angell. Falling into financial difficulties they were rescued by Henry Westcott, who, with Pray, was destined thereafter to play an important part in the industrial development of our village.

Mr. Pray was born in this town in 1805, in what is known as the Kentuck region, bordering on the north of Lake Chaubaug. This tract had a sterile and rock bound soil, and in the struggles and deprivations of Pray's boyhood was developed a physique, a character, an energy and will that recognized no obstacles and knew no defeat. His son, Thoman Pray, Jr., has long been known in industrial circles as an expert in mechanical engineering.

Henry Westcott, the associate of the elder Pray, was born in Gloucester, R. I., in 1801, and, early in childhood, moved to Killingly. He was a man of great financial ability and foresight, shrewd in the extreme, always scanning well the end from the beginning. The firm of Westcott & Pray was a fine com-

ination and destined to work great industrial results. They both became pillars in our community. They acquired large tracts of land, built, bought, sold and operated mills, and finally retired from business here soon after the close of the Civil war. Both were strong men and stood high in the estimation of their fellow citizens. Both represented the town in the Legislature. Mr. Pray died in Providence, November 1, 1869, and Mr. Westcott in Danielson June 5, 1878.

After Pray and Emory Angell closed their connection with the Elliottville property it was operated by Nelson Eddy, a practical manufacturer, who came, I think, from Chepachet, R. I. Associated with him was Albert Elliott of Providence. This was the time that it took the name of Elliottville.

Afterwards a stock company, consisting of Lemuel Elliott, Albert T. Elliott and Welcome Bartlett, succeeded to the control of the property. This corporation was known as the Elliottville Manufacturing Company. Mr. Bartlett was the active representative of the company here. He had previously been superintendent for a number of years. He was born in Cumberland, R. I., near Woonsocket, December 8, 1815. In early life he worked in the various mills in Woonsocket, and came here in 1846. No one can recall Mr. Bartlett except with the most pleasant memories. He was in many respects a model. Earnest, faithful and diligent in business, he yet found time for the development and use of the higher faculties of the soul. Tenderly and as with a mother's care he ministered to the needs of his employees. One of these recently said to me, "He was as a father to us all." After a lingering illness and terrible suffering, the result, as was supposed, of lifting some heavy machinery, he passed away February 24, 1875.

After the formation of the company they continued to operate the mill for many years, and the property next below on the stream, which had originally been Squire Tom Durfee's axe and hoe shop, and afterwards a saw and grain mill, machine and blacksmith shop, was added and fitted up with cotton machinery. This part of the property then became known as the Peep Toad Mill. For many years they continued to manufacture cloth, but afterward James P. Kendall came here from the South and began the manufacture of yarn. Later Willis Bartlett, son of the former superintendent, ran it as a yarn mill. The mill as run by Pray & Angell contained thirty looms, but this number was finally increased to more than one hundred. It is a building 40 by 75 feet with four boors, with a wing 40 by 50 feet, also with four floors. Its present owner is T. E. Hopkins of Danielson.

Soon after the building of the Elliottville mill, Capt. Asa Alexander, who besides carrying around a military title seems to have been a master-builder in the line of cotton mills, built another mill of wood, about midway between Elliottville and the Leffingwell mill. This mill had sixty looms and, for a time, was operated by William Starkweather, and afterward by Tenney & Cowles, of Boston, and was burned in 1847. It was rebuilt in 1850. In 1851 John L. Himes, who was born in Exeter, R. I., in 1812, and had received a practical education in the mills of Rhode Island, hired a hill in Apponaug, in that state, but, before starting, gave it up and moved the machinery intended for that mill to this place and set it up in the mill just built by Alexander. He started in with thirty-two looms. After a few years financial difficulties overtook him. Westcott and Pray came to his assistance, stocked the mill and continued it under the supervision of Himes until about 1860. Himes then became the owner

again, and prospered finely for a time. He finally ran in debt in order to enlarge the mill, at the flood tide of prosperity, when, the tide suddenly receding, left him stranded. This was much to the regret of the many friends of Mr. Himes, as he had been a hard working, industrious man, and, at one time, could have sold out and retired with an ample fortune.

During the Himes administration the property was kept in good condition and its capacity increased to 100 looms. In 1879 the mill was bought by Edward H. Robinson of Providence, son of William A. Robinson of the Valley Mill. He operated the mill for a number of years, under the supervision of Albert W. Greenslit, adding steam power and making many improvements, and in the early '90s the mill was sold to Charles D. Chase, the present proprietor, and was by him fitted up as a woolen mill with first class machinery. It is now being run by Fred R. Smith, formerly of Worcester, Mass., and is doing a prosperous business, adding greatly to the prosperity of our village. Mr. Chase is superintendent. The mill is now a fine stone building, 50 by 160 feet, with a brick annex 30 by 40 feet.

In 1834 Reuben Bartlett became infected with the spirit of the times and erected a sawmill, near where is now the middle of the Chestnut Hill, or Ross mill pond. In company with him was his son, Waldo Bartlett, and at first they made carpet and stocking yarn. In 1837 they put in a dresser and made satinet warp. In 1840 they put in a pair of mules and twelve looms, and began the manufacture of cotton cloth. In 1842 they sold to Westcott and Pray, who put in four more looms and continued the business until 1846, when the privilege was merged with the one below where the little woolen mill had formerly stood. Here, very near to the site of the woolen mill, Westcott & Pray erected the Chestnut Hill Mill, otherwise and more recently known as the Ross Mill. This mill is of stone and was originally 36 by 100 feet and four stories in height, but there have been subsequent additions of two wings, one of which is 37 by 49 feet, and the other 36 by 40 feet, and each two stories high. The mill was sold to John D. Burgess of Providence, December 28, 1849. The mill was operated by him until November 19, 1856, when it was sold to Mayhew, Miller and Co., of Baltimore, Md., and leased to Westcott and Pray, who ran it until 1859, when it was taken by Mayhew Miller, a son of one of the proprietors, who, in company with Frank King of Boston, continued the business for ten years. The property then again came into the hands of Thomas Pray, in 1869, just previous to his death, and was operated by his son, Thomas Pray, Jr., until 1874.

The younger Pray made many improvements, enlarged the mill, added to the water power, built a number of new tenement houses, a large boarding house, etc. In 1874 the mill was bought by John L. Ross of Pawtucket, R. I. Mr. Ross, although well advanced in years, exhibited much energy in the work and retained the property until 1899, when it was purchased by A. G. Bishop of New York, who conducted it for a few years. It is not now in operation. It is located about five hundred feet above the Young's mill, at the head of the water power of the stream and is a desirable property. It is equipped with a few more than one hundred looms.

The last mill built on the Whetstone was the Whitestone, built of stone by Westcott and Pray, in 1858, near the site of the Leffingwell mill, which was burned in 1855. It was built for 156 looms and is 50 by 160 feet, with four stories and a two-story extension fifty feet long. Westcott and Pray made a profitable run for many years, but, October 2, 1865, sold to Jedediah Leavens,

of Norwich, the former partner of Calvin Leffingwell, who, with others, formed a corporation having headquarters in Norwich and known as the Whitestone Company, a corruption of the original name of the stream. This corporation operated the mill continuously for more than twenty-five years under the management of Kirk H. and Francis J. Leavens, sons of Jedediah. Under their direction the plant was very much improved and its productive capacity greatly enlarged. They were, for a long time, fairly prosperous, and distributed hundreds of thousands of dollars among the wage earners of our village; but, as faded away the small manufacturers from all New England, so faded away this once strong corporation, and the mill is now silent and the property of the heirs of Henry Westcott.

This sketch has briefly and of necessity somewhat prosaically related the history of the inception, growth and decline of the industries along the valley of the Whetstone. The principal actors have passed from life's stage and the scene of their activities. Men and events are remembered by us according as they become more or less intimately and completely a part and parcel of our own lives. Many of those who at various times have been actors in the work which we have described, were but transient figures upon the panoramic screen, and their memories have faded. Perhaps in this sketch some have been entirely forgotten. They were here only for a little time, seen only occasionally, in no way became personally identified with our home or village life, and passed off the stage unnoticed. Others came to stay. They married daughters of our kinsmen and reared boys and girls who attended our village school, and in time became the fathers and mothers of another generation.

Among those whose names will survive and whose memories will be kept green and fragrant through many coming years were: Ebenezer Young, the courteous Judge and Hon. M. C., Henry Westcott of genial countenance and pleasant and engaging manner; Thomas Pray of sterner mien, but of kindly heart; "Super" John White, the sturdy old democrat of explosive vocabulary, the memory of whose cumulative laughter even now stirs the auricular nerve; John L. Himes, with his ready wit and bluff salutation, and his son, Albert, with his squibs and jokes and fun galore; Maj. Calvin Leffingwell, with a heart as big as his stories; John B. Truesdell and brother, Henry, stern devotees of rectitude and fair dealing; Norris G. Lippitt, the bright intellectual star; Welcome Bartlett, a grander combination of the successful business man and the Christian philanthropist than the world often sees.

These men spent much of their lives here. All were influential townsmen, interested in politics, education and religion. They were the soul of our activities. Our village life throbbed with their energies. They furnished employment to the industrious, and from their substance gave alms to the poor and needy. They often tenderly cared for the sick and consoled the broken-hearted. Most of them have passed away, but "their works do follow them." Their lives touched us all, and we shall be better because of them. Of the above only two remain, Henry Truesdell, now in Packersville, Conn., and Albert H. Himes, in Providence.

These biographical allusions would not be complete without reference to the sole resident survivor of the Chestnut Hill industrial period, the connecting link between the past and the present, Albert W. Greenslit, whose name has been mentioned in these pages as superintendent of the various Robinson properties. Albert W. Greenslit was born December 21, 1827, in the Town of Hampton.



DANIELSON



MAIN STREET, DANIELSON

Conn., of good old Puritan stock. He received his education in the schools of that town and entered the arena of life in early years, strong, independent, self-reliant and self-supporting. He came here in 1847. He had previously worked in the small mills in his native town, and immediately found employment here, at first in the Leffingwell mill, and afterward in some of the other mills, until 1852, when he began work in the weave room of W. A. Robinson, of which he retained charge until at the death of Supt. John B. Truesdell in 1863 he became superintendent of the W. A. Robinson mill and afterward of the Himes mill, after its purchase by Edward H. Robinson. He retired in 1890, having been for thirty-eight consecutive years in the service of the Robinsons, and always performing the duties of his position in a manner eminently satisfactory to employer and employes. He was well equipped for his work. In the prime of life, active, energetic, tactful, with an extraordinary knowledge of human nature, he was enabled to rule successfully and without friction where others would have failed. A strong man intellectually and inheriting a large religious and moral sense, he became identified with all village interests and a pillar in church and community affairs. He has often been sought by his fellow citizens to fill official positions of trust and honor and in 1876 represented the town in the Legislature. Now, at the age of seventy-six there is none whom it gives our people greater delight to honor.

Coincident with the growth of the mills, and necessitated thereby, was the growth of the reservoir system. In 1828, upon the petition of Ebenezer Young, Capt. Asa Alexander and others, the Chestnut Hill Reservoir Company was incorporated by act of the General Assembly. This charter was renewed in 1831. At that time Judge Young owned all the water rights pertaining to the Burgess saw mill, at the outlet of Lake Chaubaumaug, having acquired them a short time previously, and also owned adjoining land to the amount of 450 acres, some of which was afterward included in the "middle" reservoir, which was built some years later, and occupied the cedar swamp, mentioned early in this article.

By deed, dated August 1, 1831, Young conveyed all water rights to the reservoir company and also five acres of land, near the present dam at the lake, which was constructed in 1832. This greatly increased the storage capacity of the lake and added much to the value of the mill properties.

In the same year the company proceeded to buy control of the Bartlett saw-mill pond, just above the rapids, and flowed a part of the bog meadow flats, just east from the present village. These rights were further enlarged by purchases from Reuben Bartlett, in 1836.

In the latter year the company completed the purchase of land for the middle reservoir, which was to occupy the aforesaid cedar swamp, and in 1837 the dam was constructed exactly on the roadbed of the old Hartford and Providence Turnpike, shares in which had been purchased by the company.

In 1849 the bog meadow reservoir was raised two feet, and to its present proportions.

In 1854 the company purchased land of Eddy and Nancy Pray and Paris M. Law, built a dam and flowed a large tract, just below Bateman pond, and northwesterly from the lake. This dam gave way in May, 1865, carrying disaster to the mill property along the stream. The damage, however, was speedily repaired and the dam rebuilt, and since then has withstood every attack of flood and freshet.

In 1872 land was secured from Alvia Chase and others and a dam was built across an affluent of the middle reservoir creating what has been known as the Alvia reservoir, which has proved to be a valuable adjunct to the reservoir system. It must also be stated in this connection that the mills, during their successful operation, were kept well abreast of modern progress in the utilization of power. The old-fashioned wooden "breast" wheels with which they were originally equipped, in due time gave place to the modern turbine, and the waterpower has been supplemented by steam power, which has been added to every mill, without any exception.

These reservoirs drain an extensive water shed which, because of its precipitous declivities, promptly and actively responds to every rainfall and, consequently, the amount of water power available is far in excess of what is apparent at first glance. The present size and capacity of the various reservoirs is as follows:

	Acres	Gallons
The Lake	140	457,380,000
Eddy Pray Reservoir	98	160,083,000
Middle Reservoir	200	261,360,000
Alvia Chase Reservoir	62	101,377,000
Bog Meadow Reservoir	55	71,874,000

The system is still capable of much greater enlargement by a long talked of canal, intended to connect the lake with an extensive and active water shed, just to the eastward, over the Rhode Island line. A dam 15 feet high at the narrows, southeast from the village, extending from the promontory to the south shore, and receiving the accession from the Rhode Island water shed via the lake would flow out all existing reservoirs excepting the lake, and would make a reservoir two and a half miles long and a mile wide.

The Chestnut Hill Reservoir Company obtained a new charter from the General Assembly of 1901, giving greatly enlarged powers, and have since been digesting various plans for enhancing and utilizing the water power of the stream.

My story is nearly ended, yet how incomplete. Would that I could breathe into it the breath of life that it might become a living soul, epitomizing the events, the life, the vim, vigor and energy of those stalwart years of Chestnut Hill industry. The resultant change from the old order of things was one of gradual and healthful growth, rather than of sudden revolution, but it was a change from monotonous humdrum to healthful variety. At first the mills absorbed the surplus labor from the farms. The boys and girls worked a part of the year at least in the mills. Wages increased, bank accounts were started and grew and the foundations of fortunes were laid.

Then, as the mills grew, help became scarce, and the surrounding towns were drawn upon. Population increased and an era of building set in. Real estate advanced in value. Stores were started and a home market was realized. A social revolution set in. Intercommunication with adjoining towns brought a commingling of manners and thought, mutually beneficial. The horizon broadened. Schools were built and educational privileges increased. An aggregation of so many individuals demanded new churches.

In 1836 the Baptist Church on the hill was built. Of this church Westcott and Pray were the chief promoters, both being members and Westcott, who was

a fine singer with a smooth tenor-voice, was for many years leader of the choir. In 1851 the Free Baptist Church in the valley was built, and was largely contributed to by the Robinsons, Leffingwell, the Truesdells, Lippitt, Bartlett, Greenslitt, Himes and others. Political life was infused with the new blood, and many were the hard-fought campaigns.

Then came all the concomitants of New England prosperity. Social events, afternoon tea parties and evening entertainments. Independence Day celebrations and summer time picnics, sleigh rides, coasting and skating parties, popular debates in the lyceum, spelling matches in the school house, singing schools, church festivals and country dances for the long winter evenings.

Incipient Barnums and Baileys with their "greatest show on earth," with the instinct of their profession found us and traveling ventriloquists cast their weird voices at us from unexpected corners, while sleight-of-hand performers cooked eggs in old men's silk hats and pounded watches into glazial hash in gunny bags, and then produced them as good as new to our wondering eyes, or swallowed swords and jackknives and reeled countless yards of ribbon from their gastronomical department.

The patent medicine man came to minister to our ills and, with glib tongue and flaming torch, held forth upon the village green and raked in our hard-earned shekels. The merry-go-round took us in to its circuit and gave the children a week of delight. The Yankee notion man sold his wares from door to door, and the Jew-peddler from New York arranged his monthly schedule to fit the pay-day at the mills. Even the hand organ monkey danced in satisfied glee. Everybody and everything came to us except that modern industrial excrescence, the walking delegate. For him we had no use as we were all prosperous, contented and happy and the relations existing between our little squads of capital and labor were of the most pleasant and fraternal character.

Meanwhile our mills boomed along their prosperous way, producing not only millions of yards of cotton cloth, but also a crop of men and women destined to make their mark in larger fields, with better opportunities. Perhaps no hamlet of like size has equally diffused its influence through the industrial life of New England. Here were graduated those who have become agents, superintendents and overseers in many of the large mills in Maine, New Hampshire, Massachusetts, and Rhode Island. A church full of these met here last summer, on July 23d (1903), and exchanged fraternal greetings, indulged in speech making and a big clam dinner, and organized an association which will hereafter hold an annual old home gathering here.

Besides these, many formerly employed in the mills here have entered other employments and professions and have been eminently successful. Among these are scores of very successful school teachers, whose first money to pay for a higher education was earned here. Some have become eminent as lawyers and physicians, and others as clergymen. Some have succeeded in mercantile life. Hon. Nelson W. Aldrich, Rhode Island's able senator and a leader in the upper house of Congress, spent his boyhood here, worked in these mills, attended our schools, clerked in the village store, went to Providence, entered a retail store, then a wholesale house, in which he became a partner. He exhibited brilliant qualities as a debater in the Franklin Lyceum, was elected to the city government, the Legislature, then the lower house of Congress and, finally, to the United States Senate.

Hon. William S. Knox, who represented the Lawrence district in Congress,

was born here, I think in the Leffingwell Village, September 10, 1843, and resided here a number of years.

War time came in '61 and scores of men went out from here, seized the musket and stood for "God and home and native land." Many were shot down beneath the folds of the flag for which they fought. Others languished and died in Southern prison pens. Some came home at the close of the war to engage again in the pursuits of peaceful industry.

The flood tide of Chestnut Hill prosperity was from 1850 to 1870. Then began the decline. Our little mills could not compete with larger ones, in larger places, with more favorable facilities. Our captains of industry fought bravely and well, but, one by one, the lights of prosperous industry were extinguished and now all the mills are silent except the Chase woolen mills, formerly the Himes mill, which is demonstrating the possibility of success along other lines.

What of the future?

Tell us! We all anxiously await the answer.

Has our sun set forever? Or shall we again rejoice in the dawn of a brighter day, and the rising sun of a new era of prosperity.

Here are the same old hills, grand and sublime. Up their rugged sides the malarial microbe has never ascended. The typhoid germ is paralyzed and dies in our pure waters. It is true that men do die here of old age, but even then not from necessity, but often through carelessness born of long years of immunity. We invite to a residential section that is rarely rivaled.

But what of its industries? The limpid springs still cast up their bubbles to the surface of the beautiful lake. The ancient stream still meanders its way across the flats and then, suddenly dashing like a race horse down the rapids, casts its silver thread along the valley. Age has not diminished its strength nor shorn it of its beauty. The mills are all of stone, with walls, firm, erect and intact, each fully equipped with water and steam power. The Providence and Danielson, and Worcester and Connecticut Eastern railways, completed last year, connect their lines here and pass very near to each mill. Hourly cars run each way, making connections for all points east and west.

O, for the merry chorus of bells, sounding their morning call in unison with the harmonious voice of satisfied labor! Where is the industrial angel who shall sound the trumpet to announce the dawn of a new era which shall, even if on other lines, restore the prosperity of former years.

The above sketch was written in February, 1904. Since that time there have been many changes and the tide of industrial effort and activity has alternately ebbed and flowed.

Soon after that time Fred R. Smith left the Himes mill, then known as the Chase Woolen Mill, and the mill was leased to the Davis & Brown Woolen Company, of Worcester, Mass., who continued to operate it under this lease and under the superintendence of the owner, Charles D. Chase, until November 15, 1916, when Mr. Chase sold the property to the Chase Woolen Company, who, November 29, 1916, sold it to the Davis & Brown Company, who have since continued its operation and have added much to the prosperity of our village and town. Mr. Chase continued to superintend the mill until November, 1918, when, his health failing, he was succeeded by Frank E. Harrington, the present efficient superintendent.

In 1904 the Whitestone mill was awakened from its long continued slumber

and silence by the coming of M. H. Marcus from New York. In company with his brother, Mr. Marcus leased the mill from Almira E. Westcott, daughter of Henry Westcott, April 27, 1904, for the manufacture of bed comfortables, stair pads and carpet linings. They commenced operations June 1, 1904, and remained five years. Mr. Marcus was a man of great energy and intense devotion to business. He was totally blind, but could feel more with his fingers than many men can see with two good eyes, and his business was uniformly prosperous. Upon the expiration of his lease he moved the business to a more advantageous site not far from New York City.

On June 23, 1909, Frank T. Preston, executor of the will of Almira E. Westcott, sold the property to Frank O. Davis, of Pomfret, who, at the same date, sold it to a company which had taken the former name of the Whitestone Company. This company engaged in bleaching and dyeing and continued in business for three years.

On November 13, 1912, they sold the mill to the Winterbottom Book Cloth Company, an English corporation, organized for the manufacture of fabric leather and collateral products. They improved the mill, made sundry village repairs, and installed some first-class machinery, but never began active operations and afterwards removed the machinery and merged with a larger corporation doing business elsewhere.

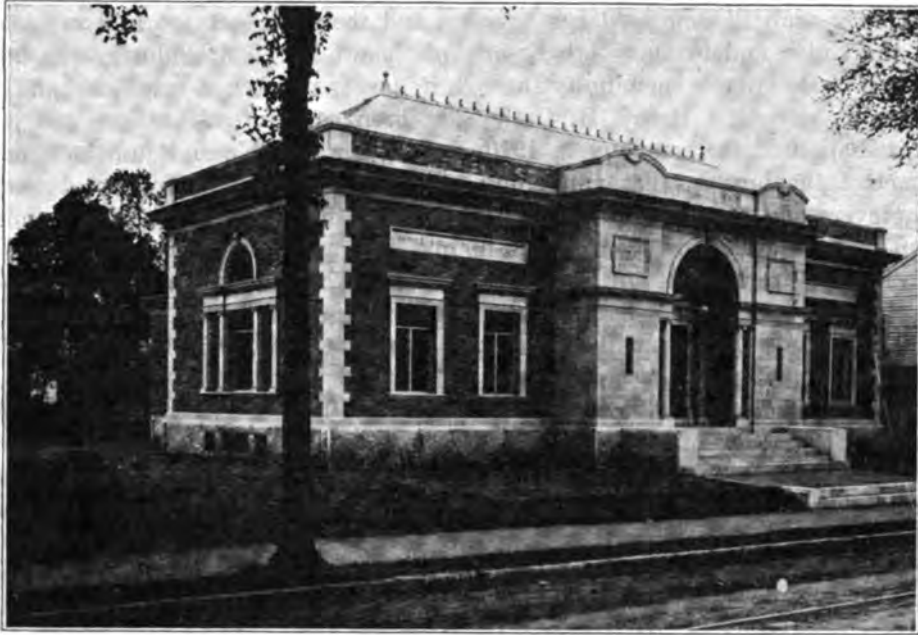
Beginning in 1914 the mill was for a time occupied by the George B. Frost Finishing Company, but finally relapsed into silence and is now unoccupied. It is in a fine location, with good water power and a desirable site for profitable industry. It remains the property of the Winterbottom Company.

In our earlier article we left the Chestnut Hill, or Ross Mill, vacant after the retirement of A. G. Bishop, but, July 15, 1907, Franklin S. Jerome, who acquired the property after Bishop, sold it to the United Machine Tool Company who installed woodworking machinery and began the manufacture of various small wooden products, handles, etc. The machines in use were the invention of Mr. James R. Binns, of Providence, who was one of the chief promoters of the corporation. These machines were constructed along correct mechanical lines, and, under favorable circumstances, did fine work, but were too light to meet the increasing demand for heavier work. To replace them required a considerable outlay of money and the capital was not available and the company ceased operations. Mr. Binns removed to Canton, Ohio, where he obtained financial support, perfected the machines, "made good" and has retired from business.

Soon after the mill was vacated by Mr. Binns and his co-workers, the Hope Print Works leased the mill from the United Machine Tool Company and installed some machinery, but, through lack of competent management, they failed to succeed and after a time abandoned the attempt.

On November 1, 1910, the United Machine Tool Company sold the mill to Mabel E. Guile, and her father, Walter E. Guile, organized the International Cotton Company for the manufacture of absorbent cotton and sundry druggist and hospital sanitary supplies. Guile did not remain long, but the company reorganized and continued the business.

On January 10, 1914, the International Cotton Company sold the property to the American Druggists Syndicate, a strong corporation, who enlarged the business, still retaining the former corporate name until 1918, when they reorganized as the Aseptic Products Company. The World war gave the business



BUGBEE MEMORIAL LIBRARY, DANIELSON



KILLINGLY HIGH SCHOOL, DANIELSON

a tremendous boom and the mill was operated night and day in the production of hospital supplies. With the close of the war the demand of course became less, but they are still doing a large business and their products go to every state in the Union and to many other parts of the world. This industry has been of great value to our community through its larger number of employees and its generous pay-roll. Henry H. Oatley has been superintendent since the first organization of the company in 1910, and, under his able and judicious management the business has run along smoothly and without friction between employers and employees, who have been taken mostly from the local population. The walking delegate has made no invasion, and strikes have been unknown.

Thus do we come down to the present time. The years from 1904 have been fairly prosperous, but we have not realized one-half of the possibilities inherent in our situation. Only a small percentage of our water power is being used. The fine water power at the old Youngs mill site is undeveloped. Whitestone is silent and in decay. Elliotville is in ruins—the home of bats and owls. We invite to a variety of profitable industries. What hinders? We shall attempt no detailed analysis. We will simply state that, to an unprejudiced and impartial observer, it looks like a case of a dog-in-the-manger policy upon the part of the holders of the unused water power. This policy has been the hindrance and bane of many another community struggling for industrial ascendancy and prosperity, and invariably reacts to the disadvantage of the avaricious promoters of speculation. We are still hoping for the time when our natural assets shall be released from the grasp of avarice, and when varied industries shall bring to us prosperity in full measure.

But the days of the early pioneers have passed away and they have been gathered to their fathers. Their sun has set, but the tradition and memory of them still lingers like an iridescent haze above a glorious sunset.

We once heard Dr. Newell Dwight Hillis in a lecture say that the thought of "good old days" was a delusion and that there never were any good old days, but the Doctor did not know. Those pioneer days were indeed good old days, glorious days—days in which home life was at its best. The moral and religious instincts were strong. God's name was revered and men and women worshipped in spirit and in truth upon the altar of Sincerity. Patriotism was spontaneous—not compulsory. The Fourth of July was a great day and event. People loved their country because it was their country by heritage through many generations of native stock. No alien, within our borders, had ever dared to raise hand or voice against our flag or hyphenated the American name.

The relations between employer and employee were most fraternal. The industrial mischief makers had not arrived. There were no strikes, no Industrial Workers of the World, no incipient Bolshevism. The mill owner often had arisen from the farm. He lived simply and economically, superintended the mill, had no board of directors or buying or selling agent. He bought his cotton and sold his goods and was usually his own bookkeeper and accountant. He knew his little industry from A to Z. There were no sinecures in those days for favorite sons. There were no dummies on the payroll to eat up dividends. The employer was a resident of the community, fraternized with his help, mingled with all the people, and was usually recognized as a leader in all public affairs. Being a resident, he was keenly alive to all public needs and was influential in all functions of church or state. As a deacon and church official he gave strong support to the church, and as "committee man" he supervised

the educational interests of his school district. He was also somewhat of a home missionary. Workmen's compensation laws were then unknown, but many were the instances in which an employer extended the helping hand in time of need when some family had been overtaken by the pinch of poverty through sickness or misfortune.

The employees were entirely native, drawn mostly from the surrounding farms where large families were then the rule—often eight or ten boys and girls, all inured to hard work and "daylight saving" by arduous labor from sun to sun. Thus equipped they became valuable workers. They did not grumble nor complain at long hours or days. They asked for no Adamson Law. They said nothing of eight hours and overtime. They were glad of an opportunity to work and become self-supporting and thus to help ease the financial strain upon the farm, where, at times, it had been difficult to "make both ends meet" at the year's end. Those nearby walked to their work. Those just a little more remote were brought in by father and old Dobbin—there were no automobiles then. Those still more remote boarded near their work and, on Saturday nights went home to genuine old New England homes to greet father and mother and brothers and sisters, for all were home lovers, and to them the home was the "holy of holies," the restful sanctuary of their lives.

The modern homeless tramp employees had not then been evolved. None was very rich; none were very poor. Pauperism, as at present, developed in these vaunted times of prosperity, was then unknown.

Often members of the family would alternate in mill work, thus affording to each, relaxation, recreation and educational opportunities.

Education in the district schools was not as varied as at present, but was more specific and intense. Now the tendency is to know a little of many things; then it was to be thorough in a few things.

The farms and mills were joint factors and parts of an harmonious whole, in which the interests of all were identical and an injury to one was an injury to all.

Yes, dear Doctor, those were indeed the "good old days," halcyon days, in glorious contrast with the present degenerate days of uneasy industrial unrest and violence, in which the rights of one hundred millions of people to "life, liberty and the pursuit of happiness" are being trampled upon by a small percentage of anarchistic labor agitators who threaten bloodshed and revolution, and the destruction of the very foundations of the republic which was founded by our fathers.

Blessed be the memory of those noble men and women—our ancestors, the pioneers of righteous industry. May we, as a nation, emulate their example, reestablish the golden rule, in industrial relations, and hand down to future generations our glorious republic, untarnished by the greed of capital or labor, a government "of the people, by the people and for the people."

THE PHYSICIANS OF KILLINGLY FIFTY YEARS AGO

By Rienzi Robinson

Fifty years ago, the world was about to be blessed by a great revolution in the practice of medicine and surgery. Some years before, chloroform and ether had been discovered and accepted by the profession, giving us painless surgery and painless vivisection, under which physical processes in health and disease

could be studied by sacrificing a few score of guinea pigs and rabbits that the millions of human beings might be saved. A few of the medical seers began to whisper that the use of chloroform and ether made a broad foundation upon which to build and develop the germ theory of disease, aseptic surgery and the antiseptic treatment of infected wounds. The day was coming when out of the mud and scum of empiricism was to develop rational and scientific medicine. As yet it had not been taught in our medical schools, and the five physicians ministering to the sick in Killingly could know nothing about the new doctrine. They were men of middle age and had received all the medical schools could give them, when as young men they began their medical career.

Killingly, pleasantly situated in the Quinnebaug Valley, is bordered on the east by a range of hills, at the south end of which was the parish of South Killingly; and on the north, East Killingly, or better known as Chestnut Hill. Dr. Daniel Hovey, somewhat beyond middle life, had located in South Parish as a young man and was spending his professional life in driving over its hilly roads, through the dust and heat of summer and the cold chilling blasts of winter, caring for a sparse population and eking out a precarious living from this rocky and sterile soil. Nothing could induce Doctor Hovey to change for a richer field, though well fitted and capable of doing so. He was a man who came of good stock, and had a brother, Judge Hovey of Norwich, considered one of the finest of legal advisers in Eastern Connecticut. At an advanced age Doctor Hovey laid down his work, but no young man could be induced to take the field and the people have been obliged since to depend upon physicians three to four miles distant.

At East Killingly we find Dr. Edwin A. Hill, a younger man by some years than Doctor Hovey. He had chosen East Killingly as a promising field and had built up a large country practice extending over into North Foster on the east and Chepalchit on the north. His territory was large and his rides long. He was a man of strong personality and his physical endurance almost beyond belief. He was an active member of the School Board and often elected as selectman from his part of the town. A single instance will illustrate his wonderful vitality. Meeting him on the road and stopping to pass the compliments of the day he asked the writer to look in his throat. Finding large diphtheria patches, he was advised to go home to bed and send for a doctor. Although shaking with chills and fever and a temperature of 103, he refused, saying he had two very sick patients with diphtheria some six miles to the north of us, that he must care for as they were old friends and patrons. He did care for them at same time attending his other patients, and seemingly none the worse for it. He was a late riser in the morning and would start out towards noon, driving until late at night, seeing many of his patients in the evening.

He was a familiar figure in town, doing much of his driving on a two-wheeled gig, with no protection for self or horse but a thin blanket. Many of his calls came on the road by people recognizing his peculiar rig in the distance and calling him as he was on the point of riding by. Attending him in his last illness, he assured the writer that in over forty-five years of practice he had not been in bed a day for illness.

His son, Dr. Charles E. Hill, associated with him during the last few years of his life, succeeded him and still holds the field.

Dayville, situated in the Quinnebaug Valley, was the most promising field in town for a physician, being within two miles of Williamsville (now Goodyear),

Attawaugan, Ballouville, Killingly Center and Elmvile. Dr. Justin Hammond near the sunset of life had been the resident physician since early manhood. He was a man of large frame, large heart, and a face beaming with sympathy and kindness for all humanity, sick or well. Beloved and trusted by all, he filled prominent positions in church and town, at one time representing the town in the State Legislature; was active until his final call, which came while visiting a patient. He left one son and two daughters; the son locating in Saratoga, one daughter in Boston, and one daughter in Hartford, all medical graduates.

Dr. A. E. Darling, a young man and native of Killingly, who was studying medicine with Doctor Hammond at the time of his death, took up the work of the older man and for forty years did good work. In fact he was a man of work and no play; never took a vacation and rarely attended medical conventions. He was more careful of his horses than of himself, taking the entire care of them until his last illness. He was prominent in church and school affairs and was a member of the School Board for many years.

Danielson, in the southwest corner of Killingly, included a part of East Brooklyn, at the time spoken of had two resident physicians, Dr. Samuel Hutchins and Dr. J. W. Martin. Doctor Hutchins, after graduating, had the California gold fever and with several other "forty-niners," as they were called, went to California by way of the Isthmus of Panama. The hardships endured by these men is a matter of history. Not finding California the Eldorado hoped for, Doctor Hutchins came back to Danielson, locating at first on the Brooklyn side, but soon coming to the Danielson side of the borough, where he resided until his death. He was the leading surgeon of the town and did some fine work. One operation may be particularly mentioned, that of Caesarian section. It was an operation rare and this was the third time it had been performed in Connecticut. He was urged to report it to the medical society, but he would not, neither would he allow it to be done by his assistants. His aversion to having his name in print was strong. In town affairs he was prominent as selectman, as member of the School Board and an active member of the Congregational Church.

Doctor Martin, the rival of Doctor Hutchins, came from Worcester, Mass., and in ten years had made many friends and had built up a fine practice. He was immaculate in his dress and it was jokingly remarked that he never left his house without blacking his boots, or drove out of his barn without first dusting off horse and buggy. Methodical in his methods of doing things, he had carried it to such perfection that he could harness his horse in two minutes, and unharness, stable and blanket the same in one minute. Breaking down in health at the end of ten years of practice he sold out to Rienzi Robinson, then just graduated in medicine and who is still in practice, ranking with Dr. J. B. Kent of Putnam as the two oldest physicians in the county, both commencing practice in 1869.

Taking another man's practice gave Doctor Robinson a large field and long drives from the start, leading him incidentally to study the cost per mile for horse and buggy. This suggested the keeping a record of miles driven, which he did for thirty years, showing a mileage of 240,000, an average of 16,000 for horse and 15,000 for buggy. The average life of road work for a horse was four years, though some would fall short, while others would exceed the time

and distance. The road life of two horses during these thirty years was ten years and the distance 30,000 miles for each horse.

Doctor Robinson was a member of the Windham County Medical Association, the Connecticut Medical Society and the American Medical Association. He was elected president of the Connecticut Medical Society in 1896. He has to his credit several medical papers read before the county and state societies.

Outside of his professional work he was interested in the Free Public Library, being chairman of the building committee. He is still on the board of library directors of which he was secretary for many years.

As the population of the town increased and the mills began to employ foreign help, there came the demand for a French physician. Dr. C. J. Leclaire came in response and for twenty years had a large practice, attending during that time over two thousand births. He was active in town affairs, taking great interest in politics and for several years was a member of the Board of Education. Overwork and loss of sleep undoubtedly caused his premature death.

Dr. J. N. Perreault succeeded Dr. Leclaire and though a young man, has already a fine practice.

Dr. Frank P. Ladd came into town twenty odd years ago in answer to a call for a homeopathic physician and has a fine practice.

Dr. W. H. Judson practiced in Wauregan for some years, but moved to Danielson twenty-five years ago and has been health officer for past fifteen to twenty years.

Dr. Frank Coops was some years located in Danielson but sold out to Dr. George M. Burroughs, now one of our busiest of men, adding to the work of a general practice that of an oculist.

The men of fifty years ago residing in adjoining towns and who used to come as consultants or to treat patients independently and personally known to the writer, were Doctors Lewis and Burgess of Moosup, Doctor Whitcomb of Brooklyn, Doctor Williams of Pomfret and Doctor Holbrook of Thompson, all prominent physicians of the time.

The men now practicing in Killingly belong to a later generation than those of fifty years ago, yet nearly all are in middle life and approaching the age limit when they must perforce lay aside the active duties of the profession and become passive spectators of the world's progress. They have seen the horseless carriage take the place of the famous "one hoss shay" of the old-time doctor, and are looking forward to the time when rising above the dust and noise of the street, the doctor will, through the pathless sky, find his way easily to his waiting patient.

They have seen the specialist gradually taking the place of the general practitioner, notwithstanding the early opposition and general protest against it. Dr. W. H. Draper, lecturing to us students back in the '60s, declared that the man who was not big enough to take the practice of medicine in its entirety was not competent to practice at all. He was a good illustration of his theory, being able to take the place of any of the professors unavoidably absent, and filling the bill to the enjoyment and satisfaction of the listening students. In spite of all protest, specialism is coming to be the order of the day and the general practitioner like the "one hoss shay" will be interesting, but ancient history.

The thousand and one mechanical appliances of the Swedish movement cure and its many aliases, will be consigned to the junk heap and the physician of

the future, sitting in his office, will direct through wireless telegraphy the physical culture and development of the young.

With the advance of chemistry we have seen the small concentrated alkaloid tablet take the place of the crude drugs of earlier days. We have seen the adoption of the many serums by the use of which the human system is protected from disease. We have seen the success of the drugless and suggestive treatment of functional nervous diseases. What of the future and what has it in store for the physician of the future? When at the age limit the active physician is set one side and occupies the easy chair in the chimney corner, it is then he becomes not only retrospective, but indulges in prophetic theories of the future. He wonders if the future can give us as great changes as the past, and often feels that he has been born two or three generations too soon. He longs to look into that future and would fain raise the veil that shrouds it. The poet has forcibly expressed this longing in the following:

“The heathen kneels so saith Kabir
To wood and storm in heathenwise
But in my brother's tone I hear
My own unanswered agonies
His gods are what the fates assign
His prayers are all the world's and mine.”

With this longing and prayer unanswered the physician, his life work ended, resignedly enters the long sleep waiting for what the answer may be on the morrow.

CHAPTER X

TOWN OF ASHFORD

EARLY HISTORY OF ASHFORD—WESTFORD COMMUNITY—ASHFORD HOMES—ASHFORD
SCHOOLS AND SCHOOL TEACHERS—ASHFORD WELFARE ASSOCIATION—ASHFORD IN
PUBLIC LIFE.

Ashford was originally a part of the Wabbaquasset country conveyed to Major Fitch by Owaneco in 1684. This wild forest land, remote from civilization, was yet known to New England settlers, as it was in the direct route from Boston to Connecticut. The old Connecticut path crossed what is now Ashford Common. The first land laid out was a tract four miles square in what is now the south part of Eastford, having been transferred to Simeon Stoddard of Boston in satisfaction of a court judgment. The two principal owners were in no position to assume the settlement of this region as Major Fitch was in business difficulties at that time and Stoddard was a resident of another colony. The General Court took the matter in hand and appointed a committee to survey and lay out the township, to lay out home lots, and "to order and manage the affairs of the said town," and to pass upon the desirability of the prospective inhabitants. Upon learning of this enactment Major Fitch sold his share of the township. In 1707 a tract five miles long and three wide was bought and laid out west of the Stoddard tract, in the south part of what is now Ashford, and called the New Scituate Plantation. Capt. John Chandler soon bought a large part of the tract and became the chief proprietor of New Scituate. The whole of the remaining territory of old Ashford was sold by Major Fitch in 1708 to James Corbin of Woodstock. He in turn sold the land to fourteen others, still keeping his jurisdiction over the property. The tracts were surveyed and laid out rapidly in order that settlement might be made before the government could take possession. There was no attempt to obtain confirmation of this land by the General Court, and the proprietors evidently were doubtful of their title.

The first settlement was made in 1710 by John Mixer of Canterbury, who purchased 100 acres of land of Captain Chandler, on the site of the present Village of Warrenville. In case "said land should appear to be of no force or value," the money paid for it was to be returned. The Connecticut Road passed by or near his residence. The following April another settler took up his claim, near the present Town of Eastford. The General Court learning that settlement had already been started, while nothing had been done by them, ordered and appointed a committee to begin settlement of the tract, and to appoint town officers, the town to be called Ashford. However, great difficulty was experienced in taking possession, as the land was rough and rocky, a large part of it covered with dense forests, and wolves and bears abounded.

Sharp rivalry followed between the government of Connecticut and the different purchasers, both sides appealing to the General Assembly. The Assembly desired the governor, with the advice of an appointed government commit-

tee, to settle the question of rights. Before his could be done the claimants hastened to take possession of their property. The new settlers bought farms of James Corbin in 1711, establishing themselves north of the Stoddard tract. They built houses, broke land, and laid out a highway. The following year James Corbin again tried to have the grant confirmed, in the name of about twenty proprietors of three-fourths of Ashford. The court ordered any claimant to the land to appear before it and the right of Major Fitch was openly denied. Settlement still continued, however, more coming to the eastern colony, and others to New Scituate. A few bought land of the court committee, and established themselves in spite of opposition from the other settlers.

With the new land improvements could proceed—the minister's house was for further town privileges and the liberty of having town government. The petition was granted, right of settlement was established, and town organization carried out as promptly as possible. The two settlements were some distance apart, the inhabitants few, and quite dependent on their own resources. The first town meeting was held in 1715. Land and highways were laid out in that year.

The next year a meeting house was started and a minister secured. Both meeting house and minister's house were delayed by continual conflict over the land, for many owners were non-residents, and before roads could be built or improvements made, their consent had to be obtained. The town decided to appoint a committee to pass upon all those making application for land, thereby securing ownership and jurisdiction. An appeal was made to the General Court in 1716. The court would gladly have put out the claimants of Ashford, but as they had complied with the terms of settlement this could not be done. One body of the Assembly opposed giving them the land and the townspeople also met with opposition to the possession of this territory from their own numbers who had bought their land of Corbin or Chandler. There was a dispute as to who were the lawful voters—non-residents claiming the right also. This caused division among the townspeople for a time, but was finally settled. The town proceeded to take possession of all territory with or without permission, and regardless of ownership. Land was surveyed, several grants were allowed, a committee was appointed to draw up a memorial to lay before the General Court. Grants originally owned by Corbin and Chandler were to be free to their inhabitants and all lands not laid out were distributed among the townspeople.

With the new land improvements could proceed—the minister's house was completed, a pound was built, and in 1717 a meeting house was started in the northern part of New Scituate. Meantime the claimants of Ashford land who had been ousted appealed to the Assembly for confirmation of their ownership. The townspeople of Ashford told their side of the story to the Assembly, and the General Court, thinking it time for the matter to be definitely settled, appointed a committee to go to Ashford and effect a settlement. The public hearing, held by the committee in 1719, lasted for several days and a compromise was effected, in which Chandler and Corbin received payment for a number of acres of land yet remaining, settlers kept their lands on moderate terms, and the town received enough for public use. Lines were established also. The Stoddard tract had been undisturbed, but some of it was soon sold and settled, the remainder was left unimproved for a long time. In 1719 there were two distinct settlements, an east and a west, and in these settlements there were

some inhabitants who were not entirely desirable. Much of Ashford's land was yet wild and inhabited by wolves; there were no schools; roads were poor and bridges lacking.

In 1721-1722 serious trouble was caused when a school teacher, having just been procured, was prevented from teaching by an ignorant citizen and his followers, and it was not until 1723 that another school master was hired and school was kept half a year. A full military company was formed in 1722 and was exceedingly useful, for Indian alarms were frequent in those days. Settlers continued to come to Ashford. For four years the townspeople had been obliged to pay country taxes and in 1725 the court summoned them to make a list of polls and ratable estates. The town was unable to comply that year as a drought had spoiled the crops one season, and a frost the next, and there had been expenses caused by sickness. Much suffering was endured by the failure of the crops and relief was given the hungry people by the state. The land controversy claimed attention again in 1719, which was again settled, but which involved the town in lawsuits for generations to come and finally forced it to give up its remaining commons.

As Ashford was still hampered by internal affairs, further exemption from taxation was granted her after the famine which had been followed by droughts. Work was continued on the meeting house and the minister's house. Stocks were erected by the meeting house. Bridges were built where necessary. In 1729 "one mile in breadth to run cross on the west side of Ashford" was annexed to the Town of Wellington. By 1732 Ashford was able to pay her colony rates, and in that year she sent her first two representatives to the Assembly. School facilities improved during the next few years. For a time school was kept in three sections of the town by three "school-dames." The next year a schoolhouse was built on the meeting-house green and was taught by a schoolmaster. In 1739 it was voted "to divide the town into three parts about schooling, each of the three parts to have their own money raised." These parts or districts later became known as the societies of Eastford, Ashford and Westford. Soon after a schoolhouse was built in each section. The church later was divided, some having moderate views, others Calvinistic, but the Revival of 1741 had very little effect upon it. Some people became Separates, but many more became Baptists, and in 1743 the first Baptist Church in Windham County was formed in Ashford, which later became a part of the church of Brimfield. No Separate Church was formed. In 1751 the minister of the Congregational Church was dismissed, and not until 1757 was a minister obtained, so divided was the congregation between Calvinistic and moderate views. In 1753 the residents of the northwest section requested society privileges, but were refused.

In 1760 Ashford held a place of prominence among the Windham County towns. It was located on one of the great thoroughfares, where communication with Boston, Hartford and other centers was easy; it was noted for military spirit and a live interest in public affairs; and was ready to speak and act in matters whenever necessary. Three young physicians practiced in the town. Several taverns were open for public entertainment; there were mills, a tannery, which also manufactured shoes; and hemp was grown. The town, however, still had droughts and frosts and was hampered by land disputes and religious disturbances.

The inhabitants of the eastern part of Willington (which part had formerly belonged to Ashford) joined with the northwestern part of Ashford in request-

ing that they be made a society, and in 1765 the request was granted and they were established as Westford Society. Steps were at once taken by them to procure a minister and build a meeting house. The inhabitants of the eastern part of the town encountered more difficulties in the church, but in 1769 called a minister who brought peace and inspired his people with trust. Meantime the Baptists were again in the ascendancy, and in 1775 a Baptist Church was built, and a clergyman called. In 1777 society privileges were granted to the eastern part of the town, which became known as Eastford, a minister was obtained and later a church built. In Ashford the old Corbin claim was again introduced and Ashford was at that time forced to give up her commons.

Ashford still continued to hold its prominent place in the county, and to bear its share of public responsibilities. When the emigration movement set in, Ashford lost many valued citizens, some going to New York, Vermont, and to places further west. In 1780 a Baptist Church was formed in Westford. In 1789 General Washington, then on a presidential tour, spent a Sunday in Ashford, making it a red-letter day for the town. New turnpikes were built and Ashford willingly paid her share, in order that she might benefit by the increased facilities and the added amount of travel. In 1803 a postoffice was established. In 1793 a Baptist Society was established in the northeastern part of Ashford, known as Northford. Methodists formed a society and about 1800 built a church.

The War of 1812 stimulated travel over Ashford's turnpikes, much activity being due also to increased manufacture. Taverns were well patronized. Manufactures in Ashford were stimulated also, four carding machines being set up, and cotton, wool and a woolen factory established, and tinware manufactured. In 1818 there were reported to be eight mercantile stores, six grain mills, nine sawmills, and five tanneries. The "seven churches" of Ashford were quite prosperous. The Ashford Baptist Association was organized in 1824. A Sunday school was organized in the North Ashford Baptist Church. A probate office was established in 1830. The Methodists erected a chapel in Eastford in 1831, which was used alternately by Methodists and Universalists. In Eastford parish there were mills and a tannery and wagon making was done.

After the loss of Eastford parish, and the abandoning of travel by road, Ashford lost her prestige, with the loss of her population and industries. Its churches declined, though a Baptist Church was built in Warrentville in 1846, and that town had also some manufacturing and business interests at that time. The manufacture of coarse glass bottles and willow coverings in Westford was abandoned.

WESTFORD COMMUNITY

By Emily J. Chism

Although Ashford was on the direct line from Boston to Hartford and crossed by the "Old Connecticut Path," which connected those two places, as well as by the "Bridle Path" or "Cut-off" which shortened the distance by several miles, the town was not settled until 1710.

There were several reasons for this delay. The land was forest-covered and required much labor to fit it for plowing, while the valley of the Connecticut was comparatively clear, and far more attractive to those seeking farms to

cultivate; and the place was reached by no navigable river, which made production less profitable, owing to cost of transportation. At first, too, the Connecticut Path was the only outlet—an east and west road—and as the hill ranges of this section run north and south, any east and west road crosses all these, and is a continuous series of up and down. Thus the road, following the track of this old path which looks so straight on the map, is characterized by the people who travel it as “straight?—yes, straight up and down, most of the way.”

Another reason why Ashford was not settled earlier was the difficulty in getting a clear title to the land. Many speculators were following the example of John Winthrop, Jr., and buying large tracts, some from the Indians and some from the council at Hartford. These claims naturally conflicted, and much uneasiness was felt by those holding claims. In 1684 Major Fitch obtained from Owaneco, son of Uncas, chief of the Mohegans, title to a large tract of the “Wabbaquasset Country,” as this region was called, and became the first proprietor of Ashford. The next year Sir Edmund Andros came to be governor of New England, and as he recognized no rights given by Indians, the prudent course was to “lie low” until he was recalled.

In 1695, the Stoddard Tract was laid out in the southeast part of the town, and in 1707 the New Scituate Plantation was sold to three men from Scituate, Cushing, Clap and Jacob. The former tract was in the south part of Eastford; the latter west of it. The northwest corner of New Scituate was marked by an old oak tree on “Throop’s Hill,” but as no hill bears that name at present, the tree cannot positively be identified.

Major Fitch sold the rest of his land to James Corbin of Woodstock, and the settlement really began in 1710, John Mixer of Canterbury being the first settler. Having first choice, he selected the site of Warrenville for his property, to be near the Connecticut Path and to control one of the best water powers on the Mount Hope River. Others of the early settlers chose places further up the river where water power could be used. The first nine houses in Westford, the sites of which may still be found, were along the river, and mills were built near several of them. Some of these early settlers were Huntington, Brooks and Carr.

Ashford received its name in October, 1710. Some say that the name was chosen because of the great number of ash trees in the vicinity, and others, that it was named for Ashford in Kent, England. It is very possible that both ideas are correct. There is no doubt that those who chose the name were familiar with Ashford, Kent, but also it is fair to suppose that they considered the appropriateness of the name to the place.

Windham had already been settled and a road to connect Ashford with that place was built. This gave an outlet to the tide water at Norwich, and that city became the market town of Ashford, ox-teams making the round trip in about three days.

Ashford, as first laid out, comprised a tract eight miles square, but encroachments on the part of the Connecticut Valley towns pushed Tolland east to the Willimantic River and a tract a mile wide was taken from Ashford to make good Willington’s loss, but Ashford was given a strip of Union, which gives a length of nine miles, and after losing Eastford in 1847, Ashford contained 21,610 acres.

THE INDIANS

The Wabbaquasset Indians were not a warlike tribe. They acknowledged the rule of either Mantonomo of the Narragansetts or Uncas of the Mohegans, according to the fortunes of the war perpetually waged between those two great chiefs; or they even paid tribute to the Nipmucks at the north when that tribe had a temporary ascendancy. Ashford was a part of the Indian hunting ground, and no permanent village seems to have been nearer than Woodstock; that is, no place where the trees were destroyed in order to plant corn. But a winter camp of clam-eating Indians from the shores of the Sound is said to have been located at the south end of Boston Hollow.

The records give no account of any Indian warfare in the town; but tradition states that when one early settler, Capt. Jedediah Amidon, was building the chimney of his house, an Indian shot an arrow at him. It missed, went into the mortar and was built into the chimney. In 1914 the chimney was torn down and the arrowhead recovered.

INDUSTRIES AND INVENTIONS

The chief industries of Ashford in the early days were lumbering, farming and grazing. Lumbering easily came first among these, owing to the large tracts of woodland and the natural waterpower furnished by the streams among the hills. At least seven sawmills were in existence at one time, five of which were located on the west branch of the Mount Hope River—one at Warrentville, owned and operated by Deacon Mathewson; another farther up the stream, then known as the Isaac Loomis mill, but later as Buck's mill; next the Chism's mill, operated by the owners, William D. and Charles D. Chism; at Westford Village, the mill of Smith and Son; and still farther up, near the William Taylor place, another mill, which has changed hands so often that it is difficult to assign any name, and as the mill itself is entirely gone, its history can be briefly summed up, "Here once stood a mill!" The Barlow mill on the Bigelow River in the northeastern part of the town, and the Walker mill at West Ashford, completed the list of seven.

Gristmills were connected with some of these sawmills; one at Warrentville, still used. The sawmill at the same place gets out some lumber, but the steam mills get most of the work as they can be moved to the wood lot and used at any season. Other mills of former days were the old carding mill on the brook that runs through Ward meadow in the northwestern part of the town, the upper and lower dams now partly fallen, but showing some solid stonework—laid, it is said, by a man named Russell, who lived just over the Willington line; the tannery, now fallen, on the branch of the Mount Hope known as Lincoln's Brook; and the Chapman mill on the east branch near Boston Hollow.

These Chapmans are said to have been a race of giants and some of the walls still standing on their place show both strength and skill in handling stones. The walls and foundations of the mill and buildings near were laid by Stephen Chapman. With the help of his wife, he brought the timber for the house and barn from the woods not far off, oak timber, some twelve or sixteen inch, and built his house with two-story front. This Stephen Chapman used to say that when he felt strong he would go down under the corner of his barn (one of the few barns then having cellars) and try to lift the corner. He said he could never lift it, but could make the joints snap. Benjamin Chapman,

somewhere in the same family, was a stone cutter, and his name can be seen at the bottom of many gravestones in the neighboring cemeteries.

The Chapman mill is fallen now and the town has built a road over the dams, but stories are still told of the work done there. A famous lathe was invented here, which turned out oblong shapes; it was afterward patented by Blanchard of Monson, who came by on the road across the dam and saw Chapman turning out lasts for Michael Richmond's shoe shop. Some of the lasts are still in existence and the lathe is now in the armory museum at Springfield. This style of lathe is used to turn out gun stocks now. Stephen Chapman also made an ox-wagon weighing only 450 pounds, which made many trips to Norwich, carrying a load of 400 pounds. John Chism sold this wagon to William Richards, and when the Richards' barn fell down, the wagon was under it.

There was a fine trip hammer at the mill, the anvil and its setting still being in place. At this place some guns were made which, if still in existence, would hold the world's record for hard shooting. Stephen Chapman made the first percussion guns around here; he also changed guns from flint-lock to percussion.

Michael Richmond, saddler by trade, with some means and business push, started a factory for the manufacture of gun caps where there is now a pit for a large overshot wheel, near the Amasa Chapman place. He was doing a large shoe business at this time and shipping shoes to New York City. He also operated the Smith mill, turning out the wooden dishes still found in this section. In 1840, with Chester Scripture, Ashby Hyde and others, he took an active interest in the pike through Westford. Later he turned his attention to making axes, one of his shops being at the end of Boston Hollow, still known as "the axe factory," and where shoepegs had formerly been made. In 1854, in company with others, he organized the Westford Glass Works, first company. Michael Richmond, or "Squire Richmond," as he was called, was a son of Abner Richmond from Woodstock. Westford Village, where they lived, was called Richmondville for many years.

The early sawmills used a sash, or up-and-down saw, and were run by Ferguson or Rose wheels, both of which had direct communication with the crank, and the pitman was kept cool by dipping in the water at every revolution. Belt mills were viewed with suspicion as being liable to heat, for the belt had to run dry. In the early part of the nineteenth century Fredus Preston rebuilt the old Carr and Brooks mill which had been washed away in "The June Flood." Sometime before the Civil war the Chism Brothers bought this mill of William Storrs. About this time the mill owners along the river built reservoirs in the north part of the town near the head waters of the Mt. Hope, and this prolonged the season of sawing. One of the Chism Brothers, Charles D. Chism, while in the army, had a comrade who had run a sawmill in Pennsylvania, and learned from him a trick of filing a saw so that it would act as a planer while sawing. Coming home at the end of the war, he experimented with their own saw until it worked satisfactorily and thereafter the Chism Brothers took great pride in turning out the smoothest lumber on the river. Soon after this, William H. Griggs came to be known as able to do anything with a mill. Some very tall timber was still found in this section, and in one case he had to lengthen his carriage till he said it looked more like a train of cars coming back than a carriage. In the latter part of the '60s he brought into town and perfected the rotary sawmill for sawing logs. Newton Hiscock operated one of these for Nathan Kinney and for Mr. Sessions in 1864. Mr.

Griggs bought the axe factory mill and installed a Lane mill; then bought the Barlow mill, installing a Lane wheel and mill, and in 1874 a Lane outfit for clapboards and matcher. Thus at the time of the Stafford flood he was equipped for the rush demand for finished lumber. In 1876 Mr. Griggs attended the Centennial at Philadelphia and saw the test of J. C. Hoadley's automatic engine. This led to bringing the first Hoadley here.

In 1877 George Adams and Wm. Griggs bought the Grandy's steam saw and grist mill at Stafford Springs. Mr. Griggs had the machinery. This engine was a George Bird make, it was taken to Amidon's shop at Staffordville and made over into a portable engine, ten by twenty cylinder, for eighty or ninety pounds pressure. It worked fine until an accident in 1878, then the new Hoadley 10½ by 18 was brought to fill its place.

Mr. Griggs was agent and installed a number of sawmills for the Lane Company. He was an expert long range rifle shot, having all the modern makes, and after all his tests and ammunition tests, he takes his muzzle-loader to a turkey shoot in Woodstock, shoots five times, at 25 cents a shot and gets a turkey every shot. They would not let him shoot any more. The range was one-half mile from one knoll to another, with a cross wind; he having provided a wind gauge sight for his rifle, a cross level, etc.

The mills under Mr. Griggs' management prospered and everyone tried to help. The wood working or manufacturing really owes its existence to him. When he died, it died and rotted down.

There was considerable activity at a shop north of Westford with Andrew S. Smith at the head, making wagon wheels and cider.

Lyman Lillibridge had a sawmill the next above Smith's but it was destroyed by fire in 1886.

The glass works was the largest, measured by its elbow room, capital, and the size of its failure, that Westford ever had.

WASHINGTON AND MARK TWAIN

Visitors to Ashford have not always been favorably impressed. In "Connecticut River Towns" we read that the Nott family moved out of the Connecticut Valley into Ashford "where the barren wastes resemble those of the moon."

In an account of the walking trip of Mark Twain and Rev. Joseph Twichell, from Hartford to Boston, we read that they reached Westford the first night and put up at the Inn there, where the hostler, Mark Twain assures us, was the most profane man he ever met. And remembering his experience as a river pilot on the Mississippi, as a miner in the early gold days of California, and as a reporter all over the world, we realize that it was much to say.

The story of Washington's historic visit to Ashford, too, is always accompanied by a statement written in his diary on the occasion, that the tavern was not a good one. It is said he stayed over the Sabbath, went to church, and heard a sermon by Rev. Mr. Pond. As no criticism appears to have been made in regard to the sermon, we may conclude either that it was a good one or that the Father of his country was not as particular about his sermons as about his inns.

OLD-TIME FARMING

Owing to "physical deformities," Ashford has never been an ideal farming section, although there are many small tracts of very fertile soil. The story

is told of two men of Ashford, named Clark and Phillips, who once had a corn contest. In those days there were no commercial fertilizers, but Mr. Clark won the contest with 100 bushels of shelled corn to the acre.

Nearly every family owned a farm in the days gone by. Many of these farms contained swamps and woodland, with only a small proportion of tillable land. Farming was diversified, no one crop predominating; but nearly every farm produced some corn, potatoes and buckwheat; mostly for home consumption. Some hay was occasionally sold, but more generally sold on the place for nearby consumption. Raising beef cattle and training steers were important lines of work with nearly every farmer, and as late as 1850 many loads and droves of fat cattle went down the road to Providence. Peleg Childs, Eben James, John Moore, Flagg Chapman, Edwin Lewis, Asa Tourtelotte, were active men of these times. Besides such stock as was raised on the farms, many droves of cattle were brought in and fattened for market.

Foremost in this line of business was Capt. John Dean of Westford Village, whose old home is now the summer residence of Lawyer Willis Reed of Stafford Springs. Captain Dean would drive through the Brighton market and bring home a drove of cattle containing from forty to sixty head. Chester Loomis was another cattle dealer. He sometimes went as far as Albany, N. Y., for his cattle, shipped them to Palmer and drove them home from there.

Flocks of sheep were common sights in those days, there being many small flocks of ten or twenty, and some larger ones of one or two hundred. Most of the wool was sold to the small mills around home, Southbridge, Stafford Springs, Rockville and Willimantic, a small part being reserved for home use. This reserve was for knitting stockings and mittens, which continued to be a home industry long after the mills wove all the cloth. The wool for knitting was either sent to a carding machine or carded by hand with two implements like curry combs, made into rolls as large as a candle and twice as long. These were ready for spinning into yarn. The spinning was done by the large wheels where one stood, or rather walked back and forth, as the roll of wool lengthened out into yarn and then was wound on the spindle, leaving a short end of roll to which the next roll would be attached with a dexterous twist of the thumb and finger just as the wheel was again started so that the twist would be continuous and smooth. After spinning the yarn was reeled off, dyed blue or possibly some other color, wound in balls and knit. (The small wheels were used to spin flax. Spinning was not given up entirely as late as 1880.)

Among the farmers of those days might be mentioned Joseph Phillips, Chester Loomis, David White, Bezaleel White, Sumner Stowell, John Sharp, Gilbert Amidon, Genl. Palmer Palmer Smith, Edwin A. Buck and Frank Dawley.

Piece work was given out from the many shoe shops, and everyone in the family worked at sewing shoes, knitting, or braiding palm leaf for hats. Sometimes the hat was braided or woven as a basket might be, and sometimes long braids were made. The latter could be done by even small children, one old lady saying that when she was three years old her "stent" was an inch a day. This would have been about 1830. Raising silk worms was another home industry, and good account of that time is given in a book written by Theron Brown ("Under the Mulberry Tree"), who spent his early life in Ashford and put scenes from this place into many of his books and poems.

In 1863 Archibald Babcock left \$6,000 to the Town of Ashford to endow a library and a band. The Babcock Library was opened in 1866 with about

one hundred books. Since then over five thousand have been added. The library was placed as near the center of the town as possible and has done its part toward making life pleasant for several generations. Although not primarily intended for school use, many of its histories, biographies and nature books furnish valuable supplementary reading for upper grade pupils.

The Babeock band was organized about the same time that the library was established and the town has reason to be grateful to Mr. Babeock on both accounts. The people of the town have come to rely on its band to furnish music on all its celebrations and Memorial Day exercises, and the bordering towns frequently have sought its services. Several of its members went overseas in the war but in 1919 most of them were back again. A new leader, A. E. Lyman of Columbia, was secured, some excellent new music was learned and the band became more popular than ever.

THE GRANGE

In 1888 the first Ashford Grange was organized with twenty-two charter members. For some time Eastford had had a flourishing grange, and some of the influential men of this town decided that it would be a good thing for Ashford, too. The grange was accordingly organized with the assistance of State Lecturer George Austin Bowen of Eastford and State Secretary Lewis Wells of Woodstock. Nelson Hammond opened his home for the meeting place for a year and a half, after which the meetings were held in the Academy Hall.

The first grange-master elected was Alfred Shegogue; other officers were Jared Lamphere, John A. Brown, John T. Greene, George Brown, Albert Hammond, Bert Gardner, Mrs. John Greene, Mrs. John Kennison, Mrs. Charles Gallup and Miss Nellie Greene. The purpose of the grange being to study better methods of agriculture and education, the meetings consisted mostly of debates and talks along these lines, with household economics for the sisters. The meetings were enlivened by social periods, and occasionally open meetings were held. Several plays were given by the grange in Mathewson's Hall, since known as Baker's Hall.

In 1902 so few members were left that the charter was surrendered and the grange was dormant until 1907 when, with fifteen members, it was reorganized, chiefly by the efforts of Ashford's representatives in the legislature, Albert Squire and Oscar Baker who were ably assisted by Alex M. Bassett, E. F. Bassett, Frank Bennett, George Lipps and others. They secured some of the prominent members of the State Grange, Leonard H. Healey and Charles Potter of Woodstock and Will Barrow of Danielson, who came and made an address on grange principles. This aroused interest and the Grange of Ashford was again on the live list. The first master after reorganization was Bert Gardner, one of the former grange members, with Alex Bassett as secretary. Some of the masters since have been B. H. Gardner, Frank Bennett, Alex M. Bassett, George Lipps, Robert Balch, Addie Bassett and Leon Gardner. At the time of the reorganization the place of meeting was changed from Ashford Center to Baker's Hall, Warrenville.

ASHFORD BIBLE SOCIETY

Ashford Bible Society was an outgrowth of a feeling that the local churches could accomplish much by working together. On November 8, 1869, pastors and delegates met at Warrenville and organized the Ashford Union Bible Society.

The pastors at the time were Warrentville, Rev. C. B. Rockwell; Ashford Center, Rev. B. B. Hopkinson; Westford Hill, Rev. Charles C. Beaman; Westford Village, none.

The delegates were Deacon Chaffee, W. C. Durkee, Deacon Byles, Deacon Trowbridge, R. Whiton, W. D. Bicknell, Silas Preston and Royal Chapman.

Funds for the work were raised by subscription and contribution, and about \$100 worth of Bibles and Testaments were bought and either sold or given as seemed proper during a house to house canvass of the town.

The society has ever since held its annual meeting with one of the four churches of the town taking them in rotation. If the weather is suitable, this meeting is held in a grove in the parish of the church doing the entertaining. The outdoor session and the picnic dinner have caused the local name of the meeting to be shortened to "Bible Picnic"; and it has been from the first a popular social occasion. After twenty or thirty years the gathering took on an aspect of Old Home Day for many returned on that occasion to renew old associations. To accommodate these it was decided to hold the meeting on the third Wednesday in August each year instead of leaving the appointment to be settled yearly.

THE COMING OF THE FOREIGNERS

Soon after the Civil war it became evident that Ashford was decreasing in population. Attracted by better chances for business many of the younger people moved to railroad towns or to larger cities, leaving the old people alone on the farms.

Some of these farmers with long-accustomed habits of thrift and industry, were still laying up money. In the summer they peddled "garden truck" in Stafford Springs, starting early to deliver the produce in the cool of the morning, driving the nine miles of up-hill and down, including the long sandy rise from Bishop's Brook toward Moose Meadow, which teamsters said was worse than any hill; and Burnham's mountain, where the considerate driver always got out and walked up. In the spring and winter the trip was varied by the change in produce to maple syrup, apples and potatoes, and in traveling conditions to mud, snow, ice or slush according to the season.

But by the end of the century most of this generation of farmers had died or had been induced to leave the old homesteads and live near their sons and daughters, with a purpose to "take life easier for the rest of their days." Sometimes the farms were sold but there was not much demand for farms, and prices went down until a farm with good house and barn that probably cost \$2,000 or \$3,000 was offered for sale for \$500, and often failed to sell at that! Abandoned farms became more and more common, and the people who were left here began to worry about the future of Ashford, while some declared that "Ashford had no future."

However, a new century began. One, Mr. Horkey of European birth and New York business experience, moved into town, buying the Wenberg place near the Willington line, and set up a real estate agency. Farm after farm was sold, and the coming of the foreigners had begun. Some Bohemian families came first, then Poles, Russians, Hungarians, and those who simply called themselves Slavs or Slovaks without referring to any particular locality.

When the term Czecho-Slovak began to be used, it was found to include a large part of the new comers. Before 1920 nearly one hundred Czecho-Slovak

families were in Ashford or near its borders. Some of them came here from New York, but most of them from Pennsylvania and West Virginia, where they had come from Austria to work in the mines, thinking there would be the most money in that. Not many came directly from Austria to Connecticut unless they had friends already here.

Long before 1920 the desolate look of abandoned farms had vanished. Land that had been brush-covered for years was cleared, plowed and planted with corn, rye, wheat, potatoes, cabbages, and whatever else could be raised to eat or to sell, for the working rule was "not to buy what could be raised." At first most of the work was done by hand, the grain threshed with the old swinging flail, most of the mowing and planting done without machinery; but soon the men adopted labor-saving machines. Some were very successful in farming and some considered it much harder to do farming here than in Austria. Many families came while their children were small, stayed six or eight years, sold their farms to other families who wanted to bring up their children in the country, and moved nearer town where the young people could earn more and have more social life. Meanwhile houses were repaired, land values increased, the schools were full of "new Americans" most of whom were good students and intensely loyal to America; and Ashford's future began to look more promising.

Many of these new comers, when their children had been to school a few years, began to use the English language in their homes, but their reading was mostly in their native language, the two leading papers being *Slovak-in-America*, daily and *National Slovak News*, a weekly. Most of them were Catholics and took some religious paper too.

In 1920 land was purchased and plans made to build a Catholic Church in Warrentville. A branch of the Lutheran organization held services at Moose Meadow and the Russian Baptists held religious services in the Westford churches or in their own homes.

During the first ten years of the century Ashford secured several modern improvements, the telephone, the R. F. D., a beginning of state roads and of state supervision of schools.

In 1909 a branch of the Woman's Christian Temperance Union was formed in Warrentville. This was brought about largely through the efforts of Mrs. Roscoe Wright, a woman of strong purpose and great energy. She secured a band of thirty, which with the assistance of Mrs. Lisa K. Fuller of Scotland was organized May 23, 1909. This branch immediately took up the work of circulating temperance and anti-cigarette literature among the schools, soliciting subscribers to "The Young Crusader," and arranging speaking contests on temperance topics. When America entered the war, this society also took up Red Cross work, working in connection with the Willimantic branch of the "Soldiers' and Sailors' Union."

THE SCHOOLS

The change to modern methods in Ashford schools dates from 1909 when state supervision began. Before that several teachers took a course in the Normal schools and introduced newer methods, but in 1909 the schools began to be standardized, graded and made "more modern than the Normal schools." The "Connecticut Method of teaching beginners to read" was immediately introduced with its charts and building cards; time drills in arithmetic; problems

taught by steps; chart drills in history and geography; supplementary reading along these lines; and imitative composition, with much note book work; all followed as quickly as possible. Civics began to be emphasized, especially, for the schools were expected to train the new Americans to be good citizens. Indeed the whole trend of the movement was to train the pupil to be an efficient member of his community. The slogan of the preceding generation "a sound mind in a sound body" was no longer considered adequate expression of the chief end of education. Something less individual and more social was desired. Much emphasis was placed on drilling of facts. No longer was it thought necessary to teach a child to think, only to give him fact to think with;—very many, very definite facts. The hazy state of mind, that was formerly tolerated as a natural phase in the growth of an idea, should be no longer permitted. All must be clear cut and capable of being expressed. In order to promote discriminating expression, special effort was made to increase the vocabulary of the child. This was the more necessary as the new Americans were apt to be satisfied with a very small number of English words. Questions by pupils were rather discouraged as offering too many possibilities to pupils not sufficiently prepared to recite, and also as reflecting on the teacher's method of presenting the lesson, which should be compact and complete, including introduction or connection with the preceding lesson and summary with fact for drill and followed by assignment of seat work connected with the lesson.

Several new studies were introduced, music, drawing, science, agriculture and sewing—one period a week being given to each. Leaflets issued by the state furnished material for most of these new studies. The children were started in home projects—gardens of their own, canning or sewing. Exhibits of their work were occasionally held.

During the war the sewing period was given up to Red Cross work of some kind, all the pupils in schools under state supervision being included in the Junior Red Cross, and the work thus accomplished in the schools of Ashford comprised 4 quilts, 46 handkerchiefs and substitutes, 316 towels, 5 layette bags filled, 114 property bags, 20 checker bags, 18 housewives, 476 splints, 30 splint straps, 30 triangular bandages, 7 fracture pillows, 1 dress, 1 blouse, 6 chemises, 4 petticoats, 20 face cloths, 2 scarfs, 5 knitted wool squares, 95 scrap-books, and an uncounted lot of gun wads.

In 1915 graduation exercises were established and diplomas given to those pupils who satisfactorily completed the eight grades. These exercises were held in Baker's Hall, Warrenville, all the schools meeting there.

Modern desks and slate blackboards were placed in the schools and improved methods of ventilation and heating were brought about. Teachers' meetings were held every month with demonstrations of approved methods of teaching.

HOMES—ASHFORD

By James Warren Ingalls, M. D.

Tell us of the humble homes
Mid scenes of daily toil,
Where weary calloused hands
Brought life from out a stubborn soil.

If one were to ask me what was the chief characteristic of the people of Windham County, my reply would be: Earnestness of purpose combined with

practical common sense. This conclusion is reached after having spent my boyhood in Windham County and many years in various places outside of the county.

Ashford like many other hill towns of New England was formerly peopled almost exclusively by descendants of the Puritans. Nearly all of the families owned the farms on which they lived. By hard work and strict economy they managed to obtain the necessaries of life, but not many luxuries. Now-a-days the great mass of people everywhere are bound to have the luxuries of life even if they are obliged to go without the necessaries. The extremes of property such as are seen in cities were practically unknown in rural communities. In Ashford, as in similar localities, the favorite themes for conversation were, of course, about the weather, the crops, politics and hard times, especially the latter. It is an old saying that the Yankees always keep talking about going to the poorhouse, but mighty few of them ever get there.

Sixty years ago labor-saving machinery was scarcely known on the farm. A few of the more enterprising farmers used horse rakes. But for a long time hay was raked by hand. Afternoons it was no unusual sight to see the "wimmen folks," like Maud Muller, out in the fields raking hay. Mowing machines began to be used on some of the larger farms between 1865-70.

Nearly every farmer kept sheep. This was a convenient way of having a meat supply. Unfortunately sheep have all gone to the dogs.

Although as children we did not have as many pictures and toys as the kiddies have at present, yet I think we all enjoyed life and had lots of fun in Ashford sixty years ago.

A sketch of Ashford would be incomplete without some brief reference to



THE LAST DAYS OF THE OLD CLARK HOTEL, ASHFORD

Clark's Hotel which stood at the south end of the main street and on the highway from Warrenton to Phenixville, and which for more than a century was under the management of succeeding generations of Clarks. Inasmuch as Ashford is about half way between Providence and Hartford, this tavern made a convenient stopping place for stages and travellers. The elder Clark was appointed postmaster during Washington's first administration. This quaint old hostelry crumbled in ruins about ten years ago.

SCHOOLS AND SCHOOL TEACHERS

The following "Regulations for Schools in Ashford," adopted almost a hundred years ago, conclusively show that the educators of those days were insistent not only upon the "three R's" but also were wise enough to include "morals and manners" as an important part of the curriculum.

REGULATIONS FOR SCHOOLS—FIRST SCHOOL SOCIETY, ASHFORD

As Learning and Virtue are the great supporters of domestick felicity, government and religion, We the overseers of Schools in the 1st School Society in Ashford, appointed to superintend and direct the general instruction of the Scholars in literature, religion, morals, and manners, do adopt the following regulations for the government of Instructors and Scholars in s^d Society.

- “ That Cobbs Spelling-Book be used in the Schools the ensuing season and that such of the scholars as the Instructor shall judge qualified and capable be taught to read in Scotts Lessons, the American Preceptor, the Elements of Useful Knowledge, the English Reader or the Historical Reader and that they be taught to Spell in the lessons they read, and also that all the scholars able to read inteligibly, if their parents or guardians be of sufficient ability, be furnished with a Bible or Testament, and be taught to read them daily in the schools, and that Walkers pronunciation be regarded as the standard.
 - “ That each scholar who writes be provided with not less than three sheets of paper stiched into a Suitable cover and that all the writing-books be carefully preserved for the inspection of the school visitors.
 - “ That each scholar if the parent or Guardian be of sufficient ability, be furnished with a spelling-Book of the foregoing description, and that all the scholars of sufficient capacity be taught to spell at least twice in a day.
 - “ That the Instructors teach their scholars to pay due respect to their teachers and all others in school and elsewhere; that the Instructors use every proper and possible means in their power to inculcate piety and Virtue, and to suppress Vice and immorality among their scholars especially lying, profane swearing and quarrelling, and that they punish exemplary all who are guilty of these crimes while under their care.
 - “ It is highly recommended that a portion of the Holy Scriptures be read after the other exercises of the school and the whole be concluded with prayer.
 - “ That Murrays English Grammar be the grammar to be used in the schools.
 - “ That Dabolls Arithmetick together with Adam's, Colburn's and Whites be recommended as the Arithmeticks to be used, in the Schools.
- Voted That a publick examination be recommended.

Voted That it be recommended to each instructor to visit the schools in this Society once during the winter for the mutual benefit of Instructors and Schools.

The above is a true copy of the regulations and votes of the School Visitors in the 1st School Society in Ashford by them adopted at a meeting of s^d Visitors held Oct. 16, 1839.

Attest HORACE GAYLORD, Clerk.

These men evidently regarded book learning as important yet they considered character as of vastly, vastly greater importance. It may be added that a few years later Col. Horace Gaylord interested a number of his fellow townsmen in establishing Ashford Academy. The purpose of the institution was to supplement the instruction given in the district schools. Among some of the older scholars who later became well known, mention may be made of Rev. Theron Brown, a noted author and for many years on the editorial staff of *The Youth's Companion*.

Many Windham County people still remember Mr. Brown's poem entitled "The Epic of Windham," which he read at the Windham Bi-centennial. (This poem is published in full elsewhere in this volume.) Mr. Brown's last book bore the title of "Under the Mulberry Trees," and its story gives a good description of the manners and customs of Ashford people seventy-five years ago. The book is in the Babcock Library and in many other libraries throughout New England.

The old academy "points with pride" to the name of Judge Elisha Carpenter, associate justice of the Supreme Court of Connecticut. "As Judge of the Supreme Court he served a longer term than any other judge since the adoption of the Constitution of the State." In recognition of his services, Yale and Trinity gave him the honorary degree of A. M.

One of Rev. Theron Brown's classmates was Hon. Edwin A. Buck. He spent a few years in teaching and later engaged in the manufacture of glass in Westford. After becoming a resident of Willimantic he was elected state senator and subsequently state treasurer; also was appointed state bank commissioner, with Henry M. Cleveland of Brooklyn as deputy.

Judge Davis A. Baker of Ashford was judge of probate fifteen years and town clerk thirty-five years, also county commissioner four years.

Edward Washburn Whitaker at the beginning of the Civil war enlisted as a private, in the First Regiment of Connecticut volunteers. At the close of the war he was brigadier-general. In 1867, General Whitaker organized the first Grand Army of the Republic Post in Connecticut.

One of General Whitaker's schoolmates, Charles L. Dean, became a very successful business man. At the age of twenty-one was a member of the firm of E. A. Buck & Company, glass manufacturers at Westford. At the age of thirty-five was aide, with rank of colonel on Governor Andrews' staff. About 1885, Mr. Dean moved to Malden, Mass., where he was mayor of Malden six years, and state senator four terms.

The following is a partial list of the Ashford Academy boys who served in the Union army:

William Adams, Enoch Bolles, Edmund Backus, Capt. Dyer Clark, Lieut. Aaron Dutton, Charles H. Gaylord, Horace Gaylord, John D. Gaylord, Palmer S. Richards, Capt. Charles Simmons, John Simmons, William Simmons, Lieut. Daniel Whittaker, Genl. Edward Whittaker.

Mr. John D. Gaylord, after his discharge from the army, taught three terms at the academy viz.: 1865, 1866, and 1868. In later years Mr. Gaylord took pleasure in noting the successful careers of his former pupils. (The later years of his life were passed in Los Angeles, Cal., where he died in January, 1920.) Edward E. Gaylord graduated with high honors at Yale. Subsequently he became a skillful physician. Rev. John P. Trowbridge is a Congregationalist minister at Interlaken, Mass., who contributes the story of Eastford to this volume.

The Bryant and Stratton Commercial School of Providence, R. I., in its Fifty-seventh Year-Book, 1918-1919, has this introductory statement concerning one of the Ashford Academy boys who "made good" in after years:

"For a period of over forty years the late Theodore B. Stowell, A. M., labored to make the Bryant & Stratton Business College one of the best schools for the training of young business men and women in the United States. The experience gained through these long years of service in the field of commercial education has been built into the present institution which stands as a tribute to this great commercial educator.

"With advancing years the task of directing such a large and progressive school required greater force and energy than one who had labored so long could be expected to put into the work. In full realization of this fact, Mr. Stowell welcomed the opportunity in 1916 to unite the Bryant & Stratton Business College and the Rhode Island Commercial School under the leadership of Mr. Harry Loeb Jacobs who had made the latter school a leader among the schools of New England. At the time of consolidation, Mr. Stowell was made President Emeritus of the new school."

Joel H. Reed became a lawyer, locating at Stafford; was state's attorney for Tolland County, was elected judge of the Connecticut Superior Court in 1903, and retired in 1919 by the age limit.

Alton H. Sherman graduated at Yale in 1878; for a number of years was principal of the Newark High School. Later he was superintendent of public schools in Orange, N. J.

Albert A. Spaulding soon after leaving the academy was employed as a clerk in a dry goods store. Now Mr. Spaulding is one of the leading merchants of Worcester, Mass.

Merritt Eugene Gallup, of Pomfret, has achieved success as a builder and contractor.

About fifty years ago Capt. Lucius Bicknell Richards was the dean of the school-masters in Ashford and vicinity. His broad high forehead reminded us of the pictures of Daniel Webster. Then, too, his extensive vocabulary from the big dictionary and his stentorian voice caused our youthful minds to regard the "old Cap'n" as a counterpart of the immortal Daniel. When Captain Richards was a youth, he was ambitious to become a lawyer. This desire led him to be more studious than many of his companions. But his father met with financial losses and therefore the young man saw that it was his duty to stay on the farm and care for his parents.

Mr. Nelson Hammond was one of Captain Richards' younger contemporaries. Of Mr. Hammond it can be truly said that he was a diamond in the rough. His career as a schoolmaster extended over a period of nearly half a century. He surpassed the average as an instructor in arithmetic. When the boys became listless and lazy, a condition which of course frequently occurred, Mr.

Hammond's exhortation was, "Wake up boys, now a little more hard study, hard study does the business." Mr. Hammond, when arguing any question, had the happy faculty, like Lincoln, of clinching his argument with some apt and forcible illustration.

One day, while at the blacksmith shop, there was a sort of a general discussion about the "bloated bondholders," or those who held some of the seven-thirty bonds issued by the United States Government at the close of the Civil war. Mr. Bugbee, the blacksmith, and others held that the seven-thirty loan was in direct opposition to the great fundamental principles of the Constitution and that taxes in years to come would be something terrible. Mr. Hammond conceded that taxes might be higher but he contended that the government on account of the war was compelled to raise immediately vast sums of money to pay expenses. In order to meet the emergency and prevent national bankruptcy; the seven-thirty loan was an absolute necessity. Mr. Hammond illustrated his reasoning by saying, "Well, now look here; Mr. Bugbee, just suppose that my lumber wagon should start a going lickety-split down an awful steep hill and I saw that the only way to save the thing from being all smashed to pieces would be for me to grab a bean pole or something or other and jam it in between the spokes as quick as I could. Now, of course, I might break a few spokes out of the wheel but wouldn't that be a great deal better than letting the whole wagon go to smash?" The blacksmith exclaimed "b'gosh, I guess you are right."

SCHOOLS—ASHFORD

Recently, much has been said regarding the insufficient pay of teachers. Inadequate compensation is not a new evil under the sun. Up to the time of the Civil war, men teachers were paid from \$10.00 to \$12.00 a month. During the war pay was advanced to \$15.00 or \$16.00 a month. At the same period, schoolma'ams enjoyed the munificent salary of \$2.00 per week for the summer term. It is generally believed that those young ladies did not have the slightest trouble in finding many ways in which to spend their hard earned money.

For good and sufficient reasons, the time honored plan of having the teacher "broad around the district" was gradually abandoned years ago. However, it can be said in favor of the custom that it gave the schoolmaster an excellent opportunity to get acquainted with the parents and thus secure their good will and help in all things pertaining to the progress and welfare of their children.

The writer of this article can affirm that one of the most enjoyable winters of his life was spent in teaching school and being received as a guest in the various pleasant homes of Westford Hill.

The boys and girls who attended the South District School have made good in various ways. Were we asked who had particularly made good, mention would be made of Merritt Eugene Gallup of Pomfret, Albert Nelson Hammond of Woodstock Valley, Elmer Kenerson of New London and then we would all take off our hats and give three cheers for John Dady of Putnam.

As my memory recalls the teachers at the South District more than half a century ago, there comes before me the faces of the patient men and young women who did their best to help us become useful citizens. Their influence will never be forgotten.

Another of the old-time Ashford schoolmasters is Harvey Morey, who in

July, 1920, was still living at his home near Morey's Pond, Westford, although in very feeble health. He was born in Ashford, April 24, 1839; educated in common schools and as a young man taught district school winters and did farm work summers. He taught in this manner for about thirty years and was valued for his thoroughness and sound discipline. In later life he was member of the local board of education; also served as selectman for many years; was member of General Assembly in 1876 and 1903. His son, Frank D. Morey, lives at the home place and is active in town affairs, at present tax collector.

ASHFORD WELFARE ASSOCIATION

A recent institution is the Ashford Welfare Association. No formal organization has as yet been effected, but monthly meetings are held at Baker's Hall, Warrentville. It is understood that plans are on foot which practically assure the building of a community house in the near future, and the general purpose of the Ashford Welfare Association is to organize public sentiment and evolve definite plans to rally the community around such a house when it shall be established.

Allen B. Lincoln, a summer resident, suggested the movement at the fiftieth anniversary of the Ashford Bible Society in August, 1919, and expressed his confidence that conditions in the community were ripe for such a step, stating that it was up to the people of the town to seize upon the opportunity and also stating that success should come "in one year or five years" according to local response.

Meanwhile the monthly meetings are concerned with various local problems, as "good roads, better farms and possible new industries," as a recent call for a meeting stated it. It is believed that the fact that two trunk-line state roads will soon be completed intersecting at Warrentville, will afford such improved transportation facilities that a decided growth of population and industrial activities is likely to result, and that the gradual trend of crowded urban populations "back to the soil" affords new opportunities of development for the "back-country" towns. There are several fine water-power sites available in Ashford.

ASHFORD IN PUBLIC LIFE

The following record of senators and representatives sent to the Connecticut General Assembly from Ashford is of interest as indicating some of the men who have been active in the public life of the community.

State Senators (old 16th District): Dr. John H. Simmons, 1861 and 1865; John S. Dean, 1877-78; John Mathewson, 1893-94; Henry R. Woodward (District 28) 1905.

House of Representatives: 1859, John S. Dean, Gardner Russell; 1860, Dyer H. Clark, Dwight Lincoln; 1861, Jonathan W. Knowlton, Duty Greene; 1862, Jared D. Richmond, Edwin A. Buck; 1863, John A. Murphy, Dr. Farnham O. Bennett; 1864, Hiram Cady, George Lincoln; 1865, Edwin A. Buck, Ralph Durkee; 1866, Edwin Knowlton, Holstein Brown; 1867, Davis A. Baker, Francis H. Shaffer; 1868, Chester Loomis, Leander Walbridge; 1869, Joseph Phillips, William R. James; 1870, John W. Church, Henry N. Squire; 1871, John T. Green, Whitman C. Durkee; 1872, Nathaniel L. Knowlton, Henry A. Eastman; 1873, Chauncey F. Talbot, Lyman Lillibridge; 1874, Mason S. Kendall, Edwin A. Buck; 1875, Edwin A. Buck, George Platt; 1876, Ezra L. Knowlton, Harvey W. Morey; 1877, Elisha D. Grant, Gerrit H. Chaffee; 1878,

Davis A. Baker, Farnham O. Bennett; 1879, Clifford W. Thomas, Albert M. Carpenter; 1880, John S. Fitts, Loomis E. Stowell; 1881, Charles L. Dean, Nathan J. Moseley; 1882, Charles L. Dean, Danforth O. Lombard; 1883, Thomas K. Fitts, George H. Baker; 1884, Everett M. Durkee, Thomas F. Dunham; 1885, Thomas K. Fitts, William A. Buxton; 1886, Alfred Walker, James H. Burrill; 1887, Davis A. Baker, Newell S. Delphia; 1888, Davis A. Baker, Newell S. Delphia; 1889, Robert D. W. Knowlton, David Russ; 1890, Robert D. W. Knowlton, David Russ; 1891, Nathaniel L. Knowlton, John Mathewson; 1892, Nathaniel L. Knowlton, John Mathewson; 1893, Thomas H. Whitehouse, Stephen D. Curtis; 1894, Thomas H. Whitehouse, Stephen D. Curtis; 1895-1896, Merritt E. Gallup, George O. Balch; 1897-98, E. Lincoln White, Henry R. Woodward; 1899-1900, Clifton H. Wright, Theodore M. Lyon; 1901-02, James E. A. Knowlton, Frank W. Morey; 1903-04, Davis A. Baker, Harvey W. Morey; 1905-06, Robert D. W. Knowlton, Thomas K. Fitts; 1907-08, Oscar D. Baker, Albert C. Squier; 1909-10, Ransom B. Tift, Roscoe H. Wright; 1911-12, Nathaniel L. Knowlton, Thomas K. Fitts; 1913-14, Bert H. Gardner, Henry A. Eastman; 1915-16, Oscar D. Baker, Alexander M. Bassett; 1917-18, James C. A. Knowlton, Frank W. Morey; 1919-20, Walter E. Green, Raymond O. Baker.

Hon. Edwin A. Buck removed in 1876 to Willimantic and from that district was afterwards member of the state senate; was state treasurer and bank commissioner, and in the democratic state convention of 1880 was named as possible candidate for governor, receiving a number of votes from Windham and Tolland counties. He was active in Democratic councils for many years.

Hon. Charles L. Dean, son of the Hon. John S. Dean, removed in later years to Malden, Mass., whence he became prominent in republican politics, serving many years as mayor of Malden and also a member of the state legislature.

Danforth O. Lombard removed to New Haven and entered the service of the New York, New Haven and Hartford Railroad as purchasing agent for ties and timber used in construction and repairs.

Following have been judges of probate for the dates specified: 1859, Dyer H. Clark; 1860, Jared D. Richmond; 1861-62, Horace Gaylord; 1863-64, Ebenezer Chaffee; 1865-68, Henry H. Platt; 1869-71, Edwin A. Buck; 1872-75, Henry H. Platt; 1876, Alanson Peck; 1877, Danforth O. Lombard; 1878-88, Davis A. Baker; 1889-90, Alfred M. Shegogue; 1891-96, Davis A. Baker; 1897-98, George O. Balch; 1899-1902, Davis A. Baker; 1903-16, Oscar D. Baker; 1917-20, James E. A. Knowlton.

Michael D. Richmond was registered as commissioner of Superior Court in 1859-60; Jared D. Richmond also was commissioner of Superior Court and judge of probate, 1861-62, and registered attorney. Ashford has had no lawyers since the Richmonds. William H. Platt was commissioner of Superior Court, 1905-07.

Following has served as physicians in Ashford: John S. Simmons, at Ashford Town, 1859 (and prior) to 1891; F. H. Bennett at Westford, 1859 (and prior) to 1879, when he removed to Willimantic; Doctor Skinner, Westford, 1859-62; George F. Shove, Westford, 1879-84; Remus Robinson, Westford, 1881-84; William Richardson, Westford, 1886-93; F. B. Converse, Westford, 1897-1906, then removed to West Willington, where he is now located. Ashford has had no resident physician since 1906.

CHAPTER XI

TOWN OF POMFRET

EARLY HISTORY OF POMFRET—ABINGTON SOCIETY BY MARY M. OSGOOD—POMFRET
IN 1920—A NEW WORLD PAGEANT—POMFRET STATION—POMFRET IN PUBLIC LIFE.

EARLY HISTORY OF POMFRET

A tract of land in the Wabbaquasset country came into possession of Major Fitch in 1684. When the first pioneers were "sent to spy out Woodstock," they brought back such a good report of this Connecticut land to the south of it, that certain Roxbury men were induced to try and buy it. On May 1, 1686, a deed of transfer made over to these men 15,100 acres of this land, which was to be surveyed and laid out by them. This land had originally belonged to the Indian Owaneco, son of Uncas, and when transferred to the new owners, Owaneco and his son gave their consent to it.

The twelve new proprietors were all residents of Roxbury, Mass., although two of them were then preparing to move to New Roxbury (now Woodstock) with their families. During that summer the 1,500 acres were selected and laid out south of New Roxbury on the Mashamoquet River, and became known as the Mashamoquet or Roxbury Purchase. A patent of a township was issued by the governor and company of Connecticut for this and adjacent land, and the following fall permission was given "to settle a plantation in those parts." Five thousand seven hundred and fifty acres south of the Mashamoquet Purchase and including the Mashamoquet River were sold by Fitch to Capt. John Blackwell of England, a noted Puritan and friend of the commonwealth, who secured confirmation of his purchase from the General Court of Connecticut, and a patent for a separate township, which should include this land, the town to be called Mortlake, after the name of the Village of Mortlake in Surrey, England. The owners of the new lands were anxious to begin settlement, but during the time that Andross was governor and for some years after, nothing could be done. The survey and divisions having been accomplished, in March, 1694, the proprietors met in Roxbury to receive their shares. However, settlement was delayed by the Indian war, the Wabbaquassetts having returned to their native lands along the Quinebaug and the Mashamoquet, were fairly peaceable and friendly, but were sometimes induced to join the Mohawks in their warfare. In 1691 Capt. John Sabin, the first known settler of this country, bought 100 acres of land of Major Fitch for the sum of nine pounds. It is not known when he took possession of his purchase, but before 1696 he had built a house with fortifications, and had gained authority and influence over the Indians. During the Indian war he protected his frontier, and kept the Indians in service to the English. He and his family were the only known inhabitants of that country at that time, although Benjamin Sitton

may have been there in 1698 as he bought "fifty acres of wilderness land at a place called Mashamoquet, bounded west by Windham Rode."

After the war settlers began to take possession, the first one coming before 1700. Among them was Mrs. Esther Grosvenor whose coming was an asset to the community, for she was skillful in tending the sick, and for a long time was the only one in the community practicing medicine. One of the settlers arriving in 1707 built a sawmill on the Mashamoquet, and another erected a gristmill two years later. The country was fertile, the hills were open and covered with coarse native grass which made them easy to cultivate; the Indians were fairly peaceable; and the new settlement was near Woodstock; all of which made the first years, often so hard to bear, easier for the new inhabitants. Church was attended in Woodstock. In 1708 the settlers were ordered by the General Assembly to send in their list of polls and estates; two years later the first military company was formed. In 1713 the inhabitants appealed to the Assembly that they be made a town. The Assembly in granting the appeal, stated that they should have a minister, that they should have town privileges for the next four years, and that the town should be named Pomfret. The first town meeting was held that same month. Town boundaries were determined, Mortlake being included in its limits. Mortlake had been purchased for the purpose of establishing a colony of English and Irish Dissenters, but after the accession of William and Mary to the throne these people were allowed religious liberty and so had no need of the territory, Captain Blackwell himself returning to England. For thirty years Mortlake was left a wilderness. The land adjoining this property accrued to Major Fitch, was soon sold by him and was settled by the new purchasers. In 1706 these purchasers feared that their tract was to be added to Canterbury, and a petition was sent to the General Court that they be left as a part of Mortlake. The request was granted and they were left free for several years, except for the payment of rates to Canterbury. After Captain Blackwell's death his property was sold to a Mr. Belcher who in turn sold it in small lots, yet still retained his jurisdiction over it. By 1714 it was laid out, a place for a training field being allowed for, and 1,200 acres left to be disposed of later. Mr. Belcher desired that his property become a part of Pomfret, closely seconded by the desire of the town to possess this territory, but as no satisfactory arrangement could be made, Mortlake remained a manor with the rights and privileges of a township, its government being administered by an individual. The land south of it was divided between Canterbury and Pomfret in 1714.

Pomfret, meanwhile, had secured a minister and the year following, 1714, a meeting house was built and a pound was ordered made. The western boundaries of the town were surveyed again, and division was made of the land left untouched in the western part. This was laid out and is now included in Abington. The opening of this new land brought new settlers, most of them people of good character, and considerable property owners. It was then possible to open roads, later all roads were turned over to the town. Capt. John Sabin and his son built a substantial bridge "over the Quinebaug at ye falls near Pomfret, in 1722." It was not until the following year that any school was provided, and then three were opened, in the north, south and centre of the town. Mortlake had made little progress thus far and there was much lawlessness among the inhabitants. The land south of Mortlake had been divided between Canterbury and Pomfret, and the families, to the num-

ber of about twenty, were obliged to cross the independent township of Mortlake on their way to the meeting house, to town meetings and trainings. For this reason the inhabitants requested that they be allowed to maintain a school of their own, and also to have their own train band, which requests were granted.

Soon Pomfret was flourishing and prosperous, and had increased in wealth and population. By 1713 there were over one hundred inhabitants of the town—roads and bridges connected it with adjoining towns. One of the inhabitants put up a gristmill, malt and dye-house. The inhabitants were so diffused throughout the township that it was found necessary to provide more schools for those living at a distance from the ones already established, and in 1733 four new schools were ordered.

Mortlake at that time was the only shadow over the peace and prosperity of the town, for its residents, without government of their own, were lawless and disagreeable. The settlers south of Mortlake were anxious that their tract be set off as a township. Pomfret gave its consent and a petition was sent to the General Assembly to that effect in 1728, but was refused. Disappointed in not securing town privileges the society decided to at least have their own minister, and proceeded to call one. Not having asked leave, however, of the Windham County Association, they were told by the association to dismiss him, which they refused to do and the new minister continued to preach and to keep his followers. Meanwhile, more families were added to the twenty-eight already established there and in 1731 the society was set off as a distinct parish and included this south part of Mortlake which was not formally added to the new society until the following year, as there were such serious objections to this annexation by the society. A minister was then procured who met with the approval of the association and a meeting house built. It was not until 1735, however, that a permanent minister was settled among them and the meeting house finished. The society was called Mortlake but the church was called the Second Church of Pomfret. Schooling was provided for the children and the training field was used for "trainings." Meanwhile Pomfret objected to having the north part of Mortlake on her hands to be looked after. In 1731 the first meeting of this north society was held, a standing school was provided for and a training field set aside. In 1738 a practicing physician came to Pomfret. In 1739 Mortlake changed hands, the new proprietors were more accessible and the land more open for improvement, but Mortlake still remained a manor.

The western part of Pomfret was still only partly cultivated in 1740 and the ravages of a wolf caused great trouble, the wolf later being hunted down, trapped, and killed by Israel Putnam, the story of which has since become familiar to all. The rest of Pomfret was in a prosperous condition. While as yet there were no libraries established for the public in Hartford, New London or Norwich, public spirited citizens of Woodstock, Pomfret and Killingly, Mortlake and the west part of Thompson Parish formed a Union Library Association in 1739 and the library was known as the United English Library for the Propagation of Christian and Useful Knowledge. The books were divided between Woodstock and Killingly, and between Pomfret and Mortlake in 1745 as the roads between the towns were sometimes impassable in winter, and the library in Putnam became one of her most valued institutions.

In 1741 the great revival awakened the Second Church of Pomfret, in



ISRAEL PUTNAM WOLF DEN, POMFRET

Mortlake Parish, to fresh zeal and activity by the addition of 106 new members. Those who became Separates gave trouble for a time in the church, but later most of them were united with the Separate Church of Canterbury. Pomfret was not affected by the Separate movement felt elsewhere, but nevertheless there was division both in church and society at that time. Mortlake in the south was added to her, and she was obliged to part with her valued western section. The inhabitants of this section were so far removed from the rest of the town that they became dissatisfied with the situation, and a meeting of the society was held to decide what could be done for the accommodation of those who were obliged to go so far to church. The western inhabitants desired to become a distinct society and this was opposed by those in the east. The inhabitants of the west appealed to the General Assembly in 1749, and they were allowed to become a society, to be known as Abington. The Assembly in the same enactment annexed Mortlake with parts of Canterbury and Pomfret to Pomfret as a parish, thereby causing great dissatisfaction in Pomfret, and giving offense to the owners of Mortlake. About fifty families were included in Abington's limits and it was not until 1751 that this enactment was allowed to stand so much land having been included in Abington that Pomfret had no desire to accept the situation as it was, for the reason that some of the inhabitants of the eastern part of Abington preferred to remain in Pomfret as they were much nearer Pomfret church than they were to Abington. On petition of a majority of sixty-six Abington inhabitants and seven of Mortlake the enactment was allowed to stand, and Abington built her church, called a minister and provided for schooling. The minister was ordained in

1753. Abington carried her share of town and public affairs and filled her share of town offices.

In the new parish, comprised of Mortlake and parts of Canterbury and Pomfret, the two latter sections could not agree; also Mortlake had no town government, nor was it obliged to pay town taxes. However, these three were united in desiring to become a township, but Pomfret would not consent to this. On application of the north part of Canterbury and the south part of Pomfret to the Assembly, that body added Mortlake to Pomfret and the sections of Pomfret, Canterbury and Mortlake became a distinct society known as Brooklyn. Pomfret after the addition of Mortlake was obliged to provide the necessary school accommodations to include her new territory. In spite of her troubles over her changes in territory in 1756 a new minister was ordained, and a frame for a new meeting house raised four years later. There were at that time three self-supporting religious societies in Pomfret. The town, with Woodstock, Ashford, Mortlake and Union and the two northern societies in Killingly, constituted a district for a probate court, and was called the district of Pomfret. The library continued in a prospering condition,—Pomfret being distinguished for intelligence and cultivation; many young men, too, being educated at Yale, eleven attending one year, a thing seldom equalled in other towns of its size.

Pomfret took a very active part in the French and Indian war, and her men served so well that they brought distinction to themselves and to their town. They were strengthened by the hardships endured, and after the war these same men held positions of prominence in Pomfret. The return of Colonel Putnam, in 1765, gave added impetus to public improvements in Pomfret and her societies. Colonel Putnam was called upon to serve in many capacities after his distinguished service to his country, and he was called upon to act as moderator at town and society meetings, first selectman, deputy to the General Assembly, and to take the most active part in all affairs and improvements; such as, the laying out of roads, setting out school districts, and various services for the church in all of which he served faithfully and well. Before the outbreak of the Revolution he presided at indignation meetings in different parts of Windham County, and it was largely due to him that the county was brought into such prominence during the war. His home drew scores of visitors—relatives, friends, every soldier who passed through the county, and many distinguished strangers—and after a time he moved to Brooklyn Green, where he opened a tavern, which soon became one of the most noted gathering places in Eastern Connecticut, and many thrilling events took place there during the Revolution. Due to the presence of Colonel Putnam, the fine tavern and the people who were attracted there, it was decided to build a new church in Brooklyn Parish, the old one having become worn and shabby. This, however, was opposed by Colonel Malbone, a decided Tory, who rallied other loyalists to him and an Episcopal Church was erected by them and maintained until the Revolution when it was closed and its loyal members scattered.

In the meantime the library in Pomfret was not neglected, but new books were added to it, and in 1775 a library was built in Brooklyn Parish. Bridges were rebuilt and repaired, a dam was built over the Quinebaug, and a large gristmill put in operation. Other taverns had come into being, and a grocery store was opened. There were several doctors practicing in the town and

parishes. Many more young men were graduated from Yale, besides those of the banner year of 1759, when eight graduated. It was impossible, however, for Pomfret to continue to increase because of the scarcity of new lands, the best being held by descendants of the first settlers, which could not easily be purchased, and consequently many inhabitants migrated to the new lands which were opened for colonization.

In 1786 Brooklyn was made a township, but this loss did not hamper Pomfret's prosperity, for its central location and influential townspeople gave it a position of increasing prominence in the county. Its probate office gave it business from Ashford, Woodstock, Thompson, and parts of Killingly and Brooklyn. The postoffice, which was opened in 1795, also served all the surrounding towns. There were grist mills, a bolting mill, a fulling mill, a blacksmith's shop, sawmills, oil mill and potash works, "a mill to grind scythes, and a mill to churn butter." Shoes were also manufactured, and stores were opened in Pomfret and Abington. One group of mills and houses became known as Pomfret Landing. New roads were built. The poor were taken care of; in 1788 a house was hired for them and in 1796 one was built to provide suitable accommodation. Two pounds were built in 1795, one of them in Abington. Due to the efforts of Pomfret's leading physician, Dr. Albigeance Waldo, an association of Windham County medical men was formed some years before the formation of the Connecticut Medical Society. Pomfret Assemblies of this period were fashionable affairs, and were also very exclusive. The United Library continued to be maintained. Pomfret church alone of all the Windham County churches was unaffected by the Separate movement, and it was not until the advent of a new minister that trouble was encountered, and the church divided. The new reformed church and its minister became so popular that many from surrounding towns left their own churches and united with the Reformed Church. The minister was found to be nothing but a profligate, however, and in 1802 the townspeople returned to the First Church of Pomfret, and were united once more. Baptists and Methodists formed societies of their own, and took their place among the other churches. Abington Society was prosperous, and the church in sound condition. Schools were improved, and later, in 1798, the parish was divided into school districts. In 1793 the Social Library of Abington was formed. Turnpikes were laid through Pomfret, necessitating heavy taxes.

The religious revival of 1813 and 1814 was felt in Pomfret, and brought about good results. Industries there continued to thrive, the Pomfret Manufacturing Company holding a prominent place among them. The Pomfret Woolen Manufacturing Company was incorporated in 1817, but was damaged by a flood, and after a time was obliged to discontinue manufacturing. Bridges and dams were carried away by that same freshet. New roads were built at that time. Not as much was accomplished in town affairs as in manufacturing, although a "Moral Society" advocating temperance, called the "Connecticut Society for the Reformation of Morals," was formed in 1812; and in 1813 a Ladies' Library was formed in Abington Society. The first agricultural society in the county was formed in Pomfret in 1809. By 1818 the society was a real stimulus in the production of cheese, butter, pork, lard, and beef. Rye, corn, and oats were raised and wool was added to the list of products at that time. An organ was installed in the church of the First Society of Pomfret, and in 1819 a Sunday school was formed.

The year 1820, marked the beginning of the decline of Pomfret, as other towns established postoffices and probate privileges. In that year its population reached 2,042. Many prominent citizens died, and others removed to New York and other cities; some new inhabitants came in, however. A new church was built in 1832. Episcopalians attended services in Brooklyn until 1828 when they organized a parish of their own, and the next year erected a church. Previous to 1828 Abington's church had remained peaceful and unchanged, but upon the loss of her minister a revivalist took his place, adding many church members. A Sunday school was organized in 1826. In 1834 there was a controversy over the building of a meeting house which ended in having the old one repaired. The first temperance society of the town was formed in Abington. A Second Advent Church was formed there in 1840. A town house was built in Pomfret in 1841. Pomfret Factory continued in its independent way and employees were watched over by Mr. Smith Wilkinson, and the life of that community kept clean and wholesome. In 1826 a new stone building was put up and the old factory was given over to the manufacture of woolen goods; followed by the building up of Rhodes Village. Manufactures established in other parts of the town were doing good business, and the towns on the hilltops flourished, rather than those in the valleys. Industries developed, and there was advancement in every way, but the population had decidedly diminished. The town was affected by the financial panic of 1837-1838, but the coming of the railroad brought many new people and established the town as a summer resort, thus stimulating agriculture and dairying. New and fine residences were built, the Abington United Library and Ladies' Library were consolidated.

ABINGTON SOCIETY

By Mary M. Osgood

While life in Abington for the past fifty years has moved on in the quiet way of most rural communities, there have been many changes. The completion of the New York, New Haven and Hartford Railroad with the stations, Abington and Elliott, facilitating the transportation of passengers and freight is especially convenient for pupils attending high school in Putnam and Wilimantic. The number of automobiles, heavy trucks and long distance moving vans on the state road indicate that the place is on one of the thoroughfares of the state. Instead of one daily mail brought from Dayville, as fifty years ago, there are now four, and Elliott, which attained a postoffice soon after the opening of the railroad, has the same number. The first morning train brings the daily papers. Rural free delivery serves the people in the north part of the community.

Farm work has somewhat changed with the introduction of more and improved machinery, more convenient barns, silos and spraying outfits. Most of the cheese and butter dairies have disappeared and milk is sent by train to Boston. There are a few exceptions to the work of farming in Abington. George W. Taft, coming into the place and engaging in the lumber business, found the roads, over which he must take his lumber, almost impassable in spring, and devised a better machine than the one in use. One after another was designed until the new model Champion road machine was the result, and secured the ready sale it merited. The real story of this machine is similar



THE GLORIES OF THESE HILLS, FIELDS AND VALLEYS

to that of many inventions. "Obliged to design and make the tools and machines with which to work, discouraged by friends and relatives, driven to expensive litigation on account of infringement of his patents," Mr. Taft says, "those years were the most trying period of my life in which I literally worked night and day." Following the organization of the American Road Machine Company the works were removed to Kennett Square, Pa., resulting in a more extensive business.

Samuel Dresser, who made the fine high-priced calf skin boots, once the fashionable foot gear for men, was the last of his calling.

The lumbermen, Childs and Whipple, J. H. Elliott, William Ingalls and Sons, have cut down acre after acre of wood land for poles, ties, ship building and carpenters' use.

Joseph Stoddard has a large and profitable apple orchard. N. O. Badger is a blacksmith. William Brayton is a wagon maker, deals in corn and runs a gristmill. Dr. James Hutchins is a veterinarian. Darius Colburn and Merritt Gallup are contractors and builders. Israel Randali, Randolph Bullard, Charles Brooks, Andrew Lanphere, Palmer Bullard, Frank Bird, Warren Fuller, Arthur Vaughn, M. McGorty, George P. Sumner, Burt W. Whitehouse, Andrew Amidon have successively conducted the store at the corner for groceries and general merchandise. Andrew Sharpe is now the enterprising grocer.

At Elliott, Charles Martin, Everett Elliott have had a grocery. At present Theron Clapp is doing a prosperous business in this line. Dr. John Clark has been interested in raising high bred stock. Willis Covell is the efficient town clerk and judge of probate for Pomfret.

Members of the General Assembly from Abington in the last fifty years are Clement Sharp, Charles P. Grosvenor, Randolph Bullard, Arthur T. Grosvenor, Willis Covell, Merritt Gallup, Albert Smith, Joseph H. Elliott, Frank Bird, Frank Haines, Fitz Henry Paine. Thomas O. Elliott has been representative five terms and one term as state senator; was also member of the constitutional convention of 1902. George F. Holbrook was appointed deputy sheriff in 1894 and served continuously for twenty-five years.

Charles H. Osgood spent most of his business life in the service of the county, being deputy sheriff a few years, then elected sheriff four successive terms or sixteen years. He was prosecuting agent for a time and for years in charge of the county jail.

The following list gives the names of families that have lived in Abington for successive generations, several being constituent members of the parish, but in recent years from death or removal they are no longer numbered among the residents: Ayer, Baxter, Dennis, Dresser, Goodell, Ingalls, Lyon, Osgood, Randall, Sessions and Trowbridge. Mention should be made of the late Hon. Charles Osgood. His ability and integrity recommended him to positions of trust and responsibility; for five terms he represented the Town of Pomfret in the lower house of the Legislature. He was chairman of the state prison committee and was author of a bill giving to the prisoner a deduction of five days from his term in prison for each month of good behavior. To him was chiefly due the promotion of the select schools which in successive years were of great value to the young people of Abington. Having strong local attachment, everything pertaining to the material, social and moral interest of the community received his hearty and generous support.

Wolf Den Grange, a modern institution, was organized in 1887. Abington

Hall was rented for several years, then purchased and improvements made. Practically every neighborhood in the town is represented and the present membership of 166 is the largest of any subordinate grange in the county. The main object is the improvement of agriculture; but promotion of cordial, social relations among the members and of pleasant acquaintance with neighboring granges has proved of equal importance. Demonstrations for the promotion of better methods in farming are well attended and appreciated. The grange purchased Liberty bonds in each drive, gave liberally to the Red Cross and the Young Men's Christian Association. Andrew Amidon is master, and Mrs. Elizabeth Jewett Brown, secretary.

A "proprietary library" was formed in 1793; price per share twelve shillings. There were 100 volumes at first, mainly theological and philosophical works. In 1883 the ninetieth birthday was celebrated by a public meeting, entertained by an old folks concert and historical papers. The one hundredth anniversary was also fittingly observed.

The Ladies' Library was formed in 1813. That a quarter of a century before the movement for the higher education of woman began, before the day of women's clubs, the women of Abington should form a library and manage it successfully so many years, was regarded as so unique a feature that the Connecticut Board of Woman Managers of the Exposition in Chicago in 1893 requested a copy of the constitution to be placed on exhibition in the women's educational department. In 1879 the two libraries joined in cordial partnership under the original name Social Library.

The principal event of the past fifty years in library annals was the erection in 1887 of the library building. The funds were given by residents of Abington, and many former residents of the place. Money, books and portraits have been donated. The most prized of these memorials are the portraits of Rev. Walter Lyon, minister of the Congregational Church from 1783-1826; portrait of Hon. A. S. Chase of Waterbury, a liberal donor to the building fund; and a portrait of Dr. George Sumner, late of Hartford. This is the oldest library in the county and the first to attain a library building. T. O. Elliott is the president of the library association. Mrs. Phebe Sharpe was secretary, and for several years had charge of the library. The present secretary is Clara C. Martin.

Town supervision of schools has taken the place of district management. There is a graded system and completion of the eighth grade admits a pupil to the high school. The Ragged Hill School has been discontinued from lack of the requisite number of pupils. All pupils remote from school are furnished transportation by the town. The schoolhouse at "The Corners" has been enlarged and two teachers are now employed. A number every year attend high school in Putnam and Willimantic, where several have been prepared for a college course. In 1896 the fiftieth anniversary of the building of the schoolhouse at the Corners was celebrated by a reunion of the pupils of 1847. The old Register was found, the roll called, there were responses by those present and letters from pupils in Boston, Los Angeles and elsewhere. A letter from Mr. William Foster, the teacher in 1847, was read. Of the thirty-one boys in school that term, eleven enlisted in the Union army. The time passed quickly with the relation of amusing incidents of school life half a century earlier.

The plain Puritan meeting house built in 1751 still stands—a landmark

on "ye Windham road"; but many changes and improvements have been made in the ancient house of worship. A hot air furnace and electric lights have been installed in recent years. It is a far call to the time when Rev. David Ripley came from Windham to this parish on horseback with his bride on a pillion behind him, and when his congregation sat in a cold building. "Priest Lyon," the second minister, had only the morning service in the winter and wore a red silk handkerchief around his head as a protection from the cold.

In the past fifty years the church has had the faithful ministration of the Rev. David Breed, Rev. A. J. Montgomery, Rev. Daniel Bliss, Rev. Henry Cartledge, Rev. Ezra B. Pike, Rev. J. Selden Strong, Rev. Joseph Kyte, Rev. C. W. Burt, Rev. Frank A. Fuller, Rev. George Clarke, Rev. H. M. Bartlett. The Rev. Stephen B. Carter supplied the pulpit two or three years, about 1880.

The Sunday school has been well sustained. A Christian Endeavor Society for several years proved of great benefit and the Ladies' Aid is an active and efficient organization.

The one hundred and fiftieth anniversary of the building of the ancient meeting house was celebrated in 1901 by an "Old Home Day" which was largely attended. A reunion of the church and friends in 1907 was also a red-letter day in the annals of the community.

The substantial legacy of a wood lot from Rev. Walter Lyon about a century ago; also bequests to the permanent fund by one friend after another; a communion set, pulpit furnishings and other memorial gifts in recent years, numerous gifts of money for repairs, the Chase memorial of \$6,000 to the permanent fund, all attest the love of the friends of this church. The Augustus Sabin Chase Memorial Fund was given several years ago by his three sons and three daughters, in memory of their father, who was born in Abington Society.

The congregation is smaller today than formerly but the annual expenses are always paid, the apportionment for benevolence duly met and in the recent drive for the Pilgrim Memorial Fund the quota was far exceeded. A promising troop of boy scouts has recently been organized, with J. Nelson Platt as scout-master.

The Second Adventists built a commodious chapel near Abington station in 1875 and under the faithful charge of Rev. Hezekiah Davis and Rev. A. Johnson enjoyed several years of prosperity but the congregation became so lessened by death and removal that about 1900 services were discontinued.

Through the efforts of the Misses Sarah and Mary Howard an attractive Episcopal chapel was built at Abington Center about 1880.

Strangers visiting the place speak of the well-kept, attractive homes and passing through Marcy Hollow inquire the name of the picturesque hamlet. The Mashonoquet that runs through the Hollow is a historic stream and is connected with many a tragic and romantic incident. On the very edge of the water and under the shadow of the woods the well-shaven lawn and the grouping of flowers around William Brayton's cottage make a bit of the wilderness bud and blossom as the rose. Across the lane is the blacksmith shop of three generations of Marceys, not like Longfellow's "under the spreading chestnut tree," but in an old orchard.

Half a mile down the stream on the east side is a grove of stately old hemlocks that Miss Sarah B. Fay, formerly a summer resident of Pomfret, bought to rescue from the woodman's ax. Miss Fay long enjoyed and cared

for the spot but has recently given the state the tract of ten acres—a choice bit of park reservation. A right of way through adjoining land gives access from the highway, but is not passable for automobiles. Half a mile above the Hollow is an old mill built prior to 1750, still grinding the grain of the farmers and carloads of western corn.

The hemlocks, the stream, and the mill are favorite subjects for the brush and camera.

The wolf den of more than local interest is in a wild ravine well worth exploring. The Elizabeth Porter Putnam Chapter, Daughters of the American Revolution, of Putnam, now own the wolf den property, and have begun the reforestation of several acres. In August, 1920, a tablet commemorative of Putnam's exploit with the wolf was placed near the den by the Col. Daniel Putnam Association. (See account in Brooklyn Chapter.—EDITOR.)

Ragged Hill offers an extensive and pleasing prospect. A stretch of the king's highway gives the charm of a narrow grass-grown road through a bit of dark wood. Laurel drive in laurel time attracts lovers of the beautiful. Many picturesque spots are found in Jericho. Several houses in the vicinity of Elliott Station which in recent years have been bought for summer homes by people from Boston, New York and Providence. A man from New York who made frequent week-end visits to his family spending the summers here said, "Abington is a quiet place but it does not seem remote."

Within a few years the historic Cunningham estate with the graceful old elms standing in front of the stately house came into the possession of Dr. Grosvenor Goodridge of New York City. Hundreds of additional acres, enlarged buildings, drives and flower gardens add to the attractiveness of the place now appropriately named Mashamoquet Meadows.

Gwyn Careg Farm, the home of Dr. T. Morris Murray, is conducted upon approved modern methods. The grounds are made attractive with lawns and old-fashioned flower gardens. A feature of the place is a large artificial swimming pond.

Briefly speaking, the half century has passed in the daily duties of caring for home and family and work for local improvement; and the record of Abington in the World war indicates the patriotism of her people.

N. B. Abington's World war record with also very interesting extracts from letters of several service men will be found in the World War Chapter.—EDITOR.

POMFRET—1920

During its history of over two hundred years, Pomfret has never been more truly prosperous than now. Its inherent vitality is manifested in its status today. For the past half century it has become, ever more and more, a residential community. Its history is, therefore, peculiarly a history of its people and their occupation of the land. This characteristic is rooted in the past. Even in the early days when the town was industrially active, its social prominence was always a matter of note. To quote from an early authority: "New settlers came to Pomfret in these years. Among them were Thomas Mumford and David Hall, of Newport, and John Hancock, of Boston. This marks the beginning of the reputation which Pomfret enjoys as a summer resort, which appears to date from about 1790. Society was very flourishing. Distinguished

guests from Boston visited the Hancocks, and the Mumfords and Halls attracted fashionables from Providence and Newport. The pride and exclusiveness of the residents of the street led some wag to name the fashionable quarter Pucker Street, a name which has only recently passed out of current use."

Several fine houses were built on this street prior to 1790, notably the Colonel Grosvenor mansion, and the elm trees set out by Oliver Grosvenor were already its pride and ornament.

These houses are still standing, the trees are ever more cherished, the residents are people of wide outlook. The town is a summer resort of a distinctive



DESCENDANTS OF THE "MEN AND WOMEN," ETC.

sort. Much of its permanent population is made up of visitors who could never bring themselves to terminate their summer residence. Such of these as have not made homes here live in inns and boarding places that are, themselves, traditional and hereditary.

Of these the most famous is The Ben Grosvenor. Starting in 1871 with one small dwelling, to take "a few friends," this famous hostelry now entertains, through its various cottages, as many as two hundred guests. Situated on the old village green, where the Congregational Church has long stood sentinel, The Ben Grosvenor maintains an interesting, time-honored atmosphere. On the high-pillared porch of the main building, a structure of ancient lines, hangs the old sign brought from the first Grosvenor tavern of 1765, a house still standing and known as "Spring Farm."

In passing, it is of interest to note that in a room of this house, tradition has it, the Mormon Bible was composed. A version which does not place the writing absolute'y in the house is perhaps as reliable as any: "The Rev. Mr. Spaulding

took for a wife a Miss Sabin, born near where Mr. Allen now lives. The couple went to Pennsylvania to live, and for pastime in winter together wrote the Mormon Bible. After Mr. Spaulding's death in Pennsylvania his widow loaned the manuscript they had written to Joseph Smith, and never could get it back again. She came to Pomfret and died at Spring Farm. She told the Rev. Mr. Hunt that she very much regretted lending this manuscript, and that she had far better have burned it."

The unique character which The Ben Grosvenor has maintained for fifty years is directly due to the personality of its founder. Its tradition is carried out by the son, Mr. John P. Grosvenor, who, owing to the physical disability of his father, has had entire charge during the past five years.

Mr. Benjamin Grosvenor's brother, Charles W., a veteran of the Civil war, a citizen prominent in state politics, and treasurer of the state from 1897 to 1899, also opened his house to summer guests for many years. This dwelling was one of the three original great houses of Pomfret in the early days. It stood near the site of Miss Eleanor Clark's residence, La Plaisance, was sold to Mr. Peck for the Pomfret School, and later was burned. Mr. Grosvenor then moved to his home, The Bowers, at the north end of the town, near the four corners, a place earlier owned by Captain Bowers. Here, also, his guests of many summers were entertained until he built Eastover, which is now The Mashmoquet Inn, under the management of Mr. Grosvenor's daughter and her husband, Mr. and Mrs. van der Laan.

A mile beyond the street and the Pomfret postoffice is the third of these deservedly famous homes for the summer guest, Fox Hill Farm, now owned and conducted by Miss Elinor Mathewson, a niece of the Grosvenors. This place dates back to the original grant from the Indians. The house here, more than a hundred years old, was a splendid example of the farmhouse of its period. It was burned in 1914, and a modern residence on the lines of the original house was built.

It is characteristic of Pomfret institutions that this feature of its well ordered life, the housing of its summer population, should remain where it started, in the Grosvenor and Mathewson families, who have imparted to it a distinction as rare as it is delightful.

To Pomfret's justly famed great estates one turns with delight. Not only are they beautiful but they are loved of their owners, and truly possessed by them. They are the achievement not of perfunctory investment, but of personal interest and devotion.

The handsomest of these large places are not on "The Street," as Pomfret's one long beautiful thoroughfare is known, but for the sake of geographic clarity, it will be well to map this first. As the world sees it today, then, Pomfret runs, one long street, in the classic New England tradition, extending from the railroad station, without turn for about three miles, climbing the hills that rise to some five or six hundred feet above sea level. The road, to be sure, is of the most up-to-date construction, built, alas! with no care for preserving the beautiful roadsides, and fenced with ubiquitous, unbeautiful white rails; but Pomfret concedes every feature of progress, and where automobiles run, there must be safeguards. Nor are the homes abutting on the street for the most part other than modern, nor, alas! are they distinctive in architecture; but the noble trees, the well kept lawns and long sweeps of meadow serve to establish the beauty and charm expected of a historical New England village.

At the top of the first steep rise, on the east, is the place recently purchased by Charles Swain from the Naylor estate, the present Pomfret generation of the old Gilleat family. Opposite to this on the west is the Vinton place. Among the many families who have come into the town either from adjoining towns or nearby states, there has been none that has left a broader mark or more pleasant memories than has the Vinton family. Madame Vinton, as she was called, came to Pomfret from Providence, R. I., in 1823, and purchased the land west of the road, a little north of the house now owned by Miss Gertrude Vinton. This place, Madame Vinton called "La Plaisance." The large part of it was absorbed into the Eleanor Clark estate, retaining its old name; the remainder, "Four Acres," is the present residence of Madame Vinton's granddaughter, Miss Gertrude Vinton. Madame Vinton brought with her a family of five sons, all of whom became distinguished in church and state, and one daughter.

La Plaisance, as it is still called, the spacious home of Miss Eleanor J. Clark, slopes from the street, down the long, steep "Paradise" Hill to the west. Here the Wappaquian Brook, dammed at the foot of the hill into a beautiful pond, runs through the place. The grounds consist of wide, sweeping lawns, with discriminating planting of shrubs and trees. There are extensive greenhouses and hothouses, and a number of residences—homes of those who (attached to the interests of Miss Clark by years of devoted interest) have built up and now maintain this delightful property.

A few hundred feet farther up the hill are the two institutions, materially important to the town's prosperity: on the west, Pomfret School for Boys, and on the east, The Ben Grosvenor, already described. Beyond the Ben Grosvenor Green on the east side of The Street is the Library, and, farther north, on the crest of the hill, the Episcopal Church. Opposite the church on the west side of the street, lies "The Meadows," property of the heirs of the late Hon. Thomas Skelton Harrison, formerly consul-general to Egypt, and for many years a summer resident of distinction. This property, the old Eldredge place, was purchased in the early nineties by Mr. Harrison from Mr. Goodhue, father of Bertram Goodhue, the architect, whose boyhood was passed here. The original house was "the mansion house" built by Col. Thomas Grosvenor in 1792, when a young Indian danced on the ridgepole at the festivities connected with the raising of the frame.

When Mr. Harrison came into possession of the place he enlarged and remodeled the house into a luxurious home, which he filled with treasures collected during his residence abroad. Here, during the remainder of his life, until 1919, he spent his summers. Early in his residence he established and maintained a famous racing stable, but a disastrous fire in 1904, which destroyed stable and stock together, put an end to this.

These great estates are mentioned because they are characterizing features of The Street, which the passers-by cannot fail to note. But they are hardly more beautiful than other residences adjoining or near at hand. Of these perhaps the best type today is The Orchards, the home of Mr. Harrison's sister, Mrs. Thomas Elliot, and of Miss Rebecca Elliot. This house is especially worthy of mention because it is the one lovely example of simple Colonial house remaining on The Street. It has been modernized and improved, but with such careful adherence to type, that from a structure of forbidding harshness

in 1893, the year of its purchase, it has developed dignity and charm in the truest tradition.

"The Maples," Dr. Overlock's home, directly at the end of The Street, at its juncture with the cross-road, is a notable example of the 1830 tavern, and is an ideal structure to crown the site at the four corners of a New England village. It has been carefully kept to its original lines, both outside and in, and holds the characteristic charm of New England architecture that is so rapidly vanishing.

A tavern antedating this by at least three-quarters of a century is the house now owned and occupied by Mr. Robert Harris and his sister, Miss Annie



"OLD POMFRET TAVERN," NOW RESIDENCE OF DR. S. B. OVERLOCK, POMFRET

Harris, who came to Pomfret for residence from Rhode Island some fifty years ago. This house is of unusual interest. Here Col. Lemuel Grosvenor and his wife, Eunice Putnam, daughter of Gen. Israel Putnam, kept tavern prior to 1789, when Washington was their guest for at least a brief time, as an extract from his diary shows:

"Sat., Nov. 7th, 1789. Left Taft's before sunrise, passing through Douglas Wood—breakfasted at one Jacob's in Thompson—12 miles distant, not a good house. Baited the horses in Pomfret at Col. Grosvenor's, distant 11 miles from Jacob's, and lodged at Squire Perkins in Ashford. * * * Knowing that General Putnam lived in the township of Pomfret, I had hopes of seeing him, and it was one of my inducements to come this road, but, on enquiry, I found that he lived five miles out of my road," etc.

Here on January 1, 1795, the first Pomfret postoffice was opened, with Lemuel Grosvenor postmaster, appointed by General Washington. The very cabinet of post boxes used here is now in existence at The Ben Grosvenor.

One of the loveliest of Pomfret's isolated estates is Elmwood, the home of

Vinton Freedley, on a low hill to the northeast of Pomfret postoffice. To speak paradoxically, this place is conspicuous for its modesty. Its charm is not insistent. A low, rambling house, modified only sufficiently for comfort from its original lines, stands quite near the country road on which it is located. Behind the house and quite hidden from the public are stables, fruit and vegetable gardens and orchards, a charming old-fashioned flower garden, and, adjoining on a lower level, a swimming pool.

The two most famous of Pomfret's great estates, though not the most extensive in acreage, are Glen Elsinore and Courtlands, the homes, respectively, of Mrs. Randolph Clark and Mrs. Courtland Hoppin. They lie adjoining each other along the east side of Hamlet road, parallel to Pomfret Street to the west. Opposite is the fine, picturesque old Vinton homestead, where Mrs. Clark, daughter of Alexander Hamilton Vinton, spent her girlhood and where Miss Eleanor Vinton maintained until her death, a decade since, a school for young boys.

Glen Elsinore is laid out with a beautiful sweep of lawn, stretching down through a rose garden to a broad, shrub bordered path, which follows along a ravine, wooded and beautiful, traversed by the Wappequeau Brook.

At some distance from the house and quite hidden from it is a carefully designed Italian garden, with pergolas, a guest-house, a court for bowling and other sports, and a very complete and beautiful little theater. The walls of the garden are of shining white, rose and vine covered, while rare imported wells, fountains, and sculpture beautify the paths and walks.

Adjoining is a brick-walled vegetable garden, in its practical function—also good to look upon. At the opposite end of the place, where a stream enters the grounds, a Japanese garden has been laid out. The residence is of white stucco, in fine sweeping lines, and crowns its site with dignity and significance.

Courtlands has much the same great sweep of lawn as Glen Elsinore. Conforming to the lay of the land here, the grounds are terraced down from the house to a lower broad level, where a swimming pool is so enhanced by shrubbery and a wooded background that it becomes a feature of the landscape, as beautiful as it is utilitarian. The house is a brick structure, strong and satisfying in proportion, softened and beautified by its mantle of Boston ivy. Both places have noteworthy collections of rhododendron.

Splendid as these new estates are, one feels, in two older places on this side of the town, a charm and distinction which the greater magnificence fails to capture. Both are, strictly speaking, in Abington, but are too closely associated with the Pomfret group to be omitted here.

Gwyn Careg Farm, the residence of Dr. and Mrs. T. Morris Murray, is the first of these. Within a mile of Abington station, it belongs to a still beautifully wooded section of the country. Mrs. Murray, who is the daughter of Mrs. Randolph Clark, and has been a resident of Pomfret all her life, enlarged and remodeled a fine old house that stood on the site, and established on the place a model farm and dairy. A vast swimming pool on the edge of the wood, with a water plant to supply it, is a justly famed feature of the place, while an old-fashioned garden adjoining the house perfects a whole whose keynote is simplicity and charm.

The Grosvenor Goodridge holdings, in this same section, cover a vast tract of land, incorporating many old and interesting houses and small farm districts. The whole of Ragged Hill, which is still heavily timbered, is included in this

property. There is no more beautiful country in Pomfret than this. A mile above the house on the Ragged Hill road stretch is a charming waterway—Taft's Pond—and above it is the old Taft house. A broad hemlock fringed brook, The Mashmoquet, beautifies this tract of land throughout its whole extent, and crosses the home acres, giving the place its name, "Mashmoquet Meadows." Three old properties, the Randall, the Taft, and the Chandler, make up its acreage, which was purchased by Mrs. Goodridge, mother of Dr. Frederic Goodridge, the present owner, in 1893. The name of Chandler goes back to the very earliest town records; the Randalls were people of quality as early as 1780; while "Pierpont," also one of the first names, figures in the historic house of Dr. Goodridge in this wise: "Nine hundred acres, originally laid out to Thomas Mowry, descended to Miss Elizabeth Pierpont of Boston, who took personal possession after her marriage with Capt. Peter Cunningham, building a substantial dwelling house near the Mashmoquet." This is the house, built before 1800, that stands today, quadrupled in size, as the residence of Doctor Goodridge. It was one of the three early imposing houses of Pomfret. Of the other two, one was owned and occupied by Charles W. Grosvenor, who sold it to Mr. Peck for the first Pomfret School building, after which it was burned; the other is the so-called Williams Place, next to Mr. Robert Harris' property. This has fallen into disrepair and has suffered some deforming alteration, but was once a fine old dwelling.

The beautiful estate of Doctor Goodridge seems to have more than its share of historic distinction. The Charles P. Grosvenor place, which adjoins it and, historically, is a part of it, is one of the two old houses in Pomfret uninterruptedly occupied by lineal descendants. This is quite as it should be, since Doctor Goodridge is, himself, a lineal descendant of the Charles P. Grosvenor house, as it were. From it his grandfather ran away in 1814 and eventually founded the Rogers Locomotive Works, now a part of the Baltimore system.

Returning to Pomfret Street, we are in sight of the Bradley place, on a slightly higher level to the east. Indeed, the place abuts on the street, and has here a number of cottages, but as the main grounds and the house are so far back it is hardly a feature of the thoroughfare. Mr. Bradley was one of the first and largest stockholders in the Bell Telephone Company; having been associated with the venture from its inception. He took much delight and pride in the beautiful property which he established here, and up to 1900 it was a home of much distinction and hospitality. Mr. Bradley's death and that of their only child, preceded by several years Mrs. Bradley's decease in 1918, and the property, left to the Providence Trust Company for the founding of an institution, has recently been sold, and is being divided up into several portions, so that its life as a home interesting to old Pomfret is at an end. The house site commanded a far-reaching view to the south, east, and west.

A little lower on the slope, but overlooking the same view is the Swain property, Hoelfeld. This place, known to the countryside for many years as the hospitable home of Mr. and Mrs. Edward Swain, is now the residence of their eldest son, Leonard, and his wife. The house, built by Mrs. Swain's mother, Mrs. Martha H. Burroughs, in 1888, came to Mrs. Swain by inheritance in 1893. In 1896 Mr. Swain associated himself with Mr. Peck in the Pomfret School for Boys, with which he was connected until his resignation some five years or more before his death in 1917. After Hoelfeld became the home of Leonard Swain he added to its already beautiful and delightful grounds a

swimming pool and bungalow. Together with his brother, Charles, whose place, "Southover," adjoins, Mr. Swain owns all of the hillside on this level, except the slope to the east which stretches away into the Bowditch Nursery, an institution of interest and long standing in Pomfret, whose owner, Mr. James Bowditch of Boston, has been for many years frequently in residence here. Mr. Bowditch was a nephew of Charles Higginson, Esq., whose death in 1917, at the age of ninety-seven, took from Pomfret one of its most distinguished personalities. The nursery property is bounded by the railroad which cuts through the hills here to the station a mile below.

Beyond the valley cut by the railroad rises another hill, whose entire summit is occupied by one family. Mrs. Marcus Kimball (Jeanie Perkins Kimball) and the Messrs. G. Lawrence and Russell Perkins, owners of this tract, were the children of Benjamin Perkins, who, in 1887, established himself in the present Kimball place, known as Bark Meadow. The charming house that now stands there was remodeled from the dwelling already on the place. Here, after Mr. Perkins Sr.'s death, the Messrs. Lawrence and Russell Perkins lived with their sister until in 1895 they bought the adjoining ninety-one acres to the south, known as Golden Hill Farm, where they made their home when in Pomfret until 1905. They then purchased from the Hon. Fayette Wright the 105 acres to the south, known as the Samuel Williams place. Here they built, from stone quarried on the place, a splendid type of house in the English manner. This is called "Ufton," after Ufton Court in Berkshire, England, the home of the Perkins family. The Bruce place of 140 acres of the Col. Williams tract, bought in 1915, carries this delightful estate down to the Quinebaug, and creates a land holding of great beauty and dignity.

In this connection it is interesting to note a new enterprise which represents Pomfret and has been developed within the past year in the purchase of The Putnam Patriot by Lawrence Perkins and John J. Whitehead, Jr. The latter was born in Raleigh, N. C. After a conspicuously successful connection with metropolitan papers in Hartford and New York, followed by eighteen months war service in France, Mr. Whitehead determined to establish himself in Pomfret, and this partnership in the purchase and publication of The Patriot resulted.

The traditions of portions of the Perkins property are, as so frequently happens with these Pomfret homesteads, rife with interest. "Bark Meadow" figured picturesquely in the annals of the past. The valley is threaded by the Bark Meadow Brook, which furnished power for the second sawmill to be set up in Pomfret. The foundation of this mill still stands not far from Bark Meadow House. This brook flows all the way through the Perkins land (often through stretches of hemlock and pine). Near the house site the water makes a rapid descent that results in, perhaps, the prettiest bit of wild brook fall about Pomfret. The boyhood years of Judge George Holt were spent at Golden Hill Farm.

Fox-Run Farm, the home of Arthur Lapsley, and the original site of Gen. Israel Putnam's home, is near here, located just over the Brooklyn line.

So much for the great places of Pomfret. Costly estates are established features of country life everywhere; but there is a certain genuine love of the land here that identifies these elaborate properties of Pomfret with the smaller places and the farms, and makes for a communal pride in the country, and a love for it, that is all its own.

More distinguished, perhaps, than any of these notable estates are the two places occupied today by lineal descendants of their original owners of long ago. One of these, already mentioned, is the home of Mrs. C. P. Grosvenor and her daughter, bordering the Mashamoquet Meadows. The other is the Sabin House. Here Esther Grosvenor, the second settler of whom we have any definite knowledge (after having built two earlier houses), lived and here she died in 1738; here, uninterruptedly from that day to this, her descendants have lived. The members of the family now in this old homestead are two brothers, Ralph and Horatio, and two sisters, Emily and Harriet.

Such are the personal and individual elements of Pomfret's social development. If industries are now literally conspicuous for their absence, this does not signify retrogression. It simply means that our remoteness from transportation facilities, which is, itself, essential to our best residential interests, makes competition in the modern industrial world impossible. And if Pomfret's claims to renown must be vested in her social development rather than in material achievement, she feels no misgiving; she confidently expects to justify her existence as she has done for over two hundred years.

The town has withdrawn itself from the onrushing, industrial world; it has entrenched itself in the hills; but, in its remoteness, it is the least rural of communities. Not only have cosmopolitan influences penetrated it, they are indigenous to the soil. On the one hand much wealth and magnificence is represented here in large estates, making for great tracts of country beautifully maintained, and in the activities and interests of such residents as would so establish themselves: on the other, the rank and file of the population is made up, happily, of farmers, trades people, artisans,—those involved in productive labor. Everywhere, in all classes, there is a community spirit of mutual interest, or coöperative welfare, of a democratic identity of purpose and plan. This is as rare as it is essential to constructive life, and makes for an unwavering love of the place on the part of all who dwell here. It is as though the noble beauty of the country stamped itself upon its possessors demanding their highest endeavor, and their broadest outlook.

As to the town's social organizations, first in importance are the churches. As must always be the case in New England, the Congregational Church of Pomfret is the original one. The First Congregational Church of Pomfret celebrated in 1915, under the pastorate of Rev. Harry Beadle, its bi-centennial. Its history will be found elsewhere in this volume. It has given its spirit and life to the formation of churches in the towns of Brooklyn, Putnam, Abington and Pomfret, Vt., and has maintained a cordial interest in the welfare of the different religious organizations that have been established at home. The parish is at this time under the guidance of Rev. J. Spencer Voorhees. The church edifice is in the process of restoration to its original lines, and Pomfret Green will henceforth be beautified by one of the old New England churches too rapidly disappearing.

Until 1828, the Episcopalians of Pomfret worshiped in the "Malbone" church in what is now Brooklyn. It is said by the older inhabitants that until 1850 it was considered almost sacriligious for anyone to go into an Episcopal church or to make any note of Christmas. In 1828 Christ Church Parish was organized and a church building was erected in Pomfret. In 1843, Rev. Roswell Park assumed the sole charge of this church. His name is still one of memory and affection in Pomfret, though he left nine years later to go to

Racine, Wis., where he had been appointed president of Racine College. He was a distinguished man, as was his son, the late Dr. Roswell Park of Buffalo. Following Doctor Park, the Rev. Mr. Morton and the Rev. Mr. Miller were rectors of the church.

In 1828 (on the site of the old building), "Christ Memorial Church" was erected to Alexander Hamilton Vinton, D. D., and Eleanor Stockbridge Vinton, by their daughters, Mrs. Mary Vinton Clark and Miss Eleanor Vinton. From 1883 to 1889 Rev. Frederic Burgess presided over the church, when he was succeeded by Rev. Lucius Martin Hardy, who died in residence in 1908. Rev. Phillip Sidney Irwin of Ireland, who succeeded Mr. Hardy in 1909, was in turn succeeded in 1917 by Rev. Frank H. Bigelow, the present rector.

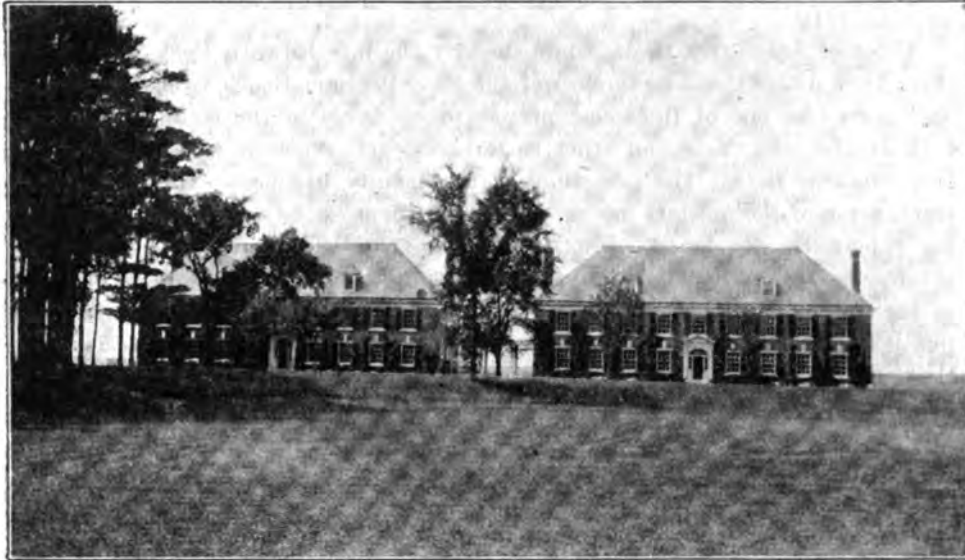
In the early days there was a Baptist Church in Pomfret, on the lot now owned by Mr. Robert Harris; and also a Quaker Meeting House, north and west of the present "Centre" or "South" School House, on a short bit of road still known as the "Quaker Meetin' House" road.

The Roman Catholic Parish under the Rev. Father Elty has a very large and active membership. Previous to the erection of Holy Trinity Church, at the north end of the town, which was dedicated in 1887, mass had been said for some years in Pomfret Hall, and previous to that in Putnam.

Next to the churches in importance of social organization come the schools. In the early days the first requirements of incorporation of the town were public schools and a minister. This was true all over New England. When a new settlement was able to support a minister and had made provisions for schools, it applied for articles of incorporation. Pomfret was divided into three equal districts, the lines running east and west. There were no other schools than public schools until after 1800, since which time Pomfret has seldom, if ever, been without private schools. The first private school was the Baptist Seminary on the road west of the old Lyons farm, now owned by Stanton Wicks. The second was the Quaker School on the north side of the road on the land now owned by Mrs. Courtland Hoppin. A young ladies' seminary in the old house now owned by Mr. Robert Harris followed. The Rev. Roswell Park organized a private school for girls and boys, putting up a building north of the present Episcopal Church. In this school many of the older generation now living had their first training. Here Louise Chandler Moulton went to school, and also the great Whistler. Even at that tender age the former lisped in numbers, and was wont to favor her intimates with the recital of her verse. Those were proud moments for the favored ones.

The late Miss Amaryllis Mathewson recalled an instance in which she had played the role of admiring public to the poet destined to recognition at home and abroad. The only lines she could recall from the youthful poet's effusion were, "Her lips were rosebuds set with pearl!" This the enraptured listener found too beautiful to be forgotten. When asked if she recalled anything special about Whistler, Miss Mathewson said, "The only thing I remember about Jimmie Whistler is that the teacher never got the better of him." Surely the autocratic genius would have relished that memory. This school building, converted into a residence, stood until the fall of 1913 on the lot owned by Doctor Overlock, at the rear of his residence. It was torn down with much regret to make place for the house built in 1913 on this site by Miss Beatrice Stevens.

The Misses Gertrude and Elizabeth Vinton conducted a school for girls at their home, "Four Acres," some twenty years ago. A school for little boys,



TWO OF THE FOUR DORMITORIES AT POMFRET SCHOOL



MAIN BUILDING, POMFRET SCHOOL

supplementary to Pomfret School for Boys, was carried on by Miss Eleanor Vinton at Hamlet Lodge, the charming old Vinton homestead. At Miss Vinton's death this school was taken over by Mrs. John Wiggins, who carried it on until 1910.

Pomfret School for Boys, established by the late Edward Peck in 1896, and since 1897 under the directorship of the Rev. William Beach Olmsted, D. D., is well known as one of the finest preparatory schools in the country. It ranks high at Harvard, Yale and other eastern colleges, where it places annually its full quota of boys. The personnel of the faculty has been exceptionally constant, some of the masters having been in residence for twenty years. Athletics are splendidly developed. Football, baseball, water events and winter sports are unexcelled. The school showed a splendid and a tragic war record, both in the alumni and the undergraduate body. The beautiful and dignified campus is a cherished asset of Pomfret Street. Notable architectural features are the sun dial, replica of a famous shaft at Oxford, England, and a chapel of gray stone, both memorials from grateful parents.



HOSPITAL BUILDING, POMFRET SCHOOL

A new school opened its doors in Pomfret, October 1, 1920, under the direction of Mr. Stanley Kelley of New York, who for the past five years has conducted a summer camp at Eastford. This is an all the year home school for younger boys, and is established at "Four Acres," the same building in which the Misses Vinton's school for girls was carried on. There are no vacations in this comprehensive institution. In the spring the school is taken for two weeks to its "Romany Farm" at Black Pond, ten miles distant, and later, after a two weeks' hike, camp is broken at Crystal Pond, a beautiful retired sheet of water above Eastford. Though typically American and not absorbing any foreign ideals, this school is modeled after certain modern European institutions, of which "Abbotsholme" is a notable example. It strives for character building through expression. Its method is to teach, by induction, the

hand, the head, and the heart. Its aim is education for life, and its law is the Law of Utility.

A third influence in the development of a community is the library. The United English Library for the Propagation of Christian and Useful Knowledge was formed in Pomfret on September 25, 1739. It included in its membership the townships of Pomfret, Mortlake, Killingly, and a part of Thompson. The first expenditure of this historic association was about four hundred and eighteen pounds. A remnant of the original sheepskin volumes, many of them tomes of great size, are in the present library building.

This building is a small but adequate structure north of the Ben Grosvenor, on Pomfret Street, and is the gift of Mrs. George L. Bradley, in memory of her husband, whose death preceded by several years her own in 1918. An excellent collection of books, largely fiction, is maintained and circulated here, under the executive management of a library board. A small reference library supplements this, while an unusual collection of poetry, the gift of Mr. Joseph Clark of Boston, extends its scope. At the death of Louise Chandler Moulton, who was, as has been noted elsewhere, born in Pomfret, the residue of her books came to the library, and have an alcove to themselves.

Aside from the church societies, two social organizations have focused the energies of Pomfret and have been the medium through which much public spirit and social tendency have operated. The Grange, which is elsewhere described, has throughout a long established career administered the agricultural interests, while the Pomfret Neighborhood Association has been active and efficient in many directions. It functions with the churches, regardless of creed; it is a channel for civic demonstration; it organizes and executes for everything and anything which involves its interest. It is for all creeds, all races, all classes.

The Neighborhood Association was organized in 1913, under the patronage and with the support of representative citizens of Pomfret. It was incorporated under the laws of the State of Connecticut the following year. Under the presidency of Mr. John Ash, and later of Mr. Warren Averill, with twelve directors, a lay secretary, and an advisory board, comprised of the clergymen of the town, it has completed seven years of constructive work and social life.

During that time it has bought and supported a Community House, in which a circulating library and an art shop are permanent features. It has initiated and carried out all the activities incident to country life. It has held weekly meetings of social or business interest. It maintained for three years a glee club of excellence, and has directed lectures, readings, concerts, and dramatic performances. It has managed all occasional celebrations, such as Memorial Day and Fourth of July observances, and has been ever responsive in patriotic and civic interests. During the war it carried on independent work in addition to such labors as its members contributed through the Red Cross and the various church movements. It coöperated in a practical and sustained campaign for food conservation, giving a successful exhibition of food substitutes and working in conjunction with the home gardens and the canning clubs. Its "art shop" is an exchange on a commission basis. Any one may consign products for sale. The art shop realizes four or five hundred dollars annually and an excellent opportunity is afforded for the sale of handiwork.

For several years the Neighborhood Association arranged annually an Autumn Festival of two days' duration. This served as a rallying place for

the whole countryside, and exploited all products and achievement of the locality. Horticulture, agriculture, arts, crafts, sports, industrial output, school productions, social welfare and accomplishment, were all focused in these celebrations.

In September, 1914, the two hundredth anniversary of the settlement of Pomfret was held under the direction of the Neighborhood Association, and a full program and account of this interesting occasion was published by the Neighborhood Press in 1915. The event was notable and of great interest to the thousands who attended it. The four parishes of Pomfret coöperated in the celebration, the Town of Pomfret, in town meeting, made an appropriation, and Mr. and Mrs. Wm. Viall Chapin gave the use of their beautiful estate, Dunworth Lodge, for the occasion.

Mr. Charles Grosvenor acted as chief host and chairman of the two days' programs. Judge Charles E. Searls gave the address of welcome; Miss Ellen E. Osgood of Abington a history of "The Women of Pomfret"; Mr. Ralph Sabin, "A Survey of the Past"; Mr. Darius Mathewson under the title "Reminiscences of Pomfret," a resumé of the 200 years of active life. The Rev. John P. Trowbridge, who was unable to be present, was represented by a poem, incorporating "A Local Legend."

The pageant that made graphic presentation of the 200 years of history is of such significance as to be worth recording here.

A NEW WORLD PAGEANT

Given at Pomfret, Connecticut, September 9 and 10, 1914, in Honor of the Two Hundredth Anniversary of the Organization of the Town

The New World is seen upon an eminence, as the Aborigines come into view. Two chiefs advance, and offer for their tribes, allegiance, the while they implore protection, guidance, life. New World greets them graciously, and proffers the fullness of the land. The Chiefs turn to their waiting tribes, and summon them to enter into their Home. The Indians take up their stations at either side of New World and at her feet.

The Pilgrims approach. The Indians spring to the defence of their Sovereign. The Church leads the Pilgrim group, flanked by a stalwart man at arms. The Church advances with determined courage to the Throne of New World, who restrains her native subjects. She commands toleration. The Indians are subservient but watchful, alert. The Church, presenting its charter of authority, the Bible, demands sanctuary of New World. This, too, she grants, and the Pilgrims take up their place in the new land.

A scene from primitive New England life follows, typical of the early attention to education. A Dame School is in progress. The mistress, occupying herself at a spinning wheel, gives instruction in knitting, spinning, needlework, reading from the horn book, numbers, and the use of the globe.

A new menace now approaches. The Old World comes attended by the pomp and ceremony of the established order. With scant courtesy and vast pride she greets New World, but her mission is to the Pilgrims. She reminds them that they are hers. Wherever they may choose to take up their abode, they are still subjects of the Old World. This the Pilgrims deny. Their home is their country. Their new established freedom will be defended. There is no

“going back.” Old World haughtily takes up her position in the modest New World surroundings.

War enters, in her train, Famine and Grief.

Peace comes, followed by Joy and Prosperity.

The joyous Children of Peace and Plenty follow, loaded with garlands, filling the New World with song and laughter.

A merry group representing Social Prosperity dash upon the scene. Ignoring New World, Old World, the Church, War, Peace—all but their own gay pursuits—they dance a merry measure, and withdraw, laughing and chatting, to their place.

A group representing the Labor of the world follows, the Housewife, the Husbandman, the Arts, Learning, the Miner, the Builder, the Engineer. They come with ordered system, and serious thought. They pay their deference to the established order of things, and take up their position of progress and power.

The New World is now complete, united, at peace. Prosperity reigns. But what of the Nations?

In no way is the transition of the past two hundred years more strikingly shown than in the “occupation” of the New World by representatives of foreign nations. Two centuries ago, “New England” was New England; now, in Pomfret’s two hundredth anniversary celebration are represented, as actual residents, not only descendants of the Puritans, but English, Scotch, Irish, French, Swedish, Swiss, Italian, Greek, and Dutch.

To the thrilling strains of the Marsellaise, the French flag is established in the New World Pageant. Follow, to the accompaniment of national airs, and dressed in national costume, groups presenting to the New World the flags and the allegiance of Holland, Sweden, England, Ireland, Scotland, Italy and Greece. The colors are, in turn, welcomed by New World, and distributed over her realm.

All the nations join in singing as the Stars and Stripes are borne to the eminence where New World reigns.

O say does that star spangled banner still wave
O’er the land of the free and the home of the brave?

The historical sequence now completed, and the New World established, the pageant ends in a beautiful dance interpretive of Pastoral Prosperity as symbolic of Pomfret’s achievement.

Pomfret’s celebration of Christmas has become institutional. For the past seven years, on the Sunday evening preceding Christmas, the Neighborhood Association has enacted a Miracle Play of The Nativity, the fame of which is widespread. The characters, played always so far as possible each year by the same actors, are Mary, Joseph, The Angel, the Shepherds, the Angelic Host, the Wise Men with their attendants. From its first presentation, the Pomfret Masque has been heralded not only throughout New England but all over the country.

If we say a word of the fame of Pomfret people past and present, it is again by way of characterizing Pomfret rather than exalting her. The earnestness of purpose and a tendency towards definite study and culture that stamped the town’s very early development seem always to have persisted.

The first woman in Connecticut, almost the first in America, to receive public recognition as an artist was Miss Anne Hall, who lived on the south corner as we turn from the street to go to Putnam. Some of you may recall the large wood-colored house and the flowers that grew in the garden. There may have been many in the country of local reputation, but Miss Hall was by election a member of the National Academy of Design. On her mother's side she belonged to a prominent Newport family, and in Newport her native genius was trained and developed under the best instructors of the time, among them Washington Allston. After 1820 Miss Hall lived in New York, and devoted her talent to miniature painting. Her masterpieces were the exquisite faces of children. Some of these were valued as high as \$500. Miss Larned says: "Miss Hall was exceptionally beautiful, a bright and shining light in that cultivated society that distinguished Pomfret in the early part of the last century." A foreign visitor at one of her fashionable assemblies in New York remarked that Miss Hall's dress and demeanor would do credit to any court in Europe. Another Pomfret woman was a portrait painter. Hannah Thurber Fairfield was the daughter of David and Hannah Thurber Fairfield. She first left her home in the north part of Abington to study under Alexander of Killingly, a well-known pupil of Gilbert Stuart, historic painter of Washington. Later, Miss Fairfield went to New York and became a successful portrait painter. Some of her works were of sufficient merit to be given a place in the National Academy.

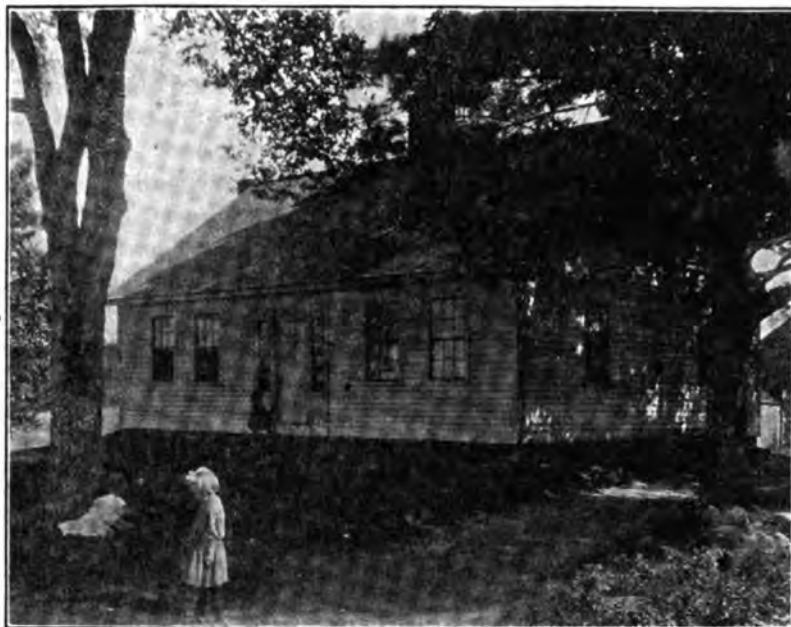
Abbie Allen, a verse writer of local renown, contributed poems and short stories to Boston papers, and in 1850 published "Home Ballads."

Mrs. Caroline Fairfield Corbin, a native of Pomfret, lived here until her twelfth year. In 1860 Miss Fairfield married Calvin R. Corbin, descended from one of the first settlers of Woodstock. The marriage took place on Goat Rock in the Wolf Den Woods. Mrs. Corbin published at least six volumes.

Pomfret was the birthplace of Louise Chandler Moulton, whose poetry bears favorable comparison with that of her generation, and who, as a charming woman, was widely known in Boston, New York, London, and Paris. Lord Tennyson and Lord Houghton were among those who paid tribute to her, while, after her marriage to Mr. Moulton, she became one of that literary circle in Boston that included among others, Oliver Wendell Holmes, Emerson, Lowell, and Julia Ward Howe. Mrs. Moulton considered London her second home, where, we are told, she gained a distinction never before accorded an American woman. The sonnet was the verse form in which she was at her best. The poet Whittier, on receiving one of her sonnets, said, "It seems to me the sonnet was never set to such music before, nor ever weighted with such deep and tender thought." Browning said, after reading her "Swallow Flights," "I close the book only when I needs must, at page the last, with music in my ears and flowers before my eyes, and not without thoughts across the brain."

Mrs. Moulton was born in a little house, now owned by Benjamin Grosvenor, on the south side of the road to the east of "Spring Farm." From her sixth to her sixteenth year she lived at Elmwood, the home of Vinton Freedley, described elsewhere. She attended, as has been told, the Park School, at the same time that Whistler was a pupil there.

With a sentiment compounded of modesty and pride, Pomfret waives any claim to the great Whistler. We stand by our own, and neither claim nor grant benefit save where permanence is established. Nevertheless, the three-year



BIRTHPLACE OF LOUISE CHANDLER MOULTON

period of his obscure boyhood passed here is of interest, and a few authenticated facts are treasured—facts not pertinent to his career—but to the normal boyhood of a celebrity.

Nor is the present less active than the past in achievement. Dr. Joseph C. Hoppin, archaeologist, student of Greek art, member of the faculty of Bryn Mawr College, who has done much excavating of importance in Greece and Cyrene, and is a distinguished authority on Attic vases, has published several volumes of established value, while his recent publication on Greek vases is a notable work.

Mr. Frank B. Tarbell, a distinguished Yale graduate, connected with the faculties of Yale, Harvard and the University of Chicago, during a period covering the past twenty-five years, whose researches in Greek and Roman art are extensive, has published in addition to many valuable treatises and essays three volumes of note, "The Philippics of Demosthenes," "A History of Greek Art," and a "Catalogue of Bronzes in Field Museum of Natural History." Mr. Tarbell became a permanent resident of Pomfret in 1918, when he purchased from Mr. Harrison a house 100 feet from The Street, which was formerly the famous old "Hall Farm" house.

Dr. Grosvenor Goodridge is the author of scientific and medical treatises. Mr. Lawrence Perkins published in October, 1920, a volume of war sketches, under the title, "The Cross of Ares." Mrs. T. Morris Murray brought out in September of the same year a metrical translation of Dante, a work demanding not only scholarly attainment and research, but poetic power of high order. This has received recognition from the Dante Society of America, and may be counted a notable addition to the literature of a great subject.

Representing the arts, Bertram Goodhue, born in Pomfret, is among the most distinguished architects in the country; Beatrice Stevens, a painter and illustrator of national reputation, is a permanent resident.

After 200 years Pomfret's history closes as it began, with war. In the Revolution all able-bodied men in the town between the ages of sixteen and sixty answered the call of their country. Eighty-nine Pomfret men fought at the Battle of Bunker Hill, under Gen. Israel Putnam, whose entire regiment numbered 1,000—the Bunker Hill detail, 200. In 1917-18, with a population of 1,475, and an age limit of thirty-one years, the town sent to the World war 105 men and 1 woman, Miss Elizabeth Thompson, daughter of the Hon. Charles O. Thompson, an army nurse. More than a third of these went overseas, one was killed at the front, and three died in camps at home. The record of Pomfret's war activities, both military and civilian, are on file for permanent reference in the State Library at Hartford. (See also World War Chapter for record of Pomfret men.—Editor.)

This survey of Pomfret cannot but be inadequate. The significance of the place will not submit itself to paper and printer's ink. The present is not unworthy of the past, whose poverty it has redeemed; whose prosperity is never forgetful of its source; whose starkness has become beauty, and whose beauty redeems the bleakness of the past. That her prosperity, luxurious as it may appear, has not unfitted the Pomfret of today for burdens as great as those of the 200 years closed in 1914, the years since then have proved. That the future will justify the present is not to be doubted.

POMFRET STATION

On Washington's birthday, February 22, 1905, the old railway station at Pomfret Centre was consumed by flames, caused by defective chimney flues, so far as ever known. There had been more or less talk among certain officials at times about a new station and using the old one for a freight house but that is as far as it ever got until this happened.

The station agent, C. E. Gilbert, at once realized that an opportunity had come for Pomfret, so he bestirred himself and after about three months, with the cooperation of Superintendent Woodward of the division, persuaded some of their officials to set their private car on a siding at Pomfret one day when they were passing through, and several three-seated conveyances were ready and these high officials were shown about the town, and thus gained their first realization of what a remarkable residential development of beautiful homes had been going on in recent years. On the return from that trip, Supt. O. M. Shepard said to Mr. Gilbert, "Young man, you need just twice as good a station today as I thought you did yesterday." "In July I saw the plans, and realized that my dream was to come true," said Mr. Gilbert.

A never-failing water supply was found near at hand. There were then no electric lights nearer than Pomfret School on the hill; and the Putnam Light and Power Company would not connect unless the railroad company would furnish poles. But Mr. Gilbert canvassed the neighborhood personally, to see how many in the neighborhood would install lights, with the result that the Putnam Company finally agreed to survey the proposed line. A clinching fact was that Mrs. Hoppin gave up her private lighting plant and used the Putnam power.

So many families required the lights that the line was soon constructed not only to Pomfret Station but to Abington, also over the Brooklyn road as far as A. B. Lapsley's, a distance of three miles. The Pomfret School also took over the Putnam current. Supt. O. M. Bowen of the Putnam plant later congratulated Mr. Gilbert upon his persistent and his effective cooperation, as resulting in much benefit to the entire Town of Pomfret.

Mr. Gilbert then promptly turned his energies upon the old grade crossing and soon got that removed. The next task was to get a freight house, as only a common box car was available for freight after the fire; but the railway company soon realized that need; and today Pomfret Station is as well equipped as any place on the line between New York and Boston.

The station as built is a fine combination of beauty and utility, a handsome structure which is the admiration of passengers and a source of pride to the community. Mr. Gilbert has erected and occupies a very pretty cottage home with attractive grounds on the square opposite the station.

POMFRET IN PUBLIC LIFE

Charles W. Grosvenor held the office of state treasurer from 1897 to 1899.

In 1872 S. Storrs Cotton was president, pro tem, of the State Senate.

In 1875 Lewis Williams was chairman of the Windham County Medical Society, and in 1901 S. B. Overlock held that position.

In 1872 Charles H. Osgood was county sheriff.

In 1871 and 1872 S. Storrs Cotton was a state senator from Pomfret, then a part of the Fourteenth District. Charles W. Grosvenor was state senator in 1886, from Pomfret, then part of the Seventeenth District; in 1901 and 1902 Fayette L. Wright was a state senator. In 1911 and 1912 Thomas O. Elliott was a senator from Pomfret, now a part of District 29; and in 1915 and 1916 Charles O. Thompson was senator.

POMFRET REPRESENTATIVES

Representatives to the General Assembly of Connecticut, 1859 to date have been as follows: 1859, Samuel H. Williams, Robert D. Sharpe; 1860, Charles Mathewson, Robert D. Sharpe; 1861, Pardon B. Johnson, Charles Osgood; 1862, Winthrop D. Greene, Charles Osgood; 1863, Pardon B. Johnson, George R. Sessions; 1864, Winthrop O. Greene, George R. Sessions; 1865, Lucius S. Chandler, Charles Osgood; 1866, G. B. Mathewson, William Osgood; 1867, George B. Mathewson, Jared Williams; 1868, Jared Chollar, William Osgood; 1869, Lucius Fitts, John W. Clapp; 1870, William I. Bartholomew, John W. Clapp; 1871, William I. Bartholemew, Isaac P. Briggs; 1872, Calvin D. Williams, Isaac P. Briggs; 1873, Calvin D. Williams, Calvin N. Hicks; 1874, S. Storrs Cotton, Calvin N. Hicks; 1875, Thomas W. Williams, Harvey Whitmore; 1876, Thomas W. Williams, Harvey Whitmore; 1877, S. Storrs Cotton, George W. Taft; 1878, George W. Taft, Darius M. Adams; 1879, Darius M. Adams, Charles P. Grosvenor; 1880, Charles P. Grosvenor, Joseph Mathewson; 1881, Charles W. Grosvenor, Thomas Elliott; 1882, Frederick Hyde, Thomas O. Elliott; 1883, Charles G. Williams, Frederick Hyde; 1884, Charles G. Williams, Charles P. Grosvenor; 1885, Charles P. Grosvenor, Randolph L. Bullard; 1886, Edward P. Hayward, Randolph L. Bullard; 1887-88, Charles O. Thompson, Charles F. Martin; 1889-90, Herbert Sharpe, Clement A. Sharpe; 1891-92, Thomas O. Elliott, John Addison Porter; 1893-94, Jason E. Greene,

Thomas O. Elliott; 1895-96, Francis H. Bird, Albert B. Smith; 1897-98, I. W. Trowbridge, Reuben G. Weeks; 1899-1900, Fayette L. Wright, William D. Fay; 1901-02, Henry H. Davenport, Willis Covell; 1903-04, Andrew G. Williams, Joseph H. Elliott; 1905-06, Thomas O. Elliott, Frank O. Davis; 1907-08, William R. May, Frank O. Davis; 1909-10, John P. Grosvenor, Arthur T. Grosvenor; 1911-12, Charles O. Thompson, Willis Covell; 1913-14, Henry H. Davenport, Merritt E. Gallup; 1915-16, John Ash, James H. Hutchins; 1917-18, Edward A. Swain, Fitz Henry Paine; 1919-20, Fayette L. Wright, Frank K. Haines.

POMFRET JUDGES OF PROBATE

Pomfret judges of probate, from 1859 to date, have been as follows: 1859-63, Charles J. Grosvenor; 1864-68, Daniel Hunt; 1869-83, Edward P. Hayward; 1884-92, Edward P. Mathewson; 1893-1905, Louis S. Hayward; 1906-19, Charles O. Thompson; 1920, Willis Covell.

POMFRET PHYSICIANS

Pomfret physicians, 1859 to date, have been as follows: 1859-70, Hiram Holt; 1859-80, Lewis Williams; 1872-73, E. T. Robinson; 1874-77, Elisha Williams, of Abington; 1881-93, Frederick G. Sawtelle; 1884-93, F. W. Chapin; 1889, Ezra Hammond, Pomfret Landing; 1893, Seth Rogers, Pomfret Center; 1895-1920, S. B. Overlock; 1896-1905, Ezra B. Pike, Abington; 1914-16, William H. Licht; 1918-20, Bernard P. Murphy.

CHAPTER XII

TOWN OF THOMPSON

EARLY HISTORY OF THOMPSON—NORTH GROSVENORDALE IN 1872-1873—THOMPSON COMMUNITY—THOMPSON HILL REMINISCENCES—THE THAYER FAMILY—MEN AND EVENTS OF LATER DAYS.

The territory north of Killingly, known to the Indians as Quinnatisset, remained for many years in its primitive state. A part of that tract was granted by the Massachusetts government to its native proprietors, Black James and his associates, and was transferred by them to Stoughton and Dudley. It was laid out in farms in 1684, and then was left for thirty years. The surrounding country was laid out and settled, but still Quinnatisset remained untouched. Two of its largest land owners were nonresident Englishmen, and the other large owners, Stoughton and Dudley, were too much interested in public affairs to undertake the settlement of the region. The old Connecticut Road, which crossed one corner of the tract, and the "gangway to Boston," used by Plainfield and Killingly settlers, were the only marks of civilization for those thirty years.

The first settler of the Quinnatisset country took possession of certain property not rightfully his, refused to leave, and proceeded to settle there. The first regular settler within the limits of the present Thompson was Richard Dresser of Rowley, who, in 1707 bought "the place called Nashaway (the name applying to the point of land between the Quinebaug and French rivers, and also west of that, the latter being the place of Dresser's settlement), which was a little south of the present Village of West Thompson. Others bought land in 1711, further north and between the two rivers, and settled there, although it was found necessary to have the protection of a log fort or garrison, as the Indians gave considerable trouble. There were also wolves and bears in great numbers in this wild land. One family settled about a mile south of Quinnatisset Hill. When the Massachusetts boundary line was settled in 1713, the land north of Killingly was allowed to the Colony of Connecticut, but with enemies both at home and abroad Connecticut was in no condition to enforce her claims to it, and was obliged to enter into a covenant with Massachusetts, which yielded her claims to the southern part of the Town of Woodstock, and nearly half of Thompson's and Freak's farms. The few settlers of this Quinnatisset country in 1714 petitioned the General Assembly for the privileges of a township, and again in 1715, the petition both times being refused, and in 1716 the Assembly also refused Killingly's request to annex the vacant land north of her. The settlers of Quinnatisset apparently desired to become a part of Killingly, but the nonresident owners were the ones anxious for the tract to be made a township. In 1717 the land was annexed to New London County, and Killingly was allowed to levy rates there for her minister.

Edward Morris was the first settler to come to the Quinnatisset country after it became a part of Connecticut. He bought 1,500 acres of land west of

the Quinebaug River, now New Boston, settled there with his family, and built a house with fortifications. After a time he gained authority over the Indians, and was also given the honorary title of governor. He made many improvements, building the first permanent bridge over the Quinebaug in 1718. He also built two smaller bridges in that vicinity. Settlers also took possession of their claims on the French River; there was one settler at what is now Grosvenordale; but it was not until after that time that the first resident proprietor came to Quinnatisset—now Thompson Hill. The country north of Quinnatisset was laid out, also the tract in the northeast, Pottaquatic (now Quadic) in 1716, the latter place being settled three years later. By 1726 there were thirty families living on this tract. Killingly tried to bring them under her jurisdiction, and to gain possession of this territory, the inhabitants already paying taxes to Killingly and holding town and religious offices there. A few settlers west of the Quinebaug attended church in Woodstock, the remainder in Killingly. No attempt was made by the settlers of the Quinnatisset country to provide schools, roads, a pound or other improvements, divided between the two towns on either side of them as they were. Killingly proceeded to settle certain tracts of this land herself, and to gain possession of tracts held by Massachusetts, in which latter effort she was unsuccessful, although the court admitted her claim to Connecticut's share.

In 1727 there was still no organization. Some of the nonresident owners appealed to the Assembly, asking for town privileges. This request was refused because of the pleas made by certain of the inhabitants in behalf of Killingly. As that town had assumed jurisdiction over the colony they now appealed to her for further privileges, and in 1728 were given the liberty of becoming a distinct society. The dividing lines were decided upon, and the Assembly appealed to for confirmation of the agreement. The petition being granted, the first public meeting of the inhabitants north of Killingly was held that summer, and at that meeting it was decided to invite a minister to hold services. The land west of the Quinebaug was annexed to the new parish, also, a land tax was granted for the erection of a meeting house, upon which work was immediately begun. The inhabitants turned to with a will to help with the building, as there was much enthusiasm manifested, this being their first church building. The first service was held in it in 1729. There was much discussion over the Massachusetts boundary line, and for a year the inhabitants of the north settlement found themselves without town privileges, the society having been taken away from Killingly. Under those conditions it was impossible for them to make progress of any kind, and a year later the Assembly was petitioned "That the Society supposed to be the North Society of the Town of Killingly should be erected into a township, or if that was not thought expedient, to establish the bounds of said society according as it was intended by us when first granted." The society was again made a part of Killingly by the Assembly, and given the name of Thompson Parish.

The parish at that time numbered forty or fifty families, and still there were no schools, regular roads nor any military organization. Part of the untenanted land in its territory was claimed by nonresidents, and the remainder was held by Killingly proprietors, in spite of enactments forbidding them to hold property there. The first act of the new Thompson Parish was to organize a military company; the next to provide schooling for the children. The parish was divided into four sections, and as soon as possible a schoolmaster

provided, schools being erected in the four quarters and sessions being held a quarter of a year in each section. A pound was built in 1735. The parish was then well established, and was thriving and prosperous. When Thompson Parish had first been added to Killingly, a committee was sent to find out the condition of the roads in the new parish, and advise concerning the laying of new ones. During the next ten years Killingly built several roads there. Many new settlers came to Thompson, and soon the parish was said to exceed the first society of Killingly in numbers and in wealth. Although the parish did not in reality belong to Killingly it was allowed a full share of privileges, the holding of town offices, and was allowed to send a representative to the Assembly. The Revival of 1741 had a decided effect upon Thompson's religious affairs, resulting in the formation of a Six-Principle Baptist Church, which later lost some of its members to a new Separatist Church. This latter church, however, did not long survive, and in 1770 the Baptist Church was broken up. Many new settlers continued to come to Thompson Parish, and these somewhat made up to the old church the losses it had suffered.

By 1762 Thompson was richer than either of the other societies. Changes were made in the school districts—the society was divided into ten of these districts, and school was kept in two places, two months in each place. The meeting house was painted and renovated. A popular tavern was kept in Thompson. In 1770 provision was made by Killingly for a work house for the poor of its northern parish. In 1774 a new Baptist meeting house was completed and ready for service. Many Thompson residents became interested in the lands opened for colonization further west, and many left the parish to venture forth in the new territory. However, so many new settlers came to Thompson as to more than offset her losses in population, and improvements kept pace with the increasing number of inhabitants. New roads were laid out and a bridge was built.

After the French and Indian war there was a revival of business and commercial enterprise. Trade was resumed between the colonies and foreign countries, and many useful and fancy articles found their way to the homes in Thompson Parish by means of the "Butter Cart," which gave these articles in exchange for domestic products—butter, eggs, etc. New families came to settle the wild lands in the south part of the town. The Parish, under its new stimulus and growth, became dissatisfied and made petition to the General Assembly that Thompson be made a town. However, Thompson was divided in this matter, a majority of her citizens desiring town privileges, but certain sections of the parish having no desire to change their status, and upon the vote of the Assembly to defer decision the parish decided to await a more favorable time. A few years later, when the question was again raised, both the north and south societies of Killingly voted unanimously for town privileges for Thompson. Killingly soon repented of her decision, and desired to keep her northern parish, but found resistance useless, and, the question being raised again three years later, Killingly was forced to give in, and in 1785 Thompson Parish was made a town. At the annual meeting the following December two members for a joint committee from Killingly and Thompson were chosen for the purpose of settling town lines, and accounts between the two towns were settled promptly and with harmony on both sides. The poor of the town were provided for, new roads constructed and old ones repaired, and bridges were

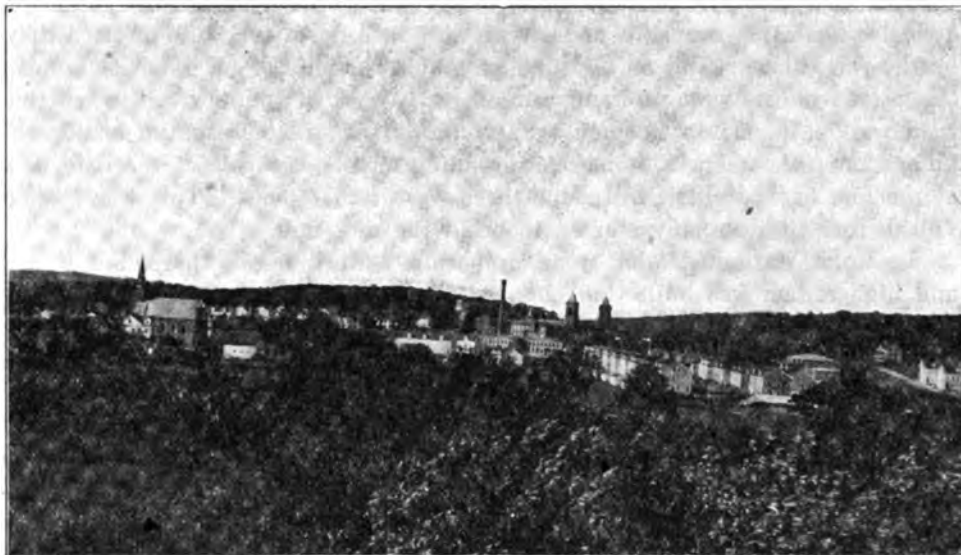
put into good condition. Thompson looked well to her financial affairs, and kept carefully out of debt.

After the Revolution business was dull and inactive, as times were hard and there was very little money. However, there were mills for grinding and sawing and for cloth dressing, and as business began to revive again manufacturers started—a nail factory opened; potash and pearlash were made in large quantities. A brig, or sloop, was built, sent to Providence in sections, and put together again and launched. This ship, the *Harmony*, carried goods back and forth from Providence to the West Indies, and proved a valuable asset to the people of Thompson, as it also furnished them with supplies. Thus the South Neighborhood, the proud owner of the ship, became District No. 1, as the business and social leader of the town, while Thompson Hill was used for religious and town meetings and military training. The latter was a small village at that time, consisting only of the meeting house, tavern, pound and blacksmith shop, besides its private houses. Religious affairs in Thompson prospered; the Congregational Church was renovated, and in 1803 a new Baptist Church was built; Methodists also were becoming numerous. A meeting house was built in what is now West Thompson in 1800. Schools were improved after the legislative enactment of 1798. Good turnpikes were provided, and bridges built in connection with them, necessarily making town expenses very heavy. These turnpikes connected the town with Boston, Providence, Hartford and Springfield. Business activity began to be felt on Thompson Hill. In other parts of the town new industries came into existence, there was a demand for labor, and land increased in value. There was an establishment, in what is now Grosvenordale, for dyeing and pressing cloth; industries were in operation in the northeast part of the town; and there was a settlement of some size on Brandy Hill. In the early years of the nineteenth century many emigrated to Vermont, New York, Ohio and the South.

In 1811 the Thompson Manufacturing Company was formed for the purpose of manufacturing cotton cloth; a brick factory building was built for the Connecticut Manufacturing Company in the same year, the bricks being furnished by the brick works of West Thompson. Quaddie factory opened in 1813 for the manufacture of hats; a carding machine was set up in the northwestern part of the town. Other roads and bridges were built for the accommodation of the new industries. Still other industries followed. A new church was found necessary. In 1814 a religious revival quickened interest in the churches, and accomplished much good, even though accompanied by dissension between the churches of various denominations. A Sunday school was opened at that time.

As the years passed manufacturing still continued to increase. Masonville became a village of some size; a new mill was erected and a village built up, the village being given the name of New Boston. Mechanicsville came into existence through the establishment of a woolen mill. Thompson Hill was in a flourishing condition, and catered to the business needs of the surrounding villages. A bank was opened in Thompson in 1833. Many lawyers were attracted to the thriving town; for a time a newspaper was published. Fire engine companies were organized—one in Thompson and one in Masonville. High schools were kept intermittently after the decline of the Woodstock Academy. A temperance reform accomplished much good, closed the bars of the town, and reformed confirmed drunkards.

By 1850 the population of Thompson was greater than that of any other town in Windham County, and one of the wealthiest rural towns in the state, in spite of the loss of her southern territory and nearly two thousand inhabitants. The Grosvenordale Company took over Masonville and Fisherville, and added to the community factory buildings, dwellings, a reservoir, made new roads and leveled hills. Hundreds of people were added to the population also. The communities of Wilsonville, New Boston, Quaddic and West Thompson continued to thrive. Thompson Hill was no longer a place of business, but was improved as a residential district.



NORTH GROSVENORDALE

NORTH GROSVENORDALE IN 1872-73

By H. V. Arnold

In 1863, or about that time, some Rhode Island capitalists bought the mill properties at Masonville and Fisherville, in Thompson. The purchase of course included the mill tenements and water powers of French River at both places. I think that a new mill was built at Masonville during that decade, but of this I am not positive. I think it was in 1866 that both places were re-named, the south village being called Grosvenordale and the north village North Grosvenordale. These places were about two miles apart and stations on the Norwich and Worcester Railroad.

Fisherville was an old village that dated back to the late '20s. Unlike most New England villages, the tenement houses, church, store and schoolhouse were brick built. There was only one moderate sized cotton mill there and this was stone built. The place was located in the valley of French River, which is of moderate depth at that point, and some fifty or sixty rods in breadth. The railroad occupied the east side of the valley, along the foot of the sloping hills. What there was of the village occupied the west side of the valley at the foot and partly upon the gently sloping hillsides. North of the mill there were two

rows of tenement houses, several to the row, one on the valley level and the other row west of this one, and above on the hillside. A road from Woodstock ran by the north part of the village and, crossing the valley and river, it ascended the other slope and continued southeast to Thompson station. The depot was an old brown wooden building, located just north of where this road crossed the track. Two or three privately owned residences were located on the road where it ascended the hills, above the depot. The village store was located on the north side of the road near the lower row of tenements, and the superintendent's house was also on the same side, but located upon the higher ground near the end of the upper row of tenements. I do not remember whether that was built of brick or merely a wooden-built mansion. There was a road intersection near this house that ran south down that side of the valley, but by the village it was on the high ground. The church (Methodist) fronted this road from its west side and came directly west of the new mill when that road was built. The schoolhouse was on this road farther south, outside the village, in fact, and was a one-room building on the east side of the road, and at the foot of what little hill slope there was at that point. This was Fisher-ville before the company started to build the new mill.

I cannot state just what year preparatory work began there, but a new and higher dam was built that changed the former mill pond to a reservoir; one side of the mill trench was bunked up higher and the foundations of a mill, some six hundred and fifty feet long and perhaps sixty-six feet wide, were laid prior to the close of 1870. This mill location was south of the old mill, with several rods of space between them and upon the valley land on the west side of the river. The foundations included an addition on the west side at least one hundred and fifty feet long and sixty feet in width, its west end abutting into the hillside. A row of four-family wooden tenement houses were built on a roadway to the southeast of the mill foundation. This work was completed before the new brick mill was started in the spring of 1872.

The contract to do the brickwork was let to a man named Saunders, of Lowell, Mass., and he brought a gang of bricklayers with him who were housed and boarded in the new tenements. The brick came from near Alexander's Lake, in Killingly, and from Southbridge, Mass. A spur track had been laid from the railroad and along in front of the foundation work when that was constructed, so that the brick could be taken from cars close by the mill. The brick work began April 2, 1872.

The road work was in charge of Jeremiah Young of Danielson, George Bartlett, a former soldier of the 18th Connecticut Regiment, being his foreman. A large shed was built, I think, on the east side of the river, in which to prepare the Georgia pine cross-timbers to support the several floors of the mill, and do other woodwork. The agent of the company was Lucian Briggs, who resided at the lower village, and the superintendent of the stone-built mill was a man named Wilbur.

The intention was to have the new mill ready to start, at least in part, within one year of the time that the brickwork began; that is to say, by April, 1873. In the spring, summer and fall of 1872 the work progressed and the mill gradually arose, story upon story. Two square built towers in front, i. e., toward the railroad, were carried up at the same time, and two cut-granite slabs were inserted in the walls high up, on which was cut in large embossed letters the inscription "Grosvenordale Co.—Erected A. D. 1872," divided be-

tween the two towers. The towers contained the stairways, built by an elderly carpenter named Knapp. Gas works were put in between the two mills. In the rear of the new mill the addition was also carried up as high as the other and beneath was the wheel-pit containing two large Collins turbines (made at Thamesville, Conn.) with upright shafts. South of the addition a brick boiler house was also built that season with a tall brick chimney in the foot of the hill slope. The addition also had its tower and stairways.

After the flattish roof was put on both the mill and its addition, the machinery began to arrive. The laying of the top floors of hard pine over the spruce plank under-flooring went on through the winter and when large sections had been completed, machinists began setting the machinery in order and putting up the shafting for each story. It was the wish of Mr. Young to have his carpenter gang do all the flooring work, but the top flooring for each story was let out on contract to a set of East Boston men who had completed in the fall a job of that kind at a new mill built that year at Ballouville in Killingly. Young's men were disappointed in regard to the top-flooring and said that this letting out of that work by Briggs, the agent, had robbed them of their winter's work. (I fared a little better. The floor men boarded at the same place that I did and let to me to complete by-way small sections of the top floors, also the planing of joints in one or two stories.)

The wheels having been set going, the first batch of cotton was run through the picker April 2, 1873, just one year from the time that the brick work had begun. That did not mean that the whole mill was then started. The placing of looms, etc., was still in progress. The mill was started gradually by sections as fast as the cotton in its various processes reached in order the machine that was to manipulate it. Days passed before it got to any of the looms for weaving into cloth. An English machine called the "slasher" was replacing in the mills the long old-fashioned dresser. Two slashers came to the mill from Accrington, England, and were ready for sizing the warping when needed. The looms were made at Whitinsville, Mass., and other machinery elsewhere. Gradually during the spring of 1873 the new mill at North Grosvenordale was gotten into operation.

THOMPSON COMMUNITY

By R. A. Dunning

The following article was written by Mr. Dunning upon special invitation that he contribute Thompson's portion for the chapter "The Beauty Spots of Windham County." But Mr. Dunning has interwoven such an excellent pen portrait of Thompson Community that the Editor has taken the liberty to transfer the article to the Thompson chapter.

BEAUTY SPOTS OF THOMPSON

When reference is made to Thompson it should be borne in mind that there are two Thompsons, one the township, which is one of the corner towns upon which rests the structure of the state, covering between forty and fifty square miles and comprising several villages, most of them devoted to manufacturing, as well as many fertile and well-tilled farms. The second Thompson is the village of that name situated in almost the geographical center of the town and sometimes called Thompson Center for that reason.

From the foregoing it may be seen that while the second Thompson is included in the first, the designation "Thompson" may refer to two quite distinct and dissimilar localities.

First let us give a little consideration to the town, which is bounded on the north by Massachusetts, on the east by Rhode Island, on the south by Putnam and on the west by Woodstock. As these boundary lines are from six to eight miles long and as the town contains many miles of woodland and fertile farmland besides the villages mentioned above, it may be easily imagined that there are many places of interest and many points of view that may be well called "Beauty Spots."

To touch first upon practical things it may be said there are three railroads in the town with stations at East Thompson and Thompson on the Boston and Poughkeepsie Division, at Wilsonville, North Grosvenordale, Grosvenordale, West Thompson and Mechanicsville on the Worcester Division while at East Thompson the Southbridge Branch pursues a serpentine course into Massachusetts to return to Connecticut with a station at Quinebaug and then goes on into Massachusetts again to its terminus. At Quinebaug is found the peculiar condition of the station and postoffice being in Connecticut, while the factory and many of the houses are over the Massachusetts side of the line. As there are postoffices near each railroad station and also at Fabyan, a village near Quinebaug, with parts of the town served by rural free delivery routes, it can be seen at a glance that ample railroad and postal services are maintained, and nine churches in different sections of the town, representing several denominations, give evidence that the religious interests of the people are not forgotten.

Those who see beauty in useful things will find much to admire in the substantial factories, in which is made woolen and cotton cloth, surrounded by the neatly kept villages in which dwell the operatives, while the dammed-up waters of the rivers which form the mill ponds brighten the landscape with bits of water which makes many a charming waterfall as it goes tumbling and tossing over the dams.

In enumerating the beauties of the town let us first mention its three rivers. Flowing from north to south and bisecting the town is the French River; from near the northwestern corner and flowing in a southeasterly direction comes the Quinebaug to be joined by the French River near Mechanicsville, thus forming a greater Quinebaug. Still another river, which flows from the eastern part of the town in a general southwesterly direction, known as the Five Mile River. Farther south this river also is merged into the Quinebaug which continues its southerly course until, uniting with the Thames River, its waters reach Long Island Sound.

Upon the Quinebaug at West Thompson, the French River at North Grosvenordale and the Five Mile River at Quadic have been built large dams for holding back the water to furnish power for the mills below, and as a consequence large areas have been covered with water, and these large reservoirs with the accompanying waterfalls make charming additions to a scenery otherwise barren of water views. These three large reservoirs may be especially mentioned although there are many smaller ponds and falls that are exceedingly attractive.

The ponds referred to have been made by man's enterprise in keeping back the waters of the rivers for useful purposes without thinking of the beauty that might come also, but Thompson possesses one natural pond that deserves

honorable mention among the beauty spots of the town. In the northern part of the town, very near the Massachusetts line, is what is known as "Little Pond," a beautiful bit of water surrounded by sharply rising and thickly wooded banks and so nearly hidden as to be almost out of sight to the passerby, although very near the road. The close proximity and greater attractions of that beautiful lake sometimes called Lake Chargoggagoggmanchauggagoggungamaugg just over the Massachusetts border, often causes the beauties of its smaller neighbor in Thompson to be lost sight of. In the olden days, before the Indian name was used so commonly, this lake was called the "Big Pond," and it is quite certain that if it were not so near our "Little Pond," the latter would be visited more often and its natural beauty and attractiveness be more highly appreciated. However, a small portion of the larger lake extends into Connecticut.

With this brief survey of the township let us turn our attention to the village, the second Thompson of which mention has been made.

The Village of Thompson is situated upon a hilltop over five hundred feet above the sea level. It is reached by the old Boston to Hartford and Providence to Springfield turnpikes, which cross at right angles in the center of the village and upon which the stage coach lines used to make regular trips before the railroads came and put an end to that way of traveling.

The traveler thus may enter the town by any one of the four winding roads whose steadily upward tendency gives ample justification for calling the village "Thompson Hill," as it is sometimes designated.

For a general description, the village and its outskirts may be said to comprise something less than a hundred houses with a triangular common in the center upon which were planted, years ago, many beautiful trees, for which we are indebted to the wisdom of our forefathers. The trees upon the common are mostly elms, but on the other side of the streets are rows of maples, so that the scene which meets the eye, of the overarching trees beneath which are the streets, is one that lingers long in the memory.

Once upon a time this common was enclosed by a fence, and there are many now living here who can remember that old fence with square rails set sharp edge uppermost to discourage those who might hope to find comfortable seats upon the upper rail. But one dark night while men slept it was quite evident that some earnest and public-spirited citizens did not pass their time in slumber. When morning dawned the result of the night's vigorous work was apparent to all, for the old fence had disappeared and no attempt has ever been made to replace it.

Whether the improved appearance of the common after this night's labor, by the willing workers who thus voluntarily took it upon themselves to add to the beauty of the village, had anything to do with the fashion of removing the fences from the front of the various residences or not, true it is that one by one they were removed, though not in the same energetic and secretive manner. Today there is scarcely a front fence in the village, and it is certainly most attractive to see the long stretches of lawn sloping from the houses to the streets, unbroken and unmarred by fences of various and often inharmonious designs.

It may be perilously near a pun, which has no place in modern society, to refer to the present condition as being defenceless, but when one considers the

damage sometimes done to gardens and flower beds by animals which have gone astray, perhaps the use of this word may be allowed.

Thompson residents are quite willing to believe that they live in the prettiest village in the country and indeed, they have some foundation for this belief as the following incident may show.

A lady whose husband came from Thompson, and who has been a frequent visitor here, was in a distant western city and at a social gathering chanced to meet some people who had just returned from a motor trip through the New England states. Imagine her feelings when they said, in speaking of the places they had seen, "The prettiest village we saw was a little place in Connecticut, that you probably never heard of, called Thompson."

Similar expressions are quite common from tourists who are passing through, and when such statements are made by strangers is it any wonder that they find an answering response from those who live here and who have long association with the village and its interests.

Upon reaching the village and passing along its tree-shaded streets and by the common, the first thing to attract the attention is the church, with its beautiful white spire about one hundred and fifty feet high. Indeed this spire should have mention even before the trees and common, for it is a landmark for miles around and the sight of the tall white spire is a familiar one from many a village and hilltop in the vicinity.

Thompson Hill is so high that the added height of the spire carries it above any other background than the sky. It is an object of beauty when seen from a distance with its white point extending up into the blue, or outlined against the clouds, and it serves as a never failing guide to show the right course to the traveler.

This church was built in 1856 and is the third building occupied by the original religious society of the town. The first church was erected in 1730 and the second in 1817. Both of these churches stood on the common, but the present church is opposite the common on the corner of the two principal streets. It is related that one man was so much opposed to building the new church, and to the change of location, that he refused to hire a pew when the church was ready for occupancy, but after a time his opposition died down and when he finally sought a pew the only one available was in the very front, directly under the pulpit.

In those days the bounds of the parish extended much farther than they do today for other churches have been built, old families have sold their farms to strangers who have no interest in Thompson parish. It is also greatly to be regretted that it is no longer the fashion for all the people to turn out for the Sunday services. Then it was the expected thing for whole families to attend church, and the conditions now prevailing, not here alone but all over the country, are far from being an improvement.

It is in the history of this church that it had never dismissed a minister from 1730 until 1872 and that during this length of time, almost a century and a half, it had had but four pastors who, coming here in their young manhood, lived, worked and died in its service. Since 1872 it has had quite a different record for many pastors have come, served a few years and then gone away to other fields.

The church antedates the town by fifty-five years as the town was not legally established until 1785.



HOWE AND HAROT SCHOOL, THOMPSON



TOURTELLOTTE MEMORIAL HIGH SCHOOL, THOMPSON

In 1836 the Baptist Church was built and for over eighty years there were two churches to beautify our village, but one Saturday in January, 1917, while being heated in readiness for the morrow's services, an over-heated furnace set fire to the woodwork, and in a very short space of time nothing but a heap of smoking ruins remained of the little square-towered, white church that had been a church home for those who worshiped there, and whose existence had been tenderly cherished by them. The loss of this building was deeply regretted by all who love our village and the things that prevail for its upbuilding.

It may not be amiss to give some space to the old Vernon Stiles Inn which for nearly one hundred years has stood on the corner near the two churches, and which still retains the name of its original landlord although many another landlord has had charge of its management since he presided over its affairs.

It can hardly be cited as a model of architectural beauty, yet there is a certain charm about it, and there are carvings in its interior that excite the admiration of visitors who are experts in those things. In the days of long, long ago before the railroads came, when the stage coaches used to dash up to the door, it must have been a place of great excitement and bustle besides having another attraction quite its own, for Mr. Stiles was a justice of the peace in addition to being landlord, and found it quite remunerative thus to have two strings to his bow. Being on the turnpikes running from Providence in Rhode Island and Boston in Massachusetts, and so near the boundary lines of those two states it was found most convenient for couples who wished to avoid the experience of being properly married at home to come to the Vernon Stiles, where could be found a landlord both able and willing to perform the ceremony, and so Thompson became known somewhat as a local Gretna Green.

Next to the church stands a picturesque little brick building with iron shutters in which the Thompson Bank formerly did business. This bank was established in 1833, but the lessening importance of Thompson as a commercial center had its effect upon the bank. After a time it was moved to Putnam, where it went through a short period of struggling existence, and then its doors were closed and the Thompson National Bank was no more. The building, however, still remains and is now used for the storage of town records and also for the trial of such cases as may properly come before the local court.

It is a village tradition that an attempt was once made to rob this bank, but the robbery was happily prevented by the alertness of the citizens. After that event, however, any stranger who appeared in the village, unless otherwise accounted for, at once came under suspicion of having designs upon the funds of the bank, and it is quite probable that many a man of good standing in his own community was thought of as a possible bank robber, but went on his way without any knowledge of the impression he had created in the minds of our citizens.

One little wooden building, hidden from the street by the church and the bank building, is not important enough in itself to deserve mention here. Its interest lies in the old fire engine that is housed therein.

The Thompson Fire Engine Company was organized in 1832 and the engine was probably purchased soon after that date. Compared with modern fire fighting apparatus this one is not very imposing, but it has done many an effective bit of work in its day. The sight of it in operation with six men

grasping the cranks on each side is most inspiring, and it is wonderful to see how powerful a stream of water can be thrown.

It will have to be admitted that this method of furnishing power is somewhat fatiguing to the firemen, and as the engine has to be filled with pails of water, also hand power, the capacity of the machine for speedy work, as well as the extent of its field of action is somewhat limited. In spite of its disadvantages it has shown its worth as a fire fighter many times, and it was largely due to strenuous work with this old-fashioned engine that the surrounding wooden buildings were saved at the time of the fire that destroyed the Baptist Church.

This engine has appeared at firemen's parades in other towns, and has never failed to attract attention as it has been drawn along the streets. A custom of former days was to get this engine out for a trial the day before the Fourth of July, so as to be prepared in case of fire was started by the celebrators on that glorious day, but of late years this has not been done.

Farther down the street, and on the same side, we come to the library which is a modern building of stone. Its beautiful exterior is a decided addition to the appearance of the village, and on entering one is struck by the attractive and convenient arrangement of the interior. The library building, both inside and out, is a credit to its architect, Mr. Joseph B. Gay, who most appropriately is a descendent of an old Thompson family.

It is quite safe to say that this library would never have been built had it not been for the efforts of Miss Ellen D. Larned, the former historian of Windham County, whose history is an inexhaustible mine of accurate information into which she put an inestimable amount of labor and painstaking research. It is most appropriate that an exceedingly fine oil painting of Miss Larned is one of the first things to strike the eye upon entering the reading-room. This portrait besides being a wonderful likeness, is also remarkable as a specimen of the artist's skill in bringing out every detail.

On a corner of the street just below the library stands the former house of Miss Larned. After her death the property passed out of the hands of the family and has since been entirely remodeled and modernized, and made into a most attractive residence, but to the older dwellers in the village it will always be remembered as the house in which she lived and worked, and from which her influence extended far beyond the confines of her own town and county.

Perhaps no better way of giving an idea of the Thompson of a quarter century ago can be shown than by copying the following poem which was written by Miss Larned in answer to the statement by some friend that no rhyme could be found for the word "Thompson." Miss Larned accepted the challenge with the following result, and it is pleasant to think that she was not always delving into records of past events, in search of historical facts, but that she had a keen sense of humor, and in moments of relaxation could work with a lighter touch.

"If your heart is set worldly pomps on
You cannot be happy in Thompson.
If you crave many beaux
Or display of fine clothes
You never can find them in Thompson.

A history hunter like Mommsen
 Would greatly delight in this Thompson
 Archaeologists too,
 With plenty to do,
 Just dote on the quiet of Thompson.

The children all day in security play
 In this shady village of Thompson;
 Croquet mallets ply
 As artists stroll by
 A-sketching the beauties of Thompson.

And what can compare with our heater-piece rare
 For jolly young folks to have romps on;
 And common so wide,
 How can it be vied,
 This breezy old common of Thompson?

Then hie to this placid old Thompson,
 Ye whose hearts are not set worldly pomps on,
 Haste hither and share
 The peace and pure air
 Of this dear, poky, rosy, old Thompson."

Much water has flowed under the bridges that span Thompson's three rivers since these lines were written and conditions have changed somewhat from the simple village life thus described.

Today as in former days, "The children all day in security play," and that is one of the charms of the place, and parents are quite serene in the knowledge that there is little here to harm their children, but other games have crowded out croquet and croquet mallets do not ply with the same vigor that marked the olden days. The visits of artists are not as numerous as formerly but many a charming picture has been painted by outside and local artists to serve to bring back to memory some "Beauty Spot" when far away from the original view.

Among the many changes that have taken place since the writing of this poem must be noted the passing of the horse and the coming of the automobile. In the olden day the sound of wheels at night usually meant that our faithful village doctor was going out or returning from some call which required his professional skill, while now all through the day and even during the hours of the night the quiet of "this placid old Thompson" is broken by the sound of the horn and the hum of the motor.

If croquet has been dethroned and no longer reigns as the popular game, other games have come in, and baseball, tennis and golf are the modern ways of finding exercise and amusement in the open air. This mention of golf suggests the thought that any enumeration of the beauties of Thompson would be incomplete without mention of the grounds of the Quinntisset Country Club, situated a little more than a mile from the center of the village, the old Indian name of this region being taken for the name of the club.

These grounds were laid out by the late N. B. Ream as a golf course for his own use, the club having been formed for the maintenance of the course after

his death, and are a wonderful example of what can be done in the way of draining, grading and reclaiming land that was formerly of very little value. Many most entrancing views of the surrounding country are found here from the higher parts of the course, and the sight of the gently-rolling, smooth turf, with the well-kept putting greens within the grounds, as well as the placid pond which borders the course on one side, makes a picture that is well worth a visit by those who do not play the game, while visiting golfers are outspoken in their admiration of the links of the Quinnatisset Country Club.

Within easy walking distance of our village are Fort Hill and Sunset Hill. From these elevations are found wonderful views of beautiful rolling country extending into the adjoining states, Mount Wachusett being visible on a clear day.

Mention should also be made of Brandy Hill, a little village a mile or more from Thompson Hill. As it is upon a higher elevation than Thompson the view from its highest point is fine indeed. The somewhat intemperate name of this village, according to local tradition, was given because a cart containing brandy was upset while going up the hill and the brandy was poured upon the ground.

Here was located the first church of the Baptist faith within the township, and services are still held in the little white church that adorns the hilltop, and that may be seen from far distant points, although it is not the original building.

In this village also stands the house in which was born Judge Isaac Newton Mills who, after winning great honors as a lawyer in the neighboring State of New York, now occupies so high a place on the bench of that state. Although he left our town many years ago to pursue his profession in a wider field, yet upon many an occasion he has given evidence of his continued love for his old home town by his readiness to respond most generously whenever called upon to use his talents in its service. In this case the old saying that a man is without honor in his own country does not prove true, for Judge Mills is always warmly welcomed whenever he visits the town, and his eloquent and thoughtful addresses are eagerly listened to.

The Village of Thompson can boast of several fine estates upon which are beautiful houses surrounded by well-kept lawns and gardens. It can also lay claim to many smaller residences which have been remodeled and changed from the plain old houses that once they were. Many of these estates are used as summer residences, and Thompson, in winter, presents quite a contrast to its aspect in summer, for in winter many houses are closed and few are the lights that shine from the windows.

An exception must be noted in the case of one of these places, formerly the summer home of the late J. W. Doane, which is now used as a boarding school for girls. This school has been in operation for several years, with increasing numbers of pupils each year, and the presence of so many young people at church, and going about the village, adds greatly to its life and cheer during the winter months when most of the other activities of the place are necessarily laid aside.

There are many who remember the village when weekly visitations of the lawnmower were unknown, the grass in the front yards being cut occasionally with scythes, and when fences were in order, each yard being entered through a swinging gate. These people often look back to those old days with longing

and regret, and wonder whether "Poky old Thompson" was not really to be preferred to its present suburban appearance and more artificial way of living.

It has been stated that among the assets of a town should be included the people who have lived in it, or who still live there, and with that idea in mind it cannot be amiss to allow a few lines of comment about our friends and neighbors.

It is pleasant to recall the acts of neighborly kindness that are constantly being done; the genuine interest that is shown when good fortune comes and the heartfelt sympathy that is made manifest in times of sorrow. It was said by a lady, herself abounding in kindly acts, that if she had to be sick she wanted to be sick in Thompson for the neighbors were so kind at such a time, and true it is that the community spirit that prevails adds much to the charm of living in our hilltop village.

In such an article as this there must necessarily be some omissions, and without doubt there are many places which will occur to others which very properly should be mentioned among Thompson's "Beauty Spots." This rambling sketch makes mention of some of the most prominent ones as they have occurred to the writer.

Enough has been written to show why Thompson people love the town, and carry their affection with them even though the circumstances of life compel them to live in distant places; why newcomers and strangers fall under its spell and come to love it too; why those who pass the winter amid the rush and noise of city life look eagerly forward to the day when they can lay these things aside and come here for the rest which is found in the vacation season, and why, when vacations are ended, the time for leaving its peace behind and starting for city homes is always accomplished by feelings of regret.

THOMPSON HILL REMINISCENCES

By Grace Granger

My first remembrance of anything in Thompson goes back to the day when they tore down the old meeting house, a quaint old building standing midway on the common. It had some good carving in it, of which many specimens are still cherished and preserved in the village. But the congregation more than filled the church and a fine new building had been erected close by and the old one had to go. The steeple was nearly sawed in two and a rope was attached to it reaching far up the common. All the men in the village were there tugging at the rope in a long line. Suddenly the united pulling caused the steeple to give way and come crashing down. So sudden was the collapse, and apparently unexpected at that moment, that the whole line of destroyers collapsed also and fell on their backs in a long row, their feet kicking in the air. No one was hurt however but a very disheveled company picked themselves up and brushed the dust and grass from their clothes.

People in those days bought and sold their pews and I have in my possession now a bill of sale of a pew in the gallery of the old church.

Doctor Dow was pastor of that church for many years and was much esteemed and respected.

My mother used to tell me of two brothers who were deacons in the church when she was a child. They were twins and were named Moses and Aaron and were always spoken of as "Deacon Moses" and "Deacon Aaron." Being deaf

they sat in the pulpit with the minister and "rose and fell" with him, standing on either side of him when he preached or prayed with hands behind their ears to listen. My mother confused them very much in her childish mind with the original Moses and Aaron, and also labored under the delusion that all churches had a Deacon Moses and Deacon Aaron as a matter of course. Being taken to Providence for a visit she was distressed beyond measure to find no such wonderful people there and the minister looked lonely and unattended to her childish eyes.

In those olden days there was seldom an evening service, Sunday being held to be over at sunset and after that worldly matters could be considered and best of all the children could run and play and stretch their tired cramped limbs that had to be so still all the long day. But sometimes at "early candle lighting" as it was called, a service would be held and strange to say the children always wanted to go. The reason was this. The church had no means of light in the evening so the congregation brought each one a candle and lighted it from a taper at the door and it was a pretty sight to see them twinkling all over the church and proud were the children as each marched in with a candle in his hand.

The expression "early candle lighting" was sometimes heard in my day long after candles ceased to be used in the church. I remember hearing the Rev. Andrew Dunning make use of the same expression, and it sounded poetic and thrilled my young heart when he would announce that the hour of evening worship would be at that mysterious time. Mr. Dunning served many years as pastor of the church and was beloved by old and young and mourned indeed when he died.

In those days great was the esteem in which the pastors were held and great was the influence exerted by them in the parish. In olden days they were often spoken of as priests, and "Priest" Russell and "Priest" Dow were commonly so called by their parishioners, and I have sometimes heard old fashioned folk use the same title for Mr. Dunning.

The old church stood as I have said in the center of the Common and was filled every Sunday to overflowing, so it had to give place to a new and larger one. The old church stood just across from the fine new house erected by Mr. William Mason, now occupied by Miss Beebe, and as it was his wish it should be removed, he contributed largely to the building of the new one.

Mr. Mason was the leading man in the town. A man of culture and learning. He left behind him three sons, the last and youngest of whom Dr. John J. Mason of New York died only a few years ago.

The new church, as the old one had been, was often filled to the very doors. It was a goodly sight on Sunday morning to see every door in the village open and many coming forth to worship together in the beautiful new building. Not only from the village did they come but from the surrounding countryside, a continuous stream of carriages came filled with men, women and children bound for one or the other of the churches in the town.

From Brandy Hill came the Millses, the Dikes, the Davises, the Wilsons and others. Fathers, mothers and many children, some of whom rose later to be mighty men in the nation. Gen. George W. Davis died but lately, having attained fame and honor in the army and also as governor general of the Philippines and of Porto Rico.

Another, Dr. Samuel Dike, was well known in this country and Europe for

his efforts to preserve the safety and purity of the home; while still another, the Hon. Isaac Newton Mills, sits today on the bench of the Supreme Court of New York and is quick to respond to any call from his native town and state.

The Baptist Meeting House across the way was filled also, and who can say that the influence of those days has not been for the betterment of the nation?

Those were anti-slavery days and even when the war was over and slavery happily ended there still remained a strong feeling for and remembrance of the sufferings once endured by the colored people of the South.

One beautiful summer day the president of Brown University, Doctor Caswell, was in Thompson and preached from the text, "He took upon him the form of a servant." He explained the text by saying the word "servant" if properly translated should be rendered "slave" and that our Lord was willing for our sake to be even the "slave" of all.

Scarce had he uttered the words when a tall old countryman sitting off up in the corner arose and said, "I will not have my Lord and Master called a Slave." Great was the excitement in the church and order was restored only by Doctor Caswell's explanation of the obnoxious word.

Thompson had its lawyers then as now and my grandfather, Simon Davis, was one and his brother-in-law, Squire George Larned, also. Mr. Davis was for many years an agent of the Government to pay the pensioners of the Revolutionary war. This took him often to Washington. He would start from Thompson in an old-fashioned chaise with one horse and with his two little girls tucked in beside him; he would drive to Washington and back. How long the journey lasted I do not know. I have in my possession his long and narrow carpet bag. It is literally a carpet bag, being made of that material. It has heavy brass rings on it and is fastened by a strap running through them and a padlock. In this he would deposit the gold for his pensioners and leisurely drive home and distribute it among them. He, too, like Squire Larned, Miss Ellen Larned's father, was a "man of parts," a graduate of Brown and a famous Greek scholar. His children were faithfully instructed by him in that language and had many a chapter in the Greek Testament at tongue's end.

Learning was as much thought of in those days as now and later on was fostered by the faithful teaching at the school founded by the Rev. Mr. Rawson. Here came many boys and girls to have their minds aroused by great thoughts and filled with knowledge.

Great enthusiasm for study was awakened by Mr. Parker, who was Mr. Rawson's son-in-law, and whose value as a classical teacher and scholar would be unsurpassed even now. Some of those who were pupils in the school remained in Thompson and became honored and useful citizens of the town. One of them, Mr. John Scott Lewis married Mr. Rawson's daughter and took her to his home in Pennsylvania from which they returned later to pass many years in the old town.

The Hon. Charles E. Searls, now the foremost citizen of Thompson, came from Pomfret and became a resident of Thompson on account of the educational advantages to be enjoyed there and was prepared at the school for Yale College. After studying law he became a prominent lawyer and today a leader at the bar, state's attorney for Windham and recently president of the State Bar Association. His beautiful home in Thompson is the center of cheer and hospitality and within its doors a kindly welcome is given to all.

Thompson was a town full of interest. Among other things there was a

house of mystery, a beautiful square colonial house, full of good work and carvings that took a long year to make. It stood embowered in trees and far across the common, standing by itself in seclusion and solitude unbroken. In it lived two sisters and two brothers and they lived alone. They came not nor went and no one was ever asked to cross the threshold. Strange tales were told of them—of the beauty of the sisters and of the brothers also. No light was ever seen in their house, no smoke arose from their chimney, no friendly foot entered their doors. They died as they lived and left behind many treasures of rare old furnishings all of which were sold and are still cherished in many homes in Thompson today.

Thompson was noted in those far-off days as now for the open hands and kind hearts of its inhabitants. No one there need suffer. If poor, they were fed and clothed. If ill, they were cared for. There were two sisters living there whom I well remember. They came from I know not where, but there they were, and were sick and bedridden. Not infrequently in those days persons would become bed-ridden and lie there for years. These sisters did likewise and were cared for day and night by kind friends and neighbors. They lay in a front room on the ground floor and always looked neat and nice with white bedding and ruffled nightcaps; people wondered how they kept themselves so spotless. One night the neighbors peeped through the blinds and lo, there were the sisters out of bed, running around, cleaning and scrubbing, polishing and ironing. The next morning they were bedridden and helpless as usual and no one had the heart to tell them their little ruse had been detected, and they were cared for to the end.

Thompson was musical in those days, and not only were the bass viol and flute played in the choir, but many private "Musicales," as they were called, were held in the village. Proud was I when, arrayed in a pink muslin frock with a ruffled cape of the same, I was allowed to attend one of these festive evenings at the house of Lawyer Graves. After the music, refreshments were served and a bit of dancing indulged in, which was considered by some to be almost too worldly.

Mr. Graves was a public-spirited man and did much to beautify the town. Many of the fine trees on the Common and up and down West Street were planted by him and the Common also was made more sightly and attractive through his efforts.

In the trying days of the Civil war, Thompson did her share. A stand was erected on the "Heater Piece," as the little old-fashioned triangular park is still called, and volunteers were urged to come forward. One of the first to enlist was Dr. Lowell Holbrook, who served faithfully in the war and was given up for dead, having disappeared for many months—lost to his friends in a southern prison. Doctor McGregor also was in the army and returned in safety only to lose his life later in an accident in the streets of Providence.

The old hotel, "The Vernon Stiles," stood then as now on the ancient corner and was for years the favorite resort of the sons and daughters of Thompson, who, wandering away to make homes in other and larger places, yearly turned their feet back to the lovely spot from whence they came. The kindly host and his wife, Mr. and Mrs. Stephen Crosby, did much to foster the spirit of home-coming and their memories are still alive in the hearts of those who for years gathered under their hospitable roof.

Life was simple in those days, but it was a noble and high-minded simplicity.

Thompson has indeed reason to be proud of her sons, many of whom have gone forth into the world and acquired fame and riches, returning to make their homes in the old town, where their children and grandchildren may today be found. Owing to them, others have come and established homes here evolving from the rocky hillsides and wild woodlands, walks, drives and lawns and gardens of great beauty. One of them, Mr. Norman B. Ream, has always thrown his place open to the public and in a rare manner made it free to every one. His kindly example is still continued by his family and his memory is ever cherished in Thompson.

Education is not neglected in the town and the village school has established and maintained a high standard of scholarship for many years. The former beautiful residence of Mr. John W. Doane is now a school for girls and has pupils from the Atlantic to the Pacific, keeping the high standing of learning and culture for which Thompson was always noted.

The meetings of the Grange (always an important factor in New England villages) are held in beautiful rooms provided for them by Mr. Randolph H. Chandler on his ancestral estate and he has done much to uphold this most uplifting institution.

I have been asked to write reminiscences of Thompson. Ah, would I could do more! A long line rises before me of kindly faces, men and women, young men and maidens; children once running these streets, now back in them in old age bearing always in their hearts the love of the ancient Common, and the green trees that shaded their youth.

There's a town we love and know
 On the hill we hold so dear,
 Where the summer breezes blow
 And the birds sing low and clear;
 "Where the swallows homeward fly"
 And the flowers bloom bright and gay,
 Where the days go swiftly by,
 Scattering gladness on the way.

There's a town where hearts ring true
 Bringing comfort, help and cheer
 To the many or the few
 When their lives are dark and drear.
 There are hands that promptly turn
 Aiding country, town and state,
 Where the home fires brightly burn
 And wide open stands the gate.

Grand old Thompson on the hill
 Gazing from her rocky height,
 On the meadows, green and still
 On the robins in their flight,
 Sounds a note of praise today
 For the memories of the past
 For the hearts that beat alway
 True and loyal to the last.

On the hill she proudly stands,
 Thinking of the days gone by,
 Thinking of the noble bands
 Passed forever to the sky.
 High her head and strong her heart
 As she ponders o'er the past,
 When she proudly did her part
 True and loyal to the last.

THE THAYER FAMILY

Among the distinguished sons of Thompson is Hon. John M. Thayer of Norwich, long-time judge of the Superior and Supreme courts of Connecticut, and now retired by the age limit. John M. Thayer was born in Thompson, March 15, 1847, and lived there until he entered Yale College and immediately after graduation with the class of 1869 went to Norwich where he read law and was admitted to the bar and practiced there until he was nominated to the Superior Court bench by Governor Bulkeley in 1889, having been state's attorney for New London County for six years prior to his appointment as judge.

Judge Thayer's brother, Charles F. Thayer, was also born in Thompson, educated at Nichols Academy, Dudley, Mass., and entered upon the practice of law at Norwich in 1881. He was mayor of Norwich five terms, 1900-1908, and 1910-1912; served in State Senate in 1891 and in 1906 was democratic candidate for governor.

Another brother, David N. Thayer, was born December 10, 1844, was educated at Nichols Academy, Dudley, Mass., and Eaton's Business College in Worcester and Eastman's Business College, Poughkeepsie, N. Y. He also engaged for a few years in the boot and shoe business in New York City, but soon engaged in the printing business there, later published several trade journals in New York and afterwards owned and published a daily newspaper at Rockland, Maine.

A sister, Arrilla R. Thayer, was born February 4, 1850, was educated at Nichols Academy and Woodstock Academy, married George Thurston Murdock in 1869, a woolen manufacturer in the Village of New Boston in Thompson, where she died in 1902. They had one daughter, Mabel, who married Judge George R. Stobbs of Worcester, Mass.

The birthplace of the Thayer children was on a farm near the Village of New Boston in the extreme northwest corner of Thompson, within a mile of the Massachusetts line, and a half-mile from the Woodstock line. They were closer to the Massachusetts towns of Webster, Dudley and Southbridge than to Connecticut centers of population. It was six miles by rough, hilly roads to Thompson Hill, and after finishing at the local district schools, the children attended Nichols Academy, at Dudley.

MEN AND EVENTS OF LATER DAYS

Events of particular interest in Thompson in later years have been the building or enlarging of the mills at North Grosvenordale, Grosvenordale, Mechanicsville, Wilson, and latterly at Fabyan, with the change of name from New Boston to Fabyan; the creation of the library about twenty-five years ago and later the erection of the library building; the presentation of the

portrait of Miss Larned, the historian; Columbus celebration; the coming of the trolleys; the removal of the Thompson National Bank to Putnam; the Holiness movement in the Grosvenordales; the introduction of electric lights; the opening of the Tourtellotte Memorial School; new school buildings at West Thompson and Fabyan; new Catholic churches at West Thompson and Quinnebaug; building of state roads; rededication of the Congregational Church; East Thompson Cemetery gates; establishment of Howe-Marot School; the burning of the Baptist Church; Visiting Nurse Association formed in the Grosvenordales; raising Service Flag, 1918; Oscar Swanson Park at North Grosvenordale; "Welcome Home," October 11, 1919; unveiling of Soldiers' Monument, May 30, 1920.

Thompson, especially at its industrial centers, the Grosvenordales, has of course received large accessions of the so-called "foreign" population, but whose members and their children are already well in accord with American ways of living. Among these may be mentioned especially Irish, French-Canadians, the Swedes, Italians and Poles, Roumanians, Albanians, Turkish, Portuguese. Probably over 30 per cent of the population of Thompson is foreign born.

Among men who have been active and influential in the later days may be mentioned Charles E. Searls, Randolph H. Chandler, William N. Bates, Oscar Tourtellotte, Leon N. Walker, Edmund S. Backus, Dr. R. H. Paine, Judge George S. Crosby, Judge Fred Munyan, Robert H. Dunning, Marcus A. Covell, E. Herbert Corttis, Frank H. Richmond, Oscar Munyan, Fernando C. Ross, Laurence Keegan, Linus Logee, Thomas Ryan, Michael J. Kenney, William E. Wheelock, Charles J. Johnson, H. Chester Greenlaw, John F. Reardon, Philip Woisard, Claus A. Hagstrom, Dyer S. Elliott, Rev. John R. Miller, Rev. A. C. P. Huizinga, Asa M. Ross.

Among women especially active may be mentioned Mrs. Oscar Tourtellotte, Mrs. Charles E. Searls, Mrs. Emma Coleleugh, Miss Grace Granger, Miss Martha S. Knight, Miss Helen Cranska, Miss Dorothy Beebe, Miss Harriet S. Lewis, Miss Florence Wiley, Miss Edith D. Sheldon, Mrs. G. M. Carleton, Mrs. E. S. Fletcher, Mrs. Mary B. Nichols, Mrs. Grace Noyes, Mrs. F. C. Ross, Mrs. M. T. Dart, Mrs. Allan Babbitt, Miss M. L. Marot, Mrs. Chester B. Green, Mrs. R. H. Bellows, Mrs. F. E. Kutscher, Mrs. George Dresser, Mrs. George Bixby, Mrs. A. L. Bonin, Mrs. Josephine Law, Mrs. Frank Rich, Miss Thyra Walker, Mrs. Jane Robinson.

And among women who once were active in Thompson life: Miss Ellen D. Larned, Mrs. E. F. Thompson, Mrs. J. F. Tourtellotte, Miss Susan Evans, the former Mrs. John S. Lewis, Mrs. Charles Hosford, Mrs. Lowell Holbrook, Mrs. Andrew Dunning, Mrs. William H. Chandler, Miss Mary Dike, Miss Clarinda Knight, Mrs. Caroline M. Searls.

Among men whose lives have been especially influential in Thompson community life probably none was more prominent than the late Talcot Crosby (1795-1870). In early life he taught school and then entered mercantile life. He was judge of the probate court for about thirty-five years. He had two sons, Jerome and Joseph; the former was town clerk and treasurer.

Foremost among the sons of Thompson who have attained national distinction may be mentioned Gen. George W. Davis, now retired, who was judge-advocate-general during the Spanish War, and was also engineer in charge of the completion of the Washington Monument at the national capital.

Judge Isaac Newton Mills, of the Supreme Court of New York State, is a native of Thompson. Fred D. Aldrich, graduate of Brown University, 1895, B. K., professor at Worcester Academy, author of "Aldrich and Foster French Grammar" and other text books, was born in Thompson. Vernon E. Carpenter is probably among the wealthiest of Thompson sons, and is now residing at West Newton, Mass.

The Hon. Jeremiah Olney (1816-1904) held many local offices of responsibility and was commissioner of the State school funds for many years.

George Flint was born in Thompson in 1832, educated in the town schools only and a farmer in 1874. He was elected judge of probate, which office he held until he outaged at seventy. While he was only a judge in a small district, he was often called into cases of much importance in other districts. He was said to be authority on probate law.

Hiram Arnold (1818-1900) was cashier of the bank for many years, also deacon of the Baptist Church; Oscar Tourtellotte, first selectman and justice of the peace; George H. Nichols, selectman and president of the National Bank; Stephen Crosby, hotel keeper and president of the Savings Bank; Cornelius V. Chapin, hotel keeper and representative (1835-1906) in the legislature; James N. Kingsbury, postmaster for sixteen years, town clerk and treasurer for twenty years or more; Lemuel K. Blackmar (1818-1898), postmaster under President Cleveland, also selectman and tax collector; Thomas Ryan, selectman, now living; Walter Bates (1817-1891), manufacturer of coffins and chairs, etc., also deputy sheriff and constable; Arad W. Elliott, wagon maker, selectman, and useful citizen; Valentine Ballard (1804-1898), farmer and devoted churchman, deacon of the Baptist Church for more than fifty years; George Flint, judge of probate for over thirty years; Otis A. Barto, stone mason; James Cruft, stone and brick mason, died 1883; Charles Baldwin, carried on carriage business for about fifty years; A. C. Morse, house painter, born 1846.

The late Prof. Joseph Klein, dean of Lehigh University, one of the foremost instructors of mechanical engineering and mathematics in this country, married a Thompson girl, Miss Ada Warner, who survives him. He was a graduate of Sheffield Scientific School at Yale, and taught at Lehigh for thirty years.

There have been several powerful revivals of religion in Thompson during the past half century. Probably, the most marked was that which occurred under the pastorate of the late Washington Munger of Waterford, Conn. There were also strong revivals during the respective pastorates of the late Charles H. Hickok, and of the Rev. O. W. Foye, who is now living in Dorchester, Mass.

Several have been prominent in affairs of state and county from this town between the years 1860 and the present time. Charles E. Searls, from 1881-1883, Secretary of State; Charles E. Searls, 1904-1920, State's Attorney; in 1874 Lowell Holbrook was president of the Connecticut Medical Society.

The following have been officers of the Windham County Medical Society from 1860 to date; Lowell Holbrook was chairman of the society from 1871 to 1872, and again in 1877; in 1908 R. C. Paine was vice president and in 1909 president.

Thompson physicians, 1859 to date, have been as follows: 1859-1908, Lowell Holbrook; 1859-1866, John McGregor; 1863-1876, Charles Hosford; 1872, W. H. Chick, eclectic; 1876-1881, James C. Lathrop, North Grosvenordale; 1877-1916, G. W. H. Williams, eclectic; 1879-1886, C. C. Sargent, North Grosvenor-

dale; 1880-1884, E. T. Morse; 1882-1887, A. A. Latour, North Grosvenordale; 1883-1886, H. M. Bracken; 1886, L. P. Cansey; 1887-1914, J. F. McIntosh, North Grosvenordale; 1888, J. A. Lugase; 1892-1920, Emelien Roch, North Grosvenordale; 1896-1907, Charles S. Sargent; 1905-1920, Robert C. Paine. From 1882 to 1891 Jeremiah Olney was the head of the State School Fund Department.

Hon. E. H. Corttis has been county commissioner from 1897-1915, 1917-1921.

From the old Fourteenth District, John McGregor served as State Senator in 1866, and William H. Chandler in 1867; 1875, Lucius Briggs, and in 1876, Oscar Tourtellotte. In 1887 Ira D. Bates was a State Senator, and 1888, when Thompson was a part of District 16. In 1895 and 1896 Randolph H. Chandler was State Senator. With Thompson a part of District 28, Charles E. Searls was State Senator in 1909 and 1910.

Representatives to the General Assembly of Connecticut from Thompson, 1859 to date, are as follows: 1859, Welcome Bates, Marcus Child; 1860, Ashbury Nichols, Japheth Corttis; 1861, Russell Green, Sylvester Elliott; 1862, D. A. Upham, Samuel H. Davis; 1863, Edward Aldrich, Isaac Sherman; 1864, Alanson Rawson, Monroe Nichols; 1865, Edward Aldrich, Oscar Tourtellotte; 1866, Thomas Tallman, Oscar Tourtellotte; 1867, Thomas Tallman, Lucius Briggs; 1868, George Dike, Timothy E. Hopkins; 1869, Eden Davis, Franklin H. Converse; 1870, Jerome Nichols, Allen T. Bixby; 1871, Henry G. Ransom, Charles E. Searls; 1872, Joseph D. Jacobs, George E. Bixby; 1873, Stephen Ballard, Marcus F. Towne; 1874, Jeremiah Olney, Welcome B. Joslin; 1875, Jeremiah Olney, Parris H. Aldrich; 1876, Nathaniel J. Pinkham, Vernon S. Robbins; 1877, G. Thurston Murdock, Lawson Aldrich; 1878, Nathan Rawson, John D. Converse; 1879, Lowell Holbrook, Randolph H. Chandler; 1880, Randolph H. Chandler, Barton Jacobs; 1881, George H. Nichols, David Chase; 1882, Edwin T. White, William H. Arnold; 1883, George H. Nichols, Thomas Wilbur; 1884, David Chase, Marcus Towne; 1885, George T. Murdock, Frank H. Converse; 1886, Charles E. Searls, Ira D. Bates; 1887-1888, Byron S. Thompson, Alonzo O. Woodard; 1889-1890, James N. Kingsbury, Arad U. Elliott; 1891-1892, Henry H. Dike, James N. Kingsbury; 1893-1894, Henry H. Dike, E. Herbert Corttis; 1895-1896, E. Herbert Corttis, George T. Bixby; 1897-1898, George T. Bixby, Cornelius V. Chapin; 1899-1900, O'Meara G. Chase, Edward F. Thompson; 1901-1902, Randolph H. Chandler, Marcus A. Covell; 1903-1904, Marcus A. Covell, David N. Porter; 1905-1906, David N. Porter, Luther M. Child; 1907-1908, John M. Perrin, Asa M. Ross; 1909-1910, John M. Perrin, Luther M. Child; 1911-1912, Charles J. Johnson, Frank S. Richmond; 1913-1914, Charles J. Johnson, Frank S. Richmond; 1915-1916, Fernando C. Ross, Edmund S. Backus; 1917-1918, Edmund S. Backus, Joseph B. Bonin; 1919-1920, Thomas Ryan, Claus A. Hegstrom.

Thompson judges of probate, 1859 to date, have been as follows: 1859, Alanson Rawson; 1871, Almond N. Paine; 1872, James H. Tallman; 1873-1902, Talcott Crosby; 1860, Caleb B. Crosby; 1861-1864, Talcott Crosby; 1865-1870, George Flint; 1903-1913, George S. Crosby; 1914-1920, Fred A. Munyan.

CHAPTER XIII

TOWN OF BROOKLYN

EARLY HISTORY OF BROOKLYN—PRESIDENT LUTHER'S RECOLLECTIONS—BROOKLYN AT THE TURNING OF THE TWENTIETH CENTURY—DEACON BENJAMIN BROWN—THE THREE HISTORICAL AND FAMILY SOCIETIES, ETC.—OLD CHURCH STREET—BROOKLYN IN PUBLIC LIFE.

In 1731 the land between Pomfret and Canterbury, made up of parts of those two towns, was made into a society. It was "bounded east by Quinebaug River, west with Windham line, north with the ancient and first bounds of the towns of Pomfret and Mortlake, and from thence extending south to a line run and described by Mr. Josiah Conant, surveyor, * * * September 4, 1731, * * * east and west across the bounds of said Canterbury, and parallel with Canterbury south line; said line * * * to be the south bounds of said parish." If an orthodox minister, who should meet with the approval of the Association of Windham County, could be secured, then the south part of Mortlake, with two inhabitants of the southern part of Pomfret not already included within the bounds, should be added to the new parish. A minister was secured, and the following year the southern part of Mortlake, with the two inhabitants of Pomfret, was added to the society.

In 1733 the society began the erection of a meeting house, and the land used for that purpose is now a part of Brooklyn Green. A minister was ordained in 1735. As yet the society had no name. It was commonly known as Mortlake, and the church was called the Second Church of Pomfret. Schools did not receive very much attention, but the one school was kept by a schoolmaster three months of the year, and a schoolmistress taught the children of the other sections of the society for eight months each year. "Trainings" were held on the training field. For some time thereafter little progress was made in the new society in any way, as Pomfret and Canterbury did not seem to work well together for the best interests of the new society. Mortlake had never had town government, nor was it obliged to pay taxes, as it had always been a manorial estate. Under Sir John Blackwell, Mortlake had had town privileges, and again tried to have those privileges restored. Pomfret was anxious to have Mortlake made a part of the town, and sent a memorial to the Assembly to that effect in 1747. However, inhabitants of Mortlake appealed to the Assembly also, and asked to be made a distinct town, to include the northern part of Canterbury and the southern part of Pomfret. The following year the Assembly made Abington a parish, and refused to further reduce Pomfret. The petition for a township was refused, and the northern part of Mortlake was added to Pomfret as the first society of that town. The inhabitants of that section were satisfied, but Pomfret was not pleased with the arrangement, and petitioned to have the new parish removed. The inhabitants of the northern part of Canterbury and the southern part of Pomfret appealed to the Assembly

to have their sections annexed to Pomfret. In 1752 Mortlake was merged with the town. "The society taken out of Pomfret, Canterbury and Mortlake" could then levy taxes throughout its territory, as Mortlake resigned its manorial privileges in 1752. By special act of Assembly the society was given the name of Brooklyn. Population increased, and school facilities improved. After the addition of Mortlake the society was divided into five school districts. Prosperity was hampered for a time by illness and many deaths. The Saybrook Platform was adopted by the church upon the installation of a new minister.

In 1762 the school districts were changed, the central school moved, and school houses provided for the districts as soon as possible. The return of Colonel Putnam to Pomfret in 1765 provided fresh stimulus to town improvements, as the town delighted to do him honor. Later Colonel Putnam moved to Brooklyn Green, where he opened a tavern which at once became popular, and during the Revolution was one of the most notable gathering places in Eastern Connecticut. Another distinguished citizen of Pomfret was Col. Godfrey Malbone, a devoted loyalist, who owned considerable property in Pomfret. He did not mingle with the townspeople and had nothing in common with them. Brooklyn was anxious to build a new church, and made plans to that effect, the expenses of which could be defrayed by the taxes to be obtained from Colonel Malbone's property. However, when Colonel Malbone heard of this plan, he strenuously objected. His opposition probably added to the determination of those desiring a new church edifice, and the only course open to Colonel Malbone was to become affiliated with another church. He decided to establish an Episcopal Church, and enlisted the interest of the Tories of the surrounding country in the project. The money was raised for a new Congregational Church and both the Congregational and Episcopal churches were completed in 1771, and a minister secured in that year for the Episcopal Church. Colonel Putnam took a prominent part in the affairs of the Congregational Church. In 1771 a meeting was held at Colonel Putnam's home "to consult in regard to some new bound for the county." There were delegates present from Woodstock, Killingly, Thompson Parish, Plainfield, Canterbury, Ashford and Union. As both Woodstock and Pomfret desired the shireship, and as it was not thought wise to make any important changes at that time, no action was taken.

Brooklyn's first town meeting was held in 1786. The bounds of the town were at first identical with those of the society but very shortly 2,400 acres were released to Hampton. Public schools at once received the attention of the new town. In 1783 Brooklyn had attempted to establish an academy, and as that had failed of accomplishment more care was given to public education. Brooklyn took a decided interest in agriculture, and its dames were said to be "not exceeded in the state." At that period of its history there were but seven dwelling houses in the village as the population was scattered throughout the town. The gristmill was operated successfully until the dam was carried away by a freshet. Individuals took up various trades such as the manufacture of pottery and potash, the making of silver and linseed oil. Colonel Putnam, Brooklyn's distinguished citizen, died in 1790, and was buried with military honors. The death of Colonel Malbone some years later greatly weakened the Episcopal Church, but two or three influential new members helped to rebuild it. The Congregational Society continued to prosper under Mr. Whitney, and in 1802 a doctor's degree was conferred upon him by Harvard. Toward the



PUTNAM'S ESCAPE AT HORSE NECK

latter part of the eighteenth century many new citizens came to the town and added to its energies, so that many new enterprises started. However, the gains of the town were more than offset by the losses, as the census of 1800 showed a loss of over one hundred.

With the increase of business and influence, Brooklyn again tried to obtain the privileges of the county seat, after her effort in 1784 had failed; and in 1794 a meeting was held in Brooklyn of all towns dissatisfied with the location of the county seat. The views and desires of those towns were presented to the Assembly, which made a decided impression upon the lower house, but failed in the council. In 1803 a petition was made to have the county divided into two shires, but that also failed.

Many public improvements were accomplished, however—new roads and turnpikes were laid out, bridges were maintained at the expense of the town, the town poor were taken care of. Brooklyn was interested in both public and home affairs. In 1810 a health committee came into existence. The military companies were maintained, and in 1812 there was held a brigade review in which five regiments of infantry and one of cavalry took part. Brooklyn was affected by the manufacturing excitement only to the extent that it furnished a nearer market for her dairy produce, cheese and pork figuring as the chief products. There were reported to be in the town two tanneries, a carding machine, three grain and two sawmills. A postoffice was established. Two attorneys took care of the legal practice. Two noted taverns catered to the public. In spite of the prosperity and energy displayed, emigration continued, and Brooklyn lost many of her citizens, in that way. Trinity Church prospered, but owing to the Unitarian views of the pastor of the Congregational Church and Society, who had been ordained in 1813, there was serious division in that church, so serious in fact, that in 1819 orthodox members withdrew entirely from the church and procured a meeting place of their own.

Soon after the adoption of the new constitution giving religious freedom, another question was agitated which vitally interested Brooklyn. This was the proposed change of county seat. In December, 1817, a committee met at Hampton to consider the situation. Hampton, as the geographical center of the county, was anxious to have the county seat there, but did not succeed in securing it. After other meetings, the committee reported in favor of Brooklyn, and in May, 1819, the Assembly accepted the report, and made provision for the change. Brooklyn at once hastened to take advantage of the enactment. A committee reported that \$6,000 would be needed, of which Brooklyn guaranteed \$2,500. A thousand dollars was pledged from the town treasury for a court house and jail. It was difficult to raise the remainder, but was somehow accomplished and the buildings were put up promptly. There were at that period several attorneys in Brooklyn.

In 1820 the Independent Observer and County Advertiser, published the first newspaper. The Windham County Agricultural Society was incorporated in that year, and its meetings later were held in Brooklyn. Two years later the Windham County Bank was incorporated, and in 1826 the Windham County Mutual Fire Insurance Company. All of these institutions encouraged business and manufacturing enterprises, and stores were opened, a silversmith established himself in Brooklyn, experiments in tinware and furniture were made. A large cotton factory was started on the Quinebaug in East Brooklyn. Friction between Unitarians and Trinitarians hindered the plans for public

improvements, but larger interests gradually overcame religious differences. In 1826 the Brooklyn and Windham Turnpike was built. A Sabbath school class was formed, and a children's library procured. Through the efforts of the Unitarian pastor, Mr. Samuel J. May, the Windham County Peace Society was organized in 1826. He also became much interested in the temperance movement and investigated conditions in Brooklyn and a temperance society was formed, and temperance in the towns made great gains. Mr. May also took great interest in public education, investigated the conditions of the local schools, which were found to be deficient, and did much to improve them. Through his efforts delegates from all over the state met in Brooklyn in 1827 for the purpose of considering the character and condition of the schools, and led to the improvement of the schools. Windham organized a Society of the Friends of Education for Windham County. Mr. May also worked earnestly for the downfall of slavery. He also edited the *Liberal Christian* and later the *Christian Monitor*. He joined in establishing a village lyceum, and lectured there, and also held religious meetings in school houses all over the country. A Baptist Church was formed in 1828, and the members secured a chapel for services in 1833. The *Observer* was succeeded in 1826 by the *Windham County Advertiser* and that in turn in 1835 by the *Windham County Gazette*. Several other newspapers were published, owing to political and slavery conditions. A high school was maintained at intervals and in 1829 an academy was incorporated.

By the removal to other towns of the newspapers, business interests and county affairs, Brooklyn lost much of her former prosperity. Her societies also declined, with the exception of the Windham County Agricultural Society, which, in 1840, was given fresh impetus. The bank and the Windham County Insurance Company continued in sound condition. Reforms were instituted in prison discipline. Spectacles, pens and watchcases were made, and silk factories were established. A Brooklyn store boasted the largest assortment of stringed instruments in the county. Great interest was taken in horticulture and many fine residences were to be seen in Brooklyn. A new Episcopal Church was built in 1866. Business interests and population, however, gradually removed to localities connected with the railroad.

PRESIDENT LUTHER'S RECOLLECTIONS

By Flavel S. Luther

I am requested to write some reminiscences of Brooklyn, covering the period from about 1855 to 1867. I do this gladly because my recollections are vivid, even if not accurate, and I have a sincere and abiding affection for the town.

I was born in 1850 in the house occupied for so many years by the late John Palmer and his family. My very earliest childish recollections have to do with the house now occupied by Vine R. Franklin, Esquire, then owned by his father, John Franklin. We were living there at some time before 1854. I remember a red horse and a white horse, and that Mrs. Franklin used to give me delectable things to eat; but practically all my Brooklyn life was spent at the house in the west village which my father bought and to which he held the title until, shortly before his death, it was sold. The appearance of the west village in those early days was not greatly different, and yet it was different, to what it is now. The large house next west of ours had not been built. The

two-family house opposite it was a small, unpainted structure occupied by an old gentleman named Adams. On the lot later owned by the Sharpe family stood the village store which was owned by Olney Tyler. This store was later moved up next to my father's lot and was kept by B. C. Grant for many years. It was he who built the large house alluded to above. Just to the west was Mr. Baxter's wheelwright shop with a paint shop above. It was here that he and John Baker, with others, built carriages and wagons of various sorts. There men gathered and discussed grave problems in politics and religion—especially the latter—for the Baptists and the Congregationalists and the Unitarians and the Episcopalians disapproved of each other most cordially; a state of things which I fear has not yet absolutely disappeared from the town. Next east of our house lived Erastus P. Harris, a strange character, full of humor and good sense, much the richest man in the immediate neighborhood, though no one would think it to look at him. The most beautiful place in the village, and it still has that distinction, was occupied by Lewis Searls, facing the Common. This Common was a triangular patch of ground, and as I first remember it it had on it no trees and not even a liberty pole. It was sacred to the boys. The trees were planted, however, at an early date, and are now large and thriving. A liberty pole was erected at the outbreak of the war, but has disappeared, alas.

Of course a boy's memories have to do first of all with contemporaries. John Kendall, Frank Baker and I constituted a triumvirate. At this distance of time I suppose it will not be considered conceited if I say that we three ran the affairs of the boy world in that part of the town. We quarreled with each other a good deal, but always presented a united front to the underlings for whom we felt responsible. Ed Harris, who lived across the fields and whose father ran one of the gristmills, would have been a member of the governing body except for his distance from the center. He was easily the leader of us all in woodcraft. He knew more about birds and beasts than any of the rest of us, as we freely acknowledged. I think his reputation as a sort of embryo Daniel Boone grew partly out of the fact that his very-much-older brother owned a particularly fine rifle. Charlie Clark and his brother, Adelbert, and Charlie Fuller, were admitted to the society of their elders, but were distinctly in the subordinate class, due to their lack of years. Boys from the adjacent farms were with us from time to time. Erastus Harris, above alluded to, owned the blacksmith shop. A rival establishment was expected by Mr. Baxter somewhat later. Both I believe are now closed.

I recall one beautiful morning—when my father took me by the hand and we "walked up to the village." The village meant the Green, and there was certainly a social distinction separating the two neighborhoods. The people up at the Green thought themselves rather better than the dwellers in the west village. We knew they were not, but we could never convince them, though we convinced several of the boys whom we knew and caught. Well, we walked up to the village. I remember as if it were yesterday, picking a little bunch of wild strawberries from the bank in front of the lot where a house was later erected by Mr. Baxter, so I suppose this trip must have been in early June. We passed the jail where John Searles presided—John Searles, of whom I was more afraid than I have been of any human being since. I walked, my father holding my hand, on the wall just east of the jail and then on the high wall just before we reached the school house. We went on to the postoffice which was then in the house of Benjamin Palmer, two doors north of what was at that

time the Brooklyn Hotel, kept by C. C. Burdick. And let me not forget that on the way we met a tall black-clad figure that impressed me tremendously. It was Mr. Tillinghast, the Congregational minister. But reaching the post-office, which then seemed to me some fifty miles from home, I found myself opposite a stack of red boxes, I thought about seven hundred of them. My father's number was 71. (Being older now, I cheerfully knock off 625 of those boxes). This reminiscence of mine cannot be of interest to anybody but myself, and yet I am rather glad to write it out as my earliest definite remembrance of a specific incident in my early boyhood life.

A little later I began to know something about the town beyond the range of our immediate neighbors. The Village Green appeared much as it does now although there have been of course some changes. The most conspicuous ones to me were the building of the house opposite the residence of the late James Bard, the erection of the Episcopal Church, and the transformation of the house that belonged to the late Mr. Hatch. The Unitarian Church was always spoken of as the old meeting house. I wonder if it is still. Its bell was rung by Mr. Harding at noon and at 9 in the evening. It was tolled also as, one after another, Brooklyn men, women and children passed over into the other world. The Congregational Church was called the new meeting house. I wonder how old it was. Where the brick Baptist Church now stands was a wooden structure where the Rev. Mr. Barrows officiated. This building is now, I believe, the carriage house in the yard of the old Brooklyn Hotel. Somehow the new and fine Baptist Church standing behind the trees had not modified the general appearance of the village as much as might have been expected. It is a great improvement of course, but it fits in very naturally with one's ancient memories. And how the trees have grown!

Speaking of the hotels: there was the Putnam House, still in service, and the Brooklyn Hotel, mentioned above.

Who were the men that filled the public eye at that time? I shall make mistakes, no doubt, in cataloging them. The richest man of the place seemed to be Apollos Richmond. I haven't the slightest idea of the size of his fortune, but he built the handsomest house and had the fastest horses of anybody in the village. Daniel P. Tyler, a lawyer, and one of the best stump-speakers of his time, bar none, was a conspicuous figure. Richard King, who lived to an advanced age, was sure to attend the daily meetings at the postoffice. Mr. Wiley I remember very well. Mr. Fisher was cashier of the bank. E. L. Preston, who later asked that the name of the river so conspicuous in the Civil war pronounced Potomac' and not Poto'mac. (I am now inclined to think he was right.) Deacon Newberry seldom missed anything of interest. Then there were the Robinsons, the Bards, and Adams White, the last a striking and venerable figure. He had been president of the bank and perhaps was when I knew him. How vividly the figures of these men come back to me!

The industries of the town were a good deal more numerous than they are now, and I think they were prosperous up to and during the Civil war. Some little distance west of the west village was the "orchard." It was a collection of red houses, and there was a red mill called the Sash and Blind Shop, where various kinds of woodwork were carried on, the power taken from Rocky Brook. Above, Francis Clark ran a tannery. Just a little below, near the west village, was a pen shop. Here the Bard Brothers carried on the manufacture of gold pens for many years, and one of the sights of my boyhood was to see the pro-

cession of men coming back at night from their work in this factory. South of the Green one might find Deacon Newberry's spectacle shop, where they shaped and put in frames the spectacle lenses; and to the north Mr. Preston carried on a thriving business in the making of watchcases (I think only the silver cases, but I may be wrong). There were four gristmills on Blackwell's Brook—Martin's, Spalding's and, more closely connected with the village, Bassett's and Harris'. These two mills ground corn and bolted wheat, rye and buckwheat. To each was attached a sawmill, and Bassett had a carding mill to which the farmers brought their wool, taking away the rolls to be spun by the older members of the family.

After all, though, agriculture gave employment to a greater part of the population. Among the great farmers of that day, William H. Putnam, I think, was easily first. His farm won a premium offered by the state for the best all-round farm in the commonwealth. Albert and William Day, Mr. Woodward, the Scarboroughs, Percival Witter, and others were fortunate enough to own farms in the valley and led that laborious, but beautiful and healthful life which largely disappeared from Connecticut shortly after the Civil war. Men like these seemed to have few crops that brought them money, except their pork, their cheese, and their butter, yet they were distinctly well-to-do. There were books and papers and magazines in the houses. They supported the churches and the schools. If there were a bright boy in the family, he got his chance at college. Altogether, these men represented a fine phase of the noblest life of our country.

Speaking of churches: In these early days there was undoubtedly a great deal more interest in theological matters than there is now. Many a discussion have I listened to which would do credit to a divinity school. My family were Episcopal, and for years we attended the quaint old wooden church half way between Brooklyn and Danielsonville. It is a most interesting building, dedicated in 1771, and erected by Godfrey Malbone, who said he would be something unpleasant if he would pay taxes to build a Puritan church; so he built one of his own. Surrounded by its graveyard it appeals to one's tender emotions, and I am glad that there are ample funds for its maintenance and perpetuity. In my day the Rev. Riverius Camp, later a Doctor of Divinity, was its rector. The Unitarian pastor whom I best remember was Doctor Stone, one of the most learned men of his time. Mr. Barrows, previously mentioned, was pastor of the Baptist Church, and the Rev. Mr. Seymour was pastor of the Congregational Church. How well I remember his boy Frank, of about my own age! He was the handsomest, brightest, and most accomplished in all boy sports of all my companions, and his death at the age of sixteen was a sorrow which still comes back to me at times after the lapse of more than half a century.

In a sense the Civil war is the background of life for men of my time. I was just eleven years old when Fort Sumter was fired upon. The young men of Brooklyn enlisted in large numbers and presently their bodies began to come back for burial, or we heard of their death and interment on the battlefield. The village saw its women walking about with hard-set faces and that look in their eyes which we are beginning to see now in these dreadful days of 1917. We boys, of course, could not feel the horror and tragedy of it, but we watched the newspapers and we formed juvenile home guards, of one of which I suppose I am still a second lieutenant. George Pond was my captain, he who later enlisted in the last campaign of the war. Afterwards he went to West Point

and served with distinction in the regular army. He died some few years ago. That the war greatly modified the conditions of life in the small New England towns is now clearly manifest, though the change did not take place immediately nor did people understand what was going forward.

These years from 1861 to 1865 covered the best school days for my particular generation. A well-known and distinguished teacher of these times was a certain Mr. Foster. I do not recall his initials positively. He was greatly admired by all the children I knew, and indeed by the children of pretty nearly the whole of Windham County. He was living but a short time ago and received a most affectionate greeting from a small army of earlier pupils, of whom I was not fortunate enough to be one. I think it was in 1862 that Egbert Byron Bingham, then a student in Yale College, opened a sort of high school in the conference room of the Unitarian Church. It was in a sense a private school, though I imagine that it was subsidized by some of the wealthier men of the town. It was in every way an admirable institution. During Mr. Bingham's first term I attended a school in the old schoolhouse taught by "Ned" Brown, later the Rev. Edward Rutledge Brown. He was a most excellent teacher, and I am sure all his boys and girls of that time remember him most pleasantly and gratefully. In the winter Mr. Bingham went back to college and his school was taught by Mr. George C. Tingley. This school was a perfect God-send to Brooklyn boys and girls from thirteen to eighteen years of age. I can think now of seven boys from our little group who were, through this opportunity, enabled to go to college. Mr. Tingley kept the school until the early summer of 1863, and then Mr. Bingham came back and we went on with our high school work. I doubt if any teacher was ever loved and admired more than Bingham. The boys particularly thought him a model of all that manhood has to offer—scholar, an athlete and a gentleman. I cannot recall that he ever assigned the smallest punishment to any one of his pupils. A word was enough. How he did kindle our aspirations! How much we all owe him! To this day I can recall vividly the tones of his voice as at the opening of school he read some favorite chapter of his own from the Bible—quite frequently the 13th chapter of 1st Corinthians. Certainly he was unrivaled as a teacher, and if I, who have been following his profession for nearly fifty years, have ever had any success, it has been when I have been most fortunate in my attempted imitation of E. B. Bingham.

I have said very little about the Brooklyn girls. Many of them are still living and I do not like to mention names. They are mighty nice girls. There are at least half a dozen grandmothers that I know of whom at one time or another, before I was fifteen, I fully intended to marry. But I never mentioned it to them and they probably had different views.

There was a good deal of hostility between the private high school and the district school from which I had emerged early in 1863. Things came to a head one day in the early spring of that year when all the boys from the district school came up to destroy us of the so-called high school in a snow-ball fight. This was during Mr. Tingley's administration. Our foes came pouring up between Mr. White's house and Mr. Bard's house, and advanced bravely toward our much smaller group of larger boys who had gathered around the old meeting house. How well I remember the first shot! It was delivered from our side by "Eb" Thompson. If you wish to write him, address the Rev. Ebenezer Thompson, Sarasota, Fla. Thompson was not reverend at that time, though he

was revered for his accuracy of marksmanship and the range of his projectiles. That was the most glorious snow-ball fight that I ever had anything to do with. Late in the battle Gus Preston of the enemy fired a snow-ball which hit Mr. Tingley, an innocent spectator, squarely in the face. Tingley rushed at Gus, chased him down the street and caught him near the postoffice; brought him back, locked him up in our wood closet, and made us all go into school, dry our clothes, patch up our bruises, and get to work. After a while Gus was let out and he went back to his own school. These things had momentous consequences for me. The other school swore revenge, and as I happened to be the only boy who passed the district schoolhouse on my way to and from home, their project early took the form of a resolve to catch Flavel Luther and lock him up. I certainly had a picturesque and hectic time while this feud lasted, and I know how foxes feel when they are hunted. It happened that my father had put the lock on this school closet door, and so knew the combination; I carried a screw-driver sewed in my clothing with which to let myself out. But, pardon me the boastfulness of this statement, they never caught me.

The singing school was a feature of young life in Brooklyn in my time. I remember best a term when we were taught by "Jim" Kimball, scion of a very musical family. I still think he had one of the finest voices that I ever listened to. We practiced through the winter, and most pleasant gatherings they were. Hickory nuts and popcorn and candy during intermission, and going home with the girls afterward; though I personally never had nerve enough at this time to ask a girl if I might see her home. The adventure seemed too perilous for me to undertake. Poor Jim, he died most tragically through some railway accident.

In 1866 the baseball craze struck Brooklyn and raged with great violence. It attracted the attention of the returning soldiers, and indeed of all the men in town under forty years of age. The Brooklyn club was organized. Two or three balls were purchased. Bats were made and the diamond laid out in the fair-ground. Later the practice was transferred to a lovely field on Mr. Witter's farm. What glorious times we had there! I remember a few of the players in this first Brooklyn team: Eugene Fuller, catcher; Jim Kimball, pitcher; and Bob White, first base. There were a number of French-Canadians on the team, and one colored man, commonly known as "Quackenbush." I haven't the least idea whether that was his real name. The Windham County Agricultural Society offered this year a silver ball to the champion baseball team in the county, and we decided to win it, but we didn't. Our first game was with the Putnam team. At the end of three innings I think the score was 55 to 44 in favor of Putnam, and we said they could have their old ball and quit. I say "We," but I wasn't on the team. I believe the Willimantic team finally won the trophy. [See account of this in Willimantic.—Ed.]

Speaking of the fair: This three or four-day celebration was really a great event, both for old and young. The exhibition of farm and garden products, of fine stock, and of trotting horses, never failed to command the interest of anybody that could get to Brooklyn and raise the price of a ticket or crawl under the fence—both customs were prevalent. My early tendency toward a sporting life has brought it about that I remember the horses better than I do anything else in connection with these fairs. Here are some of the names: Pathfinder, Hickory Jack, Gray Eagle, Rob Roy, Black Hawk, Kate Bailey; and one glorious year we had Ethan Allen with his running mate, Socks.

Another source of interest during all my boyhood, and I presume later, grew from the fact that Brooklyn was the county town in these days. Court was in session I think four times a year. The judge and the lawyers swarmed in the hotels and everybody knocked off work in order to "tend court." Distinguished members of the county bar that I recall were Governor Cleveland, John J. Penrose of Central Village, Johnson of Putnam, Graves of Danielson, besides Tyler of Brooklyn. The clerk of the court was Uriel Fuller, commonly called "Square" Fuller. Judge Waite often came up from Norwich and once Charles O'Connor addressed a jury in the old court house. I couldn't get in to hear him, small though I was, and so I went up and sat on the steps and listened. As I remember the occasion, I might have stayed at home half-a-mile away and have heard him.

In the court house were two rooms assigned to some kind of an association which maintained what was called the town library, and also a reading room where newspapers and periodicals were on file. Among the many admirable opportunities which my father offered me I value none more than a membership which entitled me to take two books at a time from this library. I wonder what has become of them all? The boys were technically allowed the privileges of the reading room, but practically they proved to be a nuisance and we were chased out frequently; mainly because we could not help giggling at a venerable old gentleman who always whispered to himself when he was reading. It tickled us immensely, but the old gentleman enjoyed doing it, I suppose.

I want to tell a little more about baseball. After the collapse of the Brooklyn Club the boys from fifteen to eighteen years of age organized the "Active Junior" Baseball Club, of which I was permitted to be a member. We had several very enjoyable seasons, practicing and playing our matches on the fair-ground diamond. How I wish I could see those boys again. Ed Bard, our first catcher, and Frank Weaver died some time ago; but so far as I know, the rest of them are still living. Grant me space for names that I remember—here they are: Gus Preston, Frank Weaver, Ed Bard, Dave King, Al Martin, Charlie Bard, Hen Allen, Lew Kimball, John Bard, Charlie Tripp. There were many others in the club. I have named the "first string" boys only. We were highly successful, and won a rosewood bat which is still preserved in the Brooklyn library.

It was as a baseball player that I really took my leave in Brooklyn, in the fall of 1867, when on a Saturday afternoon in mid-September we had two or three lively hours of play. I can see now the landscape as I turned my back on the old fair-ground, the sun setting among the western hills, while I crossed the fields toward the old home. It was my last day as a boy. Monday I went to college and Brooklyn was no longer my town; and yet it is my town and always will be.

BROOKLYN AT THE TURNING OF THE TWENTIETH CENTURY

By George F. Genung

The first few years of the twentieth century, from about 1900 to the outbreak of the Great war, marked a sort of crisis in the economic and social life of the town; not such a sudden and tragic crisis as war precipitates, but a more gradual fitting to new relations and possibilities, such as the slow decay of

remunerative farming interest and the gradual outliving of the town's character and prestige as the aristocratic county seat had rendered inevitable.

There is little that is dramatic about such a crisis, and little that those who lived through it would count worthy of being chronicled as an epoch; and yet, diminutive as it would appear in a great public history, that brief period enclosed a real though minor turning-point in the social development of the town.

Farms once productive and prosperous, and starting-points of cultured and successful urban careers, were passing into the hands of a climbing proletariat, as their ambitious heirs left them to be sold or deserted by the outworn parents. Church Street, the neighborhood of Old Trinity, and early the very center of church piety and culture, preserved from oblivion the old Trinity building with its churchyard, and the Putnam Elms as a lovely and beneficent but unremunerative summer resort; but the dwindling American inhabitants had followed the church to the neighborhood of New Trinity in the village, or scattered to the ends of the earth. Bush Hill, the feminine survivors of whose glory as Dyer Hill had moved to the village, was for a time kept up in exclusive but unproductive grandeur by a wealthy widow from the city, and then, at her death, abandoned to a caretaker. Allen Hill, once, co-ordinate with the village in wealth and culture, shared in the Celtic decay, though for a time kept on the map through the purchase of its principal farm by an enterprising and philanthropic woman of culture, followed by the erection of a neighborhood social hall. But the malady that infected all the outlying agricultural life of the town was that of economic creeping sickness.

The first outstanding change was the centralizing of the public schools. As the district groups of children grew too small to maintain a teaching force the school team took up the task and daily transported the children to the graded Center School, while the outlying schoolhouses were left to unsightly decay. This centralizing was for the town an educational advantage, as the graded training in larger groups had a superior civilizing effect on the young.

More decisive in the slow process of the town's decline was the gradual diminution of rural financial strength. The substantial Brooklyn Savings Bank had taken its rise and grown on the accumulations of enterprising and well-to-do farmers in the west and north of the town and its neighboring agricultural districts. As farms passed into struggling alien hands these sources of bank business dwindled and dried up. The bank found its body of customers shifting to the manufacturing and commercial neighborhoods, and its directors and depositors consisting more and more of active and managing business men. For some years the stress toward moving the bank to Danielson had been felt, and this pressure, though resisted in several legislatures by the town, at length succeeded; and somewhere about 1910 the removal was made.

Meanwhile the center Village of Brooklyn was slowly assuming the barren role of *laudator temporis acti*, the poor self-respect of the proud who have seen better days. It was still one-third of a county-seat—it had the county jail. It had the churches and the de-court housed Town Hall; it had the intelligent and leisured citizens who, with their lawns and comfortable residences, passed in the estimation of surrounding villages as wealthy. These citizens were mostly old people, or mature women endowed with the savings of some old-

time farm, just able to live in comfort, or in some cases a decent luxury, but not public spirited or aggressive in anything involving the raising and expenditure of money.

One of the oldest citizens at this time was a notable exception to the general self-centered insouciance of the community. This was Mr. J. Sprague Bard, who in early life had started a thrifty gold-pen manufacture here, removed it to New York, developed it into a large commercial firm, and having returned to the old homestead at retiring age, was living and benefiting the town on his well-earned competence. His beautiful flower garden in full view of the street is still fragrant with blessed memories of cheer to church congregations and social gatherings and invalids, as well as of its refining influence on the public. A neat little country clubhouse, with ample stone fireplace and chimney, much valued for entertaining casual summer visitors on Saturday afternoons, was built on his grounds and maintained by him as much as by the members of the club. His chief beneficent interest, however, was the Public Library. This had been organized some years before our epoch, largely through his initiative and generosity, and was occupying and outgrowing a room in the Town Hall.

When the savings bank moved to Danielson the directors offered its brick building to the Library Committee at a reduced price. A subscription list was formed, of friends of the library at home and abroad, the great bulk of the money being given in equal shares by Mr. Bard and Mr. W. M. Isaacs, a wealthy New York summer resident of Brooklyn. A little more than enough to pay for the building was raised, the excess sum being sufficient to fit it up neatly and acceptably for a town library.

This refitting and the installation of the library in its new quarters was rendered possible within the corporation's means largely through the gratuitous service and watchful management of Rev. Dr. George F. Genung who, being drafted into the Library Association by Mr. Bard just at this juncture, was at once laden with the planning and execution of the work and with the librarian's office and responsibility. Through his management the library in its tastefully fitted habitat became an institution of which the town was proud, and as focus of the town's intellectual life is diffusing a priceless educational influence in all parts of the town and in Canterbury.

The nature of the crisis through which the village was passing in its serious and social life may be said to have been, on the part of its women, the enlarging of community interest from separate devotion to each one's own church affairs, in water-tight compartments, to a wider concern with things in which sectarian, earnest and worldly women could work together. With this discovery of fellow interest and efficiency was awakened a new encouragement regarding the community's future, a moral transition from futile hopings for rescue from the general decay by infusion of new blood from outside, to a self-reliant, developing of inherent possibilities, a resort to working instead of helpless wishing as a means of community welfare and progress.

Just a little previous to the movement which resulted in the new library, a wave was set in motion by Mrs. Genung which occasioned a considerable revolution in the adult female social life of the community. Mrs. Genung, who was an enthusiast in women's missionary work, conceived the idea of opening a mission study class, around a long table in her front room, which women of every persuasion were invited to join. After a year or so of this studious mix-

ing the awakened learners raised the question, "Why not organize a women's club?" The idea seemed feasible, especially as Brooklyn women had at last found a leader under whom as president they could harmoniously subordinate their personal prejudices. A flourishing and energetic Women's Club was formed, and it proved a growing and fruitful plant in the garden of community life.

One of the first adopted activities of the club was village improvement. Wisely counselled at the beginning, the club resolved to center its work, not on mere inhibitions such as the banning of street waste-paper litter and the shutting up of immemorial short-cut footpaths across the Green, but on real constructive amendment. Devoting their newly-discovered teamwork talent to the histrionic stage, they raised money and presented the town with a fine large flag and pole fixed upon the peak of the Town Hall. This gift was soon followed by the erection of a tasteful village pumphouse on stone piers, which the tax-shy town was obliged to supplement with a much-needed cement platform and a new town pump. Mr. William Park, a well-to-do brass founder of Taunton and Boston, happening along at the psychological moment, while on a visit to Brooklyn, the refuge of his early boyhood, was aroused to enthusiasm by the women's example and contributed a bronze tablet, which fixes the date of the structure at 1911. Soon after, the husband of the club's president made the molds for a cement watering trough, and with the help of a congenial neighbor mechanic, husband of another club member, connected the trough with the central pump for the use of the equine public.

One unseemly effect of this praiseworthy village adornment, not realized until the deed was done, was that the town bulletin board, publisher of official notices and symbol of the majesty of government, was totally overshadowed behind a common-people's wellhouse. The amateur minister-mechanic soon had this anomaly on his mind, and at the next town meeting, with the aid of drafted designs, persuaded the town to empower him to build a new official bulletin on a stone pier harmonious with the nearby wellhouse, and surmounted by a five-way guide post pointing to Pemfret, Danielson, Norwich, Willimantic and Elliots, at the northeast corner of the Green.

The town was then just at the era of the introduction of electric lights. Supplied from the People's Light and Power Company of Danielson, several of the citizens had installed lights in their houses. The designer of the guide-post, whose original sketch called for an oil lantern, had the foresight to erect a hollow standard capable of wiring and supporting a future electric light. In due time, through the enterprise of Mr. Flagg, promoter for the Light and Power Company, a village street lighting association was formed, with Doctor Genung as treasurer and factotum, which installed street lights through the central part of the village, with a higher watt-power globe burner at the top of the guide-post as king light of the system.

On the part of the men this outburst of village improvement was received passively though not unkindly. Politically the town at large, annually oppressed by the waxing burden of schools, and roads and town poor, in the face of diminishing farm-valuations, vibrated between dread of an increased town debt and dogged resistance to a raise in the tax rate. Any expenditure affecting the village alone was sure to be voted down by outlying taxpayers. Good, law-abiding

farmers, snug in bed at the chickens' hour, with no occasion for traversing lighted streets at night, counted village illumination no concern of theirs; and the voluntary street lighting association had to badger and outstay a whole administration of retrenching selectmen before it could get the town to maintain even the one electric light at the top of its bulletin and guideboard.

Brooklyn's unique glory, its association with the illustrious Israel Putnam, artistically exhibited near the hotel by Connecticut's only outdoor equestrian statue, was enhanced and made a living memory by the organization, about the beginning of this century, of the Col. Daniel Putnam Association, composed of descendants of the famous general and his son Daniel, whose family allied the Putnam prestige closely to Old Trinity and the memory of Colonel Malbone. This association made it an object to memorialize all possible souvenirs of the general's life and exploits in or near the town, and to keep alive a mingled patriotic and all-saints' pride by biennial pilgrimages to Brooklyn, enlivened by social reunions and research literature. In 1918, the 200th anniversary of Putnam's birth, this association placed a bronze tablet on a boulder in front of the site of the Putnam tavern and the farm where he is reputed to have left his plough in the furrow to go to Boston and fight for independence.

Meanwhile the churches, long accounted from the worldly point of view as too many, were heroically maintaining regular services, with pitifully paid pastors and well-kept edifices, diminutive endowment funds and parsonages. They suffered not only from the decline of pew-holding support, but from the lack of children and young people, and from indolent paganism that is everywhere superseding the old Puritan sturdiness of belief. It was the stock proposal of wiseheads that they should unite, but these sapient advisers were mostly on-lookers who did not realize the force of denominational loyalty and the persistence of vested interests. Some church must give up its independent existence, but no one would volunteer to be the victim. A perceptible improvement in interchurch fellowship may be credited to the sociability and collaboration which founded and maintained the Women's Club. A very genial and beneficial social life, quite detached however from specific church sentiment, was fostered by the Brooklyn Grange, which at this epoch was one of the most successful institutions of its kind in the county.

The foreign element of the population, which is ominously permeating industrial New England, had thus far left rural and Central Brooklyn predominantly American. East Brooklyn and West Wauregan, by reason of their proximity to the Danielson and Wauregan mills, were copiously sprinkled with foreigners, mostly Canadian French; so that the town voting list, with its annual supplement of "To be Made," presented a sufficiently polyglot appearance, and the tax-collector's notices were printed in English and French. These older immigrants, however, were becoming Americanized, so that they were beginning to fill responsible political offices, even in one instance representing the town in the Legislature. During the period that we are considering a noticeable immigration of Italians manifested itself in the western and central part of the town; coming, however, from other parts of America, where they had acquired a good command of conversational English and, with their normally numerous children, making creditable records in the public schools, were well on the road to absorption in American life.

DEACON BENJAMIN BROWN

A LIFE TYPICAL OF THE BEST THINGS IN THE NINETEENTH CENTURY.

One of the most interesting stories of Brooklyn life is carried in an account of the "life and times" of Deacon Benjamin Brown, who was born May 25, 1807, and died October 14, 1906, having attained the unusual age of ninety-nine years, four months and nineteen days. His life was typical of the old-time New England Yankee stock, now growing so scarce that it seems almost as if it were passing like the American Indian.

The first outstanding feature of the life of Deacon Benjamin Brown was that he was born in the identical house first occupied by Genl. Israel Putnam and from which that fearless warrior went forth to find the wolf, the den being about three miles away. The only remaining trace of the house today is the "cellar hole" on the lot east of the present residence of Arthur B. Lapsley who bought the farm in August, 1900.

Benjamin's grandfather, Nathaniel Cooper, bought this place in 1805, of Peter Schuyler Putnam, youngest son of the wolf-den hero, and where five generations of the family had lived and three generations were born there. The five generations were Nathaniel Cooper and family; Benjamin Brown, senior, and family whose wife was a daughter of Nathaniel Cooper; the children, Benjamin Brown, junior, two daughters and another son; and then the nine children of Benjamin Brown, junior, including Benjamin F. Brown, to whom more extended reference is made below.

The fifth generation was the family of a younger son of Benjamin Brown, Jr., John E. Brown whose children, three sons and a daughter, were all born there. This son staying with his father until the farm was sold in 1900.

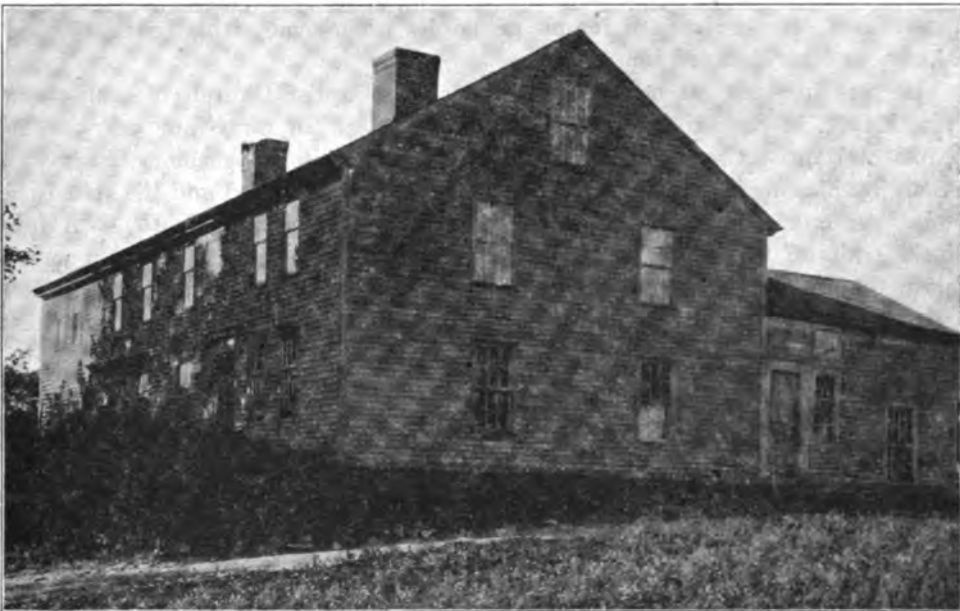
Mrs. Theodore Dwight Pond, who celebrated with her husband the "golden wedding" in 1919, is a daughter of Deacon Brown. Mr. Pond is one of Brooklyn's prominent men, a veteran of the Civil war and has held many offices of public trust. Mrs. Joseph K. Potter of Brooklyn is another daughter, and by request of the editor, she has contributed some of these facts concerning the very interesting life of her father.

One tradition states that the Putnam home stood amidst dense woods, with no road, but only a path, leading there. Mrs. Potter states that as far back as her father knew, from talks with his grandfather Cooper, there was a highway running right past the place, from north to south, from what is now called Pomfret to Brooklyn Village, three miles south of the farm. Brooklyn in early days was called Mortlake. The Putnam home and the farm buildings were on the east side of this highway. Mrs. Potter writes: "On the west side of my father's farm, quite a little back from the highway, was my father's wood land and in my day, there were tracts of woods between his and the wolf den, so that probably in General Putnam's day these woods were continuous forming a densely-wooded district on the west and northwest; but I have never heard that dense woods were near his house. The house where General Putnam died (still standing) and the home of an older son, had no highway past it then, not until many years later—only a path across the fields from the Putnam home. This house where the general died was on the southeast corner of the large tract of land owned by General Putnam."

The Putnam buildings stood in the Town of Brooklyn, the larger part of the land in the Town of Pomfret, the Pomfret line being only a short distance



ISRAEL PUTNAM MONUMENT, BROOKLYN



HOUSE IN BROOKLYN WHERE GEN. PUTNAM DIED MAY 29, 1790

north of the house. The house had two rooms below, and two above, the ascent being made by ladder. This house was torn down about 1814.

Deacon Brown loved to recall some of the original qualities of a favorite school teacher, the late Isaac T. Hutchins of Killingly. He once complimented Benjamin for being "quick at figures," but, he added, "you mustn't be proud of it, for it's no sign you've got common sense."

Benjamin later attended Mr. Hutchins' private school at Westfield which ended his schooling, but not his study. He took a short course of private lessons under the late Uriel Fuller, a graduate of Middleborough (Vt.) College, and who is remembered for many years' service as clerk of the Superior Court for this county. Mr. Fuller was for many years a prominent resident of Brooklyn. This was the only approach to anything like a college education Mr. Brown ever enjoyed and yet so diligent and constant were his studies that he was able, while teaching a select school in Providence, in the later '30s, to prepare some of his pupils for Brown University. He made two brief visits to Charleston, S. C., in 1824 and 1825, and while there saw LaFayette, the famous French general who came to the aid of America. When asked for personal recollections of LaFayette, Deacon Brown said: "He was at that time (1824) about sixty-eight years old; as far as I can remember he was rather a large man, above the average size, light complexion, sandy or red hair."

Mr. Brown returned to Brooklyn and resumed teaching there; also taught in Pomfret, Eastford, Killingly; also in Attleboro, Mass., where the late President E. G. Robinson of Brown University was one of his pupils. Many of the most prominent and useful citizens of Providence today remember gratefully the inspiration they received from Benjamin Brown's select school in that city.

In his early life he took an active interest in the anti-slavery and temperance causes, often outspoken for his principles when some of his friends looked askance or even shunned him.

He was life-long attendant of the Brooklyn Baptist Church; deacon there from May 2, 1858, until his death; and church clerk for forty-four years. The beautiful Baptist Church is practically a monument to his memory, as it was chiefly by his energy and influence that the funds were raised and the structure built. An appreciative friend wrote of him at the time of his death: "A few of the traits of this noble man we mention: abounding trust in God, in many sorrows and afflictions, and intense charity for all; always seeking to do good; a great humility, with consciousness of unworthiness; standing for right conduct in business, public or private."

The last two years of the life of this remarkable centenarian were spent in the home of his daughter, Mrs. J. K. Potter, under whose faithful and tender care he enjoyed every comfort. The editor has been privileged to see a letter from Mrs. Potter in which she spoke of her beloved father's last days, and liberty is taken hereby to quote from that letter without permission, lest the faithful daughter's modesty might refuse the portrayal of an intimate pen picture which is too valuable to lose from this record:

"His last two years were spent with me in my home, and I cared for him, I have very pleasant memories of those years. He was able to be about the house and walk out doors short distances; could ride to church, about a mile (where he loved to go) with my son, on pleasant Sundays. He went all but the last two or three years of his life. In those two years, he was up and dressed every day, and sat in his arm chair by the window. He was confined to his

bed at the last less than twenty-four hours. He was a great reader; had what was called his second eye sight; could read without glasses. He took a semi-weekly paper (Connecticut Courant, I think) and a large religious paper, The Watchman. We had the Windham County Transcript and other papers. He read them all and a great many books including a number of volumes of English history. I had a small book-case in his room. He read all the books of interest to him. He was very fond of history, cared nothing for light stories, unless the story had some connection with history. Admiral Charles Pond, a brother of Theodore Dwight Pond, visited his brother in Brooklyn occasionally and came twice to see my father while here. The admiral delighted to talk with him; said he was posted on any subject you might talk on in his own country or in others. I gave him the pleasantest room in my house, a large front room with four windows in it. He wanted all his own furnishings, which included two arm-chairs, a good sized bookcase, an old-fashioned, home-made, covered couch, where, when he was tired of reading, he could lie down and rest. His Morris chair stood by the side of the east window, and in front of his bookcase, where he sat many hours a day reading.

“During those two years he related many interesting incidents of his younger days, and it was this time that he told me about the Putnam house where he was born, and the two rooms below and two above. He also told me of his school boy days when on any occasion out of the ordinary, rum was always plenty even with the school boys. Any holiday, a celebration of any kind, public or otherwise, there was always rum. As he grew older, he saw the evil and sad effects of this and even when a young man, made many temperance addresses, and in later life was a strong prohibitionist. * * * He passed away October 14, 1906, on a beautiful Sabbath morning, and I was with him, together with my oldest brother, and my son, when he breathed his last.”

THE THREE HISTORICAL AND FAMILY SOCIETIES PERPETUATING THE LIFE OF “CHURCH STREET,” BROOKLYN

By George Israel Browne

It was a unique combination of accidents that produced the peculiar atmosphere and significance of “The Church Street Neighborhood.” First of all that a graduate of Oxford, and a typical Tory, whose father was not only a Colonial colonel, from Old Virginia, but a warden of the historic Trinity Church, Newport, should have chosen this beautiful ridge overlooking the valley of the Quinebaug, and the distant Killingly Hills as the seat of his “Manor of Kings-Wood” to which to bring his slaves, his flock, his church of England ways and thoughts, on what is now “Church Street.”

It was strange that he and Israel Putnam should have liked each other so well, though their politics and religion were as far apart as East from West. It was an interesting accident that Putnam’s youngest son should have married the daughter of the warden of King’s Chapel, Boston, and a cousin of the last Royal Governor of Massachusetts and thus become an Episcopalian and a warden of the church which Godfrey Malbone built. It was almost queer that her mother was a sister of this builder and also a daughter of Colonel Malbone the first, and came to own and live on part of Malbone’s land. It added to the complication that Colonel Putnam’s daughter, Catharine, should

have married George Brinley, a grandnephew of Shrimpton Hutchinson's mother.

The Brinleys were not only from Newport but also from Boston, where they were among the founders of King's Chapel and the Ancient and Honorable Artillery Company, sending their sons back to Eton, England, to be educated, so of course always deeply loyal to the Church of England. That the Brinleys became one of the old families of Hartford, the capitol of Connecticut, and earnest Episcopalians developed further the background of life on Church Street; tied the two states together and both widened and deepened the scope of associations. It was George Brinley of Hartford who collected the most valuable body of American historical documents ever amassed. Most of the inhabitants were descended from or connected with all these personages, so visits multiplied back and forth from the various places, the stage was set, and the story developed. It connected and made intimate all the choicest elements which entered into our history. Patriot and Tory were welded into a common interest and a common loyalty to the new nation growing so rapidly to might and power.

The bond which tied all together centered around the significance which the "Old Church" gave the "Old Grave Yard," with its memories and traditions of Colonel Malbone, Colonel Putnam, the first rector, the Rev. Daniel Fogg, and all the way to Dr. Riverius Camp, the last to live in the "Glebe" on Church Street, and all the rest of the names associated with the sacred spot. Ever since the notable celebration of the one hundredth anniversary of the "Old Church" in 1871, it had grown to be the annual custom, to have a reunion of the scattered children of the old building at the All Saints Day Service. They came from far and near, Boston, Hartford, New York and elsewhere, and decorated the graves with autumn flowers. A few people have still a collection of clippings from the Windham County Transcript which year by year were contributed by Mr. Luther (the father of ex-President Luther) in his reports of these services in the Brooklyn letter; they were sometimes illustrated, were full of names and facts, and were written in the highest literary form of true sentiment.

The following extract from a sermon by Bishop Williams at the consecration of the New Trinity Church in Brooklyn Village, well explains the feeling many cherish for "the Old Church."

"Still let that honored Sanctuary stand, not indeed like the Tabernacle to crumble to decay. Pious provision has been made against that sad contingency. There in its own quiet nook let it stand—all alive with memories and associations for you all. There let it stand, mellowed and mellowing in the passing years, a testimony to the older day of weakness and struggle.

"There let it stand, the Mother Church of all this region, to tell the story to other days and other men.

"From time to time you will let the voice of prayer and praise go up from its usually silent walls, and ever will you carry from the shade and stillness your dead, to their long homes around it. And thus, if not by connection with your busy lives, yet even more by its connection with death and the homes of the departed, it will keep an ever strengthening hold upon your hearts."

And indeed it has! thus Miss Emily M. Morgan wrote of it in the Connecticut Churchman for 1909. "It would be hard for many to understand

the immortal touch and impressions of these All Saints Days left upon the heart of a child, making it seem the great white day of the year. One can never forget the arriving at the church yard gate to find it wide open and the graves, 'the little hills' as some one once spoke of them, 'that do rejoice on every side,' gay with flowers, so that the whole enclosure in the grey November sunshine looked like one great garden. Then the sound of many footsteps in the rustling autumn leaves, the passing into great-grandfather's pew, the triumphant hymns that were sung, Jerusalem the Golden, and in later years For All thy Saints,—and On the Resurrection Morning; the beginning of the lesson from Wisdom, 'But the souls of the Righteous are in the hands of God, and there shall no torment touch them'; and then the yearly sermon on the Communion of Saints; then the greeting of kindred afterward, when nearly every house on Church Street had a welcome, the warmth of the handshake, sometimes the silence by a new made grave; and people broken up into little groups talking quietly perhaps of the Resurrection morning 'when father, sister, child and mother will meet once more.' And last not least, the glowing memory of the old hospitality and the fireside gatherings as the grey November twilight closed. To some who go back to Brooklyn for All Saints Day now, the churchyard is more home than any place in the world, for all their family are sleeping there, and their deepest consolation lies in the thought that

“ ‘Though the tide of Time pass and find us
Far apart and severed more and more,
Yet the farewell always lies behind us,
And the welcome always lies before.’ ”

Fortunately there still exists the last volume of the diary of Col. Daniel Putnam, in the possession of Mrs. Paul Wilcox of Durham, Conn., which gives a charming picture of the life of those old days. It tells of his daughter's love affairs, of journeys to Boston and Hartford, of many visits to the old homestead on Church Street from their numerous relatives and connections. Many of his letters are in the possession of Miss Emily M. Morgan. The love letters of his daughter, Emily, and James Browne, his son-in-law, are in the possession of Miss Elizabeth Brinley Bigelow of Colchester. These ought all some day to be published. They would be valuable documents revealing the inner life of an important and little studied period of American history, with a literary style perhaps unmatched today, at least in ordinary correspondence.

It is a matter of the deepest regret that Daniel Putnam destroyed all the other volumes of the diary which he faithfully kept from the opening of the Revolutionary war onwards. To them, apparently, he confided the most secret musings of his soul. He had intended to destroy this last remaining volume as he says distinctly in this little book. What an intimate picture of stirring days and what an invaluable commentary on the war itself all those volumes would have been! He also burned all the letters of his father, "Old Put," because he was ashamed of their spelling! He need not have been! Rightly viewed he could even have been proud of that particular failing of the old hero! At any rate he came to regret this last irretrievable act. Tarbox's Life of Israel Putnam preserved some of the letters of both father and son.

In the first number of the Connecticut Magazine for 1906, in an article called "A Pilgrimage to Canterbury," there is woven into one story some

of the facts which give interest to "Church Street." In later days the scattered children of the old neighborhood loved, if possible, to spend part of their vacation near the much loved spot. The Putnam Inn in the "Village," so called in distinction from "The Street," gave a refuge to some of these from time to time, and because the "New Church" had become the center of their worship, their interest widened to include "The Village" also. "The Village" had formerly come to "The Street." Now "The Street" came to "The Village."

On August 20, 1906, a little group met in the parlor of the Putnam Inn and organized "The Colonel Daniel Putnam Association," drawing up a constitution with ten articles and electing officers. It was intended to provide a means whereby the coming generations of their descendants, and the younger members of their families might keep up the old associations, memories and traditions. The Preamble reads:

"To all those who know and love Eastern Connecticut, or who have done anything to promote its welfare, or perpetuate its landmarks, This Association extends a greeting of cordial fellowship—"

"Forsan et haec olim meminisse juvabit." (Virgil.)

In Art. III, the objects were stated as follows:

"The objects of the Association shall be the realization of the olden times, the perpetuation of the memory and spirit of our forefathers, and the continuation among the branching generations of attachment to and knowledge of the home scenes of the life of General Israel Putnam and his family—more particularly of his younger son, Colonel Daniel Putnam, who remained in this old Home Town."

The first officers elected were: The Rev. George Israel Browne of Harrisburg, Pa., president; Miss Carolyn W. Browne of Stafford Springs, secretary; Miss Annie E. Day of Danielson, treasurer; Mr. Henry Waite Bigelow of Hartford, registrar.

Vice presidents—Miss Emily M. Morgan, Miss Mary P. Fogg, William H. Putnam, Miss Gertrude E. Brown, Mrs. Emily Day Twitchell, Mrs. Katharine Huntington Morgan, Mrs. Lizzie Scarborough, Mrs. James Perkins, Guy Miller, James Bigelow, Mrs. T. N. Hill, Edward Brinley.

The second meeting the following year was a most successful one, a number of new members being elected, and an interesting paper read by Miss Mary Fogg, to be found printed in the Windham County Transcript for August 22, 1907. She read another at the meeting August 18, 1909, "Anecdotes on the Malbones and Brinleys." At the meeting in 1908, Mr. Flavel S. Luther, Sr., read a most entertaining paper, "Memories of the Old Church," to which his son contributed. Both of these were printed in the Transcript.

While most of the Browns were descended from "Old Put," there were some who were not. Some persons it will be noticed, even in the same family, used the final "e"—others omitted it, as their ancestors had from time to time employed both usages.

On August 27, 1908, a little group of people met at the home of Mr. and Mrs. Myron H. Bridgman at 45 Huntington Street, Hartford, Conn., and formed "The Captain Deliverance Browne Association," adopting a constitution and electing officers as follows:

President, Mrs. Elizabeth Browne Montgomery, Silver Creek, N. Y.; vice

presidents, Charles H. Brown, of Buffalo, N. Y.; Miss Emily Scarborough, Hartford; Rev. George Israel Browne, Lancaster, Pa.; Miss Annie E. Day, Danielson, Conn., secretary; and treasurer, Mrs. Myron H. Bridgman; registrar, Henry W. Bigelow.

At the next meeting in Brooklyn, Conn., in the Unitarian Hall, Mr. Henry W. Bigelow was elected president to succeed Mrs. Montgomery, who had died soon after election the previous year, and a paper was read, "Some memories and traditions of the Brownes of Canterbury and Brooklyn," to be found in the Transcript for August 19, 1909.

On August 16, 1910, the Rev. George Israel Browne was elected president, and the new society grew steadily. A paper was read by Mr. William B. Browne of Blackinton, Mass., on "Points of Contact between the Chad, Abraham, Peter, and Deliverance Browne families." A pilgrimage was made to the Congregational Church in Canterbury, and a service was held there with addresses by the pastor and others.

The two societies met on consecutive days of the same years. The Col. Daniel Putnam Association met in the Town Hall, August 17, 1910, Mrs. Wilcox reading portions of the precious diary of Colonel Putnam, to be found printed in The Windham County Transcript for August 25, 1910. Miss Emily M. Morgan was elected president. Miss Ellen Larned was present at this meeting, and made a wonderful address on traditions in Connecticut history which would have been invaluable if it could have been preserved. It was now decided to hold both these meetings bi-ennially; August 20, 1912, was the date decided upon for the two reunions, and a new society was born, the third of the trio.

There were so many connections and friends who were not eligible by descent to either of the two former societies that "The Church Street Friends Auxiliary to The Captain Deliverance Browne Association" was organized to provide for the fellowship of all who took an interest in our mutual objects. The officers elected were:

President, The Rev. Flavel S. Luther, Trinity College, Hartford; vice presidents, John Day, New Orleans; Flavel S. Luther, Sr., James D. Bigelow, Terre Haute, Ind.; Mrs. John M. Brown, Mrs. S. F. Jarvis, Mrs. Edward R. Brown, Mrs. Sprague Bard.

On August 20, 1912, after this preliminary organization, the two societies, the C. S. F. A. and the C. D. B. A. met conjointly, the two presidents, Miss Carolyn W. Brown and Doctor Luther sitting side by side. A paper was read by Miss Lucy C. Jarvis on, "The Village and the Street," a loving appreciation of the romance of the days now gone. On the following day, August 21, 1912, the "C. D. P. A." met in the Town Hall in Brooklyn. Ernest Bradford Ellsworth, Esq., of Hartford was elected president and Miss Emily Malbone Morgan was made honorary president. A paper was read by Miss Mary P. Fogg on "Old Church Street," which may be found in full in the Transcript for August 29, 1912.

At all these meetings year by year new members were elected, parents taking pride in presenting the names of the recently born or near relatives. Each year a service was held in the "Old Church," and a pilgrimage made to Putnam Elms, which had now come into the possession of Miss Emily M. Morgan; and the C. D. P. A. became finally an incorporated society. Miss Sarah W. Bigelow became the treasurer.

The meetings in 1914 were of unusual importance. On August 13, state librarian, George S. Godard, was present at the C. D. P. A. meeting and \$100 was voted towards the publication of the Vital Statistics of Brooklyn in collaboration with the State Library. The day before, the two societies, "The Captain Deliverance Browne Association" and "The Church Street Friends Auxiliary" after a notable service in "the Old Church" unveiled a handsome tablet to all the rectors of the parish. There were three rectorships which added together covered 115 years of the life of the old parish. Descendants of all three were present and assisted in the unveiling. Miss Mary Putnam Fogg, representing the first rector, and Mrs. Lucy Jarvis Waghorn, representing her father, the last rector, together drew the veil from the tablet. The Rev. George Israel Browne, representing the eighth rector who built the new church in the village, offered the prayer of dedication. President Flavel S. Luther preached the sermon, full of treasured recollections of the old days. It was his father who for long years led the music in the old building. The inscription on the tablet follows:

IN NOMINE

SANCTISSIMAE TRINITATIS

TRINITY CHURCH, BROOKLYN

FORMERLY MORTLAKE DISTRICT, TOWN OF POMFRET, CONNECTICUT COLONY
BUILT IN 1771

HERE IN HIS "MANOR OF KINGSWOOD"

by

COLONEL GODFREY MALBONE 1724-1785

Of Queens College, Oxford

A son of Colonel GODFREY MALBONE, SENIOR

Warden of TRINITY CHURCH, NEWPORT, R. I.

Originally from Princess Anne County, Virginia, who was the father of Mrs. Shrimpton Hutchinson of KINGS CHAPEL, Boston, and grandfather of Mrs. Daniel Putnam, so an ancestor of many later members of this PARISH.

This Church was modeled after both TRINITY CHURCH, NEWPORT
and KINGS CHAPEL, BOSTON

ROLL of RECTORS

1. THE REV. DANIEL FOGG, A. M. (HARVARD) FIRST RECTOR, whose letters give only record of election of Bishop Seabury (43 years).....1772-1815
JOSEPH RUSSELL, Faithful Lay Reader who kept the Church open.....1815-1818
2. THE REV. GEORGE S. WHITE.....1818-1820
3. THE REV. LEMUEL B. HULL.....1823-1825
4. THE REV. ASBEL STEELE.....1825-1826
5. THE REV. THOMAS K. PECK.....1827-1828
6. THE REV. EZRA B. KELLOGG (7 years).....1828-1835
7. THE REV. JOSIAH M. BARTLET.....1835-1837
8. THE REV. RIVERIUS CAMP, S. T. D. (TRINITY).....1837-1874
(Rector 37 years). Built New Stone Church in Village 1866, descendant of Rev. Richard Mather, Dorchester, Mass.

9. THE REV. SAMUEL FERMOR JARVIS, D. D. (TRINITY).....1874-1909
(Rector 35 years). Grandson of Rt. Rev. Abraham Jarvis, D. D., second
Bishop of Connecticut, and son of Rev. Samuel Fermor Jarvis.
10. THE REV. ISAAC PECK.....1910-1911
11. THE REV. FREDERICK SANFORD.....1911-1913
12. THE REV. ALVIN P. KNELL.....1913-

THE MEMORY OF THE JUST IS BLESSED

THIS TABLET WAS PLACED BY

THE CAPTAIN DELIVERANCE BROWNE ASSOCIATION
AND THE CHURCH STREET FRIENDS AUXILIARY
1914

At the morning session of the two societies, a paper was read on "Captain Deliverance Browne" by his great-great-grandson, the Rev. George Israel Browne. It may be found printed in full in the Transcript for August 20, 1914.

In 1916, on August 16, Mr. Henry W. Bigelow was elected president of the C. D. P. A., and Ernest B. Ellsworth, Esq., read a scholarly paper on Col. Godfrey Malbone, printed in the Transcript. Miss Sarah W. Bigelow had become treasurer. The society voted an additional \$200 toward publishing the Vital Statistics of Brooklyn.

On the previous day, August 15, the twin societies, C. D. B. A. and C. S. F. A., held some most successful meetings, at which the Rev. Sherrod Soule of Hartford made two addresses and Miss Elizabeth Brinley Bigelow gave an exceedingly choice address on "The Life and Times of Captain Shubael Brown," whose son married the daughter of General Putnam and who was the grandson of Capt. Deliverance Browne. An evening session was held in the Town Hall, to which the towns folk generally were invited, and in addition to Mr. Soule's address, Miss Cornelia K. Browne gave an account of her life as a missionary among the Bontoc natives in the Philippine Islands.

On August 8, 1918, President Luther made an address at the evening session of the C. D. B. A. and C. S. F. A. At the morning session a paper was read by Deaconess Moody of New York on "School Days in Pomfret and Early Memories of Brooklyn," which unfortunately did not get into print. After service in the "Old Church," Miss Morgan entertained right royally the two societies at Putnam Elms and as they departed a new yell was invented:

"Hooray! Hooray C. D. P. A.!"

"Hooray! Hooray C. D. B. A."

"Hooray! Hooray C. S. F. A.!"

to which the guests of the Elms responded with their own shout, "Putnam Elms! Beautiful Elms!"

It would be most interesting and would abundantly enrich this account of "Life on Church Street" if ample quotations could be given from the scholarly and intimate papers which have been mentioned in this outline sketch of the Three Historical Societies, but perhaps a reference to the issues of The Windham County Transcript, where they may be found in full, will be more valuable in the limits imposed on such an article as this for a Modern History of Windham County. They will provide original documents of much value to the future historian.

On August 9, the C. D. P. A., at their morning session, donated \$25 to the Brooklyn Red Cross, and set aside \$100 to purchase a Liberty Bond. A paper was read on General Israel Putnam, by George Israel Browne, which was not published in the Transcript, but was read two weeks later at the Danvers Birthplace of "Old Put" before the Israel Putnam Chapter of the D. A. R., the State Regent being present. Mr. Thomas Norfleet Hill of New York was elected Secretary of the Association and Rev. George Israel Browne president for the coming term.

In the afternoon a tablet was unveiled across the street from the Green to mark the site of Putnam's second home in Connecticut and his famous ride to Boston.

This ceremony, at which the D. A. R. Chapter at Putnam and the Putnam Phalanx of Hartford were represented, was graced by the presence of Maj. George Haven Putnam of New York, who made a masterly address. He had recently returned from representing America to England. Mr. Henry W. Bigelow presided as president. The Rev. George Israel Browne, who wrote the inscription, presented the tablet, and his young son, Israel Putnam Browne, unveiled it. The help of the Rev. George F. Genung, pastor of the Baptist Church, was invaluable. It was he who secured a suitable boulder, in the name of the town of Brooklyn, so that it could be said on the bronze that it was placed by the town conjointly with the society. The inscription follows:

IN THE FIELD BEHIND THIS STONE

After the close of the French and Indian Wars returning from many
expeditions to Ticonderoga, Fort Edward, Quebec, Montreal,
Havana, Detroit and New Orleans
Lived
Colonel Israel Putnam
Here with his wife, (2nd) Mrs. Deborah (Avery, Gardiner) Putnam
he dispensed a famous hospitality in the
General Wolfe Tavern.

Near this spot also, on April 20, 1775, Putnam received tidings of the Battle of Lexington. Leaving his plow in the furrow with his son Daniel, he rode 100 miles in 18 hours, reaching Cambridge the next day. There soon after he planned and on June 17, 1775, commanded at the Battle of Bunker Hill, receiving thereafter from the Continental Congress by hand of General Washington the first commission of Major General—(the only one unanimously voted)—which made him second in rank to his chief.

Placed by the Town of Brooklyn
and the Colonel Daniel Putnam Association, Inc.
1918

The 200th Anniversary of his birth.
Patriot! Remember the heritages received from your
predecessors and forefathers, Protect and perpetuate them
for future generations of your countrymen.

The C. D. P. A. unveiled at their meeting, August 1, 1920, a tablet to mark the site of the first home of Putnam in Connecticut. The inscription follows and sufficiently explains itself. The house where he happened to be stricken with his last illness, on a visit to one of his children, was never his home, though the books often so label a cut of it. The exercises were solemn and impressive. The stone used for the tablet was once a doorstep of the home of General Putnam. The tablet was presented by Ernest Ellsworth, chairman of the committee, and

unveiled by direct descendants of Israel Putnam in the sixth generation. The committee in charge was: Ernest B. Ellsworth, chairman; Mrs. George H. Day, Mrs. Paul P. Wilcox, Maj. George Haven Putnam, William H. Putnam and Rev. George I. Browne. The tablet was accepted by John J. Whitehead Jr. of the Putnam Patriot.

ABOUT 400 FEET EAST OF
THIS TABLET WAS THE SITE OF THE FIRST HOME OF
ISRAEL PUTNAM

IN THE COLONY OF CONNECTICUT.

IN 1739 HE BOUGHT 514 ACRES OF THE ADJACENT LAND FROM GOVERNOR BELCHER, AT £5 PER ACRE.

HERE HE CAME FROM SALEM VILLAGE, MASSACHUSETTS, IN 1740, WITH HIS WIFE AND OLDEST CHILD, ISRAEL PUTNAM, WHO AFTERWARDS WENT WITH GENERAL RUFUS PUTNAM TO OHIO.

IN 1741 THE FAMOUS WOLF WAS RUN TO EARTH.

IN 1755 HE BEGAN HIS MILITARY CAREER AT THE BATTLE OF LAKE GEORGE.

IN AUGUST HE WAS MADE 2ND LIEUTENANT.

IN 1756 HE WAS A "RANGER" WITH CAPTAIN ROGERS.

IN 1758 HE WAS WITH LORD HOWE WHEN HE WAS KILLED. IN AUGUST HE WAS A PRISONER IN QUEBEC.

IN 1759 AS LIEUTENANT COLONEL, HE WAS AT THE CAPTURE OF TICONDEROGA AND MONTREAL. IN 1763 AT CUBA.

IN 1764 HE WAS AT DETROIT.

FROM ALL THESE ABSENCES, *HERE* HE CAME BACK
TO THE JOYS OF HOME. *HERE* HIS CHILDREN GREW UP.
HERE HIS FAITHFUL WIFE, HANNAH POPE PUTNAM, DIED, IN 1765

In 1767, after his second marriage, he moved to his new home, the General Wolfe Tavern, near Brooklyn Green, because the number of his visitors was too great for a private home.

BUT THIS WAS THE SCENE OF MANY JOYOUS REUNIONS OF OLD COMRADES,
AFTER THE INDIAN AND COLONIAL WARS, BEFORE THE
REVOLUTIONARY PERIOD.

ERECTED BY THE COLONEL DANIEL PUTNAM ASSOCIATION, INC.

1718 — 1918

THE 200TH ANNIVERSARY OF HIS BIRTH.

VIRIS STAT RESPUBLICA.

The same afternoon the C. D. P. A. unveiled a table at the Wolf Den, the inscription for which follows:

PUTNAM AND THE WOLF
FOLLOWING HER TRACKS THROUGH ONE DAY AND NIGHT
IN THE EARLY SNOW OF
DECEMBER.....1742,
TO THE CONNECTICUT RIVER AND BACK,
THE EARLY SETTLERS OF THIS REGION
HERE DISCOVERED THE DEN OF THE SHE WOLF
THAT HAD FOR YEARS DEVASTATED THEIR FLOCKS
AND HAD SO FAR ELUDED ALL ATTEMPTS AT CAPTURE
AFTER ALL OTHER METHODS HAD FAILED,
WHEN BOTH NEGRO AND DOG HELD BACK,
ISRAEL PUTNAM,
70 OF WHOSE SHEEP HAD JUST BEEN SLAUGHTERED,

AT TEN O'CLOCK AT NIGHT
 WITH A ROPE TIED TO HIS FEET, FIRST WITH A TORCH,
 AGAIN WITH A MUSKET, ENTERED THIS CAVE,
 AND BY THE LIGHT OF HER ANGRY EYES, SHOT AND KILLED
 THE MARAUDER AND ENTERING A THIRD TIME DRAGGED
 FORTH THE BODY OF
 THE LAST WOLF IN CONNECTICUT

THIS TABLET IS PRESENTED TO
 THE ELIZABETH PORTER PUTNAM CHAPTER
 OF THE DAUGHTERS OF THE AMERICAN REVOLUTION BY
 THE COLONEL DANIEL PUTNAM ASSOCIATION, INC., AND
 THEIR FRIENDS TO PRESERVE THE MEMORY OF AN
 ACT OF COURAGE AND OF PUBLIC SERVICE BY A
 YOUNG FARMER, WHO WAS IN LATER YEARS
 TO WIN FAME AS A WISE LEADER, A BRAVE FIGHTER
 AND A NATIONAL HERO.
 "HE DARED TO LEAD WHERE ANY DARED TO FOLLOW"

COMMITTEE

Major George Haven Putnam	Eben Putnam
George Palmer Putnam	Miss Emily Malbone Morgan
Mrs. George W. Emerson	George Israel Browne
Ernest Bradford Ellsworth	Henry W. Bigelow
Godfrey Malbone Day	William H. Putnam
Earl B. Putnam	

Maj. George Haven Putnam, of New York, made the address. This tablet was presented to the Elizabeth Porter Putnam Chapter of the Daughters of the American Revolution, which owns and cares for the park containing the Den.

Mrs. E. M. Warner, president of the Elizabeth Porter Putnam Chapter, Daughters of the American Revolution, welcomed the gathering at the Wolf Den. Rev. G. I. Browne spoke in appreciation of the work which the local chapter of the Daughters of the American Revolution had done and the tablet was then unveiled by members of the C. D. P. A. and representatives of the Daughters of the American Revolution. The committee in charge of this tablet was as follows: Maj. George Haven Putnam, Earl B. Putnam, George Palmer Putnam, Mrs. George W. Emerson, Ernest B. Ellsworth, Godfrey M. Day, Eben Putnam, Mrs. Emily Malbone Morgan, Henry Waite Bigelow, George Israel Browne, William H. Putnam. Mrs. Warner accepted the tablet on behalf of the Elizabeth Porter Putnam Chapter, which purchased the Wolf Den property.

The C. D. B. A. and C. S. F. A. are planning not only to mark all the pews in the Old Church with the original family names of the occupants, to commemorate the one hundred and fiftieth anniversary of the building, but also to place a bronze tablet on the exterior, to inform the transient visitor somewhat of its history. Near by still stands the home of Col. Daniel Putnam, where his illustrious father used often to visit him, and where young men of the name of Grosvenor, Sumner and Brinley came to marry his daughters; and where also came James Brown, the son-in-law, who bought and lived in the old home with which the Old Church was so closely associated. The proposed inscription is as follows:



TOWN HALL, BROOKLYN



OLD TRINITY GLEBE, BROOKLYN

OLD TRINITY CHURCH

THE OLDEST EPISCOPAL CHURCH, NOW STANDING, IN THE OLDEST
DIOCESE IN THE UNITED STATES.

In which SAMUEL SEABURY of Connecticut was the first Bishop.

BUILT IN 1771 LARGELY BY COLONEL GODFREY MALBONE (OXON)
HERE IN HIS MANOR OF "KINGSWOOD," AND MODELED AFTER
TRINITY CHURCH, NEWPORT, R. I. (UNDER WHICH HIS FATHER WAS
BURIED): AND KINGS CHAPEL, BOSTON (IN WHICH, HIS WIFE'S FAMILY,
THE BRINLEYS, HAD BEEN AMONG THE EARLIEST WORSHIPPERS), AND
WHERE SHRIMPTON HUTCHINSON (WHO MARRIED HIS SISTER) WAS
ONE OF THE WARDENS OF THE SAME, AND, IS ALSO BURIED HERE.

The New Church in Brooklyn Village was opened for use in 1866.

AMONG THE NAMES OF THE FAMILIES CONNECTED WITH THIS COLONIAL
PARISH WERE:—

ADAMS	CLEVELAND	GALLUP	LUTHER	STAPLE
ALLYN	COLLINS	GEER	MAINE	WALTON
ASHCROFT	COON	GURNETT	MALBONE	WEBB
ATHERTON	DARBE	HALE	McBRIDE	WHEELER
BIGELOW	DAY	HOWSON	McCLOUD	WITTER
BRINLEY	DYER	HUBBARD	MOFFITT	WITHEY
BROWN	ELDRIDGE	HUTCHINSON	PALMER	WOODWARD
CADY	FRANKLIN	JEWETT	PUTNAM	
CAMP	FOGG	JOHNSON	SABIN	
CHAFFEE	FULLER	LOWE	SPALDING	

The mortal remains of several Priests lie here

"Awaiting the resurrection morn."

"LORD, I HAVE LOVED THE HABITATION OF THY HOUSE, AND
THE PLACE WHERE THINE HONOUR DWELLETH." Psalm xxvi, 8v.

THIS Tablet is placed by the Captain Deliverance Browne Association and the Church
Street Friends Auxilliary, to commemorate the 150th Anniversary of its erection.
1921

Lastly, it is the purpose of the C. D. P. A. to join with four other historical
societies in Connecticut to place a fitting tablet to mark the birthplace of Israel
Putnam at Danvers, Mass., in 1822.

The inscription for this is to be a notable one; several of the societies named
have already pledged generous amounts towards its payment, the expense of
which will be large. The inscription and the gift itself will be a mark of
courtesy from Connecticut to Massachusetts.

IN THIS HOUSE ON JAN. 7, 1718, WAS BORN ISRAEL PUTNAM WHO AFTERWARD
PLAYED AN EXTRAORDINARILY VARIED AND SIGNIFICANT PART IN BOTH
THE COLONIAL AND REVOLUTIONARY ERAS OF AMERICAN HISTORY. HE
WAS THE GREAT GRANDSON OF JOHN AND PRISCILLA PUTNAM WHO CAME
TO SALEM IN 1640 FROM WINGRAVE, BUCKINGHAMSHIRE, ENGLAND. THE
FAMILY OF PUTNAM MULTIPLIED IN THIS VICINITY. THERE WERE 175
PUTNAMS IN THE REVOLUTION BESIDES DESCENDANTS OF OTHER NAMES.
THERE WAS ANOTHER GENERAL OFFICER OF THE NAME.

IN 1739 ISRAEL PUTNAM BOUGHT OF GOV. JONATHAN BELCHER (514½ ACRES OF LAND) IN "MORTLAKE MANOR" THEN OF POMFRET NOW OF BROOKLYN TOWNSHIP CONNECTICUT COLONY AT £5 PER ACRE.

IN 1740 HE MOVED THITHER WITH HIS WIFE AND OLDEST CHILD, ISRAEL JR., WHO AFTERWARDS WENT WITH GEN. RUFUS PUTNAM TO THE SETTLEMENT OF OHIO.

IN 1741 HE SHOT THE FAMOUS WOLF IN HER DEN, THE FIRST OF MANY DEEDS OF DARING.

IN 1755 HE WAS A SOLDIER AT CROWN POINT UNDER SIR WILLIAM JOHNSON; IN AUGUST HE WAS MADE SECOND LIEUTENANT.

IN 1756 HE FOUGHT AS A RANGER WITH CAPTAIN ROGERS AT TICONDEROGA.

IN 1757 HE WAS AT FORTS EDWARD AND WILLIAM HENRY. HE WAS THE FIRST ON THE SCENE AFTER THE MASSACRE AT THE LATTER FORT.

IN 1758 HE WAS CAPTURED BY THE INDIANS, TIED TO A STAKE TO BE BURNT, RESCUED, CARRIED TO QUEBEC AND EXCHANGED.

IN 1759-1761 HE ENGAGED IN THREE MORE CAMPAIGNS AGAINST THE FRENCH, BECAME A PERSONAL FRIEND OF GENERAL GAGE, AND FOUGHT WITH AMHERST AT LAKE ONTARIO, HELPING FINALLY IN THE CAPTURE OF CANADA AND MONTREAL.

IN 1762 HE COMMANDED A CONNECTICUT REGIMENT AT THE CAPTURE OF HAVANA, AFTER SHIP-WRECK OFF THE COAST OF CUBA.

IN 1763 IN PONTIAC'S WAR HE MARCHED TO DETROIT IN COMMAND OF 400 MEN.

(A long and exhausting military career before the Revolutionary Period)

IN 1775 HE WAS INFLUENTIAL IN ROUSING CONNECTICUT IN THE CAUSE OF INDEPENDENCE.

ON APRIL 20, AT NEWS OF LEXINGTON, HE LEFT HIS PLOW IN THE FURROW AT BROOKLYN TO RIDE 100 MILES IN 18 HOURS TO CAMBRIDGE, CONCORD AND BOSTON. A WEEK AFTERWARD HE WAS MADE BRIGADIER GENERAL BY THE GENERAL ASSEMBLY AT HARTFORD. IT WAS HE, WHO AT THE AGE OF 57, PLANNED AND ALONE INSISTED ON FIGHTING THE BATTLE OF BUNKER HILL, JUNE 17.

IT WAS HE WHO GAVE COMMAND, "DO NOT FIRE TILL YOU SEE THE WHITES OF THEIR EYES."

JULY 4, 1775, HE WAS GIVEN THE FIRST COMMISSION OF MAJOR GENERAL IN THE CONTINENTAL ARMY, MAKING HIM SECOND IN RANK TO WASHINGTON. 1776-1779 ON LONG ISLAND, IN NEW JERSEY, AT PHILADELPHIA, PRINCETON, AND ON THE HUDSON, HE WAS IN COMMAND DURING THE FIRST GLOOMY HOURS OF OUR STRUGGLE FOR LIBERTY.

HE CHOSE WEST POINT AS A MILITARY STRONGHOLD; HE ESCAPED THE BRITISH AT GREENWICH, RIDING DOWN THE STEPS WHERE THE DRAGOONS DARED NOT FOLLOW. DURING THE WINTER OF VALLEY FORGE, HE COMMANDED THE CAMP AT REDDING, CONN., 1779, MIDWAY BETWEEN THE HUDSON AND THE SOUND.

BEFORE THE FRENCH HELP CAME TO RAISE OUR HOPES AND TURN THE TIDE TOWARDS VICTORY, HE SUFFERED A STROKE OF PARALYSIS IN 1779, DYING IN 1790, AND IS BURIED AT BROOKLYN, CONNECTICUT, UNDER AN EQUESTRIAN STATUE.

HE WAS THE SUBJECT OF THE FIRST AMERICAN BIOGRAPHY, WRITTEN AT MT. VERNON.

WASHINGTON IRVING CALLS HIS "ONE OF THE TALISMANIC NAMES OF THE REVOLUTION."

AS "OLD PUT" HE WILL ALWAYS HAVE A PLACE IN THE HEARTS OF HIS COUNTRYMEN.

CONNECTICUT ACKNOWLEDGES THE GIFT OF HER ILLUSTRIOUS SON FROM
MASSACHUSETTS, WHO MAY JUSTLY BE CLAIMED BY BOTH.

Placed.....By

Presented to the Israel Putnam Chapter of the D. A. R., Danvers, Mass., by
The Deborah Avery Putnam Chapter of the D. A. R. of Plainfield, Conn.
The Elizabeth Porter Putnam Chapter of the D. A. R. of Putnam, Conn.
The Colonel Daniel Putnam Association, Inc., of Brooklyn, Conn.

1718—1818

To commemorate the 200th anniversary of his birth.

Already the younger cousins are beginning to show a steadfast interest, in the life of the "Three Societies," and to the last one many of the residents of the town are being admitted. Funds are accumulating from the payment of dues; the original society being incorporated, is prepared to hold and administer property, and has in mind the planting of trees and other plans for keeping up the beauty in the home scenes of our ancestors. It is hoped to arouse a sense of fellowship and cooperation with all the residents and citizens who have taken their places so that the future may hold much mutual delight and joy for those who come after us.

It is a patriotic privilege, it is an ancestral obligation, it is a duty towards the future!

CHURCH STREET

By George Israel Browne

The prophet Haggai is bidden to ask of the Governor of Judah and the High Priest and the residue of the people this question: "Who is left among you that saw this house in her first glory?" We might ask that question of various periods of the life of Church Street, Brooklyn, Windham County. It was a fit setting for an ample life with an outlook and view always uplifting and giving a sense of calm and peace. Running northward towards Pomfret from the railroad between Danielson and Brooklyn Village on a gentle swell that sloped both ways, it gave wide views of the horizon especially towards the east, where it looked down into the basin of the Quinebaug and Blackwells' Brook, across another slope, beyond which the spires and buildings of Danielson could be seen, and still beyond toward the higher hills which lay near the Rhode Island border. To the west also, it gently sloped, but only toward a slight depression, soon rising to higher ground which corresponded to the other lip and edge of the amphitheatre, as seen in the far rising ground to the east. It seemed to those who lived there the shadiest, prettiest, and noblest spot in all that region. Some one, years ago, had planted elm trees on one side of the street and ash trees on the other. Forty years ago they were in all the glory of their full maturity. Rising and falling, the road was only level for short spaces and through the branches which arched over head, and between the huge trunks could be caught varying glimpses of the landscape far and near as the perspective changed. It is no wonder that it was a favorite drive for those who drove for pleasure. The act of wisdom and foresight shown in the original planting of those trees has given endless comfort and satisfaction to many lives through many years. It is an act which ought to be reduplicated and perpetuated here and elsewhere. Trees grow slowly. New ones should be placed before the old ones reach their final decay.

There are still a few who will recall Church Street and its inhabitants as it was thirty or forty years ago. At the head of the street lived Col. Albert Day on his well-kept farm—(his son is Gen. Albert Day of Hartford and is now president of the Riverside Trust Co.). Just under the hill lived his brother, "Uncle Willard Day," as so many loved to call him, whose wife was a daughter of James Brown, and they were the parents of the Hon. Frank Day, state senator, who stayed at home, and of George, who went away and became vice president of the Pope Manufacturing Company of Hartford. It was called the "Interval Farm" because of the well-fertilized land on the shores of the Quinebaug River. The wives and mothers of each of these families were gracious and much-loved women. For many summers the cousins came back to grow healthy in the country air. Frank Day's daughter Helen married Ernest Bradford Ellsworth of Hartford; his daughter Emily married the late Willis I. Twitchell, principal of the West Middle District School of Hartford. A little further south down the street was the Fogg farm, where lived a remarkable family of strong characters. The Rev. Thomas Brinley Fogg, a man of keen wit and a graduate of Trinity and Berkeley Divinity School, after having had several parishes in the state, lived there in retirement for many years, with a well-selected library. They were descendants of the first rector of the "Old Church" and had cousins prominent and wealthy in the State of Tennessee. In their attic were precious and ancient treasures, among them pine-tree shillings, and many Malbone and Brinley heirlooms.

Next in line was the George Brown farm. George Brown married the daughter of the Rev. Riverius Camp, S. T. D. As he was the oldest son, so he first sought a home away from the family roof-tree. Their three oldest sons were drowned in a near-by pond while using their skates, a Christmas present from their grandfather, for the first time, and are buried together in one grave beside the "Old Church." One daughter was a missionary in the Bontoc Mountains, P. I., for several years, and another served with a Boston Base Hospital Unit in France as a part of American Expeditionary Forces during the great war. The one remaining son graduated at Trinity and Berkeley and held several parishes in the Diocese of Harrisburg, one in the capitol city of the state. With Miss Elizabeth Brinley Bigelow he was largely instrumental in founding the three societies. Almost across the road from this home was the most famous house on Church Street, which was built originally by some members of the Brinley family. It became the home of Col. Daniel Putnam, and afterwards of his son-in-law, James Brown, then of his son John, with his three daughters now living in Naugatuck. This house is now in possession of that remarkable woman, Emily Malbone Morgan, writer, philanthropist, founder and head of the society of "The Companions of the Holy Cross," whose property at South Byfield, Mass., is the gathering place of some of the most significant women of our generation. She has made Putnam Elms a place of new meanings. So to each generation it has become the welcoming "Mother Home" of a wide group of people. Much has been written of the Old Mansion, much more could be told. James Brown, a brother of the Rev. John Brown, graduate of Dartmouth and Andover, was at one time pastor of the Pine Street Church, Boston, dying as pastor of the church at Old Hadley. James Brown's daughters married Willard Day and Asa R. Bigelow; their descendants are scattered, active and successful; much could be said of them. He had one son who became a clergyman, being the beloved rector at Naugatuck and New Mil-

ford; he married an own cousin of Pierpont Morgan. Two other sons, Putnam and James, went west and became respected lawyers at Terre Haute, Ind. Down the street towards the "Old Church" came next the school, once crowded with scholars, now silent, empty and a ruin. Then follows the home of Mr. Burdick, a respected neighbor but never an adherent of the "Old Church," though his descendants, Mr. and Mrs. Charles Blake and his family of the village, are among the most loyal ones.

Beyond the "Old Church" still stands the old "Glebe" property, long the home of the Rev. Riverius Camp, S. T. D., a graduate of Trinity and a descendant of some of the earliest Episcopal families of West Connecticut. His wife was a niece of Isaac Toucey, governor of Connecticut, United States senator and secretary of the navy. The place is now the property of Mrs. Cole of Washington, D. C., who makes it her summer home. After Doctor Camp moved to the village on the completion of the new church, it became the home of Doctor Spaulding. Just at the entrance of the street, stands the house formerly the home of Asa R. Bigelow, afterwards of Colchester, who married Anne, daughter of James and Emily Browne; their two sons, one a prominent business man of Terre Haute, Ind., the other a civil engineer of Boston, and a senior warden of a Boston church. The two daughters have been among the most active in the development of the three societies.

This running commentary leaves much untold. It will suggest a great deal to those who know and remember, and even if more names were mentioned, it would mean little to those who care only for the record of what former conditions really were in a nearly abandoned part of our old state. Newer families are taking their places, perhaps they too will create traditions and memories and tie them firm and fast to all that came before. At any rate, many will always love it and come back to it as to a Well-Beloved Home.

BROOKLYN IN PUBLIC LIFE

The Town of Brooklyn has borne an active and influential part in the life of the state through many of its leading citizens.

Albert Day was chosen state senator from the old thirteenth district in 1873; Thomas S. Marlor in 1875; Frank Day served two terms (1899-1900) for the seventeenth district.

Following are the names of representatives in the General Assembly from 1859 to date: 1859, Jasper Martin; 1860, John R. Allerton; 1861, Benjamin Brown; 1862, Havilah Taylor; 1863, Charles Clark; 1864, Isaac A. Stetson; 1865, Edward L. Cundall; 1866, James P. Whitcomb; 1867, Henry M. Cleveland; 1868, Albert Day; 1869, William Woodbridge; 1870-71, Willard Day; 1872, John Gallup; 1873-74, Thomas S. Marlor; 1875, Frank E. Baker; 1876, James B. Whitcomb; 1877, Henry M. Cleveland; 1878, Frank E. Baker; 1879, William H. Putnam; 1880, Joseph B. Stetson; 1881, Theodore D. Pond; 1882, Henry M. Cleveland; 1883, Edward L. Cundall; 1884, George Brown; 1885, Haschal F. Cox; 1886, George W. Brewster; 1887-88, Vine R. Franklin; 1889-90, Frank Day; 1891-94, Charles S. L. Marlor; 1895-96, Frank Day; 1897-98, John G. Potter; 1899-00, John C. Williams; 1901-02, John C. Williams; 1903-04, Henry M. Evans; 1905-06, James Lowry; 1907-08, William Ingalls; 1909-10, James Lowry; 1911-12, Albert B. Webb; 1912-14, John M. Bessette; 1915-16, Oscar F. Atwood; 1917-18, Oscar F. Atwood; 1919-20, Vine R. Franklin.

Edward L. Cundall became clerk of the County Court; Henry M. Cleveland was deputy bank commissioner, associated with Hon. Edwin A. Buck of Windham.

John P. Wood was treasurer of Windham County from 1887-1894; Charles W. Snow in 1895.

Thomas S. Marlor was appointed special bank commissioner in 1874.

Uriel Fuller was clerk of the County Court, 1860-1872.

CHAPTER XIV

TOWN OF HAMPTON

EARLY HISTORY OF HAMPTON—PROMINENT MEN OF HAMPTON, VILLAGE OF HAMPTON, CLARK'S CORNER, COMMUNITY LIFE, HISTORICAL PLACES, OLD FAMILIES IN HAMPTON—HAMPTON IN PUBLIC LIFE—HAMPTON INDUSTRIES—THE C. C. FOSTER HIGH SCHOOL—HAMPTON SKETCHES—ALLEN JEWETT'S RELICS—THE HAUNTED HOUSE—HAMPTON HAPPENINGS—HAMPTON ANECDOTES.

In 1706 Hampton was opened for settlement and was then the northeast part of the Town of Windham. Several families established themselves on either side of Little River, and one colonist established himself between Merriek's Brook and Little River. The settlement grew steadily in spite of its remoteness. A road which passed through "the burnt cedar swamp" connected the settlement with Windham. The soil in that part of the country was good and cheap, and the location of the settlement attractive. One particularly attractive spot was a hill around which flowed the Appaquake or Little River and which was opened for settlement in 1712—now known as Hampton Hill. The majority of settlers of this region came from Massachusetts. This fact and that of their distance from any church led them to desire to have religious services of their own as soon as possible, and in 1715 they applied to the Town of Windham for the privilege of becoming a separate religious society. A committee was appointed by the town to consider what the parish boundaries should be. Meanwhile they were given other liberties—fence viewers was appointed, a spot picked out for a burying ground, permission was given to build a pound, and a tavern keeper was appointed. The following year the northeast section became a parish, and was named Canada Parish, taking its name from that of its first settler, David Canada, about whom little is known.

In order to raise money for their own minister and meeting house, it was found necessary to tax the vacant land in the parish which was owned by Windham proprietors. There was serious objection to this, but in May, 1718, the Assembly permitted a tax to be laid on those lands and granted also that the parish should be free from the payment of country rates for four years. After some difficulty enough money was obtained by the sale of land to make some progress in the construction of the meeting house and to procure a minister. Liberty was given to build a pound. In 1722 a regular minister was called, two years of freedom from the county tax was obtained from the court, and the people were thus enabled to complete the building of their meeting house. By 1724 there were so many inhabitants of Canada Parish that a full military company was formed. Schools were provided as soon as practicable, and selectmen, surveyors, etc., appointed, so that town meetings only necessitated the inhabitants going to Windham. Poor crops, droughts, and other like discouragements, hindered the prosperity of the parish. Owing to these handicaps in 1726 the inhabitants again petitioned the court to have their rates

allowed them. This the court granted for one year, after which the parish was obliged to carry her share of the burdens of the colony. At the time of the great revival of 1741, 125 persons were added to the membership of the church. For some years the society was engaged in building its second meeting house.

In 1763 a committee was appointed to lay out school districts, which was accomplished within two years, there being four of the new districts, and a schoolmaster was appointed, while in summer school-dames kept the schools for the little ones. In 1774 a first district was added to those already established, and was known as Appaquake. Owing to the distance between the parish and the town, and the fact that the two had little in common, the parish voted "That this society is desirous to be made into a district, to be allowed all the powers and privileges of a town, except choosing our own deputies and other business of freemen's meeting," but though application was made to the town several times, nothing was accomplished. A church controversy stirred up the parish for some time, but an understanding was finally brought about conducive to peace.

After the Revolution the parish renewed its efforts for independence, but was met by opposition from Canterbury and Pomfret. Again in 1785 the society voted to petition for town privileges, and Colonel Mosely, as agent, presented the plea to the Assembly, stating that the society was "ten and even fourteen miles from the seat of business," and petitioned also that the extreme parts of Mansfield, Pomfret and Canterbury be united with them in a distinct township, the inhabitants of these sections joining in the request. The Assembly thereupon resolved that they be made a distinct corporation, with power to transact their own affairs, but to remain a part of Windham for the purpose of choosing representatives. However, this enactment pleased no one, and only aroused opposition. The inhabitants of Canada Parish secured the vote of one more than a majority at the town meeting "not to oppose the memorial for said town," and the Assembly in 1786 made the second society of Windham into a town, and named it Hampton. It was comprised of Canada Parish, small parts of Canterbury and Pomfret, 1,200 acres taken from Brooklyn and a sizable area from Mansfield. The inhabitants of the new town were to receive their share of money from their respective towns for the support of schools, etc., were to pay their part of the debts of those towns, and to support their share of the town poor. Windham repented of her action in consenting to the establishment of the new town and made objection to the Assembly, stating among other things that the inhabitants of the new town would not have their just proportion of bridges to maintain. This objection was met by the enactment of the Assembly to reduce the annual payment of the new town one-half. Provision was made for the poor; highways and schools were given prompt attention. A report of the school districts showed them to be eight in number, containing a total of 189 houses.

The census of 1790 gave the number of inhabitants of Hampton as 1,333—eight more than that of Brooklyn, which also had just been constituted a town. Agriculture was the principal industry, though grist, saw and fulling mills were also maintained. Hampton's church, while it had no jurisdiction over the territory so annexed to it, was given added strength by the addition of many new members, who had formerly attended church in the towns of which they had previously been residents. The citizens of the new town were intel-

ligent and public spirited, ready to adopt improvements which should prove helpful to their town. There were many large residences. New bridges and roads were built, facilitating travel. A new pound was also built. Much interest was taken in public affairs and an effort was made each year to have the courts of the County of Windham transferred to Hampton. Rules for the better administration of town meetings were adopted in 1800. Hampton still maintained her military organization, and after the Revolution took great pride in her newly formed company of grenadiers. This military company took first and highest places in the regimental musterings that made Hampton Hill famous, and which were held on its large common. The militia companies were also well sustained. Everywhere there was life and activity. A dam was built across the Little River, and potash works were opened near the gristmill. Clocks and watches were repaired in the town. There were also many losses, however, owing to emigration. As yet there was no postoffice in the town, the inhabitants still depending upon the post-riders. A library was opened in 1807. A Baptist Church had been organized in 1776, and continued to increase in membership. The northwest part of Hampton was very thinly settled, having been owned by non-residents for many years. Before the middle of the eighteenth century Benjamin Chaplin had settled there and by 1756 owned the greater part of this tract of land, laying out farms and building houses and barns, making a manorial estate of it. After his death a church was established according to the terms of his will, and settlers were attracted by the opportunity of bettering themselves in church attendance.

The War of 1812 had no ill effects in Hampton in the matter of agriculture and manufacturing. The introduction of the carding machine stimulated domestic production to such an extent that three fulling machines were kept at work dressing and dyeing woven materials. There was a good market for woolen and tow cloth, but cotton goods were not favored by Hampton women. A hat factory was established after the war and was kept in flourishing condition. The town soon had its first lawyer. A Christian Church was established, to the detriment of the Baptist Church, which also suffered from the lack of regular ministry. The tract of land in the northwest part of the town in 1809 became incorporated as an ecclesiastic society, and was called Chaplin. Trouble was encountered there in the erection of a meeting house, but the difficulty was finally overcome, and the meeting house finished.

As the years passed the manufacturing towns gained ascendancy, the farming towns dropping behind in importance. The emigration movement was so strong that it drained the energies of these towns, although Hampton's remaining population was so energetic and public spirited that the town did not suffer as greatly as did some of the others. Hampton's Temperance Society was formed through the efforts of the minister. Standing out among the notable men of the town, Chauncey Cleveland attained great prominence. The old Congregational Church was repaired and renovated in 1840; the Baptist Church declined, and went out of existence in 1844. Military trainings were still kept up and enjoyed, and on July 4, 1826, forty-two veterans of the Revolution took part in the semi-centennial celebration, the pure air of Hampton being conducive to longevity. In 1836 Hampton was made a distinct probate district. Cleveland accomplished much in the way of improvement and betterment of existing conditions, various classes of people being benefited by the legislative enactments of which he was prime mover. He was instrumental in

having a law passed which made provision for the insane poor and also a more lenient child labor law, and various other reforms.

For many years Hampton was thrust into the background, being at some distance from a railroad station, and no business center near it. However, Governor Cleveland worked untiringly for railroad facilities for the town, trying to bring the railroad to that section of the country where it was most needed. A Catholic Church was built. The old Christian Church was maintained. Many people come each summer to Hampton, now so conveniently located near the railroad.

PROMINENT MEN OF HAMPTON

Among the men of prominence who were citizens of this town in the years long since past should not be forgotten these:

Jonathan Clark (1773-1859), was county surveyor, architect, carpenter and builder. He was a very extraordinary man; he kept a journal of passing events for more than sixty years and held many town offices. Newton Clark, his son (1804-1863), was also prominent as a town officer, member of the House of Representatives and as a manufacturer of tinware.

Chauncey F. Cleveland (1799-1887), already mentioned at length in the biography which appears in this work.

Mason Cleveland (1796-1855), was a member of the Connecticut Legislature, both as representative and senator; was also school commissioner.

Edward Spicer Cleveland, son of Moses (1825-1903), was also representative and state senator; candidate for governor, receiving a plurality of the votes cast, but the opposing candidate was elected by the Legislature.

Ebenezer Griffin, judge of Windham County Court, state representative and well-known Abolitionist. Of him it was said by Governor Cleveland, "Had he been educated to the law he would have ranked with Daniel Webster and Henry Clay."

Henry G. Taintor (1813-1889), was state senator and representative and at one time treasurer of Connecticut.

Edward S. Moseley (1812-1873), was judge of probate, representative and state treasurer of Connecticut.

David Greenslit (1817-1898), representative, senator, sheriff.

Col. Andrew M. Litchfield (1810-1891), was active in military affairs, held many town offices, representative, a large landowner, also an extensive mill man and manufacturer.

William Brown, representative, state senator, bank commissioner, merchant and postmaster.

Dr. Dyer Hughes (1797-1882), practiced medicine about sixty years and charged his patients 25 cents a call in town, and at that time accumulated quite a fortune.

Silas Cleveland, father of the governor, died at Hampton, Conn., September 24, 1793. Hon. C. F. Cleveland related the following of him: "Silas Cleveland was much like his father—a man of wonderful memory and fine abilities. During the Revolution my father Silas, then a young man, about September, 1780, went to Bethel, Vt., to look for a place to settle permanently. When at work in the woods with a man by the name of David Stone, a band of Indians from Montreal captured them and took them to Canada. Silas Cleveland was so copper-colored they dressed him in their paint and feathers; Stone they

killed. My father they kept six months, when they put him in the British prison called the stone jug, in Montreal, Canada; there he was kept six months longer and then exchanged. He dwelt awhile in Bethel and then returned to Hampton."

While most of his life was spent on the farm, he was known far and near as a rugged, determined character full of excellent traits. The above facts are taken from the Cleveland Genealogy, Vol. 1, page 301.

Dr. Francis Bewster kept a drug store and was author of a grammar.

David Avery, son of the Rev. David Avery of Chaplin, graduated at Brown University and became a poet and author.

Professor Calvin C. Foster (1829-1914), commenced teaching school at the age of sixteen years and taught fifty years. He was a student at the Normal and taught the Hampton High School four years very successfully; he had more than a hundred pupils. He also taught in Canterbury, Woodstock and Worcester, Mass., where he conducted a commercial school for twenty years. His home-townspeople used to hold annual family reunions and the professor never failed to attend until one year before his death. His Hampton High School pupils have held annual reunions since 1898.

Lucius Whitaker kept the Chelsea Inn about thirty-five years; he was a model landlord and was familiarly and fondly called Grandpa Whitaker. This was also a noted summer resort during his administration. The several cottages have been sold to private parties, but the old hotel is now owned by Charles E. Burnham who opens it for summer boarders yet.

William Bennett (1807-1880), was a school teacher, merchant, farmer, state's representative, and active in town affairs, and was the father of Judge Edward B. Bennett of Hartford.

Joel Fox was one of the early abolitionists and temperance advocates; was a public speaker and a walking encyclopedia of political history; was a mason by trade and also followed auctioneering, and had but few equals in this line. He was also a wonderful story teller, and no man ever got the best of him in an argument. He lived for many years in Willimantic, and died there May 3, 1904, aged 86.

VILLAGE OF HAMPTON

The present Village of Hampton is principally occupied by summer residents; no factories are in operation. The side streets of olden times have long since been eliminated and one now sees well-kept lawns, the postoffice and one general store, in place of the five stores of former years.

The Hampton public library contains 3,000 volumes.

CLARK'S CORNER

Clark's Corner (Goshen) in the western part of Hampton town has a railway station, store and postoffice. Jonathan Clark was born here and resided during his long and useful life. The house he built and occupied is now owned and occupied by William Oliver. Near by the corners stands the famous liberty pole, some thirty feet in height, with guide boards on which are inscribed these words: "Free Soil Mail Stage Road Daily." Distance to Hartford and intervening towns are given. On the reverse side of the boards are the words: "Erected July 4, 1849, this pole and guide boards were erected in Goshen by Jonathan Clark." On top of this pole are placed the four points of the com-

pass and a weather vane. Mr. Clark kept a record of direction of the wind every day.

COMMUNITY LIFE

The subjoined paragraphs have been furnished largely by the now venerable Allen Jewett of Clark's Corner, hence may be relied upon:

The singing school, quilting parties, apple-paring bees, husking' bees, sleigh-rides in winter and picnics in the summer, with spelling schools, ball games, quoits, etc., furnished a plenty of pleasure and innocent amusement for both old and young in those early days. In the winter season usually the dancing schools were held and conducted by Mr. Hagen, who taught people how to dance, and it was a pretty sight to see those old-time dancers with the precision of clock-work "tripping the light fantastic toe." Hampton had a famous male quartette and in summer evenings they would climb to the belfry of the old church and sing those old soul-stirring songs that so charmed all hearers. On still evenings they could be distinctly heard a half-mile away. John Cleveland, son of the governor, Worthing Button, William Moseley and Gilbert Snow composed the quartette and it is doubtful whether there are sweeter singers around the Throne now!

HISTORIC PLACES, ETC.

The house that the women helped raise in the Revolution is the Mecca of summer visitors; it is about one mile north of Hampton Village. The Cow-mantic ledges in the south part of town, where, according to tradition, the Indians drove their enemies over the perpendicular ledge to their death. The dwelling place of the parents of the unfortunate Elizabeth Shaw, who was the first person executed in Windham County, was about one mile south of Clark's Corner station, on land now owned by Allen Jewett; the cellar is still to be seen. It is about one and one-half miles from the historic ledge above mentioned, and where the Shaw girl, who was executed, hid the body of her infant. Nearby is Wolf Swamp, where a wolf was killed.

1. Old families in Hampton:

Members of the Hammond and Fuller families can trace their descent back to John and Pricilla Alden.

2. The Litchfield family is also an old family.

3. The Jewett family is descended from Benjamin Jewett who came here from Rowley, Mass. (settling first in Canterbury) about 17—. The family came from England in 1636—Edward Jewett, Gentleman, from Yorkshire, England. From him are descended all the Jewetts of America. Edward Jewett, Gentleman, could trace his ancestors to the year 1000 when Baron de Juet came over with William the Conqueror from Normandy and was given a grant of land in Yorkshire. One of the "Juets" was historian for Henry Hudson when he discovered the Hudson River and Hudson Bay. There were three Ebenezer Jewetts in Hampton. Twenty-five years ago there were seven families in the town, Ebenezer Jewett III, Allen and Lester. Now, Allen Jewett, his two sons, Wallace and Elmer, Lester's two sons, Chester and William, and Chester's son, Carl, live in the town. Carl's two-year-old son, Leslie, is the tenth Jewett in direct descent from Edward Jewett of Rowley and the seventh in direct line from the Benjamin Jewett who settled on Jewett Hill in 17—.

The Pearls are descended from Maria Jewett Pearl, daughter of Ebenezer

II. It is an honor to hold the family name in a town 200 years. May the Jewetts keep the name here 200 years more.

HAMPTON INDUSTRIES

As compiled by the now venerable citizen, Allen Jewett, the following is a list of the industries of this town, most of which have been running during his lifetime here:

A cotton mill of 1100 spindles was built by the Walcotts; a woolen mill built by Capt. John Howard; these mills were in the southern part of the town, called Howard Valley, and were all burned in 1860.

There were six sawmills and five gristmills; three shingle mills, two fulling mills, a clover seed mill, carding machines and a mill for weaving bed blankets. These mills were all located on Little River and its tributaries.

Important figures among the tanners of the town were Capt. Daniel Searls and Loren Rockwell.

Luther D. Leach manufactured hats.

William Spooner was a watchmaker and jeweler; Badger & Sons made scythes, axes and hoes; Searls & Spicer made boots and shoes for the home and other markets; Shubel Martin & Sons did a large business at coopering, and sent large numbers of barrels to Providence; Newton Clark & Company were tin and sheet iron workers and sent out peddlers to Massachusetts and Rhode Island, doing an extensive trade. This business was established in 1840, and continued twenty-five years. J. S. Curtis made spoons and spectacles; Abel Robinson had a distillery where cider brandy was made. Edward S. Moseley made safety pins and other small articles. Andrew M. Litchfield in Bigelow, made brick, lumber, shingles, shuttles, excelsior, shoe-pegs, hames for harness and other useful articles.

Deacon Robert Dorance was a cabinetmaker; C. C. Button & Sons made harness, as did also Henry Litchfield; William Fuller was an expert tailor in the town, and Mrs. William Clark was the early-day milliner; Jonathan Clark made hand-made looms, spinning-wheels, foot wheels and almost everything made from wood. The wagonmakers were Charles Cummings, E. Lathrop and Ebenezer Jewett, and William Snow.

It is known that in the early days of Hampton that potash, clocks, hand-rakes, shoe and knee-buckles, grave stones, pocket books, sewing silk, linen thread, tow-linen and woolen cloth, stockings, etc., were all made here. Also wooden plows, in fact almost everything the people needed. Mr. Jewett recalls the time when shoemakers went from house to house and made shoes and boots for the family—called in those days “whipping the cat.” It should be added that the town gave plenty of work for six blacksmiths’ shops when Mr. Jewett was a mere boy and later.

As the decades have drifted away, things have changed and the factories are no more, but long ago the articles they supplied have been made at large manufacturing centers—the great cities of the country. The same mill-streams flow on toward the sea, the power is there but not utilized in these days to any great extent. Yet who will say that it is not better as we find it today? Who of this generation would care to have shoes for the family made at home? Who would care to spin and weave and card in his own house in order to be clothed with the quality of goods worn seventy-five and a hundred years ago? And yet the modern development of electricity suggests that the power of remote

country rivers and brooks may be used to advantage in modern industries. Sensible folks are getting tired of big-city crowding, and with transportation so uncertain, it is becoming absolutely necessary for more people to seek their own living on back-country farms.

THE C. C. FOSTER HIGH SCHOOL AT HAMPTON

In August, 1856, Calvin C. Foster opened a school in the Town Hall, Hampton. Pupils were received from this and adjoining towns. The school term was twelve weeks; tuition was \$3 for the common English branches, \$4 for higher English branches, and \$5 for languages, including Latin, Greek and French. The school was very successful and was continued by Mr. Foster four years, and about one hundred and fifty pupils attended the school during the four terms of its existence. "Excelsior," was his motto. Many graduates from this school became teachers in the schools of this and other states. One was a professor in the University of Michigan at Ann Arbor; several were lawyers and many achieved success in other professions.

Mr. Foster was very thorough in his teaching and always required the reason to be given by the pupil when reciting, especially in mathematical problems, and to answer his inquiry "why," it did not satisfy to say "the rule says so." He always asked for the "reason of the rule." Grammar was taught in the good old way and it was believed in those days that Lindley Murray, Gould Brown and Noah Webster knew something about the English language.

October 12, 1898, a reunion of former pupils of the Foster School was held in the Town Hall at Hampton. Thirty-two members were present and letters of regret were received from many who were unable to attend. The hall was decorated with flags and autumn flowers. A bountiful dinner was served by the ladies of Hampton. After dinner appropriate exercises were held. Allen Jewett, chairman of the committee, presided, George W. Bennett delivered the welcome address which was responded to by Mr. Foster. George E. Taintor was toastmaster. Rev. S. B. Carter read a poem written by himself for the occasion and a gold-headed cane was presented to Mr. Foster. Short speeches were made by several of the girls and boys and it was voted to hold a reunion the next year. Annual reunions have been held since and many have attended who were not at the first reunion.

Mr. Foster was engaged in teaching for fifty years, having begun at the age of sixteen. He conducted a business college at Worcester for several years. He was present at all reunions until about two years before his death, which occurred November 22, 1914, at age eighty-four.

Among Mr. Foster's pupils who have achieved success are Edward B. Bennett, lawyer and former postmaster at Hartford; William Henry Bennett, now a leading lawyer of Minneapolis; Henry E. Taintor, Leander A. Fuller, Charles B. Hutchins, lawyers; James E. Stetson, George W. Avery, physicians; Steven B. Carter, clergyman, teacher and poet; Milton Perkins, professor in the University of Michigan at Ann Arbor; George E. Church, principal of Pearl Street Grammar School, in Providence; Jacob F. Starkweather, teacher at Norwich; Mary E. Starkweather, Sarah A. Tiffany, Keron Robinson, teachers. Vernetta E. Cleveland, treasurer and business manager of the Smith Car Baking Company at Northampton, Mass.; W. Ward Bill, son of Lester Bill of Chaplin, was attached to the United States consulate at Melbourne, Australia, for four years, was afterwards appointed consul there for two years, went thence to South

Africa, was engaged in mining there eight years; and Thomas Hart Fuller (see Scotland, and Willimantic schools).

FORTY YEARS: 1858-1898

Following are verses selected from the poem written and read by Rev. Stephen B. Carter at the reunion of Foster School pupils on Hampton Hill, October 12, 1898.

We're gathered on the selfsame hill as forty years ago
While sad and happy mem'ries drift with ceaseless ebb and flow.
The same fair landscape charms the eye that then before us spread,
The same green earth beneath our feet, the same blue sky o'erhead.
The autumn flowers are just as fair as those that blossomed then,
And just as gorgeous colored leaves make lovely hill and glen.
The dwellings, too, are much the same as in the days gone by,
But for the old town hall we look with still unsated eye.*

The brows of youth and childhood then so ruddy and so fair,
Now wear the marks of passing years, the furrowed lines of care.
Over the eyes undimmed and clear, that conned the schoolbook's page,
The shuttle of the spoiler weaves the thick'ning film of age.
Across some ears that found delight in music's liquid flow,
He has placed the bar of silence since days of long ago.†
The auburn tress, or sable locks that vied with raven's wing,
Now, whitened with the dust of years, time's handiwork, we bring.

Some, following in the footsteps of him we greet today,
Have trod the teacher's honored path, and clomb their rugged way.
Some in the field of merchandise, behind the counter stand,
With groceries, or with dry goods, piled high on either hand.
Some till the old, ancestral farms their fathers tilled of yore,
And gather in the autumn time the harvest's golden store.
One, Judge Bennett, an attorney, a lawyer in the van,
Is he indeed a miracle, "lawyer and honest man"†
The same instructor greets us now that met us daily then,
Albeit he nears the seventy years the Bible sets for men.
Across the stretch of forty years, again we clasp your hand;
Accept a royal greeting from your decimated band.
Receive the cane we bring you here with words of hearty praise,
And think how different the kind from that we used to raise.
The world has taken giant strides, progress on every hand,
Till, now before the fairer set all doors wide open stand.

The inequalities of life grow fewer day by day,
Which prejudice to reason now accords the right of way.
A panorama of the world of forty years ago,
To children of today, would seem a picture overdrawn.
To do our work in ways the same as two score years ago,
Would seem to young America like going very slow.

* The old Town Hall was burned in 1863 or '64.

† Mr. Carter had become totally deaf.

Some things are better now than then, although we love the old
With strong and deep affection that has never yet grown cold.
Successive generations largely duplicate the last,
Yet aim to make their present an improvement on the past.
While, from its standpoint looking out on other days to come,
Age sees, with faith-illuminated eye, the shining hills of home.
In years that stretch before us, let our aims be high and grand,
Becoming worthy citizens of this earth's fairest land.

HAMPTON SKETCHES

By Susan Jewett Howe

The earliest families who settled in Hampton and are now represented bear the names Holt, Pearl, Fuller, Button, Colburn and Neff.

The Bennetts came in 1730; the Jewetts in 1745. The Hammonds and Fullers intermarried with the Jewetts in past generations. The Jewetts and Pearls are the same family. The postmaster, Austin Pearl, is descendant from Marie Jewett, daughter of Ebenezer Jewett II.

Rev. Ebenezer Jewett III, born 1827, son of Ebenezer Jewett II, ordained in the Baptist ministry, 1855, preached in New York, New Jersey and Michigan, returned to his native town, Hampton, in 1894; died September, 1916, aged eighty-nine years.

The green-box hedge at the South Cemetery completely shades the last resting place of Gov. Chauncey Cleveland. The fine old Cleveland mansion on Hampton Hill is now owned and occupied by the widow of the late William H. Hammond.

Henry G. Taintor was state senator and representative. The fine old Taintor house has been occupied by members of the Taintor family as a summer residence for many years.

Col. Andrew M. Litchfield, 1810-1891, was an officer of the old-time militia; held many town offices, representative in the Assembly; was an extensive land-owner and in early life was a manufacturer and mill owner. Mrs. Carrie Soule, mother of Rev. Sherrod Soule, is a daughter of Colonel Litchfield.

William Brown was representative, state senator, bank commissioner and postmaster.

One of the most interesting of Hampton landmarks was Dr. Dyer Hughes (1797-1862) who practiced medicine about sixty years in the town. His fee, in his early practice, was 12½ cents for a call in town and 25 cents for a call to Abington, a distance of eight miles. Often it seemed that his charge was less than the maintenance of his horse would cost. But even so, he accumulated a fair competence and maintained a good house on Hampton Hill.

A certain Hampton doctor, so they tell, came home from a trip and was to be married that night. He went to sleep in his chair, and on being awakened, he said that it was so late that he would not do anything about it on that night as he was too tired. The event came off later.

Col. Samuel Mosely, father of Ed. S. Moseley, treasurer of Connecticut, kept a store on Hampton Hill about seventy years ago. Edward S. Moseley was first judge of probate of Hampton district.

Governor Cleveland once said of County Judge Ebenezer Griffin that had he been educated for the bar, he would have ranked with Clay or Calhoun.

Since the days of Doctor Hughes, Hampton has had four other physicians: Doctors Converse, Spencer, Avery and now Dr. A. D. Marsh, but the normal fee of 12½ cents and 25 cents a visit passed with the passing of good old Doctor Hughes. Doctor Hughes rode horseback until he met with a painful accident, then he ever after rode in an open buggy. In the day of Doctor Converse, 1885-93, a professional visit in town was \$1. Doctor Avery in 1902-04 raised the fee to \$2. The coming of Doctor Avery marked the introduction of the first automobile owned by a physician in Hampton. His car was a buckboard affair and the engine made a noise like a runaway mowing machine, to the delight of the small boy and the terror of horses.

Hampton has three stores. Dwight Phillips, grain and grocery at Hampton Station, does a large business. A. O. Stone conducts a grocery and post-office at Clark's Corners, Charles E. Burnham on Hampton Hill. Mr. Hyde has a sawmill, grist mill and cider mill on Bigelow Pond. In Howard Valley on the site of the first mills in town, John Skinner has a cider mill. Greene Huling has a blacksmith shop in Bigelow.

Hampton has its famous "Field Day" every autumn when the hunters meet for a day's sport and a big dinner at the Inn.

Long will Henry Fuller, the village blacksmith of Hampton Hill be remembered. He was a picturesque character, whose original sayings were continually quoted by the townspeople. He was a big-hearted man who began learning his trade at the age of ten years. Since 1907 the old shop has been closed.

Ever will be remembered also the town poet, Andrew Rindge, not only for his extempore poetry, but also his faithful old horse and buggy.

Hampton has changed little in outward appearance in later years. There is the same beautiful old street running the length of the hill, with its tidy attractive homes on either side and the wonderful vision of the hills ranging to the south and east; the winding Little River, the sparkling Bigelow pond under the hill.

More than thirty-five old houses border the street, shadowed by beautiful trees which seem in their grandeur to link the present with the past. For some distance along the hill the State Road from Willimantic towards the East now runs, and an extension of it is hoped for in the near future. The State Road leading west to Clark's Corners will be extended east to Brooklyn.

The houses are now owned chiefly by city people, who come early and stay late each year in beautiful Hampton. Many of the old farms are now owned by summer residents, and several very new homes have been built near that beautiful wooded spot, Hemlock Glen.

When the call of the iron horse thundered through the town in 1872, its prolonged shriek seemed like a call to arms, summoning the people to leave their little industries by the mill ponds and to forsake the old turnpikes and toll gates and taverns and to follow the army of industry into the growing mill villages of New England. The old town was just struggling to regain itself after the terrible days of the Civil war, when the march of progress claimed her industries, even as the war had claimed her sons; and her young men and young women began to see their fortunes in new and more populous fields; and yet a few of the old families remained to keep the home town beautiful and to hold its ancient charm until the sons and daughters should some day come back. So the old names that had been in the town from the beginning remained for

many years prominent in town affairs, Greenslit, Holt, Jewett, Pearl, Hammond, Durkey, Ashley, Burnham and Whittaker.

Lucius Whittaker kept the Chelsea Inn about thirty-five years. "Grandpa" Whittaker, as he was often called, was a model landlord and the kindly hospitality of the old inn was not only expressed in the homelike comfort within, but in the bright coloring of beautiful flowers that blossomed year after year about the doors. The view from the Chelsea Inn is unsurpassed in any of our Windham County towns.

While the older New England families are passing, their places are taken by those coming here from the older countries of the European Continent. Many years ago the Irish came and are now to be reckoned as among the older inhabitants. In later days, Italians, Swedes, French, Canadians, and Russian Jews are among the nationalities now represented in the population of Hampton, and in the free atmosphere of America, they are developing as good citizens, while their children often rank among the brightest in the public schools. The first thing to do with these newcomers is to encourage them to own their own farms and homes, for "Bolshevik" ideas gain scant following among homeowners.

Surely Hampton has a bright future ahead of her. The coming of good roads, the automobile, the supervised school, the wide-awake Grange, and renewed church interests, make people more content to stay in the town. The young people have attended the Willimantic High School and gone from there to larger spheres of usefulness, the girls, after high and normal school training, have become excellent teachers and the boys have gone into business or manufacturing, yet some of them still hold the old hill town in grateful memory, and we hope that as the years pass they will see the wisdom as they may be able to help develop here the institutions which offer the best of American opportunity to the new coming peoples; and thus they will aid to transmit to the coming generations the spirit of a genuine Americanism founded upon a new appreciation of the high civic ideals which actuated the founders of the Republic.

HAMPTON IN PUBLIC LIFE

In 1835, 1836, 1863, Chauncey F. Cleveland was speaker of the State House of Representatives.

Edward S. Moseley was state treasurer from 1867-69.

Henry G. Taintor was state treasurer, 1866-1867.

Amos Avery, in 1904, was vice chairman of the county medical society, and chairman in 1905.

Arthur D. Marsh, from 1917 to date, secretary and treasurer of the county medical society.

David Greenslit was appointed deputy sheriff in 1844. In 1853 he was chosen by the Legislature to fill an unexpired term of county sheriff and later sheriff for two terms.

Addison J. Greenslit, from 1902-1912, was the state prosecuting agent.

William Brown, from 1861-63, was a bank commissioner.

From the old 13th District, David Greenslit was a state senator in 1866.

Judge William H. Burnham was a state senator from District 29, Hampton, in 1909-10.

Hampton judges of probate, 1859-1920, are as follows: 1859-62, Dyer Hughes;

1863-88, Patrick H. Pearl; 1889-1910, William H. Burnham; 1911 to date, Charles E. Burnham.

The representatives in the General Assembly from Hampton, 1859-1920, are as follows: 1859, John R. Tweedy; 1860, Lyndon T. Button; 1861, Patrick H. Pearl; 1862, H. G. Taintor; 1863, (Speaker) Chauncey F. Cleveland; 1864, Jesse Burnham; 1865, Alfred Hammond; 1866, C. F. Cleveland; 1867, Lester Holt; 1868, Edward B. Bennett; 1869, George R. Hammond; 1870, William Brown; 1871, William Lincoln; 1872, Henry G. Taintor; 1873, Lucius Whitaker; 1874, Enoch B. Lewis; 1875-76, Edward S. Cleveland; 1877, George M. Holt; 1878, David Greenslit; 1879, William Utley; 1880, William H. Burnham; 1881, Darius Shippee; 1882, Daniel M. Deming; 1883, James A. Burnham; 1884, David P. Weaver; 1885, Edgar H. Newton; 1886, William H. Hammond; 1887-88, Joseph W. Congdon; 1889-90, George R. Burrows; 1891-92, Henry Clapp; 1893-94, Irving W. Hammond; 1895-96, William H. Lincoln; 1897-98, Addison J. Greenslit; 1899-1900, Lester H. Jewett; 1901-02, Austin E. Pearl; 1903-04, Frank H. Deming; 1905-06, William S. Ford; 1907-08, George W. Fuller; 1909-10, Charles E. Burnham; 1911-12, William H. Phillips; 1913-14, Frank W. Congdon; 1915-16, Charles A. Glazier; 1917-18, Albert L. Mills; 1919-20, William W. Jewett.

Hon. Edward S. Cleveland later took up his residence in Hartford whence he served several terms as state senator, also as lieutenant-governor under Luzon B. Morris, and at one time democratic candidate for governor.

Frank W. Congdon removed to Willimantic and became assistant superintendent of the state capitol at Hartford.

The Hampton physicians practising from 1859 to date are as follows: 1830-1881, Dyer Hughes; 1845-1862, Robert Potter Botanic; 1845-1866, Louisa Potter; 1863, George W. Avery; 1871, Charles H. Warner; 1874-75, Daniel L. Hazen, eclectic; 1876-84, Charles Gardiner; 1886, W. H. Dunham; 1886-1891, Harvey H. Converse; 1893, H. M. Bannister; 1895, 1897-1910, L. W. Spencer; 1903-1907, Amos Avery; 1915-1920, Arthur D. Marsh; 1918-20, L. F. Cocheu.

ALLEN JEWETT'S RELICS

Allen Jewett has a very interesting collection of relics and mementoes of the days of long ago, which have been accumulating for years. Among them one is at once attracted by an old, time-worn letter written by Samuel Huntington, at one time president of the Continental Congress and later governor of Connecticut. This letter was addressed to Ebenezer Devotion, Esq., from Philadelphia, November 12, 1779, and related to the lease of lands and the payment of the rent of it. The letter is in a frame and shows the old style spelling and chirography. In his library can be seen a copy of the Acts and Laws of Connecticut of 1776, with the name of William Williams, 1796, written on the fly leaf. There are also files of the Windham Herald, "Printed by John Byrnes, in the lower room of the courthouse," for the years 1809 and 1810. In one of these old newspapers is an advertisement that is of more than ordinary interest, especially in these days of wartime prohibition. It reads like this, "A few hhd's of good rum, likewise morocco shoes, by the dozen or single pair, which will be sold very low for cash." Among the books were noticed a number for use in schools, of which Noah Webster was the author. They were published from 1807 to 1810, and comprised a spelling book, and his first dictionary, about the size of a modern spelling book; and others by the same author. There

was also Cocker's Arithmetic, published in London in 1677, and an English grammar, published in London in 1703. Alongside this stood a book on surveying, owned and used by Ebenezer Devotion, before mentioned and the father-in-law of Governor Huntington.

A panel from "Mother Bailey's" postoffice door is in the collection. This loyal old lady was the wife of Capt. Elijah Bailey, who gave valiant service to the colonies in the Revolutionary war and as a recognition of his worth and reward for duties well done, the president appointed him postmaster of Groton and he held the office forty years, or up to the time of his death, and his wife succeeded him. It is said of "Mother Bailey" that upon one of the many occasions when ammunition became scarce, she went around the village and collected all the old flannel skirts she could find and, taking them to the trooper sent for supplies, remarked, "That is not near enough," and, reaching under her dress, took off her flannel petticoat and added it to the bundle. The material later was used, and very effectually, for covering cannon cartridges.

To the reader of American history, all that relates to the arch-traitor, Benedict Arnold, is of special interest. He fell from a great height and reaped a just reward in miserable obscurity. This erstwhile patriot and great military officer had a birthplace, and to Norwich, Conn., is given the doubtful distinction. Mr. Jewett is able to show in his collection a part of the stair rail of the house in which Arnold was born. Even though he was infamous, anything connected with history attracts notice.

A collection of pistols, from the old flint lock to the modern weapon, also knives of various makes and ages, form a part of this treasure trove. There are also silver shoe and knee buckles worn by the dandies of colonial days. A heavy, home-made sword forcibly recalls the difficulties of the Revolutionary times and the many crude weapons necessity forced upon the soldier. Of a still earlier period is a sword owned by Mr. Jewett. This sword was turned out by a village blacksmith, and has a wooden handle. It was carried by Captain Fitch in 1695, as he commanded the first military company organized in Windham County.

A fowling piece, having a long barrel and a flint lock, was the property of Nathan Hale, the first martyr to American liberty, and given by him to Shubel Martin. His son, Fenton Martin, gave the gun to Allen Jewett over sixty years ago and has remained in his possession up to the present time.

In this collection is an old flint-lock musket, carried by William Bennett of Hampton, in the Revolutionary war. It was presented to Mr. Jewett by Samuel F. Bennett, a son of the original owner. And a powder horn carried by Paul Holt in the Revolutionary war. This was given to Mr. Jewett by Nathan Holt, a son of the old patriot. There is also a heavy, round-bellied bottle, carried by Mr. Jewett's grandfather in the Revolutionary war, for drinking water. The old Continental soldier was Ebenezer Jewett, and on the bottle he had cut his initials, E. J., which are perfectly legible. A grenadier's cap is a curiosity, and when one examines it one wonders how the soldier ever was able to wear such a headpiece. It is made of leather, it is all of a foot in height and will weigh a pound at least. In the center of the top is stuck a plume, probably a half of a foot long. Old histories have pictures of troops decked out in these monstrous military caps.

In the days of our forefathers the homes were not heated by steam and always kept at a delightful temperature. As a matter of fact the bed rooms

were, as a rule, not heated at all. Of a cold wintry night the bed clothes were far from cheery. They were cold, very unpleasantly so. Mr. Jewett has a brass warming pan, a receptacle in which coals from the fireplace were put. On the end of the pan was a long wooden handle. With this instrument of amelioration the housewife would turn down the covers of the bed and, running the pan across the sheet, soon had the bed inhabitable.

An old-fashion time piece, called a bull's-eye watch, is a memento of the early colonial days, and forms a part of this interesting store of relics. It was carried by the owner in 1742 and looks as good as new. To the watch is attached a fob and gold seal. On the case of the watch is written: June, 1742, by Henry Hampdon, Richmond, Virginia.

The Indians were expert weavers and contributed a strand of finely braided human hair. There are about fifty of these strands, which are gathered together in a hank, divided in the middle by an ivory or bone hook and evidently made to hang things on.

There are many Indian relics, such as stone pipes, stone battle axes, spear heads, stone hammers, stone pestles for pulverizing grain, and a Madagascar spear, a Philippine cross-bow and a murderous looking weapon.

Among his collection is a deed, alienating a piece of land in the Town of Windham to Stephen Clark, November 26, 1771. Scrip, or bank notes, issued in Rhode Island in 1800, consisting of a 5-cent scrip, the issue of Talcott Post, cashier of the Charter Oak Bank; a piece of paper, issued by the Continental Congress in 1776, with face value of "One-third of a dollar"; four-pence and nine-pence scrip, issued by the State of Connecticut, also two shilling and six pence. There is a piece of scrip calling for \$30, issued by the Continental Congress in 1779, "to be paid in Spanish milled dollars, or equivalent"; one shilling and three pence, issued by the Colony of Connecticut; \$5 scrip, issued by the Continental Congress; thirty shillings, by the Colony of Connecticut; thirty shillings, by the Colony of Rhode Island; two shillings, nine pence, and four pence, issued by the Colony of Connecticut in 1777.

There are other interesting relics, a sword carried by the captain of the first military company organized in Windham County, a musket carried by William Bennett of Hampton, a finger ring made from a part of General Putnam's plow, grape-shot fired by the British at a house on Plumb Island, a pocketbook made by Henry Durkee, in Hampton in 1776, chain-shot found in the house that was once occupied by Revolutionary soldiers, bullets (Union and Confederate) from the battlefield of Gettysburg, a combination knife and fork carried by Newton Holt in the Civil war. These and many other interesting articles are in the possession of the venerable Allen Jewett at Clark's Corner. He has collected such relics ever since a youth and prized them all very highly, as do others who have been permitted to look upon them, for they link the present generation to the generations who lived here in colonial days. It is to be hoped that these relics may ultimately be lodged with the Connecticut Historical Society or some similar place of permanent security.

In the same curio room are glass and wooden cases and drawers filled with many other articles, the use and make of which all seem strange to the people of today. These include a wooden clock used by Mr. Jewett's grandfather, a copper mortar used by his great-grandmother for pounding spices, coffee and other stuffs. There is likewise silk floss spun from cocoons by Mrs. Sally Holt Hammond, wife of Uriel Hammond, about the year 1797; pewter platters, plates

and basins, porridge bowl and spoons, brass andirons, shovel and tongs, a candlestick and old style lamps. Among the ancient books in his collection is "A Practical Discourse on Death," by William Sherlock, D. D., London, 1689.

Besides all of the above mentioned relics and rare curiosities Mr. Jewett has an endless lot of furniture and kitchen articles, with spinning and weaving machinery, old chairs, etc. Mr. Jewett also has a library of over eight hundred volumes, including many choice literary relics probably not to be found elsewhere.

THE HAUNTED HOUSE

By Allen Jewett

In the month of December, 1847, my parents moved into the "haunted house" in the south part of Hampton in the Howard Valley district. They did not know the reputation of the place before moving there. We had been there but a short time when mother, who was in the kitchen, heard someone walking in an adjoining room. Being alone in the house she thought it strange that anyone should come in without rapping. On going to the room she was surprised to find that there was no one in the room although the sound of footsteps continued. This occurred in the daytime and was the beginning of a long series of unusual things that occurred there. Doors would be opened and be swung back and forth. If an attempt were made to shut or hold the door, it only increased the violence of its motion, and if fastened, the fastenings would be removed by unseen agencies.

One evening there was a loud knocking at the front door. On opening the door there was no one there. A light snow had fallen the forepart of the evening. Father went out and around the house but there were no tracks in the snow.

On another occasion mother and my sister, a girl about fourteen years of age, went to get some chairs from a room in the southeast corner of the house. This room had two windows on the east side and one on the south. There was an open fireplace on the west side of the room; mother's spinning wheel stood before one of the east windows. It was a bright moonlight evening. The curtains were up and objects in the room were plainly discernible. Suddenly a window was darkened and there appeared to be someone outside looking into the room. Instantly the object came through the window and rim of the wheel and landed on the floor. It resembled a human body without head or legs and went across the room by jumping along, making quite a loud noise and disappeared near the fireplace. Sounds like the dropping of water were heard frequently on the cellar stairs, but no moisture ever appeared there.

These manifestations occurred in the daytime as well as in the night and continued until we left the place in June, 1848. Sometimes mother would question the unseen forces trying to learn the cause of the uncanny visitations, but could never get any response except by renewed demonstrations. It will be remembered that these manifestations took place about the time of the advent of modern spiritualism, proclaimed by the Fox sisters in March, 1848. The house had been moved from its original location to get rid of the trouble without effect. There was a story of the mysterious disappearance of a peddler, but the fact of murder was never proved. The last time I visited the place, the old house had gone to decay. The chimney was still standing and

some of the old timbers were scattered around. The house stood on the north side of the road leading from Howard Valley to Westminster, a few rods east of the three bridges.

HAMPTON HAPPENINGS

By Eleanor Sharpe

Frequent reference is made to the efficiency of women in assuming new duties imposed upon them, by the absence of men, in military occupations. There is a house standing in Hampton about a mile north from the center which is known as "the house the women raised in the time of the Revolution." A certain young man had planned to build for his bride. He went as a soldier and the carpenter framed the house, but when that was done, there were not enough available able-bodied men to raise it. Sally Bowers, the prospective bride, solicited the help of women and with united strength the house was raised and stands today a veritable witness of the efficiency of women, when put to the test.

Economy and conservation are frequent topics at the present time. There is in the north cemetery at Hampton a visible illustration that those topics were considered long years ago. Deacon Samuel Moseley used to carry the produce of his farm to market in Boston and his method of transportation was by oxen and sled. Somewhere on the way was an ample milestone of good width and height, and telling the traveler to take "the right-hand road to Boston and the left-hand to Worcester." Deacon Moseley brought that milestone to Hampton on his oxsled and today it stands to mark his grave. Whether it was intentional on the part of the one who set the stone, none may say, but the directions to the traveler are still readable.

In this same cemetery is buried Peter Foster who with twelve sons served in the army during the Revolution.

HAMPTON ANECDOTES

By Allen Jewett

Two of Jerome Pearl's daughters lived at the old homestead many years. They were never married. Sarah had a number of offers but declined them all; to the last man who applied, she said: "Captain, I have often said that I should never marry, but Beulah is dead and if the right man called, perhaps I might accept." "Well," said the captain, "what kind of a man must he be?" Sarah replied, "He must be a temperance man; he must not chew or smoke tobacco, or take snuff, and he must be a democrat and belong to the Congregational Church." The captain picked up his hat and said, "Goodbye, Sarah, you will never find that kind of a democrat."

Captain Steddman had a nice oak tree cut on his land, and offered a reward of \$1.00 to anyone who would tell him who cut it. Chippery Dodge, a basket maker, heard of the offer and went to Mr. Steddman and said, "I hear that you have offered \$1.00 to find out who cut your tree." "Yes," said Steddman. "I can tell you who cut it," said Dodge. "Who was it?" Dodge answered, "Chippery Dodge cut the tree, and better stuff you never see," he added. He got the dollar at once.

Hezekiah Hammond was a practical joker; his farm lay on both sides of

Little River. One day he was crossing the river in an ox-cart. He sat in the forward end of the cart, and his two hired men sat in the hind end. When the middle of the stream was reached, Hammond shifted his seat to the cart tongue, pulled the pin and dumped both men into the river.

Rev. George Soule, father of Rev. Sherrod Soule, preached in Hampton several years. A silk hat he wore had become rather "seedy," so he purchased a new one, and he bethought him to make one of his worthy parishioners a present of the old one. He met the old man and told him to call at the pastor's study, which he soon did. "There," said Mr. Soule, "I have bought me a new hat—I cannot wear two at once, I will make you a present of one." His visitor turned and tried them both on and said, "This one fits me the best" (trying the new one), and thanking Mr. Soule, departed. The next Sunday he appeared at church wearing a new hat—a fine silk hat.

Solomon Smith, when a boy in school was told by his teacher for some misdemeanor that he must either say that he was sorry and ask forgiveness, or take a whipping. "Well," said Solomon, "If I have done anything that I am sorry for, I am willing to be forgiven." And he was forgiven.

A certain man sold a puppy, saying to the purchaser, "Hope he will be as good a woodchuck dog as his mother. She never failed to kill three woodchucks a day as long as she lived." "And how long was that?" "She was past fourteen." Being of a mathematical mind, the purchaser solved the problem that there were 5,000 days in fourteen years, and at the rate of three woodchucks a day that dog cleaned up 150,000 woodchucks. So Hampton's woodchuck dog rivals Putnam's wolf. Woodchucks are not scarce in Hampton today, a fact which of course tends to corroborate this story.

CHAPTER XV

TOWN OF STERLING *

EARLY HISTORY OF STERLING—STERLING EKONK GRANGE—HENRY M. SAYLES—
STERLING IN PUBLIC LIFE—ONECO VILLAGE—AN INTERESTING CAREER.

Sterling was originally a part of Voluntown but because of the length and narrowness of that town, it was divided into two parts and the northern part became Sterling. In 1696 English war volunteers had petitioned the General Court for a tract of land for settlement. A tract six miles square was granted, but as nearly all the territory in Connecticut had been appropriated,—by Major Fitch, the Winthrops, and others—the only available land was a strip bordering on Rhode Island. A committee was appointed to view the tract, and after three years reported favorably. The next year it was confirmed to the volunteers. After considerable delay and much trouble over boundaries the lots were laid out in 1706, and granted not only to a long list of officers and soldiers, but to ministers, chaplains, and others who had served in civilian capacities during the war. One hundred and fifty lots were laid out in the volunteers' land which became known as Voluntown. However, little progress was made for several years because of the remoteness of the tract, and the poverty of the soil.

Meanwhile the strip of vacant land to the north of Voluntown was being occupied by residents of Plainfield, which town was desirous of annexing this land to her own. A grant of 300 acres was allowed to the Rev. M. Coit of Plainfield, laid out north of Egunk Hill, where the Providence road crossed Moosup's River, and was transferred to Francis Smith and Miles Jordan. Smith put up a mill and opened his house to travelers, and these two men together erected a bridge across the Moosup, for which they received land on the Providence road. The pleasant location of this land and the convenient road passing through it attracted other settlers, who attended church and enjoyed privileges in Plainfield. In 1715 they joined with Plainfield in a petition to be annexed to the latter village. A survey of this land was ordered by the Assembly, but as neither party cared to assume the charge of this survey, apparently nothing was done about it for several years.

In 1718 certain residents of Voluntown requested town privileges for a part of Voluntown, but the Assembly would not grant the petition as it entirely excluded the southern part of the town. A committee was appointed to view the land and report to the Assembly. It was proposed by them to combine Voluntown and the land lying east of Plainfield, as neither Voluntown nor the lands north of it were large enough alone to make a good parish, but combined it would be sufficient to establish worship. In 1719 the Assembly ordered the northern land annexed to Voluntown. This territory included the present

* Sterling, incorporated from Voluntown in May, 1794, was named from Dr. John Sterling, a resident. It was eleventh in the county in order of incorporation; 102nd among the 168 towns of Connecticut. Its area is 17,504 acres.

Town of Sterling, except a piece of land one mile in length in the extreme northern part of it, which remained in possession of the colony. The survey and annexation were soon accomplished, and thirty lots were laid out and turned over to the purchasers. One lot was reserved for the minister. Some were probably unsalable. A number of purchasers were well-known residents of Plainfield, others had already settled in Voluntown on the addition, and a few were new inhabitants. Several residents of the former northern part of Voluntown, and the addition were dissatisfied with the new arrangement, and some of them joined with Plainfield in an attempt at resettlement. The mile strip north of the Town of Voluntown was contended for during a period of several years by Voluntown, Plainfield and Killingly.

In 1720, a temporary minister was provided, a regular minister was not secured until 1725, when the first, and for a long time the only Presbyterian Church in Connecticut was maintained. In 1721 town government was set up. A pound was ordered built and highways ordered to be laid out. Later pounds were built in different parts of the town. A dam and sawmill were built "on ye stream that runs out of Monhungonnuck Pond," and a dam and sawmill on the Moosup. Serious trouble arose over the town boundaries, and the northern inhabitants were much disturbed at the prospect of having part of their lands turned over to Old Voluntown proprietors. The people of this northern part were much more prosperous and it was also more populous than the southern part. The convenient location, the good land and the mill and tavern located there attracted a better class of people than did old Voluntown. A controversy had arisen over the location of a church, and the northern part desired it to be built on the summit of Egunk—now Sterling Hill. For a long time the controversy continued, with Voluntown divided and weakened by it. The congregation increased in spite of factional troubles over the location of the church. The town suffered at that time by the droughts and frosts of 1725-26. In 1726, a military company was formed in the town. By 1728 the population of the town had increased greatly in strength and in numbers. Many of the new inhabitants were Scotch-Irish. The meeting house previously started on Egunk and abandoned for some time was completed.

In 1732 the town provided a school master, and in 1735 ordered "That the school be kept in four places, three months in a place, six months in ye north, and six months in ye south end." The first schoolhouse was built two years later, "four rods from ye northwest corner of ye meeting house and a rate of two pence allowed for the same." One of the two new pounds was allowed to the people north of Pachaug River. More trouble was encountered over boundaries, so that appeal had to be made to the General Assembly to settle the Rhode Island line, and in other cases necessitated a settlement by law. In 1739, the vacant mile north of Voluntown was added to the town, and a more regular settlement attempted after the annexation. Highways were built in the northern section. The division of land, ordered in 1740, was not accomplished until 1747.

The great religious revival of 1741 made its influence felt in Voluntown, and was followed by the division of the church, and the adoption of Separate principles by many of the church members. In 1758 the Separates united with the church of Plainfield, and the Baptists, who had gradually come into being, were allowed to unite with the church in Stonington. The Presbyterian Church meanwhile continued to be torn by dissensions. School committees

managed the affairs in the north, south and central sections of the town. The boundaries of the town were adjusted satisfactorily, but the unwieldy length and extreme narrowness, the poor soil, and the religious troubles retarded its progress and disheartened its inhabitants. Many citizens of the town prepared to join in the emigration movement which was beginning to be agitated at that time.

The residents of each end of the town were anxious to procure society privileges, and in 1762 petitioned the Assembly to that effect. Voluntown was found to be more than sixteen miles long, and only three or four miles wide. It was occupied by 200 families; the inhabitants were scattered, a great many of whom were six or eight miles from any meeting house; the roads too were bad; but in spite of these facts the committee did not recommend division and contended that the majority of the inhabitants were opposed to it, and that they were unable to bear their share of the heavy charges, owing to the recent droughts and unusual public charges. In 1772, fifty-four persons north of the Moosup River, received permission from the Assembly to become a distinct society, or to join with the church in South Killingly, and many chose the latter. Some years later, however, they became a distinct society. Owing to the inconvenient length of the town little trouble was encountered by the inhabitants of the northern part to secure town privileges. When it was proposed in 1793 to divide into two towns, the proposal was readily accepted, and the following year the northern part was made a town, and named Sterling. It was to have one representative, be liable for its share of debts, take care of its poor, and to have its share of town money and property. The town was given its name by a temporary resident, Dr. John Sterling, who promised to give a public library for having the honor conferred upon him.

The new town had a population of about nine hundred. Although inconvenient in shape, it had many advantages, such as good water privileges, a fine stone quarry, a post-road running through the center, and good Scotch citizens of splendid character to take charge of public affairs. With the Turnpike Society, Sterling did her part in the way of highway improvements. A bridge was built over the Moosup River. The town had no place in which to hold town meetings, as the inhabitants in the different parts of Sterling attended the churches nearest them, some in Voluntown—that town was then building a new meeting house on the boundary line—others in Killingly, Plainfield and Rhode Island. Consequently they had no meeting house of their own, which could have been used for the purpose of town meetings. Public spirited individuals decided to remedy the deficiency and assumed the responsibility of building a meeting house at their own expense. It was built on Sterling Hill, which was in the center of the town, and was used, after its erection, for public meetings and sometimes for religious services. Regular services were not held there for several years. Schools were improved gradually, and in the course of a few years were maintained in ten school districts. An academy was built near the meeting house, and with a tavern and its other buildings, and large residences the town presented a fine appearance. Doctor Sterling did not present the promised library, but one was procured by private gifts. The town was much in favor of the proposed change of county seat, and committees joined with other towns in conference and action.

Early in the nineteenth century the first factory was built in Sterling, by Dorrance, Hall and others. It was destroyed by fire soon after it was erected,

but was replaced shortly by a larger factory, built by Samuel Ames of Providence, and in 1818, was described as "one of the largest manufacturing establishments in the state, running 1,600 spindles." The buildings for the workmen were made of stone, taken from a ledge of rock which because of its peculiar features was called "Devil's Den Chimney." The American Factory on the Quanduck, and a small cotton factory on the Moosup were also maintained and there were three grain mills, one carding-machine, one fulling mill and clothery works, two tanneries, four mercantile stores and two taverns reported in 1818. A postoffice had been opened by that time, and the academy and public library continued to be maintained. There were three doctors and a lawyer. Good bridges were built, and roads changed for the convenience of the manufacturing concerns. After 1812 the meeting house, before that time used for meetings and occasional religious services, was occupied by the Baptists. General meetings of several Baptist churches of the vicinity were held once a year. Some years later a religious revival added more than fifty new members to the church.

The cotton factories continued in operation for some years, gave employment to many, and supplied a market for farmers. The Sterling Company was one of the first in the country to bleach cloth by means of chlorine rather than by sun bath. The first pyroligneous acid made in the county was extracted from wood for the use of the dyer, by Mr. William Pike, who also effected the invention of chlorine as a bleach. His success with the pyroligneous acid encouraged him to further experiments along that line. Pyroligneous and citric acids, sugar of lead, tincture of iron, naphtha, and fine charcoal were produced in three plants,—two in Sterling and one in Voluntown—which annually used five or six thousand cords of hardwood and at least twenty men to help in the production. Mr. Pike was the first to bring into use one-horse wagons. The Hartford, Providence and Fishkill Railroad was of great value to Sterling, providing an easy way to ship ores, etc., to market. Oneco came into existence when a small cotton factory was built in 1830. It was given the names of the various owners of the factory until it was finally named Oneco by its Norwich proprietors, who took advantage of the natural resources, and worked the fine granite quarries. There were indications of even more valuable ore as specimens of plumbago and dendrite and large quartz crystals were found. The "Devil's Den Chimney" was blown up when the railroad was built. The cotton factories that burned down were not replaced, and the natural resources of the town were its principal assets. The "sap works" of Mr. Pike still continued in thriving condition. Old tin and iron were melted down at those plants making another industry for Oneco, and adding to the prosperity of that place. A public hall was built there and there were many public spirited residents. In "the Line Store" in the northeast corner of the town, there was a Union Free-Will Baptist Church, and a postoffice. Sterling Hill continued as a residential district. In 1860-61 the meeting house was made over, and put into the possession of the "Sterling Hill Meeting-house Association."

STERLING EKONK GRANGE

By John E. Tanner

The central feature of community life in Sterling for the past thirty years has been with Ekonk Grange, and a brief resume of its history will be valuable for future reference.

Upon the invitation of John E. Tanner, George Austin Bowen, M. D., of Woodstock, at that time lecturer of the Connecticut State Grange, came to the Line Meeting House December 3, 1888, and gave a talk on the advantages of the grange as an organization to a farming community. At that time fifteen men and twelve women signified their desire to join the grange. It was voted to meet the next Monday evening for organization. Owing to a misunderstanding Brother Bowen was not with us and it was voted to meet Friday evening, December 14, 1888, for organization. It was thought best to meet the Saturday evening previous to that time to perfect the organization and a meeting was held in the vestry of the church for that purpose. John E. Tanner was elected master; E. Byron Gallup, overseer; A. A. Stanton, lecturer; S. G. Young, steward; Silas L. Barber, assistant steward; Rev. John Elderkin, chaplain; Joseph C. Tanner, treasurer; Benjamin G. Stanton, secretary; Ezra A. Gallup, gate keeper; Miss Minnie Elderkin, pomona; Mrs. J. L. B. Fenner, ceres; Miss Addie Gallup, flora; and Mrs. Nathaniel Gallup, lady assistant steward.

At the meeting of December 14th, Brother Bowen was present and accepted the names of the officers as elected and with the assistance of Bro. John Fenner of Summit Grange of Rhode Island installed the officers and instructed us in the mysteries of the order. Upon the suggestion of Bro. Ezra Gallup it was voted to name the grange Ekonk and the National Grange gave us the No. 89. Thus Ekonk Grange, No. 89, P. of H. of the State of Connecticut was started. While the jurisdiction of this grange was the town of Sterling, when it was organized and ever since, many of its members came from the Town of Voluntown.

The roll book shows that John E. Tanner, Asahel H. Young, Avery A. Stanton, Jeremiah L. B. Fenner, Gashom P. Douglas, Rev. John Elderkin, Olive A. Gallup, Amanda Fenner, Ella C. Stanton, Avis I. Gallup, Benjamin G. Stanton, Nathaniel Gallup, Mary E. Gallup, George S. Gallup, Hannah C. Sweet, Laura C. Stanton, Hattie E. Tanner, Jared A. Gallup, Silas L. Barber, Luther S. Tanner, Stafford G. Young, Nettie L. Stanton, Joseph C. Tanner, Mary E. Sweet, Addie E. Gallup, Mrs. E. Byron Gallup, E. Byron Gallup, Ezra A. Gallup, William N. Sweet, Mrs. Stafford G. Young, Sarah A. Douglas, Minnie Elderkin, Mrs. Albertus Stanton, Warren Fenner, and Abbie A. Tanner were the names of the charter members.

At the meeting of January 4, 1889, Bro. G. H. Gallup and wife of Brooklyn Grange were received by demit and two new applications for membership were received. The gain for the year was, by initiation fifteen, by demit three and the total membership was fifty-four. Some of the topics that were discussed at the lecturer's hour were "Will a cooperative creamery pay on Ekonk Hill?" "Home Surroundings," and about "Building a Grange Hall." "Children's Day" was observed June 15th and has been an annual observance ever since. It has been an open meeting, usually in charge of worthy flora and the children of patrons and those outside the order providing the literary part of the program; and at its close a treat is provided for all the children. It is looked forward to by all the children with joyous anticipation.

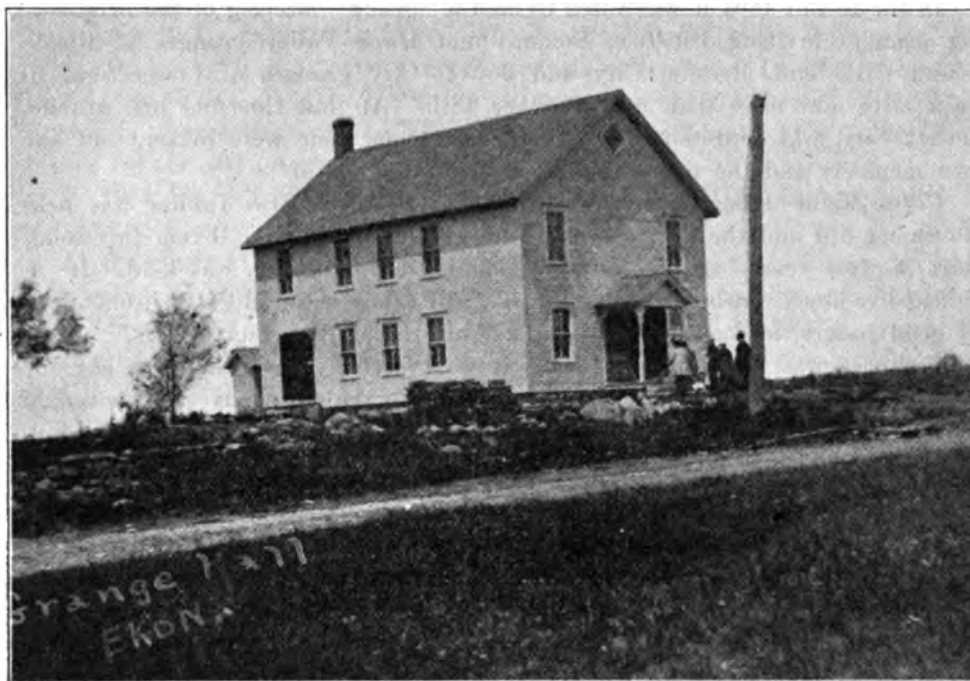
The first "Ladies' Night" was observed January 17, 1890, with all the officers' chairs filled by the sisters and has been an annual occurrence ever since.

That the members were alive to their interest was evidenced by the fact that a resolution was carried and committee appointed to confer with the can-

didates in both towns, Voluntown and Sterling, at the November election, "That it was for the interests of farmers to support candidates for representatives at the November election who would pledge themselves to support a law to prohibit the sale of oleomargarine."

The gain for the year was by demit two, initiation eight, total gain ten. At the meeting of October 17th, the first ceres night was held under the charge of worthy ceres, Mrs. Amanda Fenner, and has been an annual event ever since.

The activities of the grange for the year 1891 were saddened by the untimely death of Sister Minnie Elderkin on April 29th and of Sister Elizabeth



GRANGE HALL, EKONK

Kasson in September. Sister Elderkin was a past pomona of the grange and was a most helpful member. Hers was the first death of a member to occur since the grange had been organized and the burial was with grange ceremonies. Sister Kasson was of a quiet retiring disposition but was always ready with a kind word to help along. Those that listened to her papers read before the grange well understood their worth. The grange ritual was used at the grave.

For quite a number of years before the grange had been organized Bro. A. A. Stanton had held at Beach Pond, first a family, then a neighborhood picnic and then the members of the grange had been invited to join with them. It had grown to large proportions and a lawless element had made it a gathering place. At a special meeting held July 31st it was voted to give a reward of \$5.00 for the conviction of any person found selling liquor at any grange picnic held at Beach Pond.

This annual picnic finally grew to be an old home gathering for the residents of Eastern Connecticut and Western Rhode Island, and at one time it was estimated that there were between four and five thousand persons present.

Owing to several years of bad weather and local conditions over which the grange had no control, the last picnic was held about 1902. Speakers of a national reputation in grange work and members of Congress were among the speakers provided and it was always an enjoyable time for all.

Pomona's Court was presented in September, 1891, in charge of Worthy Pomona Mattie Young and Pomona's Night has been an annual event ever since. For several years Pomona and Ceres have united and had an exhibit of fruits and vegetables. Last year, 1919, County Agent Ellis of Putnam was present, gave a talk on fruit growing in Connecticut and had with him an exhibit of fruit as grown in Woodstock.

In the fall of 1891 it was voted to hold a "group" meeting of the neighboring granges inviting Fidelity, Summit and Hope Valley granges of Rhode Island, Highland, Preston City and Jewett City granges of Connecticut to unite with and meet with us November 18th. At that time but one grange, Jewett City, was represented and at the next one none were present but our own members and the proposition died a natural death.

Ceres Night under the charge of Worthy Ceres Hattie Tanner was held November 6th and the first exhibit of vegetables was made. From this small start it grew yearly until a fair of good sized proportions was held. It included live stock, fowls, vegetables, fruits and fancy work and was pronounced by good judges, in some respects, to have out-ranked the county fairs.

As there was lack of horse sheds, it was voted by the grange to pay for doing the stone work and as a result of the vote the old sheds were moved to the east and the foundation for nine sheds was placed in position on the church lot. Upon this foundation members of the grange, church and church society built the sheds.

In the summer of 1892, came the famous contest between the brothers and sisters in which a supper was to be furnished by the defeated party. The judges appointed were Brother Morse of Jewett City, Sister Maud Fenner of Summit and Sister Carrie Cory of Kickemuit granges. The brothers led off June 3d and put up what they thought was a good program. July 1st was "Ladies' Night" and at its close the judges decided in favor of the ladies with the supper to be provided by the brothers. One brother was heard to remark, "Brethren, remember never to trust one brother against two sisters on a committee of this kind again as you are sure to be defeated."

Wasn't it fun to see the blank look on the sisters' faces as they were escorted to the table in the vestry to find nothing but the following bill of fare: Aqua Vitae, Boston Billets, Cool Compound, Darkies Delight, Rhode Island's Renown, Pride of the Tropics. The sisters were wary of ordering and as one sister remarked, "Some one is going to be stung." One sister more venturesome than the others ordered the whole menu and found that it consisted of water, crackers, lemonade, watermelon, clam chowder and bananas.

In the fall an effort was made to start a creamery but from lack of support it fell through.

The first memorial service for deceased members was held the evening of September 11th and from that has grown its annual observance on the third Sunday in June of each year.

The largest class, thirteen, that had ever been initiated up to this time received the final degrees the evening of October 14th.

The notable event of 1893 was the purchase of a part of the Keigwin farm

by the grange and the conversion of the house into a Grange Hall. The part of the farm bought consisted of forty acres with buildings and cost the grange \$400. The members gave their time in tearing out the partitions and removing the old stone chimney and a hall half the width and the length of the house was the result.

No formal ceremonies of dedication were used at the first meeting of February 16, 1894, in the hall.

Arrangements were made with Storrs (now Connecticut) College to conduct a series of field experiments in fertilization on the farm. This series of experiments was carried on for two or three years.

In the death of Sister Hannah C. Sweet, a charter member, in April, 1895, the grange lost a faithful member. The death of Bro. Joseph Gallup was in 1898. In this year the tenth anniversary was celebrated. In 1899 were two deaths that of Bro. J. L. B. Fenner, a charter member, and that of Sister Ella Gardiner. Sister Gardiner had been lecturer of the grange and an untiring worker for its best interests.

In 1903 the grange rented the farm of Bro. B. F. Colburn and built an addition to the house.

At the election of officers in December, 1904, Bro. John E. Tanner refused a reelection as secretary and at the expiration of the term he completed ten years (the longest of record) of consecutive service in that office.

In 1905 the grange was called upon to mourn the loss of Rev. John Elderkin, the charter chaplain.

At the election of 1906 for the first and only time in its history the grange elected a sister to the master's office, namely Sister Mary E. Gallup, and she filled the position for three years. Sister Ella Gallup, a charter member, and one who had filled various offices in the grange, was called to the grange above. During the lecturer's hour of that year Bro. Alfred Gallup gave several talks about the early settlers of the town and its early history.

The twentieth anniversary was celebrated December 12, 1908, by a reunion of all the members of Ekonk grange with visitors from Plainfield grange. At the annual meeting that year Bro. J. C. Tanner requested to be relieved of the duties of treasurer as he had served twenty years and his request was granted.

In 1909 came the writing of a "Story without a Name" by twelve members, each of whom wrote a chapter. The authors were Mrs. H. Mary Gallup, Mrs. G. H. Gallup, Mrs. Stella Kellogg, Miss Lottie Stanton (Mrs. Carl D. Gallup), Miss Esther Gallup, John E. Tanner, Miss Ruby Kellogg, Everett Whipple, Miss Ruth Kellogg, Miss Margaret E. Tanner, Miss Mabel Brown, Rev. H. M. Kellogg. It was afterwards published in a local paper and received much favorable comment. Bro. Charles H. Barber was elected master. Bro. Warren Fenner, a charter member, died that year.

In the early part of 1913 Bro. Walter Fenner died and in the summer of that year the grange sold to Carl Gallup the farm reserving a small plot of ground just over the line in the Town of Sterling for a building lot. About the first of October of that year ground was broken for a hall and a two-story building twenty-eight by forty-six feet was built. The carpenter work was done by Barber and Lewis. Much of the work was volunteer and this kept down expenses. The lower part is used as dining hall and kitchen. May 8, 1914, the hall was dedicated using the ceremonial prescribed by the National

Grange. At that time State Master Sherwood, State Lecturer F. E. Blakeman and Bro. J. H. Blakeman, a member of the National Grange, were present.

We mourned the death of Bro. J. C. Tanner in 1915. He was a charter member and its first treasurer, serving for twenty years. "A good man gone home." That year Bro. G. Howard Gallup was elected master.

In 1916 Sister Lottie Wight died. The grange was represented in the World war by three members, Past Master Harry T. Sayles, Bros. Arthur Love and Lloyd Congdon and a former member Robert J. Dixon. Bros. Sayles, Love and Dixon were given a community reception in Grange Hall, Saturday evening, September 29, 1917, and wrist watches were given them. They reported to Camp Devens October 4th.

Past Master Sayles was born in Voluntown, Conn., August 7, 1891. He was the oldest son of Allen M. and Mary Kinnie Sayles and when but a small child removed with his parents to this town. After receiving a common school education he worked on the farm and with his father in doing mason work. He was the first man to be called to the colors from the Town of Sterling and the only one to lose his life. He went to Camp Devens October 4, 1917, sailed for France February 26, 1918, and reported killed in action June 6, 1918. He was a member of Company E, Ninth Infantry. He was of quiet, studious disposition and was well liked by all.

Bro. Lloyd Congdon was called to the colors July 25, 1918, and went to Camp Devens. He had received his marching orders just before the armistice of November 11, 1918, and thus did not get opportunity for oversea service.

Thomas A. Brown was elected master at the election of 1918. In 1919 came the deaths of Bro. Earl Gallup and Sister Ada Greenman.

At the time the grange was organized it was predicted that the grange would not "live a year," but it has survived for over thirty years and is doing good work. Many fine papers have been read concerning national and state affairs. Farmers' institutes have been held and several times Quinebaug Pomona has met with us. Dramatic entertainments have been given by the grange with much satisfaction to the members.

It has been a hard struggle but the hall, with its furnishings, is all paid for and some money in the treasury. One of the pleasant features of grange life has been the exchanging of programs with neighboring granges and Highland Fidelity, Hope Valley, North Stonington, Pachaug, and Plainfield granges have been visited.

HENRY M. SAYLES

By John E. Tanner

One of the most valuable and interesting lives in the history of Sterling was that of Henry M. Sayles.

About the year 1632 three brothers by the name of Sayles came to this country from England in a ship of their own. One of the brothers, John, settled in Smithfield, North Providence, R. I., and married Betsy, eldest daughter of Roger Williams. It is supposed that owing to King Phillip's war he went to the island of Newport and with his wife and daughter Mary is buried in the Town of Middletown, R. I., two miles northeast of the City of Newport. This plot, marked with their names on a black stone, is cared for by the New-

port historical society. Anca, of the sixth generation, married Clarica Hall of Sterling and of this union there were four sons and three daughters.

The second son, Henry Mowry, or as he is known to the present generation, Uncle Harry, was born on the farm now owned by Dudley Williams in the Town of Plainfield and on the road from Moosup to Sterling Hill, February 28, 1812. The cellar of the house still shows a little east of the barn. Mr. Sayles acquired an education such as the common schools of that day afforded and in early life he learned the stone mason's trade and made that his business although when business was slack, he did some farming. That he was a master of his trade is shown by the many miles of stone walls standing on the farms of this and neighboring towns. The walls that are around the Kennedy and Brown cemeteries in Voluntown and around the cemetery at Oneco. Perhaps the best known sample of his wall building is what is known as the "Great Wall" west of Oneco Village and was built for A. and W. S. Sprague at the time they owned the quarry there and was built to take up the waste stone from the quarry. In places it is fifteen feet in width.

Many of the cellars of houses in the villages in this and neighboring towns were built by Mr. Sayles and he also did much of the stone work on dams for mill privileges. He was always ready with a story and always believed in calling a spade a spade; and if he had anything to say to a person, always told it to his face and not to his back. It is related that a neighbor went to see him in his last sickness and asked him if he did not want him to pray with him. Mr. Sayles looked up and said, "Mr. I have drunk some rum and I have sworn some, but I have meant no particular harm and I guess my chances are as good as others." The neighbor did not make any prayer. Mr. Sayles' amusements were in hunting and fishing. When he lived in Voluntown, he was near some noted trout streams and his home was a rendezvous for the fishermen from Norwich and other neighboring places. He was widely known as a successful fox hunter and was the owner of some fine fox-hounds.

Mr. Sayles married Lucinda Franklin, daughter of Harris and Mercy (Bennett) Franklin of Foster, R. I., June 15, 1846. She died October 5, 1891. Seven children, Daniel, Sarah, Anna, Henry, Mary, Ida and Allen were born to them and all lived to grow up and five of them are living now. Mr. Sayles' last days were spent with his son, Allen, at Ekonk. He died September 27, 1905.

STERLING IN PUBLIC LIFE

In 1867 Amos J. Gallup was president pro tem of the State Senate when Sterling was a part of the old Thirteenth District. In 1895-96 Claramon Hunt was state senator from the old Seventeenth District.

The list of representatives in the General Assembly from 1859 to date is as follows: 1859, Wheaton Wood; 1860, Elisha Gallup; 1861-62, Darius A. Fish; 1863, Albert Frink; 1864, Clark D. Vaughn; 1865, Daniel A. Gallup; 1866, Henry D. Dixon; 1867, Daniel A. Gallup; 1868-69, James Pike; 1870-71, Theron D. Whitford; 1872-73, Amos J. Gallup; 1874, Avery S. Stanton; 1875-76, James L. Young; 1877, Ambrose Bates; 1878, Andrew Jackson Bitgood; 1879, Alfred S. Franklin; 1880, Oscar Gibson; 1881, Alfred Gallup; 1882-83, Silas A. Waite; 1884, Edwin A. Card; 1885-86, David S. Kenyon; 1887-88, William C. Pike; 1889-90, Albert Frink; 1891-92, George W. Stone; 1893-94, Claramon Hunt; 1895-96, Enoch A. Douglas; 1897-98, Orren W. Bates; 1899-1900, Robert L. Johnson; 1901-02, Clayton F. Wright; 1903-04, Alva F. Sayles;

1905-06, Orren W. Bates; 1907-08, Oscar F. Gibson; 1909-10, John A. Frink; 1911-12, Amory D. Kebler; 1913-14, Clark Congdon; 1915-16, Clark Congdon; 1917-19, Adin O. Mowry; 1919-20, Amory J. Kebler.

Sterling judges of probate from 1859 to date have been as follows: 1859-63, Archibald Douglas; 1864-67, Charles Mason; 1868-74, Amos J. Gallup; 1875, Alfred Gallup; 1876-79, Amos J. Gallup; 1880-81, Luther Gallup; 1882-83, Gilbert C. Brown; 1884-85, Luther Gallup; 1886-90, Gilbert C. Brown; 1891-1916, Enoch A. Douglas; 1917-20, Adin O. Mowry.

Sterling physicians have been registered in Sterling from 1859 to date: 1859-64, William A. Lewis; 1859, Josiah Harrington; 1863, J. V. Harrington; 1863, Ira C. Winsor; 1867-70, John Winsor, Oneco; 1871-75, E. Holloway, botanic, Sterling Hill; 1897-98, Doctor Hoover (not registered); 1899-1902, Ernest R. Pike; 1904-07, R. L. Shey (not registered); Henry C. Dixon, here at present.

ONECO VILLAGE

By C. B. Montgomery

Along the extreme eastern border of Windham County and Rhode Island is the little Village of Oneco, a pretty spot, with a station on the Providence branch of the New Haven Railroad. It has a good school; the town hall of Sterling, built in 1883, after a lively battle for location; a small paper mill, now operated by the Case and Risley Company, and the somewhat celebrated ledge, now owned and operated by Richard B. Marriott and Sons, expert stone men.

While Oneco does very little to push itself into prominence, those who travel this way have for more than half a century admired the beautiful stone buildings in the vicinity, especially those just on the boundary line in Rhode Island, at Arctic, Quidnick, Natick and Pontiac. The great blocks of granite in the Baltic mill, first built by the A. & W. A. Sprague Company of Providence, came from Oneco ledge.

This ledge was first developed to any considerable extent by the Spragues in the days before the Civil war. Millions of tons of granite have been cut from the rugged Sterling hills.

After the failure of the Spragues in the early '70s, Truster Chaffee sold the Oneco property to John and Michael Garvey who operated it successfully for many years. Norcross Brothers followed them and in 1913 the property was sold to its present owner. Some of the largest contracts ever made by the Marriott concern are now in process. While paving blocks, curbs and corner pieces have been a special feature, at present the building trades are again turning to granite.

Most of the well-to-do citizens in and about Oneco and in fact all parts of Sterling have their business foundations based on rock, the solid rock of Sterling hills. The late Oscar Gibson, J. B. Bosnell and at present Nelson Bennett of Sterling, have been interested in the stone business.

AN INTERESTING CAREER

One of the most interesting and versatile of Windham County characters is Charles B. Montgomery of Packerville and Oneco. He has been a newspaper man and a militant democrat and all-round iconoclast for many years; also

something of a "globe-trotter." His political connections, often vigorously expressed in local newspapers, have not been popular among the dominant politicians of the Republican "Gibraltar"—Windham County. His newspaper work has so mixed truth and fiction that often nobody could tell the difference, but his "news" is always interesting and often to be classed as "important if true." His imagination is extremely vivid—he will admit that himself.

He was born down in Brunswick, Me., sixty years ago, May 24, 1860; attended common school at Packerville, and Plainfield Academy, 1872-74; also attended night schools—Philadelphia, 1886-88. He started life, he says, as a singing teacher, and "met with wonderful success, but diphtheria ended that career"; worked for a time in cotton mills at Packerville and nearby towns; became correspondent of Windham County Transcript in 1872, succeeding his grandfather; "received my first check for news item the day I was thirteen years old, from New York Herald"; "have represented the New York Herald in twenty-seven states; also in Cuba, Costa Rica, Porto Rico, Brazil, Mexico and Canada"; also furnished items for all the leading New York and Boston dailies, as special correspondent able to dig up news often highly sensational, from remote spots in Windham County as from other parts of the earth's surface, wherever he happened to be and always so readable that 'most any newspaper would take a chance at it, and usually get away with it, and "Monty" would get his checks. "Was for a time resident correspondent in Florida for Cincinnati Times-Star, San Francisco Call; at one time editor of Houston, Texas, Tribune, on the staff of the Nashville, Tenn., Banner, four years with Public Ledger of Philadelphia." "Served in Spanish war with Company C, First Rhode Island Volunteers"; also held many local offices during residence in Plainfield, as uncompromising "constitutional democrat," also "refused several appointments." "In 1878, sang original 'greenback' songs with Solon Chase and 'them steers' in Maine." "Not a member of any church"; by first marriage had two children, Charles B. Montgomery, Jr., now living in Holyoke, and daughter now Mrs. Adelina Patti Walsh; second marriage at Packerville, September 22, 1916, to Grace A. Handy, daughter of Hiram Handy, and they have boy and girl, two and three years old.

"Monty" says that his grandfather, Thomas Montgomery, always taught him to desire the freedom of Cuba, so when the Cuban Revolution broke out in 1895, he at once offered his services to the Cuban Junta at Jacksonville, Fla., and became a blockade runner, making no less than twenty-seven trips; on the *Laureda*, *Bermuda* and *Dauntless* under "Dynamite" John O'Brien; on the *Laureda*, with Capt. John Hart; on the "Three Thirds" with captain, afterwards governor, N. B. Broussard; "was cook of the 'Commodore' under Capt. Ed. Murphy when that ship was sunk by a traitor, Captain Murphy and Stephen Crane the novelist being the only ones saved"—besides "Monty"; "served in the field in Cuba under General Gonrez and was in the camp of Gen. Joseph Morti when he was killed by a traitor. "Monty's" ancestors were North of Ireland Protestants. He is now living at Oneco, and his news items still blossom out at various points in the east. He has contributed several interesting articles to the "Modern History."

HIS LIFE CAREER EARLY OUTLINED

A peculiar interest attaches to the birth at Oneco, August 22, 1920, of William Harrison Taylor Montgomery, son of Charles Bertrand and Grace

Amelia Montgomery, as he is named after "Souvenir" Taylor, with the express intention on the part of his parents to train him to follow in the footsteps of his famous namesake. A fund has already been deposited in bank to provide for his education along that line, and Souvenir himself—with due appreciation of the distinction thus accorded him—will see that the young man is brought into the proper atmosphere as soon as he begins to comprehend his destiny. His special task will be to keep track of the public men of Connecticut of his day and generation, and to "keep their memory green."

CHAPTER XVI

TOWN OF CHAPLIN

EARLY HISTORY OF CHAPLIN—RECOLLECTIONS OF CLINTON J. BACKUS—RECOLLECTIONS OF NELLIE GRIGGS BEARDSLEY—SEVENTY YEARS OF HAPPY WEDLOCK—CHAPLIN IN PUBLIC LIFE—CHANGES IN POPULATION.

Chaplin was named in 1809 from its first settler, Benjamin Chaplin, son of Deacon Benjamin Chaplin of Southwest Pomfret. When the son became of age, he moved into the wilderness taking up land on the Nachauge, where he cleared land for a house. For some time he supported himself by making baskets and wooden trays. In 1747 he married the Widow Mary Ross, daughter of Seth Paine, Esq., of Brooklyn, and soon after built a large and handsome mansion. In 1756 he bought 1,765 acres of land, most of it east of the Nachauge, which, with other acquisitions, gave him a considerable domain. Some sites he sold to settlers from Windham and nearby towns, but the larger part of it he laid out into farms, built houses and barns, and ruled as lord of the manor. He was shrewd and farsighted, friend of mankind, of the church and state, and was greatly respected throughout his part of the country.

Originally part of this tract of land was in Hampton, and the remainder (where Chaplin's residence was located) in Mansfield, Chaplin attended church in South Mansfield, and in 1765 united with that church. He died in 1795, leaving an estate valued at nearly 8,500 pounds, which included over two thousand acres of land, four houses and eight barns. According to the terms of his will 300 pounds were given as a fund, the interest of which was to be used for the support of a minister, a society to be formed before January 1, 1812, within a mile and a quarter of his dwelling house. This brought a number of families to the vicinity, who were "desirous of bettering their circumstances for attending the public worship of God." Owing to their distance from the meeting houses of Windham, Mansfield and Hampton, some of those families had previously attended the services of the North Windham Church. One of its members, however, had given land for a meeting house about two and a half miles southeast from the present Chaplin Village, and a minister preached there. In 1796 a movement was made to take advantage of Deacon Chaplin's mill, because of the failing strength of the minister and the small congregation. However, organization was not accomplished, the Nachauge residents attending church where it was most convenient for them.

In 1809 the residents of the western part of Hampton, with those of Mansfield and Windham who would naturally come under the terms of Deacon Chaplin's will were incorporated as "an Ecclesiastic Society by the name of Chaplin." The society was organized, and at its second meeting a woman, a widow and a land owner, was made a member of it, and was allowed to vote and take part in proceedings. A minister was appointed according to the terms of Deacon Chaplin's will, and services were held in the schoolhouse until

the meeting house could be built. In 1815 the meeting house was ready for occupancy, but it was not until 1820 that a regular minister was secured. Full society privileges were also obtained in that year, inhabitants in one part of the society being restated to Windham.

In 1822 the society became a town, in spite of objections from Windham, and the bounds of the ecclesiastic and school societies were made the same as those of the town had been. The new town had a population of about eight hundred. With the mother town it joined loyally in an effort to secure half-shire privileges. Business was stimulated by town organization, and a paper mill and tannery were established; boot-making, the culture of silk, the manufacture of palm-leaf hats, also lumber operations were carried on successfully. The Register of 1826 reports one Congregational minister, two Baptist and two Christians in that year, although apparently no Chaplin churches had been organized other than the Congregational. Chaplin continued its career as an active little town with one river, one village, one church and one minister. Its residents were homogeneous almost like one big family. Manufacturing on a moderate scale still continued, although agriculture was the chief industry. Chaplin is the smallest in area (12,399 acres) but not the youngest town in Windham County, as Eastford, Putnam and Scotland are all of later incorporation.

Fifty years ago, Chaplin had district community centers, or neighborhoods as they were called in those days. To the north was "Natchaug," where a schoolhouse, grist mill, and sawmill served community needs. The schoolhouse still stands but no longer so used.

East of Chaplin Center is Bare Hill District, where a recent wedding was the first occasion of the kind since 1877.

Requested by the editor to furnish some information as to the Bare Hill District, especially as to the origin of its name, Allen Jewett of Clark's Corner states that "the original owners of the land were non-residents and for a long time after settlements were made in the surrounding country, there was not a house on Bare Hill. This fact probably suggests the very appropriate name. When I first knew the place, about sixty-five years ago, there was a schoolhouse and a good sized school maintained there and perhaps as thickly settled as other outlying districts of the town. Harry Back, the Danielson attorney, is a descendant of the Bare Hill Back family; it has also furnished four representatives for the town and perhaps more. I remember when there were three cider mills and a distillery in the district. The inhabitants in those days did not always observe the eleventh commandment, but there was eternal feud among them. As an example of the fine neighborhood feeling at one time, two well known residents were sworn enemies. One of these to express his opinion of the other said that 'Connecticut was the meanest state in the Union; Windham County was the meanest county in the state; Chaplin was the meanest town in the county; Bare Hill the meanest district in the town, and _____ the meanest man on Bare Hill.' There are only a few residents there now. Many of the old houses have gone to decay and others are going and again the hill will be 'bare.'"

Southwest of Chaplin Center is "Chewink Plains," immortalized and explained in the lines

Some amorous swain went once to court his dear
 Returning in the morning, as it doth appear.
 The birds sang gaily, he could hear distinct
 These words repeated oft, "Chewink, Chewink, Chewink!"

Here were the first church and cemetery within the limits of the present town. The "little red schoolhouse" disappeared almost exactly fifty years ago, and the still-used cemetery is the only marked suggestion of former days. The southwest section is a part of the Village of North Windham, and to the north of this section is a group of homes still known as "Dublin," because a number of Irish families settled here when the immigration from Ireland began to be numerous, and the older residents still enjoy the memories of Irish wit and industry which gave characteristic spice and color to that part of the town. Still further north, and about a mile south of the Center, on the Natchaug River, was Kennedy's Corners, or South Center, now South Chaplin.

Fifty years ago a prosperous village centered here, with blacksmith shop, a grist mill, later a pulp and paper mill and three stores, which at times included an abundance of "wet goods" in stock. A little way up the river was Lyon's paper mill. Across the west from Kennedy's Corners and reached through a woody lane, and a special attraction to the boys of the neighborhood, was Ross's Mill, where spools were made, grain ground and lumber and shingles sawed out. Some of the latter work is still done there. The present schoolhouse there, built fifty years ago, probably conceals in its timbers marks from nails in the cowhide boots of the curious boys who climbed over the piles of lumber awaiting construction, at least so it seems to the present village pastor, Walter E. Lanphear, who vividly recalls the many happy hours which he and his playmates enjoyed when this South Center region was being developed. The chapel standing south of the schoolhouse was built about 1888, and has been a decided factor of good influence.

Then over to the west we come to "Bedlam Four-Corners," why so named tradition does not reveal; and an earlier school record gives the name as "Harmony District," probably an effort of some sensitive residents to eliminate the ancient name which still sticks, however. Fifty years ago, Bedlam District was a community center of a sort that would rank well in these later days. Its life centered around the schoolhouse, which stood on the southwest corner, but has long since disappeared. Here taught for many winters Origen Bennett, Jr., one of the best-known of Windham County residents in his day (1820-1905). His daughter, Evelyn Bennett, now Mrs. Samuel B. Harvey, resides in Willimantic (see sketch in Biographical Volume).

Origen Bennett's home was directly across the street from the schoolhouse to the north, and diagonally opposite the schoolhouse lived for many years George C. Martin, who knew how to make farming pay by brains and hard work, his special products being hay and cattle, with a generous garden for family use. His farm was often the scene of notable trading in cattle.

About a mile north of George Martin's was the farm of Deacon Origen Bennett, Sr., a man of pronounced Baptist religion. When driving his oxen on the fertile meadow east of his home and along Stonehouse Brook, his cheery calls to the cattle could be clearly heard at Chaplin Center, a mile away, as he shouted "Haw, Bright, Gee, Brown," and thus gave a vivid illustration of the line in Gray's *Elegy*:

“How jocund did he drive his team afield!”

His body lies buried in Bedlam Cemetery, and on his tombstone one may read today the epitaph placed by his son, Origen, Jr., as a tribute to the confident faith in which he lived and died.

“Sailed in the ship Zion”

Sept. 8, 1869, AE 85.

At the cemetery that day, the village choir sang words which still linger vividly in the memory of a little nephew who stood by the open grave and was receiving impressions of human mortality—

“He has ploughed his last furrow
He has reaped his last grain
No morn shall awake him
To labor again.”



ORIGEN BENNETT, JR.

The Bedlam District School when taught by the junior Origen Bennett, was the scene of many a lively “school exhibition,” where songs and recitations and “tableaux” by the children, were varied by “remarks” by the “committee men” or well-known citizens, the entire program punctuated by the unique introductions and witty sallies of the teacher.

Two features of one evening’s program stand out in memory, not only because so graphically rendered, but because as recalled today they bear out the statement that through the advance of medical science and better sanitation in personal and community life, the average duration of human life is longer than it was fifty years ago, that is, under normal conditions today—and barring war-times! But even war-times reduce the average of human longevity far less than one would think.

One of the program features was a song entitled “For Today I’m Sixty-

two," sung by Charles Peck of North Windham, with white wig and beard, tottering to the stage front while leaning on a cane, and in a high squeaky voice drawing out the refrain:

Si-i-i-ix, i-ix, i-ix
 T-t-t-two, oo-oo-oo-oo
 For today I'm sixty-two.

There are more men in good vigor at sixty-two today than there were then. Whether there are as many octogenarians and nonogenarians in these days as then may be a question, but it is certain that the average of normal lives is perceptibly higher, and you do not find many men of sixty-two acting like that song.

Another evidence along the same line was a pathetic song also in "Charlie" Peck's repertoire:

"I've wandered to the village, Tom,
 And sat beneath the tree
 Upon that self-same playing ground,
 That sheltered you and me.
 But none were there to greet me, Tom,
 And few are left to know
 Who played with us upon the green
 Just twenty years ago."

Look around among your playmates today, you who have been out of grammar school twenty years, and see how few of them are gone.

Origen Bennett, Junior, taught school at Bedlam and at South Center for many winter terms, during a period of forty years. He was widely known throughout neighboring towns as an auctioneer and people would come from miles around to hear the wit and wisdom which he would intertwine with his sales art. He was always called upon for "a speech" at neighborhood "parties" and other gatherings. He was born in Bedlam District March 14, 1820, and died January 2, 1905.

Stories are still told of his unique manner of arousing the moral and spiritual nature of his pupils. Brief reading of the Bible and prayer by the teacher were then customary in opening school. One morning at South Center School, Teacher Bennett said:

"Who have you thanked for your bright and smiling faces this morning, children? Let us pray!"

A good lady still living in the Central West told the writer only a few years ago that the question stayed with her until it aroused a sense of her own ingratitude to God and was the means of her conversion. Another morning, after reading a chapter, the teacher spoke briefly of the real joy of the Christian life, and the life-long advantage of those who made their decision early. Then he said, "If you knew there was to be a beautiful entertainment that you could go to, wouldn't you plan to get there early so as not to miss anything?" A well-known Willimantic business man has said in recent years that this question stuck to him until he joined the church as a result of it. Scores of men in the towns adjoining Chaplin will tell you now of how much they enjoyed the "human nature" of Origen Bennett's personal and public talks and how his words were always an uplifting influence.

His youngest sister Marilla was an interesting type of loyal Puritanism at its best. In her early life a habit of reading the Bible through once a year was encouraged among young people. She conceived the idea of reading it through as many times as she was years old, and faithfully followed that plan until middle life, when, foreseeing the possibility that some incapacity might later interfere with her ambition, she read ahead, until she had read the Bible through nearly one hundred times. She died at eighty-nine, well ahead.

"Aunt Marilla," as a wide circle of friends knew her, was a type of quiet nobility. She never complained—everything was always "all right," even amidst severe suffering in her later years. She cheerfully gave up her own career in early life because duty seemed to require that she remain at home and take care of her father and mother, which she did for fifty years, until ripe old age took them. One day when they were old and growing feeble, her brother Origen, in characteristic manner, said to her, "Marilla, you've been stealing." She knew Origen, of course, but he seemed so serious that her sensitive soul feared some misunderstanding, and so she said earnestly, "Why, no, I haven't either." "Yes; you have, Marilla, you've been stealing." "I have not, Origen Bennett, and you know it. What do you mean, anyway?"

But Origen, who was pulling down the old well-sweep to draw water for the stock when he made the charge, vouchsafed no further remark and went towards the barn. Later in the evening he renewed the charge, "Marilla, you've been stealing and I know it." "What on earth do you mean, Origen Bennett? You know I wouldn't steal. What do you think I've stolen?" Then the Origen Bennett of it came out, "You've robbed your father and mother of twenty years of heaven, by taking such good care of 'em."

No one could think of Chaplin for the past sixty years at least without thinking of Josephine M. Robbins, who in experience, and especially as poet, has been the personification of the spirit of the town. She was born August 18, 1839; attended the village school, and then private school, where she studied Latin, higher mathematics, and English grammar and literature. When she began teaching, she had acquired a knowledge of those subjects practically equivalent to the college graduate of that day, with the advantage also of the intensive training and drill of the schoolmaster. She began teaching when only seventeen years old, in district schools, and taught forty-two years, part of the time in the private school where she had secured her own training. She taught district schools in Eastford, Hampton, Ellington, East Hartford, and for twenty-five years in West Hartford. For some years now she has lived in retirement at Chaplin, and has been the life of many a social occasion, by her genial presence, and her happy faculty in versification. A number of her poems are included in the chapter on Windham County Verse. She sent in verse the greetings of Chaplin to the "mother-town" on the occasion of the Windham Bi-Centennial in 1892.

Leading northwest from Chaplin to Mount Hope is the famous Tower Hill, where half a century ago there were children enough to require a schoolhouse, but today it is not used. There also is a cemetery, the passing of which was a disciplinary experience to many a school boy, as Walter Lanphear recalls in his own case. Probably every country lad remembers how he hated to pass the cemetery.

Fifty years ago, or perhaps a little more than that, Chaplin Center boasted a church, a schoolhouse, a tannery, several shoe shops, a tin and stone store, a

tavern, a dry-goods store (Davenport), a general merchandise and "barter store," nearly opposite the church; and of these only the general store and the church and the schoolhouse remain, although there is now another store (Phillips) at the north end near the cemetery on the Eastford Road. Davenport's dry-goods store is now the Town Hall, and the building formerly occupied by Charles Backus as a store is now the G. A. R. Hall for T. G. Brown Post. The fine memorial building known as the Ross Public Library, of which an account is given in the chapter on libraries, is a distinct and valuable addition of later days.

The Center was about thirty or forty years ago known as "Saints Rest," because of the fact that several retired clergymen found it a desirable place to spend their declining years.

In the South Chaplin District about thirty years ago, evangelistic services were held by two brothers named Pease, from East Haven, Conn. They were unlettered, but zealous and faithful and much religious interest was aroused. At first their efforts were looked upon with little favor by the Center Church people, and in fact most of the community were indifferent. But finally a Sunday school was organized and gradually the need of a place to hold regular religious services was recognized. Under the lead of Mrs. Nancy Lanphear (mother of Walter E. Lanphear) and Miss Sarah Lawton, a chapel was built and "The Christian Mission" organized and incorporated. Cordial sympathy from the Center Church people was soon made manifest and the chapel has proved an important influence for good; the scene of many meetings of joy and power. Largely through this influence Walter E. Lanphear was led to enter the ministry and he has since become one of the leaders of the prohibition movement in Connecticut and in recent years returned to his home town as pastor of the church at the Center.

Another minister whose life was greatly influenced by the chapel movement is now the Rev. W. Burton Sandford, D. D., Presbyterian pastor in Des Moines, Iowa, ex-moderator of the State Synod, and president of the Iowa Anti-Saloon League.

The Rev. Francis Williams, pastor of the Center Church for thirty-four years, made an indelible impression on the life of the town, and a large circle of boys and girls whose lives he influenced for good, and who are now scattered widely, many of them holding influential positions, still hold him in grateful remembrance. There are many who for this reason especially will welcome the following letter written by Clinton J. Backus of Minneapolis, and in which he pays deserved and eloquent tribute to the memory of Pastor Williams. Mr. Backus also gives many other interesting reminiscences of the life of Chaplin in days gone by.

RECOLLECTIONS OF CLINTON J. BACKUS

My dear Mr. Lincoln:

Your letter wandered through devious ways until it reached me here in California and I am very glad to respond to your request that I give reminiscences of my life in Chaplin.

For one supposed to be resting and having nothing in particular to do, I am about the busiest man in this city. I am helping establish two of my sons in business here, which is no easy task even though one of them has the pres-

tige of having been decorated as an aviator four times by the French and twice by General Pershing.

Though I remained in Chaplin only fifteen years after the close of the Civil war, it would take a volume to record my impressions of my early life there and the life history of its men and women of sterling worth.

Very vivid are the recollections of events during the Civil war. The horrors and tragedies of those days are burned into my memory. Many of the older boys in the village school enlisted; many never returned; and those that did come back recited such tales of camp and prison life that even now my memory almost recoils at the thought of them.

Most of my boyhood experiences, however, were pleasant and though I experienced a life of toil in common with all farmer boys, I would not wish a different boyhood even if I were to live my life over again.

"Where e'er I roam, whatever realms I see,
My heart untraveled fondly turns to thee."

My training in thrift and in the principles of democracy has been invaluable to me. Everyone knows who has made a study of the Constitution that the fundamentals of that wonderful document were based upon the New England town meeting. So important was that day that my father always made it a holiday and my brother and I would hear the sometime "embattled" farmers discuss the affairs of the town in all phases, according to the customs of all deliberative bodies and under parliamentary rules.

Chaplin Center was always proud of its schools, and with reason—most of the teachers were college graduates and many of the young ladies trained under their tutelage went to Mount Holyoke College without further preparation. The training I received there in mathematics was amply sufficient to admit me to Amherst College. The relation between teacher and pupil was most delightful. Our regard for our instructor was very much like that of the inhabitants of Goldsmith's "Deserted Village."

"A man he was to all the country dear
And passing rich on forty pounds a year."

Second to my father's influence upon me, Rev. Francis Williams did more to shape my life than that of any other personality. I shall never forget how he opened his library and loaned books when any boy or girl began to hope for a more liberal education than that which their native town afforded and how he directed them in acquiring a taste for the best reading, also aspiring and encouraging them in their ambitions even to the extent of loaning them money to help them through college and denying himself in doing so.

Chaplin, like several other towns in Windham County, located in the rural districts of New England, preserved the characteristics of the early colonial days when the colonies were essentially a theocracy. Our minister was our monitor and advisor in temporal as well as spiritual matters. In politics, business, education and affairs of the spirit he was chief. A patient and willing ear he always gave his people and no man was turned away without helpful advice and spiritual consolation.

"But Cristes love, and His apostles twelve
He taught; but first he followed it himselve."

Although Sunday was a day of rest, it was a busy day. We used to hitch up the old farm horse and start for church at 10 A. M., attend service at 10:30 A. M., then Sunday school at 12 M., then in the afternoon another sermon, seated in the high-back pews with doors that buttoned us in. A very obliging old lady used to use her parasol to awaken neighboring sleepers. In winter another brought her foot-stove, filled with live coals to warm her feet.

In giving pen pictures of those who were prominent characters in Chaplin, I have mentioned one only by name. I will mention a few experiences that came under my observation to illustrate the Yankee thrift, wit and quaint humor.

One day an agent for Louisiana lottery tickets tried to dispose of some of his holdings to Mr. B. After using every art of salesmanship and consuming much time which could have been more profitably employed in the work at hand, Mr. B. broke his silence by saying, "You tell me that Mr. H. and several others drew valuable prizes at the last drawing?" "Yes," said the agent, with animation. "And that I am quite sure to win?" "You stand a good chance," said the agent. "Well, I'll tell you what I'll do," said Mr. B., "you select several tickets, pay for them and give them to me and I'll divide the profits with you."

A self-important boy was working for Mr. B., one whom in modern parlance we call a "smart aleck." After he had waxed very eloquent, answering knotty questions that older heads had failed to answer, Mr. B. rested his scythe on the ground, leaned on the handle and looking around said, "Harry, you may live many years and you may see and learn many things, but during your whole life I doubt if you will ever know as much as you do today."

When I was a very small boy some neighboring farmers became much interested in communicating with the spirits of the departed. They wished to hold one of their seances at the house of Mr. B. and convert him to their faith.

One evening he was at the house of Mr. S., a medium, who, thinking it an opportune time to do a little missionary work, asked him if he would like to talk with the spirit of some departed friend. Mr. B. assented and said he would like to speak with the spirit of George Arnold. The spirits were invoked and the rappings began. "Is the spirit of George Arnold present?" asked the medium. The rappings answered in affirmative.

"Mr. B. are there any questions you would like to ask?" inquired the medium.

"Yes," said Mr. B., "I wish to know if he is happy in the spirit world."

The answer was "Yes."

After several other questions were asked and satisfactorily answered, the medium said, "Now, Mr. B., are you convinced that we can communicate with those that have gone before?"

"Yes," said Mr. B., "I am convinced you can talk with the living for George Arnold was alive last week, I saw him and had a nice visit with him."

During the early days of the temperance movement a good old deacon met "Uncle D." in Allen Lincoln's store. Now "Uncle D." was one of the old school and did not think it wrong to take a bracer occasionally. After some conversation the subject of temperance was discussed and ended in the following argument:

"Now, Uncle D.," said the deacon, "you and I have been friends for many years. We were in the War of 1812 together and I have but one thing against you—whiskey is your worst enemy."

"That may be," said Uncle D., "but please answer me these questions; you read your Bible don't you, and you sincerely believe what it says?"

The deacon admitted that he did.

"Now, tell me honestly," said Uncle D., "does not the good book say 'Love your enemies'?"

John G. Saxe said "the chief products of Vermont are maple sugar and lassies." It has also been well said "the chief products of New England are men and women."

When I reached Los Angeles a few weeks ago an over-enthusiastic inhabitant of this delightful country said to me, "Our forefathers made a mistake in landing at Plymouth Rock. If they had come to Southern California, New England would never have been heard of, for this is 'God's country.'"

"On the other hand," I replied, "our forefathers were God's people and if they had not experienced the life that New England history depicts to us the Los Angeles, as you now see it, never could have existed."

The great inheritance that has come down to us from our New England forebears can never be fully appraised. As Webster says, "From them we have received the blessings of good government, the gift of liberty, the sweets of domestic life, the happiness of kindred, parents and children."

We may have found new relations in life tender and strong as they can be; we may have another home dear to us as was the home of our childhood where there is affection, kindness and religion to make us happy; but that home is not what it was and never will be what it was again.

Answering your correspondent who was reared in Eastford, who said the best thing he ever did was to leave his native town, I would say the best thing I ever did was to be born, reared and educated in the rural districts of New England and the next best thing I ever did was to decide to come West.

New England is a good place to come from. The New England philosophy of life came as near combining the practical, ideal and spiritual as that of any in the world's history since the days of the early Greeks. I can never be too grateful for what Chaplin has given me!

Sincerely yours,

CLINTON J. BACKUS,
St. Paul, Minn.

(Letter written from Hollywood, Los Angeles, February 4, 1920.)

RECOLLECTIONS OF NELLIE GRIGGS BEARDSLEY

"I dreamed of busy childhood days
Where sunshine ever clung,
Back in my country home again
When this old heart was young.

I woke to find these vanished scenes
Of childhood's cherished hours,
A dream of what they once had been
And only perished flowers:
Yet glad and grateful e'en for this
I search through memory's path
And pluck with joy each perfumed leaf
From dreamland's aftermath."

My story of Chaplin begins back in the '60s. At that time the town was divided into five school districts, Natchaug, Tower Hill, North Center, South Center, and Bedlam. In the Natchaug District there lived at that time Nathan Griggs, whose son Julian Griggs went from that school down to the Center School and from there to Yale. Here he studied civil engineering, afterward becoming city engineer of Columbus, Ohio, where he now resides.

About the same time Katharine Griggs, daughter of David Griggs, also of Natchaug, went to Mount Holyoke, afterward marrying Edgar S. Lincoln. Clark Griggs, a son of David Griggs, went to Amherst and from there to Washington, D. C., where he was employed in the patent office until his death.

The Tower Hill School was taught in the late '60s by Mary Williams, now Mrs. William Phipps of Waterbury, daughter of Rev. Francis Williams, pastor at that time of the Congregational Church. She remembers that she had ten pupils and received \$1.50 a week and "boarded round." Later she taught in the old South Center Schoolhouse, long since turned into a dwelling house, where Mr. William Smith now lives. Here she received \$2 a week and boarded at home. After spending some time at Mount Holyoke, she taught in the North Center in what was called the "Select School." This was a private school supported by a small tuition paid by each pupil. This was started by four men, Rev. F. Williams, Russell Utley, Appleton Griggs and Edwin Eatou. They stood ready to make up any lack of funds if necessary, but it became so popular it was always self-supporting. Great credit was due to Appleton Griggs for the equipment in the Center School. This was far in advance of the times and much better than any other country school of that period. The remembrance of an old singing book called "The Golden Wreath" brings up a host of recollections of the old Center School. This book belonged to the '60s and was used before singing was taught in the schools. Some of the songs in this old book were the motion songs, like "Here We Stand," and the multiplication table sung to the tune of "Yankee Doodle," which was a real help to those not mathematically inclined.

As I think of that old singing book, the faces of the boys and girls who used to sing these songs come before me, and I remember the songs they used to sing: "Willie's on the Dark Blue Sea," "Lilly Dale," "Johnny Sands," "Billy Boy," "Listen to the Mocking Bird," and many others which they all knew and sang over and over.

Among the pupils at the "Select School" were Clinton J. Backus, who afterward graduated from Amherst and became a professor in a western school. Charles Backus, who became a banker in Illinois, Newell Hunt, Jessie Robbins, Frank Lummis, Hattie Dorrance, Herbert Utley, George Hunt, Arthur Bill, who graduated from Yale and became a lawyer in Danielson.

Among those who had earlier taught in this North Center School were Miss Ellen Whiton, coming there from Mount Holyoke, and Mary Sessions, a graduate of Mount Holyoke in 1856 and who afterward became the wife of Appleton Griggs. Later after the death of Mr. Griggs she taught for several years in the same school. Another teacher in this same school during the '70s was C. Edwin Griggs, who had gone out from this school years before and had graduated from Amherst in 1856 and from Union Theological Seminary in 1859. In the same year he had married Mary J. Hall, also of Chaplin and, taking up his residence there, lived in the same house until his death in 1891. In this school were taught many of the higher branches, and both boys and girls went

directly from there to college. Many of these have testified that they received their first impulse toward a higher education from the teachers in this school who were college graduates.

It has been said that in the district schools when the higher branches were taught, the smaller pupils must be somewhat neglected, but it has been proved that this was not so. In fact, children who heard these recitations in the higher branches were encouraged to wish for a higher education for themselves.

Someone who attended one of the examinations of the Center School in 1878 when C. Edwin Griggs was the teacher, wrote in regard to it: "Mr. Griggs has been the teacher for five consecutive terms and well has he performed the task. The advanced studies pursued were algebra, physical geography, Virgil, Cicero, Greenleaf's National Arithmetic, and for all that the smaller scholars have not been neglected but showed that they had all made good progress, which demonstrates the fact that although the higher branches have been taught, the younger scholars are none the worse. Instead it has been proved that having the standard high has stimulated them to exert every effort in their power to attain a good standing. Thirty-nine visitors were present, seventeen of whom were old teachers, and all were loud in their praise of the whole examination." At a later date an examination at the same school was held when Mrs. Mary D. Griggs was the teacher, and at this time Secretary Hine of the State Board of Education was present and the school received especial commendation from him.

Others who might be mentioned who went out from this school to college were: Edith Church, Delia Eaton, Nellie Griggs, Lena Church, Hattie Griggs, Jennie Griggs, Annie Griggs and Isadore Church, all going to Mount Holyoke. Nellie Griggs afterward taught in several high schools in the state, Jennie Griggs also became a teacher and is now the head of the Domestic Science Department in the Vocational High School in Waterbury. Another girl, now Mrs. Nellie Preston Carpenter of Robbinsdale, Minn., who attended this school as a child about this time, recently wrote to a friend in the East regarding the days spent there: "How I would enjoy visiting 'the scenes of my childhood' in my old home town. I believe we owe more to the good influences that were around us there and the solid foundation given us to build on than we perhaps realize. Surely our whole lives have been shaped by those early days. What memories the old school house brings back. I shall never forget my first teacher, Miss Hattie Dorrance, and her influence both in day school and Sunday school until the day when we all went to throw flowers into her grave. Later on, under the instruction of Mr. Edwin Griggs and Mrs. M. D. Griggs, we laid the foundations of a good education such as most do not get even in these more advanced days and we also learned many lessons outside of books."

Among the boys of this later date who went out from that school to college may be mentioned Ulysses Grant Church, a well-known lawyer, at one time corporation counsel for the City of Waterbury; Walter Clark, who was at one time governor of Alaska; Samuel Harvey, a lawyer in Willimantic, and Orin Witter, a successful physician in Hartford.

A daughter of Chaplin who has made a notable record of civic and social service worthy of her honored parentage is Mrs. William H. Phipps of Waterbury, who was Mary Williams, only daughter of the Rev. Francis Williams. In addition to her duties as pastor's wife during the active years of her husband in the Congregational ministry, she has for many years been leader of the Connecticut Federation of Woman's Clubs, and its president during the years 1908-

1912; was president of the Waterbury Woman's Club, 1905-1907, and has recently been called back to the latter position, an honor which the Waterbury club has not heretofore conferred. She is a woman of high intelligence, executive ability, enthusiasm, indomitable energy, and her influence for good has been far-reaching.

Much more might be said of the schools in Chaplin and of those who have gone out from them and made good in various ways. As it has often been truly said that the small towns are the springs which feed the rivers.

"We folks that went to district schools,
Are 'bout the biggest kind of fools,
I know of anywhere.
We had a mile or more to go,
We had to wash our slates with snow,
And yet the best of what we know
We learned right there."

While the young people who have gone out from Chaplin owe a great deal to their teachers in the different schools, we must not forget the influence of the church and Sunday school. Edgar S. Lincoln was the efficient superintendent of the Sunday school for many years. In the year 1883, after six years of service, the report of the superintendent showed that there were 168 members of the school, 109 of these being over sixteen years old. The special exercises of the Sunday school were always of great interest both at Christmas and Easter. One such occasion remains in my memory during the time when Mr. Lincoln was superintendent. This was on Easter Sunday in 1885 and the exercises were held in place of the usual afternoon service. At that time a poem entitled "Easter" was recited, which was composed by Miss Josephine Robbins for the occasion. In this allusion was made to

"The dear old father, who left them
To visit the West,
And came back for his loving children
To lay in the grave to rest."

referring to Capt. Joseph Foster, an old and respected citizen. And also

"To the fair young maiden
For whose loss aching hearts must weep,
Who went forth in her bright young girlhood
And came back in her coffin asleep."

This was Miss Lena Church, who had recently died at Mount Holyoke College.

Probably none of the young people of that time can fail to remember the pastor of the Congregational Church, Rev. Francis Williams. The result of his influence on the lives of the young people can not be measured. He had opportunities to fill important city pulpits but he preferred the quiet country church where he could have the love of a permanent people. His long pastorate in Chaplin testified to this. He was installed pastor of the church on February 24, 1858, and remained there until the spring of 1892 when he removed to East Hartford, where he spent the remainder of his life.

On October 22, 1891, the most prominent social event in Chaplin in many

years was the golden wedding of Rev. Mr. Williams and his wife. A reception was held at the parsonage from 2 to 3 P. M., where congratulations were given them and tokens of friendship and love presented to them. The large company gathered at the church at 3 o'clock where interesting exercises were held under the direction of Edgar S. Lincoln. These consisted of words of welcome by Deacon John Griggs, remarks by many out-of-town ministers, letters read from absent friends, also two poems written for the occasion, one being written by Miss Josephine Robbins, entitled "Fifty Years Ago," the other written by Rev. George Phipps and an acrostic written by Rev. David Breed of Stafford. The words of welcome by Deacon John Griggs were especially appropriate and he closed with a presentation of a purse of \$50 to the pastor from his Chaplin friends. The responsive remarks by Rev. Mr. Williams were in keeping with the occasion and were in a humorous vein.



REV. FRANCIS WILLIAMS

In speaking of the church in Chaplin the choir should not be forgotten. For many years Mr. Ashley led the choir and Mrs. M. D. Griggs was the organist. Later Mr. Loomis was the choir leader and Miss Hattie Loomis, afterwards Mrs. John Reed, was the organist. The efficient work of these, together with the members of the choir, gave great pleasure to the congregation and were a help and support to the pastor, both on Sunday and on special occasions.

Some of those whose faces are recalled as once belonging to the choir are Deacon John Griggs and his wife, Deacon William Martin and his wife, Rev. C. Edwin Griggs and his wife, Mrs. M. C. Chapman and Mrs. Lester Eaton.

The history of the church in Chaplin would not be complete without a pen picture of the old horse belonging to Mr. David Griggs of Natchaug. Major came to church as regularly as his master and brought with him many who otherwise would not have been able to get to church.

"Each Sabbath morn when the church bells rang
 He came with a generous load,
 Picked up all along for two miles away
 For he knew each house on the road.
 Each Sabbath eve, no storm or cold
 Kept him from his usual place.
 As much looked for as the pastor himself
 Was his honest, grave old face.
 He has gained him a place in our heart of hearts.
 He was a friend to us one and all
 And his dear old figure shall ever remain
 'Mid the pictures on memory's wall."

On May 31, 1910, the Chaplin Congregational Church celebrated the completion of one hundred years of successful activity. This was the biggest day Chaplin people have experienced in many years. Three hundred or more guests united with the townspeople and the members of the church in celebrating the one hundredth anniversary of its foundation. The exercises opened at the church at 10 o'clock with a devotional service conducted by Rev. E. M. Frary, a former pastor. The welcoming address was given by the local pastor, Rev. Granville Yeager, which was followed by an interesting historical address by Frank C. Lummis. A bronze tablet to Benjamin Chaplin, founder of the church was unveiled at noon. This tablet is a memorial to Deacon Benjamin Chaplin and was given to the church by the founder's descendants. The presentation was made by Dr. Dwight Tracy of New York in behalf of the descendants and was accepted by the pastor. The inscription upon the tablet is as follows:

Erected to the Memory of
 Benjamin Chaplin
 By his Descendants
 On the Centennial Anniversary of
 This Church which He Founded
 1810-1910

"Lord I have loved the habitation of Thy House." Psalms XXVI:8

Just before the unveiling of the tablet there was an impressive ceremony, when Muriel Louise Copeland, daughter of Mr. and Mrs. Willis I. Copeland of Chaplin, and a direct descendant of Benjamin Chaplin, was christened by Rev. F. D. Sargent of Putnam.

An excellent dinner was then served to the large crowd present, after which followed the afternoon program. This comprised a poem written by Miss Josephine Robbins and an able sermon by Rev. Sherrod Soule of Hartford and a number of short addresses by visiting clergymen. The history of the church in brief is as follows: There were fifteen original members coming from the Mansfield church. The meeting-house was erected in 1814 and has several times been remodeled, the last time in 1891. Rev. David Avery acted as pastor for a time, but the first settled pastor was Rev. Jared Andrus. Rev. Lent S. Hough succeeded Mr. Andrews and remained from 1831-1836. The pastorate of Rev. Erastus Dickinson which lasted to 1849 was marked by the largest revival in the history of the church; sixty members being admitted at one time. Rev. Merrick Knight succeeded Mr. Dickinson and remained until 1852.

The Rev. John Freman was pastor from 1853-1855.

Rev. Joseph Backus followed and retained the pastorate until 1857.

Rev. Francis Williams entered upon his long pastorate February 24, 1858, and remained at the head of the church until May, 1892. He was succeeded by Rev. M. S. Phillips, who was the pastor until 1894.

Rev. E. M. Frary was settled July 1, 1894, and concluded his work in October, 1903. His pastorate was marked by a revival when thirty-three men members were added to the church.

Rev. A. J. Small became pastor in 1904 and continued until the spring of 1910, his successor being the Rev. Granville Yeager. Pastors since 1910 have been, 1911-16, Harry C. McKnight; 1917-19, Guy C. Wingerd; 1919—, Walter C. Lanphear.

The Chaplin church has sent out a large number of men who have entered the ministry. The first one was Rev. Rufus Smith, who died in East Hartford in 1854. Other ministers who have gone out from this church are Rev. Ebenezer Churchill, Rev. Roswell Snow, Rev. Allen Clark, Rev. George Soule, Rev. John Robinson Freeman, Rev. Isaac Clark, Rev. C. Edwin Griggs, Rev. Justin Martin, Rev. William B. Sandford, Rev. Walter E. Lanphear.

SEVENTY YEARS OF HAPPY WEDLOCK

A celebration of very unusual character was the wedding anniversary, April 21, 1914, of Mr. and Mrs. Jared W. Lincoln, on completion of seventy years of happy married life. There was a large gathering of relatives and friends at their Chaplin home on that memorable day.

Both were natives of the Town of Windham; he born at North Windham (then New Boston), September 8, 1823, son of Captain Dan and Mehitabel Flint Lincoln; she was born at North Windham, September 28, 1824, as Johanna Spafford, daughter of Darius and Lora Lincoln Spafford. He was therefore in his ninety-first year, and she in her ninetieth, at the time of this seventieth anniversary.

After attending district school, Jared Lincoln farmed it summers and taught school winters, continuing this practice for several years after his marriage. In 1856 he moved to Chaplin and entered the store of his brother, Allen Lincoln, as clerk; but bought the store soon after when the brother removed to Willimantic. About twenty years later he sold the store to his son, Edgar S. Lincoln, and resumed farming.

Meanwhile he was chosen town clerk and treasurer and so continued for over forty years; also clerk and treasurer of the Congregational Church and Society. He represented Chaplin in the Legislature in 1862. He was local postmaster during republican administrations. Mr. Lincoln died May 21, 1915, at the age of ninety-two and his wife died July 25, 1915, at the age of ninety-one.

At the time of the seventieth anniversary, the Hartford Courant said: "Jared W. Lincoln is a fine type of the old-time New Englander, a man of clean life, rugged honesty, and loyal service in family, church and community, of quiet and unassuming activities, yet often sought as a common-sense adviser and valued as a solid, substantial citizen. It is fitting to add that his wife has been a worthy helpmate in all these relations."

The son, Edgar S. Lincoln, continued to reside in Chaplin and was honored in manners similar to the father, chosen judge of probate, to the General Assembly and to various local offices. Later, he removed to Waterbury, retiring from

active business, but assisting his son-in-law, Attorney Ulysses G. Church, and was also chosen clerk of the Second Congregational Church, where the Rev. C. A. Dinsmore was pastor. He died in Waterbury September 1, 1919, and was buried in Chaplin, the Rev. C. A. Dinsmore officiating at the service. His wife, who was Kate Griggs, daughter of David Griggs, survives him; and another daughter besides Mrs. Church above mentioned is Mrs. H. S. Blake of New Britain.

CHAPLIN IN PUBLIC LIFE

Under the old Thirteenth District, Porter B. Peck of Chaplin was chosen state senator in 1859, and 1863 Rev. Edwin C. Griggs was elected. From the reorganized Twenty-ninth District, Merritt Welch was sent to the senate of 1913-14.

For the lower house, Chaplin, for the year 1859-86, observed the example of "rotation in office" to a marked degree, as the following list of representatives indicates: 1859, William Martin; 1860, George Martin; 1861, Calvin Day; 1862, Jared W. Lincoln; 1863, John K. Utley; 1864, William M. Bingham; 1865, James R. Utley; 1866, A. M. Griggs; 1867, Origen Bennett; 1868, Morris Church; 1869, George C. Martin; 1870, James Martin; 1871, John W. Griggs; 1872, Jirah L. Backus; 1873, William Hunt; 1874, Edwin E. Clark; 1875, William A. Hodge; 1876, Francis Williams; 1877, Orrin Witter; 1878, Jesse S. Turner; 1879, William M. Smith; 1880, Edgar S. Lincoln; 1881, Julius Church; 1882, Erastus M. Loomis; 1883, Merrick Barton; 1884, Edson D. Fuller; 1885, C. Edwin Griggs; 1886, William Martin; 1887-1888, William A. Clark; 1889-90, Frank C. Lummis; 1891-92, Merritt M. Welch; 1893-94, I. Lester Eaton; 1895-96, Newell C. Hunt; 1897-98, Theron L. Neff; 1899-1900, Winslow G. Gallup; 1901-02, Thomas W. Hewlings; 1903-04, John M. Clark; 1905-06, William H. Phillips; 1907-08, Burton M. Welch; 1909-10, Edward A. Frink; 1911-12, Charles S. Turner; 1913-14, Frank W. Chappell; 1915-16, Clarence E. Chester; 1917-18, Charles B. Russ; 1919-20, Ellsworth M. Russell.

Following have been the judges of probate: 1859-61, Erastus Rindge; 1862-66, Orrin Witter; 1867-68, Ephraim W. Day; 1869, Lester Bill; 1870-85, Ephraim W. Day; 1886-88, C. Edwin Griggs; 1889-90, Edgar S. Lincoln; 1891-92, Samuel B. Harvey; 1893-1901, Edgar S. Lincoln; 1902-06, Barton M. Welch; 1907, Herbert C. Barlow; 1908-10, Merritt Welch; 1911-18, Clarence E. Chester; 1919-20, Burton M. Welch.

CHAPLIN DOCTORS

The first Dr. Orrin Witter located in Chaplin in 1820, his son, Orrin Witter, Jr., began practice in 1860. The elder died in 1869, and the junior in 1907. Dr. Orrin Witter III retains the old homestead as a summer residence, but is a practitioner in Hartford. Dr. Charles M. Knight located in Chaplin in 1895, continuing until his death in 1912. Chaplin has had no resident physician since.

CHANGES IN POPULATION

A well-known resident of Chaplin has recently written the editor as follows: "About twenty-five years ago the good old men and women of Chaplin began to pass away; for about ten years their decease was quite rapid. For the most part, as you know, they were faithful tillers of the soil. Aside from a few Irish families there were no foreigners. In recent years some of the back

farms have been taken by a foreign element: Germans, Poles, Austrians, Italians are making good citizens of our town at present. As a rule they are hard workers and their children are bright. They do not, however, mix to any extent with the townspeople in a social way, or take especial interest in the town's affairs. (Probably they would if more active effort were made by some of the native stock to interest them in American ways and opportunities.—Ed.) Altogether too many of the farms of Chaplin are unworked, and are growing up to brush. I would say that about one-quarter of our population are foreigners. In the village there are no foreigners as yet; in fact there are but few houses occupied except in the summer months.

“The young men and women leave for the city as fast as they grow up, and at present there are but very few young people in town. Farm lands are selling at higher prices than ever before. I think that the condition in Chaplin is like that in other remote towns of New England. Only a small number make much headway farming and after a short time farming either leave for the city or sell their places. A few make good farmers.”

CHAPTER XVII

TOWN OF EASTFORD

EARLY HISTORY OF THE TOWN OF EASTFORD—THE STORY OF EASTFORD—THE CASTLE—
GENERAL LYON MEMORIAL—EASTFORD IN PUBLIC LIFE.

Eastford was originally a part of Ashford. In 1695 the first land was laid out in the east section of Ashford (that being a part of the Wabbaquasset Country) now the south part of Eastford. The first settler in what is now Eastford was John Perry, who came there in 1710. As the east settlement grew it took its part in all town affairs, the first town meeting of Ashford being held in 1715. By 1719 the east and west settlements were so distinct and so separated by distance that it was found necessary to have town officers for both sections. In 1734 the east section first had its own school teacher and soon after 1739 its own school, when it also assumed management of its school affairs. In 1753 the town consented to the request of the east section for society privileges, but the petition to the Assembly was refused; then both east and west societies petitioned the Assembly that they be made into separate religious societies, because of the distance between them, and the roughness of the roads, but this action was deferred by the selectmen of the town. By 1760 Ashford held a prominent place among Windham towns, the east part of the town contributing her share to the general welfare. David Bolles of New London set up a tannery in that part of the town where he also made shoes.

Until 1777 the east section shared the trials of the town with regard to religious affairs, but in that year it became a distinct society, and the next year secured a minister of its own. In 1779 the frame of the meeting house was raised. Eastford still continued to contribute to the prominence of Ashford. The church in Eastford attained a high standing, but for five years was obliged to be without a pastor, during the period of the pastor's ill health, and for some time after his death. By 1820 Eastford was anxious to become a town, but any action to attain this privilege was arrested by leading citizens of the town. The society was prosperous, business good, and villages growing up in the immediate vicinity of the town. There was a cotton factory in Eastford, there were mills in Phenixville. Tannery works and wagon making were carried on, and gave employment to many young men. There was a gay, social life in the parish and balls, parties and sleighrides were popular with the inhabitants. However, education was not neglected, the school being kept year after year by the same schoolmaster, who is reported to have taught over fifty terms in Ashford and surrounding towns, and to have had 3,000 pupils. The temperance movement was felt in Eastford and attained a firm footing. A new church was built in 1829, after considerable effort. The Methodists increased in such number in the parish that in 1831 they were able to erect a chapel of their own, which was used by the Universalists as well.

In 1847 Eastford was organized as a town. The basement of the Methodist

Church was used for town meetings. There were at that time several mills in the new town and in Phenixville, and business was good. The cotton factory was destroyed by fire, but a factory for the manufacture of woolen stocking yarn flourished. Twine and cotton batting were manufactured in Phenixville. The tannery works still continued in business, and mattresses, palm-leaf hats, boots, shoes, stockings, shoe-pegs and lasts were made in the town. A law-office was opened, and the town had its own postoffice. It was a decidedly wide-awake place and many of its young people stayed there instead of going to the larger towns to engage in business. To Eastford belongs the honor of claiming General Lyon as a citizen; many others from Eastford have distinguished themselves in public service and reflected glory on their home town. Hon. Elisha S. Carpenter was a judge of the Superior Court of Connecticut, and Galusha A. Grow, born in the Eastford District of Ashford in 1823, was congressman from Pennsylvania, and at one time speaker of the national House of Representatives.

THE STORY OF EASTFORD IN MY OWN DAY AND RECOLLECTION

By John Philo Trowbridge

Eastford, the place of my birth and boyhood, was incorporated as a township so short a time before my own life began that I consider her rather as my elder sister than as my "dear old Mother." That honor must be bestowed upon Ashford, from which its eastern portion was taken in 1847 and naturally called Eastford.

The separation did not take place without complaints and remonstrances on the good parent's part. The older town was quite unwilling to lose so prosperous and ambitious a child—one that had grown to have at least six factories, three or four gristmills, and as many sawmills, a large tannery, seven or more thriving stores of general merchandise, a drugstore, a ladies' millinery establishment, as well as various other industrial concerns. These were all small, of course, as measured by the standards of today, but each was the busy center of a blithe and happy industry, like a hive of my father's bees in June.

There stood, till recent years, on the Boston and Hartford Turnpike, and near the boundary-line between the two towns, a mansion—the home of Doctor Palmer, and subsequently of his son, also a physician. The doctor was an able man of his generation, known far and near on account of his medical and surgical skill. The son did not remain long at the old homestead after his father's death, but removed, I think, to Providence, R. I., where with success he followed his profession. Other doctors have succeeded the Palmers and upheld the high reputation which they had borne. Of these, two may here be briefly referred to. Dr. Elisha K. Robbins lived many years in the Village of Eastford, and served the community both as a physician and a dentist. He was a surgeon in one of the Connecticut regiments during the Civil war, and was always a prominent Grand Army man. In later years, and till his recent death, Dr. Harvy Converse, also a soldier in the Civil war, practiced medicine with success in Eastford. What he lacked in the thorough training of the schools was largely made up for by his natural gifts as a healer, and his sympathy as a friend.

The "Doctor Palmer Place" was burned more than two score years ago, but before its destruction it was the abode of an English clergyman and his family. While they were there, they made it a country-seat of distinction; and

the good dominie, being a fine type of an English Lord, in our estimation, was often seen in the community on horseback accompanied by members of his family and a pack of dogs. His frequent rides were to Pomfret Street, to which place he eventually removed, and where he was rector of the then infant Church of the Episcopal order. I presume he was the founder of that thriving organization.

At the junction of two roads on the hillside below the Doctor Palmer house there stands a simple dwelling once occupied by Andrew Lamphier. The first telegraph line constructed in the town passed by this house, which was made a testing station for the wires; Mr. Lamphier and others who succeeded him, received and transmitted messages. The first news of some of the early battles of the Civil war thus reached us. Here that sad message of the death in battle of Eastford's greatest son and hero, Gen. Nathaniel Lyon, was first received by the unprofessional operator, and by him rapidly spread through all the countryside, making that early August day in 1861, a time never to be forgotten. So it was, also, with other messages announcing to anxious hearts the sickness, wounding, or death of men in the army.

Going eastward on the "Providence Pike" down into the steep and narrow valley of the Bigelow, we come to a fine old dwelling, standing near the roadside. In my boyhood it was the home of a family of colonial date,—the Spauldings. Augustus Spaulding, whom I still see in my mind's eye, was a tall, staunch, and large hearted man, one who might well represent the sentiments of Sam Walter Foss's poem:

"Let me live in my house by the side of the road
Where the race of men go by—
The men who are good, and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat
Or hurl the cynic's ban—
Let me live in the house by the side of the road
And be a friend to man."

From his farm, as well as from some other parts of the town a large quantity of ship-timber was transported to the Charlestown navy yard in the Civil war time. A half mile northeast of Mr. Spaulding's dwelling a rude cabin was constructed where during the whole of one winter a gang of men from the city were engaged shaving ship-pins, made from the best of white-oak timber. The drawing of them to the railroad and of other supplies of a naval character, furnished a good season's business for some of the townspeople.

Phoenixville, the village to which we are now approaching, once held a much more important place than it has since retained: but its popularity is now slowly returning since the state road has been completed. Here formerly dwelt a number of the town's most enterprising and well-to-do people. Two, at least, of the foremost political leaders, Mr. Wheaton and Mr. Latham lived and died in houses still remaining in the village.

Joseph B. Latham, or "Square Latham," as he was generally called, was one of the most prominent citizens of Eastford. He held town offices of the first importance, was a member of the State Legislature, served on some of the more important juries, both in the county and in the state courts, was a justice of the peace, and an able member of the school board, conspicuous for his calm and accurate judgment. He was a wheelwright by trade. He

built and maintained the principal gristmill, sawmill, and shingle mill in the south part of the town. In later life he constructed a valuable clover-mill where farmers throughout a wide region prepared their clover seed for use or for the market. His reading took a scientific turn, and many a time would he propound to the younger people of his vicinity some intricate and yet practical problem for their solution.

Mr. Latham had six or seven sons, all of whom grew up under his own wise management, and they all became men distinguished in local and public affairs. One son, Eugene, was killed in a factory at Windsor Locks where he held a responsible position as a master-mechanic. A second son, Henry, was an unusually successful teacher in the common schools of the county, and afterwards a trusted officer in one of the banks in Providence, R. I., where his later years were spent. He was an exceedingly affable person, a lover of books, an admirer of good poetry, large portions of which in the course of his life he committed to memory. He was in youth athletic in his habits. Closing school one winter's afternoon in District No. 2, he started on a run to his own home more than two miles distant, and covered the journey without slackening his pace. Capt. "Jack" Latham was another son. In early years he became enamored of the sea, in what way, may not now be known, for Eastford is many miles from the ocean, and the youth of those days did not venture far from home. The history of the case is probably this:

Capt. Perry Bowers and his son, bearing the same name, were Pomfret men who won fame and fortune as sea-faring men. Their good fortune, and the stories they told of their life on the "rolling deep" elicited a desire in the minds of young men to enter upon the same manner of life. They generally went first voyages in Captain Bowers' ships, and then advanced to more experienced stations on ship-board. Captain Latham, in his long life, saw ports in every clime, and told stories of every people. At last, when his life as a sailor was closed, he gave the flag of his ship, which he had carried into all oceans, to be displayed on the little schoolhouse of his native village, an emblem of personal affection, as well as of national honor. He himself, superintended its first unfurling above the heads of a cluster of happy school children and their admiring elders.

Munroe Latham, the youngest of this family, always lived on the old homestead in Phoenixville. He was,—when one came to know and understand him well,—an exceedingly interesting person. Unpretentious in manner, speech, and dress, he was however, a charming companion. When he was once in the fields or woods, or, especially, tramping with fishing rod in hand, along the margin of his favorite brooks, he was Nature's true nobleman. To him, more than to any other resident of the town in his day (except the Rev. C. M. Jones), were Bryant's lines most applicable:

"To him who in the love of Nature, holds
Communion with her visible forms, she speaks
A various language; for his gayer hours
She has a voice of gladness, and a smile,
And eloquence of beauty; and she glides
Into his darker musings with a mild
And gentle sympathy, that steals away
Their sharpness, ere he is aware."

“Munroe,” as every one loved to call him, was for many years the first selectman of the town, and he held many other public positions, all of which he filled with honor and integrity.

The only store of much consequence in Phoenixville was that famous store of general merchandise managed by Simeon A. Wheaton. Mr. Wheaton died only two or three years since, much advanced in life. He was born in Rhode Island, but came in early boyhood to a farm located on Ragged Hill in Pomfret. Leaving that under the care of his brother, James, he began business as a merchant in Phoenixville, where, for more than half a century, he continued a diligent tradesman and a reliable citizen. He was well versed in the law, and the statutes, and legal decisions of the state, and could maintain his side of a case in court against more pretentious lawyers. His manner was forceful. He always held firm convictions, was faithful to them, and to his friends or political sympathizers. He was sure to be heard in every town meeting. Each question that came up for discussion received his decided favor or condemnation, as the case might be. It was proverbial that Mr. Wheaton would oppose all new methods, or enlarged appropriations of money, for education. His motto was: “What has been good enough for me is good enough for the school children of today.”

It is now pleasing to remember, after the strife of former days has died away, and the school question has a firmer place in the public regard, that Mr. Wheaton's granddaughter, Miss Edith Wheaton, has been one of the most successful and progressive teachers of the present generation. Her noble life and work form a striking commentary on her grandfather's philosophy concerning schools and schooling. When Eastford arrives, as we hope she speedily may, at the honor of possessing all modern, well equipped, and liberally maintained schools (a result she greatly needs) we might fondly wish that Mr. Wheaton, and some others of the town's former leaders, could return to see the vast improvements that half a century may produce.

We cannot quit this little hamlet in the valley without giving some tribute to the beautiful character of one of the noblest and choicest women whom the town has ever produced,—Miss Elizabeth Smith. If Whittier, our New England poet, had known her, as many humbler people did, he could well have had her in mind, when he penned those immortal verses:

“She kept her line of rectitude
 With love's unconscious ease:
 Her kindly instincts understood
 All gentle courtesies.

“The dear Lord's best interpreters
 Are humble human souls;
 The Gospel of a life like hers
 Is more than books or scrolls.

“From scheme and creed the light goes out,
 The saintly fact survives;
 The blessed Master none can doubt
 Revealed in holy lives.”

“Lizzy” Smith, as she grew to be familiarly and lovingly known far beyond her humble birthplace, was unfortunately treated in sickness, when she

was twelve years old, by the administration of an over-dose of calomel. The result was that she became a crippled girl. Her body never grew beyond that of a child's. She was rendered entirely helpless, not being able to lift her food to her mouth. Her subsequent years,—and she lived to be over forty,—were spent lying on a little bed, which in the course of time became familiar in a score of dwellings, as well as in the village church on almost every summer Sabbath, and in numerous camp-meetings of the Methodist denomination, where her religious connection belonged. Her physical infirmity, great beyond all ordinary experience, only seemed to make her a happier being in spirit, and in mental alertness. Her cheerfulness was such as nothing could dim or abate. A Boston newspaper once printed this item: "The day was dark and gloomy, but Phillips Brooks walked down Washington Street, and all was bright." Whenever, as was often the case, the little white cot on which Lizzie Smith lay, was brought in a country wagon to some lonely or saddened farmhouse, there sunshine and serenity came in at the door as a peaceful benediction, and remained while the beloved sufferer tarried for a week's visit in that home. Many a strong sister, with no infirmity of the flesh, but a heavy ache at the heart, learned from the gentle presence of this girlish form, where the hiding of our strength must ever lie. Even yet, her words, and prayers and little well-worn Bible remain among the most familiar memories of some who are now old and infirm in years, but who half a century ago knew this wonderful woman, and came under the charm of her bouyant personality.

[The latter portion of Lizzie O. Smith's life was spent in Willimantic where she was taken chiefly through the efforts of Warren Atwood, to be cared for by friends. She resided in a cottage on West Main Street, and because of the wide interest in her case, her name was placed on a sign just beneath the peak of the house and there remained until her death. Mrs. Robert Brown (Helen Battey) well remembers her, and writes: "Her bed was like a child's crib. She was a Methodist, and during camp-meeting week, she would be taken to the grounds and she found intense joy in the meetings. Her cot would be carried to the altar service, and knowledge of her high faith was a marked influence. After service people would pass by her cot and greet her and bring her gifts."—EDITOR.]

But to pass to another extreme. A little distance from the home of Elizabeth there lived in those days the famous infidel of Eastford,—Timothy Backus. How much of an infidel at heart he really was it is no matter now to determine. It is certain, however, that he enjoyed debating spitefully with any one and especially with a clergyman, some question about the Bible. He was the "Mr. Talkative" of our little Pilgrim's Progress, the Bob Ingersoll of our neighborhood. I do not remember that he ever converted anyone to his way of thinking, and no one ever turned his mind to a better and higher destination. His life and influence contrast very sharply, even at this distance of time, with that of the sainted woman who lived and died as his neighbor, and of whom we have just spoken. It seemed useless to argue with him, for he exemplified the old saying, "A man convinced against his will is of the same opinion still."

Lorenzo Lyon, a brother of the general, lived in this vicinity; and the spot where the old home, the birthplace of a large family of boys and girls including the general—all Lyons by name and lions by nature—can still be seen by the roadside. Lorenzo Lyon was the first man to introduce the modern horse-power and threshing machine into the town, and for many years he

used the outfit in the northern parts of the county. His son who is still living, follows the same occupation.

There were famous teachers in the district schools of half a century ago. None was more revered and loved than "Master John Griggs." He taught fifty winters in succession in different localities. When he was a very old man, he did not cease to maintain his interest in the education of the young. His advice in such matters was much sought for. At his funeral, his former pastor, the Rev. Mr. Williams of Chaplin, preached an appropriate sermon from the text: "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemeth good in Thy sight."

Andrew F. Keyes, whose father, Flagg Keyes, secured the appointment of Nathaniel Lyon as a cadet at West Point, was another teacher of note, though not for so long a period. He received also the appointment of deputy-sheriff of Windham County, at the time when Prescott May of Putnam was the high sheriff. Eventually, he and his brother, Andrew, left the town to take up their residence in the West. One found his way to Southern California. They each amassed a considerable fortune.

Still another teacher of interest to many now in middle life was Mrs. Clinton M. Jones, wife of the Rev. Clinton M. Jones who was pastor of the Congregational Church at Eastford Center for nearly twenty years. Mrs. Jones brought her school in District No. 1 up to a high level of efficiency. She was much beloved by her pupils, and also respected as a minister's wife in the entire community. She now resides in West Woodstock. Her daughter, Miss Mildred, was for some time the organist of the church, and a teacher of instrumental music, a position which in recent years she has held in connection with the public schools of Greater Boston.

One teacher, although not an Eastford man by residence, deserves notice here, George Bugbee, whose home was over the town-line in Woodstock. His schoolroom was a model of behavior and instruction. He rarely struck a pupil in punishment, but every unruly boy knew full well that the blow would certainly follow if his command was not instantly obeyed. He was the embodiment of the familiar fable, often before the scholar's eyes in Webster's spelling-book, of the old man who said to the two "saucyboxes" in his apple tree, "If kind words will not do we will see what virtue there is in stones." There are not a few men and women, now well advanced in public esteem, who remember their old instructor. Such a company are scattered from the Atlantic to the Pacific. In addition to these, grateful mention can only here be made of Nelson Hammond and his son, Albert, Miss Juliaette Chapman, Nancy Maria Latham, and John Sherman. The last mentioned of these entered the Christian ministry in the Methodist Church where his parents were prominent members. He finally settled in the State of Minnesota where he did good work for a long period of years. He married Miss Grace Spencer of Pomfret, a younger sister of Mrs. Stephen O. Bowen.

Eastford is one of those towns in the state where the center of population nearly coincides with the geographical center of the township. Miss Ellen Larned, in her valuable History of Windham County, tells us that "the first inhabitant was John Perry from Marlborough, Mass.; who bought 350 acres of land on both sides of Still River and settled upon it near the site of the present Eastford Village." The grave of this rude forefather of the hamlet

may be seen, if I am not mistaken, in the old grave-yard back of the Congregational Church. From the beginning the chief settlement has gathered around this original spot. The village is favorably located, with a healthful environment, a fine outlook, and excellent water power. There are six roads which unite at the village green in front of the Methodist Church; and now that the state road is constructed the facilities for travel are all that can be desired. A fresh hope for the place can be confidently indulged in. The old-time saying of one of its people is fast coming more true than ever before: "Eastford is the biggest place of its size on earth."

Here for a time in the '70s a bank was maintained. The tannery of Deacon Joseph D. Barrows was a thriving industry. The lumber mill of the Arnold Brothers did a large business. The carding and spinning factory of Merrill Kieth and his son, the blacksmithing establishment of Zenas Chapman with the unusual feature of a big trip-hammer for very heavy forging, the wagon-shops of Warren Whitney, who could "tree" a wagon as no one else could, and of William Cheany who knew all the virtues of "paint and putty," the busy stage routes under the management of Whitman Chamberlin, the widely-known ability of Calvin Whitney, Esq., and of John W. Trowbridge, as land surveyors, the stockinet company of Benson and Mumford—whose factory near the new dam was burned years since on a snowy winter's afternoon, the Eastford Creamery which in later times was a progressive feature of the town's attempts at profitable local industry—these have all played their part worthily as institutions and individuals almost within the limits of the 350 acres which the original settler once called his own. They prove this: what is more interesting or impressive than the historical development of a Connecticut village where every sort of merchandise, from buttons to steam boilers, were made for the world's market!—but, alas, are now made no more in the same localities. We are tempted to call them, "the good old days." They were so; but the years will roll on and the people of a future age, however prosperous that age may be, will look wistfully back and call what is now our day "the good old days."

The older people of that period in the town's history deserve unstinted praise. They not only made a good record for themselves, but they also, by precept and example, handed down to men and women of a more recent time (including those of the present generation) a noble inheritance. We can here mention only a few of these greatly respected citizens who lived in, or about, the Village of Eastford. Deacon Earl Preston was one of these, for many years an active and kindly officer in the Congregational Church. His maiden sister, who lived to a very great age, and was known by all as "Aunt Rhoda," was a woman of unusual influence. Hiram B. Burnham was the most prominent merchant of the town, and "Burnham's Store," even after it had passed from his management, was known by his name. It at length became the property of Isaac Warren and his enterprising son, Charles O. Warren. The building, with some changes is now the famous store of A. M. Bowen, who is known as a correspondent of the Windham County Observer wherever that splendid paper has gained circulation.

Capt. Jonathan Skinner was probably the most enterprising cloth manufacturer the town has ever possessed. The old Red Factory was his monument of successful service, inseparably associated with his memory. Both the owner and his factory have long since passed away—the building to be suc-

ceeded by the greater and more modern enterprise of J. M. Tatem and Sons—its owner, to be the first man whose remains were buried in the beautiful Grove Cemetery which he did so much to establish in 1866.

Maj. Joseph Dorsett was the village postmaster and merchant. Capt. Jarvis Chapman lived as his nearest neighbor. Oliver Bowen, who spent his last years in the village, was at first a farmer and tradesman living a mile outside. At the time of his death he was reputed to be the wealthiest man in Eastford. He was always one of the busiest. His motto was: "a nimble sixpence is better than a slow shilling." For many seasons he did business regularly as a buyer of farm produce for the Providence market, and he became as well known "on the Bridge" in that city as almost any merchant of the place. The same may be said of Edmund W. Warren, a fine citizen, a man of superior judgment, who carried country produce into Providence for many years, besides managing a large farm of his own situated on East Hill.

Mr. Bowen's family of sons and daughters, held a social place in the upper village similar to that occupied, as already described, by the children of Square Latham in the lower village. Stephen Oliver Bowen became known throughout the commonwealth as the Master of the State Grange. He was a forcible and convincing speaker, with a lively imagination and an accurate memory. He held many responsible positions in the agricultural societies of the county. His next younger brother, Asa B. Bowen was a celebrated physician and surgeon in Iowa only recently deceased, and still another brother is Judge Andrew J. Bowen of Willimantic. A firm personal friend of Mr. Bowen was Preston B. Sibley, who for a series of years was the sheriff of the county, and the keeper of the jail at Brooklyn. Mr. Sibley never lost his interest in his native town.

We find ourselves entering now upon a period in Eastford's career when there was an unusually large class of bright and ambitious young men and women among its population. Scarcely one of these is now living. They included Frank O'Kief, Frank Cheney, William L. Spaulding who gave up his noble life in the Civil war, Clark Barrows, Orrin and Hiram Burnham, Benjamin Dorsitt, Henry Trowbridge, and his cousin Ingoldsbee W. Trowbridge who subsequently removed to Pomfret, Edwin Macy the popular clerk in Hiram Burnham's store until he (like many others) entered the Union army, Benjamin Warren, David Carpenter, Foster Deans and others. The young women of the same period (several of whom became the wives of the men just mentioned) were Kate and Isabel Cheney, Martha and Mary Spaulding, twin sisters whom even their youthful lovers could hardly identify, Mary Chamberlain, the fair daughter of the Congregational minister, Ella Skinner and her two sisters, Caroline and Sarah Lewis, the latter of whom became a somewhat celebrated poet, Phoebe Lyon who was the leader of the Congregational choir when its members circled nearly half way round the church gallery, Jennie Noble and her sister, inseparable on all the joyous social occasions of the church where they belonged.

This was in the time when Rev. Charles Chamberlain, a graduate of Brown University, was the pastor of the Congregational Church. Mr. Chamberlain was a superior preacher and a gifted writer. His book, the "Layman's Assistant," has received circulation among men of other Protestant denominations. After his day the Rev. Clinton M. Jones was the pastor. He came to Eastford in 1871, after having served a short pastorate in the neighboring

Town of Hampton. He was then in the prime of a full, earnest, and exceedingly agreeable manhood. He brought with him to his new field of labor his wife and family. Their coming was a day of great joy and bright promise to this pleasant inland town. The farming population of the town was of the sturdy, intelligent, New England type and the Congregational Church of the place, which a large majority of this population sustained, was a center of moral, religious and social power. Its vacant pulpit needed a wise and able minister.

Such a leader did God send to that people in the person of this beloved and now departed minister of the Gospel. He made his strong mind and deep sympathy immediately felt in all the services of his church and as years went by, in other churches of the vicinity, till he came to hold a very warm place in the hearts of Christian people throughout the northern part of Windham County. He had the foresight to plan and assist in the building of a parish chapel, and in aiding in the general improvement of the village and its cemetery. He was a natural teacher; and his service on the school board and as superintendent of education was never surpassed—indeed never equalled, in the entire history of the town.

To him also the community is largely indebted for the establishment of its public library. Through a long period of years he stood with fearless front against the evil of intemperance, and finally rejoiced to see (but with no hatred or malice) the overthrow of the rum power in this town.

Mr. Jones was a true son of the open fields, the silent woods, the quiet waters, the lowly by-ways. Like Nature, he was a modest, unassuming man, full of sympathy, patient, loyal. He knew Nature—her life, her forms of grace and beauty, her secrets of wonder, as not one clergyman in a thousand in these busy days knows her. The wild creatures of the forest, the songsters of the orchard and the meadow were the special objects of his love and study, his veneration and comprehension. He was Nature's nobleman. The words of John Burroughs express the spirit, the hope, and the triumph of his ministry, and his life:

Serene I fold my hands and wait,
Nor care for wind, or tide, or sea:
I rave no more 'gainst Time or Fate,
For lo! my own shall come to me.

Asleep, awake, by night or day,
The friends I seek are seeking me:
No wind can drive my barque astray,
Nor change the tide of Destiny.

The waters know their own; and draw
The brook that springs in yonder height.
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky;
The tidal wave unto the sea;
No time, nor space, nor deep, nor high
Can keep my own away from me.

Among many others, one especially noble woman, Miss Caroline Sumner, was in the prime of her useful life when Mr. Jones came to Eastford. She made her home in the family of Charles O. Warren, whose wife was her niece. This brought her into the center of the village, to a dwelling always hospitable and attractive. She exerted, without the least display, a wide influence over the community and in the church. Chastened by sorrow, especially by the death in a terrible railroad accident of her sister, Susan, and three young children, she knew how to comfort the sorrowing; while her ill health (an experience of many years) created in her mind a deep pity for all in trouble. She has long been our ideal of that gracious woman described in those lines:

“The dear Aunt, whose smile of cheer
 And voice in dreams I see and hear,—
 The sweetest woman ever Fate
 Perverse denied a household mate,
 Who, lonely, homeless, not the less
 Found peace in love’s unselfishness,
 And welcome whereso’er she went,
 A calm and gracious element,
 Whose presence seemed the sweet income
 And womanly atmosphere of home.
 How many a poor one’s blessing sent
 With thee beneath the low, green tent
 Whose curtain never outward swings!”

One private residence in the village is most conspicuous. It is known as “The Castle.” It was built many years since by Benjamin Bosworth—a family name well known in the town. Mr. Bosworth made a handsome home and set it in a fine location. It is now the property of the Misses Trowbridge of Brooklyn, N. Y., whose father and grandparents on the paternal side were Eastford folks. The building has lent its charm of situation and history to a writer who has celebrated its name in a poem entitled, “My Castle.” Within its antique walls many a scene of country life and festivity has taken place, and we trust the best is yet to be.

Such also may be the wish and hope concerning hundreds of other dwellings in this town which has always been a staunch and patriotic member of Windham County. Good as her past has always been, we expect that her future will be even better. If any reader of this chapter should care to ask its writer what he has seen in these places and persons of by-gone years—“these Flemish pictures of old days”—he would reply by quoting that famous saying of Abdul Baha, who, when asked, “Why do your guests always leave you with smiling faces?” responded, “I can not tell you, but this I know, in all upon whom I have looked I have seen my Father’s face!”

THE CASTLE—EASTFORD, CONN.

By Janette Trowbridge

The Castle was built in 1800 by Squire Benjamin Bosworth. The framing and sills were laid by the North Star. The hand carvings on the mantels, windows, and doors were elaborate for that time. They were cut with a jack-knife by an employee who lived and worked in the house for an entire winter.

Squire Bosworth desired a house which should be different from any other in the neighborhood. In this he succeeded, for the house has the appearance of a small gable-roofed house built on top of a larger square-roofed house. The small upper house was the Masonic Lodge which could be reached only by passing through the main house. The benches on which the Masons sat are still in the old hall with the tiny fireplaces at either end, which warmed the hall. Rev. Sherrod Soule of Hartford has the kid apron which his father wore at a lodge meeting held in the Masonic Hall in The Castle.

The two lower stories were the residence of Squire Bosworth until his death in 1850. The Castle then passed into the possession of Mrs. Major Dorsett, niece of Squire Bosworth. Mrs. Dorsett set out the two arbor vitae trees in 1862 and these trees are now taller than the house and form a lofty roof to the front porch. It was under these trees that Mrs. Dorsett entertained her friends and dispensed good gingerbread between services on Sundays.

After the Dorsett residency, many families occupied The Castle. Among others who were born in this historic house are the late Henry Bosworth of Eastford, Conn.; Mr. B. B. Dorsett of Fredonia, N. Y.; Mrs. Mary Bosworth-Derby of South Weymouth, Mass.; and Mr. Walter Dodge of Putnam, Conn. In 1879, Mr. E. Grant Trowbridge, a grandnephew of General Lyon, bought The Castle and is the present owner.

The interior of The Castle is filled with Colonial furniture in keeping with the historic house. There are twelve fireplaces fitted with utensils for baking, roasting, toasting before an open fire and with cranes for hanging kettles.

Several articles are from the old home of Gen. Nathaniel Lyon, whose sister, Delotia, was grandmother to the present owner. There are pewter plates, a trencher, and the warming-pan which belonged to the general's mother. Photographs and steel-engravings of General Lyon and his captain's commission hang on the walls of the house. His book of accounts from September, 1858, to May, 1861, is also the property of the Trowbridge family.

In the library is a copy of the Emancipation Proclamation, so written that that the portrait of Lincoln is brought out by the shading of the letters. Other quaint prints and engravings hang in the rooms. Some of the windows are fine specimens of Colonial architecture and the views from these are unsurpassed.

Altogether, The Castle is an interesting landmark.

GENERAL LYON MEMORIAL

The State Park Commission of Connecticut has recently purchased, through Hon. Fayette L. Wright, commissioner, the Lyon homestead in Eastford where Gen. Nathaniel Lyon was born and passed his boyhood, and consists of about seventy acres, situate in the southeast corner of Eastford. It will be held as a park of the state-park system and eventually some suitable memorial will be erected.

General Lyon was the first northern general to be killed in the Civil war. He was born in 1818 and in 1841 was graduated from the United States Military Academy. For many years he served in battles against the Indians, and for several years was in command of the department of the West. He was killed in the battle of Wilson's Creek in 1861. General Lyon's body was brought to Eastford for burial and at the service was one of the largest gatherings ever held in Windham County.

EASTFORD IN PUBLIC LIFE

When Eastford was a part of the old Fourteenth District, Joseph D. Barrows was sent as state senator in 1869 and 1870. As a part of the Sixteenth District Clark E. Barrows was senator in 1883 and 1884; Monroe F. Latham of Phoenixville, 1897 and 1898. John M. Tatem was senator in 1915 and 1916, after Eastford had become part of the Twenty-eighth District.

Following are the names of the representatives in the General Assembly from 1859 to date: 1859, Joseph D. Barrows; 1860, Joseph B. Latham; 1861, Azel C. Sumner; 1862, Henry H. Arnold; 1863, Cyril Whitaker, Jr.; 1864, Horatio Carpenter; 1865, Samuel D. Bosworth; 1866, James B. Latham; 1867, Orrin M. Burnham; 1868, J. B. Latham, Jr.; 1869, Joseph E. Marcy; 1870, James M. Carpenter; 1871, John H. Bullard; 1872, Ezra P. Arnold; 1873, Preston B. Sibley; 1874, Preston B. Sibley; 1875, C. B. Rockwell; 1876, Stephen O. Bowen; 1877, James E. Latham; 1878, Hiram H. Burnham; 1879, Clark E. Barrows; 1880, Andrew J. Bowen; 1881, Elisha K. Robbins; 1882, Simeon A. Wheaton; 1883, Charles N. Smith; 1884, Monroe F. Latham; 1885, Charles O. Warren; 1886 Henry R. Allen; 1887-88, Chas. A. Wheaton; 1889-90, Franklin George; 1891-92, George W. Olds; 1893-94, Ira B. Cushman; 1895-96, Gurden B. Marcy; 1897-98, Leander H. Snow; 1899-1900, Edwin O. Sumner; 1901-02, Henry B. Buell; 1903-04, Harvey H. Converse; 1905-06, Ward G. Holman; 1907-08, Arthur M. Keith; 1909-10, Andrew G. Morse; 1911-12, John M. Tatem; 1913-14, Orlo B. Carpenter; 1915-16, Welcome Davis; 1917-18, Charles E. Buell; 1919-20, Charles W. Clark.

Eastford judges of probate from 1859 to date are as follows: 1859, Joseph Dorsett; 1860, Uriah B. Carpenter; 1861, John B. Adams; 1862, Joseph Dorsett; 1863-69, Joseph D. Barrows; 1870, S. O. Bowen; 1871-74, Jeremiah K. O'Keefe; 1875-83, H. H. Burnham; 1884-85, E. Keyes Robbins; 1886-88, Stephen O. Bowen; 1889-90, E. Keyes Robbins; 1891-92, James M. Keith; 1893-94, Edmund W. Warren; 1895-1902, James M. Keith; 1903-12, John M. Tatem; 1913-18, Arthur M. Keith; 1919- John M. Tatem.

From 1859-1862, David B. Deane was registered in Eastford as a practising physician. From 1859-1907, Elisha K. Robbins was registered, first as a botanic, then successively as eclectic, reform medical, then eclectic. Harvey H. Converse, an eclectic, practised from 1892 until his death in 1909. Frank B. Converse, his son, practised in Eastford in 1895 and 1896, then removed to Westford; later to West Willington where he is now located. There is now no resident physician in Eastford.

CHAPTER XVIII
THE TOWN OF PUTNAM *

EARLY HISTORY—PUTNAM HEIGHTS—CITY OF PUTNAM—PHYSICIANS—WINDHAM
COUNTY TEMPORARY HOME—PUTNAM IN PUBLIC LIFE.

Putnam, the youngest of all the towns in Windham County, has only a brief history of sixty-five years under that name; still the town had its existence long before it was called Putnam. At one time it was known as Pomfret Factory, then later as "Quinnebaug."

In 1722 the first bridge was built just below the falls by John Sabin of Pomfret at a cost of £120.

The first grist mill was erected in 1730 by David Howe.

In 1787 Captain Benjamin Cargill built a new mill-house and set up "three complete sets of grist-mills and a bolting-mill" together with a blacksmith's shop and two trip-hammers, a fulling-mill, "a mill to grind scythes, and a mill to churn butter."

In January, 1806, Ozias Wilkinson with his sons, Abraham, Isaac, David, Daniel and Smith, and several others came from Pawtucket where they had worked on the first cotton spinning machinery in this country, selected Cargill Falls as the site of the first cotton mill in Connecticut, and organized as "The Pomfret Manufacturing Co.," from which name the settlement was called "Pomfret Factory," this was the third cotton mill in the United States.

A deed of the mill privilege and about 1,000 acres of land adjoining was secured for \$25,000.00—comprising what is now the present site of the thriving city of Putnam. The affairs of the company were managed with great shrewdness and ability by Smith Wilkinson, who planned "the raising of the frame of the factory on July 4th, 1806, enlisting popular sympathy and co-operation in the enterprise. As many as 2,000 people came together to help and look on, and as free punch was furnished to all, it was a most agreeable change from the customary formal celebration."

Previous to 1849 this was known as "Pomfret Factory," it was then proposed to incorporate a new township from parts of the towns of Thompson, Killingly, Pomfret and Woodstock. Accordingly the matter was brought before the legislature; the petition, however, was rejected and the old towns flatly refused to part with their territory.

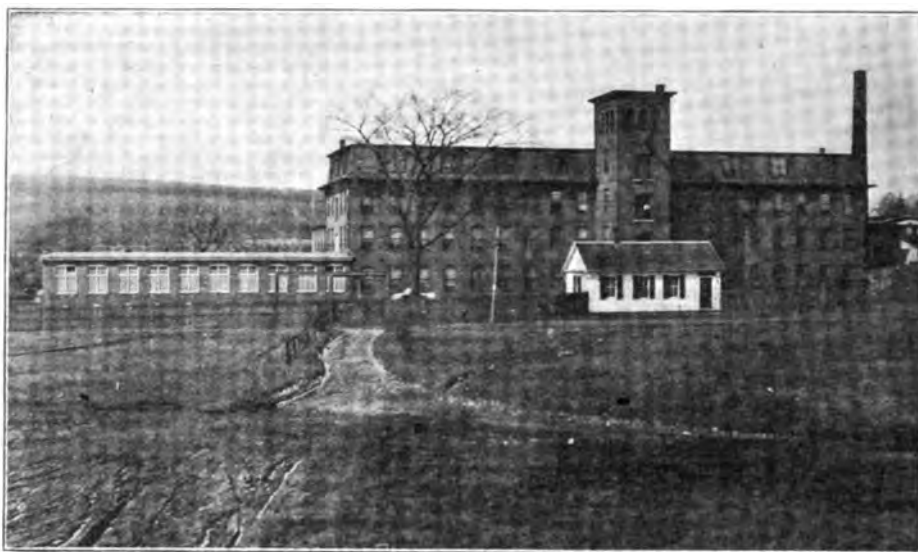
From 1849 to 1855 the place was called "Quinnebaug" and many of the old buildings of that period also bore that name. Quinnebaug Hall, now Union Block, Quinnebaug House, a hotel still standing in the rear of Flagg's store.

* NOTE: The Editor is specially indebted to Mrs. Mary Bugbee Bishop and Mrs. Abbie L. Daniels for information as to the later history of Putnam; and to Miss Rosamond Danielson as to Putnam Heights.

The conflict over the new township lasted for six years and was conducted on both sides with great spirit and bravery. In the second petition Woodstock was dropped, still the fates for a time seemed to favor the old towns. The adoption of the name of Putnam in the last stages of the controversy was a harbinger of victory. No name could have been so appropriate. Every characteristic trait of the Old General had been shown in the struggle. The fight with ONE WOLF was surpassed by that with the Three Old Towns.

In July, 1855, the new town was incorporated and what had been Quinebaug, was now called Putnam. Tombstone and other records prove the adoption of the name of Quinebaug which existed from 1849 to 1855.

The mill enterprise extended northward and other mills were built through the agency of large manufacturers from Providence; Wilkinson, Rhodes, Ballou, Morse and others. Two fine stone mills were erected in that part of the



MANHASSET MANUFACTURING CO., PUTNAM

town which was known as Rhodesville, and about 1870 the brick Powhatan mill was erected, not forgetting the prosperous brick mill called "Monchanset," located just south of the Falls, a cotton mill, now called Manhasset Mfg. Co., making tire duck.

Further industries sprang up from time to time, among the most prominent of later days being Fisher's Shoe Shop, W. S. Johnson's Shoe Factory, Wheaton Building and Lumber Co., Putnam Foundry and Machine Co., B. M. Kent & Sons sash and blind factory. Dean Pin Factory, Hammond & Knowlton Silk Mill, John A. Dady Silk Co., Eureka Silk Mill, Putnam Steam Laundry, Tatem Handle Factory, Putnam Box Factory, F. A. Maryott roll covering, extensive green-houses and numerous others.

Quinebaug Village took on its new life about 1840, and here and there new homes sprang up, then the needed churches and school houses.

The Baptist Church was organized August 24, 1847, with forty members, and the following year a church edifice was erected; this building was destroyed

by fire and was replaced by another frame building which was also burnt, this was in turn replaced by the much larger present stone structure.

The Congregational was organized in 1848 with 27 members, and erected its first building in 1852 which still remains in the center of the town. When larger accommodations were needed, the present brick church was built and dedicated in 1870.

The mill industries located in the northern part of the town were largely responsible for the increase in population, most of whom are of the Catholic religion. Their needs have been met for many years by Saint Mary's Church, Parochial and Convent Schools and Cemetery.

The little brick schoolhouse stood near the old Congregational Church and the present Quinebaug House which was at that time a popular hostelry, as was also the May House, located a little to the North on May and Main streets, and kept by Prescott May. Another small frame schoolhouse was also built and still stands by the bend of the river, to the north of the May House. Later with industries thriving and Putnam growing, an attractive two-story school building the "Fifth District School," with tower and bell replaced these smaller houses. This wooden building was removed in 1901 to give place to the present brick "Israel Putnam School."

With the development of the town, came the necessity of higher education, and through the generosity of Mr. George M. Morse, the owner of the prosperous mills which bore his name, the town accepted his offer of land located near the Baptist Church, and erected a brick structure for a High School; previous to this, the school was housed in the second story of the old Union Block, with limited accommodations, long benches serving as seats, no desks being provided. The present, modern brick High School located on School Street, accommodating 350 pupils, and with a present corps of ten teachers, marks the educational advancement of the town. Putnam is also fortunate in receiving from the State, one of its Trade Schools, built on land adjoining the High School and it has proved of special advantage to the High School pupils.

Except for the houses belonging to the two early Stone Mills, The Pomfret Manufacturing Co. and Morse's, there were in 1855 only a few scattering dwellings, among these we might recall the dwelling of L. O. Williams on South Main Street, called "The Gables." On what is now Grove Street, there stood the house now owned and occupied by Mr. J. B. Tatem, and there lived Mr. Simeon Stone. From this home went their only son to serve his country in the Civil war, and his was the first life sacrificed from Putnam, in that great struggle. Two unmarried daughters remained in this home. An old settler relates an amusing incident. At this time the fashion of wearing artificial "baked" curls prevailed and the daughters of Simeon Stone possessed one set of these long curls which were fastened just behind the ears, but it was noticed that these spinsters never appeared together, and it was afterward learned that the same set of curls was first used by one and then by the other.

The commercial and industrial activity of the town was due not only to its fine water privileges, but to the incoming railroads. On Thanksgiving day, 1839, the first cars ran from Norwich to Worcester, this road being a single track; later, about 1860, the double track road was put through from New York to Boston, called the N. Y. and N. E. Railroad. This mode of travel became popular. A former resident of this vicinity tells this interesting incident:



HAMMOND & KNOWLTON SILK CO. MILL, PUTNAM



SILK AND WOOLEN INDUSTRY, PUTNAM

Shortly after the town struggle from 1849 to 1855 which gave Putnam its territory from the four different towns, much resentment still existed, because Putnam had taken so much land. Her grandfather, a Thompson resident found himself unwillingly residing in Putnam, was so opposed to the inevitable, that he would not drive to Putnam Station to take a train, though the distance was much shorter, but patronized the Thompson Station instead, a distance of four miles from his home.

The town built in the earlier years, two bridges crossing the Quinebaug River and connecting Putnam with Pomfret and Woodstock. One over Cargill Falls, commanding an intimate view of that charming water fall, the other in Rhodesville near the mills. In 1870, increasing traffic demanded another, and the "Long Bridge" was built of wood, more recently replaced by the substantial reinforced, concrete structure.

Within the present territory of Putnam, there is the well preserved and ancient yard, known as the "Oldest Killingly Burying Ground." Through the efforts of the local chapter D. A. R., the old walls have been rebuilt and suitable memorial gates with bronze tablets on each pier, recall the struggles of very early days. About 1850, the present Grove Street Cemetery was laid out and beautified by Mr. Chandler Spalding, who later, with other interested citizens, formed the Putnam Cemetery Association with himself as its first president, which was the beginning of the present well kept grounds. It will also be remembered that it was Chandler Spalding who, by his will, founded the Spalding Library in connection with the Congregational Church.

In 1886 a corporation known as The Putnam Water Company was formed and a fine water system established, with pumping station located at Harrisville in Woodstock, taking the water from Woodstock Lake, this system supplies the town and also the N. Y., N. H. & H. R. R.

In 1912 a monument of granite and bronze was erected in a park at the junction of Grove and Ring streets, in memory of the sacrifice of Putnam's sons in the Civil war. This was the gift of the Women's Relief Corps, and costing \$2,500.

Putnam became a city in 1895.

The banking business of the town has been ably handled for many years by the Putnam Savings Bank and The First National Bank of Putnam.

No greater change in the appearance of the center of Putnam has been made, than that brought about by the modern brick station and subway, built by the N. Y., N. H. & H. R. R. in conjunction with the city.

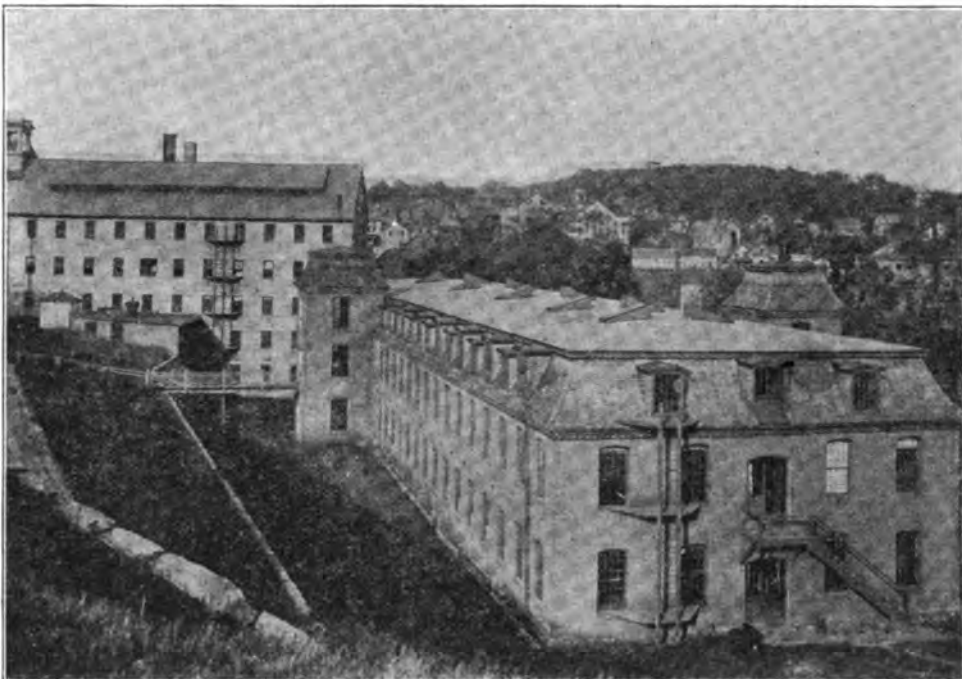
In this brief glance at the high lights of the county's youngest town, Putnam's first sixty-five years of history reveals no sudden or startling growth, but without interruption there has been a healthy progress along all lines which are essential to a New England township, and a foundation has been laid which gives promise of substantial development in future years.

PUTNAM HEIGHTS

The passing tourist who drives over Putnam Heights to enjoy the splendid view, little thinks that this quiet village was once a flourishing center of trade. Years ago, when the stage-coach traveled from Providence over the now deserted path still known as the old "Pike Road," there were two inns on North Killingly hill, as it was then called. Near the church was the Howe Tavern, and



EUREKA SILK MILL, PUTNAM



PUTNAM WOOLEN COMPANY, MILL NO. 1, PUTNAM

at the north end of the village was the Warren "stand," where "Squire" Warren entertained travelers in the house now owned by Charles L. Torrey. There were half a dozen stores and shops around the common. Notable among them was the Rawson cabinet shop where fine furniture was made—Rawson bureaus are cherished heirlooms now. There was also a dry goods store to which came the gentlewomen of Pomfret and neighboring towns to buy fine table linen and choice china. The church edifice, a landmark for miles around, situated near the highest point of the hill, was planned by and built under the direction of the noted New England architect, Elias Carter, after the style of the great English church designer, Sir Christopher Wren. The congregation came from a radius of seven miles to this, the First Church of Killingly.

The spacious "Common," given to the Church society on condition that it should never be fenced in, was the scene of lively military exercises on "training days"—busy days those for the taverns. On the summit of the hill, west of the road, in a place that is still called "cannon-house hill," stood a small building that housed a brass cannon. This piece of artillery was probably used at the militia trainings. It has disappeared, with its shed, and no one remembers whether it exploded at some Independence Day celebration, or what other fate befell it. Adjacent to the "cannon-house," stood the "hearse house," another small building in which was stored a hearse, town property, and used as occasion required.

After the Civil war the New England hill towns had begun to lose their population and business to the mill towns in the valleys. This was the case with Putnam Heights, which in the sixties had become a farming community with occasional summer residents. Among the families then living in the vicinity are noted the names of Torrey, Grosvenor, Harris, Warren, Copp, Cutler, Thurber, Clark, Wheaton, Peckham, Carpenter, Baldwin. Many of these names had been identified with the earliest records of the place, and have continued to be prominent to the present day.

The chief historic interest in connection with Putnam Heights in the last three decades must center around the names of those who, brought up with the sturdy American ideals of thrift and hard work, and with a strong belief in the value of education, went forth to win distinguished success in other places. The most illustrious among these names is that of William Torrey Harris, who was born at Putnam Heights, then North Killingly, in 1835. He contributed greatly to the development of the public schools system of the country, first as superintendent of schools at St. Louis, Mo., and later, for 16 years, as United States Commissioner of Education. Dr. Harris died in 1909 and is buried in the Putnam Heights cemetery. He is described in the National Cyclopaedia of American Biography as "philosopher, sociologist, philologist, educator, and author." Dr. Harris received many honorary degrees from universities in this country and abroad, and was decorated by the King of Italy.

Another noted name is that of Rev. John D. Baldwin, who preached at Putnam Heights for a number of years. He later edited the "Worcester Spy," which, under his ownership, became an influential newspaper. He was the author of "Prehistoric Nations," and served several terms as representative from Massachusetts.

Another native of Putnam Heights was Dr. William Grosvenor, who married Miss Rosa Mason and developed the large manufacturing interests at



PROVIDENCE STREET, PUTNAM



GROVE STREET, PUTNAM

Grosvenordale. Elisha Buck, who became editor of Turf, Field and Farm, was also born here, as was his half-brother, Augustus Buck, a noted educator. The late Thomas J. Thurber, a native of Putnam Heights, was well known locally as an artist. One of his paintings, a picture of the Putnam Wolf Den, hangs in the executive chamber in the capitol at Hartford.

The late Dr. Fenner H. Peckham, who practiced medicine at Putnam Heights for a number of years, removed to Providence, R. I., where he, his son, and his grandson, successively, have been prominent in the medical profession, as well as in business and civic affairs. His daughter, Dr. Grace Peckham Murray, has been a successful physician in New York City, and is also known as the author of several books. Another daughter was the late Mrs. Ella L. T. Baldwin, wife of Charles C. Baldwin, who is the son of the Rev. John D. Baldwin, mentioned above. Mrs. Baldwin was very active in civic and social work, and founded the Women's Welfare League of Worcester, Mass.

The Dr. Peckham homestead at Putnam Heights has always been retained in the family and is now occupied by Dr. Peckham's daughter, Mrs. Rosa Peckham Danielson, who studied art many years in France, exhibiting in the Paris Salon and winning success as a portrait painter. Mrs. Danielson is the widow of the late George Whitman Danielson, of Providence, R. I. Mr. Danielson was born in the neighboring town of Danielson, which was founded by his ancestors. He attended church at Putnam Heights as a boy before he left his father's farm, at the age of 14, to make his own way in the world. He became interested in journalism. At the time of his death he was editor and manager of the Providence Journal and of the Evening Bulletin, which he founded.

Charles L. Torrey, a leading lawyer in Windham County, and member of the State Board of Education, was born at Putnam Heights and maintains a summer residence there. Another distinguished native of the town is Charles J. Harris, of Dillsboro, N. C., brother of the late W. T. Harris, mentioned above. Mr. Harris served on the United States Industrial Commission during President McKinley's administration, and has been closely identified with the development of western North Carolina. Dr. Edward M. Harris, another brother, is prominent in business and politics in Providence, R. I. He has a summer home at Putnam Heights.

The Putnam Heights Church was gradually affected by the shifting of population to what is now the city of Putnam. There has been no settled minister since the pastorate of Rev. John Watson in the early sixties. For some years the pulpit was supplied during the summer months, then the church was closed entirely. The church building has been kept in excellent repair, partly by the use of the interest on a fund subscribed by members of the Church society a hundred years ago. In 1904 a Sunday school was organized, which has continued to hold regular services since that time and which is recognized as a strong influence for good in the community.

THE CITY OF PUTNAM

By Lucius H. Fuller.

Putnam, as a town, was incorporated in 1855. From 1865 to 1875 its growth was quite rapid. Under the Constitution of the State the towns were debarred from making many necessary improvements. The need of fire protec-



NIGHTINGALE MILLS, PUTNAM



**PUTNAM FOUNDRY AND MACHINE CO. WALER & DEAN'S PIN FACTORY
AT RIGHT, PUTNAM**

tion, sidewalks, and graded streets became more and more manifest. In 1875 a fire district was created. This was of great benefit, but only gave protection against fire. The fire district continued for many years until the question arose as to what form of government was best suited for the further development of the community. As the cost of maintaining a city would be no greater than a borough, a city charter was decided upon. The matter was brought before the citizens at an informal meeting in 1894 by Lucius H. Fuller, through whose efforts the fire district had been created. The proposition was to do away with the fire districts and substitute therefore a city charter. A committee of twenty was appointed for his purpose, consisting of the following leading citizens: Eugene A. Wheelock, George A. Hammond, George A. Vaughan, Edgar M. Warner, John A. Carpenter, Edgar M. Wheaton, P. M. LeClair, George W. Holt, Augustus J. Morse, William R. Barber, Samuel H. Seward, James B. Tatem, Eric H. Johnson, Simon Farley, Lucius H. Fuller.

This committee decided upon a form of charter and applied for the same at the January session of the Legislature in 1895. The charter was favorably passed upon, subject to the approval of the voters of the town, and was accepted by a substantial majority. The first election was held on the first Monday in December, 1895, and the following is a list of the mayors up to the present time: Lebbeus E. Smith, 1896-'97; Lucius H. Fuller, 1898-'99, 1900-'01; William R. Barber, 1902-'03; Franklin W. Perry, 1904-'05; Edward Mullan, 1906-'07; John J. McGarry, 1908-'09; Archibald Macdonald, 1910-'11-'12-'13-'14-'15; John J. McGarry, 1916-'17; Allie W. Marcy, 1918-'19-'20-'21.

The form of city government is by a single council or aldermanic body, the city being divided into four wards, with two aldermen from each ward and one alderman-at-large. This idea, although somewhat peculiar, was to make a non-partisan board, the members from each of the wards representing both political parties, so that the alderman-at-large would be the controlling factor. This method has worked out in a fairly satisfactory manner. From a sidewalkless town and poorly graded streets, Putnam now has in the main excellent streets and as many miles of good sidewalks as any city of its size, things impossible to obtain under the old town form of government.

While the growth of the city has not been rapid, it has been a steady and healthy one, gaining since 1895 over thirty-five per cent. The town since its incorporation in 1855 has gained over three hundred per cent in population.

The industries of Putnam are many and varied. The two companies manufacturing woolen goods are the Putnam Woolen Company and the Waterman Worsted Company. The Putnam Manufacturing Company and the four mills of the Nightingale Morse Mills are all manufacturers of cotton goods and one of Putnam's mills was the second cotton mill in the country, built by Smith Wilkinson, who wove the first cotton cloth in the first mill built, which was in Pawtucket. The Manhasset Manufacturing Company, whose plant within the last few years has grown by leaps and bounds, are manufacturers of tire cloth. The silk industry, founded by George A. Hammond, now embraces three companies, the original large plant, the Hampton Silk Company and the Eureka Silk Company, all now known as the H. K. H. Silk Company. The John A. Dady Corporation consists of two silk mills. The Putnam Foundry and Machine Company, the General Phonograph Company, founded by John M. Dean, the Wheaton Building and Lumber Company, J. B. Tatem and Son, C. M. and E. B. Kent woodworking establishments, F. A. Maryott, roll-covering and

belting, and other minor industries help to make the sum total of one of the liveliest and most progressive cities of its size in the state.

In natural scenic beauty, nestling, as it does, in the Quinebaug Valley, with its picturesque falls which always excite the admiration of visitors, all these charms make its setting unusually attractive. With excellent railroad facilities, splendid water power, fine churches, excellent schools, a State trade school, and a public library, its future seems well assured, yet, like all other communities, its growth and development depend largely upon the continued broadmindedness, liberality, and local pride of its inhabitants.



OLD REYNOLDS HOUSE, PUTNAM

PHYSICIANS OF PUTNAM AND VICINITY

By Frank E. Guild, M.D.

In 1846, nine years prior to the incorporation of the Town of Putnam, Dr. H. W. Hough moved his practice from Killingly Hill to Pomfret Factory, buying the first building lot sold by Mr. Smith Wilkinson, on which he erected his future residence.

Soon after he was followed by Dr. Thomas Perry, who remained but a few years. Prior to this time, the medical wants of the community were provided from the neighboring towns of Pomfret, Woodstock, Thompson, and Killingly—Pomfret furnished Doctors Holt and Williams; Woodstock, Doctors Bradford and Witter; Thompson, Doctors Horatio Holbrook and son, the son following Dr. Bowen, who died in 1851; Killingly, Dr. Justin Hammond.

Dr. Louis Williams practiced medicine in his native town of Pomfret for

nearly forty years. He was a man of considerable prominence in the Connecticut Medical Society, being one of the examining committee of the medical department of Yale College, also quarterly visitor of the Insane Retreat in Hartford. As an educator he served several years as a trustee of the State Normal School.

Dr. Hiram Holt practiced for nearly fifty years in the town of Pomfret. He had a fine reputation as physician and surgeon, showing considerable ingenuity in the making of appliances for use in his profession. The writer remembers him as a large man, six feet in height, who was fond of a joke and had a ready answer to inquisitive neighbors. His reply to the query as to the condition and outcome of some patient was, "We'll have to wait and see—wait and see."

Dr. Milton Bradford of Woodstock, a graduate of Brown University and Harvard Medical College, practiced in his native town for nearly forty years. He is remembered as a man of fine physique and genial disposition, who manufactured his pills from boxes of pill mass, whose contents he rolled between thumb and finger and dipped in powdered licorice, or he cleverly selected on the blade of his knife the different powders which he deftly folded in papers, to be taken as directed. His favorite expression when asked as to his journeyings was: "I have been all around about the board."

Another native of Windham County to practice in the same town at the same time was Dr. Asa Witter. He bore a name well known to the people of Eastern Connecticut, especially among the medical fraternity, he having a brother and three sons following the same profession. His brother William was located in Willimantic for a number of years. Of the sons, John, the oldest, was associated with his father for a time, but soon after married and moved to Brimfield, Mass., where he remained until his father's death, when he returned to East Woodstock and practiced for a while. Later he removed with his family to Putnam, where he remained the rest of his life. Another son, Ebenezer, located in a Massachusetts town, where he died. The youngest son, Wilbur, is still practicing in Brookfield, Mass. A long-time patient of his, in writing of Doctor Witter, says: "Too much cannot be said of Doctor Witter as a physician and a citizen, and it was a great loss to the community in every way when, after a brief illness, at the age of 67, he passed to the Beyond, having practiced over forty years. Perhaps no better eulogy can be had than that placed upon the monument which marks his resting place: 'By his skill as a physician he alleviated the suffering of his own generation and conferred lasting benefit on mankind.'"

Doctor Holbrook, a contemporary of Doctors Bradford and Witter, was also a native of Windham County, being a son of Dr. Horatio Holbrook, who followed his profession for many years in the town of Thompson. Doctor Holbrook is rated by his fellow practitioner as, "A good diagnostician, always ready to express an opinion in regard to any case and give reason therefor. He was a man of good judgment, well versed in the therapeutics of his day, and had a thorough knowledge of remedies and what they were likely to accomplish. There was no attempt at display in his treatment or pretense of attempting to know more than he was conscious of knowing. He was modest in all that he attempted to do and was greatly attached to his profession, considering it honorable and deserving his highest devotion. His manner was grave, dignified,

and courteous, his speech calm, deliberate, and cautious, his action energetic and untiring. He was strong in his convictions and when he believed he was in the right, no influence could change his opinion. He had a trained mind, possessed a remarkable memory and was a ready debater. He retained all of these faculties until the end his life." Doctor Holbrook lived to a ripe old age, always enjoying good health up to within four years of his death, which occurred at the advanced age of eighty-seven years.

Dr. Justin Hammond practiced medicine in Killingly forty-three years, until his death. The writer's personal remembrance of him is of a visit to his office with an aching tooth, when he was assured that if it did not hurt when extracted there would be no charge. Needless to say—it did not hurt!

The first man to start the practice of medicine in the present City of Putnam was Dr. Henry W. Hough. Soon after his marriage in 1837 he moved to Putnam, where he remained until his death. He was appointed assistant surgeon in the Eighteenth Regiment of Connecticut Volunteers, where he remained until 1862. He was well known for his extreme kindness to the needy and unfortunate and a story is told of the advantage that certain scoundrels took of this notable characteristic of his. He was one day called in great haste to the home of a supposedly needy patient at a considerable distance, and arrived only to find that there was no such person and no such house. Upon his return home he discovered that his house had been robbed during his absence and that the call had been simply a ruse to get him out of the way. It is no wonder that a man with a heart like his was loved by all who knew him.

Another physician who came to Putnam shortly before it became a town was Daniel B. Plimpton. For six years he not only practiced medicine but was associated with James Manning in the dry goods business, at the end of which time he sold out his interest to Mr. Manning and devoted his entire time to his profession. During his long stay in Putnam many learned to know and love him.

Shortly after Doctor Plimpton located in Putnam, Doctor Bradley, who was practicing in Ashford, removed there, where he stayed until his death in 1880. He is remembered as a large man, riding in a buggy behind a white horse, his avoirdupois making itself evident by the angle at which the vehicle was tipped. It is also remembered that he was very fond of backgammon and was a familiar figure on the piazza of the hotel, playing his favorite game. His favorite remedies were composition tea and decoctions of lobelia and ipecac.

Dr. John B. Kent, the dean of the Medical Society of Windham County, is still in active practice and one of the leading physicians and surgeons of the county. Through his native ability and his effort to keep abreast of the times in the progress of medicine, he has held this position for the last fifty years. He has not only shown his skill as a physician but has taken an active interest in the welfare of the community in which he lives. He is a leading member of the Baptist Church and has ably served on the school committee for a number of years. He is always ready to help the deserving in a quiet way and his many friends pray his life may be spared many years.

Dr. John Witter who has already been mentioned as an associate of his father, Asa Witter, after practicing for a while in Brimfield, Mass., and Woodstock, Conn., came to Putnam well equipped for the practice of his profession. Like his father, he was not only an able physician but a worthy citizen and on

account of his genial disposition and love of humanity was highly regarded by his clientele.

Dr. F. Z. Barolet, who came to Putnam in 1876, although not as well known as some of the doctors already mentioned, was much thought of by the French population, whom he served.

Dr. Omer La Rue came to Putnam at the same time as Doctor Barolet and stayed until his death, which occurred in 1917. He was educated in Quebec and Montreal and perhaps he was the best known of the French physicians of the county. He was most proficient in his profession and had a large practice not only among the French but other nationalities. He was particularly known for his medical etiquette, and was the most skillful mechanical obstetrician in this part of the state. He was an authority on smallpox as well. His activities were not limited to the practice of medicine. He took an active part in local politics, serving as selectman, councilor, health officer, and as a member of the school board and president of the Windham County Medical Society. A convincing speaker, he was first vice president of the national democratic convention in Chicago in 1892. His friendliness, sense of humor, broad sympathies, and keen appreciation of human faults and excellencies made him a loyal friend.

The first homeopathic physician was Dr. E. L. Stiles, who was in Putnam from 1881 to 1888. From Putnam he went to New Britain, where he had a sanitarium.

Dr. G. L. Miller came from Stafford to Putnam. He went to Vienna to study in the university and hospital. He had a large practice and was a large property owner. He was also a director in the Electric Light Company. Doctor Miller showed much interest in local affairs and did much for the development of the town. He removed to Providence, where he has since resided.

Associated with Doctor Miller and Doctor Crisaud, who was interested in the same school of medicine.

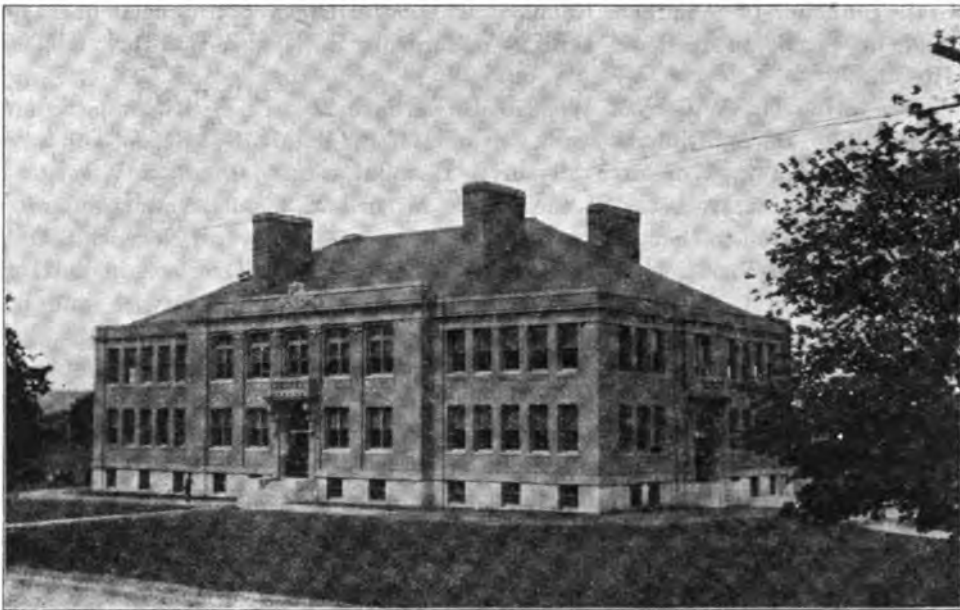
In 1887 Dr. Morrell, a native of Maine, associated himself with Dr. Kent and later opened an office for himself and still continues to minister to the medical wants of the towns of Pomfret, Thompson, and Putnam. His long practice has won for him the confidence he deserves from his patients and also made him well known in this part of the State. For four years he was pension examiner by appointment of President Cleveland, and was a delegate to the democratic national convention which nominated W. J. Bryan for President. He has shown an active interest in local affairs, having been a member of the school board and building committee for the Israel Putnam School. His affable manner, pleasant personality, medical and surgical skill account for his many friends in and out of his profession, while his public spirit and adherence to the principles he considers highest have made him a valuable citizen.

Dr. Louis Morasse came to Putnam in 1888. His years of practice in that city were interrupted by a trip to Paris, where he went for his health and further study. He, too, showed an interest in public affairs, serving as justice of the peace, notary public, health officer, and town physician. He was prominent in the French-Canadian convention, a man of genial disposition, upright and honest. It is no wonder he left many friends.

That same year Dr. J. J. Russell came to Putnam and is among the few named who are still in practice. Following Doctor Miller as a homeopathic phy-



MASONIC TEMPLE, PUTNAM



PUTNAM HIGH SCHOOL

sician, he has sustained the popularity of that school of medicine and is considered one of the most popular physicians of the town.

Dr. Crabtree, who inherited the mantle of Dr. Bradley as an Eclectic, served the community for a short time, being followed by S. C. Chase of the same school. He later made a name for himself in magnetic healing.

Dr. Lowe, another native of Maine, located in Putnam in 1901. He served for a time on the city board of health. He was most sympathetic, unassuming, kind-hearted, generous, and retiring. It was perhaps the fact that he was the old-fashioned type that inspired his patients with such confidence.

Edward F. Perry, the only native of Putnam who returned to practice his profession, has done excellent work in that line. He served creditably in France in the late war and is back again at the present time, to the gratification of his former patients.

Marguerite Bullard, the first and only woman to practice medicine in the town of Putnam, has brought credit to her sex and honor to the town by the excellence of her work. She has been and still is pathologist at the Day Kimball Hospital, and deserves honorable mention among her fellow practitioners.

The Mother towns of Putnam have been taken care of since the days of the practitioners mentioned in previous sketches by men who have amply sustained the reputation of their predecessors. Pomfert was supplied after the death of Doctor Williams by Doctor Santille, who after a few years went to Providence and later gave up the practice of medicine. He was followed by Dr. S. B. Overlock, who is still occupying the field. Doctor Overlock is a man of exceptional ability, specializing in surgery and at the same time doing a general practice. He has been president of the State society and is at present State councilor of Windham County. The eastern part of Connecticut is dependent on his professional skill as a surgeon, as is also the Day Kimball Hospital.

Following Dr. Witter, of Woodstock, we have Drs. C. C. Gildersleeve and E. R. Pike. Doctor Gildersleeve is a graduate of Yale Medical School and after serving a term in Worcester Memorial Hospital, settled in East Woodstock. It was with great regret that the people learned of his determination, after having ministered to their wants for fifteen years, to remove to Norwich. During his stay in Woodstock he was associated with Doctor Overlock in the Day Kimball Hospital. He is at present a leading surgeon in Norwich and has transferred his hospital work from the Day Kimball to the Backus Hospital. He has been prominent in town and church affairs and is a citizen of influence, both in civic and professional life.

Dr. R. C. Paine followed Doctor Holbrook in Thompson with credit to himself and benefit to the people whom he serves.

Putnam and the surrounding towns have reason to congratulate themselves upon the services rendered by these self-denying and faithful men, who through sunshine and storm have ever been ready to minister to the wants of others, satisfied with the knowledge that they have been the means of relieving the sufferings of their fellows.

Putnam chairmen of the County Medical Society have been as follows: 1879, John Witter; 1882, H. W. Hough; 1883-84, John Witter; 1890, J. B. Kent; 1896, F. A. Morrell; 1900, Omer LaRue; 1903, Henry R. Lowe vice-president and in 1904, president; 1912, Edward F. Perry vice-president and in 1913, president. In 1915, Marguerite J. Bullard was vice-president, and in 1916, president.

WINDHAM COUNTY TEMPORARY HOME

(Data furnished by Mrs. E. T. Whitmore, Secretary.)

Nothing better bespeaks the character of any community than its care for the unfortunate poor, especially innocent children and the feeble aged.

In 1883, a commission appointed by Governor Bigelow found that there were 809 children in alms houses and similar places in Connecticut. The history of neglect and cruelty in the care of such children in some instances, had compelled attention to the problem. Mrs. Virginia T. Smith and Henry E. Burton, as members of the State Board of Charities, worked out plans for a betterment. It was pointed out that it was better for the state to train these children to be industrious and self-reliant, not only for the sake of the children, but as public economy.

Thus it came about that at the January session of the General Assembly in 1883, a law was passed to establish in each county a "temporary home for dependent children," and the Windham County Home was opened at Putnam Heights, November 1, 1883. The building, owned by H. O. Preston, was healthfully located on a farm. Mr. Preston was appointed superintendent and Mrs. Preston matron. The first child was admitted during that month, and within the year fourteen, ten boys and four girls, of average age, about six years. During the year, eight were placed in private homes. Expenses over receipts the first year were \$207.76, equalling a tax of 117/10,000ths of a mill on the then grand list.

Mr. and Mrs. Preston relinquished the personal charge after the first year, and a board management was appointed to supervise the home, with the following members: J. D. Converse of Thompson (who became superintendent); A. A. Stanton of Sterling; E. H. Hall of North Windham; Henry E. Burton and A. C. Lippitt of the State Board of Charities. The management appointed committees of women in each town of the county to take personal interest in the work and assist in placing the children in private homes. The list of town committees appointed in 1883 was as follows: Mrs. Frank E. Baker, Brooklyn; Mrs. Davis Baker, Ashford; Mrs. Marvin Sanger, Canterbury; Mrs. Mary Utley, Chaplin; Mrs. Timothy Walker, Eastford; Mrs. John Tweedy, Hampton; Miss Mary Dexter, Danielson; Mrs. J. J. Penrose, Central Village; Mrs. John Gardner, Putnam; Mrs. Darius Adams, Pomfret; Mrs. Ellen O. Wedge, Sterling; Mrs. Elijah Crosby, Thompson; Miss Anne Tingley, Willimantic; Mrs. J. B. Barber, Woodstock; Mrs. Chas. Brown, Scotland.

Mr. and Mrs. Converse took a deep interest in the welfare of the children, and the work went forward successfully.

Much was accomplished under their charge during twenty-five years. The building was remodeled and better equipped. Children were enabled to assist in the work of the farm, and taught many useful activities. All were required to attend school. The annual meetings were "red letter days," with an entertainment by and for the children, and many visitors brought and received inspiration. Public officials and prominent citizens were among those attending. Not infrequently the adoption of some child would follow. Many were from time to time placed in good homes.

One woman who has long observed the work said: "I believe that nine-tenths of the children who are placed in homes turn out well. I have seen some of the most unpromising boys and girls, when placed in homes of the right

influences and training, grow up fine men and women, and coming to occupy responsible places in life." Instances are not infrequent where, in after life, those who have made good take pains to express their gratitude.

There have been some perplexing problems, some few wayward children, but on the whole the results have been very gratifying.

The institution now has sixty-five acres of land. The old building was burned and a new one erected in 1899; there is now a hospital connected with the home. The children took great interest in their "war gardens" in 1918. The total number of children received since 1908 is about 350; total number from beginning, over 1,000. The present number resident is about 100. Modern electric conveniences for light and water systems and laundry have been installed. During 1919, about 150 different children were received and sixty-one placed in homes. Plans for teaching the rudiments of trades and domestic science are under consideration.

Following Mr. Converse, Mr. Job L. Thatcher of Dudley, Massachusetts, was superintendent and the present incumbent is De Witt C. Park. The committee from the towns is now composed of the following: Mrs. George O. Balch, Ashford; Mrs. Sidney W. Bard and Mrs. S. Hyde, Brooklyn; Mrs. W. B. Gallup, Chaplin; Mrs. E. A. Douglas, Sterling; Mrs. J. M. Tatem, Eastford; Mrs. P. B. Sibley, Miss Mary Dexter, Danielson; Mrs. W. J. Bartlett, Putnam; Mrs. George Loring, Plainfield; Mrs. F. B. Willoughby, Scotland; Mrs. M. D. Elliott, Thompson; Mrs. E. H. Lillibridge, Plainfield; Mrs. George M. Sampson, Woodstock; Miss Annie H. Tingley, Willimantic; Mrs. Nellie C. Cleveland, Hampton; Mrs. Charles O. Thompson, Pomfret; Mrs. Oscar Tourtellotte, Thompson; Mrs. Oliver A. Hiscox, Woodstock; Mrs. E. P. Brown, Windham; Mrs. H. W. Hawes, Canterbury.

PUTNAM IN PUBLIC LIFE

Several from Putnam have been prominent in state and county affairs. Gilbert W. Phillips in 1863 and again in 1879 was president pro tem of the Senate.

From 1863-66 Gilbert W. Phillips was state's attorney.

G. Harold Gilpatrick in 1919-20 has been state treasurer, and has been re-elected for another term, 1920-2.

James W. Manning, from 1869-70 and again from 1871-73 was state comptroller.

James B. Tatem from 1887-90 held the office of state dairy commissioner.

Samuel H. Seward from 1886-1901 was clerk of the courts (county). Edgar M. Warner from 1902-20 has held the above office.

Charles H. Osgood, 1889-94, was prosecuting agent for the county.

Prescott May, from 1864-70 held the office of county sheriff; from 1873-87 Charles H. Osgood; and in 1914 John O. Fox.

In 1862-63 and again in 1879 Gilbert W. Phillips was state senator from the Fourteenth District; elected in 1880, he resigned and Richmond M. Bullock was elected to fill out the unexpired term. In 1889-90 Lucius H. Fuller was state senator from the Sixteenth District; and in 1901-02 Charles H. Brown was state senator. In 1911-12 George A. Hammond was state senator from Putnam, now a part of District Twenty-eight; from 1917-20 Archibald MacDonald was senator.

Putnam representatives in the General Assembly, 1856 to date are: Richmond N. Bullock, 1856-57; Harrison Johnson, 1858; 1859, William H. Chamberlin;

1860-61, Gilbert W. Phillips; 1862, Warren W. White; 1863-65, Lucien Carpenter; 1866, James W. Manning; 1867, Charles S. Bliven; 1868, Augustus Houghton; 1869, Hezekiah Babbitt; 1870, Hezekiah Babbitt; 1871, Edmund T. Whitmore; 1872-73, Gilbert W. Phillips; 1874, Almanzon Herendeen; 1875, Jerome Tourtellotte; 1876-77, Richmond M. Bullock; 1878-79, George Buck; 1880, Jerome Tourtellotte; 1881, Lucius H. Fuller, Samuel H. Seward; 1882, Lucius H. Fuller, Thomas J. Thurber; 1883, Prescott Bartlett, Charles N. Allen; 1885, George A. Hammond, Charles N. Allen; 1886, George A. Hammond, Charles D. Torrey; 1887-88, Charles D. Torrey, Gustavus D. Bates; 1889-90, George W. Holt, Walter S. Carpenter; 1891-92, George M. Morse, John H. Gardner; 1893-94, George M. Morse, John H. Gardner; 1895-96, William R. Barber, Edgar M. Warner; 1897-98, William R. Barber, Charles H. Brown; 1899-1900, Franklin W. Perry, Byron D. Bugbee; 1901-02, Albert L. Mansfield, William H. Taylor; 1903-04, Alex A. Houghton, Freeman A. Libby; 1905-06, John O. Fox, George A. Hammond; 1907-08, Charles L. Torrey, Edgar M. Wheaton; 1909-10, Joseph McKachnie, John A. Dady; 1911-12, John F. Carpenter, Hector Duvert; 1913-14, Archibald MacDonald, Joseph Plessis; 1915-16, Archibald MacDonald, Joseph Plessis; 1917-18, 1919-20, Ernest B. Kent, Aldemar A. Brodeur.

Judges of the Probate Court of Putnam, 1859 to date have been as follows: 1859-62, Horace Seamans; 1863-98, John A. Carpenter; 1899-1916, Edward G. Wright; 1917-20, David Flagg.

CHAPTER XIX

TOWN OF SCOTLAND

EARLY HISTORY OF SCOTLAND—SCOTLAND COMMUNITY—SCHOOLS—T. K. PECK—
DAVID L. FULLER—THE FULLER BOYS—MEN AND EVENTS IN LATER DAYS—SCOT-
LAND IN PUBLIC LIFE—DOCTOR AYER'S RECOLLECTIONS.

The town was originally the southeast section of the Town of Windham. Isaac Magoon purchased several hundred acres of land, and in 1700 settled in a place which he named Scotland. Windham had been laid out in 1678, the first settlement made in 1688, and it was made a town in 1692. Magoon's purchase consisted of low land in the southern part of Clark and Buckingham's tract, and also of sixty acres on both sides of Merrick's Brook (believed to take its name from an early Norwich land-owner) and through which ran "the road to the Quinebaug Plantation," afterward Plainfield. On this latter tract Magoon probably took up his residence. In 1701 and 1702 he sold several farms, and the new settlers soon began to arrive. Many Mohegans lived in that part of the town. In 1704 this land was surveyed with the other parts of Windham. Property rose in value rapidly apparently, as one farm sold for seventy pounds ten shillings. Before long a sawmill was put up on Merrick's Brook, and in 1706 privilege was given to build a gristmill on Wolf Pit Brook. A new road was ordered to be laid out that same year. A pound was built and a schoolhouse erected in that part of the town. Church was still attended in Windham, though the settlement continued to increase in numbers. Many of the settlers were of the old Puritan stock, and among them were descendants of Robinson, Brewster, and Bradford. There were also some French Huguenots and Scotch Presbyterians. Many were members of the Windham church, and also took active part in the affairs of the town and attended town meetings and trainings there. Most of the settlers were established near Merrick's Brook and on the road leading to Canterbury.

Windham was anxious to keep her Scotland colony as part of the town, and when Scotland began to show signs of dissatisfaction, the town voted in 1726 that when Windham had a certain sum of money, Scotland would build a meeting house in the eastern part of the town, and when a minister should be found to pay toward his support and that of the church. However, the Scotland inhabitants manifested a desire for independence. The next year they received permission from the town to have their own minister during the winter months, the town kindly volunteering to pay for his services. This did not seem fair to the Scotland inhabitants, however, and in 1731 they appealed to the General Assembly for society privileges. A committee was appointed to investigate their circumstances, favored their assumption of parish privileges, and stated what the boundaries of the new parish should be,—less than a third of Windham's territory. Some of Scotland's inhabitants opposed division, but in 1732 the majority won their point and Scotland was made a parish, about eighty families being included in the new parish.

The first act of the parish, after the appointment of officers, was to secure a minister, the next to erect a meeting house. The meeting house was ready for use in the fall of the following year although not completed until some time later. No regular minister was appointed until 1735. School was established in two different parts of the parish, two months in each place. After the Great Revival of 1741, a great many members of the church became dissatisfied and adopted Separate principles, and established a Separate Church in 1746. The following year the Windham Consociation met in Scotland to protest against the separation, but in spite of its efforts the new church increased in numbers and in influence. One of their number was imprisoned for four months for preaching too freely, which only served to increase his zeal, and in 1749 he was ordained as the pastor of the Scotland Separate Church.

In 1758 a committee was appointed to divide the parish into school districts. Several young men were educated at Yale during that period. Scotland contributed in every way to the advancement of the town. One of her most valued citizens was her pastor, Rev. Ebenezer Devotion, who was chosen by Windham as the man best fitted to represent the town in the critical period just previous to the Revolution. In 1772 it was voted to build a new meeting house, but this vote met with some delay due to the opposition of the Separates who were also to be forced to pay heavy taxes to help meet the expenses. Upon appeal to the Assembly the Separates were released from the payment, which had been a heavy burden to them for many years.

After the Revolution Scotland Parish shared in the growth and prosperity of the town, and contributed by the raising of sheep, hogs and cattle, and by sending butter, cheese, beef, pork and wool to market. It also shared in town privileges, one-third of the town meetings being held in its meeting house. As the parish had built a new meeting house just before the Revolution, it had no particular home demands and could give full time and energy to the prosecution of the war. Upon the return of peace a bell was procured for the meeting house. A little later a singing school of high standing was instituted and was greatly enjoyed by the young people. In 1790 a social library was formed for the convenience of the east part of the town. In that same year the Rev. James Cogswell received the first doctor's degree to be conferred by Yale College on any Windham County minister. Religion was at the time at a low ebb, and the Congregational Church was in feeble condition, losing more members than it gained inasmuch as the Baptists were held in more favor. The Separates continued to maintain their church although that church also lost members owing to the Baptists. Adequate schools were maintained, and the central school for two seasons was kept by William Eaton,—afterward the conqueror of Tripoli. Samuel Huntington, whose home was in Scotland in 1786, was elected governor of the state, but throughout all the years of his public career he maintained his interest in his native town, and he frequently visited there probably making his influence felt in politics, for the town had conservative tendencies at that time.

For some years there was dissension in the Congregational Church, but a few years after the installation of a new minister in 1811 peace was restored, and the church again built up. The Separate Church dissolved in 1813; but the Baptists and Methodists remained in favor. There were saw, grist and fulling mills in the parish. The question of separation from the town and local independence was brought up because of the increasing taxation, this

burden and other inconveniences increasing with the years, during which time Scotland struggled to obtain its independence which was not granted to it until 1857. Its first town meeting was held on July 4th of that year, and was made a notable event by a social gathering in the afternoon when addresses were given by Governor Cleveland, Rev. Mr. Tallman, and citizens of the new town. The change of status made little difference in local administrative affairs, but by a change of boundaries the Main Brick works were brought within the town limits. A new meeting house had been built by the Universalist Society in 1843. In 1850 a plant for the manufacture of clothing was put into operation and maintained for a time. Scotland is rich in historic associations, and has many memorials of her early days and of the distinguished men who lived there. It is the smallest of the towns in the county and also the youngest, and has no business facilities to contribute to its growth.

SCOTLAND COMMUNITY

By Mary Austin Gallup

When Isaac Magoon came in 1698 to the new settlement of Windham, he found that many settlers had already preceded him, so with the bold and intrepid spirit of those old pioneer days he traversed the outlying wilderness to the east, spending several months in that trackless region before he found the place he desired for a home. In 1700 he built his simple little dwelling on the east side of Merrick's Brook and named the region Scotland after his own native country. In two or three years this settlement numbered about twenty families, who were undoubtedly attracted by the pleasant location, fertile soil and sufficient water power for their log and corn mills. This little parish was a part of the ancient Town of Windham so all these settlers attended religious services at Windham Green, a distance of seven or eight miles over a rude and narrow trail.

Rev. Samuel Whiting was the first pastor of this the first Congregational meeting house in Windham, having preached his first sermon on January 1, 1693, though the meeting house was not completed until April, 1703. One of the Scotland members was appointed to assist in regulating the then important matter of seating the congregation "according to age, wealth and position," and he himself was honored with next to the chief seat. It appears from ancient records that the Scotland settlers held high positions in the town and were active in secular as well as church affairs, regularly participating in trainings, town meetings and all social and religious affairs held at the "Green." Reverend Whiting continued his ministry until his sudden death, from pleurisy in 1725 in the fifty-sixth year of his age and the twenty-second of his pastorate.

The church of Windham called, in 1726, the second pastor, Rev. Thomas Clapp, but now the settlement in Scotland parish was so large that it was desirous of becoming a separate society and petitioned the General Assembly to that effect. A counter petition was also presented by the minority averse to separation, so not until six years later was Scotland parish given society privileges, the Assembly also approving the location selected for their meeting house, "a knoll east side of Merrick's Brook and south side of the road from Windham to Canterbury." This meeting house was speedily erected and on October 22, 1735, the church was organized with eighty-nine members residing in Scotland who were dismissed from the first church in Windham to be

a "particular church by themselves for the attendance upon and carrying on all the ordinances of the Gospel in this place."

Rev. Ebenezer Devotion of Suffield, a graduate of Yale, was ordained the first pastor by a council from the six surrounding churches. The church, under the leadership of this able and pleasing young divine, enjoyed a period of tranquil harmony and happy growth until the great Separatist movement in 1746, which affected the entire county. Scotland Church was torn by dissenters and dissensions until finally a dozen prominent families withdrew from the church and held separate meetings in private houses. Thereupon the church pronounced sentence of excommunication upon them. They at once organized and built a church edifice, about a mile southeast of the village, long known as the Brunswick Meeting House in which services were held until 1813 when they disbanded. A flourishing apple orchard now blossoms and fruits where they once worshipped, its southwestern triangle of greensward marking the site of the vanished meeting house.

Reverend Devotion, "a great divine, a pious man, an able politician and eminent for every kind of merit," died in 1771 at the age of fifty-seven, having wisely and faithfully ministered to the church and community for nearly forty years.

The second pastor, Rev. James Cogswell, was ordained in 1772, and that same year it was voted to erect a new meeting house on the north side of the road, the parish agreeing to pay Elisha Lillie 450 pounds to build the house, "Walls clapboarded with rived pine clapboards and colored with a decent color." The pulpit was well elevated, with a huge sounding board suspended above it. The pews were square and so high that with the congregation seated only the heads of the grown people were visible. A pew was built in the gallery, which extended around three sides, and was assigned to the colored portion of the congregation. During the closing years of the century this church, like many others, suffered from the prevailing apathy in religious affairs. There were few accessions and many losses by deaths, removals and converts joining neighboring Baptist churches, through meetings held by Baptists just over the boundary line on Pudding Hill. Reverend Cogswell's pastorate covered the dark days of the Revolution and extended over a period of thirty-two years. Becoming too aged, and infirm to perform the duties of his office acceptably to his parish he removed to live with his son in Hartford. An unhappy controversy resulted from his claim for support from the parish until the end of his life. As the parish was legally bound by the terms of his settlement as pastor to support him, but refused to do so until he passed his claim in the courts of law.

Rev. Cornelius Adams of Canterbury, the young divine who succeeded Reverend Cogswell, was ordained December 5, 1805. Through his pleasing and spiritual personality the church was beginning to again "grow in grace" when he was called to the higher life in less than a year from the day of his ordination.

His successor was Rev. Elijah Welles whose pastorate was limited to two years. Rev. Jesse Fisher, a Harvard graduate, then accepted the pastorate and was ordained May 22, 1811. The Devotion homestead, the parsonage for so many years, was now occupied by Reverend Devotion's only son, Judge Ebenezer Devotion and his family, so Reverend Fisher purchased the first house east of the meeting house which he with his family occupied until his death

in 1836. Under his ministrations during a quarter of a century the wounds of long dissensions were healed and the church became once more harmonious and prosperous.

His successor was Rev. Otis C. Whiton who began his ministry in 1837. In the year of 1842 a new meeting house, the present building, was erected on the site of the second edifice, and still stands where it was located about eighty years ago, with very little noticeable change in its outward appearance. After four years of service, Reverend Whiton upon request severed his connection with the parish and was succeeded by Rev. Thomas Tallman of Middle Haddam whose ordination took place March 20, 1844. Like his predecessors he at once became the owner of a commodious home, including a few acres of land, located at the intersections of Main and Pinch streets.

From the time of the Separatist movement many were spiritually disquieted and were dissatisfied with the religious tenets of the parish church, and so sought affiliations with newer faiths. Thus the Universalist belief had gained many followers, so that in 1843 they erected a meeting house on Pudding Hill and while having no resident pastor, still held regular Sunday services, Reverend Slade of Hartford supplying the pulpit. Despite this, Reverend Tallman found his congregation increasing and a growing spiritual interest manifest throughout the town. "Father Underwood," a revivalist, was invited by Mr. Tallman to assist in holding a series of meetings, which resulted in a large number being added to the church membership. During Mr. Tallman's pastorate Scotland severed the last tie that had for so many years held her political interests one with those of Windham, and became in 1857 a separate town. The first town meeting occupied the morning of July 4th and in the afternoon a pleasing celebration was held in the church. Among the speakers were ex-Governor Cleveland, Rev. Mr. Tallman and several eminent sons of Scotland who came from various cities to congratulate their native town.

Rev. Luther Barber succeeded Reverend Tallman who resigned in 1861 after a most successful pastorate. Reverend Barber was installed in 1862 and occupied the parsonage that Mr. Henry Cary and Mr. Burnett had purchased of Mr. Tallman. The pressing need of a chapel was met in 1867 when a suitable building situated in Windham was purchased, removed, and placed on a stone foundation just west of and adjacent to the church and was conveniently furnished for social and religious requirements. Reverend Barber remained until 1869 when for three successive years the church was without a settled pastor.

Rev. Rufus Underwood, son of "Father Underwood," supplied from 1870 to 1872. During these two ministries religious interest was sustained, many new members were received and the church continued to be blessed with prosperity.

Mr. Henry Cary having purchased Mr. Burnett's interest in the parsonage and now desiring to occupy it, the church society purchased of Mr. Jephth Geer about three-fourths of an acre of land diagonally opposite the parsonage on the south side of Main Street and erected a capacious parsonage thereon. The first occupant, Rev. Alva A. Hurd, began his ministry in 1873 and resigned in 1881. Three years, with supplies, again intervened and then Rev. Lorenzo D. Place accepted the pastorate but remained only one year.

For several years the pros and cons of the liquor traffic had been argued, discussed, agitated and debated, and in consequence temperance sentiment had

rapidly increased. The ancient tavern with its open bar where liquors were freely dispensed was falling into disrepute, and the culmination was reached when in 1884 the town's majority voted at the polls no license, and from that date on Scotland has continued to be a prohibition town. A Woman's Christian Temperance Union was organized about this time, and in the annals of the temperance reform movement Scotland Union is credited with valuable work for town, state and nation.

Rev. George A. Bryan in 1886 succeeded Reverend Place and the following year Shetucket Grange was organized with twenty-four charter members. The Universalist Society had, several years since, removed their meeting house from Pudding Hill to a more convenient location on South Street, a few minutes' walk from the center, and as they no longer held services, it was now leased for a period of ninety-nine years to Shetucket Grange. The grange with its educational, fraternal and social opportunities really serves the entire town as a community club, having in 1920 nearly five times its charter members.

Once more a period of three years, with supplies, elapsed between the resignation of Reverend Bryan in 1890, until Rev. Henry B. Mead was called to the pastorate in 1893 and remained until his sudden and deeply lamented death from heart failure in 1903.

On October 23, 1894, the church celebrated the one hundred and fifty-ninth anniversary of its organization. All former residents and their descendants were heartily invited to be present and assist in making the day one of happy reunion and glad reminiscence. Of the twelve pastors who had ministered to this people during more than the century and one-half that had elapsed, six had passed "beyond the smiling and weeping," while of the remaining six only two were able to be present, Rev. Rufus S. Underwood of Northampton, Mass., and Rev. George A. Bryan of Norwich, Conn. Most interesting addresses were given during the day by pastors of the six sister churches whose beginnings were an integral part of the ancient mother church of Windham, while the evening service was wholly given over to the two former pastors who were present. The church was filled to capacity during all the exercises, the roll call showing that many had returned for the day, to the birthplace of their ancestors or their own old home town.

Reverend Mead was keenly interested in educational matters and was at once appointed a member of the town school board. It was largely through his influence and efforts that the town, in 1895, adopted free text books and voted to consolidate the five district schools into one at the center. The one-room schoolhouse at the center was enlarged to a two-story building with two pleasant, spacious schoolrooms on the ground floor, each room accommodating four grades so that the entire town's school children, in the grades, attend, by transportation or otherwise, this one town school.

His also was the inspiration together with the quick perception of its feasibility that procured for the community a free public library. The town immediately approved of and adopted his plans and in 1894 voted a sum to be annually appropriated for library requirements. The first officers and directors were Rev. Henry Burnham Mead, chairman; Gerald Waldo, treasurer; Mrs. Mary Austin Gallup, secretary; Mrs. Mary Thomas Waldo, Mrs. Margaret Waldo Thomas, and Mrs. Flora Gager Taber. Mrs. Gallup acted as librarian during the first untried year. Successive librarians were Mrs. Lisa Kent Fuller, Mrs. Minnie Austin Babcock, Mrs. Helen Mead Ashmead and Miss Mary

Alice Smith, the present librarian. After occupying for several months the large northeast room in the house now owned by Miss Annette Watson, the library was removed, upon the completion of the schoolbuilding, to the pleasant and commodious north room on the second floor, designedly and conveniently planned for it and which it still occupies. There are nearly three thousand volumes now on the shelves the greater part being solid and valuable books, including science, literature, history, biography, art and travel, with a zestful mixture of rhyme and romance. There is a fine juvenile department whose books cover the same subject, with a long list of supplementary reading and reference books, especially selected for school purposes.

Reverend Mead also organized a "village improvement society" for the purpose of working, in every possible way, for the good of the village. He also gave each winter for several years a choice course of lectures and concerts, many times securing noted lecturers and talented musicians from the large cities, and often assisting in the musical program with his own fine tenor.

During this decade a large and flourishing Y. P. S. C. E. was organized and held regular Sunday services. The various departments of church work received new impetus and the church nearly doubled in membership. Reverend Mead's sudden call to the higher life was deeply mourned. His large-hearted public spirit, fine enthusiasm and exceptional social endowments as well as his broad culture and inherent spirituality could not fail to leave a deep and lasting impression on the character and life of the church and community.

Reverend Mead was succeeded by Rev. George F. Wright of South Walpole, Mass., who during previous vacancies had often preached as a supply. He served for two years with zeal and efficiency and was dismissed September 24, 1905.

His successor, Rev. Leonard B. Tenney, began his pastorate in February, 1906. Coming from beyond the Mississippi, where his field of work had been he brought to his eastern labors much of the genial fellowship of the great West and was ably sustained in his effective and prosperous ministry by his amiable and devout wife.

On July 4, 1907, a golden jubilee was held commemorating the fiftieth anniversary of the separation of the town from that of Windham. Among those who were invited to revisit their native town and participate in the program of the afternoon were Attorney Tallman of Hartford, Judge Edwin Gager of Derby, Congressman Ernest Waldo of Washington, D. C., Burton Leavitt, the brilliant young composer of Putnam, Judge Warner of Putnam, whose ancestors were "born and bred" here, and many others now eminent and honored. Attorney Wm. A. King, one of the silver-tongued orators of Willimantic, gave the address of the afternoon. A pleasing feature was an interesting poem read by Miss Bertha Gallup, daughter of Dr. and Mrs. I. B. Gallup of Willimantic, and written for the occasion by her mother, who was one of Scotland's own.

During this same year about \$2,000 was expended on the church interior. A new furnace was installed, the walls were redecorated, the woodwork was restored and the old windows were replaced by eight stained glass memorial windows. A large stained glass window was placed in the north wall in revered memory of Rev. Ebenezer Devotion, Rev. Thomas Tallman and Rev. Henry B. Mead. Among the other windows are three in affectionate remembrance of Deacon Waldo Bass, Deacon Alfred Palmer and Deacon Samuel Sprague.

During Reverend Tenney's pastorate the children of Arthur and the late Jane Cary Clarke of New Britain presented to the church an individual communion service in loving memory of their mother, whose birthplace and church home were here and whose life had almost in its entirety been passed in close association with this community. The four solid silver beakers, in use to this time, were given by the widow of Rev. Samuel Whiting to this church, nearly two hundred years ago. They were loaned in 1919 to the Connecticut Colonial Dames for their exhibit of Connecticut Colonial Dames Church Silver, and are at present a part of the collection of colonial silver loaned for exhibition to the Wadsworth Atheneum in Hartford.

The gift to the church of two clocks was made while Mr. Tenney was pastor. The clock for the interior was from Mrs. Lucy Barstow Burnham, and the village clock was presented by Mrs. Charlotte Burnett Cary, and was placed in the southern gable of the church facing the Green. Reverend Tenney resigned March 28, 1913, and was at once succeeded by Albert S. McKern of Sidney, Australia, a student in the Yale Divinity School. He moved here in June, with Mrs. McKern and their two small sons and occupied the parsonage until October, when they returned to New Haven. He graduated the following June and after spending a few days here they sailed for England, expecting to return eventually to their native land. His pastorate though brief was an inspiration and the memory of his labors is like a benediction.

Again the church was without a pastor. For nearly a year Rev. W. E. B. Moore, a resident retired clergyman, acted as a supply and several candidates also were heard, until Rev. Martin Lovering of Carlisle, Mass., was in 1914 called to the pastorate. In 1915, September 4th, "Old Church and Home Day" was celebrated and the usual program for such occasions was happily carried to completion. The number of hale and hearty "girls and boys," in the large audience, who had reached the age of three score and twenty or even more, was remarkable. Among the number were Mrs. S. B. Palmer, eighty-six; Mrs. Sarah Perigo Fisher, Providence, eighty-four; Miss Olive Palmer, Windham, eighty-two; Mrs. Ellen Huntington, Andover, eighty-five; Dwight Tracy, New York, eighty-four; Edgar Bass, Andover, eighty-one; N. W. Leavitt, Putnam, eighty-three; J. M. Palmer, Windham, eighty-five; J. W. Spencer, town, eighty-two. It was regretted that the ages of several other octogenarians were not positively known. An artistic collection of antique china, books, quilts, wearing apparel and innumerable other articles made a splendid exhibition of great interest and value. The following Sunday, Reverend Lovering delivered the "Old Church and Home Day" historical sermon, replete with facts relative to Scotland parish and town.

The following is a list of the deacons of the church since its organization: Edward Waldo, Nathaniel Bingham, Josiah Kingsley, John Cary, Samuel Baker, Capt. Samuel Bingham, Lieut. John Kingsley, Capt. Jno. Rudd, Eliphallet Wood, Gurdon Tracy, Wm. P. Noyes, William B. Sprague, Alfred Palmer, Waldo Bass, Denison E. Allen, Samuel B. Sprague, Archie H. Gallup, Frank E. Allen, David P. Walden, Fred B. Willoughby. The following members of the church became ministers of the Gospel: Jos. Huntington, D. D., Nathaniel Huntington, Enoch Huntington, Jno. Huntington, Daniel Ripley, Hezekiah Ripley, D. D., John Palmer, Daniel Palmer, Daniel Waldo, Ralph Robinson, Asa A. Robinson, Freeman Walden, Freeman Walden, Jr., Eben Jennings, Samuel Manning, Lucien Farnham, E. Byron Bingham, Roydon G. Anthony.

Reverend Lovering is the present pastor of the church and though, as in the dark days following the Civil war, so now after the World war, religious interest seemingly has declined, yet through the darkest days "He who planted will sustain."

SCHOOLS

By Thomas Hart Fuller

The early settlers of New England gave prompt attention to the education of the young and the establishment of schools for them. In less than twenty years from their first settlement, they founded (1638) Harvard College. Their successors have maintained the same lively interest in education. Parents who failed to appreciate their early advantages and who may have played truant are no less anxious than others that their children should have the best school advantages and improve them.

Connecticut has kept abreast of the other New England states in education. The agricultural portion like Windham County was divided into school districts of such size that the children most remote from the nearby central school house of the district, would have but about a mile and a half to walk to school. Here and there were established academies to which the more ambitious pupils who had time and means resorted to pursue advanced studies and perhaps to prepare for college. In the earlier days, boys looking forward to a college course quite often took the preparatory studies under the private instruction of the minister of the place.

My school education was obtained in a small country district in Scotland, where my parents moved in 1843 when I was three years old. Scotland was then a "society" of the Town of Windham. In 1857 by act of the Legislature that society became a town—one of the smallest of the state. Those were perhaps the best days of the so-called district system that had continued 200 years with little modification.

A committee appointed annually by the voters of the district employed the teacher, subject to the approval of the town Board of Education, and had a general oversight of the needs of the school. A member of the Board of Education was designated to visit each school twice a term and to report to the town the condition of the schools. In these country towns the school at the village was usually too large for its one teacher from the diversity of studies and classes of its forty to sixty or more pupils from four to sixteen years of age. The outside schools or many of them were so small and the ages and attainments of the pupils so varied that there could be much rivalry or competition to inspire to their best efforts such as were naturally negligent and indifferent. In these, notwithstanding the large number of recitations, the teacher might find time for some individual attention to those specially needing it but in the larger schools the teacher, with the best possible classifying, had to adapt the instruction to the average of the class and hurry through each recitation to have time for the next. The indifferent and those of slower comprehension could not have proper attention.

I was of a family of seven of whom (all except a brother) had some experience in teaching. At home I was urged and encouraged to study and was aided evenings in my lessons. Most children are not so fortunate, and they need much personal attention from the teacher.

The small districts naturally had to be content with inexperienced or other teachers that could be secured at small compensation. In my youth the Connecticut law gave to each small district numbering twelve children or a few more from four to sixteen years of age, \$35 from the school funds toward the school expenses of the year. A district not having twelve such children was left without help.

About 1840, steel pens came into general use, relieving teachers from the burden of making and mending quill pens of the earlier days (an exercise that gave name to the pen knife). A little earlier, copy books began to be made of ruled paper, saving the teachers the trouble of ruling them, a task usually done after school hours. They still had to set the copies in the "writing books," copy-plate books being of later date.

Normal schools began to be established in the '40s, with the view of removing the disadvantages suffered by the schools that must have inexperienced teachers. These at first met with public indifference and some opposition.

The schools in Scotland compared favorably in merit with those in the rest of New England, omitting the large places, and may be considered characteristic of them. The teachers were faithful and conscientious and the children manifested all traits of industry and idleness, earnestness and indifference. After the children were of an age to be helpful on the farm and in the home their schooling in the country districts was generally limited to a four months' winter term each year. Some were ambitious to go beyond the common branches and by preserving effort, oftentimes unaided, obtained advanced educations. Often even in small places a teacher of good ability, paid by tuition fees, was employed for a fall term to give instruction in higher branches. Advanced pupils within a circuit of three miles or more would be attracted to such school.

The Scotland minister of my boyhood, the Rev. Thomas Tallman, used to speak privately to those youths (or to their parents) who showed proficiency in their studies, encouraging them to persevere in the pursuit of knowledge. In the Yale College catalog of 1862-1863 four boys from little Scotland were enrolled, viz., E. Byron Bingham, a brilliant scholar who became a preacher of high merit, and Thomas H. Fuller, in the class of 1863, Daniel T. Bromley of 1865 and Henry B. Mead of 1866. The next catalog enrolled James H. Tallman of the class of 1867 and four years from that date Luther Fuller of '71 was graduated. Judge Edwin B. Gager of the Connecticut Supreme Court and professor in the Yale Law School was graduated at Yale with high honors in 1877 and is now reflecting credit upon his native Scotland. In the Yale class of 1893 Burton E. Leavitt made a reputation as a dramatic writer. In college he wrote a drama, "The Frogs of Windham," that was successfully staged by him and members of his class in New Haven and elsewhere. Three of the above named, Mead, Tallman and Leavitt were enrolled in the catalog from other places to which they had recently moved from Scotland.

I would like to speak of George Palmer of a little earlier date, a most brilliant man, of fine appearance and great promise, who began the practice of law in Providence. He came home with the tuberculosis (then called "consumption"). His aptness of speech is shown by his remark to my father, who called upon him in his sickness: "I am a prisoner awaiting execution." His father, Zephaniah ("Zept") Palmer was the mathematician of the place. One of my age, A. Frank Fuller (a brother of Jane Gay Fuller, the writer) in

debating societies showed talent suited to the legal profession, which he hoped to follow. In this he was disappointed by failure of health and he died at twenty-seven years of age.

When I was in college the oldest living Yale graduate was the Rev. Daniel Waldo, a Scotland boy. He died in 1864 at the age of 102, a graduate of seventy-six years. I heard him preach in the Scotland pulpit when he was about ninety-five years old, still sprightly and vigorous. His birthplace is still in the Waldo name. A relative of his, George Ernest Waldo, who went from Scotland to Cornell University and was a member from Brooklyn, N. Y., of the Fifty-ninth and Sixtieth Congresses, and is now living in Los Angeles, Cal.

To return to the "common" schools. Their expenses not covered by the so-called school money from the state were assessed upon the parents according to the number of days their children were respectively in attendance. Then the teachers "boarded around," making the stay with a family proportionate in time to the number of children in school.

Later, towns were required to meet the excess expenses by a town tax. This wise change worked a hardship upon parents who had reared large families and educated them by tuition fees, but it righted itself in a few years. This law made reasonable a subsequent law compelling parents to give their children a certain amount of schooling each year.

The defects and deficiencies of the district system were receiving attention which led in later years to the consolidation of districts and the systematic grading of today leading to a high school course very generally provided.

The present is a specializing age—an age of experts. For 200 years the schools in America aimed to give to all a general education and training that should fit them for the duties of life, with little reference to the callings they expected to pursue. When through school the boys served apprenticeships for the lifework they selected unless they became farmers or teachers.

Conditions have radically changed in the lifetime of us older people. The application of steam to travel by land is but little older than we and by sea is but few years farther back. Telegraphing is not as old as we and telephoning and the application of electricity to machinery are much younger. Like progress has been made in discoveries and inventions in other lines and especially in the sciences has progress been made. Machines have largely superseded hands. These conditions have necessitated division of labor, the individual now doing one kind of work where formerly he did several kinds, or making but one part of a machine of which he formerly made several parts or the whole. The strides made by science and invention have led the higher grades of the schools to look more to the probable future work of the pupil and have led colleges to adopt varied courses of study suited to the different tastes and purposes of the students. Also classes in handwork have been formed in advanced schools, and trade and manual-training schools have been established to fit youth for their future callings as well as for general usefulness. Such schools were also promoted by a regulation of the labor unions restricting the number of apprentices in different trades.

The children of the poor as well as the rich can avail themselves of the advantages of these schools as they are supported by taxation and most children are now within reach of a well equipped high school where, if desired, they can fit themselves for college without tuition fees.

So, while we claim progress in the schools, we see that it has been in conformity with changes in other conditions of life.

It was formerly thought that girls needed to learn only the common branches. They were not encouraged to seek a college course and to those who longed for it no college was open. The first class graduating from an exclusively woman's college (Vassar) was but fifty years old last summer. One mixed college (Oberlin), founded thirty years before Vassar, gave young women the privilege of taking with the young men the college course. Other colleges for women have been established since Vassar and all girls who have the means and inclination can take a complete college course and even a post-graduate course. The girls are improving these opportunities and the woman's colleges are overcrowded rather than lacking students.

T. K. PECK

By Thomas Hart Fuller

In the boyhood of Mr. T. K. Peck the district system was prevalent, each district being two to three miles in breadth and length with a schoolhouse nearly central. So all the children were within walking distance of the school. The income from the state school fund was apportioned among the towns of the state, and the towns apportioned their shares among their school districts. A law at that time required the towns to give to each small district \$35, provided the district numbered as many as twelve children between the ages of four and sixteen, including, I believe, those ages. Those short of twelve I suppose received no public money. The cost of the schools above the public money was assessed upon the parents according to the number of children they respectively sent to school. Consequently those who had large families and so were least able to meet the expense had the burden of the cost, while the more wealthy ones without children had no share in the support of the schools.

Of course the small districts could pay teachers but small wages and so had either inexperienced teachers or those not over-well prepared. Sometimes older pupils desirous of a better education would go to a neighboring school that was fortunate in having more competent teaching, walking from home and back daily and paying tuition for the privilege. Or they would sometimes find a place in such district to do chores for their board. Later they would attend a fall "select school" or an academy.

The school "at the center" or in the village would have an experienced and competent teacher whose task was great, with no assistant and perhaps fifty, sixty or more pupils, ranging from a-b-c-darians to fairly well-advanced scholars. Under such conditions much of the teaching had to be more or less hurried and superficial, with the necessarily great number of classes or divisions.

In those days stress was laid upon the "three R's, Reading, 'Riting and 'Rithmetic." In the small schools each half-day session was begun with a reading exercise and ended with a spelling exercise (except that the smallest children would have daily four reading exercises), the morning reading being in the New Testament. In that way the children acquired a familiarity with the Testament that I am afraid children now do not get.

In earlier times, schools were in session six days in the week; then came the custom of a half holiday (the afternoon) on Saturdays. That gave some of the children a long walk Saturday for a half-day's school, so that custom

was shortly changed to having a full holiday every other Saturday. This custom prevailed during Mr. Peck's teaching days.

Mr. Peck was one of a family of six boys and one girl. Five of the boys had experience in teaching. Knowlton Peck, as we called him, was handicapped by weak eyes occasioned, I believe, by a cold, in his youth that settled in them; he also suffered from a lameness of rheumatic trouble in one shoulder caused in a somewhat similar manner. The last few years of his life he was totally blind. His education beyond that afforded by the district school was obtained principally in reading and study by himself. He was fond of mathematics and carried his study therein to the higher branches. He was a thinker as well as a reader and industrious student. We of his neighborhood (he lived two long miles north by east of Hanover) had in him a wise helper and counselor. When about twenty-five he attended for a time the Connecticut State Normal School.

DAVID L. FULLER

By Dr. A. D. Ayer

David L. Fuller was one of the active men of Scotland before it was set off as a town. He was a native of Windham, but in early life his people went to Scotland parish, so called. As he grew up, he took much interest in the affairs of the parish and the town. After his marriage he opened a store near where he lived on the north side of the Main Road, just west of the Congregational Church. Later he added the making of clothing for men. At first he had tailors who cut out the pants, coats or vests from the cloth in the rear part of the store. As late as 1905, the long tailors' table, where the work was done, could be seen in the back part of the store. Here men were busily at work putting into packages a half-dozen pair of pants, vests or coats. These were taken to the women of the vicinity who were paid so much per pair or per garment. Then teams would go around and collect them when made, taking store goods along to pay the women. These finished garments were sold to clothing dealers in the cities. In a short time clothing men, representing large firms in New York, Boston and Providence, sent garments all cut out, together with the linings, buttons and thread and buckles, etc., to be made into summer or winter clothes, according to the season of the year. Then Squire Fuller quit the cutting out.

His family were a remarkable one. One daughter, Jane Gay, was a serial writer for the New York Ledger. She wrote stories that were of the continued kind, which was one of the Ledger's features. A son Frank was a brilliant young man who was to be a lawyer. He was a chum of the Burrs of the Hartford Times, and the Burrs were quite often visitors at the Fullers, as was also Police Judge Monroe E. Merrill. If I remember right, Frank studied with Chauncey F. Cleveland and some Hartford lawyer and was to go to a law school, but he broke down and died at the forming period. He had every promise of success until disease took him from his labors, and then death came. Another of the squire's children married and left town.

When the people decided they wanted to be a town, none were greater workers for this cause than Squire Fuller. He lived to a good ripe old age, honored by all for his honesty, for his interests for the town. He was a very social and affable man. In politics he was a Jacksonian or Jefferson democrat.

THE FULLER BOYS

A. B. L.

"The Fuller Boys," as they were affectionately referred to by the older residents of Scotland, "Hart and Luther," have added much to the credit of their native town by their honorable and efficient careers. The life and work of Thomas Hart Fuller is considered at length in connection with the Natchaug School of the Town of Windham. Luther Fuller left his home at Scotland when only sixteen to help his grandmother at Hanover, who was left a widow. There he attended the Thomas Knowlton Peck School, and took a particular interest in mastering the problems of analytical geometry. He was the only scholar in that class, and the master, with sixty pupils, could not find time for a class of one member, so he would hear Luther recite in the morning before the regular session began. By dint of extra study in higher mathematics and the languages, with his brother Hart's help, he thus was able to enter the class of '71 at Yale at the beginning of its junior year, an unusual thing to accomplish.

Like Hart, he became a teacher, and for ten years taught in New York, Pennsylvania, Massachusetts and Connecticut. He was principal of several different union schools. He has taken solid satisfaction in following the careers of some of his pupils. Two of them became associate editors of the Century Dictionary, one a meteorologist, having also been leading mathematician of his class at Yale; the other, a Smith College graduate, was one of the literary editors. In Seattle, Wash., are now living four other of his pupils, a physician, a dentist, a judge and his wife, all of whom attended the same school at the same time as the two mentioned above.

In later years both Hart and Luther retired from teaching and entered department work in the government service at Washington where they also conducted a very homelike boarding house for government clerks. Many of their earlier acquaintances have been entertained at their home while visiting the national capital, and have found the Fuller brothers very thoughtful and helpful to make the Washington visit most interesting and instructive. Nobody could "see Washington" to better advantage than under the suggestions and watchful care of the Fullers.

In recognition of the value of an education at Yale, these Fuller boys established there a fund, known as the Thomas H. and Luther Fuller Fund, and the income of which is perpetually devoted to the assistance of worthy students.

Thomas Hart Fuller, Yale '63, died at his home in Washington, D. C., June 8, 1919, at the age of seventy-nine, and was buried at Scotland. Luther Fuller, Yale '71, still maintains the home at Washington, and maintains a lively interest in Yale reunions, also then taking occasion to visit Scotland.

Concerning Byron Bingham and Henry Mead, Luther Fuller writes as follows: "Bingham entered Yale '63 in its sophomore year, a classmate of my brother Hart. Byron Bingham was an unusually promising young man of fine form and presence and a superior speaker. Scotland people expected great things of him with reason. He expected to study law. While he was in college he taught in Brooklyn, Conn., a fall Select School to help pay his college expenses. There was a revival in Brooklyn while he was there and he changed his plans and became a minister instead of a lawyer. While he was studying

theology, he acted as tutor in college and was very popular. He was destined to shine in the ministry, but early he was afflicted with throat trouble which seriously handicapped him. He died comparatively young.

"Henry Mead, before his college days, was a Scotland boy and later was its minister until his death, which was very sudden. Both of these men were fine musicians. Mr. Mead was a very interesting talker. He entered Yale with the class of '65, and was graduated with '66. He was out of college a year, and then returned and started the College Book Store, earning enough to pay all his expenses. He was graduated from the Yale Divinity School in 1869."

Luther Fuller, in reply to the editor's questions, writes very interestingly of his own early experiences and gives permission to publish. He writes: "I went down to New Haven in the summer of '69, and took an examination for the Junior Class, or '71. I occupied Mead's room in Divinity Hall, which was one of the old brick row at the north end thereof; Mead had left New Haven, the divinity students having their graduation exercises earlier.

"Professor Hadley (father of Pres. Arthur T. Hadley) examined me in all the Greek for admission, Freshman and Sophomore. He came and sat down by me and stayed until he had got through it all. He would give me a little time to look over the selections but stuck right by me. The others would give me a selection and then go away to somebody else.

"My father was Pearley B. Fuller. He was born and brought up in Hanover, which is over the line from Scotland in the Town of Lisbon, New London County. He married first Sarah L. Williams of Canterbury and married second our mother, Esther Palmer Smith of Canterbury. The first three children, Robert Bruce, Dwight and Thomas Hart, were born in Hanover. In 1843 the family moved to a farm in Scotland where the other three children, Sarah Esther, Emma Alice and Luther were born. Father's great-grandfather married in Ipswich, Mass., Ann Harris, the niece of Ben Franklin, and migrated to Hanover and settled in the wood where his descendants still live. Father was brought up under the preaching of Rev. Andrew Lee, Yale 1866, who preached in Hanover for sixty-four years.

"Mother got her name, 'Esther Palmer,' from Esther Cleveland, who married Rev. John Palmer, who was imprisoned for preaching the Separatist doctrine and was for fifty years the minister of the Brunswick Separatist Church in Scotland. I think he was the only minister it had. Palmer Walden has a volume of the minutes of its society meetings. The main business seemed to be disciplining its members. One man was called to account for swearing and wishing his wife in hell and he would not recant. Along about a year later I found where he had yielded to their discipline. The congregation came from miles around. The church had disappeared before my remembrance, but I remember the last relics of the building.

"Returning to the Reverend and his wife, they had a daughter Esther Palmer who was my mother's grandmother, she having married a Bingham, and their daughter married a Smith.

"The farm on which I was born and reared at one time was called the Brewster place. Mary Brewster, the fifth in descent from Elder Brewster of the Mayflower, lived there and married a Bingham who lived on the adjoining farm. Thus through my mother we are the ninth in descent from Elder Brewster."

Luther Fuller remembers "Old Darn Coat," of whom Dr. A. D. Ayer of

Madison, a Scotland boy, has written in a separate chapter elsewhere in this volume. Mr. Fuller writes: "I remember 'Old Darn Coat' or 'Old Darn Man' as we called him. He wanted coffee that was very strong. He was at our house only a short time before he died, and my father and mother had a bad night with him. His name was Thompson, and it was said that he was disappointed in love."

MEN AND EVENTS IN LATER DAYS

Among the events of special interest in Scotland during the first half century of its existence as a separate town may be mentioned the establishment of the public library (see history in chapter on libraries), becoming a no-license town, inaugurating a local Grange, obtaining school consolidation, and securing a trunk-line state road.

There has been comparatively a small proportion of incoming "foreigners," probably one-tenth of the present population is of French-Canadian descent.

Among the more prominent citizens of the last half century who are now passed on may be mentioned the Rev. Henry B. Mead, William F. Palmer, Dwight H. Barstow, Samuel B. Sprague, John Anthony, Dwight Cary, Doctor Bromley, Sr., Rev. R. Gould Anthony, John Maine, William M. Burnham, Rufus T. Haskins, C. W. Kenyon, Waldo Bass, John Gager, Henry Greenslitt, Lewis Gager (father of Judge Gager), Deacon Dwight Allen, Oliver Chappell, Henry Cary, Dr. Ernest Kimball.

Among the active and influential citizens of today may be mentioned Rev. Martin Lovering, Gerald Waldo, Luther B. Ashley, Archie H. Gallup, James H. Johnson, F. B. Willoughby, L. J. Moffitt, Chas. M. Smith, William Anthony, Caleb Anthony, David P. Walden, C. Perry, George Orrak, J. L. Bass, George Cary, H. Chesbro, George C. Thomas, L. O. Haskins, Fred Gee, John Moffitt, J. L. Bass.

Special points of historic interest are the Samuel Huntington home, the old Devotion home and the Daniel Waldo home.

The life of the present-day community centers around the church, the school and the Grange.

SCOTLAND IN PUBLIC LIFE

In 1863 and in 1865, Calvin B. Bromley was chairman of the Windham County Medical Society.

In 1863 Calvin B. Bromley was state senator from Scotland, which was then a part of the old Thirteenth District. In 1872 James Burnett was state senator. William F. Palmer was a state senator in 1891 and 1892, when Scotland was part of District Seventeen.

Following are the names of representatives, General Assembly of Connecticut, 1859 to date: 1859, Benjamin Hovey; 1860, Daniel Tracy; 1861, David A. Allen; 1862, David F. Smith; 1863, John P. Gager; 1864, Simon Fuller; 1865, Lucius Burnham; 1866, William F. Palmer; 1867, Henry Ashley; 1868, Dwight Carey; 1869, Henry H. Carey; 1870, Marcus Burnham; 1871, Amos S. Chapman; 1872, Lewis Gager; 1873, William G. Anthony; 1874, Waldo Bass; 1875, Marvin Barrett; 1876, Henry Lincoln; 1877, Samuel B. Sprague; 1878, Jonathan W. Maine; 1879, Thomas H. Fuller; 1880, Charles L. Burnham; 1881, Anthony W. Parkhurst; 1882, M. Luther Barstow; 1883, Waterman C. Bass; 1884, Rufus T. Haskins; 1885, Chauncey M. Smith; 1886, Dennison E. Allen;

1887-88, Caleb Anthony; 1889-90, Jonathan Anthony; 1891-92, Arthur M. Clark; 1893-94, John D. Moffitt; 1895-96, Frank W. Bacon; 1897-98, William M. Burnham; 1899-1900, George S. Carey; 1901-02, Oliver S. Chappel; 1903-04, David P. Walden; 1905-06, Charles H. Pendleton; 1907-08, Frank E. Allen; 1909-10, Archie H. Gallup; 1911-12, Erasmus D. Tracy; 1913-14, Clarence H. Perry; 1915-16, Leander O. Haskins; 1917-18, Leon J. Moffitt; 1919-20, Everett E. Kimball.

In 1859 Thomas Gray was Judge of Probate for Scotland; after that time the judges of probate for the Town of Windham were also judges for Scotland.

From 1868-70 Jeptha Geer of Scotland was a commissioner of the Superior Court.

SCOTLAND PHYSICIANS

The following have been registered in Scotland as physicians, 1859 to date: 1859-1870, Calvin B. Bromley; 1871-80, Isaac B. Gallup; 1887-93, E. D. Kimball; 1892-93, J. C. Taylor; 1895, I. B. Gallup, eclectic; 1896-1907, D. L. Ross. There has been no resident physician since 1907.

DOCTOR AYER'S RECOLLECTIONS

Dr. A. D. Ayer, resident in Scotland as a boy, but for many years, as now, a practising physician in Madison, Conn., contributes the following sketches and anecdotes.

TOM BINGHAM'S CRADLES AND AXE-HELVES

One of the men who lived in Scotland and who had a reputation not confined to the borders of the town, was Thomas Bingham. People came many miles to get one of "Tom" Bingham's grain cradles, or one of his axe-helves. The cradle "hung just right," and would lay the swath of grain so evenly that it could be raked and bound without waste. The axe-helves somehow fitted just right, where the hand grasped it, it did not cramp the hand or fingers, and would not slip out of the hand, as many other makes would. Then we boys and some of the men always liked to get some of "Uncle Tom's" "black ball," as everyone wore cowhide or kip boots—no rubbers then—and the black ball, melted in tallow and applied hot, would make the leather practically water proof, and one could work or play in deep "slush" without getting the feet wet.

I well remember hearing one man from Lebanon say, "I heard Tom Bingham was sick and I was terrible 'fraid I would not get a cradle, so I come over to see about it." He got one and he said, "No money could buy it," and neither would he lend it, for fear it would get broken.

A RUGGED, FEARLESS PATRIOT

Another man worthy of note was John Bass. He was one of the first Abolitionists in the state and was the first one to advocate abolition in Scotland. He was a great admirer of Horace Greeley. He got speakers to come to the town, to talk on Abolition, paying the bills himself. He disliked to see anyone imposed upon. One Fourth of July a certain man in town, when near the hotel shed, began to scream and dance. It transpired that some one had put a lighted package of firecrackers into his pantaloons' pocket, and they began to go off. Mr. Bass, who usually walked with a long walnut cane some-

what like a whip stock, came near caning a certain young man, who was said to have been seen putting the crackers into the victim's pocket. He cornered the culprit under the hotel shed and he demanded of him, "Did you put those firecrackers into his pocket?" Before the young man could answer, some boys, who knew what the young man probably would get, pushed Mr. Bass and the culprit escaped. Then Mr. Bass went to the injured man and took him in his wagon to the doctor's, paying the bill himself.

One time Lucien Burleigh, a noted speaker, came to town to talk on Abolition—Mr. Bass stood sponsor for him. Mr. Burleigh and Mr. Bass were so treated by the crowd in the church that Mr. Bass never got over it and never went to church again. He requested his sons never to take his body into the church and his request was observed.

During the Civil war Mr. Bass gave money and did much to help the cause. When Horace Greeley ran for President, Mr. Bass was an ardent Greeley and Brown advocate. One day he met a republican, who in the argument called Mr. Bass a "copperhead." Old as he was, he caused the man to make a hasty getaway. "Call me a copperhead," he exclaimed, "where were you during the war?" At the same time his walnut cane was freely used. Talk of a complaint for assault never materialized, however.

EARLY POTATOES AT \$500 PER BUSHEL

Another man who was known in many towns was E. Benjamin Sharpe, who bought poultry, particularly turkeys, and he bought other things of the farmers; but he was known widely from a transaction which many said was a "fool business," when he brought to notice the early rose potato. He bought of Jonathan Hatch of South Windham all he had at the rate of \$500 per bushel. This statement has sometimes been questioned, but careful inquiry shows clearly that some of those potatoes were sold, even a few at a time, at prices which make the \$500 figure not far from correct. Mr. Sharpe proved he knew what he was about. My father had perhaps a dozen early rose that were mixed in with (I think) "Prince Alberts," a late, white, long potato, and good yielders. Sharpe tried to get the few we had, but my father would not sell. Sharpe planted all he bought of Hatch and had a big crop, which he then sold at a big price. Potato eyes were planted. Anyone who got hold of even a quart would cut them up and plant the eyes. Today the early rose is a favorite with many. Before that day, a red potato, round in shape and called the "Dover" was one of the earliest, but they would often rot, so that many were looking for an early potato that would yield well and keep well. So many stories were told of how much Sharpe made that no one knew what to believe. Undoubtedly he made for those days a good sum. He also ran a grist-mill and farmed it. He had two sons, Myron and Milo. He was a great story teller and it was said that he could play drunk to perfection, and one time a minister noted as a horse trader got taken in when he thought Sharpe was in booze, which in fact he never touched.

HE BEFRIENDED THE "BOYS IN BLUE"

Another man who made a record was Sidney L. Geer. He was a son of Jephtha Geer. He took up dentistry and located in Norwich. He became interested in the culture of cranberries, bought a plot of land north of Norwich and started to raise them. He had made considerable money as a dentist; was

looked upon as one of the best in Norwich or elsewhere. He got part of the plot ready and in fact had got some part of the plot into plants that bore exceedingly large berries, when Norwich became aware that it needed a larger water supply and found that the most feasible place was where Doctor Geer's cranberry plot was. After the usual delays they bought out Doctor Geer's plot and he was made water commissioner. Doctor Geer was a man of whom any town would be proud. He was generous to the poor and when he became fairly well-to-do, he did not forget or ignore his old friends who remained in humbler circumstances, especially when they were ill or unfortunate. He kept in close touch with everything pertaining to dentistry. I heard some of the "Boys in Blue" say that when they were going to the front, he did work for them but would not take pay if from Scotland.

ALECK, ORIGINAL SPELLER AND STRONG MAN

A peculiar character was a mulatto named "Aleck." He could not learn in school as others did, he could not spell any word in the usual way. But if told how to call a word by some queer expression, he would never forget it. For instance, he was told to call a woodpecker, "Redhead Chetty Croup." Rum he spelled by saying "devil." "W-qu-a-qu-a" to him spelled woodchuck; "sky-unk," skunk; and when he was past age sixty, he would readily respond with these spellings when asked.

He was powerful physically, and a good worker. Once a man came along with a traveling show—a pair of horses drawing a big covered wagon which caged a bear, and also a big tent which the man would put up over the cage and then shout, "Come in and see the educated bear." By occasional punching the bear would emit growls, and this greatly roused the curiosity of boys and also elders. After a time a number of us boys paid 5 cents each to go in, and we also paid Aleck's fare. It was evening and the tent was lighted by candles. Someone induced Aleck to hold a lighted candle up to the bear. Quicker than a flash the bear knocked the candle from Aleck's hand. Aleck did not wait to see where the exit was, but ran wildly against the canvas, taking the whole tent down with him, pulling up the stakes and breaking guy-ropes; and when caught in the folds, he quickly tore it apart and got free. All the spectators were caught in the mess and the cage was nearly upset and there was something of a panic. The cage was exposed and many saw the bear for nothing.

The showman threatened dire vengeance and demanded financial recompense, also criminal action against the boys; but C. L. Newcomb, local shoemaker, had overheard the man who told Aleck to hold the candle to the bear, and he acted as peacemaker. He offered to sew up the tent with wax-ends, which he did; and so the affair was adjusted without further trouble.

CATS' TAILS AND SKUNKS

In Windham there was an Indian by the name of Shaw who worked for the Smith-Winchester Company as a coppersmith. This Indian had a mania for cutting off cats' tails. One day, when I was a small boy, I was in a store on an errand and Shaw came in and asked Mrs. Gray to wait on him. As Mr. Gray was down cellar at the time, Mrs. Gray said, "Shaw, don't you touch my cat." "No, muma, no, muma." She went into a back room to get what Shaw wanted. As soon as she left the room, Shaw cut the cat's tail off, almost

up to its body. The cat ran out with a yowl. Mrs. Gray ran in and cried, "Where is my cat?" Shaw said, "Saw him go out doors." At the very moment he had the cat's tail stuck in his hat band. Now I was well frightened, got my things and ran all the way home. Mother asked me if I told Mrs. Gray. "No." "Well, don't unless she asks you, then tell her the truth."

Shaw also had a faculty for handling skunks. A man by the name of Byrnes kept a store at the foot of the hill going up to the machine shop. One day Byrnes was behind the postoffice boxes at the end of the counter next to the outside of the store. Shaw came in, had a bag which he opened and out came four or five half-grown skunks. Byrnes screamed, "Take them out." "Give me two plugs tobacco." "No," but Byrnes hesitated. Shaw kept going up, and finally the Indian got six plugs, and the men in the store had a good laugh.

HORN SPRING

This spring in a piece of woods on the Major Avery place was visited many a time by hunters and fishermen to get a drink. The stream of water came out from a split or seam in a rock with such force that the water did not drop to the ground until a distance of nearly two feet from the base of the rock. This spring got its name from an Indian who had a hut nearby, and who used this spring for drinking purposes for many years as he lived to a ripe old age. He came to the village for supplies and worked some for the farmers, he was also fond of "fire water." He lived about a mile from any other house, and hunted and trapped in order to obtain his food. On one of his trips to town in the winter he either got too much fire water or he had a sick spell. The snow was quite deep and not far from the Doctor Bromley place he was found one morning dead. It was the opinion that he became tired, for he was quite old, and had sat down to rest, but was so cold that he could not arise and froze to death. The spring was named after him—"Horn."

PERSONAL SKETCHES

Among "Scotland-ites" who have gone forth from the old town may be mentioned, as perhaps the most distinguished, Judge Edwin Baker Gager, now a justice of the Supreme Court of Connecticut. He made his own way to an education through many difficulties.

Daniel Bromley, son of Dr. Calvin Bromley, was graduated as a physician, and became a surgeon in ocean liner service from New York to Liverpool.

Ernest E. Waldo, son of George Waldo, left Scotland in his youth and lived in New York City and Brooklyn. He was educated as a lawyer. After a successful legal career he was chosen as a congressman. In August, 1907, while on a vacation in Maine, he was out in a canoe, the wind began to blow a gale, the canoe was overturned; he hung to it at least twenty-five minutes, when a party of fishermen from Waterville, Me., put out in a motorboat and rescued him. In later years he has lived in California.

Henry F. Hewitt was another lad who made his own way against difficulties. He has been for over forty years a successful manager of the Dalton, Mass., opera house.

Edward Bingham, son of Sumner Bingham, became a member of the Hartford police force, and one of its most efficient men. In vacation time he would often come to Scotland on a hunting expedition, bringing some of his fellow

officers with him, and seldom did they return empty-handed. Grey squirrels were his specialty, with specimens also of quail and partridge. Another Hartford policeman, the first boy born in Scotland when it became a town, is J. Irving Palmer, son of John M. Palmer. He also has made a good record.

The late Fayette Safford made his name known to many as one of the editors of the Willimantic Chronicle. He married a Scotland girl.

Herbert L. Hatch was a noted musician, the violin being his favorite instrument. He was sought for to play for dances all around the state and at one time was connected with Colt's Orchestra. He also traveled with Leavitt's Swiss Bell Ringers.

Edward Ashley married a Scotland girl, Ellen Wood; for a long time was postmaster at Plainfield, called by his neighbors a model postmaster.

His brother, John Ashley, married Jane Palmer, daughter of Deacon Alfred Palmer, and they went to Nebraska, where he was successful.

Walker Maine married Lois Palmer, a sister of John Ashley's wife; they also went to Nebraska, where he was honored with many offices.

Frederick Cunningham, son of William Cunningham, took up the business of a photographer and he and his wife chose Willimantic for a home. He made a success in this line of work. His son is a newspaper man in Willimantic connected with the Chronicle.

William R. Dorrance had a large family. Among them was John, a successful business man in Norwich. Others of the family boys went into the manufacture of jewelry. All are now dead but Julian, who has come back to Scotland to live.

Chauncey Smith and his brother Edwin, sons of David F. Smith, at one time were in Scotland making hoop skirts, once a fashionable article for women. The old factory building is still standing near the bridge over Merrick's Brook as you enter the town from the west. After hoop skirts became unfashionable, they went to Providence, R. I., and established a big wholesale trade in Yankee notions. In those days teams were sent out and carried the goods and delivered them to the storekeepers. Chauncey is now living at the old homestead in Scotland. His brother has passed on.

Another well-known family was the Benjamin Hovey family. Mr. Hovey was the first town clerk in 1857; and continued in that office up to 1873. His sons, George and John, were in the Civil war; one son, Henry, who lives in Norwich and a daughter, are all that are living; the daughter, Mrs. Eliza Hovey Freeman, lives in Hartford.

John P. Gager, who was a brother of Lewis Gager and uncle of Judge E. B. Gager, was a successful business man. He represented the town in the Legislature; besides farming he had a gristmill, and dealt in lumber. His large family of girls and one son have all passed on except the youngest daughter, Flora, who married John F. Taber, and now lives in Willimantic.

Frank F. Webb, only son of Paschall Webb, who had a farm on Pudding Hill, took up his residence, after his father's death, in Willimantic, where he became a prominent citizen in commercial life and in banking. He was one of the men one likes to meet; was always cordial to his old-time schoolmates and friends, and very highly esteemed by everybody who knew him.

Another successful business man born in Scotland was Frank Carey, son of Dwight Carey. He went to Northampton, Mass., and took up the coal and wood business with success. His son now carries on the business.

John Palmer was a well-known citizen. His daughter Emily married Doctor Brewer, a successful physician in Baltic. Another son, William F., married Susan Webb, and became a partner with James Burnett, firm name Burnett and Palmer. Mr. Palmer became the third town clerk, continuing in that office until his death in 1897. He was one of the best known men of the county, state senator, etc. His daughter, Ella B. Palmer, married James H. Johnson, for many years as now keeper of the village store and postoffice, and a successful business man.

A brother, Wolcott Palmer, married Helen Smith, and was in business in Hartford. Another brother, Sanford, married Lois Morgan. Lewis Palmer married Ellen Davison, daughter of William Davison, a merchant in Scotland. They had two children. Grace died when she was young; Alice married Arthur L. Kingsbury, a prominent paper-box manufacturer at Northampton, Mass.

Another son, Pitt Palmer, never married; he was in a railroad office for years in Hartford.

Ralph Webb had two sons and one daughter. Julius became interested in a boat line from Norwich to New York; Henry was a farmer; the daughter married James Burnett, who was storekeeper and postmaster for a long time; finally took Wm. F. Palmer in as a partner.

Calvin Cook carried on the old mill just south of the Main Road—a pond, made from Merrick's Brook, set back to the Main Road. During the Civil war an uncle of his, Dwight Cook of Preston and Norwich, got a contract to make woolen yarn for the government. Machinery was put into the Scotland mill which consisted of a picker, set of cards, one spinning jack and reels. At that time wool got high in price, a dollar a pound, consequently old garments, pants, coats, vests were ground up into shoddy and mixed with the wool. A little wool of all lengths came from the plains of the West; sheep shipped alive sometimes died by the hundreds on the way. Lime was applied to the hides to eat the flesh; the wool was then sacked. Large quantities of oil were used to keep down the dust from the lime; horns and bones made it anything but safe running the picker at times.

Nason W. Leavitt, born in Craftsbury, Vt., a fine musician, came to Scotland, got acquainted with Jane Martin and married her. He started in the show business, first as the Green Mountain Serenaders; later he added Swiss Bells, and the combination took well, money was made; two other troupes were added. They traveled with teams; had a fine band wagon. A son, Burton Leavitt, was born in Scotland and became a composer, author of the operettas, "Charter Oak," "Frogs of Old Windham," etc., which won success. He was a graduate of Yale and died in early manhood.

Jane Gay Fuller was a daughter of David L. Fuller. She was one of the noted story writers for Bonner's, then celebrated New York Ledger. One story, considered to be her best, was said to portray local characters, with, of course, fictitious names—the title as I remember it was, "The Wolf in the Broken Home." I knew her well and shall never forget her graceful manners, so refined and of great personal charm. She had many gracious ways, like her very lovely mother, and the practical business ways of her father. She always greeted one with such a sweet voice, with such a winning smile. Only once in my acquaintance did I ever see a sign of anguish, that was when her brother, Frank, a promising young man, passed to the great beyond. Her wonderful will power kept her from outward demonstrations, yet her heart

was nearly broken, and during those trying days of grief, she asked if there was anyone she could assist, "do let me know, please." Her deeds of kindness were many—more than anyone ever knew.

THE REV. EBENEZER DEVOTION'S CONTRACT

Copy of the contract between Rev. Ebenezer Devotion and the Scotland Church society. The date is blurred but looks like 1733 as will be seen by reading, it was the first and second years of his ministry:

"In consideration of 20 pounds ye legal money, 5 pounds ye tea, 10 pounds ye tobacco, 10 gallons ye rum, house rent and firewood, I, Ebenezer Devotion hereby agree to preach for one year in the church in the parish of Scotland in ye town of Windham."

On the reverse it reads for the same consideration except "Ye society shall provide for this my second year fifteen gallons of ye rum."

WONDERFUL VISION OF A BLIND MAN

Seth Safford, father of Fayette Safford, was blind for many years. Mr. Safford did things that caused wonderment. He had a long cane with which he hit the ground and once if he had been taken to a place, could go there again unaided. He made much money going about and sawing up four-foot wood stove length, which he would split up, fine or coarse, as was desired. People would stand and watch him split the wood, expecting to see him get cut. He would hold the piece of wood sideways with his left hand, run his right-hand fingers over the end, then pick up his axe, which had a short and straight handle, then down would come the axe. It seemed to onlookers that he would cut his left hand, but he never did. Another thing he could do was to tell the color of a horse, cow or ox by running his hand over their bodies. One time he bought a cow and when he came after it, a test was made. He was lead to another cow, he felt her, and said: "This is not the one I bought. The one I bought had a white face and white hair along part of her back. This cow has no white hairs." He was right. He made many articles with carpenter tools—one was a wheelbarrow, every part of it his own work. When he became blind, there were no blind schools so that he had to teach himself everything that he did.

AN OLD-TIME SCHISM

During the Civil war local troubles over the draft resulted in schism in the Congregational Church, and seceding members made overtures to the Universalists, with the result that the Universalist Church, then located on Pudding Hill, was removed to the Center. A number of Universalist clergymen from outside conducted meetings for a time, Rev. S. A. Davis of Hartford being the principal one. As a result the old church was weakened and the pastor finally left. The seceders found, however, that maintaining a separate church was expensive and unsatisfactory, those most interested passed off the stage, and in later years the Congregationalist Society has held the field. Certainly in these days of liberal thought and growing spiritual unity, one church, actuated by a genuine spirit of brotherhood, is all that a community like Scotland needs.

DR. ISAAC B. GALLUP AND SMALL POX

One morning very early a clerk in Brown and Morgan's store was accosted by a man who had his face nearly covered with a comforter. As he spoke the clerk recognized him as a Mr. Boss, superintendent of the Appaquag Paper Mill. Boss said, "Give me something to eat, quick. I got away from a hospital on Blackwell's Island, N. Y." A man had left a pail of oysters in the store and Boss saw them and said, "I'll pay for them. Give me two or three crackers. I have eaten nothing for almost two days." He ate and then started across lots for the paper mill. In the forenoon Dr. Isaac B. Gallup of Scotland was sent for to go to the mill. He at once said "small pox." He wished to be sure, so sent for Doctor Cassidy of Norwich, who said, "Yes, small pox." Doctor Gallup knew that Boss had been at the store, so he said to the clerk, "Keep quiet. Don't believe anyone saw him but you." The clerk was vaccinated. I never heard of any other cases in any town in which Boss was.

Two years from then a man sorting over some imported rags found a fine silk handkerchief which he took to his house. It was washed. However, in about two weeks every member of the house had small pox, as well as others in the mill. Doctor Gallup attended all of them. No deaths resulted. Not long after this a small child was taken ill in a family in South Windham. The child died and a public funeral was held. A Spiritualist preacher attended the funeral and all believers in Spiritualism were present who lived near them. The child's father worked in the machine shop of Smith-Winchester Company. One of the workers by the name of Yergason attended the funeral. He was the first one taken down. Doctor Gallup pronounced it small pox. This man died. Soon the cases in South Windham were many. The railway cars were ordered not to stop at the station; Willimantic doctors agreed with Doctor Gallup; the village was practically shut off. There was no need to tell people not to go there. A place was fixed at the east end of the bridge over the Shetucket River on the road from South Windham to Windham, where Doctor Gallup changed his clothes that he wore at the homes of the sick. They were put into a hogshead with a lot of earth in the bottom, then a large iron kettle with sulphur was placed inside, set afire, and the open end covered with blankets. The next visit they were taken out and aired. He had two sets, so as not to have to wait. At this point food was left and taken to families by men who had had small pox. This was a busy time for Doctor Gallup. I don't remember the number of cases, but I think he attended twenty or more. There were no other deaths but Mr. Yergason's. Much credit was given to Doctor Gallup. Later Doctor Gallup left Scotland for Willimantic, where he died about two years ago.

A "SECRET SOCIETY"—1870-71

During the Civil war a man by the name of Elbridge Geer came to work as a spinner at Cook's woolen mill. He wore a pin with "I. O. O. F." on it, and the Scotland boys were all curious to know what those letters meant. He told them he was a member of a secret society which protected its members, and helped them when sick. There were a number of boys and young men in and about Scotland in those years, 1865-70. The young men, especially in the village, helped to get up dances at the hotel in the village, and there were also dancing schools in the winter. As the prices demanded by the hotel keeper for dancing lessons and for supper were thought excessive, a few got together and

had a talk with the landlord about making a reduction, suggesting lower prices for those in the town, but he couldn't see it. Then the boys got together and said, "Let's get up a club"; but some present had talked with Mr. Geer, the "I. O. O. F." man, and they said, "All right, but let's have it a secret one." It was agreed; a committee was chosen, namely Samuel N. Avery, Arthur Gager, Albert Welden and A. D. Ayer.

There was a large room over the store of David L. Fuller which at that time was leased to Brown and Morgan. A trade was made with them for using the room. The committee after agreeing on amount to join, the dues, etc., organized the society. No one knew anything about passwords or grips, but talking with some of the "vets," they told of how a countersign was given out to the one on picket, and no one to pass unless he could give it; so from that a password, with a certain number of knocks on the door, was adopted. Then they wanted something to wear, so a design was adopted with mystic letters, K. D. O. P., meaning, K-ee-p, D-ark, O-ur P-roceedings, B. R. S. brothers. The fee to join was \$3 for charter members, later \$5; 50 cents a month dues to pay rent, etc., with a proviso, that if there was any surplus (not counting the money for membership, which was to be kept separate in a bank for a sort of a safety fund) the surplus was to be available for fun.

Later the boys were called to meet at the hall over Brown and Morgan's store, some twenty were present; the committee's report adopted, and A. D. Ayer was chosen commander, Samuel N. Avery secretary, Arthur Gager treasurer, Albert Welden guard. No liquors of any kind were allowed in the hall.

A special form of badge was adopted, of white silk, about three and one-half by two inches, with rosette at the crest, of a narrow ribbon, red, white and blue, and these rosettes made by the young ladies of Scotland; and the lower end of the badge was fringed. A wood cut something like a Maltese Cross was made by the Page Wood Type Company, Norwich, with the mystic letters B. R. S. in its center, and with the four other mystics, K. D. O. P., one at each of the four arms of the cross. The printing was done on Fayette Safford's press.

On the officers' badges the young ladies embroidered separate letters at the center of the rosette, for commander, "C," for secretary, "S," for treasurer, "T," for guard, "G." The rosette on the lay member's badge was left plain.

After the society had been going for a time some of the older and married men who were fond of dancing wanted to get in; and as the constitution and by-laws had not been adopted at the first meeting, the name of "Single Men's Benefit Society" was adopted at the next meeting and no married men could join, and any member who later married lost his membership. And as it had been provided to divide up any money in the treasury every six months pro rata to each member, any one marrying was cut off from getting his share; so when the married men insisted on joining, it was voted to have an honorary membership with no vote, no rights to any of the funds, but to be admitted to dances or entertainments at same price as regular members. Charles L. Newcomb was chosen to take tickets and have charge of the dance hall.

Primarily as stated this society was organized to protect its members from excessive rates for dances. An effort was made to bribe a member to know what was done; an offer of \$5 was made; but did not succeed. As time went on, the old hoop-skirt shop, near the Samuel Hunting place by the bridge over Merrick's Brook, was hired; the upper room was put in good shape. The lower room was arranged for suppers. Several dances were held; no one except mem-

bers was admitted without a card with a member's name thereon. These cards were sent out to friends of the society. Norman Perrigo, a giant, and a Civil war veteran, was secured to attend to the door, for it was rumored that there were certain objectionable persons who would try to get into the dance hall, someone else paying the cost of tickets. At one dance this proved to be more than a rumor and a group of "undesirables" appeared. One of a pugilistic sort and ready to pick a quarrel was the one selected to get into the hall, but he did not expect to meet Norman Perrigo. He tried to pass the doorkeeper, but "Norm," with a grip like a vice, took him by the arm and walked him out under protests and threats of having his "head horns" knocked off—but the bluffing and resistance were futile. That affair ended such methods.

The next move was pacific. "Come back, boys, to the hotel, you will be treated square"; and after a time they did go back. Later, as there was a lack of entertainments for young or old, the society got up a series of lectures. D. M. Reed of Jewett City spoke on, "Money"; Rev. Mr. Skinner of Hartford on "Citizenship"; Samuel Bowles of the Springfield Republican on "Our New West." In securing Mr. Bowles, some of the members thought it too much of a risk, \$25 and his expenses; but so many came that the society cleared over \$75. Then they got up a festival and at none of the dances, lectures or other entertainments, were they behind in expenses.

As time went on members got married or left town and finally the society met and "divided up" and decided to dissolve. However, before dissolution the remaining members got in right with the hotel keeper, and when they went there to dances, as in old days, they assisted him in every way to get a good attendance and to keep out all objectionable parties. At the suppers in the hoop-skirt shop, the ladies of the town gave their help and in place of \$2 a head for the supper, the admission was \$2 a couple; in place of \$2 for dancing. \$1; or when no supper, \$1 a couple. The finest orchestras were always secured. Altogether it was a history of many good times, and on the whole exerted a strong influence for clean amusement. It was felt that it did much to keep the young people at home and to give them good times and it was well supported by some of the best families in town.

DR. A. DORRANCE AYER .

The editor adds the following concerning Doctor Ayer:

A. Dorrance Ayer was born in South Windham April 9, 1850. His forebears were the first settlers of North Farms, now Franklin, Conn., near what is now called Ayer's Gap. His father was foreman at the Smith-Winchester foundry for over thirty years. The family moved to Scotland in 1860. In early manhood, young Ayer took up the study of medicine with Dr. I. B. Gallup, later was a student in Philadelphia hospitals; went to Vermont as assistant to Dr. Wilbur F. Templeton; in 1877 was licensed to practice; in 1880 went to Indianapolis for further study; resumed practice in Vermont; in 1885 returned to Connecticut; began practice in Madison in 1888 and in 1890 attended special courses at Polyclinic Hospital in New York City. In Madison he has been health officer, and for the past twelve years medical examiner; also served on school board and as acting visitor; is now retired from active practice but does office work; is much interested in matters of local history and genealogy, and has always retained a special interest in Scotland, where the impressionable years of his boyhood and young manhood were passed.

CHAPTER XX

WINDHAM COUNTY CHURCHES

GENERAL INTRODUCTION—CONGREGATIONAL—MINISTRY OF THE BEARDS—METHODIST
—BAPTIST—ROMAN CATHOLIC—EPISCOPALIAN—MISCELLANEOUS.

There are eighty-one churches in Windham County—twenty-eight Congregational, seventeen Baptist, ten Catholic, nine Methodist Episcopal, eight Protestant Episcopal, two African M. E. Zion, two Swedish Lutheran and one each of the Unitarian, Methodist Protestant, Universalist, Spiritual and German Lutheran denominations. Between 1840-1850 a religious organization known as the Christian Church flourished in some parts of the county, but this denomination is no longer active in the county. The first church organization was in 1692 at Windham, the minister coming with the founders of the town. The first building was erected in 1697 at Windham. There have been four buildings since that first one. The oldest church building now standing is the one at Abington, built in 1751.

The history of Abington Society is treated in a separate chapter under the head of Pomfret, by Miss Mary Osgood. The first Baptist Church in Windham County was organized in 1750 in the Town of Thompson. The first Irish Catholic Mass was held about 1848 in Willimantic. The Spiritualistic Society at Willimantic was organized in 1857, succeeding a Universalist Society. The Christian Science Society of Willimantic was organized October 1, 1916. As yet no Jewish synagogue or place of public worship has been established in Windham County, although of course services of that faith are held among some of the newcoming population in the larger towns.

Very interesting histories of the Congregational Church in Plainfield and of the Congregational Church of Westminster Society are interwoven with the respective stories of those communities, as written by Mrs. Sarah Francis Dorrance and Mrs. T. Edward Davies.

The Modern History has been successful in securing accounts of all but seven of the different local church organizations in Windham County, and we regret that opportunity which was repeatedly offered to enter the record here given has not been improved by each organization without exception. It is considered remarkable, however, that the list is so nearly complete.

The editor makes no apology for the large proportion of space which the history of the churches is taking in the Modern History of Windham County. No influence has been more powerful in the life of the last half century, in spite of the fact that on the surface the influence of the church has been a declining interest, as compared to the earlier days. It is quite true that the old-time "orthodoxy" has lost its hold, not only among the Protestant churches, but even to a degree in the Roman Catholic Church. One of the most eminent among the clergy of the latter church has recently lamented what he called the weakened hold of "the Church" upon its people. And yet it remains true that no influence in our civilization is more powerful than that of religion.

Study of the status and following and leadership of the churches will more nearly reveal the character of the community than any other influence. In spite of the apparent decline of the old-time "orthodoxy," there is today a mighty undercurrent of seeking after the essentials of faith as the only steady, saving influence of an upset and changing civilization. There is not so much of wreck, after all, as of transition, and a challenge that is really availing to bring back the confidence of men in the faith of their fathers. In the old days the life of the community centered about the church; in later days, the drift has been away from the church; and yet no person in his sober senses has ever given up his essential reliance upon the faith of his fathers; and today that faith is coming back because the folly of the lack of it is only too apparent.

The outstanding feature of the Windham County situation is of course the decline of the country or rural church, following the departure of population for the industrial centers. There is also the fact that by the influx of immigration the old-time numerical supremacy of the Protestant churches is naturally superseded by the Catholics. This is because by far the greater proportion of the new coming peoples are of Catholic faith, and it is a perfectly natural transition. The Catholic churches of the industrial centers have grown to large membership and influence.

The unspeakable wreck of war has challenged religion, but the answer is that it is not religion that has failed, but men who have failed to live up to the plain teachings of faith. Absolutely nothing has happened to lessen faith in God; on the contrary, even the worst disasters of war and pestilence and famine only cause the practical wisdom and value of the teachings of religion to stand out in clearer justification. The atheist, the infidel, the scoffer, has had his fling, but like all the rest, he stands face to face with the infinite and the unknown, and only faith in the higher destiny of the human soul can satisfy his sincere longing when finally the impotence of his negations is revealed.

Significant evidence of the final value and unfailing promise of faith in God was encountered by the editor in his quest for church histories and religious expression in Windham County in these recent days. In every community he had found men and women who had never affiliated with the church—on the contrary, they had been intensely critical of it; especially critical of the "hypocrisy" of some "professors" of religion; and yet often among those of the "infidel" sort would be found men and women whose personal lives exemplify the noblest traits of character.

To a certain person who had been an aggressive "infidel" the editor said one day in substance: "You have never had any use for the church or church members, always criticizing them. Now, in the Modern History we want both sides of the story; and therefore I request you to write out your criticisms of the church—tell us what is the matter with it." A few weeks later, the "infidel" sent in an article with a brief note accompanying in which he said: "I fear this article is a flat failure; somehow it does not seem to me to ring true or to meet the situation as you requested. Do as you please with the article." The editor called upon him, and said, "What's the matter? Why couldn't you write that article?" And the answer came, honest and from the heart: "How could I, when every time I tried it, the vision of my old-time Sunday-school teacher would come before me with reproachful glance? She was a beautiful character, and devoted her life to us boys; and now in my later years I have come to realize that her faith was genuine, and that it was her faith in God

which developed her beautiful character; so I just could not write against her! That faith is the noblest thing in life, when men and women follow it as she did. That is the conclusion I came to, and I don't wish to try to rewrite the article."

Notable evidences of that faith and its results will be found in some of the following stories of church life. The reader will readily identify them. In other instances, evidences of decline will be found with indication of better days, and such decline due for the most part to the changing circumstances of population.

In every instance the high spots of faith and religious leadership are due to personal devotion of some minister or members—the exemplification of the teaching and example of the Master or Prophet. Such devotion is equally apparent in Catholic or Protestant, Jewish, Russian or Greek, wheresoever and in whomsoever the faith in God and the resulting service are genuine.

CONGREGATIONAL

THE CONGREGATIONAL CHURCH AT THOMPSON

By Stephen T. Livingston

Although situated in the extreme northeastern corner of the state, thus suggesting the traditional chill of remote and exposed location, the Congregational Church in Thompson has had a noble and fruitful history. It covers a period of nearly two centuries. The beginnings were prior to the birth of Washington, the exact date of the organization of the church being January 28, 1730 (O. S.). The Ecclesiastical Society had already come into existence some two years earlier. These events belong to the time of King George II, and precede the establishment of the Township of Thompson by more than half a century. Until 1785 the parish bore the name of the North Society of Killingly.

There were twenty-seven charter members of the church, and the complete roll to date (April, 1920) numbers 1,448. Of these, including the pastors, at least twenty-five are on record as having devoted themselves to the Christian ministry.

The first four pastorates covered a period of 139 years, the ministers remaining according to custom for life work. Their names, with dates of service, are of peculiar interest: Marston Cabot, 1730-1756, twenty-six years; Noadiah Russell, 1757-1795, thirty-eight years; Daniel Dow, who was made a Doctor of Divinity by Williams College in 1840, 1796-1849, fifty-three years; and Andrew Dunning, 1850-1872, twenty-two years. In the vestibule of the church are four marble tablets bearing commemorative inscriptions in honor of these faithful and much beloved servants of God.

The full list of pastors includes ten more; and their periods have ranged from one to twelve years. The names and dates are as follows: Joseph C. Bodwell, 1872-1874; John A. Hanna, 1876-1879; Aaron C. Adams, 1879-1886; Marcus Ames, 1886-1888; George H. Cummings, 1888-1900; Newton I. Jones, D. D., 1901-1908; Arnold C. P. Huizinga, 1909; John K. Moore, 1910-1916; William B. Chase, 1917-1919, and Stephen T. Livingston, 1919—.

Among those whom the church sent out into the ministry in the passing generation were Rev. Joseph P. Bixby, founder and president of Lay College, Revere, Mass., and Rev. Samuel W. Dike, LL. D., many years secretary of the League for the Protection of the Family.

Twenty deacons have been officially connected with this church since its formation. The first to bear the honor was Benjamin Bixby. Those who were in office forty years or more were Jonathan Clough, Jacob Dresser, Simon Larned (with a record of 53 years), Lusher Gay, and Charles Brown, who resigned from active service in 1870 but continued to be known as deacon during the remaining fifteen years of his life. In 1919 the three deacons were Josiah W. Dike (already with a record of thirty-five years), George S. Crosby, twenty-eight years, and Robert C. Paine, M. D. (elected in 1916).



CONGREGATIONAL CHURCH, THOMPSON, CONN.

The spire of the present church edifice, towering above the stately elms, is visible for miles in all directions, and the panorama from its belfry is extraordinary. This building, of noble architecture and facing the triangular common, was erected in 1856; and abiding gratitude and honor are associated with the name of William H. Mason, who bore a large share of the outlay and furnished the first pipe organ. In 1901 the church was repaired, its interior remod-

eled and beautified, and a handsome pipe organ installed, a gift from the family of the late J. W. Doane in affectionate memory of him. The architect who planned the alterations was Joseph B. Gay, of Boston, who came from family antecedents in the village. His grandfather is remembered by many as the cashier of the old Thompson bank. Mr. Gay also designed the village library and the handsome Italian features of the residence and grounds of Hon. Charles E. Searls; and in all three cases, particularly the church interior, the work inspires much admiration.

The meeting-house immediately preceding the present one was built in 1817. It stood on the common (which is still the property of the Ecclesiastical Society) and the erection of the building was due chiefly to the generous assistance of Thaddeus Larned and Noadiah Russell. After four decades, on account of being superseded by the present more commodious house, this older building was taken down by the purchaser, Lawyer Thos. E. Graves, and disposed of in various ways. The windowglass and some of the timber were used in the construction of a greenhouse (now a thing of the past) across the street, on ground which is today part of the Dexter Elliott estate.

The meeting-house antedating the two mentioned still exists, though in a changed form. The original frame was raised in 1728, on land, the present common, which was a gift of Hezekiah Sabin; and the small and somewhat primitive house of worship was ready for use when the church came into organized existence soon after. The building was enlarged in 1769, and about thirty years later (1798) it was repaired and provided with steeple and bell. In 1817 it was made over to the town and moved across the street, where its identity became concealed in a dwelling next to the Vernon Stiles Inn.

The story of the Sunday school, the Ladies' Aid Society, the Woman's Home and Foreign Missionary Society and other associated organizations is essentially the same as is found in connection with churches of similar size in the county. The development of modern phases of church beliefs and observances has been an experience more or less common to churches throughout New England; but an exception should be made in respect to music, which came early into favor as an important and desirable part of public worship. The traditions are singularly notable and many names could be mentioned showing the interest taken in high-grade music and a trained choir. The late Andrew Mills, who achieved the age of ninety-nine, was organist for fifty years, and before that period played the bass viol in the choir. Today a son and a daughter of his are members of the choir, and a daughter-in-law presides at the instrument part of the year.

A number of celebrations have been held in recent years, and in each case enthusiastic loyalty was in evidence, particularly at the 150th (in 1880) and the 175th (in 1905) anniversaries of the founding of the church, and at the re-dedication of the house of worship after the repairs and changes of 1901. It is noteworthy too that the vestry of the church was used as a drill hall for the soldiers during the opening of the Civil war; and early in the World war the Red Cross work was organized in the church parlor by Mrs. Charles E. Searls, and here under her leadership its activities were carried on.

An interesting and important feature of the more immediate present is the new relation which has sprung up between this church and the village Baptist Church, which lost its house of worship by fire in 1917. The two organizations,

though independent of each other, unite for Sunday services in the same audience room (the Congregational) and one pastor is engaged for the community without distinction in respect to separate parishes. The arrangement has given stimulus to interchurch work and the local field is not without sign of being abreast of the times in the spirit of religious cooperation.

The present minister, Rev. Stephen T. Livingston, called from Bridgton, Me., in the fall of 1919, is a graduate of Phillips Andover Academy, Williams College and Hartford Theological Seminary. The clerk of the church is Frank M. Knight. The treasurer of the Ecclesiastical Society, Robert A. Dunning, is the son of Rev. Andrew Dunning, the pastor during the stirring times of the Civil war period.

No history of this church, however brief, should fail of including the name of Miss Ellen D. Larned, the distinguished author of the History of Windham County, and a member of this church. She died in 1913, and the resolutions in her honor, which are entered on the church records, pay grateful tribute to her influential Christian character and the inestimable value of her work in historical research touching the church, the township and the county.

Among the available sources of information concerning the history of the church in greater detail is the following material in print, which may be consulted at the public library in Thompson: A Semi-centennial Sermon (the fiftieth anniversary of his ordination) by Daniel Dow, D. D., April 22, 1846; Sermons, Historical and Dedicatory, by Rev. Andrew Dunning, 1855 and 1856; Services in Commemoration of the 175th Anniversary of the Church, February 12, 1905 (including an address by Rev. Newton I. Jones, D. D., and other historical papers); The Story of Missionary Offerings of the Church, 1803-1891, by Ellen D. Larned; Manual of the Church (printed in 1901); Miss Larned's History of Windham County, and her unique scrap-book of newspaper clippings gathered through many years.

THE SECOND CONGREGATIONAL CHURCH OF WOODSTOCK

The Second Congregational Church of Woodstock, Conn., was established at West Woodstock in 1745. In 1747 the church was organized. Rev. Stephen Williams, son of Rev. Stephen Williams of Longmeadow, Mass., was its first minister, and continued pastor until his death in 1795. During his ministry more than five hundred infants were baptized and ninety-three persons united with the church.

The next settled minister was Rev. Alvin Underwood, a native of West Woodstock, who was ordained May 27, 1801, and was dismissed March 30, 1833. During his pastorate a new church was built near the site of the old one. At the time of his dismissal there were 123 members.

Rev. John D. Baldwin was the third minister and his pastorate was from 1834 to 1837. He was an editor in Hartford and Boston and later editor of the Worcester Spy. He was a member of Congress at the beginning of the Civil war.

Following Mr. Baldwin was Rev. Mr. Curtis with a pastorate of about one year—April 29, 1838, to July, 1839. On December 5, 1839, Rev. Benjamin Ober was ordained and continued pastor until March 25, 1840. Rev. Mr. Brooks was acting pastor from 1847 until 1850. The following is a list of pastors, with their dates of service: Rev. J. W. Sessions, 1854-1864; Rev. H. F.

Hyde, 1864-1867; Rev. W. H. Kingsbury, 1868-1871; Rev. C. O. Grosvenor, 1871-1874; Rev. Abram March, 1874-1877. Up to this time the church had had settled pastors for about one hundred and four years and acting pastors for fourteen years. Rev. Mr. March was followed by Rev. John Avery, who supplied for three years until 1881, and he was followed by Rev. J. P. Trowbridge, March 5, 1882-1886, and he in turn succeeded by Rev. Mr. Chapin for a period of two years. During his pastorate or directly following it, the church and society were unfortunate in the loss of their church by fire. Steps, however, were soon taken to rebuild, and on November 2, 1892, the new house of worship, the Church of the Good Shepherd, was dedicated. Rev. Mr. Trowbridge for the second time became pastor. By action of a council, convened in December, 1896, he was dismissed from this pastorate.

During the interval of the rebuilding of the church, services were held regularly in the Town Hall. Rev. Mr. Chandler, pastor of the Congregational Church in Eastford, acted as supply.

Mr. Trowbridge was succeeded by Rev. Mr. Rand, a returned missionary from the Caroline Islands for a period of two years and by Rev. Mr. McIntric for the same length of time.

In 1902, by vote of the church, Rev. C. M. Jones served the church as pastor from 1902-1915, when he was made pastor emeritus until his death in 1917.

Then Mr. Theodore Bachelor, a student of the Hartford Theological Seminary and afterward of Yale, supplied the pulpit for a short period and after his supply Miss Lydia Hartig entered upon like services.

In 1916, owing to death and removal of many of the members of the church and society, and the consequent difficulty in obtaining funds for the support of a minister, the Second Congregational Church of West Woodstock united with the Baptist Church of the same place in holding union services. Rev. Henry Baker, pastor of the Baptist Church, at present officiates for both churches.

AT SOUTH KILLINGLY.

The Congregational Church in South Killingly, the fourth church to rise in the old Township of Killingly, was organized in 1746 as a Separate Church. The beginning might be dated April, 1735, however, for then the people of South Killingly obtained from the General Assembly permission "to hire an orthodox minister five months in the year" and "freedom from the ministerial tax during that period," the same tax being nominally payable to the church on Breakneck Hill some miles away.

The first four pastors cared for the church through eighty years. They were Samuel Wadsworth, 1747-1762; Thomas Denison, 1762-1764; Eliphalet Wright, 1765-1784; and Israel Day, 1785-1826. This was the period of greatest strength and the church flourished. There followed three decades marked by brief pastorates and long intervals when the pulpit was supplied by many ministers; and the church passed from strength to weakness.

The decline reached its limit in 1856 when there were but two male members of the church in the community, and services were suspended. The meeting-house was occupied by a Freewill Baptist Church until 1866. An attempt was then made to restore the Congregational organization and services, and was successful. Deacon Joseph C. Ayer took up his residence in South Killingly at about that time, and he with his family proved a very effective reinforcement

to the church. The Rev. David Breed was engaged to preach for a year, beginning April, 1866. He was an acceptable leader, but because he could not reside in the place the invitation was not renewed at the end of the year, and Rev. Ezra D. Kinney became the pastor.

In the summer of 1867 Rev. John D. Potter conducted evangelistic services through six days, preaching thirteen times. It was haying time but the church was crowded for each service. He made a deep impression upon the community, and the church received twenty-four accessions as a consequence of his efforts.

Mr. Kinney remained but two years and was followed by the Rev. William W. Atwater whose pastorate continued through nearly four years. Rev. G. J. Tillotson assisted in a series of special services during January, 1872, when much religious interest was manifested. Seven persons united with the church and there were "probably twenty hopeful conversions." Mr. Atwater retired from the ministry because of declining health and became librarian of the Yale Law School, which position he held until his death the next year, 1874.

The second longest pastorate of the church was that of the Rev. William H. Beard, who came as stated supply in June, 1873, and remained until his death, October 2, 1896. His twenty-three years in South Killingly were extremely valuable and fruitful. His field was small but he cultivated it carefully. Today little remains in that field to show the quality and result of his labor, but in the wider field of the world his work appears in many splendid lives.

In the twenty-four years that have elapsed since the ministry of Mr. Beard the South Killingly church has experienced thirteen pastorates, as follows: Rev. William S. Beard, 1896-1897; Rev. C. H. Pease, 1897-1899; Rev. J. Elliott Bowman, 1899-1900; Rev. Joseph White, 1901-1902; Rev. William H. Starr, 1902; Rev. Nelson M. Bailey, 1902-1904; Donald J. Cowling, now president of Carleton College, 1904-1905; Rev. Harvey M. Lawson, 1905-1906; Rev. Virgil W. Blackman, Ph. D., 1906-1910; Miss Lydia Hartig, 1910-1912; Rev. Harry B. Goodsell, 1912-1917; Miss Lydia Hartig, 1917-1918; Rev. W. B. Williams, 1919—.

From its beginning the church has had 533 members, of whom fifty remain. There are only six resident members.

The following ministers have been reared in this church: Israel Day, Abraham Carpenter, Joshua Spaulding, Daniel G. Sprague, Isaac C. Day, Charles L. Ayer, Edward P. Ayer, and William S. Beard, a secretary of the Congregational Home Missionary Society and Harold B. Drew.

There have been two meeting-houses. The one now standing was erected in 1838 and is a beautiful structure of the Colonial type. The bell was given by Alexander Gaston, a merchant living near the church and the father of Gov. William Gaston of Massachusetts.

The church has received assistance from the Connecticut Missionary Society since 1832. Today it is sustained largely through the affection and help of a large family of sons and daughters who have grown up and moved farther out into the world. The pleasantest day of the year is Labor Day, which is the old home day of the church. Then the family assembles, lives over again the better days that were, and dreams of the better days to come. In the meantime the church goes quietly on, does what work there is for it to do, and is ready for more work when it shall come.

THE MINISTRY OF THE BEARDS

At the request of the editor of this volume, the Rev. William Spencer Beard, son of the late Rev. William Henry Beard, has prepared the following brief sketches of the respective pastorates of his father, and also of his uncle at the Brooklyn church. The lives and devoted service of all these members of the Beard family in Windham County are so thoroughly typical of what is best in the Christian ministry, especially as it was exemplified in the earlier days of "the country church" with such far-reaching results, that the following record is worthy of special place in the Modern History of Windham County. The life and work of William Spencer Beard, as indicated elsewhere in the record of the Congregational Church at Willimantic, is a worthy succession of an honorable heritage.

THE PASTORATE AT SOUTH KILLINGLY

Rev. William Henry Beard became a pastor of the South Killingly Church in June, 1873. His place in the list of pastors may be discovered by referring to the statement of Rev. Walter B. Williams, concerning the history of his church.

Mr. Beard was the son of Rev. Spencer Field Beard, a Congregational clergyman, and of Lucy Leonard Beard. His father, Rev. S. F. Beard, had pastorates at Greenville and Montville, Conn., and at Norton and Methuen and Waquoit, Mass. It was at Norton, where Wheaton College is now located, that the subject of this sketch was born, April 1, 1836. His mother having died at an early age, much of Mr. Beard's early life was spent out of the home.

His education, however, was a complete course at Phillips Academy, Andover, Mass., where his father has been resident, and at Union Seminary. His first pastorate was at Freedom, Maine, from which he went to Harwich, Mass., where his oldest son was born. After brief pastorates at each of these points, he came to South Killingly, to labor for twenty-four years and to die among the people whom he had so ably and so devotedly served.

On June 10, 1869, he married Mary Adelaide Parker of Montville, Conn., a member of one of his father's earlier parishes. To them three sons were born, the eldest who has prepared this sketch, the second, Edward C. Beard, sales manager of the New York Store of Beacon Falls Rubber Shoe Company and Morris L. Beard, assistant manager of the advertising department of Colgate's, New York City.

It is interesting in passing to know that the pastorate of Rev. S. F. Beard in Eastern Connecticut, amounting to eight years, that of the son at South Killingly twenty-four years, that of Rev. Edwin Spencer Beard of Brooklyn seventeen years, and the two pastorates of Rev. William Spencer Beard, one year at South Killingly, seven and one-half years at Willimantic, total a service of nearly fifty-eight years for the churches of Eastern Connecticut.

Mr. Beard never had enjoyed good health. He came to South Killingly almost as an invalid and it was not knowing whether he should stay more than six months. It was a constant battle most of the years with impaired digestion and uncertain nerves. South Killingly was at that time essentially an American community. No man ever had abler support than that which was enjoyed in the person of the two deacons and their families, Joseph C. Ayer and George W. Pike. In the same category belongs the faithful treasurer and scribe, Mr.

Charles T. Preston, who I suspect has been the financial head of the church for nearly sixty years.

The methods which Mr. Beard employed were not modern. There was a preaching service on Sunday morning, followed by the Sunday school and Service for Prayer and Conference in the evening. There were frequent mid-week services in schoolhouses and in the homes of the parish. Offerings were taken each year for all the missionary objects of the Congregational Church. Occasionally there were meetings due to especial interest, but it was the method of Christian nurture which brought most of the men and women and boys and girls into the membership of the church. The fact that the membership is almost a negligible quantity today makes the following statement concerning its sons and daughters of more value.

Mr. and Mrs. Beard soon discovered after reaching this field that their main effort ought to be put forth for the boys and girls. Time fails to give in full the story of the way in which this church helped these boys and girls to "arise," but a catalog of some of them indicates not only the clear reaching character of the church work, but also the reason for its numerical weakness today. One of its daughters is the registrar of Mr. Moody's School for Girls at Northfield, Mass. Another one for many years a medical missionary in China, and, though not in active service, retains her connection with this work. A cousin of these young women only recently resigned his pastorate in Windham County. Another member of the parish entered the Baptist ministry and after a brilliant career was cut short by a fatal attack of the flu. Of three boys of another family, one is a leading man in a large structural steel company in Boston and a most effective worker in one of Boston's suburban churches. Another brother is a graduate at Yale and one of the forceful members of a nearby church. A third, also a graduate of Yale, is a mechanical engineer in Massachusetts. The roster of another family yields a daughter, a graduate of Mount Holyoke, and a son a B. A. and Ph. D. of Yale.

Among the circle of sons is a man now middle aged, who came from an adjoining town, who through the inspiration of the parsonage went first to Phillips Academy and then to Yale, and is now the assistant manager of one of the largest electrical concerns in Chicago. Still another worked his way through Andover and Yale and became a teacher in the Philippines, losing his life by cholera.

Another family of many branches migrated to Florida and there established a Union Church in a community which before had been churchless and were its backbone for years. Brothers of the lad who entered the Baptist ministry are Christian business men in Providence, another being a veterinary surgeon in Colorado. The three sons of the minister went to college at Andover or Exeter and were all students at Yale. I suspect that, all told, from this parish of never more than three hundred souls, three miles from the railroad, with a mail only every other day in the earlier years, between twenty and thirty young men and women have gone forth to secure for themselves the privileges of the higher education and to be devoted representatives of the church, wherever they are living today.

The effort of Mrs. Beard was not second to that of her husband. Wherever disease was, in the homes of the people, there was she. Wherever young people were hesitating before life and its ideals, there was she with the dynamic of her presence, and the record of the years is not less due to her than to her husband.

Mr. Beard, after an illness of three months, died October 3, 1896, but he who came upon the existence, which for lack of a better term, we call "death," still lives in the affections of a multitude of those who were his boys and girls. Mrs. Beard passed away August 12, 1920, after a brief illness.

THE PASTORATE AT BROOKLYN

Mr. Beard was born at Methuen, Mass., in 1830. He was a graduate of Phillips Academy, Andover, having studied two years at Amherst College. He later came to Yale and graduated with the class of 1859. He studied theology at Andover Theological Seminary. His earlier pastorates were at Southold, L. I., and at Warren, Me. Less than a year from the time when his brother left Freedom, Me., to come to South Killingly, the subject of this sketch left Warren, Me., to come to Brooklyn.

He was unmarried during the earlier years, but in 1871 he married Miss Mary Emma Bard of Brooklyn. Despite many changes in the parish, Mr. Beard remained faithfully at his post until Christmas time, 1891, when seized with an attack of pneumonia and diphtheria, he died on Christmas eve.

Two or three outstanding features of his ministry deserve special consideration. The county jail for Windham County is located in Brooklyn. It is one of the few model institutions of its kind. Instead of idling the days away with inactivity and cards, all inmates of the jail are required to work, and not only is a large farm in connection with the jail utilized to keep its unfortunate inhabitants busy, but much of the general work of the community has also been done by them. Mr. Beard was for many years its chaplain. Faithful and cheering and inspiring in his preaching, he counted the jail folk members of his parish and became the friend of many and had frequent interviews.

I suppose Mr. Beard's most outstanding characteristic was his love of children. For many years he was a member of the school board of the town and for a number of years its school visitor, going from building to building all over the township with the most faithful regularity.

One of the most delightful memories which his nephews now have is that of visits to the South Killingly home, when, in the early morning hours, the boys used to come to the Uncle's bed and hear in his charming style the narration of Old Testament incidents.

A feature of Mr. Beard's pastorate was his May party. The last Saturday in May, irrespective of church affiliation, every child in the community was invited to a nearby grove for the May party. It was the minister's party. He gave it. Candy and oranges were supplied by him free of charge to all comers. The children marched to the picnic place, headed by John Farragut, a colored man, one of the veterans of the Civil war. He was the fifer or the drummer, I forget which. Toward the end of the afternoon, when the good things had all been eaten, and the games all played, the children elected a May king and a May queen, and these they escorted to their homes as the finale to the afternoon's proceeding.

I am told that, though my uncle has now been dead twenty-nine years, that is, more than one quarter of a century, the May party still survives, and that, though the participants today are in some instances the grand children of those who were children in his time, their last act before they escort the May king and queen to their places of residence is to go to the cemetery and to lay flowers

upon the grave of the man, whom most of them never knew, but who established the custom of this May party.

So, the lives of men and women, the world around, have been made sweeter and stronger by the effort of two brothers, who, side by side, for almost a quarter of a century, gave themselves in a wonderfully self-denying way; and, if, by any chance, this word may come to the notice of any young man, who, standing around life's threshold, is wondering as to which way he shall take the line, I would urge him with the word of our Saviour "Go thou and do likewise."

AT WINDHAM CENTER

(Compiled from Church Manual)

The Congregational Church at Windham Center, affectionately referred to unto this day as "The Mother Church" because five other churches have emerged from it to locate in neighboring communities, has had a history of unusual interest, and its records have been remarkably well preserved in printed form. With the very incorporation of the town of Windham in 1692, there came with the founders from Norwich their minister Rev. James or Jabez Fitch; but the first regular pastor was the Rev. Samuel Whiting, who began work January 1, 1693. Nearly eight years later, December 10, 1700, the church was formally organized with twenty-eight members.

The five churches growing out of the Windham Center church have been the following: In 1710, at "the Ponde Place," now Mansfield Center, starting with twenty-five members who had been going to Windham; in 1723, more than sixty organized a church at "Canada Parish" now Hampton; in 1735, ninety members were dismissed to form a church at Scotland; in 1780, ten or twelve members organized at South Chaplin, but in 1796, after the death of their minister, Rev. John Storrs, they resumed connection at Windham; and in 1828, thirteen members were dismissed to join with others in forming the church at Willimantic.

Five houses of worship have been successively occupied. The first was erected in 1697, the second in 1716, the third in 1755, the fourth in 1849. The last was burned May 5, 1886, and replaced by the fifth and present edifice, dedicated June 16, 1887.

In October, 1888, a part of the membership was organized as the "South Windham Branch," with separate services and an independent set of officers, but under the same church organization.

All except three of the pastors of this church were called when young men, most of them receiving ordination here, and all were found faithful in the work of the ministry. The average length of pastorate has been about ten years.

The church has been a peaceful one, no serious discord ever having marred its prosperity.

It has been blessed many times by the special influences of the Holy Ghost producing in the community increased attention to religion, and adding many to the professed followers of Christ. Revivals occurred in the years 1741, 1742, 1796, 1798, 1815, 1829, 1847, 1851, 1858, 1870, 1876, 1888, 1909. It will be seen, however, by an examination of its catalogue, that the church has not been dependent for membership upon any large and sudden additions, but rather

upon the few gathered in year by year under the ordinary ministrations of the Word.

Special attention has of late years been paid to missionary education and giving, and the record of the church along these lines is particularly creditable.

Following is a list of the pastors from the beginning with their periods of service: 1700-25, Samuel Whiting; 1726-39, Thomas Clapp; 1740-93, Stephen White; 1794-1805, Elijah Waterman; 1808-13, William Andrews; 1815-27, Cornelius Bradford Everest; 1829-32, Richard Fally Cleveland; 1837-51, John Ellery Tyler; 1852-62, George Ingersoll Stearns; 1864-66, Samuel Hopley; 1866-69, Hiram Day; 1870-74, Adelbert Franklin Keith; 1875-80, Frank Thompson; 1885-89, William Sylvester Kelsey; 1890-92, Fred Maynard Wiswall; 1893-1903, Frederick Howard Means; 1903-08, Charles B. McDuffee; 1908-12, Harry Grimes; 1912-1919, M. Raymond Plumb; 1920, Arthur W. Clifford.

Samuel Whiting was acting minister during the years 1693-1700, and upon the organization of the church became first settled pastor. He was son of Rev. John Whiting of Hartford, and was born in 1669, and served the entire thirty-two years of his ministry in this one parish, or until his death September 25, 1725. He married Elizabeth Adams and they had thirteen children.

Thomas Clapp came from Scituate, Mass., was a Harvard graduate, and after fourteen years at Windham was chosen president of Yale College, which office he held for twenty-seven years.

The salary of Reverend Whiting at Windham was "100 pounds and wood" and Reverend Clapp received the same; but Yale College paid the Windham church 310 pounds as partial recompense for calling away their pastor.

The Rev. Stephen White, a native of Middletown, and graduated at Yale in 1736, was settled at Windham December 24, 1740, and remained fifty-two years. He received 600 pounds on settlement and 200 pounds salary. It is recorded that he married 272 couples, baptized 1,044 persons, and attended 913 funerals.

The Rev. Elijah Waterman, Yale 1791, was born in Bozrah in 1769, installed October 1, 1794, remaining eleven years, then going to Bridgeport. He married Lucy Abbe, one of his parishioners, one of his two sons was Rev. Thomas T. Waterman, who held pastorates in Providence and Philadelphia and in later life was at West Killingly.

Rev. William Andrews, born in Ellington 1781; graduated at Middlebury College in Vermont; installed August 8, 1808, and dismissed April 20, 1813. He was afterwards settled in Danbury and Cornwall, Conn. He married Sarah Parkhill of Benson, Vt., and his children were William Watson, clergyman at Kent, Conn., and Potsdam, N. Y.; Edward Warren, clergyman at West Hartford, also at Broadway Tabernacle, New York, and at Troy, N. Y., then practiced law at Washington, D. C.; Israel Ward, professor, afterwards president of Marietta College, O.; Samuel James, who was first a lawyer, then a clergyman, and in 1868 took charge of the "Catholic Apostolic Church" in Hartford, and was also author of "The Life of our Lord;" Timothy Langdon, a physician at Wichita, Kan.; Ebenezer Baldwin, clergyman at Great Barrington and New Britain, then professor at Marietta College, and one of the state geologists of Ohio; and one daughter, Sarah Parkhill, who married A. W. Hyde of Castleton, Vt.

Cornelius Bradford Everest was born at Cornwall, Conn., March 14, 1789, graduated at Williams 1811; after leaving Windham was settled at Norwich,

Bloomfield, Rainbow (Windsor) then removed to Philadelphia, where he died March 29, 1870. He married Abby Gold, and had seven children, viz.: Harriet Gold, died in 1819; Cornelius, died November 17, 1885; Mary Gray, died March 8, 1884; James Ely, died 1828; William Cleveland, served in war, died July 15, 1862, at Carrolton, La.; Henry Gold, who lived in Philadelphia; Martha Sedgwick, who married Amos Morris Hatheway and resided for many years in Willimantic, and she and her husband were active leaders in the Willimantic church. Mrs. Hatheway died May 12, 1906. Mr. Hatheway now resides at Willimantic.

Richard Fally Cleveland was born in Norwich, Conn., in 1805, graduated from Yale College in 1824; was ordained and installed here October 15, 1829. After leaving Windham in October, 1832, he was settled in Cornwall, N. J., and in Fayetteville, N. Y., and for a few years previous to his death he was an agent of the American Home Missionary Society. He died October 1, 1853. Mr. Cleveland married Ann Neal of Baltimore, September 1, 1829, and had nine children, viz.: Ann, who married Rev. E. P. Hastings, missionary to Ceylon; William, who became a clergyman; Cecil, Mary; Stephen Grover, governor of New York from 1884-85, President of the United States from 1885-89 and 1893-97; Louisa, Frederick, Susan and Rose.

Mr. Cleveland came to Windham as a young man, his first pastorate, and soon after he was installed he rode horseback to Philadelphia to claim his fiancée in marriage. Their return as bride and groom to Windham parish was an event long remembered; tradition says that one sturdy horse carried them both!

Rev. Ellery Tyler, the eighth pastor, was ordained October 11, 1837. He was the son of Rev. Bennett Tyler, born at South Britain, Conn., April 10, 1810. He graduated at Dartmouth College in 1831, studied one year at Andover, and graduated at East Windsor Theological Seminary in 1836. He was dismissed on account of failing health, December 2, 1851, and removed to East Windsor Hill. He was a trustee of the Theological Institute of Connecticut (at East Windsor, afterward Hartford) until his removal to Vine-land, N. J., where he preached as health permitted, until his death August 14, 1873. He published a historical discourse delivered at the one hundred and fiftieth anniversary of the formation of the church. Mr. Tyler married Miss Mary Hooker Williams of Northampton, Mass., October 26, 1837, and had five children: Catherine E., who lived in Northampton, Mass; Sidney W., of Central City, Colo.; John Bennett, a physician in Dover Plains, N. Y.; Eliphalet W., a lawyer in New York City. Mr. Tyler was married August 15, 1855, to Caroline E. Goodrich of East Windsor Hill, afterwards of Northampton, Mass. They had one child.

Rev. George Ingersoll Stearns was ordained and installed September 22, 1852. He was born in West Killingly, September 7, 1825, graduated at Amherst College in 1849, and at East Windsor Seminary in 1852. He labored faithfully and devoutly until 1861, when failing health led him to ask dismission. His resignation was not accepted, and he retained his pastorate until his death, March 13, 1862. Mr. Stearns married Amelia D. Jones of Hudson, Mich., in 1852. They had two children, Ella and George W., afterwards reverend, and settled in Acton, Mass., 1887-91, afterward pastor of the First church, Middleboro, Mass.

Rev. Samuel Hopley was settled as tenth pastor of this church, January

21, 1864, and remained till February 1, 1866. He was born in London, England, April 17, 1821, graduated at Bangor Theological Seminary in 1855. He was ordained at Prospect, Maine, September 19, 1855, afterwards settled at Wellfleet, Mass., then at Windham. After leaving here he was city missionary at Norwich for six years, again installed at West Stockbridge, Mass., and at Worthington, Mass., and afterwards acting pastor at Otis, Mass., afterward residing in Lee, Mass. Mr. Hopley's first wife was Mary Swindells of London, and they had three children: James D., Thomas S., and Clara J. His second wife was Mary B. Prentice of Norwich, and they had one child, Frank D. Hopley.

Rev. Hiram Day was installed May 23, 1866, and was dismissed March 30, 1869. He was born in Burlington, N. Y., in 1813, graduated at Oneida Institute in 1839, and at East Windsor Seminary in 1842. He was ordained at South Cornwall in 1844, and afterwards settled at Stafford Springs, 1851, at North Manchester, 1857, and Windham. For seven years from 1870 he was acting pastor at Chatham, Mass., and the same from 1880-1888, at Glencoe, Ill. He married Emily L. Foster of Petersham, Mass., May 7, 1844, and had four children, Harriet Foster, Arthur Hiram, Evarts Dwight, Mary Emily.

Rev. Adelbert Franklin Keith was born at North Bridgewater, Mass., August 2, 1841, graduated from Hartford Seminary in 1870. He was acting pastor from July 1, 1869 till he was ordained and installed on October 26, 1870. He was dismissed June 20, 1874, settled at West Killingly, October 13, 1874, acting and afterwards settled pastor of North (or Charles Street) Church, Providence, R. I., from May 15, 1877 to July 9, 1888 when he went to Middlebury, Vt., and labored there until 1890. He married Miss Eliza G. Baker of Hartford, Conn., June 22, 1870, and had three children, Fannie Baker, Edward Adelbert, and Esther Frances.

Rev. Frank Thompson was installed June 8, 1875 and dismissed November, 1880. He was born in New York City, December 14, 1835, graduated at Williams College in 1865, took a partial course at the Theological Institute of Connecticut, and graduated from Union Seminary in 1868, and was ordained as an evangelist on November 12 of the same year, and was pastor of the First Foreign Church at Hilo, Sandwich Islands, from 1869-1874. After leaving Windham he was settled in Wilton, Conn., from February 22, 1881, until 1883. In 1885 he went to Valparaiso, Chili, as Seaman's Chaplain, under the American Seaman's Friend Society. Mr. Thompson married Miss Esther Dutz, of Cohoes, N. Y., February 19, 1862, and had two children, Carrie and Dorothy. He is now living in Ansonia, Conn.

Rev. Wm. Sylvester Kelsey was born at Evans Mills, N. Y., April 29, 1857. Mr. Kelsey graduated at Amherst College in 1880, and at Hartford Seminary in 1883, where he remained for a fourth year of study. He was acting pastor at Windham from July 1, 1884, was ordained and installed May 27, 1885, and dismissed September 17, 1889. He was settled as associate pastor of the Union Church, Worcester, Mass., from September, 1889, to November, 1890, and was afterward assistant pastor at Berkeley Temple, Boston. Mr. Kelsey married Miss Katherine M. Parsons, of Windham, October 15, 1892. He is now in business and living in Allston, Mass.

Rev. Fred M. Wiswall, fifteenth pastor of this church was born in Marlboro, N. H., December 27, 1859; studied with Rev. J. L. Merrill, graduated at Dartmouth College in 1886, and at Hartford in 1889. He was acting pastor

here from September, 1889, was ordained and installed April 30, 1890, and dismissed April 13, 1892.

Rev. Frederick Howard Means was born in Dorchester, Mass., August 14, 1865; graduated at Harvard College in 1888, and from Yale Divinity School in 1891. He came to Windham as acting pastor in September, 1892, and was ordained and installed here May 2, 1893. On May 25, 1893, he married Miss Helen Chandler Coit of Winchester, Mass., and to them were born three children, Paul, Gardiner, and Winthrop. In May, 1903, Mr. Means left Windham to reside in Winchester, Mass. For five years he was engaged in other lines of Christian work until, late in 1908, he accepted a call to Madison, Me.

Mr. Means died in Boston September, 1919.

Rev. Charles B. McDuffee was born at Charleston, N. Y., June 30, 1873; graduated from Amherst College in 1900 and from Yale Divinity School in 1903. He was called to Windham in 1903, and was ordained and installed here on November 3 of that year. On June 24, 1903, he married Miss Minnie A. Breckenridge of Ogdensburg, N. Y. Early in 1908 he accepted a call to the Union Evangelical Church of Three Rivers, Mass., where he is now located. He has three children, Frank, Helen, and Ruth, the first two of whom were born at Windham.

Rev. Harry Grimes was born at Brodhead, Wisconsin, March 11, 1882, graduated at Beloit College in 1905 and from Yale Divinity School in 1908. He was pastor at Windham from April 1, 1908 to April 1, 1912. In September of 1908 he was married at Madison, Wis., to Miss Nellie Jean Martin, and the following November he was ordained and installed at Windham. Since April 1, 1912, he has been pastor of the First Congregational Church at Braintree, Mass.

Rev. M. Raymond Plumb was born February 2, 1886, at Bridgeport, Conn., graduated at Carleton College in 1908, and from Yale University with the degrees of B. A., M. A., and B. D. in 1909 and 1911. He was pastor of the Congregational Church at Plymouth, Conn., during 1911 and 1912 until he came to Windham in June of the latter year. He was ordained and installed at Plymouth, October 27, 1911. On November 11, 1913, he married Miss Helen E. Larrabee, daughter of Charles Larrabee, of Windham.

The present pastor, Rev. Arthur W. Clifford began his ministry April, 1920.

RECORDS OF EAST WOODSTOCK CONGREGATIONAL CHURCH

By Nellie H. Pratt

From the history of the Congregational Church in East Woodstock (written for the Bi-Centennial Celebration of Woodstock in 1886, by Deacon N. E. Morse), I glean many of the following items:

“This church was organized in 1760.”

The reasons for a number of families leaving the mother church on Woodstock Hill, are to be found, I suppose in Miss Larned's “History of Windham County.”

“Rev. Abel Styles who had preached for the First Church of Woodstock twenty-three years, became the first minister in East Woodstock Congregational Church, where he remained for twenty-three years, ending his ministry with this church. He is spoken of as a ‘learned and able man.’ His death occurred July 25, 1783, and his remains rest in the cemetery in East Woodstock.”

"Rev. Joshua Johnson followed him with a pastorate of ten years," but little is recorded of him.

"The third pastor was Rev. William Graves who served the church twenty-two years from 1791 to his death in 1813. He was greatly beloved by his people, and highly respected by his brethren in the ministry."

"In his pastorate we first notice collections taken for missions. As a part of his salary he received thirty cords of wood annually. Price of a cord of wood being \$1.34." His ministry closed with this church. Here he died and his remains were buried in the East Woodstock cemetery.

"The ministry of Rev. Samuel Backus (from 1815-1830) is marked by the first great revivals in the history of the church, and very remarkable in results. It is recorded that eighty-eight converts were gathered into the church at one time. After another season of interest 200 persons made profession of faith. Mr. Backus went from this ministry to one in Palmer, Mass."

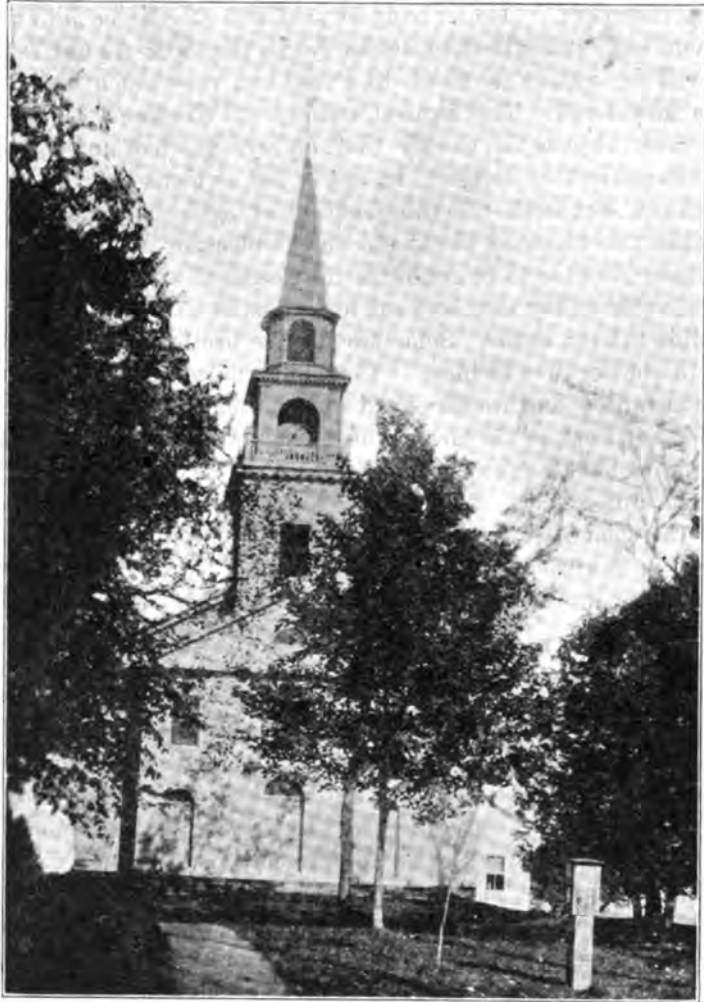
"The third ecclesiastical society was organized October 30, 1760, and the first society committee were Nathaniel Child, Nehemiah Lyon, and Caleb May. This society voted to build a church of the same size as the building on Woodstock Hill. The building committee were Nathaniel Child, Esq., Lieut. Ephraim Child, Ensign Stephen May, Stephen Lyon and Ezra May. This church was so far completed as to be ready for divine worship, on the Sabbath of the 8th of August, 1762. For nearly two years before this house was ready for services, the people worshipped in the house of Mr. Benjamin Child, Jr., for which he received 3 pounds the first year and 5 pounds the second."

At the close of Rev. Mr. Backus' ministry it was deemed advisable to erect a new house of worship, and there was so much controversy over the matter of location of said church, it resulted in two buildings being erected about one mile apart. The membership was divided and part worshipped in the church called North Woodstock, the other part remaining in East Woodstock. These two churches were built in 1831 and 1832. The church in East Woodstock was built after the style of the Congregational Church in Oxford, Mass. On April 25, 1832, the new building was dedicated and the Rev. Orson Cowles was the same day ordained and installed pastor. The five years pastorate of Mr. Cowles seem to have been abundantly blessed in the addition of 139 converts added to the people of God, the result of some marked revivals. On August 28, 1837, at a regular church meeting Mr. Cowles requested that on account of ill health, his pastoral relation with this church be dissolved. The council met, granted his request, and this was recorded in the church records by Theophilus B. Chandler, clerk of the church. Rev. Thomas Boutelle succeeded Rev. Orson Cowles and served this church from 1837-1849.

Dark and stormy days occurred in the history of his ministry, yet three special revivals are recorded, which added many members to the church. "In the twelve years of his ministry it is said the church and society contributed to benevolent objects \$5,042.55 or an average of nearly \$460 a year. In one year the amount was \$622." We find in the records of this pastorate, the deaths of three aged and very worthy members of this church, "Nehemiah Child, Esq., aged eighty-six years, Deacon Theophilus B. Chandler, aged seventy-two years, Widow Susana Walker, ninety-four years, seven months."

"Between Rev. Boutelle and Rev. E. H. Pratt were three very short pastorates, Rev. James A. Clark, Rev. Mr. Burdette and Rev. J. A. Roberts."

Rev. E. H. Pratt began his ministry in East Woodstock in December, 1855;



CONGREGATIONAL CHURCH, WOODSTOCK HILL, CONN.

came here after graduating in Andover and East Windsor Seminary; was married to Martha A. Holden of Grafton in the spring of 1856. The officers of the church at that time were Mr. George A. Paine, clerk; Deacon Asa Lyon, treasurer; Deacons William Child, Asa Lyon, and Halcey Bixby; standing committee, Deacon William Child, Deacon Lyon, Deacon Bixby, Mr. George A. Paine, and Mr. John Paine (two brothers). The Rev. Mr. Pratt was ordained but never installed. Later he said he "preferred to be ordained but not installed, for permanence." It can truly be said that he entered into the ministry with his whole soul, and strove to discharge his duties in a most faithful manner. He loved the village in which he lived, and very much loved the church to which he ministered. The natural scenery of Woodstock, its hills, valleys and woods, were objects of beauty that his eye feasted upon, and so often awakened exclamations of delight. In one of his sermons he states that "about fifty-five families composed the congregation of his church, numbering in all some more than two hundred souls, and on the pleasant Sabbaths, three-fourths of the two hundred were to be found in the house of worship. A choir of perhaps twenty-five or thirty members sat in the galleries. The bass viol and two or more violins led the music. Some twenty-five brethren were found ready to participate in the social meetings." Certainly his ministry began under auspicious circumstances, and would afford inspiration to a young preacher.

One important work in his early ministry was preparing a "church manual" containing confession of faith or creed, and a set of rules to govern the business transactions of church. Rev. E. H. Pratt, Hon. Ezra Dean, Deacon Bixby, were chosen the committee to perform this task. Through the dark and bloody days of the Civil war he was serving his church. Through correspondence he kept in touch with the young men who went from this church and community. They received from him sympathy and wise counsel, and he in return received letters of appreciation.

After the war, about the year 1866, he united with the Methodist minister in holding especial revival meetings. Great results followed and many young people joined themselves with God's people. It is recorded that seventy-two persons in all were added at times to the church. The young people enlisted his interest and efforts to a large degree. He tried to instill among them temperance principles, and toward this end formed a Young People's Temperance Alliance. For instruction and entertainment he held quarterly meetings, at which the children and young people recited temperance pieces, dialogues, and sang temperance songs. All this helped to promote a strong temperance sentiment in the community, and no grog shops ever blotted this "fair land" or neighborhood. Admiring the beautiful in nature as he did, it was quite a natural consequence that he should be instrumental in improvements on the common near the church. He interested the people of the community to the extent that the men of the place turned out with their teams and drew hundreds of loads of soil, levelling off the grounds, and planting grass seed. In a year or two beautiful green turf took the place of sandy and very uneven grounds. Later evergreen trees and shrubs were given by Hon. Henry C. Bowen to adorn the grounds. Mr. Pratt was an ardent believer in systematic beneficence, giving one-tenth of his income to the Lord's work. He often brought the subject to the notice of his people, and his example no doubt enabled the people to give more generously. This was his first and only pastorate, after serving this church for twelve years, until 1867, he was called to the service of

the "Connecticut Temperance Union." He was chosen secretary of the union and continued in that work for twelve years, when he was stricken with pneumonia and died at the early age of fifty-two. He continued his residence in East Woodstock until his death, and his remains were buried in the cemetery, where he had laid so many of his parishioners and friends to rest.

Note: I think he was the last minister that preached two sermons on Sabbath. His salary was small, \$450 at first, then \$500, but he was the recipient of the proverbial "donation party" two or three times when that was dropped.

After Rev. E. H. Pratt, came several short supplies of one or two years by the following ministers: Rev. Francis Dyer, Rev. Wm. H. Phipps, Rev. Wm. A. Benedict, Rev. J. A. Hanna. Rev. J. A. Hanna was a young man of rare earnest qualities, and one who was much beloved by the young people of the parish. The evening prayer meetings conducted by him were of unusual interest, and very fully attended. Much interest was shown by the young people. Mr. Hanna came in 1873, was ordained in that year. On account of poor health he resigned from serving this church in 1875. Following him was Rev. Charles Cate who came from the seminary and was here ordained. During his ministry it was deemed advisable to unite the two churches (the one in North Woodstock, and the one in East Woodstock) under one pastor. In this way the preacher might receive a larger salary, and the people listen to a more able man. Rev. Mr. Cate served for two years during 1876-1877 at a salary of \$900.

In 1878, Rev. John Parsons was ordained and became pastor over the two churches. He brought a bride to this community; preached for five years, and resigned at his own request in November, 1883.

In 1884, came Rev. C. W. Thompson, an able and experienced preacher of the gospel. He served the two churches for two years, and resigned in 1886.

In the spring of 1887, Rev. Francis H. Viets took the pastorate over the two churches in East and North Woodstock, with a salary of \$900. He was a very faithful preacher of the "Gospel of Jesus Christ." His influence in the community was of the best, and was for the uplift of the people in all good causes. One of his important efforts was revising the "Manual of the Church" in East and North Woodstock parishes; both churches using the same one. With the aid of the committee appointed he produced a new "Manual" which was very satisfactory to the churches. He spent much thought and labor on this work. During his ministry new hymn books for church use were purchased, viz.: "The New Laudes Domini." Mr. Viets and the church in East Woodstock were favored with a good "choir." Besides a chorus, a quartette of beautiful voices could be called on for any occasion desired. Under Mr. Viets' leadership a "Christian Endeavor Society" was formed in the two churches. The society in East Woodstock flourished for a number of years, before a large percentage of the members settled in other communities. This society at its best record numbered from thirty to fifty active members, and twenty or more associate. Much interest was manifested in this branch of the church. The Sunday school was also in a prosperous condition. Mr. Viets organized a "Home Department" in the Sunday school. While he was pastor in 1897, extensive repairs were made on the inside of the church. A new ceiling was put in, the walls were newly papered, new windows installed. Also a "chapel" was added onto the east side of the church, the generous gift of Deacon George T. Bixby in memory of his only son and child, who died at the

early age of eighteen years of malignant scarlet fever. It is with pleasure that we look back upon Mr. Viets' pastorate, and most assuredly count it a successful ministry. After fourteen years of labor among us, he resigned in February, 1899, and removed to another parish.

In April, 1899, Rev. C. A. Jaquith, a young man, was called to be minister over the two churches. In July, 1899, he married Eliza Lord of North Thetford, Vt. On August 3, a council was called to ordain him to the ministry. Mr. Jaquith and his wife came to us with high ideals and anticipations and tried to serve us most faithfully. They were especially interested in Sunday school work and in missions. Mrs. Jaquith was instrumental in forming a ladies missionary society for both home and foreign work. This society is still alive and giving largely to missions. They remained with us three years, and in April, 1902, Mr. Jaquith resigned.

Resolutions were passed expressing appreciation of his Christian life and work among us, and most heartily recommend him to any church, to which he may be called as pastor; that we express to Mrs. Jaquith our gratitude for her generous giving of time and talents to every good work in the community.

In the fall of 1902, after hearing several candidates for the ministry, we asked Rev. T. A. Turner of Cambridge, Mass., to supply for us until April, 1903, living in Cambridge with his family through the week and coming on Saturday P. M. and remaining until Monday morning. This method was followed for three years, but in the spring of 1906 his family came to East Woodstock and he was pastor of the two churches until 1914. Previous to his coming to this community, he served as chaplain in the Spanish war and wrote a book relating his experiences during that war. He was a talented preacher. He was socially inclined, and was a very frequent caller on his parishioners. His health would not allow of very strenuous work, as he had three long periods of sickness and recuperation during his ministry. He was much saddened as were all the people of the church by the death of three good deacons, Deacon George T. Bixby, Deacon E. K. Chamberlain, Deacon J. M. Paine, all of East Woodstock. Officers of church during his pastorate were:

Clerks, Mr. G. L. Upham, Miss Mabel Eddy, Mr. Chester E. May. Treasurers, Deacon J. M. Paine, Mr. Arthur G. Morse.

Rev. Mr. Turner was instrumental in organizing a "Community Club" in East Woodstock. It also took in members from other parts of the town. This has been a very instructive and entertaining organization, and a good place for the young people to congregate.

Mrs. Turner was a very faithful worker in the church in East Woodstock where she lived, and was much beloved by the people. Three children graced their household, two daughters and one son. Mrs. Turner was much interested in Sunday school work, and taught the junior department for several years.

Resolutions adopted by the East Woodstock church, "Whereas this church and society wish to recognize the work of Rev. T. A. Turner and wife during the past fourteen years among us be it Resolved, That this church and society extend to them our most hearty thanks for the work done, and for their efforts to make our village a better place in which to live. To our pastor, teacher, friend, and neighbor and to his most worthy helpmate we extend our hearty good will and godspeed, wherever they go, and we wish them to take our heartfelt appreciation for their efforts with us."

Committee: N. T. White, Mrs. F. A. Jordan, Dr. E. R. Pike.

This history will not be complete without mention of the "Ladies Benevolent Society" which has existed more than seventy years. The society is spoken of in church records, as contributing money for some repairs in church as far back as 1852. In the early years they met to sew for the poor of the church, or to fit out barrels to send to needy places. Social functions of the church have been under their jurisdiction. They have helped most liberally toward the finances of the church, and when special repairs were made. In addition to their gifts for the good of this church and community, they give liberally to "home missions" abroad and to "foreign missions." Or in other words they have joined as an auxiliary the "Connecticut Home Mission Union," and the "Eastern Connecticut Branch of Foreign Missions." This society is doing good work at the present time.

Some of the past officers of the church indicate names of families frequent and influential in the life of this community:

Clerks, Deacon George A. Paine, 1853-1872; Deacon Nathan E. Morse, 1872-1898; Mr. Gilbert L. Upham, 1898-1914; Mr. Chester E. May, 1916.

Treasurers, Deacon Asa Lyon, 1855-1861, Mr. E. L. May, 1861-1862; Deacon Nathan E. Morse, 1863-1873; Mr. N. S. Child, 1874-1875; Deacon George A. Paine, 1875-1877; Deacon J. M. Paine, 1877-1916; Mr. Arthur G. Morse, 1916.

In 1917, this church was somewhat disheartened at having to run alone in these expensive days. The number of church attendants had diminished most perceptibly in the last twenty years. We felt weak in numbers and weak in purse. We thought we could not give a preacher on the field a comfortable support. The Lord did not forsake us, but came to our rescue. A wealthy person, Mr. Lewis Morse (not a member of church), came to our relief and furnished \$300 for a starter. Fortunately we procured the services of Rev. Harvey Lawson who has ministered to us on the Sabbath since Rev. Mr. Turner left in 1917. Although we are not satisfied with just having a pastor on the Sabbath, it seems to be the best way of doing for the present. We feel that we are "holding the fort" and things are moving on harmoniously. Our Sunday school is flourishing under an able superintendent and the Christian Endeavor Society maintains the Sunday evening prayer meetings. Rev. Mr. Lawson is a good and consecrated preacher, and it is our good fortune to have his ministry on the Sabbath.

EKONK CONGREGATIONAL CHURCH, STERLING

By John E. Tanner

After much contention as to location a Presbyterian church was organized in the town of Voluntown, December 12, 1723. The church was built near the cemetery on the Oneco road, so called. The first schoolhouse in the town was built near it. Rev. Samuel Dorrance was the first pastor and served the church until 1770, when he was dismissed March 1st, 1724. Mr. Jabez Bacon and Ebenezer Dow were elected deacons. The beginning of Mr. Dorrance's pastorate was stormy and there were many church quarrels through his long pastorate. Many times his salary was withheld and in order to get a settlement he had to resort to court proceedings. His death was on November 12, 1775, aged ninety years. He is buried in the cemetery at Oneco.

There is a break in the church records from May 1, 1764, until June 24, 1779, when a meeting of the inhabitants of the first Society of Voluntown was

held to form a church. There is no record to show whether this meeting was held in the church near the cemetery, or in the one that stood on the site of the present Line meeting house; nor is there any record to show when the first church that stood on the line was built.

At an adjourned meeting, organization was perfected and a form of a Covenant agreed to. At a meeting held at the house of Deacon Thomas Douglass, it was voted to give Miciah Porter of Brainfree, Mass., a call and an Ecclesiastical Council convened November 21, 1781, composed of the following members: Rev. Levi Hart, D. D., Hon. Samuel Coit, and Deacon Joseph Tyler from a church in Preston, now Griswold; Rev. Solomon Morgan, Deacon Moses Kinne and Mr. Daniel Kennedy from a church in Nazareth, in Voluntown; Rev. Joel Benedict, Hon. Elisha Lathrop and Deacon Andrew Tracy from the Newent church, town of Lisbon. After an examination of Mr. Porter by the council, they agreed that he should be ordained and installed the next day. The Cambridge Platform and Westminster Catechisms was to be the guide of the church and fellowship with Presbyterian and Congregational churches enjoyed.

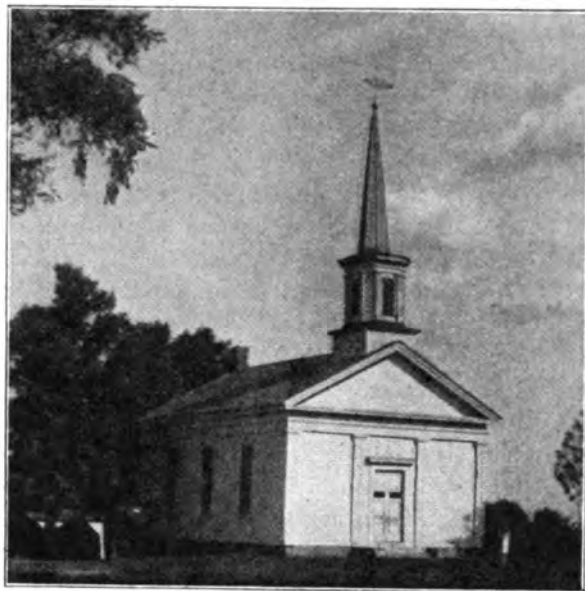
At a meeting of the church held at the home of Joseph Wylie, Esq., August 29, 1794, Capt. John Wylie and Capt. Isaac Gallup were elected deacons. At the division of the town of Voluntown into the towns of Voluntown and Sterling in May, 1794, the church became known as the First Ecclesiastical Society or First Congregational Church of Voluntown and Sterling. It remained under the charge of Rev. Mr. Porter until the 27th of August, 1805, when he was dismissed by council. For some time after his dismissal there was no pastor, the pulpit being occupied by supplies or sermons were read by some member. In 1828 Rev. Otis Lane of Sturbridge, Mass., preached for a while and was installed by council as pastor, October 28th of that year. Owing to ill health Mr. Lane felt compelled to resign and accordingly a council of dismissal was called for September 10, 1834. From this time until the latter part of 1837, there was the reading of sermons by the brethren with occasional supplies.

In 1837 Rev. Jacob Allen of Glastonbury preached and accepted a call to become pastor. A council of the neighboring churches convened at the home of Stephen S. Keigwin to examine the candidate as to his qualifications. They found them correct and he was installed the next day.

At a meeting of the church held April 27, 1838, a Confession of Faith and Covenant was adopted and is still in use. Rev. Mr. Allen was released from his pastorate by council, November 15, 1849. Sermons were read by Henry Wylie, Stephen S. Keigwin and other brethren, and for seven Sabbaths Mr. William A. Benedict, principal of Plainfield Academy, preached. Rev. Thomas L. Shipman occupied the pulpit twenty Sabbaths. April 6, 1851, Rev. Jacob Allen who was beloved by all, returned and acted as pastor until the time of his death, March 13, 1856, aged seventy-four years. He was buried in the "New Yard."

In June, 1858, Charles L. Ayer, a licentiate, who had been preaching at Wauregan, began to preach here. He lived in the house now occupied by Alvin P. Corey. He and his wife were instrumental in the building of the present church, completed January 1, 1859. A call had been given previously to Mr. Ayer to become the pastor, and he was ordained and installed January 6th, with the following program; including a dedication of the new church: Invocation and scripture reading, Rev. Mr. Northrup of Griswold; dedicatory prayer, Rev.

T. L. Shipman, Jewett City; sermon, Rev. George Soule of Hampton; ordaining prayer, Rev. Roswell Whitmore, West Killingly; charge to the pastor, Rev. Joseph Ayer, East Lyme, father of the pastor; right hand of fellowship, Rev. W. E. Bassett, Central Village; address to the people, Rev. Thomas T. Waterman, West Killingly; concluding prayer, Rev. W. A. Benedict, Plainfield; benediction by the pastor, Rev. C. L. Ayer.



LINE CHURCH, EKONK HILL

On March 10, 1859, Henry Wylie and Stephen S. Keigwin were elected deacons. Since that time Joseph C. Tanner, John R. Gallup, Herbert Tarbox and Henry E. Young have been elected to that office. At a meeting of the Ecclesiastical Society held June 10, 1859, a committee was appointed to solicit funds and ascertain prices of different lots of land for the purpose of building a parsonage. Ralph S. Gordan was named as that committee. The lot where the parsonage now stands was bought of Jacob Servis for one hundred dollars, August 4th. A building committee consisting of S. T. Dow, R. S. Gordan, and Henry Wylie was appointed and between that time and March, 1861, a dwelling house of two stories and ell, a barn twenty feet by twenty-four feet and other out buildings were erected. Rev. Mr. Ayer was dismissed by council October 27, 1863.

Rev. William Burchard of Hartford began preaching in January, 1864, and was installed by council May 4, 1864. He was dismissed by council March 25, 1868. There were supplies until November, 1868, when Rev. Joseph Ayer, father of Rev. Charles L. Ayer, of East Lyme, began to supply the pulpit and was installed pastor May 11, 1870. He was dismissed by council May 19, 1875. There were supplies until January 1st, 1876, when Stephen B. Carter of Westminister, Conn., a licentiate, began as stated supply. He supplied until August 13, 1879, when he was ordained and acted as pastor until December 31st, 1880, when he concluded his pastorate. Rev. John Elderkin of Salem, Conn., began to

supply in April, 1881, and continued as such until in November of that year he was engaged for a year as minister. He moved his family into the parsonage and continued in the ministry until November 8, 1896, when he closed his pastorate.

During Rev. Mr. Elderkin's pastorate three funds were given the church, the interest of which is to be used for the support of the pastor and maintenance of the buildings. The first was given Deacon Henry Wylie, through the Home Missionary Society of Connecticut, of five thousand dollars for the support of the gospel; January 22, 1890, Elizabeth Wylie Kasson gave two thousand dollars through the same society for the support of the gospel. April 27, 1892, Daniel Gordan Campbell of Providence, R. I., gave through the same society five thousand dollars for the upkeep of the buildings and support of the gospel. Upon the death of Elizabeth Wylie Kasson in September, 1891, three thousand dollars was given to the Home Missionary Society of Connecticut, the interest of which was to be used for the minister's salary of this church. The gifts are known as the "Wylie," "Kasson" and "Campbell" funds. Later there came to the church a fund of four thousand seven hundred fifty dollars from the estate of Charles Dow of New York City. There is also a fund of two hundred fifty dollars in the bank making a total amount of twenty thousand dollars, of which the church has the interest.

After Rev. Mr. Elderkin came supplies, principally by Mrs. Alice M. Haynes of Oneco. In July, 1897, Rev. Charles H. Kenney of Attleboro, Mass., was engaged to preach and remained until April, 1901. There were supplies until April, 1902, when Rev. H. Martin Kellogg of Vermont was engaged as pastor and preached until April 30, 1911, when his resignation as pastor took effect. Rev. Stephen B. Carter, a former pastor, supplied the most of the time until Rev. Wm. J. Reynolds of Dayville was called to the pastorate and became acting pastor May 1, 1912, and stayed until October 1, 1915, when he resigned and went to Lisbon. After a season of candidating Emmons White of Saybrook, Conn., a student of Yale School of Religion, became a stated supply until May 31, 1917. Upon his graduation from Yale in that year he was ordained as a minister in his home church at Saybrook and in the fall with his wife sailed as a missionary to India. Soon after he left, Rev. John C. Pryor of West Virginia, also a student at Yale School of Religion, became acting pastor and continued until May 31, 1918. Rev. Naaseb Malouff, also a student at Yale, began preaching here in September of that year and continued until May 31, 1920, when owing to the failure of his eyesight, he was compelled to resign his pastorate. Rev. Truman D. Child of Rochester, Mass., was called to the pastorate and commenced his labors July 1, 1920.

While this has not been a strong church numerically, its influence has always been for good.

THE WESTFIELD CONGREGATIONAL CHURCH OF DANIELSON

This church was definitely organized August 25, 1801, although the meeting-house had been built four or five years earlier and occupied from the beginning.

Gordon Johnson was the first pastor. He remained but four years (1804-1809). The membership of thirteen at the time of organization was but little increased until Roswell Whitmore came to the pastorate in 1813. Under his leadership through thirty years there were nearly five hundred accessions.

While Thomas O. Rice, D. D., was minister, the present house of worship was erected. It is an unusually beautiful Georgian structure and occupies a prominent place in the center of the borough about half a mile from the location of the first meeting-house. It was dedicated in 1855, and upon the first Sunday of its use seventy members were added to the church.



CONGREGATIONAL CHURCH, DANIELSON, CONN.

Since the time of Doctor Rice the Westfield church has had ten pastors: Thomas T. Waterman (1858-1861), William W. Davenport (1861-1868), Jeremiah Taylor, D. D. (1869-1871), Adelbert F. Keith (1874-1877), James Dingwell (1878-1889), Edward Anderson (1890-1895), Herbert S. Brown (1895-1898), Sherburne S. Matthews (1898-1905), Clarence H. Barber (1905-1916), and Walter B. Williams (1917—).

In its 119 years the church has had a strong and influential life. Its pulpit has had the respect of the community, and its membership has been a power for righteousness and good citizenship.

The character of the spiritual life of the church is indicated by the number

of persons who have gone from it into ministerial, missionary and other like occupations. The list follows:

Rev. Zola Whitmore, a relative of Rev. Roswell Whitmore, joined this church in 1813, studied divinity under the late Dr. Nathaniel Emmons, of Franklin, and died in 1867.

Rev. Nathaniel Emmons Johnson, son of Gordon Johnson, joined in 1820, studied divinity with Doctor Cox, settled in New York state, and was afterward for many years editor of the "New York Evangelist."

Rev. Ezra G. Johnson joined in 1832, was pastor at Johnstown, N. Y., 1843-50, and at Centerville, N. Y., where he died in 1854.

Rev. Jabez Parkhurst joined in 1828, became a minister, and died in 1843.

Rev. Joel Baker united with the church in 1847, had several pastorates in different states, and retired from the ministry at the age of seventy-seven.

Rev. Herbert A. Reed united with this church in 1820, preached in the states of New York, Michigan, Massachusetts, and became superintendent of Congregational missions in Michigan, where he died.

Rev. Charles Hartwell united in 1849, while principal of the high school here, went to China in 1853 as missionary of the A. B. C. F. M.

Rev. George Ingersoll Stearns,—a grandson of Samuel and Mary Stearns, who united with this church in 1801,—joined in 1842, was installed pastor of the Congregational Church of Windham, 1852, and died in that pastorate in 1862.

Rev. Henry Kies united with the church in 1842, and was engaged in home missionary work in Iowa till his death in 1857.

Rev. Isaac Newton Cundall joined in 1842, ordained in 1854, held several responsible positions as pastor, superintendent of schools and of Soldier's Orphan Home, and was finally professor at Washington University, St. Louis, Mo. Died July 23, 1889.

Rev. Henry F. Hyde, united with this church in 1855 and held several successful pastorates in Woodstock, Pomfret and Rockville, where he died in 1880.

Rev. William Albert James united in 1855 and preached in Connecticut, Ohio, Michigan and California, where he died in 1892.

Rev. William M. Johnson united with this church in 1858, preached at Farmington, Me., October 9, and died October 12, 1864.

Rev. John Howland united with this church in 1882, was principal of the high school, married a daughter of our Deacon and Mrs. William H. Chollar, and for some years past has been a missionary of the A. B. C. F. M. in Mexico.

Mrs. Sara B. (Chollar) Howland, wife of Rev. J. Howland, united with this church 1874, and is laboring with her husband in missionary work.

Dr. Mary Ayer McKinnon united with this church in 1897, was for some years a missionary of the Presbyterian Board at Sochow, China.

Rev. Frank Perrin united in 1881 and became a minister in the Methodist Episcopal Church.

Rev. James McLaughlin united in 1883, and became an Episcopal rector.

Rev. Sherrod Soule united in 1878, preached in Beverly, Mass., and Naugatuck, Conn., and is now secretary of The Missionary Society of Connecticut.

Miss Marietta Kies, Ph. D., united in 1892, became an eminent teacher at Mount Holyoke Seminary, and later occupied a chair in the University of Indiana until her death in 1899.

Miss Mary Ann Kies united with this church in 1855, engaged in mission work in New York, and died in 1868.

Rev. Joseph Danielson united with the church in 1855, and preached in Maine, New York, and his last pastorate at Southington, Conn., and died in 1898.

Rev. Robert G. Hutchins, D. D., was a native of Danielson, and was converted here, though seems not actually to have united with this church. He has had pastorates in Minneapolis, Los Angeles, Fostoria (Ohio), and elsewhere.

Rev. Edwin A. Waldo united with the church in 1876, graduated from Andover Seminary and has been a successful social worker and minister. He is pastor of a church in Pasadena, Cal., at present.

Rev. Harold H. Barber united with the church in 1906, graduated from Yale and Hartford Seminary, was ordained in the church July 24, 1918, and went to Mexico as a missionary of the American Board in the fall of the same year. He died in Mazatlan a year later of a tropical fever. He had married Miss Barbara Howland, daughter of Rev. and Mrs. John Howland, who with her infant son is still in Mexico.

Mrs. Marion Wright, daughter of Rev. and Mrs. John Howland, is engaged with her husband, Rev. Leavitt O. Wright, in missionary work in Mexico under the American Board.

Miss Frances W. Danielson, daughter of Rev. Joseph Danielson, became a member of the church in 1898. Her life work is religious education in which she has gained prominence as teacher, author and editor.

Miss Evelyn Salmon, a member of the church since 1913, is about to graduate from Jackson College and enter upon missionary work in Japan.

Many respected and honored persons of the town have served the church in its various offices. This has been conspicuously true of the diaconate. The men who have composed it have been few but of exceptional character. Their names follow: James Danielson, Shubael Hutchins, Adam B. Danielson, Warren Stearns, Stowell L. Weld, William H. Chollar, John Waldo, Elisha Danielson, John D. Bigelow, Joseph W. Stone, Ezekiel R. Burlingame, Charles Phillips, John A. Paine, Joel Witter, George B. Guild, Fred A. Jacobs, Gilbert A. Bailey, Willard S. Danielson, David A. Witter, Simeon Danielson, Herbert B. Surrey, George E. Danielson, Theodore E. Hammett and James A. Danielson. During forty-five years Deacon Chollar never missed a service at church.

“The Westfield Congregational Sunday School was first organized in the year 1820, and Isaac T. Hutchins chosen superintendent. The early records, if any were kept, have been lost, so that there is but little that can be reported with reference to its growth, activity and usefulness during the first thirty years. These years were mainly devoted to a strictly Bible study, by committing to memory and reciting many portions of the Scriptures. It cannot be stated when printed lessons were first introduced. The sessions of the first thirty-five years were held in the old church in Westfield, and the following-named persons succeeded Mr. Hutchins and served as superintendents during this time: Thomas, Backus, Warren Stearns, Adam B. Danielson, John Chollar, Israel Simmons, Oliver B. Burnham, and Amos D. Lockwood.” The list of superintendents is continued as follows: Elisha Carpenter, H. L. Danielson, John D. Bigelow, William H. Chollar, Henry M. Danielson, F. G. Sawtelle, Joel Witter, A. P. Somes, Joseph W. Stone, Rev. James Dingwell, William K. Logee, Wesley Wilson, E. L. Palmer, George B. Guild, William H. Barron, Jr., Percy Hatch, Henry M. Danielson, and Burdette C. Hopkins. “For some years the school maintained mission schools in Mashentuck, Killingly Center, the Warren District and in Danielson. The twenty-five years after coming into

the new church were a period of growth for the Sunday school, and the enthusiasm manifested was gratifying. The regular attendance varied from two hundred to two hundred and fifty. During this time a Sunday school concert was held on the second Sunday evening of each month; and the rooms were usually crowded to overflowing."

At present the school is prospering under the most modern methods of administration and teaching, has a large membership, and is doing an invaluable work.

There has been in the church always a notable zeal for missions, benevolence and all good works. This has expressed itself in many organizations which for the most part have come into being to meet the insistent demand of the time, have had their day and done their work, then ceased to be. Missionary societies, young people's clubs and societies, men's clubs, etc., have had their use. The Ladies' Benevolent Society, however, has survived every change since its inception in 1830 and has raised thousands of dollars for benevolence and for the more immediate needs of the church. The Westfield Auxiliary of the Woman's Board of Missions was formed in 1875 and is still effective in sustaining interest in foreign missions.

The members of the church and congregation bore their part in the Civil war. In the great World war also the Westfield Church exerted a strong patriotic influence. The people responded effectively to all the war appeals and entered seriously into the many war activities. There were twenty-five stars upon the service flag of the church, two of them turning to gold before the end of the war. Charles Enos Tayntor, in the hospital service, died of influenza soon after reaching France. Merrill Collyer Smith, a private in the Twenty-third Infantry regiment of the heroic Second Division, was killed in battle.

In January, 1920, the membership of the church included 355 persons. The services are well attended. A fine spirit of friendly cooperation exists among the people. The future appears strong, for the town is growing rapidly and the church has in itself the elements of growth. A fund for improvements on the church property, has recently risen through the efforts and generosity of the people to \$12,000; and in a short time such changes and additions will be made as are needed to provide a thoroughly equipped plant for the important work of a modern church in an industrial community.

POMFRET

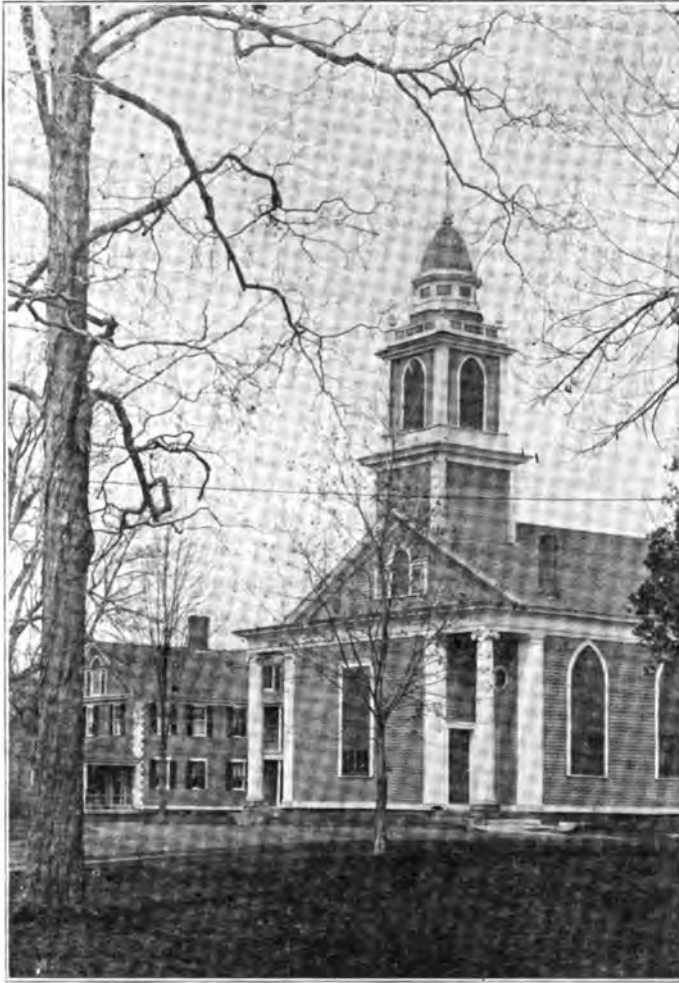
The First Congregational Church of Pomfret was organized October 26, 1815, with eleven members, by former members of a church in Roxbury, Mass.

In the 200 years of its existence it has had three meeting houses. In the first one they worshipped forty-five years. In the second house, which was added to at various times, they held service until 1832, when the present house was built.

In the first 100 years it only had three pastors, while in the second, it had fifteen.

The Rev. Daniel Hunt was pastor of the church from 1835-1861. Through his teaching and example the church became and remained a benevolent church. In 1865 the 150th anniversary of the founding of the church was celebrated, at which "Father" Hunt read three important historical papers.

When volunteers were called for in 1861, many of the members who responded to the call and the pastor, Rev. Walter Alexander, spent six months working under the Christian Commission. The church had efficient helpers left behind in Deacon Lewis Averill and his brothers, Mr. Samuel Williams and others.



CONGREGATIONAL CHURCH, POMFRET, CONN.

Deacon George B. Mathewson was a man who lived his lifetime in the community and was a power in the church, serving as deacon for many years. His sons and daughters were also very helpful, his eldest daughter, Miss Amaryllis, acting as clerk of the church and treasurer at one time, while his granddaughter, Miss Elinor B. Mathewson, is now clerk of the church, and his grandson, Mr. John Grosvenor, is treasurer. Dr. Lewis Williams, the much beloved physician, for twenty years superintendent of the Sunday school and for many years a deacon, was one of the most influential men in the parish. He was always to be found in his pew in church, though it meant rising early and riding many miles to care for his patients; usually attending the second service also

and often taking a carriage load of neighbors to an outlying school-house to a 5 o'clock service. Every newcomer to town found in him a friend, and if ever a helping hand was needed, he was ready to give it; ably seconded by his good wife, while his house was a center for social life. His death in 1881 removed one who was greatly missed in church, town and county.

Deacon S. S. Cotton, a contemporary of Doctor Williams, was another able worker who was especially earnest in working for temperance. He was a great help in the social life of the church, also was prominent in town until he removed to Nebraska.

In 1872 a lecture room was added to the church and in 1880 a plot of land was donated for a parsonage, by Mrs. Zara Comstock, not far from the church and in a year or two, the old parsonage being sold, a new one was built.

The Rev. Daniel Dennison, pastor from 1889 until his death ten years later, was a great power among the young people, awakening them to an interest in the spiritual life and bringing them into work in the church through the Christian Endeavor Society. During his pastorate rooms for social use were built over the lecture room.

The Womans' Benevolent Society which was organized in 1904 has done much to aid the church in many ways and is "a valuable agency for doing many needed services in the community as well as promoting the missionary activities of the church in the world."

In 1907 the cellar of the church was excavated and a dining room and kitchen were built there. In 1913, through the influence of the Rev. Harry A. Beadle, then pastor of the church, the Pomfret Neighborhood Association was formed which has been of great benefit to the community. Through that association a big celebration of the 200th anniversary of the settlement of the town was planned and carried out. A number of Fourth of July gatherings, bringing together the people from all parts of the town and a "Welcome Home" to the soldiers have all been a part of its work. It now owns a house well furnished and has a library and gift shop. It is available for all kinds of gatherings and it was there the District Nurses Association was formed. Besides the house, it owns quite a plot of ground on which there is a dancing pavilion for use in summer and where, it is hoped, there may be built a hall, tennis court and bowling-alley.

The Pomfret Church celebrated its 200th anniversary, October 28, 1915, an occasion of great interest to the large number who attended. Twenty-four were present who attended the celebration fifty years before. The mother church in Roxbury, Mass., sent greetings by its pastor, Rev. J. DeNormandie. Two of its former pastors gave historical addresses and two of the daughter churches, Pomfret, Vt., and Woodstock, Conn., sent greetings by their pastors. Letters were received from many absent friends, including five of the former ministers. The choir, augmented by singers from the Episcopal Church, furnished music. Also, through the kindness of Episcopal friends, the church was beautifully decorated. An ample lunch was served to 225 people and an anniversary cake twenty-six inches in diameter and weighing sixty-five pounds was cut in small pieces and taken home in souvenir boxes.

A special fund of \$1,400 was raised in connection with the celebration. Every indebtedness was paid off, the parsonage was painted; a garage was secured and both parsonage and garage wired for electricity; and \$500 placed in the bank. There might be mentioned many other people who have done

much for the support and upbuilding of the church, among them Col. Calvin Williams, Deacon Hayward and his son, Louis, the Sabin family, Deacon Charles W. Grosvenor and his brother, Benjamin, the genial host of the Ben Grosvenor Inn, and their efficient wives. More than thirty ministers have gone out from this church to carry the message of the gospel to other peoples.

Through the efforts of Rev. H. A. Beadle the old method of having a church organization and a society for the business of the church has been done away with and now there is the one organization which, through the trustees and Standing Committee, transact the business. Recently the renting of pews has been abolished and the "Every Member" canvass has provided the funds for salary and benevolences.

Now in 1920, under the leadership of the new pastor, the Rev. J. Spencer Voorhees, the people are planning to renovate the old church and make the exterior as nearly like the original church as possible.

WILLIMANTIC

[The substance of the following article was read by the editor before the brotherhood of this church, and its personal form of narrative is published herewith by request of several older members.]

The First Congregational Church of Willimantic still speaks affectionately of the mother church at Windham Center. It was in 1827 that a few members of the Windham Church, residents at Willimantic Falls, and chiefly centered around the two mills now combined under the name Quidnic-Windham Company, organized to form a Congregational Church for their own locality, under the direction and with the cooperation of the Domestic Missionary Society of Connecticut. It was in August, nowadays the vacation month, that the missionary society sent to lead the new group a Yale theological student named Dennis Platt, who said that he was commissioned "to test the question whether an evangelical church could be established in a manufacturing village." The project had the hearty endorsement of the then pastor at Windham Center, the Rev. Cornelius B. Everest, whose daughter, Martha, as Mrs. Amos M. Hatheway, was for so many years a tower of strength to this church and Sunday school, and indeed to the wholesome social life of this entire community; and whose grandson, Arthur C. Everest, is today as for the past thirty-one years, the efficient scribe of this church.

The meetings of the new church were held at first at the homes of the members, and it is recorded that during the first year the minister's labors were "mostly without charge to the people, except to a few individuals who gave him his 'board'." On January 22, 1828, an ecclesiastical council was called, and sixteen persons, seven men and nine women (note the large proportion of men), were organized into a church, twelve of them having thus far belonged to the church in Windham. Two persons, Erastus Fitch and wife, were "received by confession" at the first communion. At this service about sixty persons "sat down at the communion table of our common Lord"; the local Methodists, who had organized a church in Willimantic a short time before, uniting on this occasion with their Congregationalist brethren.

Within the next four years the Congregationalists had nearly one hundred members; and with the aid of the Missionary Society, a new church building was erected and dedicated in the autumn of 1828. Mr. Platt remained about

two years, and was followed for the years 1830-1832 by the Rev. Ralph S. Crampton. Then came an interim of missionary supply, until the Rev. Philo Judson, who had preached at Ashford and Lisbon, came to Willimantic, as the first installed pastor, and remained from December, 1834, to March, 1839; then came the Rev. Andrew Sharpe, for nine years, 1840-1849; then the Rev. Samuel G. Willard, for nineteen years, 1849-1869, the longest pastorate in the history of this church. An exceedingly interesting account of her father's life in Willimantic and of the community during that period, as she recalls it, is contributed to this work by his daughter, Miss Abby G. Willard of Colchester.

My personal recollections of the pastors of this church begin with Mr. Willard. My father then kept a general merchandise store in the old Brainard House Building, on the site where Charles F. Risedorf now carries on the business of the Union Shoe Company. The Brainard House was then the leading hotel of the place, built and conducted by Henry Brainard, who prior to that business connection had for many years been locally famous as driver of four-horse teams to Norwich for the overland carrying trade. The present Murray Block supplanted the Brainard House in 1894.

I vividly recall standing on the stoop of my father's store and getting my first vision of "choo-choo cars," as a New London Northern train, drawn by that little engine "Nameaug," which all Willimantic boys of that period will remember, rolled into the dingy old brick depot, which then stood about one hundred feet south of the present dingy old wooden station; but I am supposed to be writing about the Congregational Church.

My mother was a Chaplin girl, "a Baptist born and a Baptist bred," and indeed she lived true to the other line of that old couplet—"and now she's gone, she's a Baptist dead"; for in her innermost soul she never lost her faith in the necessity of "immersion" as an act of complete submission to the will of the Lord and Master whom she ever faithfully served. (I give these intimate personal pictures because they so clearly reveal the religious life of that period). Her father, Deacon Origen Bennett, never attended the Congregationalist Church in Chaplin, but faithfully carried his family, summer and winter, to the Baptist Church on Spring Hill, Mansfield; often in winter making their way with difficulty, but with an old-fashioned warming pan filled with live coals, or in later fashion a hot soapstone, to keep their feet warm under the buffalo robe, in double sleigh or two-seated democrat wagon.

My father, like his father and grandfather before him, always staunch supporters of the church financially, was nevertheless inclined to be a "free-thinker," and had little use for "doctrines"; but had full faith in my mother's religion as sufficient for the family. Of his father, Capt. Dan Lincoln (so-called because of his activity with the old-time militia in training days on the flats west of Windham Green) and his wife Mehitabel Flint (known around North Windham as "Aunt Hitty") the saying then current regarding them was that "Dan did as Hitty said, and Hitty went accordin' to the Bible." But my mother couldn't get my father to join the Baptist Church, so she, with a purpose in her mind, joined the Congregational Church when they moved from Chaplin to Willimantic in 1864; and two years later my mother's purpose was realized and my father joined this church. And that's how we children came to be Congregationalists!

The Congregationalist Church of that day (built in 1828) is now made over into what is known as the Melony Block, opposite the Hooker House on



Rev. Samuel G. Willard
Pastor, Scholar, Educator, Last of
the Orthodox Line.



Rev. Charles P. Croft
Broad-gauge Thinker — Tactful
Peacemaker. He welded the fac-
tions.



Rev. Samuel H. Fellows
Orthodox, yet Charitable. He
poured the oil of common sense on
troubled waters.



Rev. Horace Winslow
Soldier, Organizer, Citizen. Pro-
moter of the new building.



Rev. Charles A. Dinsmore
The old faith in modern form.
He rebuilt on firm spiritual founda-
tions.



Rev. Samuel R. Free
Humanitarian, Iconoclast, Kindly
Neighbor. He broke the fetters of
narrow creed.



Rev. William S. Beard
Leader in Applied Christianity,
Builder of the Parish House.

**A NOTABLE GROUP OF PASTORS OF THE FIRST CONGREGATIONAL CHURCH,
WILLIMANTIC**

Main Street. I well remember that old structure. I cannot describe it accurately, but it was the typical white frame building common to Congregational churches of that day, with the tall white spire pointing heavenward; and similar structures may still be seen in the smaller towns of Windham County; of plain, cheerless barn-like interior; some of those still standing have been considerably improved in appearance in later days; but religion in those days was an austere thing. I recall that the main auditorium stood high up from the Main Street, approached by at least fifteen or twenty steep steps; and occasionally little children, who always had to go to church as well as Sunday school in those days, would tumble down those steps and get severely bumped. The vestry was underneath, at ground level, entered by a side door at the northeast corner, just off Main Street, and equipped with hard "settees," and a melodeon made by Deacon Edwin Barrows, father of the late Mayor D. Clifford Barrows of Willimantic. The auditorium above had galleries running north and south on either side, with built-in benches of fitting hardness and discomfort, probably to induce reflection on one's sins; while the equally hard and uncomfortable pews below faced north towards the old-fashioned, high-up, built-in pulpit at the north end; the ceiled railing of the pulpit standing up so high that the minister could be seen only from the gallery, until he stood up and raised his hand in the customary devotional attitude to pronounce the "invocation." The custom of many clergymen was to raise one hand for the invocation and two for the benediction.

The choir was in the gallery loft back of the pulpit, and the instrument to lead the singing was another of Deacon Barrows' melodeons.

Even more vivid than the minister, in my childhood's memory today, is the old sexton, James Martin, an energetic workman of the severe type; of rugged honesty and determined purpose, and a veritable terror to evildoers, especially to small boys and unruly youth; and woe be to any who whispered or giggled during the service. The sexton enjoyed the ancient prerogative of "tything-man," and was indeed the minister's right-hand reliance for the maintenance of law and order in the church. Tradition has it that this sexton sought no authority from the minister nor from any of the society's committee, but was a law unto himself, where matters of order and discipline were concerned. Occasionally some youthful disturber of the service would be led by the ear from the gallery to the street in full view of the congregation, and the effect was always wholesome. A story still survives, although suppressed as far as possible at the time, that one Thursday evening, when a rare thing occurred and the sexton was a minute or two late in ringing the bell for the prayer meeting, someone ventured to enter the dark vestibule to sound the call, only to find himself unceremoniously ejected, before the sexton realized that the offender was the minister!

Mr. Martin was also sexton of the Willimantic Cemetery on West Main Street for more than fifty years, being succeeded by his son James Martin, Jr.; who, counting the time he helped his father, has also served in that capacity for more than fifty years, and is still in the service—certainly an unique record for father and son.

Among the leaders in the choir in those days was Henry L. Hall, son of Horace Hall, the village magnate and trial justice. The drug store of the Elder Hall was then at the corner of Main Street and Walnut (Cunningham's Lane). Henry was a brother of the late John M. Hall, lawyer, political leader,

speaker of the house, judge and railroad president; and Henry was often spoken of as naturally more brilliant than his distinguished brother, but less ambitious, and content to serve his native community for many years as editor of the Willimantic Weekly Journal, which, under his unique guidance, was one of the best weekly newspapers of the state.

Henry L. Hall had a wonderful bass voice, deep, musical, of round full tones, and he was not only the basso for the Congregationalist Church for many years, but as soloist was sought for many public functions. My memory retains a vivid picture of him as leading a chorus of men in singing political and topical songs at the old Methodist vestry on Church Street, during the famous Grant vs. Greeley campaign of 1872 (for Grant's second term), and amidst the greatest enthusiasm they were singing verses which Henry himself had composed, the chorus running like this, to the tune of the then still-popular Civil war song, "Tramp, Tramp, Tramp, the Boys Are Marching":

"Grant, Grant, Grant,
The boys are shouting,
Loud hosannas fill the air;
To swap horses we'll not dream
While we're crossing o'er the stream
So we'll keep him in the presidential chair."

But, as they used to say, you shouldn't mix religion and politics—so I'll return to my Congregational story.

My boyish mind always visualized the elder James Martin as "the old sexton," whenever Henry Hall was called upon, as he often was, to sing the famous song of that title. Those vivid words have never gone from my mind, and are now written from memory after fifty-five years:

"Nigh to a grave that was newly made,
Leaned a sexton old, on his earth-worn spade.
His work was done, and he paused to wait
The funeral train through the open gate.
A relic of by-gone days was he
And his locks were as white as the foamy sea.
And these words came from his lips so thin,
I gather them in, I gather them in."

I recall one other verse, still so true and impressive:

"I gather them, for man and boy
Year after year my time employ
I've builded the houses that lie around
In every nook of this burial ground,
Mother and daughter, father and son,
Come to my solitude, one by one,
But come they stranger, or come they kin,
I gather them in, I gather them in."

Do you think I'm getting gruesome! It may seem so in these days, when as a sort of psychological antidote to all our troubles, there is such a confident, cheerful note in the songs of religious life; but let me tell you that in those

days we were "fed up" on solemn things; and let me also say frankly that, as my memory recalls, there was no note of gruesomeness in the teaching, but only that solemn feeling of personal responsibility to God which those old songs and similar preaching were intended to impress. Even as children we were taught to live in daily fear of that "summons into Eternity" which might come "at any moment," and which, if it found us unrepentant, or even failing to acknowledge Christ as our Lord and Master, would put us in danger of "eternal punishment."

And yet, amid all those fearful lessons, the bright hope of a Heaven of eternal bliss for them who did repent, was held out so vividly and confidently that on the whole, especially in the environment of a faithful Christian home, the vision of a happy life here and hereafter was the impression that prevailed in our lives.

The minister of that day, or clergyman, as he was more commonly called, was the Rev. Samuel G. Willard, a scholarly gentleman of the austere type and of strict Puritan orthodoxy; and yet with a kindly paternal gleam in his eye. He came to this church in 1849 and it is a curious fact that there is no record of his ever having been "installed." I can see him now, with his dark-brown, fine-grained hair and reddish-brown whiskers, his finely-chiselled, classic features, as he stopped me one day on Depot Street (now Railroad)—I was probably about eight years old—and laying his hand gently on my head, said, with a kindly smile, "Allie, do you love the Savior?" I stood transfixed, too scared to move; and I don't remember how I got away; but I never forgot the blessing. We children surely did fear the minister in those days; I suppose as a part of the fear of God which was impressed upon us.

Mr. Willard was not only an efficient minister, but took an active interest in town affairs, serving especially on the school committee, as the ministers in those days were expected to do. He was known widely outside the town for his scholarly attainments, and became one of the Fellows of Yale College. He was later called to Colchester, where he served for many years and died there, full of years and deeply respected. His children are still active in the life of that community and with a wide range of benevolent influence radiating from their honored father and saintly mother. The son and eldest, Samuel Porter Willard, was my playmate, and many of you know him now as for many years purchasing agent and property custodian for the State Board of Education, having especially in charge the expense and supplies of the State Normal Schools, so that he visits Willimantic very frequently.

His two sisters have proved equally valuable members of society in their respective spheres; Miss Abby G. Willard, still resident in Colchester, and known throughout Eastern Connecticut and personally to many of you through her service for foreign missions; and Mrs. Mary Willard Cragin, whose husband, Dr. E. B. Cragin, lately deceased, became one of the most famous physicians in New York City; and he and his wife gave the Cragin Memorial Library at Colchester. Mr. Willard resigned October 25, 1860, but was persuaded to remain. August 23, 1868, he accepted a call to the church at Colchester.

The notion sometimes advanced that Puritan strictness in child training would often react in youth, who would then "sow wild oats," was true in comparatively few instances, which were naturally conspicuous as a whole. Puritan training, based on deep and genuine religious conviction, produced a high

type of citizen, loyal and efficient. As a rule, the children of ministers' families "turned out well" and it is a pleasure to cite the Willard family as an illustration of the best types.

When the Parish Committee began to look for Pastor Willard's successor, the need of a new church building was the uppermost thought in the minds of the people, and to that end they called as their new pastor the Rev. Horace Winslow, who had won fame as a church building promoter in several other communities.

Mr. Winslow began to preach here in the autumn of 1868, and from the rather indefinite records it appears that he was called to the pastorate January 26, 1869, and was installed April 28th. The first thing that Pastor Winslow did was to tear down that ancient high pulpit and establish an open platform of the modern type, whence he could address his people with direct and effective appeal. His ministry was naturally in marked contrast to that of Mr. Willard. The old-time traditions of doctrinal conservatism were soon replaced by methods of business vigor, not only to attain the new church building, but also affecting the regular church activities. The people of the entire parish were enlisted. The corner-stone was laid in July, 1869, fifty-one years ago—and one year later (July 20, 1870) the main structure was dedicated. Within another year the chapel was dedicated. The sale of the old property netted \$19,578, the total cost of the new building and chapel was \$46,700, and was all paid for and free from debt by October 1, 1872.

There are probably some living in Willimantic now who remember that brilliant and even gaudy interior of the new church, with its wonderful contrasts of blue and gold, with veritable stars of heaven studding the cerulean overhead. The purpose of Pastor Winslow and his society committee in those decorations was undoubtedly to provoke an atmosphere of cheerfulness; but it was generally agreed that the decorator got away from them. The stained windows, given by individual donors in memoriam, were considered really beautiful, and do now certainly stand out in fine contrast to the more modest interior colorings of the later-day renovation. The story of those windows has been told elsewhere in this volume by Pastor Winslow's daughter, Miss Mary Winslow, who now lives near Rev. Mr. Croft in Simsbury. Her sister Fanny, now Mrs. William Smith, is an active factor in the community life of Simsbury, and was at one time postmistress at Weatogue. Another daughter, Lillian, whom some of you remember, married Dr. Charles James Fox, a former Willimantic practitioner, but she died in early life. Mrs. Winslow, during her husband's pastorate, was prominent in women's activities, especially in your Ladies' Society.

Mr. Winslow bore an honorable part in the Civil war as chaplain of his regiment, and always carried an erect and military bearing. He lived in retirement at Simsbury for the later years of his life, and died above age ninety. One of the last acts of his vigorous life was to march with erect and manly bearing in a G. A. R. parade in Boston when he was eighty-five. He was essentially a business promoter in all branches of church affairs—and he did know and love a good horse! The beautiful white mare "Pet," which the family drove, was a familiar and admired figure on the streets for many years. During his twelve years' pastorate Mr. Winslow was active in community life, on the School Board, and in many public matters; of progressive civic spirit and always a hard worker for what he believed should be done.

When he resigned, April 28, 1881, the committee to secure a new pastor heard much about a so-called liberal preacher who was then serving the Congregational Church at Stafford Springs, the Rev. Samuel R. Free. In the later days of Pastor Winslow's service much had been heard of the "higher criticism"; and it was beginning to be felt that possibly all the old-time Biblical legends and miracles and orthodox doctrines were not as literally true as had so long been believed. Pastor Winslow's period, as already indicated, had been more concerned with practical achievements in church and community action than with doctrinal points, and the mind of the parish was ready for something new. "Liberal thought" was in the air.

It was into an atmosphere of this sort that the Rev. Samuel R. Free was engaged by the Society Committee to come as acting pastor. He began preaching October 2, 1881, and the records say that November 6, 1881, "he commenced his ministrations with this people under an engagement for six months."

In a very short time he became the sensation of the parish and indeed of the entire community and the country 'round. His most famous sermons, "Beliefs that Cannot be Believed," and "Beliefs that Can be Believed," shook the foundations of orthodox Congregationalism in these parts. There was a tremendous popular response to such preaching—the times were ripe for it. The church was filled to hear the "heretic," as his critics called him, and his Sunday evening lectures were especially popular.

Mr. Free preached a practical every-day morality with a genuine devotion and enthusiasm for the highest ideals of personal and civic living. His faith was expressed in "the Fatherhood of God and the Brotherhood of Man," and he not only preached it but he lived it. He was a genial companion, a kind, thoughtful neighbor, a friend of the sick and needy, and a quiet but effective worker for the welfare of the people of his parish and of the community. He was frank and fearless in his criticism of theological pretense and social shams. But his pulpit influence was more destructive than constructive, so far as church organization was concerned; and after a few years of wide popularity, he had cleared away the ancient debris of the old-time orthodoxy—and his work here was done. He made two or three attempts to rally his followers for constructive progress on high ethical lines, but his destructive criticisms had sunk deep into the hearts of the followers of the old school, and they were grieved; while the devotees of the new thought were as yet too much enjoying their freedom from the hell they were brought up to fear, to enlist for constructive work. Hence, there was schism in this dear old church, of a serious sort, which for a time threatened to, sunder it.

The still-orthodox clergymen of the neighboring Congregationalist churches, together with a few laymen of similar belief, called a conference with the purpose to discipline or perhaps expel the "heretic," and such a conference actually met in this church. But as the clergy and delegates were trying to devise some form of action, one of their number, himself a firm adherent of the old-time faith, but a man of practical common sense—the Rev. S. H. Fellows of Wauregan—rose to his feet and in a quiet, calm and convincing talk, told the members of the conference that in view of Congregational usage they were in danger of exceeding their province if any attempt were made to discipline or condemn the Willimantic Church or its pastor, as the association of neighboring Congregational churches possessed no authority, but existed only for friendly fellowship and counsel, and for cooperative endeavor; and that in accordance

with ancient polity each Congregational Church and parish was an independent body, and free to take its own course; and much as they might regret the situation in the Willimantic church, it was really none of their business in any formal or authoritative way; and he therefore moved that the conference "adjourn without day." His quiet common sense convinced the assembled brethren, and they forthwith adjourned—and thus ended all chance of sensational developments!

But the schism was widening, nevertheless, and it soon became apparent to the Free faction that it was impracticable to go on. Mr. Free therefore resigned February 2, to take effect April 1, 1888. But notwithstanding these differences, it is to be said to Samuel R. Free, this church and parish owe a deep debt of gratitude for the fearless, devoted and thorough manner in which he did here the work which he surely felt God had called him to do. It is rarely that a reformer possesses also constructive ability, his function is rather to agitate and attack until the fundamentals of the new order appear. Every minister who has come to this church since that day, Messrs. Croft, Dinsmore, George, Beard, Leavitt, Cooke, and I doubt not the present incumbent, will tell you that he found here among this people a spirit of freedom from theological bias which has enabled the preacher to bring out in clearer light the great underlying truths of the Christian faith; and that there is also here a spirit of Christian unity which makes for efficient parish and community work. The fearless criticisms of Samuel R. Free were a powerful influence for the establishment of this freedom, to a degree not found in many other churches, and have also made the pastorate of this church an opportunity for the development of strong men who have invariably been called hence to higher service elsewhere.

Samuel R. Free was born at Clinton, N. Y., in 1843; educated at Amenia Seminary; ordained to the Congregational ministry, and in that denomination held pastorates successively at Winsted, Conn., Hartsville and Rutherford, Mass., then in Connecticut again at Stafford Springs and at Willimantic. After his Willimantic experience he withdrew from the Congregational denomination and associated himself with the Unitarian Church. He was then for several years pastor of the Unitarian Church at Chattanooga, Tenn., then returned for a time to Willimantic to preach to a body of "liberals"; but not enough support was received to warrant the continuance of this movement. Mr. Free returned to his old home in Amenia, N. Y., accepting occasional engagements to preach or lecture. He was twice married: his first wife, Jeanie B. Ingraham, daughter of George W. Ingraham, at the time of her marriage was preceptress at Amenia Seminary. During his Willimantic pastorate, Mrs. Free shared with him the high esteem of the public. She died at Amenia in 1900. Later he married her sister, Phoebe W. Ingraham, and she survived him only a few months. He died in August, 1916.

During the controversy over Mr. Free, and because of the threatening attempt of outside churches to bring pressure to bear to oust him, a vote was passed June 28, 1887, "To declare ourselves an independent Congregational Church"; but later, after it had appeared that the proposed disciplinary council adjourned without day, as confessedly having no authority, the above-quoted vote was rescinded, by vote of the church in November, 1888. Because of the serious nature of the schism, however, it was difficult to secure a new minister. Yet in a remarkably short time, by August 7, 1888, a call was accepted by the

Rev. Andrew Jackson Sullivan. It proved "too sudden," however, and solely because of the situation, which probably no one could have handled successfully so soon after the trouble, Mr. Sullivan's stay was very short. He began preaching September 2, 1888, and resigned January 20, 1889.

After an interval of reflection and various supplies, the Society Committee finally secured the services of the Rev. Charles P. Croft of Simsbury, an able preacher who had a considerable reputation as a harmonizer of local church difficulties. It appears that in his early manhood Mr. Croft had begun a brilliant career as preacher in Terre Haute, Ind., but through ill health lost his voice and was compelled to relinquish the pulpit. He returned to Connecticut and became confidential business adviser in the management of large properties, for which a natural business ability qualified him. Later, in response to calls, he resumed preaching occasionally, but never returned to any regular charge, because of business engagements. He was a preacher of unusual ability and power, and possessed withal a magnetic personality, with rare tact, which enabled him to speak the truth plainly and in love, wherever frank counsels were needed. He proved just the man for the Congregational crisis in Willimantic. He came for Sundays only, returning to Simsbury for the week days.

For a time he preached sermons of splendid eloquence on general themes, and thus gained the confidence of the people, and they forgot much of their theological troubles. Then he began his work on the delicate problem of really re-uniting the parish. Some of the parish people will remember well how he did it. One Sunday he would glorify the old-time doctrines of the orthodox faith, pointing out their saving power unto salvation, until he warmed the hearts of the elder school; and then he would kindly indicate that nevertheless it was to be expected that some new views of faith and doctrine would appear as time passed on, and they of the ancient faith must be willing to consider such advances with charity and hope, remembering that even in their own earlier days they had not thought quite as their fathers did; and that after all a faith that brought good works was perhaps acceptable unto God. And so they of the orthodox faith would go home from that service gratified, but more tolerant.

Then on a later Sunday this same preacher would welcome the enthusiasm of the younger and more liberal portion of the congregation, telling them that in them rested the hope of the future; that changes in religious ideas were inevitable, and that many were feeling that there should be some modifications of ancient ideas; and having thus won their attention and confidence, he would forthwith remind them tactfully that there had been some wisdom in the world before they arrived on the scene; that after all, we were greatly indebted to the fathers in Israel for the great fundamentals of our faith; and that careful reflection would reveal in every one of the old doctrines some kernel of sacred truth; and it was well to take care not to reject the substance of ancient faith while becoming impatient with the shell of outworn ceremony or form or profession. And so the younger and more liberal among the congregation would go home from that sermon, gratified by the recognition of their progressiveness, but reflecting that the old fellows might have some merit after all!

Somewhat after this manner, sometimes expressed with incisive and critical emphasis but with that characteristic genial and winning personality which many of us still know and enjoy, Mr. Croft, during nearly four years as acting

pastor, steadily welded this people together again, until it became apparent that it was probably safe to try a new regular minister.

For that splendid work of reconciliation and reconstruction, the people of this parish owe a deep debt of gratitude to Charles P. Croft; and that the people of the parish still feel this sense of gratitude is evidenced by the fact that he is still called here frequently to preach and to counsel.

Then came Charles Allen Dinsmore (he began preaching here January 1; installed February 17, 1891), who possessed the rare faculty of clothing the old-time fundamentals of the faith in modern language, and thus he soon won the confidence of both factions—factions no longer, and all responsive to the truth in Christ Jesus, as Dinsmore would express it. He was a deep thinker, and sometimes they said he preached over the heads of his people; but his tremendous earnestness availed to drive home the vital truths of the gospel, and before long the people were awakened to the fact that a preacher of unusual spiritual power was among them. His influence upon practical business men was marked, and he showed the vital necessity of religious faith in daily living. He built, broad and deep in this church and community, a strong and abiding faith in God and in Christian brotherhood.

In November, 1895, Mr. Dinsmore received a call to the Phillips Church in South Boston, which he accepted. He resigned December 8th, to take effect January 1, 1896. Doctor Dinsmore has become one of the leading ministers of the Congregationalist faith; and a religious philosopher of world-wide reputation, especially as a student and interpreter of Dante. His books on Dante have been used as text-books in England and on the Continent, and his "Life of Dante," issued in September, 1919, is pronounced by eminent critics the best life of Dante in any language. He has done much to bring about a more popular appreciation of the meaning of the philosophy of the mythical Florentine, and it was this fact that led one of the Boston critics to declare, "Great is Dante, and Dinsmore is his prophet!"

It is worth while to tell here the remarkable story of how Mr. Dinsmore came to be a Dante scholar. Humanly speaking, it was an accident; our good old grandmothers would have called it "providential"; and certainly the outcome may well strengthen our faith in the proverb that there is a divinity that shapes the fate and fortunes of men. While on a vacation from the Phillips Church in South Boston, whence he was called from Willimantic, he was visiting at the home of a friend; and wishing to escape from the excessive heat of an August afternoon, he sought from his friend's library some light or even frivolous book to take with him into the shade of neighboring woods. But chance or destiny put his hand upon a translation of Dante's *Inferno*; and as he had for many years a latent desire to know more of that great if not greatest of poets, he took the volume along with him into the woods. He became intensely interested at once, and read with a fascination that caused him to forget the heat and even the passing hours. That was the beginning of an interpretation of Dante which has now brought to Doctor Dinsmore the reputation of being one of the foremost of Dante scholars among English-speaking peoples. His books have been also translated into Chinese.

I am going to take the liberty to tell here a little incident which illustrates the very human side of Charles Allen Dinsmore. One summer day, soon after his first Dante book appeared, he came down from Boston to New London for a meeting of a committee of the National Congregational Council. Late in the

afternoon I met him on the street in New London, and as he was to remain overnight in the city, I persuaded him to go out with me to Pleasure Beach, where my family was stopping. The next morning early we went out in an old sharpie to try our luck for blackfish or porgies or even cunners—whatever might bite! Often reticent in those days, Dinsmore said little that morning, and after several ineffectual attempts to draw him into conversation about ordinary affairs, I gave it up, and we sat fishing in silence, as I suppose all true fishermen should.

Observing the apparent deep preoccupation of Dinsmore, I thought to myself, "Well, even if he would talk, probably I couldn't keep my end up; I don't know anything about Dante"; and then Dinsmore rose up in the boat, silently drew in his fifty feet or more of line, put a fresh clam on the hook, and then, swinging the heavy lead sinker around his head in the usual manner, he flung it far out over the water and broke out, "Do you love me, Molly darling?" and without further sound sat down and resumed his fishing and silent meditation.

Doctor Dinsmore was born in New York City in 1860, son of L. H. Dinsmore, M. D. He attended schools in Woodstock, Vt., Monson Academy, was graduated at Dartmouth '84, Yale Divinity School '88. Dartmouth gave him the degree of Doctor of Divinity in 1906 and Yale in 1916. Two of his books have been translated into Japanese and two are published in England.

The notable concrete achievements of his Willimantic pastorate were three:

First, revision of the requirements for church membership, eliminating much of the old-time doctrinal phraseology, and asking only a simple pledge of "desire to follow the teaching and example of our Lord and Master Jesus Christ," and leaving the matter of "beliefs" to individual interpretation. He pointed out the injustice of the notion prevailing with some that they were "not good enough to join the church," and insisted instead that because of our human weakness we needed the pledge and associations of the church to make us better by the constant influence of its ideals in our daily lives. "Do you believe in the church?—not as a doctrine, but as an institution for the welfare of humanity and for the inspiration and upbuilding of life and character"—he would ask of non-members. Of course the reply was, yes. "But so far as you are concerned, if a non-member, there would be no church. You are failing to sustain and uphold the institution you believe in. Why not join, for its influence upon your own life and also because of your obligation to help maintain this vital institution?" The appeal was effective with many who had not before realized this point of view.

Secondly, he replaced the old-time Sunday evening meeting of "prayer and conference" by "the Young Men's Sunday Evening Club," with popular programmes of high class and entertaining music, with some special feature of soloists or quartet, with rousing congregational singing, and a fifteen-minute talk by the pastor, which never failed to inculcate a spiritual message of deep earnestness and of lasting influence.

Third, organization of the Boys' Brigade, with military drill and rules, real uniforms and real guns; hikes and camping, with games and sports; and one requirement to secure and retain membership in the brigade was regular attendance at Sunday-school.

Mr. Dinsmore also introduced the plan of systematic giving to church organizations and activities, and introduced a new hymnal. The membership of the church was more than doubled under his leadership and altogether he did

a remarkable and enduring work of reconstruction on broad lines but with the essentials of the faith preserved and strengthened.

The masterly scholarship and deep spiritual inspiration of his thought, with his ability to make the divine message plain to the rank and file of the people—the same qualities which he was developing here at Willimantic—have in later days won recognition from centers of religious education at Harvard and at Oxford, and have now resulted in a call to become professor of religious education at Yale University, to accept which he has resigned his Waterbury pastorate (May, 1920). It is not too much to say that Charles Allen Dinsmore is among the foremost of those of his day and generation who, amid the wreck and despair following “the greatest of all wars,” are now helping to remold and retain and advance the great essentials of faith in spiritual immortality which have ever been the confident reliance of “man’s unconquerable soul.”

After the departure of Mr. Dinsmore, there came again the task of hunting up a new pastor. It was fine to have picked out one who had been so signally successful in the work of modern reconstruction; it was something of a job to find a worthy successor, but it is to be said that the record indicates that this First Congregational Church of Willimantic has been very successful in this regard.

This time they soon heard of a brainy young fellow by the name of George who was preaching up in Newport, Vt., near the Canada line. He was very highly commended by Prof. Lewis Brastow of the Yale School of Religion. As a result of this visit and recommendation, the Rev. E. A. George was called to succeed Mr. Dinsmore. He was a son of Postmaster Charles H. George of Providence, R. I., and a graduate of Yale, '85 and Yale Seminary '87. He accepted the call February 28, 1896, began preaching Easter Sunday, April 5th, was installed June 18th.

Mr. George very soon manifested an especial interest in the younger people of the parish, and set out to arouse in them a new and active interest in the church. Interest in the mid-week prayer meeting and in the Sunday evening prayer and conference service seemed at low ebb; and he also felt that the Sunday school could not do its best by studying only the set “quarterlies.” So he changed the programme of the mid-week meeting to a series of practical talks on scriptural themes as related to everyday life, inviting informal expressions from those attending, in lieu of the old-time “prayer and praise”; and he made marked changes in the Sunday evening programme and in the Sunday school lessons.

He appointed a special committee from the Sunday school to cooperate with him in preparing a special series of lessons which should make the practical every-day meaning of the Bible more intelligible and effective in the lives of the children. This committee met with him at his home, and the new lessons there prepared by him and approved by the committee were printed and used in the Sunday school with marked increase of interest among the teachers and pupils.

For Sunday evenings, he instituted the “Pleasant Sunday Evening Hour.” He invited the young people especially, saying frankly that the future of the church rested with them; and yet he assured the older ones that they would be no less welcome, and he believed they would find the meetings interesting and helpful. At the first of these “Pleasant Sunday Evening” meetings, the attendants found that the usual arrangement of settees had been changed, some of

them set back against the walls of the vestry, and an informal array of chairs and settees drawn up in an attractive informal way about a center table, which had a bright red cover and a big bright center reading lamp, with song books and other interesting volumes scattered around. All who entered were greeted cordially and very informally by the pastor, and they chatted together in groups while others were coming, being invited to seat themselves as they chose. One of the young ladies sat down at the piano and played several selections of a high-grade but attractive sort, and soon the pastor suggested a "sing." The pastor made an earnest prayer, then read a selection from the Bible, having in mind a certain topic; and as he read he would suddenly ask some question suggested by the reading, and very soon the entire company, which at first was small, was earnestly talking together, and without realizing it, became interested and would talk in an intimate personal way of some of the deep spiritual things of life.

As these meetings proceeded, on successive Sunday evenings, the pastor encouraged discussion of personal problems; drew out some of the objections or misunderstandings as to what some of the young people felt to be old-fashioned notions of belief and doctrines and the customary prayer meetings and the like. Intense interest in the spiritual life was developed; the meetings grew in attendance and influence; and finally the attendance became so large that their original character was somewhat overshadowed. As a result, the pastor was finally able to transfer the meetings to the main auditorium of the church, and by broadening the programme to include more of popular interest, the Sunday evening service was given new life. But the best result was that a number of the leading young men and young women of the parish were led by those earlier informal meetings to join the church. Another result was a deepening spiritual interest on the part of the pastor himself.

During the first two or three years of his pastorate, his sermons, though entertaining and instructive, and of a peculiar didactic quality which left a marked impression, were yet characterized by some as "more intellectual than spiritual." It was during this earlier period, also, that the pastor was somewhat criticized by the elder or more "orthodox" portion of his people because he was so active in the newly-organized Willimantic Golf Club. Some of these thought that he would better spend his time making parish calls, or even "praying with unconverted souls, as ministers used to do." One dear old lady, whose early training had taught her that the minister's chief business was to "cry aloud and spare not" and "bring sinners to the mercy seat," was quite incredulous when they told her that "our minister has been chosen president of the golf club." But it soon appeared that the minister was getting a strong hold on the young people; the Pleasant Sunday Evening Club was getting in its work, and the final results were proving the wisdom of the pastor's move. Mr. George frankly attributed his own renewed spiritual inspiration, in the latter years of his Willimantic pastorate, not only to his deepening realization of the needs of his young people, but to a certain session of the Yale Convocation of Ministers, where sermons of special impress were preached by Lyman Abbott and other religious leaders. At all events, the latter half of his Willimantic ministry was marked by a deepening spiritual influence upon his parish, and the young people with whom he was so companionable and whom he led into the church still hold him in fond affection.

Early in 1904 he received a call to the Presbyterian Church at Ithaca, N. Y.,

and he resigned February 14, ending his pastorate here March 15th. Mr. George remained in Ithaca until about two years ago, when he resigned. He then preached for a time at Concord, N. H., in the church to which the Rev. Ashley Day Leavitt was called when he left Willimantic.

Recently Mr. George has been called to preach at the United Church in New Haven, while that society is seeking a successor to the Rev. Robert C. Dennison. In fact, Mr. George is developing a rare ability to follow the lines of constructive work so successfully done in former years by the Rev. Mr. Croft, as an interim pastor, and his services are so constantly sought for that valuable work that he is urged by the leaders of his denomination to continue therein.

A successor to Mr. George was promptly found. As soon as Mr. George had signified his intention to accept the call to Ithaca, the committee of church and society to secure a new pastor were advised to look up a brilliant young preacher who was assistant pastor of the Rev. Dr. Edwin Pond Parker at the South Church in Hartford. The impression of several visitors who went to hear him was uniformly favorable and within less than a month a call was sent (April 5, 1904) to the Rev. Ashley Day Leavitt, who accepted the call, and entered upon his new duties May 1st, being installed May 25th. The fine promise of his record at Dr. Parker's Church was fulfilled, and for four years he developed his unusual power as a preacher, to the great enjoyment of this parish. He and his wife, nee Myrtle Hart of Hartford, were very popular with the young people. Leavitt came of a family of preachers, and he has since steadily advanced in position and power and influence in the pulpit. He was called from Willimantic to Concord, N. H., resigning in January, 1908, council of dismissal held in February. From Concord he was called to Portland, Me., and in October, 1919, was installed as pastor of the Harvard Church at Brookline, Mass.

During Mr. Leavitt's pastorate here the church organ was rebuilt by funds primarily provided by the will of Miss Jennie Ford, a life-long member of the church. The individual communion-cup service was installed. Mr. Leavitt was active in civic relations, especially in addresses at Board of Trade meetings and at school graduations. For several consecutive years he was chosen to give the baccalaureate address to graduating classes at the high school.

An interesting and unusual situation developed during the quest for a successor to Mr. Leavitt. At the time Mr. George left, Mr. Dinsmore had suggested the name of Rev. William S. Beard, then at Durham, N. H., but an inquiry developed the fact that Mr. Beard was not ready to leave Durham. The prompt discovery of Mr. Leavitt also terminated further quest. But now the name of Mr. Beard was again brought into consideration. Committees visited his church and came back with very favorable reports; but also learned that he had just refused a \$3,000 call to Boston, because he believed he was needed at Durham; so it was inferred that the \$2,200 salary at Willimantic would not attract him. An active inquiry was begun, and no less than forty clergymen, most of them candidates, were looked up, although in fact very little attention was paid to those who sought the job. The old-time plan of calling candidates to the home pulpit to preach on trial and undergo personal inspection had gone out of date many years before, as the committees had found it far more satisfactory to look up good men on the field where their work was in progress. Two or three favorable trails were followed without satisfaction or success. Finally the joint committee of church and society met one evening to face the fact that

after weeks of inquiry they were without a prospect, and the outlook for finding the right man was discouraging. At this juncture Gen. E. S. Boss, chairman, inquired: "What about this man Beard; they all speak well of him—why can't we get him?" It was found that no decided attempt had been made, as it had been assumed for the reasons above stated that he would not leave Durham. It was decided to address a letter to the Rev. Dr. E. C. Hall of Manchester, N. H., asking him to "sound out" Mr. Beard and see if he would not consider the Willimantic church. It was pointed out that his father and uncle had served long pastorates years before at East Killingly and Brooklyn respectively (these pastorates are sketched elsewhere in this volume), and that a Windham County field should appeal to him, and that there was peculiar opportunity for usefulness in the Willimantic field. It was suggested that he had been ten years in Durham, and if he was ever going to move to a larger field it was about time he was considering it. In response to this appeal, Dr. Hall sent for Mr. Beard to confer with him at Manchester, told him of the special appeal from Willimantic, and advised him to give it very careful consideration. Mr. Beard talked it over with his Durham people and decided to take the Willimantic inquiry into consideration. Meanwhile a member of the Willimantic committee had been delegated to write him direct. Mr. Beard thereupon wrote, expressing his appreciation, and stated certain definite plans for the cooperation of the people with the minister which, if approved, would form the basis of his favorable consideration of a call to Willimantic if it should come.

Out of these preliminaries the Willimantic church and society not only framed a call to Mr. Beard, but by formal action pledged him definite support along the lines he had indicated. These facts are here recorded as indicating the basis of the unusual success of Mr. Beard's pastorate in Willimantic, because at the very outset both minister and people were pledged to a definite constructive programme.

The call to him was dated June 8, 1904, and he accepted, naming September 20th as the date to begin his service. He was installed December 2d. He remained in Willimantic until February 20, 1916, resigning to accept a position as assistant secretary of the Congregational Home Missionary Society, with headquarters in New York City, a position he still holds, although the scope of his work has been much enlarged in recent years, and he is now active in promoting the church extension work in the national field. He was released from his duties at the New York office in the fall of 1919 to take charge of the campaign for the Pilgrim Memorial Fund in Connecticut, the quota of this state being \$660,000 of the national total of \$5,000,000. Mr. Beard met with signal success and with the hearty cooperation of a group of fellow clergymen, several of them just returned from service in France, he not only raised Connecticut's quota, but carried the Connecticut pledges well beyond the \$1,000,000 mark. He was then asked to go to Seattle to lead the campaign for the quota of Washington and Oregon for the same fund, where he met with similar success, returning to his New York duties April 1, 1920.

Some of us down in New Haven knew Vernon W. Cooke several years before you discovered him, and we could have told you that he was a pretty vigorous proposition to turn loose in Willimantic. He was a live westerner, a big football player, and while in Yale School of Religion did splendid service among my own clubs of Italian boys in teaching them clean hard-playing football and

clean vigorous manhood, and in this relation I came to admire him greatly. He was certainly a noble influence among those impressionable Italian boys. He was very highly esteemed by church and parish during his two-years' pastorate in Derby, and they were sorry to have him go. He was called from Derby to the Willimantic church, April 13, 1916, and began his duties here. He soon manifested his breezy western vigor. It did not take him long to realize the moral inertia prevailing in civic affairs in Willimantic. He began to rally the men of his church for a municipal house cleaning. He preached a notable sermon in which he told the plain truth about the local situation. It was pretty strong meat and caused local indigestion. Soon after America entered the war, Mr. Cooke resigned the local pastorate to enter Y. M. C. A. service in France. His resignation was read January 26, 1918, effective February 1st, and leave of absence for four months was granted by the church with continuance of salary. A council of dismissal was called for June 26th. Mr. Cooke sailed for France March 18, 1918, returned June 22, 1919. His service overseas was warmly commended by the National Council of the Y. M. C. A.

Cooke was born in Klickitat County, Washington Territory, October 25, 1882, attended Portland, Ore., Academy, graduated from Whitman College 1911, Yale Divinity School 1914; was pastor at Derby, Conn., before coming to Willimantic. He is now pastor of the First Congregational Church at Western Springs, Ill., just outside Chicago. He was married shortly before coming to Willimantic to Hazel Mildred Watts, whose home was near Portland, Ore., and they have a son Vernon Watts Cooke, born May 5, 1918.

An especially valuable achievement of Cooke's brief pastorate was the establishment of the summer camps at Crystal Lake, Eastford, for the young people of the Willimantic church. Mr. Cooke not only planned the work and raised the funds, but actually, with the help of several men of the parish, did a large share of the construction work, putting in many days of hard labor at the camp.

When I think of Cooke's outspoken attack upon civic indifference and moral laxity in the public service of this city, I am reminded of a Civil war story, an authentic instance of a certain brave color sergeant who in the enthusiasm of battle advance carried the standard too far forward, where it was in danger of capture. "Bring those colors back to the line!" was the message sent to him by his captain. But the intrepid color bearer sent back the reply, "Bring your line up to the colors!"—and it was done and a memorable victory won. A splendid achievement and true for that emergency; but as a rule the colors cannot be sustained beyond where the line can steadily advance. Cooke did not understand Willimantic, and he planned too far ahead of the line; but the fact remains that the civic work he outlined ought to have been done long before—and it has not been done yet! (1920). I am not advocating the active participation of any church in politics—it is always unwise. Doctor Dinsmore maintained that it is the function of the preacher to give such spiritual inspiration to the members of his flock as will effectually permeate their civic as well as their church activities with fearless moral conviction and power. Dinsmore himself once preached a vigorous no-license sermon and put straight to some of his church members their responsibility for the liquor traffic when they voted for license. The sermon created considerable consternation, but Dinsmore told me afterwards that I was the only man in the congregation who congratulated him on that sermon! Another instance of taking the colors too far ahead of the

line. The town went no license that year, but public sentiment was not sufficiently well grounded to hold it.

A considerable interval of supply followed the departure of Mr. Cooke, but the fall of 1918 a call was extended to the present incumbent, Rev. Harry S. McCready; he began his pastorate October 1, and he was installed June 17, 1919. He has already demonstrated that he is a worthy successor in this long line of unusually successful pastorates. He is a native of Pawtucket, R. I., attended public schools in Providence, trained at Brown University, and at Newton Theological Seminary; graduated at the latter institution in 1905. He entered the Baptist ministry and was ordained at First Baptist Church at Wallingford, Vt., August 22, 1905. He has held Baptist pastorates at Manchester Center, Vt.; Roger Williams Church at Providence, R. I.; First Baptist at Livermore Falls, Me. From the last named place he was called to the First Congregational Church at York, Me., and thence to the First Congregational Church at Willimantic. His pastoral work has developed along lines of broad social service in the essentials of religious faith, without denominational emphasis. Special features of his work at Willimantic are the Men's Forum at the Sunday noon hour, where current problems are discussed; a weekly play and picture night for the children of the community during the winter months; a Sunday evening church school session, with educational classes for young men and women, also for mothers, and a class in pageantry or dramatics for the young people; in brief, something of an institution for Christian culture and the development of wholesome social life. The educational classes are followed by a social hour.

During the first year of his pastorate 141 members were received, making the total membership now 547 (June, 1920).

Under Mr. McCready's lead also a plan has developed to place portraits of former pastors on the walls of the parish house, beginning with that of Mr. Willard, presented by his daughter, Mrs. Mary Willard Cragin. The portrait of Mr. Free was given by Mr. and Mrs. Homer E. Remington; that of Doctor Dinsmore by Samuel Chesbro; of Mr. George by Austin D. Boss and Helen Boss Cummings; of Mr. Beard by George S. Elliott and Mary Elliott Collyer, and up to date assurances have been received of portraits of Mr. Winslow and Mr. Leavitt to be placed later.

Plans are on foot for the re-decoration of the church interior, and of certain new furnishings. A memorial pulpit and chairs will be given by Mrs. Jane Porteous Murray in memory of her late husband, Hugh C. Murray; a set of communion chairs in harmony with the Murray unit will be placed on the lower platform, the central chair given by Rev. Wm. S. Beard in memory of his father, and the donors of the remaining six chairs are, Mr. and Mrs. John M. Gager, in memory of their son, Harold; Louis Arnold, in memory of his wife; Mr. and Mrs. William A. Buck, in memory of their son, Philip; Mr. and Mrs. C. F. Risedorf, in memory of their daughter, Ethel; and by his sons and daughters in memory of their father, Deacon Benajah E. Smith.

ALBERT COLGROVE'S REMINISCENCES

Albert N. Colgrove, son of the late Dr. Charles H. Colgrove, and Lelia Moulton Colgrove, was born in Willimantic in 1876, and for many years local editor of the Chronicle, member of the town school board, active in local politics and withal a young man of fine influence in the community. Ten years

ago he was called to Waterbury to become city editor of *The American* and has made a record in that city highly creditable. He was actively identified with the Congregational Church and the editor of this volume made special request that he write his recollections of the church life, with special reference to the ministry of Edward A. George. Mr. Colgrove has responded with the following article.

The first "church experience" which I can remember was in connection with the Rev. Horace Winslow. My mother had taken me with her to the church to attend an afternoon meeting, probably a meeting of the Ladies' Aid Society. During the afternoon I wandered away from the "apron-strings" and found myself in a terribly long and terribly dark passageway. Seeking to escape from the awesome place, I pushed open a door that happened to be ajar and toddled into a room which I came to know later as the pastor's study. And there was the pastor himself—the dignified, scholarly Horace Winslow. That dignified, scholarly man took me on his knee; told stories to me; showed me his watch! And after all these years I still carry with me as my only mind picture of that splendid man the impression then indelibly imprinted—dignified and studious, but kindly, willing, nay glad, to let a little troubled child break in on his "quiet hour" long enough to receive comfort and go away happy—carrying with him the inspiration that comes from contact, even so brief as that with a man who was truly good. That is Horace Winslow as I recall him.

I remember, also, how I used to tease my mother to take me to the church socials and suppers. I always hoped there would be music at these affairs, for music meant the late William C. Jillson playing his well-remembered flute. I knew if Mr. Jillson was there, playing in the church orchestra, he would skip a note occasionally, to smile at the children. For when he was around, making sweet music, the sun always shone merrily for the church and Sunday school youngsters. In my own little category of saints and near-saints Santa Claus came first and W. C. Jillson second.

Another man who radiated happiness and gladness wherever he went was Fayette Safford who also was one of the saints of my childhood, and Fayette Safford continued to be a saint to me, albeit a very human one, through all the many later years that I knew him. Gentle, humble, patient, always sweet-tempered, he seemed to have almost a monopoly of those qualities which, in a superlative degree, I imagined every saint must have.

The Rev. Samuel R. Free both loved the children of the Willimantic church and was loved by them. I remember, in a vague, indefinite way, that Mr. Free's preaching wasn't quite orthodox enough to suit some of the elders. I heard the grown-ups arguing about it from time to time and I sensed that Mr. Free was the center of a controversy of some sort; but in the details of that controversy I was not interested. I knew that Mr. Free was good to me, and that he was good to the boys and girls with whom I played and went to school; therefore he must be a good and upright man. Those who said or thought otherwise must be all wrong. That was the way it struck me, a boy in grammar school then; and if memory served me right, such came to be the judgment of the community almost as a whole—perhaps not all at once, but surely in later years.

Passing now to the pastorate of the Rev. Charles A. Dinsmore—now Doctor Dinsmore—when his sermons, as delivered from the Willimantic pulpit, first

began to attract wide attention as the products of an unusually scholarly and brilliant mind, I had begun to reach "years of understanding," and as boy and young man I shared, more or less, in the "feast of good things," intellectual and spiritual, which this brainy young preacher spread weekly before large congregations. Mr. Dinsmore was not only a fine preacher but a good organizer—"executive," I believe is the proper word to use now. The Young Men's Sunday Evening Club, with the many splendid musical services that it provided, was the result of his work. I had my first military drilling and discipline as a member of the company of boys' brigade that he and Mr. Frederick A. Verplanck organized, receiving such good instruction under the drillmaster, Capt. Herbert R. Chappell, that when I joined the State Guard, in recent years, I had no hesitation in saying "Yes" when asked by the recruiting officers if I could lay claim to previous military training.

It is for his sermons though that I remember Doctor Dinsmore in his Willimantic pastorate best, and I think all who recall his preaching will agree with me that the outstanding feature of his ministry there was the strong appeal that his sermons made, especially to the men of the church and community, leaving upon them a marked impress, which still endures.

The Willimantic Congregational Church, both as an institution and through its members, has held a leading place not only in the religious life of the town, but in social and educational activities as well. And if, as has sometimes been charged, the "brick church" has taken active part in the politics of the town, also then it has always stood for the right and for what was for the good of all the townspeople. It has had for its pastors, in most instances, men who by both inclination and training were well fitted to lead, and men who could not only give the message of better citizenship from the pulpit on Sundays, but knew how to put it into practice on week-days.

When the Rev. Edward A. George came to Willimantic to be pastor of its Congregational Church he brought with him qualities of leadership along "somewhat different" lines. He, too, was a thoughtful man and a studious man, but he laid more emphasis than had any of his predecessors, perhaps, on the fact that the religion of Jesus Christ is essentially a cheerful religion. He was glad of what the old New England fathers had done for us, and was willing to give them due credit for building the foundations and building them strong and well; but he had no tolerance for long-faced Christianity of the old-fashioned kind. He was once heard to remark, after listening to a twenty-minute prayer, as delivered by one of the deacons in the Sunday school, that he believed the Lord appreciated quality (rather than quantity) in prayers as well as in men.

From the very start of Mr. George's pastorate it was generally realized that everything that savored too much of sanctimoniousness would have to go. Those who were quick to appreciate the change that he desired to bring about in the general atmosphere of the church joined with him in finding the spots to which he might apply his gospel of cheerfulness. The Y. P. S. C. E., for one thing, ceased to function, and in its place came the Young People's Society and its "Pleasant Sunday Evenings"—as the Sunday evening services held under the auspices of this new church organization came to be known.

The "Pleasant Sunday Evenings" were unique for that church and city. The services were held in the church parlors, with no pulpit in sight and no high-back pews, nor low-back pews, either. Piano lamps and easy chairs were

brought in from nearby homes; cozy corners were created and the general effect was that of a large but extremely home-like drawing room. For the first half-hour there was an informal sing, with only the "cheerfullest" tunes in the hymn-book permitted. Then Mr. George would give a talk, possibly on some especially inspiring or unusually beautiful chapter of the Bible, or a brief review of some discussion of some religious question or topic, with every one free to "speak right out in meeting" and tell what he really felt.

One memorable night there was a "question-box," with every person attending the meeting asked to write down on a slip of paper what he held to be, first, his greatest doubt (with regard to the Christian religion) and second, his deepest conviction. Mr. George took the slips from the box, one after another, and read what he found written thereon, answering from his own rich knowledge and experience such questions as called for answer. I think no one who was present and took part in that service will ever forget what a helpful occasion it was.

I remember also the Sunday night, at one of those meetings that Mr. George broached the subject of church membership. There was nothing spectacular or dramatic about the presentation. There was no "mourners' bench" or "conviction corner" and no "hitting the trail." It was simply the straightforward question—did these young people believe in Jesus Christ and his church? Did they believe with him, their pastor, that the church stood for the highest life of both the individual and the community? Would they not, then, give expression to that belief by becoming members of the church—this church, their church? That was all there was to it as far as words were concerned, but possibly a service more truly religious had never been held in that room before. And with no other appeal than that, numbers of young people did become members of the church during the succeeding Sundays.

The Young People's Society also sponsored socials, concerts and lecture courses, held in the church, and all of them conducted on a high plane. Various young men, prominent in the community but taking no particular interest in the church or its affairs, consented to serve on the society's "business committees" and in this way were brought into touch with church activities. It was all quite a departure from the "old-time religion" and some of the sister Congregational churches of the county seemed to question if it was religion of any kind.

The writer happened to be serving as president of the organization at the time of a county conference of Congregationalists, held at Thompson. Present at the conference as a delegate, I was unexpectedly called upon to tell what "the new Young People's Society of the Willimantic church" was all about. I was put "under fire" in a kindly but determined manner, by some of the ministers. It was all very interesting as an experiment, what I had told them, they said, but what of the Christian Endeavor Society and other soul-winning agencies—agencies that had long been tested and not found wanting? Why consign them to oblivion?

I believe my answer was that we had no desire to consign anything or anyone to oblivion. The simple fact of the situation was that in our Willimantic church we had sensed a peculiar need which the prayer meeting and the Christian Endeavor did not seem to be supplying. The church had not been reaching nearly as many of the young people as it ought to reach. If the new Young People's Society was to be viewed in the light of an experiment, so be it. We

believed that considered from the results already obtained, we could truthfully say it was a successful experiment.

Mr. George and Mrs. George were persons of unusual culture. An evening at their charming home (now the residence, on Windham Street, of Mr. and Mrs. Christopher C. Case) was sure to be one of rare delight. As minister and man Mr. George carried the gospel of good cheer wherever he went. He combined, with his ministerial duties, such things as an occasional boxing match, with some athletically-inclined parishioner, or a frequent game of golf. In fact, he devoted so much of his spare time to initiating certain of youth of the town into the mysteries of the latter form of sport that he was criticised therefore by people who had no use for "such foolishness" in a minister. But if he did play golf, he played it well, and made of it a game worth playing, just as he made of a sermon something more than just a discourse—rather an appeal to his hearers to play the game of life, not only fairly and squarely, but in a big, broad, noble way.

Mr. George, while courteous and considerate in his dealings with all, especially delighted in the fellowship of men. He delighted to meet with them, delighted to chat with them, and, yes, delighted to smoke with them—provided the cigars were worth the smoking! He was "a man among men" and seldom preached to or "lectured" his social or business acquaintances, in fact never without he gave them fair warning. When the subject of religion and church membership happened to come up in conversation, if his views were sought, he always said to mature men and women what he had already said to the young people—that the church was a very vital part of the life of nation, state and town; an institution without which no community could claim to be a Christian community, and as much entitled to the active and enthusiastic support of every public-spirited citizen as any other institution founded and maintained for the benefit of the people as a whole; indeed much more so than many.

One well-known Willimantic business man, affiliated with a church of another denomination, once said of Mr. George, "For an aristocrat he's the most democratic man I ever knew." His daily association with men and his frank, common-sense speech with them concerning religion won to the Willimantic church, as members, a fine group of young business and professional men, many of whom have continued active in its affairs ever since and are now among those to whom the church organization looks (and never in vain) for strong and helpful leadership, wise counsel and generous support.

REV. HORACE WINSLOW

By Mary Winslow

"Who is that coming up the street?"

"That is the new pastor, soon to be, of our church."

"Indeed! He walks like a soldier."

"He is—or rather was—a soldier, a chaplain in the Civil war."

"That perhaps accounts for his military bearing."

Such comments might have been heard as the Rev. Horace Winslow, coming from the railroad station in Willimantic one day in the winter of 1868-69, turned into Main Street on the way to consult with members of his future parish, that of the First Congregational Church. He received his call from that church in December, 1868, while acting pastor of the First Congregational

Church of Woodbury, Conn. He entered upon his duties the following March and was installed April 28, 1869.

Not only were the people now to have a new pastor, after an interval of several months since the resignation of the Rev. Mr. Willard, but they were also minded to have a new church edifice. The one then in use, erected in 1828 and enlarged by an addition of fifteen feet in 1843, was in 1869 entirely inadequate for the needs of the congregation. Efforts had been made to build anew but the plans did not materialize, and the time had not seemed ripe for the attempt.

Now, however, it was decided to build and Mr. Winslow, having already had much experience in such matters, was looked to for pushing the enterprise to completion. In a historical address delivered by him in the "new church" on July 9, 1876, he describes the situation as he found it on coming to the growing parish. He says: "At this time the long-contemplated work of erecting a new church edifice was entered upon with energy. As in all former periods, the needs of the people seemed to be beyond their means. * * * It was with considerable effort that the Ecclesiastical Society could meet its annual expenses. This obstacle was still in the way. The church was not rich and but few men of independent means were connected with the society. It appeared like a desperate undertaking, to build and pay for such a house as would meet the wants of the congregation. A subscription was started and resulted in raising \$10,800. By the sale of the old church and grounds the amount was raised to \$19,578. With these funds in hand the society resolved to begin the work."

The building committee appointed by the society consisted of Messrs. John Tracy, Allen Lincoln, William C. Jillson and the pastor. Mr. Winslow's associates were men of the highest business standing, a liberality and sound judgment. The committee were limited to an expenditure of \$30,000 but found it impossible to secure a contract at that sum for such a church as was needed. So that it was decided to omit the chapel, the interior decoration, and the windows, and a contract was made with Messrs. Chappell and Potter of Willimantic, for a little over \$26,000, above the under-pinning.

The Ladies' Society provided carpets, cushions and pulpit furniture at a cost of \$2,600. The organ was paid for separately, at \$2,000, and the interior painting at an expense of \$1,500, was mostly provided for by separate subscription.

When Mr. Winslow suggested that the windows be left out, Mr. Tracy asked, "What will you do without windows?" Mr. Winslow replied, "I will have them given." Mr. Tracy said, "You can't get one!" However, Mr. Winslow thought differently and it afterward transpired that Mr. Tracy himself was the first individual to offer the gift of a window, though the Sunday school had started the campaign "by a cordial vote to raise \$100 for a children's window." The entire number, those in the vestibule, the church proper, also in the lecture-room and parlors, were secured by Mr. Winslow as he had planned. All were gifts and a number were memorials. He engaged a leading firm to furnish the windows and went himself to New York City to select the designs.

The rose window in the vestibule, over the central door, was given by Mr. Harry Boss, father of E. S. and Charles L. Boss, and Deacon J. E. Cushman, in memory of Mr. Calvin Robinson, uncle of James G. Robinson, who joined the church in 1829, the year following its organization, and met sudden

death in 1870 by being thrown from his carriage. The monogram C. R. is in the center, while the Scripture legend, "A good man and a just," tells in brief the story of his life and character. Upon the death, later, of the donors, this window became a memorial of all three men.

The two small windows in the vestibule were the gift of Mrs. Eunice Richmond Kellogg, who afterward became Mrs. George P. Heap, in memory of her granddaughter, Marion P. Lord.

On entering the audience room, one notices the beautiful children's window, at the pulpit end, the first one on the east side. The superintendent of the Sunday school at that time and for several years afterward was Deacon Nathan A. Stearns, a man of quiet manner and lovable qualities. The writer, who was among the little ones at the time of the dedication, can see him plainly—always greeting us with a smile and often a pleasant word. His son, Charles A. Stearns, now resides in Willimantic.

The next window on the east was Mr. John Tracy's gift, in memory of his two daughters, Olivia and Cora, who had died in early life. Mr. Tracy, a member of the building committee, was a leading man of the society and the town, always ready to help in any way and a liberal giver toward the expenses of the church. His death in the early '70s was a great blow to his pastor.

The third window was given by Mr. William C. Jillson as a memorial to his father and mother. Mr. Jillson, also of the committee, was one of Mr. Winslow's most valued friends and ever an active worker and firm supporter of the society. He gave largely toward the building of the church and the payment of the debt, his name appearing with a substantial figure attached, upon nearly every subscription paper circulated during those years. Many of his acts of friendliness and neighborly kindness are remembered by the recipients.

The fourth is the "Pastor's Window"—placed there through funds contributed by all the then-living pastors of the church and by personal friends of Mr. Winslow residing in other towns. The names upon the red tablet are: Dennis Platt, Philo Judson, Andrew Sharpe, Samuel G. Willard, Horace Winslow. Although Mr. Platt was not settled over the church, he was its first shepherd and was instrumental in establishing it upon a firm basis.

The fifth window on the east was from Mr. James D. Sawyer, a former member of the church and connected with the Hosmer family. He removed from the town about 1839, but from his generous contributions evidently retained a warm regard for his church home of former years.

On the west side, the first window—opposite the children's on the east—was presented by the Men's Bible Class, the teacher at that time being Deacon Henry B. Gates. Mr. Winslow remarked of him many years afterward: "I remember him well; he was a good man."

Next comes the window given by Mr. Hosmer, as a memorial to his daughter Letetia. The Hosmers were all liberal givers to this church. The name "Hosmer Mountain" perpetuates their memory.

The third window, in memory of brothers and sisters, was a gift of Mrs. A. T. Marcy of Hartford, Conn., a sister of Mr. Jillson. It faces that one presented by him.

The fourth, inscribed with the words "Be not weary in well-doing," was the gift of Mr. Charles L. Bottum, a warm friend and ever loyal supporter of his pastor. He was one of the most generous and frequent givers to the

church, according to his means. Through all the arduous years of building and of throwing off the debt, he was never found wanting. Mr. Winslow enjoyed on summer evenings driving with some of his family to Mr. Bottum's pleasant home at Conantville, where the door always stood open in hospitality. Mr. Bottum possessed a kindly spirit and cheerful disposition and after losing competence through those who owed him nought but gratitude and affection, he tried to make the best of adversity and to keep a sunny temper. In a letter written to one of Mr. Bottum's family soon after his death in 1884, Mr. Winslow said of him, "He was not a church member, but when I reach the heavenly home, I expect to greet my dear old friend."

The fifth window was given by Mr. George H. Chase of New York and Stamford, in memory of his father, Mr. Laban S. Chase of Willimantic, who was injured by a fall and passed away soon afterward on Christmas day, 1869.

The two mullion windows in the gallery were the gift of Mrs. John D. Norton of Syracuse, N. Y.; one is a mmeorial to her husband and the other to her sister, Miss Mary D. Hosmer. Mrs. Norton was a sister of Messrs. James D. and William Hosmer, her former home having been in Willimantic and she was pleased to aid in beautifying the church which her brothers were helping to erect.

Thus furnished at one time by one firm and selected by one person, these windows have a unity as well as variety and are harmonious with each other and with the building in which they are placed.

The lot on which the church stands, at the northeast corner of Valley and Walnut streets, was a gift from Mr. Thomas Cunningham. Additional land was bought later. The old frame church standing on the south side of Main Street, after having been sold, was remodeled for business purposes and has since been known as the Melony Block. The new church was built of brick, in Italian Gothic style. It stands 104 feet by 63 feet, in the clear, and seats over nine hundred persons.

Referring again to Mr. Winslow's historical discourse we read: "In July of 1869 the cornerstone of the new edifice was laid with appropriate ceremonies and in one year from that time it was dedicated to the service of God. Rev. Dr. Burton of Hartford preached the sermon; the pastor gave an address and offered the dedicatory prayer. The people entered with gladness into their new and beautiful house of worship, and the congregation steadily increased. The need of a chapel was soon seriously felt * * * and it was finally decided to proceed with the addition of a chapel provided the funds could be secured as the work went on. Several hundred dollars had already been raised by subscription for this object, and the society voted to proceed with the work, so far as means could be secured. The foundation for this addition was laid in the fall of 1870 and on the 7th of May, 1871, the chapel was dedicated. * * * This addition cost \$3,469. Great credit was due to Deacon Cushman, the committee, for the economy with which this work was done. The parlor was soon furnished by the ladies of the society, but the other rooms were provided only with seats taken from the old lecture room.

"Up to this time the whole cost of the enterprise was \$47,700. This included land, building, organ, carpets, cushions and furniture. While no debt had been contracted in the addition of a chapel a debt had accumulated upon the society, to the amount of \$12,600. * * * To raise this amount seemed hopeless to most of the society. In a few cases there was faith, but the prevailing

feeling was doubt, and now I think it is due to the glory of God, to recognize His hand in the work. He went before and prepared the hearts of this people, so that they not only gave as He enabled them to do, but they gave cheerfully. * * * The spirit of the meeting called on the first day of October (1872) to hear the result, testified to the general joy," for the \$12,000 had been subscribed for and the remaining \$600 were raised on the spot.

A praise service was held on the following Sabbath and the pastor writes of it that "joy and gladness filled the house." "The debt removed," he says again, "there was a desire to have the chapel property furnished and decorated, so as fitly to compare with the main audience room. The pastor had liberty to do this if he could secure the funds, and in about a year from that time the whole was handsomely painted, seated and carpeted at an expense of about six hundred dollars."

The work of laying a slate roof on the church was done by Mr. J. F. Poindexter, who afterward put the slate on Loomer Opera House and on several other buildings in Willimantic. Mr. Poindexter, who is living at the present time in Simsbury, Conn., states that Mr. Winslow, in the interest of the society, kept the time of the men as they worked on the roof; each night he compared his notes with those of Mr. Poindexter and according to the latter, they always agreed.

Mention should also be made of the excellent work of the builders, Messrs. Chappell and Potter. There could be no complaint for everything was faithfully carried out according to contract—a lesson to many firms of today. Both members of the firm have ere this passed away, but their work remains.

As in other pastorates where Mr. Winslow had been instrumental in furthering the building of new church edifices, so in Willimantic he gave the designs and proportions; and all of those churches, including this, were so constructed in regard to hearing, speaking, seeing and ventilation, as to show that he had successfully solved those important problems.

The building of this church has been dwelt upon at some length for several reasons: it was a most important undertaking of Mr. Winslow's pastorate and marked an epoch in the history of the First Congregational Church. It was no light load of responsibility that he carried in respect to the success of it all, as is evidenced by the fact that for the building of the church and the clearing off of the debt, more than \$18,000 were raised by his personal efforts alone. He felt that no church could do its best work for a community when in cramped quarters or encumbered by debt; hence he bent all his energies to the accomplishment of that which seemed the most pressing need of the hour.

One of his parishioners remarked to him upon the completion of the church, "If you had never accomplished anything else, this one work would be sufficient for a lifetime." Mr. Winslow deeply appreciated the whole-hearted manner in which the people responded when he approached them for money, even when called upon again and again. He once stated that no one to whom he applied ever refused him. Mr. Allen Lincoln, of the building committee, was a leading business man of never-failing friendliness and generosity. At the time of removing the debt, Mr. Winslow asked him for the \$100 which had been promised by Mr. Lincoln, who promptly replied, "I'll give you three hundred."

Deacon Cushman was another large giver. In a certain conversation which he had with his pastor, Mr. Cushman said that he had given toward the building of the church one-tenth of his property—not one-tenth of his income, but

of all that he possessed. His liberality is well illustrated by an incident of a few years later, when the good deacon having removed to a neighboring city attended one of the largest and wealthiest churches in that place. It was customary in that church for anyone who had not as much money with him as he desired for any special object to write the sum upon a slip of paper and drop that into the box. One Sunday, a collection for foreign missions being called for, Mr. Cushman dropped into the box a slip representing \$100. After the service an official of the church came to him and said: "The slip you put in is a mistake, I suppose; it is marked \$100. I presume you intended it for \$1.00." "No," said Mr. Cushman, much amused, "I intended it just as I wrote it,—\$100."

Mr. Cushman finally settled in California for his health but lived only a few years afterward. As a proof of the love he bore, to his latest day, for the Willimantic church of which he was for many years a faithful and liberal officer, he left to it in his will a considerable sum of money.

Mrs. Cushman, with other "honorable women," gave years of service in the Sunday school, and the church was the recipient from Mrs. Cushman of the beautiful communion service, presented in 1870.

So, on every side, were evidences of the generosity and cordial responsiveness of men and women both within and without the circle of the church and congregation. Few churches, perhaps, have been built which were more truly labors of love, love that demanded, in many cases, no doubt, a real self-sacrifice. Thus, wrought into the very structure itself, glowing through the incoming light, heard in the tones of the organ, were the faith, the love, and the good deeds of scores of persons, the majority of whom have probably even now gone to their reward. But sweet and holy influences are still all around to lead those who come after up into the glorious light of the Gospel.

In all this activity above considered, the pastor's mind and heart were not directed from what is usually considered the legitimate business of a Christian minister. During the nineteenth century, revivals were common and some people looked upon them as rather essential to a well-conducted pastorate. Mr. Winslow was in sympathy with sincere desire for arousing the indifferent and spurring on the slackers. Revivals occurred in all the churches over which he was settled. He believed it important for a church to sustain a healthy religious interest at all times, but also that there were seasons which for one cause or another seemed conducive to a general awakening in religious and spiritual matters.

He advocated union meetings as a means of promoting Christian brotherhood among churches of different denominations, and years before inter-church movements or the like were generally thought of.

For a number of years in Willimantic he conducted a Bible class of young men and was ever deeply anxious for the growth and welfare of the Sunday school. He also founded a Young People's Meeting which before the days of Christian Endeavor had a goodly attendance of the young people of the church and was usually conducted by one of their number. At the close, most of them stayed for the regular evening service, where they formed no inconsiderable portion of the assembly.

In the latter part of his service, he organized at the "New Village" a mission Sunday school, the success of which was made possible by the generous cooperation of the late Hon. Eugene S. Boss, agent of the Willimantic Linen

Company. This school, whose teachers were men and women of the Congregational Church, numbered over one hundred members when Mr. Winslow left town and turned the superintending over to Mr. Benajah Smith.

Mr. Winslow was fond of young people and loved to work among them. Mrs. Winslow, too, was interested in the children and as soon as the chapel was finished, started a primary class which she taught until nearly the close of her husband's pastorate, having at times over sixty children on the membership roll. Before leaving Willimantic she turned over the class to Mrs. Morse, wife of Capt. Stephen Morse. "Eddie" Morse, one of the little ones at that time, is now the head of Morse Business College in Hartford.

During Mr. Winslow's connection with the Willimantic church, a large number of persons joined it by profession and by letter. Outside of the duties to his family, his church was his first care and its calls were paramount. At the time of the trial of Henry Ward Beecher, Mr. Winslow was invited to sit in the council of ministers that was to hear and pass upon the charges that were brought against the famous divine. A great admirer and loyal supporter of Doctor Beecher, he would have been glad to help counteract the effect of what he considered mere calumnious attacks upon a great and good man; but as attendance upon the council would have obliged him for a considerable period to be much away from home between Sundays, he declined the appointment.

At another time he was urged to be a candidate to represent the Town of Windham in the Legislature. Intensely interested in good government and in whatever would make for the welfare of the community and the state, such an opportunity, though unsought, made its appeal to him. That work would also have taken time and effort that he felt in justice belonged to his parish, and again he declined.

Mr. and Mrs. Winslow in after years often recalled with gratitude the almost universal kindness which their household received at the hands of the people of Willimantic and especially of the Congregational Church. They were located in the midst of pleasant neighbors to whom they were indebted for numberless acts of friendliness.

In 1876 Mr. Winslow suffered a severe accident, his case being considered by his physicians as serious, even critical for a time. At this his church generously gave him a six-months vacation which, no doubt, was the means of prolonging his life. Though recovery was rapid, he was never afterward in as firm health as before. At last feeling no longer able to endure the strain of active pastoral labor, he offered his resignation, in March, 1881, and left town two or three months later, removing after a pastorate of twelve years, to the Town of Simsbury, in Hartford County, Conn. Until laid aside by illness in the late '90s, he continued preaching, supplying pulpits in Connecticut and neighboring states.

On January 22, 1903, occurred the seventy-fifth anniversary of the organization of the First Congregational Church of Willimantic, and Mr. Winslow was invited to give an address, but the inclemency of the season and increasing infirmities made it impossible for him to attend that interesting occasion.

Horace Winslow was born in Enfield, Mass., May 18, 1814, and passed away at his residence in Weatogue, Simsbury, Conn., March 6, 1905, at the age of nearly ninety-one years. Funeral services were held in the Simsbury Congregational Church and burial was in the ancient Simsbury cemetery.

He served for a time as chaplain of the Fifth Regiment, Connecticut Volunteers, in the Civil war, and was long an officer of the Joseph R. Toy Post, Grand Army of the Republic of Simsbury. Comrades of the post bore his body to the grave.

Of strong convictions and with a deep spiritual nature, yet he was progressive in thought and possessed a vigorous, inquiring mind. With these and many lovable qualities, he commanded the respect of men in every walk of life. One of his parishioners once remarked to the writer: "Your father was always my ideal of a Christian minister." When eighty-three years old, and not in the best of health, he was in attendance at a conference of ministers and church members, when he was unexpectedly called on to address the company and the brief remarks he made were not surpassed in strength and clarity of thought by those of the other speakers.

He did not cross the "dead line" at fifty, and so far as mental alertness was concerned, he never crossed it.

With a clear eye and a firm step, he retained his erect bearing even to old age.

"Servant of God, well done!
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy!"

DIARY AND LETTERS OF A CLERGYMAN—1849-1868

By Abby Gregory Willard

"Early in August, 1849, a week or two before the close of my three years in the Divinity School at New Haven, I received a handsomely written letter dated at Willimantic, and signed by William L. Weaver, stating in behalf of the committee that the church needed a pastor, and asking if I would come and preach three or four Sabbaths. Of Willimantic I knew nothing except that it was on the line of the Railroad over the charter of which such an exciting contest had been waged in the Legislature at New Haven three years earlier. I was an entire stranger to almost every one in that portion of the state, and was at a loss to understand to whom I was indebted for an introduction to the Willimantic Church. However, I accepted the invitation, and promised to preach the Sabbath following Commencement.

"The manner of reaching the place from New Haven was by stage every other day from Hartford. Leaving New Haven by the railroad at eleven A. M., Hartford was reached by one o'clock, and as it was my first visit, I was interested in the somewhat primitive way in which the train was pushed into the station which stood some distance southeast of the present structure. Half an hour later I entered the four-horse stage-coach for Willimantic. Among the passengers was Mr. Samuel Perkins, of Philadelphia, and his son, whom I had known as a student in College; also, Mr. Hill, a native of Norwich, and a graduate of Yale four years earlier, '45."

Mr. Willard's first Sunday in Willimantic, as pastor, was November 11, 1849,—and the foregoing account of his introduction to the church and town was written for one of the anniversaries of the church, during his second pastorate in Colchester, where he spent another period of almost nineteen years,—and died in 1887.

William Witter, M. D., with William L. Weaver, met Mr. Willard on his arrival by stage, and he was entertained by Mrs. Horace Hall, who proved a life-long friend. She was mother of John M. Hall. Mr. Weaver's son, Thomas S. Weaver, who has been superintendent of the Hartford schools for twenty years, once said, "How often have I heard my father tell of his part in securing him (Mr. Willard), for his first pastorate in Willimantic."

In 1850 Mr. Willard moved—with his bride of the year previous—into the west side of the Kingsley house on Union Street, now known by the name of the owner, as the Chamberlain house—leaving it only in 1866, when the Eagle house on Bridge Street was his home for the last two years of his residence in Willimantic.

Mrs. Willard, Mary Randle of Wilton, lived less than four years; and later, Doctor Witter's death having occurred some time before, her friend, Mrs. Witter, who was Cynthia Barrows, of Mansfield, became the wife of her pastor; and through her ministries of love in the home and throughout the parish, and by her many church activities, she added greatly to the effectiveness of Mr. Willard's life.

Mr. Willard's father was Dr. David Willard of Wilton, a direct descendant of Maj. Simon Willard, who came to this country in 1634, and was a proprietary landholder in Cambridge and in Concord. He conducted the colony to Concord. His mother, Abby Gregory Willard, belonged to one of the oldest families in Wilton, whose ancestors were also connected with the making of history in New England. Mr. Willard graduated from the Hopkins Grammar School, New Haven, after a year of study with a former teacher, Dr. Hawley Olmstead; and from Yale College four years later, in 1846. Before entering college, he was in business for two or three years and he had taught school before going to New Haven, also during his seminary course; and, in 1839, he trained with the militia, in Wilton; so he was well equipped for his first pastorate.

His first interest in the life-work upon which he had entered centered about the especial duties connected with his own church, and with the Congregational denomination. Mr. Willard's name often appears as scribe, or registrar, treasurer, moderator, or as a member of committees, when not the chairman. At ordinations, or installations, he often had a place on the program; while frequently, at meetings held in nearby towns—both church and otherwise—he was called upon to make addresses. Often he officiated at weddings and funerals in families outside of his congregation and in other parts of the state.

The regular weekly services of the church, as arranged by this pastor, consisted of preaching services on Sunday, both morning and afternoon, with a Sunday school session between the two, where Mr. Willard usually taught a Bible class—either of young men or of young women—a 6 o'clock meeting, which was the monthly concert for prayer; a meeting of the Willimantic Temperance Society; or a Sabbath school concert, according to the schedule previously prepared. At the mid-week meeting on Wednesday or Thursday evening, the pastor gave a talk upon some Bible selection—usually spoken of as a lecture; on Saturday evening a church prayer meeting was held, in later years carried on by others than the pastor, but of which he always received a report.

On the 24th day of December, 1842, the class of 1846 at Yale College, of which Mr. Willard was a member, formed a temperance society, whose pledge read as follows: "We, the undersigned, do agree that we will not use intoxicating liquors as a beverage; that we will not provide them as an article of

entertainment and that in all suitable ways we will discontinue their use throughout the community. To this we pledge ourselves." When Mr. Willard entered upon community work in Willimantic, he brought this same spirit which had led the college class to take a definite stand against the great evil. Fully sixty names were appended to this pledge. The secretary, William B. Capron, afterwards a distinguished missionary in India, interestingly recorded, after stating the acceptance of the constitution, drawn up by Mr. Willard (then the vice president, afterwards president), "All who chose then signed their names to the document, thus scorning one of the (so called) first principles of freedom."

One of the children of the "manse" (literally, the minister's "own hired house") recalls the year that great efforts were made in Willimantic to secure pledge signers. One copy of the pledge was in the store on South Main Street, below the south end of Union Street. Because of the number of children who added their names to the long list, the child brought great pressure to bear upon the head of the house to be allowed the same privilege.

Mr. Willard believed in educating the public mind and in keeping up the interest as a regular line of approaching the object desired. For a series of years, in addition to the monthly church temperance meetings mentioned, meetings were held in other towns, and at the ministers' meeting the subject often received attention. More than people may think who have no access to the facts, the ministers of Connecticut, especially in Eastern Connecticut, were laying broad foundations upon which the following generation might build with a hope of success.

Mr. Willard records that on Wednesday, January 4, 1865, he was in Norwich to help organize a state society for the promotion of temperance in the lecture room of the Broadway Church. A second meeting was held with Rev. J. P. Gulliver in Norwich, January 11, 1865, at 11 o'clock. This was the first meeting of the executive committee of the Temperance Society of Connecticut. Mr. Willard was chosen secretary. The members of the committee present were Messrs. J. P. Gulliver, E. H. Pratt, Manning and Charles Dexter. This society is now known as the Connecticut Temperance Union.

One record of social intercourse which often developed strong friendships may well be mentioned. The Rev. C. L. Ayer, father of the Rev. Edward P. Ayer, recently of Mansfield, was in 1863 living in Voluntown. It was February 17th that the following entry was made: "Went to Plainfield with Dr. Bennet as delegate. * * * Scribe of Council. Twelve churches represented. Dinner at Mr. Eaton's, whose house formerly was a hotel, on the corner of Main street and Providence and Norwich turnpike. Gave charge to Mr. Jeremiah Aldrich, now of River Point, and formerly of Plainfield. Home with Brother Ayer to Voluntown, and addressed thirty of his people in the evening. Sat up with him and talked till 11:30. Mr. Ayer married in Sprague (Hanover Society) a granddaughter of Deacon Huntington. Has four children living." The youngest at that time was Edward Perkins, who followed his father in the ministry, and who has been a pastor in the Mansfield Center Church, where his father went from Voluntown this same year, his installation taking place on December 16, 1863.

One of the long pastorates was that of the Rev. Anson S. Atwood at Mansfield Center, extending from 1819 to 1862, when he was dismissed at his own request.

On the day of Mr. Ayer's installation in Mansfield, Mr. Willard rose at 6:45, having retired at 12:20 P. M. "Clear, coolish. Went at nine o'clock with Deacon Cushman and wife to Mansfield. Rev. Messrs. F. Williams, G. Soule, E. F. Brooks, L. H. Barber, Joseph Ayer, J. W. Salter, present. Called at Esquire Zalmon Storrs, who remembers all the ministers save one since the formation of the church in 1710; seven in all, including Mr. Ayer. Dined at Brother R. Porter Barrows' with Messrs. Salter, Appleton, Griggs, wife and sister. Preached in p. m. from Acts. Home at 6:20. Lecture extemporaneous (mid-week) meeting. Thirty present."

The following list of ministers is given as attending a ministers' meeting in Doctor Bond's study, January, 1853: Rev. Messrs. Bond, Gulliver (at whose invitation they had come), Arms, Tallman, Dickinson, Gridley, Tuttle, Bush, Hazen, Learned, Willard, McEwen, Aitchinson, Dunning, Salter, Robinson, Shipman, while Clift, Ayer and Hyde, who were at the next meeting, may have been those who brought the number to twenty, as is the record.

Fifteen years later, February 11, 1868, Mr. Willard's last year in Willimantic, at a ministers' meeting in Greenville, another list of twenty is given: Arms, Stanton, Field, Willcox, Haskell, Tracy, Muzzy, Dane, J. S. Moore, Gilman, J. R. Avery, J. Avery, S. Hine, Shipman, Northrop, Tuck, Couch, Willard, and Baptist and Methodist brothers, Benedict and Hopley.

The need of a new church building pressed almost from the first of Mr. Willard's pastorate. Once the house was enlarged before 1849. The necessity for more room was constantly apparent. It was the 6th of April, 1853, that Gen. Lloyd E. Baldwin, a well-known contractor of that day, in a conversation at the depot, said he thought the people would try to build a new meeting house in two years.

The fund gradually accumulated until it reached \$1,500. Then, under date of February 18, 1867, is this record: "Met Building Committee at Deacon Cushman's. No apparent hope of a new house of worship. Can the old one be enlarged? I hope so, if nothing better can be done."

Monday, September 16, 1867, in company with Calvin Robinson and George Cunningham, the proposed site for the new church was visited. This was followed that evening by a society's meeting which lasted nearly four hours without any marked result. But on September 23, 1867, a week later, the Ecclesiastical Society voted to accept Mr. T. W. Cunningham's gift of 100 square feet of land; and to purchase another 100 square feet adjoining on the east; and 200 by 75 feet adjoining it on the north, making a rectangular plot 200 feet on Valley Street and 175 on Cunningham Avenue, for a site of church and parsonage.

January 27, 1868, a society's meeting was held until 10 o'clock in the evening to talk about the new church. January 28th, meeting of the finance committee in the evening at Deacon Cushman's. February 28th, the pastor attended a meeting of the society in the evening at which he "said little!" Calvin Robinson, John Tracy and William C. Jillson were appointed a committee to procure a new plan not to exceed in cost of building \$20,000. Meeting voted to dissolve!

Much time and thought were given to the Sunday school. The constitution adopted May 4, 1853, made clear that it was not an independent organization, but a child of the church. Through the Sunday school it was possible to have very friendly relations with the young people.

A record says that the idea of a Sabbath school concert was taken from Weymouth, Mass., where Mr. Willard had spent a Sunday not long before. The first Sabbath school concert in his ministry was held on Sunday, September 27, 1857, at 6 o'clock. The children recited texts of Scripture; and two sang—Louisa Campbell and Delia Tracy. One hundred were present.

The officers of the Sabbath school were chosen with care, and were interested in performing their duties. In 1860 these officers were superintendents: Dr. O. B. Lyman, Mrs. S. G. Willard; assistant superintendents, Joseph Rollinson, Mrs. H. G. Lyon; librarian and treasurer, Joseph A. Watson; assistant librarian and secretary, Henry B. Gates. Eight years later the superintendents were Deacon N. A. Stearns, Mrs. J. E. Cushman; assistant superintendents, Deacon H. B. Gates, Miss Martha E. Kimbel; librarian and treasurer, Mr. A. B. Carpenter; secretary, Dr. J. B. Flint.

Mr. Willard knew his young people and they felt free to go to him for advice at any time. Sometimes it was one alone; or two sisters, or two friends who sought him out for a quiet talk. Or, the caller might be a young boy who wished to know what book to buy for his first lessons in Latin. Before leaving home, it was their custom to talk with him, and often a letter of introduction opened a church home in the distant town or city.

To place good reading in as many families as possible was considered by Mr. Willard as a fundamental part of his work. To this end, there were Sunday school books and papers for the members of the school each Sunday. Two of the papers were *The Child at Home* and *The Child's Paper*. Occasionally copies of these came with highly colored pictures which added to their external attractiveness, especially when the flag, with its red, white and blue, borne by Young America, became so realistic as to be treasured in the memory of "the child." Publications of the American Tract Society were obtained regularly each year and were passed on. One record says, "Left little picture books for Martha, Nancy, Robert, and a penny for Maggy."

It was not only religious reading in which Mr. Willard tried to interest his people. He recognized that healthful progress and development must always be united with intelligence, and that this could be gained most readily through acquaintance with the best literature, whatever the line of study might be. His own daily reading included, whenever possible, some classic literature, or other writing of merit.

During the winter of 1851-52, three lectures were delivered before the Lyceum (gratuitously). The first one on December 24, 1851, was given by Hon. Horace Greeley; topic, "Causes of Failure in Business." From November 15, 1852, to February 18, 1853, "A Spontaneous Course" (also gratuitously) included seven lectures given by available home talent. Among the names we find Dr. William A. Bennett, topic, "Our Country"; Joel R. Arnold, Esq., topic, "Equanimity"; Wm. L. Weaver, topic, "The Past"; Samuel G. Willard (Rev.), topic "Oliver Cromwell."

"During the winter of 1853-1854 the Bee-hive hummed steadily and strongly, by which the Library and its Association were founded. There were no public literary lectures that season. The Philosophical Society, however, met weekly in private, and was well attended." Some of the programs at the society meetings included the following: Doctor Lyman read "Heat Is Life"; Mr. Warner read "An Early History (geological) of the World"; "Woman's

Rights," read by Esquire Arnold; and after Doctor Lyman's reading Mr. Willard spoke extemporaneously.

For the winter of 1854 Mr. Willard and Doctor Hill were the committee to arrange for a course of lectures one in two weeks, having been appointed by the Philosophical Society. These were given, also, without charge, by Willimantic ministers and laymen of the different denominations—a fine illustration of community coöperation. The Methodist minister, Rev. George W. Rogers, gave an interesting lecture on "The Elizabethan Age of English Literature"; Henry A. Balcom talked about "Music"; Dr. John Hill took for his topic, "Disease, Its Causes and Modes of Cure." The Windham Episcopal rector, Rev. Sanford J. Horton, had for his subject "Manhood." Mr. Willard chose "Self-Education"; while the topics for the last two in March were not announced beforehand. One of the talks was by a Baptist minister, Rev. Edward Bell.

The lectures given during the winter of 1855-56 varied from the preceding in having lecturers from other places; and an admission fee charged. The price of admission was 15 cents per night; 50 cents for the course. Hon. John P. Hale came from New Hampshire; Rev. John Pierpont from Massachusetts; Rev. Joseph P. Thompson from New York; and Theodore Parker from Boston. Rev. Francis T. Russel, Rev. John P. Gulliver, S. Dryden Phelps, D. D., and Elihu Burritt complete the list of speakers. During these days of uncertain futures it is interesting to note that Doctor Gulliver's subject was "Russia and the Czar Nicholas."

In April, 1855, a call to the library rooms is noted, and there are several other references to its existence during the following years. The constitution, by-laws and catalogue of the Willimantic Library were printed at the Journal office in 1865; and the date of organization given as January, 1865. Article I reads in part: "The undersigned have associated, and do hereby associate ourselves together under the name of 'The Willimantic Library Association,' for the purpose of receiving from the late association, organized under the same name, their library; to procure the repair of such of the books of the same as require it; and to purchase, hold, and circulate, under such regulations as may hereafter be agreed upon, other books; the whole to form a library for the use of the inhabitants of the Borough of Willimantic and its vicinity, according to the rules to be adopted." The catalogue has a list of 860 books.

Very soon after Mr. Willard went to Willimantic, he became a member of the School Board, and nearly all of the time he was one of the school visitors. To him was given, usually, the duties of the secretary, and he had much of the responsibility connected with writing the annual report. Such an acknowledged leader in the educational world as the late Daniel Coit Gilman, president of Johns Hopkins, but earlier secretary of the State Board of Education, expressed his approval of his methods and of the printed report.

December 29, 1856, Mr. Willard wrote to Mr. Philbrick, who had charge of the common schools for the state, in regard to a district school library. The Child remembers that about 1866 the children of the First District were authorized by the teacher, Miss Martha E. Kimbel, to carry out a suggestion made by Mr. Willard and collected from their neighbors money enough to buy a "Webster's Unabridged Dictionary," which proved fully as interesting as many a library book to the children, who were given access to it very freely, and

reveled in its many pictures. Much effort was made to have the residents of the town realize that the library was for their use and best interests.

From the ungraded schools to the well ordered system of graded schools, high school and normal school, now existing in Willimantic, is a long step. One illustration of the growing interest in educational matters may be seen by the memoranda concerning an institute held in Willimantic for several days beginning Monday, October 30, 1854. The record for that day is: "Heard Hon. Mr. _____ lecture in the evening. Smooth, keen, but train of thought somewhat indistinct." Tuesday, October 31, "Went to Institute an hour or more. Brother Porter Barrows, Rev. J. F. Dickinson and Mr. George Sherwood, of New Milford took tea; the two latter spent the night. Rev. Mr. Dickinson lectured to an interested audience. Adjourned at nine o'clock."

Thursday, November 2d: "Fine day. Institute progressed well. One hundred teachers. Four at dinner, Mr. Sherwood having left, and four at tea: Messrs. Russel, Stearns, Barrows and May. Dr. Comings lectured in the A. M.; Professor Russel much of the remaining morning and afternoon; and Professor Philbrick and Russel in the evening. C. gets out to the Institute, also. Dunton lectured on penmanship in the evening."

Saturday, November 4th: "Rose at 5:40. Clear. Professor Jackson left at eight." One other item under date of Monday following, November 6th, reads: "Went with Mr. Lee to Mansfield, and ate dinner at Mr. Atwood's. Examined teachers, six, and passed five in the evening. Hard to reject any, but duty to scholars requires it. The rejected one had taught eight or nine winters and would have passed for an ordinary district. Returned home at 11 o'clock."

In 1856, a list of teachers examined for the different districts gives these names: Ephraim Rood Williams, Joseph M. Eldridge, J. Hartford Tingley, Miss L. S. W. Robbins, Emily N. Weaver, Adelaide Bingham, Charles N. Palmer, Stowell L. Burnham, Helen C. Leitchfield, John F. Abbot, Arthur S. Winchester, Henry W. Avery, Delia N. Barrows. A little later there is a memorandum of the North Windham School, Porter B. Peck, teacher; Sumner Lincoln, committee. Forty-three pupils; library case, in good taste. Library has just come.

The first Board of School Visitors was chosen in 1856. At that time Scotland was included in the list of school districts; Messrs. Sanford J. Horton, J. H. Carpenter, T. Tallman; term expired in 1859. Messrs. Henry A. Walcott, O. B. Lyman and E. Barstow; term expired in 1858. Messrs. G. I. Stearns, Willard and Bromley; term expired in 1857. Acting school visitors 1856-57, Messrs. Stearns and Willard.

On May 9, 1857, Mr. Tracy called for Mr. Willard's signature to a petition to the Legislature to have Scotland set off as a town. There seems to have been little delay, for we read: May 28, 1861, "The bill erecting Scotland into a new town was passed by the Legislature unanimously to-day."

Educational advances were not made without opposition. The report of the school visitors read at the town meeting October 6, 1856, and printed by vote of the town, reveals some interesting facts connected with this transition period. The committee, after calling attention to the new school law, chapter 3, sec. 2, comments as follows: The law makes it the "duty of the town to dissolve any district having less than twelve children between the ages of four and sixteen." "Whenever there are one hundred children of suitable age to attend school, residing in one village, it is evident that they ought not all to be in one room

and under the care of one teacher; and it is equally evident that if a division is to be made, it should be made according to the ages and studies of the children—according as they are more or less advanced, rather than according to the part of the village in which they happen to live. A division by the former method makes a graded school. Such a school is needed in the Center District, and it was for this purpose that the District was formed. Here are 118 scholars. Last winter the division was local, and in the two schools there were fifty different classes and exercises. Of course, the teachers were obliged to hurry from one exercise to another, and perform a great diversity of labors, from teaching A, B, C's, up to the highest class in Grammar and History.

“In such school the smaller children are very apt to be neglected, and there were thirty-seven in these schools in the Alphabet, or only learning to read and spell. Let the same schools be graded, and each teacher will have only one-half as many classes; consequently, can spend double the time with each in explaining the lessons. Thus it appears that by such a division, twice as much actual effectual service is obtained from the same teachers for the same money. The district committee in his report to us writes, ‘The great want of this district is a graded school. * * * Grading schools is but applying the same principle to the business of teaching that we apply to all other departments of business. * * * We regret that so much opposition has been made to a graded school, and believe that much of it exists because the object sought is misunderstood or unappreciated. * * * The stereotyped objection to any improvement is, that “things are well enough as they are.” * * * So when chimneys for dwelling houses and glass windows were introduced, the same objection was raised. * * * What was good enough for their fathers was good enough for them.’

“It is true that all things which are new are not improvements. * * * Old wine is better than new, but the same is not true of old printing presses, nor of old school houses, or of old methods of teaching. We believe the people of the Center District will yet see eye to eye on this subject, and that they will soon provide suitable accommodations for a graded school. Reference is made to the fact that there must be pure air if there is to be ‘mental vigor and bodily health.’ Yet Charles Northend, Esq., says ‘The number of well ventilated barns in the state of Connecticut will far exceed the number of well ventilated school houses.’”

The lack of uniformity in the text books is mentioned, although progress had been made toward that end. Three votes passed by the board are mentioned: One, passed October 15, 1857, provided that the Bible should be used as a daily text book for reading; another, on April 1, 1865, stated that the acting visitors could not change the text books adopted by the board; the third vote, that any change made by the teachers in school books used would result in their certificates being annulled.

In the 1857 report, from which extracts have been made, the average salary “paid male teachers in the winter was \$28.00 per month * * * paid female teachers in the summer \$13.00 per month.” And this was an increase over previous years. In Willimantic the men were paid \$45 per month, in the First and Second districts—whether winter or summer, the women teachers received an average salary of \$16 per month; and the women assistants, \$7; as an average each month—in the three districts.

In the Willimantic report, the intermediate department in the First District

was especially mentioned for record of punctuality; while the primary department in the Second District was entitled to the tardy banner. That department alone reported "792 tardy marks in 28 weeks!" The committee, in suggesting an improvement, placed much of the responsibility upon the parents. Besides the usual topics considered in a report, the question is asked: "Why should such studies as History, Physiology, Natural Philosophy, and Algebra—not to name others—be so commonly neglected, while Geography monopolizes so much time?"

Another paragraph in this report of 1857 is of interest as a matter of history and progress. It reads: "The new law has abolished the school Societies, which have long been regarded as useless appendages, and a positive detriment to the schools of this state, to which they were peculiar. They were not a part of the original educational system under which the schools of Connecticut became so famous, but were introduced in 1795; since which time our schools, as compared with those of several other states, have sadly degenerated. The new law restores the care of the schools directly to the several towns and to Visitors chosen by them."

Evening schools may seem to some of us a part of our more recent school system. But in this report (1857) we read: "Willimantic greatly needs an evening school in winter for the accommodation of those young persons who are unable to attend the day schools. The cost would not be very great, but, at all events, the advantage to our youth and to the village would exceed it one hundred fold."

Still another subject in this report is of great importance, that of a high school. Early in the spring of 1857, an effort was made to unite the First and Second districts, according to the law then existing. The chief aim was to secure a center school, one grade above the first department, which could have been done at a very moderate cost. Owing to an alleged informality in warning the town meeting, but more especially to "the mesmeric influence of General Apathy," the plan was defeated.

In the Willimantic Journal, August 23, 1856, are notices of two private schools outside of the village, but near by. One is an eight-inch advertisement of the school in South Windham, J. C. Fitch, principal, called Pine Grove Seminary. The rates were "For Board and Tuition, exclusive of Washing, per year, \$200." The other is a brief article written for the Journal, giving some account of the public examination at the close of the summer term at the family school of Rev. Mr. Horton, Episcopal clergyman at Windham Centre. The occasion proved the worth of the school where "regard is paid not only to the intellectual but to the moral and religious education," and Mr. Horton and his school are wished "continued and increasing success."

Sometimes children were taught at home, owing to the crowded condition of the schools. The private school was a necessity. Miss Elizabeth Conant, Miss Rose Dimmock, and Miss Mary E. Cushman were some of the young people who taught school in the vestry of the Baptist Church, or of the Methodist or the Congregational Church. Miss Conant opened her "School for Juveniles" in the Baptist vestry in the late autumn or early winter of 1863. It was early in May, 1862, that E. M. Cushman received permission for his daughter Mary to use the lecture room of the Congregational Church for school purposes. Mr. Willard's son was one of the pupils, beginning to attend this school, which opened on May 12, 1862. Miss Cushman's brother, Frederick D. Cushman, was

also one of the pupils. He is now the only member of the family left; a successful business man in Yonkers, N. Y., deacon of the Baptist Church of the Redeemer. Miss Cushman was not strong enough physically to continue her work very long; but there is this record of her success, under date of June 30, 1862: "Spent twenty minutes or more in Mary Cushman's school. She has a pleasant method with her pupils. Ten all told." Although still a girl, Miss Cushman's musical ability was quite marked. The Child remembers an occasional visit to these schools, as a guest of the older girls. The Loomer lumber yard on Center Street was near enough to the Baptist vestry school to offer a playground full of many possibilities, minus any thought of danger. Once during the lesson period, according to the custom, a pupil asked if he might pass a drink of water to the other children. It is remembered that one boy asserted that he drank six cupfuls, causing the water-carrier to cross the room twice that number of times before the next thirsty child had his turn. Evidently the individual cup played a very unimportant part in those days!

Entry, October 31, 1863: "Mr. Alford (Giles H.) called with Mr. D. P. Corbin to talk over arrangements for private school" (presumably Mr. Corbin's "Institute" in Franklin Hall).

Miss Dimmock was teaching in February, 1865. But on March 20th of that year the new Natchaug schoolhouse being ready for use, the children of the private school with the children of the district previously having been assembled in the Methodist Church vestry for enumeration were passed into the public school according to their grades.

The dedication of this new building had occurred on Friday, the 17th of March, three days earlier. Mr. Willard, who had watched the progress of the building with great interest, was asked to preside at the dedication exercises, which took place at 3 o'clock that afternoon. Rev. G. P. Brewster of the Methodist Church led in prayer. The musical part of the program was in charge of W. C. Jillson, H. L. Hall, John D. Wheeler, Deacon Stearns, Deacon Gates, and George Cunningham, with Delia Chipman, Ida Tracy and others. Mr. Charles Northend, Mr. F. F. Barrows of Hartford, W. L. Weaver, Rev. E. D. Bentley (Baptist), Rev. G. P. Brewster, and Professor Camp, spoke either in the afternoon or evening. Full attendance. Good time. Mr. Powell was the principal until the end of the year. Then D. P. Corbin began his work as principal on August 28th. Miss Elvira Lincoln had charge of the second department and Miss Mary Hewitt of the third. * * * Even at the present time, bell ringing is not associated with real hard work in the mind of a boy. So when Samuel P. Willard agreed to perform that daily duty, he held an enviable position among his young friends. The Child remembers the room in which the bell rope was run, when inspecting the new schoolhouse in the days of its construction. A member of the party passing through that room in some way fell over an unseen box, and the sound of the fall reproduced as an echo through the empty room, and the feeling of alarm connected with the unexpected happening is real today.

The salary of the principal at that time was \$1,300. As far as known no minister in Willimantic received much more than half of that sum, at that time. The first term closed November 24, 1865. The acting school visitors during that first year were John G. Clark and Rev. S. G. Willard. Mr. Clark driving over from Windham with a white horse was a welcome visitor in Mr. Willard's home, where he often lunched when visiting schools. The younger children liked

Mr. Clark because he was their father's friend; and they also liked his carriage through whose window in the back curtain they looked out through yellow glass upon a new world, while the horse ate his dinner in the barn. Many a mile they rode in Mr. Clark's motionless carriage.

In the high school department, 58 boys and 54 girls were enrolled. The winter term closed on March 23d; and the the third term on July 13, 1866. In this new school building the primary room was considered a very attractive place. Miss Delia A. Chipman, who was in charge of the youngest children, included fresh air among the requisites of the school room; and while the windows were open, The Child remembers that the pupils marched in single file up and down the aisles, getting exercise with the fresh air; a marked advance, surely, when one thinks of the years spent by little folks in the ungraded schools sitting on benches too high for them to reach their feet to the floor, and receiving frequent admonitions to "sit still."

On the last day of the school year there were contests for which prizes were offered for spelling and for the best declamation and reading. For the latter contest we have the following program of readings and recitations. Its length suggests the long series of moving-picture films nowadays. The date was July 13, 1866:

Wm. Alpaugh.....	Paul Revere's Ride
Susie Cushman.....	The Rain Drop
Emma Capron.....	The May Queen
Arthur A. Bill (Chaplin).....	Bozarris
Delia Moulton.....	The Death of Lord Maxwell
— Gurley (Maggie Curley?).....	Childe Harold's Farewell
Gustavus Tilden.....	The Duel and Clay
Lawrence Rollinson.....	The Star Spangled Banner
Clinton Winchester.....	An Order for a Picture
Ida Jacobs.....	Priscilla Alden's Wedding
Elisha Glazier.....	Webster's "Union"
Miss Snow (Chaplin).....	Grace Darling
Andrew Kingsbury.....	Touch Not Slavery
Josie Dow.....	Let the Pitcher Down
Cordelia Moulton... ..	The Soldier Martyr, Nathan Hale, by M. N. Finch
Mary Troye.....	What Is the Use of It?
Eugene Lincoln.....	Spartacus to the Gladiators
Frank Noyes (Lebanon).....	Spartacus to the Roman Envoys
Mary Skinner.....	Maud Muller
Horace Adams.....	Horatius at the Bridge
Arthur Barrows.....	The Arab Steed
George Arnold.....	The Good Ship Union
John Connor.....	Ritter Von Swasenvelt
Charles Capen.....	Launching of the Ship
Fanny Underwood.....	Lord Ullin's Daughter
Herman Albro.....	Selection
Master Holland.....	Firing of the Minute-Gun
Miss Williams (Chaplin).....	The Death Seer
Master Lincoln (probably A. B.).....	Marco Bozarris (Byron)

TWO FOREMOST SCHOLARS

Ella M. Adams.....The Famous Duke of Brunswick

George Melony.....The Black Regiment

Pastor Willard's comment: Pieces Well Committed. Criticism: Too Few Gestures.

The prizes were awarded to Mary Skinner and Charles Capen.

The district committee census of District No. 2, January 1, 1866, gives between four and sixteen years, 416. The list of teachers includes Mary Chappell, Mary A. Hewitt, Mary J. Robinson, Cornelia Lincoln, Mary Capen, Elvira H. Lincoln, Delia A. Chipman, Nettie Lincoln, Emily S. Robinson, Ella M. Adams. Some of the rooms seem to have enrolled scholars beyond the capacity of the room, indicating the rapid growth of the village.

In the First District John D. Wheeler was the principal and, in 1865, Miss Alathea Burnham was the assistant. The principal's salary was \$900. The assistant received \$9 per week. Later Miss Martha Chipman was the assistant. The people who know only the well kept building and the grounds of the First District model school today, may not appreciate the change which has been wrought in that locality in the fifty years. To "The Child" the lane leading up to it was longer than when one ran down the slope in returning home; the surroundings were unattractive, for the ground was loose and gravelly, and the outbuildings unpainted, although the fuel was abundant and the pupils well housed. For the most part the girls played around the corner of the school house, often outlining playhouses with stone borders, or playing "hop scotch" with pieces of rough white marble picked up near the monument yard, or skipping rope, while occasionally the fleet-footed boys and girls played horse together. Ball play had its place, and "tag" and "thorn-a-wary," with other games known to most groups of children. In some way there seemed to be room for all, but one wondered how it could be so.

Back of this First District school building, up the hill, was a fine oak grove. At least one community picnic was held there at the close of the school year. When the proper moment arrived, having been duly instructed beforehand, "The Child" was placed upon a tree stump and surrounded by a large group of easily pleased friends, delivered the "oration" of the day. The tables were loaded with golden-looking cake, with the whitest of frosting, and all sorts of good things for everybody. There may still be one or more of these fine oaks left on the hillside not far from the Normal School.

With the improvement of the schools during these years, the step from school to college became a shorter one. Mr. Willard constantly kept in mind the future of the young people. There might be a long list of the boys and girls who went away to school after the Willimantic opportunities were exhausted. Some of these kept on through college, although there was no college for women until Vassar College began its courses in 1865. Charlotte Bliven, Celia Spafford, Julia Loomer, William Bennett, Richard Lee, Clitus Witter, and the daughters of the late William Witter, M. D., were among them. Of these William Clitus Witter became a well-known patent lawyer in New York. Edwin B. Gager, of Scotland, is now Justice Gager of the Supreme Court; Arthur A. Barrows, M. D., of Mansfield Center, long an educator in New York City; and Dr. A. G. Wilkinson, still at the head of the patent office in Washington, D. C., after more than fifty years of service.

The years during the war were strenuous and full of work for the com-

munity as well as for the state and nation. The Willimantic women prepared boxes for the soldiers. Mrs. Willard was one of those who secured money and wool for those who could knit socks. Connecticut's quota of men was more than reached, and the Town of Windham was always a leader in patriotism.

Then came that black day in April, 1865, when the "terrible news" of the assassination of President Lincoln and of his death reached every part of the country. Bells were tolled in the village; signs of mourning appeared everywhere and even very young children have never forgotten the impression. These entries appear in the pastor's diary: Sunday, April 16, 1865, "Sad day. Flag at half-mast trimmed with black over the church; and over the pulpit; with President Lincoln's portrait in front. All of our churches hung in black, and sermons appropriate in the afternoon."

April 19, 1865, "Funeral of President Lincoln at 12 o'clock noon. By recommendation of Acting Assistant Hunter (State Department) the congregation met and appropriate services were held in the churches, generally. I was in Danielsonville. In Willimantic the meeting was at the Methodist Episcopal Church, and was addressed by Revs. Messrs. Brewster and Bentley. Very large assembly."

There was another day, earlier, when especial sorrow came to Windham and the neighboring towns as the news of the fall of their first officer, Gen. Nathaniel Lyon, of Eastford, was telegraphed. It was on August 11, 1861, that there came to the home friends the "sad news of the death of General Lyon near Springfield, Mo." On September 4 General Lyon's body reached Willimantic, attended by military companies from Hartford and with several United States officers and soldiers in attendance. A large company of people witnessed the arrival and departure for Eastford, among them Mr. and Mrs. Willard and their children, who shared with the two Cushman families their balcony (junction Main and Union streets). The hearse was drawn by four black horses, and a brass field piece was also carried in the procession. The burial took place the next day, September 5th. Mr. Willard was among those who were unable to find a way of getting to Eastford, as all the available horses and carriages were secured in advance, so that none were to be found by the day before the funeral. The streets of the village were, from eight A. M. to six P. M., more quiet that day than ever before. "Some 5,000 people and upwards were estimated to have been at Eastford that day."

The next year, when Mr. and Mrs. Willard attended the consociation meeting in Eastford, they visited General Lyon's grave, and there found wreaths, faded and withered, but no fresh flowers.

It is said of Lyon that "he won the first successes of the war, and his loss was greatly deplored by the army and the northern people. He was instantly killed at the battle of Wilson's Creek. He still further showed his patriotism by bequeathing nearly his entire possessions, about \$30,000, to the government to be employed in forwarding the objects of the war."

Some of the children of those days kept the hero's name in remembrance through the possession of a sled bearing the name, "General Lyon." At least one of these sleds is in a good state of preservation today. The recent decision of the State Park Commission to include the birthplace of General Lyon among the State park reservations is very satisfactory to the dwellers in Eastern Connecticut.

On September 26, 1861, a national fast was held. Willimantic observed it with a day of meetings. At 10:30 A. M. a prayer meeting, attended by about

one hundred people was held in the Congregational lecture room, an interesting meeting; at two o'clock in the afternoon a union meeting was held in the Methodist Church for two hours, with Rev. William Keller as the speaker. "The day was observed as no fast has been for at least twelve years in this place."

September 19, 1861, David Robinson left to join the Eighth Regiment, C. V. In 1862 William Clitus Witter was one of the Brown University men (although later at Yale) who served for three months as a Union soldier in Company K of the Tenth Rhode Island Regiment under Col. Zenas R. Bliss of the regular army. As an illustration of the patriotism of the young men in the town of Windham, Clitus Witter had walked from Providence, R. I., to Rehoboth, Mass., on Sunday to obtain from a sister the necessary permission to enlist. He returned to his studies in the fall, after spending the summer in Virginia and in Maryland, without engaging in battle, although ordered once to the front. Then again, in the summer of 1863, he enlisted and served six weeks of the college vacation as a noncommissioned officer, and took up the junior year college work at Yale upon his return from service. To William Clitus Witter belongs the honor of having organized the first baseball nine in the village. [See story of this in Willimantic Chapter.—Editor.]

Under date of December 4, 1861, is the record of having read President Lincoln's message, and the reports of the secretary of war and of the navy. "Step by step the North had been preparing for this issue, and many records show this. One step was taken on September 2, 1856, when the 'Freemont and Freedom flag' was hoisted—even if there had to be later the following statement: 'Freemont defeated; Pennsylvania lost; and New Jersey.'"

In 1857, December 29, the following shows how closely the thinking people in Eastern Connecticut were sharing in the country's perils: "Constitution with slavery adopted in Kansas. But will it be the Constitution? If the Lord please, probably not." Even in the darkest days of the Civil war Mr. Willard had full faith that the Lord was still ruling this world, and that disunion could never be the result of this war which was being carried on in the interests of humanity. In 1861 prayer meetings were held at the homes of some of the congregation for the first time in eleven years, the first being held at the home of Mr. William L. Weaver. Early the next year the Sunday school teachers met regularly for prayer each week. In September of this year, 1861, the proclamation of General McClellan to respect the Sabbath was a cause of rejoicing and an indication that the Lord was guiding the affairs of the nation.

On the day of President Lincoln's second inaugural, March 4, 1865, there was a prayer meeting for half an hour that Saturday evening in the lecture room of the Congregational Church. That he was Windham's choice may be inferred from these notes a few years before this: "1860, November 6. Is Lincoln to be our next President? Yes, if God please. Voted for presidential electors at four o'clock. Windham goes for Lincoln by a large majority, 170 over all."

December 7, 1860. "Read newspapers. Secession for South Carolina seems very certain; probably of two or three other of the Gulf States."

Through these years the telegrams ticked off on narrow white paper ribbons, as today in the stock exchange, kept bringing the news, now encouraging, often heart-breaking. But the prayers of God's people did not cease. December 31, 1862. "Prayer meeting for the nation this evening, instead of the regular prayer lecture, as recommended by many. Our country has survived a year

of peril and, if God pleases, will outlive her enemies." During the summer there had been some evidence that the country was beginning to demand fair treatment for the loyal blacks.

July 25, 1862. "Is the government at Washington awake to the danger of the country? Will it free the slaves openly—unconditionally?" It was this same year of 1862, on September 23, that President Lincoln made the proclamation for which the nation had been waiting—the Emancipation Proclamation. Previously, August 8, the call had been sent out for 300,000 nine months' soldiers in addition to the 300,000 just called for three years' service. This attracted much attention, but did not seem to be displeasing.

In July, 1862, "postage stamps began to go for money."

On April 26, 1862, the news of Dr. Lathrop's death (father of H. Clinton Lathrop) reached Willimantic. And upon the return of his body from North Carolina, the burial took place in South Windham on Monday, April 28, Mr. Willard making an address, by request, at the grave. Rev. Mr. Backus also addressed the people and the benediction was pronounced by Dr. H. P. Arms, of Norwich Town.

After records of July 21, 1861. "The two armies are reported very near each other. Heavy-hearted a part of the day." And July 22: "Sorrow and dismay at evening for the defeat of the army," comes a record which is typical of the influence of Connecticut's war governor upon those who knew him in any way. Even failure was a help toward final victory. "July 23, off for Hartford and New Haven. Saw Governor Buckingham and lady at the cars. Governor Buckingham thinks that the disaster of Sunday and yesterday will arouse and intensify the action of the country."

The close of the war found the Willimantic churches full of activities, and their leaders anxious that there should be outward assurances of the heart-felt gratitude for returning peace. There was renewed earnestness among the various denominations which led to the desire to join with the surrounding towns in evangelistic services, and the church voted to cooperate with their leaders in carrying out this plan. The result was that Rev. J. D. Potter came for a part of the month of December, and the meetings were held with the different churches. Many young people and many of the older ones openly identified themselves with the movement, and later there were large additions to the churches. The method recently employed in some of our towns was used at that time, that of having prayer meetings appointed at several houses at the same hour of the morning. Ten such meetings were held on Tuesday, January 9, 1866, a day named for a church fast, and the other meetings of the day were largely attended. At the evening service, when Mr. Potter was present, the attendance was unusually large. The Spiritualists seemed by this time to have taken the place to a large extent of the early Universalist Church. [See account elsewhere.—Editor.]

Earlier in the year over \$50 were given within three weeks for a melodeon needed for the Sunday school. Nearly half of the amount was given by George H. Chase, a young man of the church, then in Buffalo, where the Chase family removed in September. Their Willimantic home stood where the town courthouse now stands. In later years Mr. Chase gave the iron fence which surrounds Willimantic Cemetery on West Main Street. Miss Anna Chase, a sister of George H. Chase, has recently returned to Willimantic to live.

During August, 1865, the usual Methodist camp meeting was held. Mr. Wil-

lard attended some of the services. In August, 1862, on his way to South Coventry Sunday morning he met as many as forty wagons, most of them coming to the camp ground. In 1865, August 31, as many as one hundred carriages were counted in twenty-two minutes between nine and ten o'clock A. M. on their way to the camp grounds. In 1866 there was a still larger attendance. The last record was for September 3, 1868. "Mr. Bidwell, of the Providence Conference, preached; three thousand to five thousand present." The camp meeting was started in 1860, and some still recall the tents used before so many cottages were built.

One direct way in which community work was carried on was through the weekly papers published in the village. Mr. Willard contributed frequently to these, as well as to other papers, among them *The Examiner*. In 1855 Mr. Simpson was editor of the *Medium*. Under date of October 8 he was introduced to Mr. Simpson, new editor of the *Medium*.

October 12. "Read papers. Mr. Simpson's first issue of the *Medium*."

October 15. "Glad to see a piece in the *Examiner* respecting ten-hour law, besides my own. * * * Called at Simpson's *Medium* office." A year later the *Willimantic Journal* was being published every Saturday morning, with its office in the Franklin Building, upstairs, with Mr. E. S. Simpson as the editor and proprietor.

Other references to the ten-hour law were dated earlier. August 1, 1855, Wednesday: "The ten or eleven-hour law in force today. The boys glad. The companies dissatisfied."

August 2. "No work in the mills today, the companies not consenting to the eleven-hour plan, and the help not to the 11:30 or 12. Much interested in the result, for I feel that much of this people's future welfare depends on their working not to exceed eleven and by and by ten hours per day."

On January 11, 1860, the first number of the *Journal* was sent out by the new editor, Mr. William L. Weaver. From this time Mr. Willard was even more than ever a contributor to its columns.

The voting was done during those years over at Windham Centre. Some times Mr. Willard walked, some times he rode with friends. The record of 1856 reads: "Went to Windham with Messrs. Rollinson, Crosby (eighty-four years), and Huntington. Put in the first vote. Home at 10:30." In April, 1859, the republican ticket was elected in Windham, and the voting was done at Willimantic. In 1862 four hours were consumed in going to Windham and in returning, although Mr. Harris "kindly carried" him.

There is space for only the briefest of references to the many meetings which occupied Mr. Willard's time throughout the whole of his pastorate. One record reads: October 3, 1854. "Up at 4; off for North and East Woodstock at 7:30. Mr. H. H. Fitch going to drive, and finding horses. Reached Woodstock at 12. To Thomas May's to dinner. To consociation in afternoon and evening. Tea at Dr. Asa Witter's. * * * Wednesday, October 4. Consociation in the A. M. till nearly 12. Dinner at Dr. Witter's. Off for home at 1:30. Called at Mr. Thaddeus Clark's. * * * Pleasant, minus tiresome ride of five hours. Home safely." When a meeting was in Greenville often some of the ministers walked from the Norwich station. Such a company proceeding on foot in these days might suggest a "trolley strike."

Mr. Willard always had extra writing or clerical work on hand, besides the usual sermon preparation. He prepared his full share of the printed town

school reports; completed the revision of the Digest of the Rules of the Windham County Consociation, delayed for a while until the appearance of the State General Association rulings in printed form. His first printed sermon was the address given at the funeral of Rev. George I. Stearns, of Windham Centre, in 1862. Similar addresses were printed later, especially one prepared for the funeral of Rev. George Soule, father of Rev. Sherrod Soule, now secretary of the Connecticut Home Missionary Society. In 186— Mr. Willard brought out Church Manual, and again, in 1868, added an Appendix.

The library catalogue was largely his work and Mrs. Willard's. Mr. William L. Weaver gave a great deal of his time to historical research, preserving much valuable local history that would have been lost otherwise. And with their similar interests they were of service to each other in this work more often, and in many more ways than people in general realized.

Mr. Willard believed that a growing town should have a savings bank as a means of promoting thrift. And "The Child" recalls the first visit to the bank, gladly having the protection of the father as they ascended the long flight of stairs outside of the Windham Company's pillared white building to the second floor. One dollar in pennies constituted that first deposit.

Mr. Willard's father was a practicing physician in the one town of Wilton all his life, and was thoroughly interested in his work and beloved by all. His brother was a doctor also, surgeon-general on Governor Fenton's staff, and because of his residence in Albany and in New York for brief periods, familiar with modern methods, while he had given much time, and thought, and strength to securing an appropriation for a hospital for the "indigent" insane in New York State. As this passed the legislature about the time of Dr. S. D. Willard's death, the name of Willard was given to it, and so large a group of people were gathered there in time that the name of Willard was given this part of the town of Ovid. So it was very natural when Mr. Willard met the fact that there was no State hospital for the chronic or acute cases of insanity that he should be willing to appeal especially to the legislature of 1866, of which he was a member from Windham, for an appropriation sufficient to meet the expense of building such an institution. The opportunity had come to him unexpectedly the previous March, when Deacon Gates called to see if Mr. Willard would consent to be a candidate for the legislature. The reply was: "Not if it is possible to find another that will do as well."

When the legislature of 1866 convened in New Haven, Mr. Willard was present. The legislative caucus was held Tuesday evening, May 1. David Gallup, Plainfield, was nominated as speaker; John M. Morris, New Haven, clerk. For a half hour each day at eight o'clock a prayer service was held in Centre Church. "Legislature at 10 o'clock. Appointed on committee on education. Burr, of Hartford Times, chairman."

May 8. "Back to New Haven, leaving at 6:15."

May 16. "Tea with Professor Gilman and part of the Board of Education, General Hawley included."

On the 20th of July, the appropriation having been secured for the new Hospital for the Insane and having been appointed a trustee, Mr. Willard met the other trustees in Hartford at the governor's room (Joseph R. Hawley, governor). Mr. Willard remained a trustee until his death, twenty-one years later. Windham County has had cause to be very thankful for this hospital many times since that day.

When Mr. Willard began his ministry the names of those proposing to be married were published in church. The marriage and divorce laws were not all that could be desired, and it was often a cause of anxiety lest the law in some way might be broken, and the minister held responsible. Hence he was very willing to join with others in presenting a memorial to the legislature which was instrumental in bringing about a better condition of affairs. In June, 1865, Mr. Willard as a delegate from Eastern Connecticut attended the national council meetings held in Boston. Governor Buckingham was the moderator. The first session opened in the Old South Church. It was at that meeting that the members of the council had a picture taken standing on and around the real Plymouth Rock.

About this time the great need for some provision for disabled ministers and their families, for the widows and orphans of ministers, began to claim much thought, and the result was that Mr. Willard has been known as the "Father of the Fund for Ministers."

While living in Willimantic Mr. Willard was chosen a member of the Yale Corporation, and continued to serve for twenty years, much of the time on its prudential committee, and was a greatly valued member.

His real pleasure in seeing the town life develop along various lines and his connection year after year with the schools kept him in close touch with the people in all the walks of life. It was his custom to take visiting friends to see the schools, the mills, the town as a whole, and to anything of especial interest at the time. He believed in the town and gave himself whole-heartedly to its best advancement.

One reason that Mr. Willard was able to accomplish so much (for he carried on many interests at the same time and, as Dr. Burton said, he had "an amazing grasp of the numberless particulars of business") was his calm, unshaken trust in the One who ruled the world, while he on his part tried to use the talents entrusted to him. He criticized himself as an outsider might do—the length of his sermons, the number of minutes given to prayer in the morning service, the quality of his voice. Of his voice Dr. N. J. Burton said: "He had a good voice wherewith to express sympathy, and it was soft and kind and even, and the tone of it was deep and real. I have heard it hundreds of times and I shall not forget it."

Whatever might be the calls outside of the direct church duties, he did not neglect the home work. Frequently twelve calls were made in one day, and he averaged four hundred each year, while Mrs. Willard usually made about half as many. While Mr. Willard was living these busy years in Willimantic he had frequent invitations to consider other fields, and occasionally he had placed before him the opportunity to take up other work than that of a pastor. One such question was pressing enough to require advice from his fellow ministers. It was when he was urged to become the State home missionary. A council was called and the decision was left to that body. Their judgment was that he should continue in his pastorate.

Mr. Willard took up his work in Willimantic before the railroad from Hartford was completed, but that fall, November, 1849, the trains began to run. He left the town in September, 1868, to become pastor of the church in Colchester. A year or two before that the road to Boston had been surveyed, and "The Child" saw the civil engineers surveying, while the brother brought in the house the word that a railroad was to be put through their garden

in the rear, on Union Street, and it was, and a very fertile garden plot was sacrificed. The barn was moved, furnishing the young people with a ride in a moving building for the first time. This road was called when completed the Boston, Hartford, and Erie Railroad.

From very little interest in the common schools there was a desire to have uniform progress and some headway had been made. On September 27, 1867, Mr. Willard "went to New Haven; had tea at Professor Gilman's with Governor Hawley and Colonel Sprague. Met to converse about the State Normal School and common school matters. Those present: Prof. D. C. Gilman, Thatcher, Foster, B. G. Northrop, H. Barnard, Rev. L. Paine, Colonel Sprague, John Ferguson, Henry B. Cleavland, Rev. I. G. Baird, W. L. Kingsley, Governor Hawley, chairman; Parrish, superintendent; New Haven till 11½ o'clock. Slept at the New Haven House."

In 1851 a letter dated August 29 said: "The Jillson property, except Colonel Jillson's house, has all been sold to a company who intend to manufacture linen." September 29, 1858, in a letter we find: "Things are rather quiet here. The mills are in full operation. The new thread mill, as seen from our window, makes a fine show in the evening with its numerous gas lights."

Mr. Willard was perhaps the first Protestant minister to appear in a pulpit gown in Willimantic. In March, 1856, he was surprised by a gift of a handsome black satin gown sent by his brother, Doctor Willard, of Albany, whose wish that his older brother should follow the custom of city pastors was honored by Mr. Willard, although the inconvenience of having no retiring room at the church caused him to discontinue the use of the gown after a time. The gown was borrowed, even in those early days, for theatricals, and is still in existence—occasionally used to adorn a Portia or some other personage of note.

It was progress to have introduced into the church the new "Hymn and Tune Book" in 1857. Mr. and Mrs. Tracy gave the copy for the pulpit. "The Child" enjoyed watching the choir back of the pulpit during sermon time. Mr. Amos Hall, with the bass viol; Mr. Curtis Jillson, at the organ; with "the Lincoln twins," Nettie and Lila (now Mrs. F. F. Webb and Mrs. Lila Brown, of Willimantic); also their sister Martha (the late Mrs. John M. Alpaugh), and Miss Martha Chipman as some of the singers. From a choir somewhat irregular it came to be one to be depended upon.

A memorandum at the close of the year 1862 was: "I have never been altogether successful in my plans of increasing my income, but the Lord has not allowed me to want necessary things." It was this year that the experience had come of being given an added hundred by vote, and relinquishing it, by request. But in 1868, when Mr. Willard closed this pastorate, having accepted a call to Colchester, the sale of pews, the chief source of income, had just about doubled and the salary of \$1,200 for the year of 1867 and through to the last of September was a large advance over that of the years before. In 1866 the sale of seats amounted to \$1,428—"Establishing a church in a factory village" had proved a success!

One illustration of the growth of the mills is found in the remembrance of "The Child" of the building of a new stone mill in 1863-1864, as it was visited occasionally with her father. These records are those of 1863: Monday, September 7, "went to inspect the new dam, nearly done; 18 ft. high; 10 ft. top; 13 ft. base; laid in water cement—of which they use 10 bbls. per day."

Friday, September 11, 1863. "Went with C. to see the new dam and the steam engine in working order, and the west gate just being set up."

Wednesday, September 16. "Went with S. at noon to look at the new dam. A great work to build that mill."

On the 6th of January, 1863, Mr. Willard wrote a letter of sympathy to the Methodist minister, Rev. William Keller, whose son was mortally wounded at Fredericksburg.

The spirit of this leader throughout these dark days is shown in the following quotation from a letter written soon after the Emancipation Proclamation, September 23, 1862: "The President's proclamation brings us another step in advance. God rules. Through winds and clouds and storms He clears the nation's way."

It was a fitting act for Mr. Willard to bring to a close his life in Willimantic by casting his vote. November 3, 1868, the last of the household goods left Willimantic and the record reads: "Voted for Grant." And later: "General Grant elected President. S. Colfax, vice president."—*Te Deum Laudamus*.

ASHFORD

By James Warren Ingalls, M. D.

Formerly the most noticeable land mark in Ashford Center was the old meeting house. This structure was of the orthodox, New England type, painted white, green blinds and tall steeple. After having served the community for many years the church was destroyed by lightning in the summer of 1888. A year later, a smaller edifice was erected on the former site.

In times past, Sundays were strenuous days both for pastor and people. In addition to the morning service, Sunday school, and afternoon service, it was customary to hold a conference meeting at the South schoolhouse. This assemblage was usually called the "five o'clock meeting." However, in the short days of winter the minister used to give notice that the meeting at the South district would be held at "early candle lighting." Then each thrifty housewife would bring a candle in a brightly polished brass candlestick to be put on one of the desks.

The ministers surely gave us a vast amount of gospel for a very little amount of money. Doubtless many of us have forgotten the sermons we heard but we never can forget the personality and the influence of Mr. and Mrs. Thomas Dutton at Ashford, of Mr. Kinney at Westford, and of Mr. Lucien Burleigh and his successor, Mr. Rockwell, at Warrentville.

Ashford people, whose memories extend back to the early '60s or to be exact to the winter of 1862-3, will recall the special services held by Elders Swan and Shaler in Warrentville or Pompey Hollow as it was formerly called. My recollection is that about seventy-five persons were baptized in the course of a few months.

The old custom of "lining out the hymns" was given up long before my childhood days. The story is told of a rather amusing incident which occurred years ago in one of the churches of a neighboring town. The good old minister proclaimed the banns of a young couple who were to be married on a certain day and hour. Immediately after making the proclamation, the aged pastor, with a deep and solemn voice, lined out "That awful day will surely come." This was sung by the choir. Then the next line of the stanza was read, "The

appointed hour draws nigh." By the time the choir had finished this second line, nearly everybody was smiling, except the minister.

The year 1918 was the two hundredth anniversary of the Ashford Congregationalist Church and also the fiftieth anniversary of the formation of the Ashford Bible Society. This society or alliance of the different churches in the town was formed for the purpose of seeing that every family in the community was provided with a Bible. At first only a few attended the annual meetings. But attendance has gradually increased so that in recent years the third Wednesday in August is regarded as a red letter day in the calendar of the loyal sons and daughters of good old Ashford.

The event is practically an old home day. The people have a chance to get better acquainted not only with their fellow townsmen but also with those who come from distant towns and cities. It seems strange that some similar plans are not generally adopted in other rural districts.

THE OLD MEETING HOUSE BELL

Sabbath morn dawns clear and still,
A restful calm wraps vale and hill;
Hushed are sounds of daily toil,
For they need rest who till the soil.

Soon from yonder belfry tow'r
The church bell speaks the sacred hour,
Pealing forth with measured chime
The notes that tell the flight of time.

With a voice both deep and strong,
That ancient bell now sings its song;
"All I call, to all I call,
To all I call, I call to all!"

Distant hillsides, green and fair,
Repeat soft echoes, rich and rare;
Like singers sweet in forest tall,
They chant: "I call, I call to all!"

Days may pass, yet still we hear
That olden bell with message clear:
"All I call, to all I call,
To all I call, I call to all!"

CENTRAL VILLAGE, CONN.

The Congregational Church at Central Village was organized April 15, 1846, with a membership of forty-six, fourteen males and thirty-two females; all but one coming by letter from the mother church on Plainfield Street.

Previous to the organization of the church, meetings for religious worship had been held in the old brick schoolhouse located near the cemetery on the road leading to Plainfield. Pastors from Plainfield and Moosup preaching occasionally.

The erection of the mill at Kennedy City in 1830, and the large brick mill in 1845, which called in a larger number of operatives led to a movement in

1845, to erect a house of worship, set forward by Mr. Arnold Fenner, one of the proprietors of the Central Village Manufacturing Company. The land was purchased by Col. Erastus Lester, Arnold Fenner, Daniel Wheeler, Isaac K. Cutler, and Archibald Fry, who were designated "proprietors."

The present house of worship was erected the same year and dedicated in January, 1846, Rev. Orrin Fowler of Fall River, Mass., preaching the dedicatory sermon.

A society was formed December 20, 1845, consisting of fourteen members who met in the schoolhouse, and drew up a constitution and by-laws, after choosing the proper officers, the society was named the North Plainfield Ecclesiastical Society, who immediately made arrangements with the "proprietors" for the control of the property.

In the following May the church and society united in calling as their first pastor, Rev. Jared O. Knapp, who was ordained September 24th.

The first deacons were Benjamin Andros and Wm. A. Lester. The following have served the church as pastors for a longer or shorter period of time:

Rev. Jared O. Knapp, Rev. James Bates, Rev. Wm. E. Bassett, Rev. Geo. Hall, Rev. Paul Couch, Rev. Geo. Huntington, Rev. J. R. Barnes, Rev. J. D. Moore, Rev. G. J. Tilloston, Rev. John Avery, Rev. John Marsland, Rev. W. B. Clark, Rev. A. H. Wilcox, Rev. Dighton Moses, Rev. G. H. Morss, Rev. Orlando M. Lord, Rev. Henry C. Crane, Rev. Andrew J. McLeod, Rev. Ray Butterfield, Rev. Geo. Benedict, Rev. Mr. Gibbs, Rev. Lewis Wall, Rev. Linley Gorton, Rev. Chas. A. Downs, Rev. Harold Barber, Rev. Clarence Barber, Rev. Thomas Payne, and Rev. Mary F. Macomber the present pastor.

The following have served the church as deacons: Benjamin Andros, Wm. A. Lester, Charles Hinckley, A. B. Fenner, E. A. Atkins, Isaac K. Cutler, H. C. Torrey, C. A. Byles, H. H. French, M. S. Nichols, H. B. Chapman and Willis Torrey, the two latter persons now filling the office.

The church membership at the present time numbers seventy-one but thirty-two are to unite with the church the following Sunday.

The Sunday school is in a flourishing condition under the direction of Supt. H. B. Chapman and numbers over eighty-five members.

The Y. P. S. C. E. holds its services Friday evening and Miss Ruth Mathewson is president of the organization.

The Ladies Aid under the management of Mrs. Hoxie Lillibridge has always been a valuable adjunct to the material welfare of the church.

The King's Daughters with Mrs. Ledora Kennedy, leader, while not connected with the church, has been a great help in co-operating with the church in providing for the temporal needs of the community.

The church has suffered a loss in the past in not owning a parsonage for the accommodation of its pastors, but through the generosity of Mrs. Mary Cutler Williams, a parsonage has been left which was ready for occupancy October 1, 1919.

With the pastor on the field and with an increased membership there is no reason why the church hasn't a promising future.

PUTNAM

During the first week in July, 1848—seventy years ago—in the old schoolhouse that stood upon the slight elevation in the rear of the present Putnam Inn, twenty-seven men and women met to form a Congregational church. It

is interesting to recall at this late date the names of the founders of this church and their affiliations at the time of its inception: Rev. E. B. Huntington, Norwich; Julia M. Huntington, Nathan Williams, Jr., Thompson; Catherine Williams, Thompson; Lydia Burlingame, Thompson; Luciette Burlingame, Thompson; Sophia Smith, Thompson; Smith Wilkinson, West Killingly; Mary Tripp, West Killingly; Ebenezer P. Rathbun, West Killingly; Laura A. W. Rathbun, West Killingly; Huldah Sawyer, Pomfret; Sally Dresser, Pomfret; Caroline D. G. Perry, Pomfret; Daniel B. Plimpton, Southbridge; Tamar D. Plimpton, Southbridge; Louisa Rouse, Southbridge; David Mowry, Brooklyn; Mary E. Brewster, Brooklyn; E. M. Jackson, West Woodstock; Judith Fox, West Woodstock; Nancy Bolles, West Woodstock; Abial Smith, Muddy Brook; Sylvia Smith, Muddy Brook; Sally Sumner, Eastford; Amhersts Robinson, Brimfield.

Ten days later a council was called and met July 19, 1848, at which a sermon was preached by Rev. Dr. Dow of Thompson. While there had never been an organized church here before, there had been services held as early as 1828, when Dr. Daniel Dow wrote to the Missionary Society of Connecticut, urging them to send a missionary to preach at Pomfret Factory, as Putnam was then called, and this fact was urged on account of the Methodists having just then abandoned that field.

As early as 1812, and on for many years, a brick schoolhouse, built and owned by Mr. Wilkinson, was used for religious services—first one Sunday by Methodists and the next by Congregationalists. The Baptists also used this building.

It was largely through the efforts of Rev. George Tillotson of Brooklyn, that any definite steps were taken toward organizing this church; he preached six Sabbaths and finally induced the community to attempt to support a young man named Huntington, to whom they paid \$125 for six months and he received \$100 more from the Missionary Society. At this time the population of Putnam was about one thousand five hundred; it had a Baptist church and they held regular services. The young man Huntington was finally ordained and served the church three years and left in 1851; he was a Yale graduate and was born in 1816.

The second pastor at Putnam was Rev. J. Leonard Corning, who came in June, 1852, and remained till the following January. He was succeeded by Rev. Sydney L. Dean, who came in 1853, and remained until April, 1855, when Rev. J. R. Johnson was engaged as pastor, he making the fourth; he continued until dissatisfaction arose, hence his stay was brief. The fifth pastor was Rev. Eliakim Phelps, D. D., who supplied the pulpit for two years. He had wealth and cared not for salary, but wanted to preach the Gospel. The sixth pastor called was Rev. George J. Tillotson, January, 1858; he was a man of genius, a fine speaker and good organizer. He was born in Farmington in 1805, graduated at Yale in 1825. He donated largely to various causes and institutions. He served the Putnam church twelve years, during which period the new church was erected. He resigned, however, a short time before it was dedicated, his resignation being March 8, 1870. He died March, 1888, aged eighty-three years. He was succeeded by Rev. Thomas M. Boss, who came at a time when the church debts hung heavily over the congregation. His pastorate closed July, 1876, and about one year elapsed before the coming of the eighth pastor, Rev. Charles S. Brooks. He was a graduate of Amherst College in 1864, and from Andover Seminary in 1869. The ninth pastor at Putnam was

Rev. A. L. Love, who commenced in July, 1887, and closed his pastorate January 11, 1890, after which he traveled in the holy land, returned to St. Louis, Mo., where he did city missionary work with success. He was a graduate of Hamilton and Andover.

September 1, 1890, Rev. Frank D. Sargent commenced his labors at Putnam. Mr. Sargent served for twenty-eight years and died in the service of this church, November 13, 1918. The high esteem in which he was held in the community is perhaps best shown by the following article, published in the Putnam Patriot at the time of this beloved pastor's death:

"There was no man in Eastern Connecticut better known than Mr. Sargent. As a minister of religion, as a public speaker, as a lecturer, and as a gentleman and friend of all, he had hundreds of friends and acquaintances who today mourn their loss. Regardless of religious or political beliefs, regardless of differences of opinion on any question, regardless of the station in life, all who knew Mr. Sargent respected, liked him, and looked up to him as a leader in the community. It may be truthfully said that no man in this city could number more friends than he.

"The universal friendship of this community was engendered by the personality of the man. His magnetism as a preacher of the gospel only touched a minority of the people. Those who did come directly under his spiritual ministrations loved the minister and the man. Others respected and esteemed the man perhaps more than the minister. For he was a man first to them and a minister afterward. The cloth of the church in no manner held him aloof from the most lowly of our people, for none were so lowly that he would pass them by without a word and smile of greeting. Wherever his death was spoken of, on the street, in the home, in the business house, or in the factory, it was spoken of with a feeling of sadness, and his memory held in respect and esteem. He was in every sense of the word a man of the people, and brought into his own life and actions that great attribute, humbleness, of the Christ life of which he dearly loved to tell.

"Mr. Sargent's pastorate of the Second Congregational Church of Putnam took effect September 1, 1890, over twenty-eight years ago. Since that time the church has broadened and expanded and taken a more important place among the churches of the state. And during that time Mr. Sargent, the man, has made his influence felt in the civic and social life of the city. He has always taken an interest in public affairs. He has always deplored anything that would retard the spiritual, moral and physical growth of his adopted home; he has always given of his time and talents to carry through any measure that would advance the interests of the town. He did this in such a way that those who held different views and opinions respected his efforts as sincere and representing what he believed to be right and his duty. It was this earnestness that impressed one, and eliminated all personal feeling that might have been engendered by a less thoughtful and tactful man.

"Mr. Sargent could get away from that ministerial limitation that in some preachers raises an invisible barrier between man and minister, and could meet all persons, not as man and minister, but as man and man. It was this characteristic that drew men closer to him and gave him an opportunity to get closer to those seeking his counsel and advice. Especially was this so in members of other churches and denominations. Men of all classes liked to stop a minute and talk with Mr. Sargent. His friends were not limited to Congre-

gationalists nor to Baptists nor even to Protestants. Catholics and Hebrews knew him as a man and knew him well, and in their knowledge of him liked and respected him.

"It is this attribute, a man among men, that perhaps is most emphatically impressive when thinking of Mr. Sargent. True it is that he was a well-read, deep thinking theologian, an interesting and impressive preacher, a magnetic talker, and a lecturer that held the close attention of his audience, but underlying all of his success and efforts along these various lines of public appearance was that magnetism of the man, the human, manly broadness, the thoughtfulness of the feelings of others, that personifies the gentleman.

"Mr. Sargent was especially fond of young people. He was a favorite with the youngsters, the middle-aged and those of maturer years. He labored among them, he listened to their troubles; he smoothed out many rough spots in lives that have been made better for knowing him. He was always ready to listen to others' troubles. He was always ready to do a kind act; he was always ready to give assistance, counsel and advice and was a refuge for tortured souls in time of distress. When the home was under the shadow of death, he made his presence felt and many a person has come through the dark time when a loved one lay dead, thanking Mr. Sargent for easing his mental suffering and bringing hope out of the darkest hour.

"During his long ministration as a pastor he has baptized babes and seen them grow to young manhood and womanhood. He has performed the marriage ceremony that united members of his congregation. He has officiated at the last earthly service for others. Over a quarter of a century has he performed these offices of the position he held as the minister of the parish. It is little wonder that he has woven his spiritual self about the hearts of hundreds of people at Putnam."—Putnam Patriot, November 15, 1918.

The present pastor of the church is Rev. Boynton A. Merrill. He was installed October 2, 1919. Mr. Merrill was released from the service of the United States navy, June 15, 1919, was married on June 26th to Miss Virginia Worsham of Henderson, Ky., and came to Putnam July 6, 1919. He is a graduate of Dartmouth and left Union Seminary in his senior year to enter the navy. The church had had no settled pastor since the death of her beloved Mr. Sargent. Under Mr. Merrill growth and increasing activity and interest in the church is reported.

The first clerk of the church was E. B. Huntington, who was likely succeeded by Nathan Williams. In 1858 the records say the clerk was D. B. Plimpton. Following him came Henry Bennett, he in turn being succeeded by Dr. William H. Sharpe, who held the office until 1887. Since then the clerks have been John Davenport, W. H. Longden, F. W. Seward, F. E. Clark, G. B. Chaplin and F. J. Daniels, and Mrs. Walter Wheaton.

The first building in which church services were held was the old brick schoolhouse already mentioned. In 1849 the then new Quinebaug hall was leased as a meeting place. It was well suited to the needs of the pioneer church society. It was a two story building and had stores on the ground floor. This was used until 1852, when the first regular church edifice was erected on a lot in front of the old schoolhouse. Its cost was \$1,800, a plain, but good building. It was used for almost twenty years as a house of worship. In 1870, the present edifice was erected at a cost of about \$32,000. Many changes and improvements have been made on the property; parlor, kitchen and other rooms

were added to the original structure as the years went by. In 1900, extensive repairs were made, costing about \$1,800. Again in 1907, the improvements made in the basement cost about \$3,000.

The membership of this church is stated thus: Commenced with twenty-seven members. Since then over one thousand names have appeared on the church roll. In 1890, the books show a membership of 328, of which membership less than seventy remain, yet 382 were received into the church during the first twenty-five years of Mr. Sargent's administration. Forty-four were received into membership during the first year of Mr. Merrill's pastorate, the membership now totaling 416.

THE SECOND CONGREGATIONAL CHURCH OF KILLINGLY

By Clara B. Stokes

The Second Congregational Church of Killingly, located in Dayville, was organized May 23, 1849, with a membership of about thirty-five. Its constituent members were mostly dismissed from the three older Killingly churches, Westfield, South Killingly, and North Killingly (now Putnam Heights). The meeting house was built the same year, on land given by Asa Starkweather on condition that the church always remain Congregational. It was dedicated November 4th. Rev. Alvin Bond of Norwich, Conn., preached the dedication sermon. It was then called the Second Congregational Church of West Killingly.

The first book of records was lost, therefore there is a period of nearly twenty years of the church's existence with no record. Fortunately the records of the Ecclesiastical Society formed in 1850 have helped to sketch the early life of the church. The first pastor was Rev. Roswell Whitmore, more commonly called Priest Whitman. He served until 1857, a period of eight and one-half years, the longest pastorate in the church history.

History records that for a while after Priest Whitmore left, the church declined. Among the names of those who supplied for sometime is that of Rev. John Potter, a noted evangelist of that time, Rev. Mr. Brooks, and Rev. Daniel C. Frost.

Rev. Mr. Belding supplied the pulpit for a while, and in 1859, Rev. F. E. M. Bacheler served for one year with a salary of \$600 which was considered large in those days. He was succeeded by Rev. D. W. Richardson who was the first minister to be ordained in this church in 1862. During his pastorate there was a very earnest revival when many were added to the membership. He was dismissed in 1865.

Rev. A. Ranson and Rev. W. W. Belden served the church until 1867 when Rev. John H. Mellish was called, who faithfully and successfully served until 1871. During his pastorate the meeting house was enlarged and repaired, an addition of twelve feet was added and the vestry, which had been divided that a part might be used as a carpenter's shop, was made into one large room where the Sunday school and evening service could be held—at this time the cost was about \$3,000. In August 27, 1868, the house of worship was rededicated with appropriate ceremonies.

Rev. F. E. M. Bacheler was the next pastor coming for a second time. At this period Dayville and Williamsville (now Goodyear) united, the pastor preaching at Dayville in the morning and at Williamsville in the afternoon. Dayville paying the greater part of the salary.

May 15, 1871, plans were made to build a parsonage, the house lot having been given by Messrs. Harris and Sabin L. Sayles, the principal business men of the village. The building was completed that year. Rev. F. E. M. Bachelier's pastorate of seven years was the second longest in the history of the church.

Rev. L. H. Angier then served the church a few months until 1879 when Rev. E. S. Huntriss was called. It was during his pastorate that the house of worship was again renovated and repaired, part of the vestry made into a ladies' parlor and a kitchen. Later on a "Jubilee Sunday" cleared the indebtedness.

About this time, the church voted that the use of fermented wine for communion be discontinued and that unfermented grape juice be substituted. Discord arose in the church and Williamsville withdrew from us and organized a church of its own.

From 1883 to 1884 Rev. John Parsons was pastor. Rev. Henry S. Kimball followed and during his pastorate of four years no record of the church was kept, either of those uniting or dismissed. After his departure, Rev. George Wright, a Methodist minister supplied. In 1889 Rev. Joseph R. Flint was called and remained until 1891. His successor was Rev. Harry C. Vrcoman. In 1892 came Rev. G. Henry Flint whose brief stay was especially helpful to the young people, and a blessing to the church.

Rev. Thomas B. Hall followed and supplemented the work of Mr. Flint by evangelistic efforts, a goodly number uniting with the church. He was succeeded by Rev. George E. Ladd who kept the spiritual interest of the church moving. In 1896 Rev. John Deans was engaged and in July of that year was ordained, the second ordination in the church history. At that time the annual roll call was instituted.

December 1, 1899, Rev. Lewis E. Perry was called and remained five years. By his earnest efforts the debt on the parsonage was cleared, a fact greatly appreciated. The next choice was Rev. Robert S. White who served from January 1, 1905 to August, 1907. Rev. C. R. Hamlin was Mr. White's successor. February 1, 1909, Rev. William J. Reynolds was called who served until April 28, 1912. During his stay there was much interest manifested along the line of improvements, the vestry was repaired, steel ceilings added and new lights installed. Also greater interest was taken in missionary work.

Rev. Frank Louis Bristol began his labors as pastor in July, 1912, remaining until May, 1913, he was instrumental in organizing a men's club.

May 3, 1914, Rev. John W. Wright accepted a call and remained until 1917, doing efficient work. Through his efforts the Men's Forum was formed. Mr. Wright was the third minister to be ordained in this church. It was during his pastorate that our house of worship was again remodeled, made smaller, and greatly improved, made much more cosy and attractive, considerable money being expended.

Mr. Wright was followed by our present pastor Rev. William Swainson who commenced his labors in June, 1917. His pastorate has witnessed a number of red letter days. One was the impressive dedication of our parish service flag, representing twenty-one of our young men who were in service in the World war, who all returned home safely, not even seriously injured. Our every member canvass Sundays for 1918-1919 were a splendid success.

Among the various departments of the church we have a very flourishing Ladies' Aid Society which helps socially and financially, the chief factor in

raising money to assist in any way most needed. A fine men's club, another social factor, as well as the Women's Missionary Society, helping both home and foreign missions which is arousing greater interest in mission work, and promoting greater liberality. A backward look over the church history finds both prosperous and dark days, yet God has in the darkest times always raised someone to help in the good work.

When this church was organized and for many years after, there were no churches in the surrounding villages, and the people came here to worship from Pomfret Landing, Williamsville, Attawaugan, Ballouville, Elmsville, and Killingly Center, and also gave financial support. Now some of these villages have their own churches, and with the trolley lines, and other conveniences, they worship nearer home. Aided greatly by the liberal support of The Assawaga Woolen Company, the local manufacturing plant, Dayville supports its own church, pays its pastor a fair salary, and as a whole is up to date with a bright look for the future.

WAUREGAN

By Carrie L. Fellows

In the early part of the year 1854, a Sunday school was organized in the old schoolhouse, at Wauregan, which stood on or near the site of the present one. The next year, 1855, the Wauregan Company built a hall for religious worship, and the first sermon was preached in it by Rev. George Tillotson, then of Brooklyn, Conn., on September 24, 1855. In January, 1856, Rev. Charles L. Ayer was engaged as pastor and he preached here for two and a half years. There had been no church organization until June 17, 1856, when a council of ministers and delegates was called and a church of ten members was duly organized. Mr. Ayer left for another pastorate, and different ministers preached for one and a half years, when a call was extended to Rev. S. H. Fellows of Durham, N. Y., to become the pastor. He accepted the call and began his work on December 19, 1859. There were then thirteen members, nine resident and four absent. Services were held in the hall for eighteen years, but in the year 1873 a beautiful church of Gothic design was built by the Wauregan Company. It was dedicated on January 29, 1874, and the universal opinion was that here stood one of the prettiest churches in eastern Connecticut.

Up to this time the church had received an annual grant from the Connecticut Home Missionary Society, but this aid was discontinued on occupying the new church building. The Wauregan Company has always paid a large percentage of the church expenses, as well as of the pastor's salary. But the church has always maintained an enviable reputation for benevolence, thus asserting its claim to real life. The population of this village like that of many another, has always been a fluctuating one, families staying here for a few months or years then going on. But for many years the growth of this church was steady. After twenty-five years of its history, the whole number who were or had been connected with the church, was 126. The year 1878 saw the largest accession to the church, thirty-four in all, twenty-six coming in at one communion, the most ever received at one time. Mr. Fellows' preaching was strong and convincing, for he made Christ and his service most attractive; living out in his own life the principles for which he stood. His influence was no small factor in the making of the village a good place in which to live, for he was

intensely interested in all that concerned its welfare. He served on the Board of Education of the Town of Plainfield for forty-two years, most of the time as school visitor, besides holding other offices. This work was very near his heart, and he worked in season and out of season, for the improvement of schools throughout the town. His ministry continued until April 20, 1905, when he



CONGREGATIONAL CHURCH, WAUREGAN, CONN.

“entered into the larger life,” having given forty-five and one-half years of service to the church and community, which he so dearly loved. At the time of his death there was a church membership of ninety-two. But very many more came under his influence at one time or another. Up to 1896 (the last record to be found), he had received into the church 163. After preaching for twenty-five years he was asked, “How does the religion of Jesus Christ appear to you now?” The answer was, “There is nothing else that can satisfy the immortal soul!” One of his strongest characteristics was his broad charity and ability to recognize the best in human nature. This won for him the title

of "peace maker," and many are the rocky places over which he steered the churches, that, but for his wise counsel, would have been severed by discord. To stand in the same pulpit Sabbath after Sabbath for forty-five years, bringing to ones people a different message each week, is no small achievement.

Never a person of robust health and for years battling with severe organic trouble, yet he faithfully performed every known duty, in village, in town and in state. No effort was too great, no expenditure of time or strength too exhausting if only he could be of service. Among the churches he served as registrar of Windham Association for twenty-eight years, and as director of the Connecticut Home Missionary Society for fifteen years.

Wherever he went his presence was a benediction, and he was sometimes called "The Apostle John of Eastern Connecticut." It is not too much to say that on many a soul his influence has left an ineffaceable mark. One of his brother ministers said of him after his death, "It is a great thing for a man to simply understand where he is and to profess what he is. There is a charm about a man when he knows that he is not a great man, but simply stands up under the conviction of duty and does his best. We dare measure Mr. Fellows by these standards—for the greater men are, the humbler they are."

June 1, 1905, the church voted to call the Rev. Elliott Ford Talmadge, secretary of the Connecticut Sunday School Association, the call was accepted and Mr. Talmadge began his work July 1, 1905. The membership of the church when Mr. Talmadge closed his work January, 1912, was 130, the largest in the history of the church. From that time until the fall the church was without a pastor. The Rev. George F. Waters of Woodstock (retired minister) supplied the pulpit when the church was not hearing candidates.

July 25, 1912, the church called the Rev. J. Sherman Gove of Marlboro, N. H., and he began his work September 1, 1912. During Mr. Gove's pastorate the church membership list was revised. When he closed his work in August, 1915, the membership was 106.

In October a call was extended to the Rev. Frank A. Jenkins at Attleboro. Mr. Jenkins accepted and took up his duties as pastor November 1, 1915. The membership, when he closed his work in July, 1917, was ninety-nine.

November 7, 1917, the Rev. William Fryling of Winchester, Mass., was called and accepted. Mr. Fryling took up the work December 1, 1917, and on February 20, 1918, was installed. This was the first installation in the history of the church. Following is the order of service:

Organ Prelude; hymn "The Church's One Foundation;" report of the council by the Rev. Stanley C. Sherman; invocation by Rev. William B. Chase; reading of Scripture by Rev. William Swainson; anthem, "In the Beginning was the Word," church choir; sermon by Rev. Frank D. Sargent, text, Timothy 1:3-5, The Church its object and its Capacity; installing prayer by Rev. Clarence A. Barber; response, right hand of fellowship by Rev. Walter Byran Williams; solo, "Open ye Gates," Mrs. Gertrude W. Tracy; charge to the pastor by Rev. Harry A. Beadle; charge to the people by Rev. Arthur W. Barwick; hymn, "Blest be the Tie that Binds;" benediction, Rev. William Fryling; postlude.

At the present time the membership is eighty-one and services are held every Sunday by the Rev. Mr. Fryling.

THE WESTFORD CONGREGATIONAL CHURCH

By Abigail D. Amidon

When Ashford was first settled, the entire town comprised one church parish, but as time went on, population so increased that it was found convenient to divide the territory. The first section to be set apart was Westford, an area consisting of the western and northwestern part of the town. Here, in 1765, an ecclesiastical society was formed and in 1768 the Westford Congregational Church was organized. This church, beginning with fourteen members, had grown by 1833 to a membership of 142.

Before a church was organized or a meeting-house could be erected, services were held in the house of one Ichabod Ward, who was active in getting the new church in Westford and who also gave land on which to erect a house of worship. The following extract from a later church record gives an account of the first church building: "The first Congregational house of worship in Westford was raised in June, 1767. It was occupied for public worship before it was finished, and there is no account of its dedication. It was taken down in the summer of 1844, having been occupied seventy years; and during that period it was twice struck by lightning, though not materially injured. It is a curious fact, that while there is no account of its dedication, there is a vote of the Society recorded, to procure a barrel of rum, and 100 pounds of sugar for the raising. This house, built on the hill about one hundred and fifty rods northwest of the burying ground, was the sport of the winds, and consequently it became so shattered, that it was abandoned several years before it was taken down. Public worship was held in the conference room, situated on the same hill, near the old meeting-house, till the commencement of the year 1846."

The second meeting-house was built in 1845. This time a more sheltered spot was chosen, the new structure being erected under the hill, southeast of the old site. The cost of building was \$1,500, \$150 of which sum, the records state, was contributed by the Ladies' Social Circle, having been raised by knitting stockings.

The first pastor called by the church was Rev. Ebenezer Martin, who was followed by Rev. Elisha Hutchinson, and Rev. William Storrs. Mr. Storrs, who was pastor here thirty-four years, spent his life in the services of this parish and the church prospered greatly during his ministry, over fifty members being added to the church during the last year of his pastorate. A grandson of Mr. Storrs, William R. Storrs, who was himself born in Westford but was later a resident of Scranton, Pa., remembered the church in a substantial way by giving a fund whose income goes toward the support of the church of which his grandfather was pastor.

The church was next served by Rev. Luke Wood, Rev. S. M. Wheelock, Rev. Job Cushman, Rev. Alvan Underwood, and Rev. Charles S. Adams. In the early days of the church, the pastors were usually installed but this practice was discontinued at the close of Mr. Adams' pastorate.

Between 1860 and 1877 the church had eight pastors—Rev. Lavius Hyde, Rev. Ezra D. Kinney, Rev. Alfred White, Rev. David Breed, Rev. John B. Griswold, Rev. Charles C. Beeman, Rev. John Wheelock Allen, and Rev. John R. Freeman.

In 1877 Rev. Oscar Bissell came to the church, remaining there over four-

teen years. During the last year of his ministry fourteen new members were added to the church.

Since 1891, F. W. Weed, Edward N. Billings, Rev. Frank Rand, George N. Edwards, Rev. S. W. Clarke, H. T. Ryder, and Rev. George Bliss have in turn been pastors of the church, and from 1906-1912 the pulpit was supplied by Rev. G. C. Chappell and Rev. B. C. Bugbee, respectively.

In 1894, while Mr. Billings was pastor, a Young People's Society of Christian Endeavor was organized; and, during Mr. Edwards' ministry, the Ladies' Aid Society was revived and several young peoples' societies were formed.

In recent years there has been a steady influx into the community of people of foreign birth; mostly from Austria and Hungary. This, with the removal of many American born residents, has left the former in preponderance. Accordingly in 1912 Rev. Adolph Kukl, who was a Bohemian by birth and had received ministerial education in the United States, came to take charge of the Congregational churches at Willington Hill and Westford. Services were conducted in both Bohemian and English.

From 1914-1917, the pulpit was supplied by Rev. Arthur Muir. Since 1917 the church has had several supplies, among them being Mr. Valis, a Czechoslovak worker.

Beginning in 1903 extensive repairs were made on the church. A new bell tower was erected, the interior remodeled and re-arranged to accommodate rooms for Sunday school and social purposes, new seats and pulpit were added, and the building redecorated.

THE CONGREGATIONAL CHURCH AT HAMPTON

By Eleanor Sharpe

The Congregational Church at Hampton was built in 1753 being the second oldest church building now standing in the county (Abington church was built in 1751). This church architecturally is considered a building of correct proportions. The following extracts from the church records show the character and progress of the life of the church.

The high cost of living was considered long ago for we have the record in 1778, "It was put to vote whether the society will pay Mr. Mosely's salary according to the rise of grain, such as Indian corn, "Rie," Wheat, etc.—resolved in the negative."

"Whether the society will allow anything for extraordinary prices in the necessities of life. Resolved in the negative."

"December 14, 1772. Voted to set aside all the seating of the meeting-house heretofore and every one to sit where he thinks he ought to sit."

April 25, 1846, three men were appointed to attend the boys in the gallery in regard to their cutting the benches.

June 2, 1894, Ladies' Aid Society was formed for "social privileges and to devise means to raise money for needed church repairs." Mrs. Morgan, wife of the pastor, was chosen president.

October 9, 1901, it was voted by the society to offer to the Ecclesiastical Society the sum of \$500 if that society would give an equal or larger amount toward building a chapel.

Thursday, May 15, 1902, Rev. Mr. Woodwell was accorded the honor of breaking the ground for the chapel. January 1, 1903, was the formal opening

reception of the chapel and roll-call of the church. Total cost of the building \$1495.50, and a deposit of \$160 in the savings bank, the interest of which is sufficient to pay the insurance.

April 10, 1915, the Ladies' Aid Society voted to purchase the Whitaker property for a parsonage, consisting of a house, barn and five acres of land more or less. The deeds were recorded July 15, 1916, the price paid, \$2.700. In addition to the purchase of real estate, the society has given liberally on church repairs, aid to the Ecclesiastical Society and benevolent purposes.



CONGREGATIONAL CHURCH, HAMPTON

The Hampton Church service flag in the World war bore twelve stars and is able to report the return of all save one, Leander Downs, who died of influenza at Camp Devens. None of the boys were severely wounded.

The present pastor at Hampton Congregational Church is Rev. C. W. Fogg who has been in the service of this church several years.

EASTFORD CONGREGATIONAL CHURCH

By Rev. Frank T. Meacham

On October 11, 1777, the Legislature of the State of Connecticut granted the right to a group of petitioners in Ashford to establish an Ecclesiastical Society in the Village of Eastford. January 7, 1778, they called Mr. Elisha Hutchinson as minister but he did not accept so in May, Andrew Judson, was called and became the first pastor. At a meeting held September 23, 1778, a church covenant was presented by a committee and signed by the following persons who thus became charter members of the Eastford Congregational Church: Andrew Judson, Benjamin Sumner and wife, Samuel Snow, Jonathan Chapman and wife, Elisha Wales and Simeon Dean and wife.

From this time until 1858 the following men served as pastors of the church: Rev. Hollis Samson, Rev. Reuben Torrey, Rev. Francis Williams. From 1851, when Reverend Williams resigned, there was no regular pastor until Rev. Charles Chamberlain was installed on April 14, 1858. He continued as pastor during the Civil war times until March 18, 1867, when the relationship was dissolved.

Another period of years from March, 1867, until April, 1872, elapsed without a resident pastor. The church struggled along and finally called Rev. Charles M. Jones, April 7, 1872. This was a long and fruitful pastorate. The chapel was erected in 1875, dedicated October 4th, thus adding to the material equipment of the church and helping it to minister to the community in a better way.

A notable gift was received by the church in September, 1883. Mr. Benjamin Green gave a pipe organ to the church which has been greatly enjoyed from that day to this.

On June 1, 1888, Rev. Charles M. Jones resigned his pastorate and was dismissed by a church council on June 15th. Mrs. Jones and her daughter are residing at West Woodstock at the present time. They still have a large part of a notable collection of birds which Mr. Jones, who was a fine naturalist and taxidermist, collected and prepared for preservation.

Rev. F. D. Chamberlain was then called as pastor and served the church from August 19, 1889, until June 1, 1892.

The next pastor was one of Eastford's own boys, Rev. John P. Trowbridge, who was the beloved pastor for nearly ten years. He also served the Congregational Church at West Woodstock. During his pastorate there was a change in the form of organization. The dual organization had existed prior to this time, but March 1, 1894, as required by state statutes, the society conveyed the property and invested funds to the church. On March 16, 1894, we find the church and society having their meetings together for the transaction of business. Rev. Mr. Trowbridge is now pastor of the Congregational Church at Interlaken, Mass.

The church had not owned a parsonage for some years, but through the gift of Mr. Benjamin Green of Brunswick, Me., of \$1,800 and with \$300 added by the church the present parsonage property was acquired in August, 1902.

In June, 1902, Rev. J. K. Aldrich was called to be the pastor and remained until November, 1904. During his pastorate a manual and directory of members of the church was printed and circulated. Up to that time, August, 1903, there had been 591 members since the organization of the church.

Rev. William Linaberry served as pastor from April 20, 1905, until May 1, 1908. He is now pastor at West Suffield, Conn.

On September 1, 1908, Rev. J. B. King became pastor and remained until September, 1915. He was and is much beloved by the people of the church and community. During his pastorate the apportionment plan for church benevolences was adopted. The salary was increased to \$750 with some aid from the State Home Missionary Society. One of the oldest and most faithful of the members of the church felt that he must give up office at this time. Henry Trowbridge had served as clerk and treasurer of the church for over twenty-seven years, this office he resigned January 16, 1913. He was also deacon of the church which office he held until January, 1920, when he was made

Deacon Emeritus. Appropriate resolutions referring to Mr. Trowbridge's long and faithful term of service were passed on February 4, 1913.

In April, 1914, another advance step was taken when an every member canvass for missionary money was held. On January, 1915, it was decided to adopt the card system for church offerings. Another gift was received by the church the summer of 1914, when the Willimantic Congregational Church gave a furnace to the Eastford church.

On September 19, 1915, Rev. J. B. King felt he must sever his connection with the church. His resignation was accepted with reluctance, to take effect November 1st. Mr. King is now living at Hopkington, Mass., and is supplying a Baptist Church.

Rev. Arthur F. Linscott, a student in Hartford Seminary, was called to take Mr. King's place and came to the field at the close of his Seminary course, May, 1916. He soon won the hearts of all the people. But he was not to be long in the service of the church. He died quite suddenly in October of that year. This was a great blow to the church. His name and memory are still revered in the community and he is often spoken of.

We now enter upon a new period in the history of the church. November 9, 1916, it was voted to worship with the Methodists, the services to be held part of the time in one church and part of the time in the other. The present arrangement is six months in each, April to September in the Congregational Church, October to March in the Methodist Church. Reverend Anderson who was preaching for the Methodists at the time supplied for the winter. Since then the ministers have been Congregational, both churches uniting in the support of the salary. The church officers and benevolent offerings and other finances being kept separate. A closer federation is hoped for in the future.

Rev. Stanley Sherman was called as pastor of the Federated Church, if we may use that term, in April, 1917, and served until March, 1919. The every-member canvas for church expenses and benevolences has now become a fixed method of raising the money for the church. The salary was raised again, at this time being \$900. Another forward step was taken when it was voted in January, 1919, that the expenses of the Sunday school should be paid by the church and all money collected should be handled by the church treasurer, in this way the younger children are trained to give to the church.

In July, 1919, Rev. Frank T. Meacham was called as pastor and began his work August 1st. In April, 1920, he received appointment by the American Board of Commissioners of Foreign Missions as a missionary to the South Rhodesia Mission, Southern Rhodesia, Africa. The church voted to keep him as pastor until he sailed in the spring of 1921. New Sunday school equipment consisting of chairs and tables for a junior department was added during this time. During this pastorate came the campaigns for the Pilgrim Memorial Fund and the Congregational World Movement, in both of these campaigns the church exceeded its assigned quota. The benevolences of the church are now \$209 but the amount given exceeds that. The pastor's salary was increased in 1920 to \$1,120. The membership in 1920 was sixty. A Sunday school and preaching service is being maintained at Phoenixville as a branch of the Eastford church.

The church is really endeavoring to minister to the whole community as a rural village church should. The present members may look back on a heroic past and strive to live up to the ideals set for them. For 142 years the church

has been doing its work and still its light is shining from the white church on the hill.

METHODIST CHURCHES

THE WILLIMANTIC CHURCH

Historical Address, Delivered Sunday Morning, February 24, 1901,

By Rev. Lyman G. Horton

INTRODUCTORY

A double text suggests itself as a fitting motto for our discourse this morning: "Herein is the saying true, one soweth and another reapeth." "I have laid the foundation, and another buildeth thereon." (John 4:37-38; I Cor. 3:10.)

Here we have clearly stated one of the universal laws of human activity. It is true in the spheres of knowledge and of practical invention. It is true also of all the higher work of mankind.

This morning in lifting a little at the corner the curtain of past years, and in endeavoring to make real and vivid events and persons long out of mind, we seek to pay a debt we owe to the noble men and women who, by their toils and sacrifices, made possible the present joyous occasion.

Some branches of the Christian church have one day in the calendar dedicated to "All-Saints." We will so denominate this day, and gather up the names of those who here "fought a good fight and finished their course, having kept the faith," our All-Saints Day:

"One feast, of holy days the crest,
I, tho' no Churchman, love to keep,
All-Saints, the unknown good that rest
In God's still memory, folded deep."

One well-nigh thwarting difficulty facing the seeker after knowledge is the absence of records. Aside from a few meagre references to the Sunday school and ladies' society, a membership book dating from the pastorate of M. P. Alderman (1852-53), and a brief, but valuable sketch written by the Rev. Edgar F. Clark, we have not a line to tell of the first fifty years of Methodism in Willimantic.

By assuming the role of intolerable interrogator and holding persistent interviews with the oldest living members of the church and residents of the town, and by communicating with persons living elsewhere, who were formerly active in the church work, much of the early history has been reproduced with a fair degree of accuracy.

I

"IN THE BEGINNING"—THE DIM DAYS OF THE CIRCUIT RIDER AND LOCAL PREACHER
1792-1827

The first Methodist preaching in Mansfield, then a part of Windham, was from the lips of George Roberts in 1792. Roberts was one of that blessed trio of pioneers who came to New England to garner the successes of Jesse Lee, who had preached the first Methodist sermon in New England at Norwalk, June

17, 1789. Do not forget that date, for the battle of Bunker Hill which occurred on another 17th of June, 1775 was not more memorable.

The first Methodist church in this vicinity was built in Mansfield (now Gurleyville) in 1797-8. It is highly probable that the Methodists whom Horace Moulton found here in 1828 were all of them converted in that old meeting-house and first united with the church in that place.

Unfortunately the Gurleyville records back of 1837 were destroyed by fire, so we can only wish we knew.

In those days there was no Willimantic. The village was at Windham, where Congregationalism had been established for a full hundred years. In 1800 the population of Windham was 2,644. All this region was woodland and sand-banks, with only an occasional house.

In the early '20s the Village of "Willimantic Falls" began to assume proportions. A paper mill was built by P. O. Richmond near the junction of the Willimantic and Natchaug rivers. A village with the suggestive name of Sodom, sprang up about the mill.

The first public building erected was a two-story grog shop called "The Lighthouse," and many a life was wrecked against it, instead of sailing into safe harbor.

The village grew rapidly. A new stone schoolhouse was built and opened "for school and religious purposes." Then came the Deacon Lee Mill, near what is now Bridge Street—a small affair, which still stands as a part of the larger structure of the Willimantic Cotton Mill Corporation. Here, in a stone house, built for mill help, to be seen today, in the mill-yard near the Hosmer Bridge, lived the first Methodist family of the village—Jonathan Fuller, his wife Betsey, and their ten children, five of whom were sons, and five were daughters.

"The conies are but a feeble folk, yet make they their houses in the rocks."
(Prov. 30:26.)

Methodism has had a liking for stone houses ever since. The twin house and church. The parsonage on Prospect Street should have been built of this material. Even that is "founded on a rock."

In his home Jonathan Fuller instituted a family class several years before Methodism had an organized existence in the village. It is said that he was instrumental in bringing to Willimantic the first Methodist preacher, a man by the name of Gardner, who preached in the West District Schoolhouse on Coventry Road, and stopped over night at John Browns. This brother is described as possessing a voice "now high, now low, in preaching."

Fuller also arranged with the Rev. Ella Dunham, a local elder of the Mansfield church, to hold services on alternate Sundays in the stone schoolhouse which stood on the site of the No. 2 Thread mill, and in the schoolhouse near the Windham Manufacturing Co.'s mill, which was located on Main Street, in what was known until recently as "White Row."

Ella Dunham "was very faithful and the prospects brightened." This noble local preacher was for many years a staunch supporter of this church. He was born in Mansfield, March 25, 1794, moved to Willimantic in 1832, went to Illinois in 1857; died in 1879. His strong, expressive face has been rescued from oblivion, and will grace our vestry wall with other worthies.

In 1826, Deacon Lee, although a Congregationalist, made the handful of Methodists a most liberal offer of a lot of land, and \$300 toward building a

Methodist meeting-house. At that time there was no church in the village. The Baptists were the first to organize (October 20, 1827), but did not dedicate their church edifice until May 27, 1829.

The Congregationalists formed their society January 28, 1828, and built immediately.

The little band of Methodists hesitated over long, and Deacon Lee's offer was withdrawn in favor of his own sect. The proffered lot was the one on which the first Congregationalist church was erected, afterwards changed into the Melony Block.

The coincidence of three churches starting almost simultaneously is explained by the sudden utilization of the splendid water privilege by enterprising manufacturers from other places.

In 1835 Willimantic is reported to be "a flourishing village with three houses of worship, six cotton factories, and a paper mill."

What the scattered and feeble Methodist flock needed most sorely was a shepherd who was soon providentially supplied in the person of that vigorous young circuit rider, Horace Moulton.

II

"THE DAY OF SMALL THINGS"—WHICH MANY DESPISED

1828-1850

Horace Moulton was twenty-nine years old and in the first year of his ministry when he was appointed junior preacher on Manchester circuit in 1828. He lived until September 11, 1873, dying at the age of seventy-four, a member of the New England Conference. We are indebted to reminiscences related in his journal some forty years after the events took place, for a realistic account of the trials and triumphs of his epochal two years in Willimantic. Most indubitably did God set his seal of approval upon Horace Moulton, as He has upon many another young and consecrated worker enlisting career. As, for example, He did upon Dwight A. Jordan, now sitting upon this platform, who in his first charge witnessed a glorious revival in which strong men bowed themselves in penitence, among the number the speaker's father-in-law. Tradition says that when during this same pastorate a new church was begun, the young evangelist labored with his own hands laying the foundation, as his father had done when this edifice was reared. But we will let Moulton present his own story. He says:

"In 1828, I was appointed to Manchester Circuit in connection with Daniel L. Fletcher, including East Hartford, Manchester, Coventry and Mansfield. During the fall of this year I found my way to South Coventry a manufacturing village, some three miles from our (Mansfield) chapel, and preached, where the Methodists had not previously entered, and the Lord greatly succeeded our feeble efforts, and a goodly number were converted. Being obliged to leave here for other appointments, having suffered persecution, I was greatly surprised on my return to learn that Elder Tilden, a Baptist preacher, had wandered away from his flock in Willimantic to this place and with the greatest profession of love to the young converts visiting and praying with them, rejoicing greatly that the Lord had blessed the efforts made, offering to hold some meetings with them, enjoining upon them the especial duty of first being baptized, intimating that he loved the Methodists, etc. By his strategy he

persuaded most of the converts to be baptized, they little thinking that their being baptized would affect their standing with us, but it broke up the revival, and created dissensions among us, and I left the place.

“With a determination (with some holy indignation) by the grace of God, I resolved to pay this brother for his labors of love among us, and soon followed him to Willimantic, a new and thriving village, having two churches, a Congregationalist and Baptist. I found one Methodist family in the village, and three some two or three miles out of the village. Brother Fuller (who had moved into Mansfield in 1827, having purchased a house from his brother Ezra Fuller, July 27 of that year), Brother Luther Jacobs and Brother Apollos Perkins. Brother Fuller, I think, introduced me to Brother Boon of the village. I held a few meetings in private houses, which were attended with the divine blessing, and some thirty or forty were converted to God.

“Having exposed Elder Tilden’s proselyting tour in Coventry, he had no more influence over the young converts here; but the Congregationalists, who possessed the greater influence in this place at that time, did all they could to hedge up our way, especially their minister. (We who live in the days of interdenominational fellowship cannot appreciate the fierceness of sectarian strife in New England seventy-five years ago.) I was invited to hold a meeting one evening in a boarding house of a Congregationalist. The meeting was awfully solemn, many sinners being under deep conviction for sin. I was greatly encouraged. The Congregational minister was present at the meeting. I asked him to take part in the exercises, and to speak to a number of mourners, to which he consented, and I hoped we were going to have good services together. But this hope proved to be delusive, for from this night I could hold no more meetings in houses where the Congregationalists lived. I had preached in their pulpit, but after this meeting I was excluded from their pulpit, and private houses and a persecution commenced against me, and the doctrines I advanced. Both of the preachers were now arrayed against me and appointed extra meetings. The Congregationalist minister sharply reproved me for accepting an invitation to preach in the house of one of his members and gave me to understand, that he could manage the affairs of his own church without any interference of mine. After this, having called upon him, he being exceedingly mad, refused to hold conversation with me, and intimated that my room would be preferred to my company.

“For a while our prospects looked rather gloomy. The ministers and a large portion of the community thought there was no need of any more churches in the place. They had more now than they could support. Hence they felt it their duty to oppose me. These oppositions aroused Brother Boon, the only Methodist in the village. He and myself conferred together about what we should do, no schoolhouse open for us, and we, being driven to a room, or hall in a factory building, we agreed to make an effort to build a meeting-house. We agreed, the minister and one layman, Horace Moulton and his Boon companion. He was to look out for a spot to build on, and I was to canvass the village for subscriptions to aid in building. He succeeded in bargaining for a building lot, where the first house stood (on the site of the present Atwood or Holmes block, opposite Railroad Street) and without waiting to take a deed of the lot (the deed was not recorded until December 17, 1831) he began alone with his iron bar and spade to dig and lay the foundation for a house of worship, the people wondering what that man could be thinking of. On canvass-

ing the place, I had on subscription and pledges some \$500. But on the strength of \$300 we resolved to build the house in the name of the Lord. Brother Boon continued digging all alone until the stakes were driven, amid all manner of talk by the people, no one expecting we should succeed. During the winter, the heavy timber was drawn, and the work went slowly on, and was not finished. (I think) until the next September (1829). (This building served the church until 1850.)

“In consequence of the building of this house Brother Hyde, our presiding elder, interceded to have me returned, so I was appointed on Tolland circuit, including Willimantic and Mansfield, a six-weeks circuit, in connection with Brother H. S. Ransdell and Paul Townsend. They took no special interest in this appointment, therefore the whole burden of building devolved on me. Sometime in the fall of 1828 I appointed Brother Jonathan Fuller, class leader, who lived out of the village, but a more faithful brother to the interest of the class could not be found. We struggled along up to the dedication of our chapel with between thirty and forty members, mostly females and all of them poor. The whole class probably were not worth \$4,000. I sent for Dr. Wilbur Fiske, then principal of Wilbraham Academy, of precious memory, to come and preach the dedicatory sermôn; who came and preached an excellent sermon from Ps. 95:5. ‘Holiness becometh thine house, O Lord, forever.’ But he was grieved that Brother Ramsdell, who had charge of the circuit, and Brother Townsend could not make it convenient to be present. We making some excuse for their absence, all passed off quietly.

“The opposition was so great that some left us, not being able to stand the fire. One sister, who had been a Methodist for years, came into the place, whom we supposed was one of our best and strongest, but in the midst of the oppositions, asked to be dismissed to unite with the Orthodox. But Brother Fiske’s sermon greatly raised the standard of Methodism among us, and before I left she came back and knocked for entrance again to our church. But I told her, as she had betrayed us in our trials we would now try to get along without her help, and rejected her. After my departure from the place, I learned that she came back, humble and penitent.

“In consequence of the financial panic of 1828, a heavy debt was left on the house in the fall of 1829, for which I felt deeply afflicted, and was sometimes almost sorry that I was made instrumental in incurring the debt, but can now rejoice, believing the Lord was in the work, for within these forty years, God has greatly prospered that church, in converting hundreds to love Him, and in bringing many saints from that society, through the faithful ministrations of their many pastors, to the ‘promised land.’ I received for my labors in Willimantic, some \$10 salary, charging them nothing, having my horse kept in Mansfield a portion of the time, as there were none to keep him in the village in 1828. In 1829, Willimantic was made a Sabbath appointment, on Tolland Circuit. We all (i. e., three preachers) received about \$50 for our services in 1829.” (Here end Moulton’s notes.)

The land in which the church was built was purchased of Daniel Sessions for \$125. The building cost between \$600 and \$700—a plain, squatty, school-house-like structure, thirty-five by fifty-three feet, very cheaply put together, as was demonstrated when the old house was torn down in 1891, for it was found that the clapboards were nailed directly to the studding, without sheathing of any kind. But it was a shelter, a rallying point, a Bethel, for many years.

Judge Ralph Hurlburt of Groton, loaned the money to pay the debts. In 1834, the appointment had become sufficiently strong to be made a station, with a pastor. Mosely Dwight was the first stationed preacher. He was then thirty years of age. He died in 1882, aged seventy-eight.

In 1838 the church was so pinched financially that it seemed impossible to retain the property longer, when a friend in need was found in Albert Banks Brown, brother of Elias P. Brown, who purchased the church for \$800, July 11, 1838. The church agreed to pay him \$75 yearly for interest and repairs and all over 6 per cent and cost of repairs was to be given to the church and deducted from the principal yearly, provided the building was redeemed within five or six years. The house was redeemed in six years (mortgage discharged April 8, 1845). The repairs for that time were less than \$40, so the annual \$75 minus repairs and interest diminished the original debt about \$120. When the house was redeemed Brother Brown gave \$100 and also took several subscriptions which he never collected. Albert Banks Brown, the man who once in the most literal sense, owned the church—let his memory be sacredly cherished. His face will hereafter adorn our walls.

The eldest living former pastor, Dr. A. H. Robinson is authority for the statement that, at an unascertained date, the church was raised up and a high cobble stone basement put under the wooden frame. In Doctor Robinson's day the lower part, divided into small stores, was rented for business purposes to assist in meeting the expenses. Doctor Robinson tells how the Rev. Mr. Borden, pastor of the then flourishing Universalist Church, took occasion to speak of the Methodists. He said: "The Methodists have a shoemaker's shop, a dressmaker's shop, a harness shop, and a tailor shop downstairs, and a gospel shop up stairs!" This witticism caused general merriment, but the appellative deserves serious attention. The Methodist Church has been a "gospel shop" from the first day until now and may it continue to be such "world without end, Amen." Andrew H. Robinson was a mere stripling—a light-haired lad—when he came here. Today his hair is light, but with the whiteness of age, "a crown of glory." We had hoped his benign presence would grace our jubilee, but severe sickness detains him in his southern home. His two years were years of spiritual power and of good feeling between the different congregations. Union services for religious and reformatory purposes were frequently held.

Let him depict one touching scene:

"We had a very flourishing Sunday school. Thomas Turner was superintendent. He was intensely interested as also was Mrs. Brewster and others in the school. There was a great turning to the Lord among the young people of the school. Mrs. Brewster's class numbered about sixteen young ladies, ranging from twelve to sixteen years of age. Mrs. Brewster had labored faithfully with all of them. They were all converted but one young lady. So one Sunday when our usual prayer-meeting was held, Mrs. Brewster and all the class prayed for this one lost sheep, and when she was converted that day there was rejoicing indeed. We all sat down and wept for joy, that the lost and last sheep of that class fold was brought back on the Lord's shoulder."

It was near the close of his ministry that Brother Robinson suggested to Warren Atwood, the advisability of erecting a suitable house for the preacher, who was then occupying cramped quarters, corner of High and Valley streets. Brother Atwood, with his characteristic haste at once set about building "without a dollar in sight," as he himself afterward said. The result was the "Twin-

house," on Jackson Street, next to the Roman Catholic Rectory designed for the express use of the preacher-in-charge and presiding elder. This is probably one of the most unique relics in Methodism. It was finished in 1850, and occupied continuously from 1851 to 1861.

Four presiding elders made it their home; Bartholomew Otheman; Leve Dagget, Jr. (who died there in 1857); Anthony Palmer and Lorenzo W. Blood.

Seven preachers used it as a parsonage; Jonathan Cady; M. P. Alderman; C. W. Rogers; Charles Morse; Wm. Turkington; John Livesey; Wm. Kellen.

The agitation for a new church began in this pastorate. A debt of \$1,200 on the old property served to dampen enthusiasm for the project. Some wanted the debt paid; others wanted the new enterprise pushed. In the interests of peace both propositions were laid before the people in subscription paper form. The great majority gave a pledge for the new church instead of for payment of the debt.

To Bro. Robinson, then, belongs the credit of inspiring the new church project.

Let us pause now, at the close of this "day of small things" to speak of some of the laymen who have thus far emerged. In doing so, let us not seem to be disparaging the work and influence of the godly women, who composed, as they do today, the vast majority of the membership. Would that we had the names and portraits of the "thirty or forty members mostly females" whom Moulton gathered! When the Church's Eleventh of Hebrews is written it will contain the names of women as well as men and time will fail us before the enumeration ends. "Verily I say unto you great is their reward in heaven!" Neither let us appear to deprecate the present official brethren; who without doubt are just as loyal to Methodism, and just as agreeable fellow laborers as those who have passed within the shadows. How heroic and flawless these living members will look—viewed from a distance of fifty years!

The first trustees of the church were four: Appollos Perkins, Luther Jacobs, Jonathan Fuller, Wm. C. Boon.

Perkins and Jacobs drew the timbers for the first house and were themselves pillars in the spiritual temple. Jonathan Fuller was the first class leader and held the office from his appointment in 1828 up to his death in 1859—thirty-one years. Wm. C. Boon, the lone manipulator of crow bar and shovel, was the first wielder of the baton in the choir. These four are the "grey fathers" of the church. The first three unsophisticated farmers; the fourth a plain villager. In 1831 we find added the names of Ralph Williams, Asa White, Leonard E. Dunham, Sidney Cook and W. C. Boon, Jr. Ralph Williams was an early chorister; as firm and unflinching a friend as the church ever had. Loyal to the core, he loved Methodism and honored it with a blameless life. He died in 1882, living long enough to see the tender plant he had shielded with his hand, flourish like the palm tree. In 1833 we have the same list with the omission of "Father Boon." In 1845 all those already named disappear from the trustee's list and we find: Luther Martin, Warren Atwood, Albert B. Brown, Sydney S. Brewster, John Watrous.

The one conspicuous character here is Warren Atwood. He was a contractor and builder. Several buildings now standing are the work of this peculiar genius. Given plenty of cobblestones and cement and, presto! a house, a block, a church! He had all of Peter's impulsiveness and headlong dash—with a little added. Because he did not sit down first and count the cost, he

often found himself in financial straits. But while this man persistently planned beyond his purse, let it not be forgotten that he was an ardent Methodist, and did much in a material way to further the interests of this church. In 1850 the name of Luther Martin alone remains of those elected in 1845. In their places are the following: Asahel Tarbox, Jefferson Campbell, Thomas Turner, Lyman Jordan, Wm. E. Otis, Seymour Davenport.

Thomas Turner, an Englishman by birth had all the sturdiness and common sense that go with the name. He was a business man and gave the church the benefit of his shrewdness at critical times. He was a pious man and in the positions he filled as chorister and Sunday school superintendent, was of constant service to the spiritual work. Everything considered, he was probably as valuable a layman as the church has had.

Lyman Jordan, whose melodious voice was first uplifted in song and prayer and exhortation in the old church, can never be forgotten. Whether as chorister, class leader or exhorter in an evening service, he was a perennial center of attraction, and dynamo of power. He was richly endowed by nature with the qualities which sway multitudes. Dr. Robinson speaks of a meeting in 1848 at the house of Sister Brewster: "Brother Lyman Jordan knelt next to me and prayed and such a prayer I have rarely ever heard from lips of man or woman. He seemed to take hold of the horns of the altar and was pleading for souls, as if for his own life. We all seemed inspired and the fame of the meeting went abroad. Brother Jordan was wonderfully exercised. It was truly a case of "Wrestling Jacob." All the good people declared with one voice: "God is about to visit this place," and He did; for that entire summer there were many precious souls added to all the churches." Such was the power of Lyman Jordan, when the Spirit caught him away. Probably no church ever had a layman more abundantly gifted with unction and language and readiness for every spiritual emergency.

A little later there appears for the first time the name of Elias P. Brown. Joining the church in full connection February 2, 1856, his worth to the church was speedily recognized by his appointment as a steward within seven weeks, March 21, 1856. His election as trustee followed in 1859. For fully thirty-five years he served the church in an official relation and by his stability and quiet wisdom added much to its strength and success.

III

"THE GLORY OF THE LATTER HOUSE"—THE PERIOD OF GRADUAL GROWTH IN NUMBERS AND INFLUENCE

1851-1874

The right man came after the active Robinson—Jonathan Cady (another Jonathan, let their names stand forever associated, Jonathan Fuller and Jonathan Cady). The text of Brother Cady's first sermon was significant: "Then came I unto you without gainsaying, as soon as I was sent for; I ask therefore for what intent ye have sent for me?" (Acts. 10:29). Brother Cady set at once about his obvious mission of building a new church. Four of the trustees, Luther Martin, Warren Atwood, Asahel Tarbox and Thomas Turner bought a piece of land "on a road to be laid out and named Church Street," and presented it to the church, February 18, 1851. It was legally transferred to the

Board of Trustees. The value of this gift will be appreciated when it is remembered that since 1882 \$5,000 worth of this land has been sold for the benefit of the church. It is interesting to figure out the profits on the church's real estate. From the beginning the sum of \$975 has been expended for land and \$6,600 realized from its sale; making a net profit to the church of \$5,625. This is exclusive of the \$500 realized for the sale of the old church site. The old church and land were sold to Warren Atwood for \$500. A lot of land adjoining the church lot was sold to Sheffield Lew for \$1,200, which was sufficient to cancel old indebtedness. Whether or not it was used for that purpose, we do not know. The church was begun in the summer of 1850 and was ready for dedication in March, 1851, Warren Atwood, builder. The building was on rising ground over against a sand bank. The street as then laid out was about on a level with the present door sills. It has since been cut down and the church walls rebuilt. The Rev. Richard Donkersley, agent for Sunday school publications, in his peregrinations, visited Willimantic and, writing of the church in *Zion's Herald*, said: "The Methodists of Willimantic have built a new church and if they wish to do penance all their lives they have put it in just the right place." Strange enough, in view of this comment, on the wall of the church back of the pulpit was the motto: "Beautiful for situation, the joy of the whole earth," etc. And time has vindicated this prophetic inscription, for the church is as centrally located as any in the place.

The dedication occurred March 6, 1851, with a sermon by the majestic Doctor Olin, president of Wesleyan University. Text: John 14:1, "Let not your heart be troubled." One has pictured the sermons of this physical and mental giant as "tornadoes, sweeping all in their path by the energy behind the elements." Centennial of N. E. Methodism, page 370. A chorus of some forty voices furnished music. Lyman Jordan, chorister, Merrill Dunham, who managed a bass voice and a bass viol equally well; Thomas Turner, George Hanover, Silas Clark, Harry Wilson, Van B. Jordan, Mrs. Sidney Brewster, Mellie O. Church (James), Rosa Thompson, Amanda Jordan, Jane Hanover, Anna Cady, Abbie Williams (Jacobs), Joanna Cady, Sarah Spencer Howard, the Hempstead sisters and many others.

The church cost \$7,000 and a debt remained of \$5,000. After dedication the pew rents were applied to liquidate the debt and the ministry was supplied by subscription. After the camp-meeting was instituted in 1860 the boarding house there was for several years in charge of local brethren, who ran it in the interests of their church. Men of business ability, such as Edwin H. Hall and Egbert Hall, were the managers and so well did they figure that as high as \$1,000 was cleared one year from their week's catering. This was before shore resorts and Chatauquas had diverted the attendance from the primitive camp-meeting. In the Centennial year of American Methodism—the last year of George W. Brewster's pastorate, 1866—the property was virtually freed from debt by the payment of \$1,550. The year of dedication there were reported 110 members, fifty-four probationers. Thirty members were added by Brother Cady, who was a spiritual as well as material builder. His fine face, preserved in a crayon portrait, will be unveiled next week. The men who followed Brother Cady, up to 1864, were M. P. Alderman, two years; G. W. Rogers, one year; Charles Morse, two years; John Livesey, one year; William Kellen, two years; E. B. Bradford, two years. All these were earnest and godly men.

Revivals were the ordinary occurrence. Yet up to this point the church had not made permanent numerical gains. At the close of Bradford's pastorate, 1863, there were fewer members than in 1850. It was doubtless a rooting time, preparatory to much fruit.

George W. Brewster, 1864-6, was the first pastor under the new decree of general conference allowing a three-year term. Brewster was a solid, sensible man of much executive ability. It was at this time the church began to show evidence of more rapid development. He was followed by the radiant, rapturous Edgar F. Clark—a man without a duplicate. "When God made him He must have just sat around for the rest of the day and felt good." To hear him pray was to make one feel that he too would walk and talk with God. To hear him preach was to go away with a tonic in the blood. He captured the town and has held its friendship ever since. The salary leap attests his popularity. While the preacher's salary had been steadily advancing from the paltry \$300 of 1845 to the \$850 of 1865, Clarke's estimate was \$1,000 the first year; he received, however, \$300 more than his estimate; \$1,200 the second year and \$1,300 the third. This, of course, included rent. The church was reshingled, repainted inside, recarpeted, refrescoed; the pulpit was remodeled and a choir window inserted in the front, at an expense of \$2,000. The parsonage on Prospect Street was built at a cost (including \$650 for land) of \$5,000. At the close of this pastorate the church was \$7,300 in debt.

Next came George Edward Reed, youthful, inexperienced, but promising. Blessed with a splendid physique, rare mental grasp and exquisite tact he soon proved his power and after two years of prosperity he went higher and then higher, and then higher, until at last he sank below the level of the pastorate to which he was pre-eminently adapted, by accepting the presidency of Dickinson College. An unusual man! Any church might well be proud to number him among its pastors.

This period closes with three swift pastorates of one year each: 1872, G. S. Macreading; 1873, Shadrach Leader; 1874, G. W. Miller.

And now we must once more call the roll of laymen who have appeared upon the scene, since this epoch began: Samuel H. Paine, Benoni H. Austin, Egbert Hall, Edwin H. Hall, Lewis Burlingham, Silas F. Clark, Josiah H. Randall, Wm. Dodge, Henry Hinde, Orlando W. Little, Gardner Cranston.

Some of these brethren were even men, and some were a trifle angular. Some were quiet, retiring men, who gave stability to the church by their business strength, at the same time living irreproachably; such for example were the Halls, and Lewis Burlingham. Others were leaders in the means of grace, the class and prayer meetings, Cranston and Randall were more than ordinarily emotional and kept fuel on the waning fire. "Father Randall's" voice, when he had warmed to his theme, was a trumpet call to battle. Hinde, Little, Randall—what class leaders they were—pure, discerning men of God! As I look at the picture of these and other laymen previously mentioned, taken in a group about Edgar F. Clark, I see all the temperaments—sanguine, melancholic, phlegmatic, choleric. Occasionally these brethren differed and stood apart and then the sky grew black, and the wind shrieked and thunders shook the house, and the lightning was blinding; but oftener they stood together, as in that picture, and the fusion was itself one of God's miracles and signs and wonders were sure to follow.

IV

“ONE GENERATION GOETH, ANOTHER COMETH”—A TRANSITION PERIOD

1875-1901

During this period the church has experienced its most sweeping revival; undergone its most extensive material improvements; acquired its first pipe-organ; reached the maximum of growth—in membership and Sunday school attendance; made its largest contributions to general benevolences and attained the goal of its aspirations for five decades—complete freedom from debt. This period opens with the pastorate of the evangelistic and winsome S. J. Carroll, 1875-77, who received 117 probationers the first winter. Services were held without intermission 100 nights. In all, there were 136 additions during the three years. It is true it was an opportune time owing to the prevalent religious feeling; but Carroll was an opportune man and knew how to push the battle and gather the spoils. The cause of temperance received a tremendous impulse. Every Sabbath of the fall and winter of 1877 a meeting was held to reach drinking men, 160 of whom took the pledge. The vestry was completely altered and opened in December of the first year, at an expense of \$2,000.

The succeeding pastorate of the symmetrical and polished William T. Worth and the silver-tongued and unconventional A. J. Church, D. D., were without noteworthy incident. In 1881-2 the oratoric and magnetic MacBurney was pastor, the eloquent pulpiteer and champion hypnotizer of pocket-books. In August, 1882, the work of enlarging and improving the auditorium was begun and completed in January, 1883. Brother MacBurney managed the entire subscription list, raising \$6,800—a financial feat without a parallel in the history of this church. A record book in his own hand containing all receipts and expenditures is a memorial to his painstaking labors, as is this spacious and cheerful auditorium. The auditorium was lengthened thirteen feet, frescoed, lighted, cushioned and carpeted, and new pulpit furniture was added. After MacBurney came the manly and genuine Dudley P. Leawitt, whose discourses by their fullness of preparation and chasteness of style won the admiration of all auditors, and whose discreet administration conserved the well-being of the parish. The whole community was blessed by the three-years' ministry of this unassuming servant of Christ.

The year, 1886, was a most remarkable one. Eben Tirrell was pastor, strong, serious, masterful, in pulpit and parish alike. An extra room for the Sunday school was finished off for \$400. A piano was purchased for \$150 and a pipe-organ was put in at a cost of \$1,250; \$3,050 was paid on the debt—the proceeds from a sale of land. A notable revival spirit characterized the year. Special services, with an evangelist, brought a rich harvest. The brevity of this pastorate caused general disappointment. The gracious and captivating Charles W. Holden gave three years of rare service to the church, 1887-9. A religious interest continued throughout and there was much hand-picked fruit.

In 1888 the Camp-meeting House for the Willimantic church was built for \$500. In 1889 the vestry was further enlarged and arranged as we have it now, at an expense of \$800. The exterior of the church was painted for \$123.72. The Sunday school average leaped from 161 in 1886 to 240 in 1889; the enrollment from 278 in 1886 to 391 in 1889. In the latter year it was “the largest Sunday school on the district.” (Tirrell's Presiding Elder's report, 1890.)

Brother Holden was succeeded by the clear-headed and warm-hearted A. P.

Palmer, who did much in his two years to put the current expenses on a secure basis by the introduction of the free-will offering system. By his sweet songs and whole-souled manner he won many for the Kingdom.

The intense and original D. N. Stafford, D. D., was pastor in 1892. His ministry here was too short to yield notable results, yet long enough to demonstrate the genuine ability of the man.

The versatile and zealous O. W. Scott gave the church three years of valuable service, 1893-5. As an "all-round" man Brother Scott has had few equals. He touched all departments with his magic wand and straight way they awoke. The Sunday school average started again. The membership reached the highest notch, 405. Eighty-one adults were baptized—the largest number of any pastorate.

The Woman's Foreign Missionary Society and the Woman's Home Missionary Society (owing to the fact, no doubt, that Brother Scott was supplemented with a superlatively missionary wife) reported the largest collections. And the missionary collection (1893) was the most generous ever contributed (\$261); at the same time all other causes were well cared for. Five hundred and twenty-five dollars were expended in parsonage repairs during the summer of 1894.

The immediate predecessor of the present pastor was the fervid and virile W. A. Luce, who at the end of his first year was called to a more conspicuous field, so what promised to be a brilliant term, ended with painful abruptness.

CONCLUSION

Instead of descanting upon the delinquencies and idiosyncrasies of the latest pastor, the characterization of whom is reserved until the centennial of this edifice when he will doubtless be beyond the reach of criticism, either kindly or cruel, let us turn to The New Era. It is a new era for this church. We cannot chide these aged brethren and sisters for feeling lonesome today.

In speaking of the death of three prominent laymen in 1882, Thomas Turner, Lyman Jordan and Ralph Williams, Brother MacBurney said: "We are reminded that the church in Willimantic is in a transition period and that the burdens are being shifted, in the order of Divine Providence, from the elder to the younger members." If that were true twenty years ago, what shall we say today? With the departure of Henry C. Hall, impetuous, great-hearted Henry C. Hall, and the good Dr. David C. Card, so plain and quaint, almost the last link was broken that bound the church to the past. The new era has surely begun. And it remains to be seen whether the later glory shall exceed the former. Everything depends upon the quality and completeness of our consecration to Jesus Christ and our loyalty to Methodist doctrine and discipline.

Let us make this occasion one of high resolve. Let us pledge anew at our altars "our lives, our futures, and our sacred honor." Methodism has demonstrated its worth in this community. No form of Christianity has done more to purify and exalt this place. It still has a mission here. Let us maintain this noble institution for whose inception and growth the fathers gave their means and expended their energies. Let us gird ourselves for the new tasks of the new time and so doing Methodism in Willimantic shall continue to be a "power in the land," and as the circling years come and go and your hands become pulseless and still, your children and your children's children shall catch up the standard and bear it to more glorious victory.

OLD-TIME REVIVALS

The absolute disappearance of the old-time orthodox religion of even forty and fifty years ago from effective influence in the life of today, especially upon young people, is perhaps the most marked difference between these later days and those earlier. In the '60s the language of the creed "I believe in God, the Father Almighty Maker of Heaven and Earth, and in Jesus Christ, his only Son, our Lord," was still a literal faith. Protestant children of those days were taught at home and in the church to believe in heaven and hell as definite localities, to one of which we were destined to go, according or not as we "confessed our sins" and "gave our hearts to God." The Catholics had a doctrine of "purgatory" of which we heard as an intermediate state, but that in our lives was only a rumor; the only safety for us lay in "conviction of sin" and "repentance"; otherwise, "eternal damnation" in a "hell" of "fire and brimstone" was the sure fate after death.

It is hard for anyone in these liberal days, especially for young persons, to realize what it meant for the children of that day to live and grow up under the influence of such positive and fearful orthodoxy. The Protestant churches taught it; the preachers were still sure of heaven and hell as the only alternatives; and the "revivalists," who usually arrived during "the week of prayer" (first week of January) gave us no other choice than to "repent" or "be damned."

Just pause for a moment to think how it could be that only fifty years ago these orthodox beliefs were still so literal and effective right here in Windham County. The modern doctrine of evolution was just beginning to be heard of by back-country folk. Darwin (born 1809) did not publish his "Origin of Species" until 1859. Huxley (born 1825) did not arouse the fierce denunciation of theologians until 1870; Horace Bushnell (born 1802) had indeed been preaching in near-by Hartford for a number of years, retiring from the pulpit because of ill health in 1853, but his liberal thought did not begin to make itself felt through his published works until 1860-70, and even then was slow in permeating the country pulpits. Robert Ingersoll—the terrible infidel and blasphemer, "Bob" Ingersoll—while born in 1833, did not make himself felt widely as an anti-religious influence until after the republican national convention of 1876, where he won oratorical fame by naming for the presidency "the plumed knight," James G. Blaine. It was an awful shock to some of the pious folk in the then "Gibraltar" of republicanism, Windham County, to have an infidel made so much of in a convention of the "grand old party"; and to many of these there seemed a sort of justice after all in the fate of the man so nominated, that he should be sent down to defeat by the famous alliteration of an orthodox clergyman, Dr. Birchard, characterizing the democratic party as the party of "Rum, Romanism and Rebellion"! And right after that the fearful "Bob" Ingersoll began to lecture on "The Mistakes of Moses" to crowded houses at 50 cents a seat!

But all these anti-orthodox influences had not happened in 1860, or at least the earliest of them had not yet permeated the less populous districts.

A notable group of orthodox Congregationalist clergymen were surrounding Willimantic in those days, and I well recall them. In Lebanon, a pastor there for thirty years (1856-1886) was the Rev. Orlo D. Hine, father of Secretary Charles D. Hine of the Connecticut State Board of Education, and of

Roderick W. Hine, at one time principal of the First District Model Schools of Willimantic, and now, as for many years past, superintendent of schools at Dedham, Mass. At Mansfield, pastor for twenty-three years (1869-1891), Rev. Kiah B. Glidden; at Chaplin, pastor for thirty-four years (1858-92), Francis Williams, whose daughter, Mary Williams Phipps (wife of Rev. Wm. H. Phipps) is now living at Waterbury, and has for many years been a leader in the State Federation of Woman's Clubs. At Columbia, Rev. Frederick D. Avery, pastor there for forty-five years, and at Willimantic, pastor for nineteen years, Rev. Samuel G. Willard (1849-1869) and whose life and work are spoken of more fully elsewhere. These were all men of marked positive faith and were still holding firmly to the orthodox fundamentals. In remarks about "orthodoxy," I mean no disrespect to these noble men—far from it! For their work and influence were of positive beneficence to all who truly believed and practiced; and especially was it a dependable inspiration to have positive faith in a future life if "saved"; meanwhile a constant restraint from "temptation" and "evil living" because of fear of "eternal punishment."

Realize, then, the religious atmosphere in which the church members and especially the Sunday school children of that day lived. These "orthodox" influences were especially felt in times of "revival," which, as I have said, were periodically planned during or following "the week of prayer." Even the Congregationalists had revivals in those days. I recall one in particular, I think it was in 1876, when the Rev. A. B. Earle was engaged to hold a series of meetings in the Willimantic church. He was a man of large and imposing stature, with powerful and impressive voice; and the church auditorium was filled to hear him. The plan was to preach a tremendous sermon, arousing those still "unconverted" to "repentance" and "confession," then an after-meeting was held in the vestry, where any who had come "under conviction" were prayed with and the process of "conversion" completed. This Earle revival, as I recall it, was "very successful," and many additions to the church membership resulted.

There was one particular sermon, however, which had a distinctly reactionary effect upon some of us young folks. It was supposed to be the climax, and the speaker's subject was widely heralded—"The Unpardonable Sin." It was understood that if one had really committed that sin, his case thereafter was hopeless; he was sure to go to hell and there was no help for it. Just what that "unpardonable sin" was, we youngsters could not find out, and you may imagine the fearful anticipation with which we awaited the revelation.

Well, the fateful Sunday evening came, that great sermon was preached; and it was finally revealed that "the unpardonable sin" was "sinning away the day of grace" or "grieving the spirit," so that the call to repentance would never come again. It was somewhat difficult for the younger minds, steeped in an orthodoxy which was otherwise positive for heaven or hell, to understand just what was meant by this "sinning away the day of Grace"; and just when one could have done it, if done; or when one would do it, and how, if still to be done. It was pointed out that if we persistently put off getting converted, the time would come when the appeal would be no longer effective; we would keep putting it off until we were "goners"! But somehow, the appeal seemed too vague for some of us high-school boys, who were then at the apex of youthful wisdom and prone to question everything. Some of us "rose for prayers" indeed, because we dared not take any chances, and our mothers were so anx-

ious; and some of the boys perhaps thought they had truly started on the safe path. Yet a partial sense of incredulity, which is more than "doubt," was steadily permeating our minds. We were asking ourselves questions. "Do you believe in a heaven where there are 'pearly gates' and 'streets of gold'?" asked one of my Natchaug classmates. It hadn't occurred to me before to doubt it; but doubt it I did, then and there, and thenceforth. "I guess we'll get another chance on that 'unpardonable sin'," said another classmate, who was quite of the skeptical sort. And so the great climax of that "revival" left many in doubt about the reality of the great danger. The farther away from it we got, the more we felt like the small boy whose mother told him he must not swear, or break the Sabbath, or be "sassy" to his parents, for those were sins in violation of God's "ten commandments," and God would "surely punish him" if he did it again. The threat held the lad for several days, but one mid-forenoon he had a peculiar grin on his face and his mother asked: "What are you laughing at?" "Busted three of 'em this mornin' and nothin's happened yit," was the triumphant reply. The "doctrines" of those days taught us to look for some special act of punishment from "on high"; we had not yet learned the sure "nemesis" of wrong conduct!

The mid-week and Sunday night "conference and praise" meetings for the winter months following a "revival" often had large attendance, with marked "spiritual influence" and later conversions. On the whole, I would say that the influence upon the majority, not only of the elders but of the young people, was restraining and uplifting. Even among those who were tinged with "doubt," there was enough to it to make it seem dangerous to wander very far afield in "temptation" or "sin"; and yet all the while the more active ones among the young people felt a restraint which would sometimes break loose in some form of reactionary conduct. During the revival season, we of "religious families" were expected to attend all the meetings on Sunday anyway. There was morning service, Sunday school at noon; young peoples' meeting at six; evening meeting at seven-thirty; with the "inquiry meeting" afterwards.

One of the boys—the lad above mentioned as venturing to suggest that we would "get another chance on that 'unpardonable sin'"—nearly broke up a conference meeting one Sunday night after the Earle revival. His father was especially active in all services, and saw to it that his children attended, and this elder son was growing rebellious. Between young people's meeting and evening service, he had told our group that he was hungry and had had no supper and was "awful hollow" and had a mind to go home and eat; but he didn't dare. The evening meeting was opened by "a service of song and praise" and several "selections" were sung. Among them was one beginning:

"Have you on the Lord believed?
Still there's more to follow.
Of his Grace have you received?
Still there's more to follow."

Six or eight of us boys were seated together near the rear of the room, and we were all "in the same boat" as to "no supper," and quite of the mood of our mate who had confided his discontent to us. Suddenly we realized that he was singing the refrain of each verse:

“Still I'm awful hollow.
No sup-per have I received.
Still I'm awful hollow,” etc.

We quickly “caught on” and before we realized it ourselves our united version of the refrain was distinctly audible to those nearby, and thus threatened to rival the regular version. But just before the matter went too far, the leader's father heard and quickly came to our seat and we subsided. The incident had its effect, however, for we were better “fed-up” between meetings after that.

Kindred with this incident was one in Sunday school which may indicate even in these later days that it is well to understand boy nature in trying to train it. The old-fashioned Christmas tree was still in vogue, with different gifts for each pupil, and before the reaction came from that practice, teachers would sometimes try to do a little better by their own classes, which often led to disagreeable feeling between classes; and so that practice later gave way to uniform gifts of a simple inexpensive sort, or better yet, as often in later days, to making the Christmas tree just a beautiful vision in itself, with the “gifts” sent outside for the sick and needy. But on the occasion referred to, one teacher of a class of “pesky” boys who nearly worried the life out of her—boys then ten and twelve years of age, five of them still living as I write and holding responsible positions—their teacher was beside herself as to what sort of a gift to make. She was earnest and faithful, and taught the “gospel” every Sunday as it was in the “lesson book”; but she knew nothing about boys and they made life miserable for her; and yet she loved them and they loved her, and often during the week would have a genuinely good time at her home, where the restraints of Sunday did not prevail. Probably observing that one or two of the boys were disposed to be “dressy” to “comb their hair slick” (as the current phrase then had it), she conceived the idea that these boys would be pleased with each a bottle of “hair oil”! Mad!—you never saw a madder set of boys in your life! And yet, somehow, they had regard for “teacher's” feelings at such a time, and suffered serious embarrassment in striving to seem pleased. But as soon as the “exercises” were over, they left the church and gave free vent to their indignation. If one or two had a sneaking desire to use the stuff, the prevailing sentiment was too much for them, and as they all steadily moved along down Valley Street to Church to Main and “over the river,” where some of them lived—it was the custom of those living this side of the river to walk over there; they were still too young to “go home with girls”—they kept up a lively discussion of the “greasy gift,” and what to do with it. As they were passing over the Main Street bridge—then much lower than now, the bridge since that day rebuilt, as it was originally built by Lyman Jordan—as the boys were midway of the bridge, they stopped as by a sudden common impulse, faced in line toward the east, and with a “one-two-three, throw!” from the leader, they hurled those pretty bottles of hair oil into the rapidly-rolling river below; and you would undoubtedly find the remains of those bottles there today if you could but drain the water low enough!

Young persons who were aroused to respond to the revival appeals would for a time thereafter give short “testimonies” in the Sunday evening prayer meetings. One notable instance of this sort followed the Earle revival. Among the “converts” was a high-school boy famed among his mates for a natural gift of poetic expression—he is today a professional man in a large city. It

was understood that he would make his confession on a certain Sunday evening, and the event was awaited with keen interest by young and old. The meeting of prayer, praise and testimony proceeded, and at what we would now call the psychological moment, the eloquent lad arose and said: "I have broken my bottle of ointment at the Savior's feet, and I trust that its perfume may pervade my whole soul." It was a deeply impressive moment for his schoolmates, who felt that something worthwhile had been said; and the elders maintained sympathetic interest, even if perhaps they smiled inwardly.

For the real thing in those old-time revivals, however, as already recounted, we of Willimantic went down to the Methodist Church where "the moving of the spirit," begun in the week of prayer, would sometimes carry through even to "camp-meeting week" in August; or if latent for a while in early summer, would blaze forth again at the camp ground.

THE OLD-TIME CONFERENCE MEETINGS

Among the many strong men who have occupied the pulpit of the Willimantic Methodist Episcopal Church, under the rotation system of that denomination, none was ever more popular in the community, nor more suggestive of the later-day term of "live wire," than Edgar F. Clarke. Of earnest, devout and spiritual nature, he was also full of energy and enthusiasm, of jovial, genial temperament, a "man among men." One of the most coveted privileges of companionship with him was to join him on a trout-fishing expedition. And in the art of conducting a genuine revival meeting, he was past-master.

In such a meeting he would at times give an impression of absent-mindedness. Alert in opening the meeting and in calling for the songs that would best arouse spiritual enthusiasm, he would seem alive with energy; but with the meeting well started, and running its course of prayer, song and testimony, under the high degree of energy which he had imparted at the outset, he would settle down in his chair, bury his face in his hands, and seem almost at times to withdraw his visible presence. Yet not for a moment would he allow the meeting to lag. As some "brother" or "sister" would utter a pointed testimony, with his face still bowed in his hands he would exclaim "Thank God!" or "God bless you, sister!" or a hearty "Amen!" "Bless the Lord!"—each punctuation giving a new impetus to the meeting. His prayers were always as cheery and hopeful, as fervent—never a word of doubt or discouragement in his petitions to the throne of grace, nor indeed in his daily intercourse. He was always an uplifting influence.

There were some amusing incidents in those old-time prayer Methodist meetings. There was one good brother who loved to tell of his reform from drink and how long he had stuck to it. When I first began to attend the Sunday evening conference meetings, this brother would rise regularly in the same spot in the vestry, Sunday night after Sunday night, and tell how "twelve years ago, my Savior called me from the depths of the gutter and put me on my feet, and by His grace I have been able to stand until this day. Pray for me, my good brothers and sisters, that I may hold out to the end." "God help!" Pastor Clark would exclaim; "He will keep and save you, brother; only trust Him, He will save you. Let us sing:

'On Christ, the solid rock, I stand,
All other ground is sinking sand,'—

and as the melody of that solid old song would rise slowly throughout the audience and fill the vestry, the brother's soul would be comforted and strengthened.

The amusing part of this genuine reform experience was that, just as regularly as the calendar advanced and the New Year rolled around, this brother would advance his familiar story, so that the next year it began: "Thirteen years ago my Savior called me," etc., and he would go on with precisely the same story, and never failed to receive comfort and strength from the pastor and the song. Some nights, when new converts were plenty, he would refrain from testimony, but it seemed as if he was always on hand. It so happened that I was twelve years old when I first heard him, and I followed him in those meetings from twelve to seventeen, and his account was accurate. A few of us boys attended those Methodist meetings regularly—it was the moving picture of my day, and our parents knew where we were. After I had been away to school, I went in one Sunday evening, and the old man was on the eighteenth year! I am told he proved faithful to the end.

Another quaint character, a dear old soul, then beyond "the allotted age of man," who always sat behind the altar rail, was especially fond of uttering "a warning to the young." In a low monotone, Sunday night after Sunday night, he would stand in his place and give identically the same testimony. Meanwhile Pastor Clark would sit with his face in his hands, with an occasional cheery monosyllable in marked contrast to the low monotone of the testimony—the latter scarcely audible save to those in the audience near the speaker. One night his usual testimony ran substantially like this: "I wish to tell you how good the Lord has been to me; many long years has he kept me safely in his fold. When I was young I was led to give my heart to Him, and I have never regretted it. Oh, come and taste and see that the Lord is good. I wish to utter a warning to the young while yet there is time. We know not the day nor the hour when the Son of Man cometh. I know that my time cannot be far distant. In the course of a very few years, I shall be laid away in the cold and silent grave"—a pause. "Amen, bless the Lord," cried Pastor Clark, who, of course, could not hear the exact words, but knew there was a pause, and need for a brighter note.

There was still another brother who could not seem to resist an occasional recurrence to the drink, but he would get converted anew at each revival season and by this influence was often held in sobriety for several months. He loved to tell his troubles in his testimony, and just how bad he had been. One night he told an especially woeful tale, including an account of how he had beaten his wife. She also was a regular attendant, and on this particular night she rose as soon as he sat down and said: "I wish to say that every word of my husband's testimony is true. He did all those things to me, and a meaner man I have never known when in drink." This was rather too much for the confessor—it was all right for him to tell it, but to have her corroborate it—that made him mad, and he never told that again.

Another of these "rounders" was one of whom it was sometimes said that the only Methodist doctrine which he consistently practiced was that of "falling from grace." He would occasionally appear at the altar for re-conversion, and after that event he would lift up his voice in fervent prayer, beginning, "Oh Lord, we come to Thee because we have nowhere else to go"—and he didn't seem to understand why some of the listeners tittered.

These, of course, were extreme cases, and thus vividly fixed in memory.

And yet it is to be said that every one of these persons and others similar were held to "the straight and narrow path" by this revival influence and in the case of those reformed, it undoubtedly held their lives to much of usefulness, in spite of the occasional lapses of a few.

One of the most peculiar features was the testimony of a certain eccentric character who would recount his experiences and conversations with "the devil" during the past week. He would tell how the devil had tried to tempt him to cheat in business; would paint the advantages offered him in money gain; how the devil would argue with him that he could do this and that and no one would ever know it, and he would sometimes confess that he had yielded, always to his sorrow; but more often he would tell how he had beaten off the devil and put him to flight. All this was related with seriousness and had evidently been a real experience in his mind; and he was listened to with mixed feelings; sometimes he would put over a skillful story of real interest, but more often he was interpreted as merely eccentric. He was, on the whole, a successful business man, but some of his business deals were regarded as peculiar, if not dubious in character.

None save those who witnessed it can get an idea of the genuine intensity with which some of those Methodist laymen would enter into the spirit of prayer. They really believed they were communing with God—and who shall say they were not? There was one good old brother who would become so absorbed in his prayer and so earnest in his approach to the throne of grace, pleading with God as if in actual conversation with Him, that he would steadily hitch along the aisle on his knees until he actually moved several feet from where he started, and he would be unconscious of the fact until the season of prayers was ended, and then he would quietly rise and walk back to his seat.

One instance of what might be called an effervescence of brotherly love occurred when young Dwight Jordan was "coming out" and revealing his wonderful gift in prayer. Evidently one of the elders was in doubt whether Dwight needed any further manifestation of God's favor and yet one Sunday night the fervency of the young man's prayer brought forth from the elder this outburst: "Oh, Lord, bless Brother Jordan whether he needs it or not."

Among those who sat within the altar rail was Henry Hinds, who worked for the thread company many years. His daughter, Eliza Hinds, married Arthur Barr, and after his death married Andrew Chester, a Willimantic jeweler. She was a very popular and accommodating clerk in the postoffice for several years when James Walden was postmaster, and the office was in the store where Wm. J. Sweeney has been located for the past twenty-five years. Mr. Hinds also had a son, Fred, who became a very successful detective in Chicago. The elder Hinds always took his religion very seriously and during his testimony and prayers the tears would stream down his cheeks with the intensity of his appeal to the unconverted.

The winter meetings in the vestry, where these peculiar testimonies were given, were largely attended, and on the whole pervaded by a deep spiritual power which resulted in many "sound conversions," especially among young people, and undoubtedly exerted a marked influence for good in the community. Often the revival spirit aroused during the week of prayer would be sustained all through the winter months until early spring, and for several years the chief sustaining power was in the prayers of Lyman Jordan and the wonderful

singing as led by several of his children and their friends of similar melodious and sympathetic voices.

Let me draw you a pen picture of one of those Sunday evening conference meetings. The old vestry is there now, just the same in its general dimensions. The altar rail has been placed at different times along the west, north or east sides—never, as I recall, on the south side of the room. In the days of which I write, about fifty years ago, the altar rail was placed along the east side; the rooms now at the south side had not been partitioned off, and the entire space was occupied by the evening audience, closely seated on the old-fashioned settees, the women on the north side, the men on the south. Behind the altar rail with the minister would be seated half a dozen of "the elders," occasionally augmented by others specially "gifted in prayer." The minister sat at the north end, and next him sat Lyman Jordan. Promptly at 7 o'clock in the winter months—changed to 7:30 in the spring months—the pastor would call for a song, then for another or another, until the enthusiasm soon developed would inspire someone else to start a favorite hymn. Occasionally Brother Jordan would start one, and his wonderful tenor voice was always evident; but his leadership in song would more often come later in the meeting, when the spiritual power was at its height. After a brief service of song, the pastor would read the scripture lesson and offer prayer, followed by a few words of comment, sometimes upon the scripture, sometimes upon events in the church and community and their religious bearing. He would then ask some of the brethren to "lead further in prayer." Often he would not need to ask as those in the altar would lead in turn. Sometimes Brother Jordan would follow the minister, but more often, during a revival, he would wait until the season of prayer was well advanced, and then would offer a peculiarly fervent appeal for "the power of God to descend upon us here tonight."

After a revival was actively in progress, and many of those already converted were ready with testimonies, a brief period of testimonies would follow the opening songs and prayers, and would consist of short, happy phrases of personal experience: "Jesus saves me"; "Oh, I am so happy since Jesus came into my life"; "I have sought and found Him"; "God has answered my prayers";—sometimes a score of persons would rise one after the other and give testimonies like these, in a vein of radiant joy. Then some more experienced elder soul would tell a longer story; often reciting the date and circumstances of conversion many years before—perhaps it occurred at the camp ground. Sometimes quite as many men as women would testify; but usually the men prevailed in prayer and the women in testimony; in fact, as I recall it in those days, rarely if ever would a woman pray in public, except a few at the camp ground. Interspersed with the testimonies were frequent outbursts of song.

The atmosphere of the first half-hour or more—sometimes for an hour—would be one of prevailing joy from elder Christians or the newly converted. Then would come the serious business of rallying the sinners to repentance. The pastor would make a fervent appeal to the unconverted to "give your heart to God tonight, this very night." He would dwell upon the uncertainty of life and the certainty of eternal punishment if the soul were ushered into the presence of its Maker without due repentance. Passages of scripture were read or recited telling of the "outer darkness" and "the weeping and wailing and gnashing of teeth" in those regions of eternal torment. If some timid soul

were to plead that it had never been very wicked, but yet had not heeded the call of the spirit while on earth—"Depart from me, I never knew you!" was the fateful message that would thunder in your ears. Then some soothing, appealing song would be sung:

"Come ye disconsolate
Where'er ye languish
Come to the mercy seat,
Fervently kneel.
Come bring your wounded hearts
Come tell your anguish
Earth hath no sorrow,
That heaven cannot heal."

The "mercy seat" was a real place, but in Methodist practice it was to kneel at the altar rail just in front of where the minister and the elders were seated. The pastor would continue his appeal, other moving songs would be sung, some earnest soul would second the pastor's appeal or offer an earnest prayer that another soul should come forward; and meanwhile those under conviction would begin to move forward and kneel at the altar, signifying their desire for prayers. Occasionally some saved soul would go quietly to a friend in the audience and plead with that one to come forward. One of the most moving and inspiring songs at this period was "The Lion of Judah":

" 'Twas Jesus my Savior,
Who died on the tree
To open a fountain
For sinners like me.
His blood is that fountain
Which pardon bestows
And cleanses the foulest
Wherever it flows.

CHORUS

For the Lion of Judah
Shall break every chain
And give us the victory
Again and again. (Repeat)

"And when I was willing
With all things to part
He gave me my bounty
His love in my heart.
So now I am joined with
That glorified band
Who are marching to glory
At Jesus' command.

"For the Lion of Judah," etc.

Just at the right moment after the vision of converted happiness, as revealed earlier in the meeting, had been succeeded by the solemn appeal and the vision

of certain damnation unless there were repentance, and many had come to kneel at the altar, Lyman Jordan would begin to pray. In quiet voice at first, as if in intimate but humble conversation with God, he would beseech the Almighty to "look in pity upon those still outside the fold, and put it into their hearts tonight to surrender their souls to God; to put away temptation and sin; to beg the forgiveness which will surely come if asked for in proper humility and with real surrender of the will." Gradually during this appeal his head would be lifted from the altar rail, and as the petition proceeded his voice would rise with increasing confidence, and his face would appear with eyes closed and an expression of genuine appeal on his countenance; the appeal and expression would gradually change to positive confidence and rapture; his frame would shake with emotion, and with face finally uplifted to heaven, he would cry out with intense pathos:

"Oh, Lord, send down Thy power!
Oh, Lord, send down Thy power!
Oh, Lord, send down Thy power!"—

Each time the petition reaching a deeper intensity, until a radiant light would shine into his features; and then his voice would begin to subside in tone, as the final triumph came; and he would close the prayer with these words, steadily dropping to almost a whisper, yet distinct amid the tense silence:

"Oh, God, we thank Thee!
"Oh, God, we thank Thee!
"Oh, God, we thank Thee
"That Thou hast sent down Thy power.
"Now give us Thy blessing;
"Comfort and sustain these souls before Thee. Keep and bless them forever and forever; oh, Lord, we do thank Thee; Amen."

A moment or two of silence would follow, broken occasionally by the sobbing of some soul at the altar under conviction of sin. Then, as if a voice from heaven itself, the clear beautiful tenor of Van Buren Jordan would breathe the wonderful cadence of that first line—"No night shall be in heaven"—followed by the refrain in subdued but positive, confident melody, in chorus led by the other Jordans and their companions in song, in which the audience would gradually join; then would follow the other verses, usually the first four, led by Brother Van in solo, the audience joining the refrain with increasing volume, until the confident tones of the fourth stanza were reached:

"No night shall be in heaven; but endless noon
No fast declining sun or waning moon;
But there the Lamb shall yield perpetual light
'Mid pastures green, and waters ever bright."

Sometimes, if deaths had been unusual in recent days, that fifth verse (see opposite page) would be sung with peculiar effect; but usually the first four verses would mark the climax of the meeting at the altar—and then those who had yielded to the influence of testimony, prayer and song, and had felt the "power," which Lyman Jordan had so prevailed with God to send down, would be surrounded by the happy, joyous influence of the converted, and their

souls soothed into a confident faith that God had indeed come into their hearts and they were saved by His grace.

No paid revivalists ever came in those days. The entire movement which has been thus described came out of the intense conviction that the soul must repent or be damned.

It is difficult to imagine now, save only for those who witnessed it, the ecstasy of those who would sing with real expectation of heavenly bliss:

“Yes, clean robes, white robes
White robes are waiting for me
Yes, clean robes, white robes
Washed in the blood of the Lamb,”

Or, with absolute confidence in the eternal truth of the heavenly vision, these words:

“I will sing you a song
Of that beautiful land,
The far-away home of the soul;
Where no storms ever beat
On the glittering strand
While the years of eternity roll.”

NO NIGHT IN HEAVEN

No night shall be in heaven; forbid to sleep
Their eyes no more their mournful vigils keep
Their fountains dried—their tears are wiped away
They gaze undazzled on eternal day.

No tear shall be in heav'n; no sorrow's reign;
No secret anguish, no corporeal pain,
No shivering limbs, no burning fever there,
No soul's eclipse, no winter of despair.

No night shall be in heaven, but endless noon;
No fast-declining sun or waning moon;
But there the Lamb shall yield perpetual light,
'Mid pastures green and waters ever bright.

No tear shall be in heaven, no darken'd room,
No bed of death, nor silence of the tomb;
But breezes ever fresh with love and truth
Shall brace the frame with an immortal youth.

No night shall be in heaven, oh had I faith
To rest in what the faithful witness saith
That faith should make these hideous phantoms flee
And leave no night henceforth on earth to me.

THE JORDAN FAMILY CONCERTS AND OTHER REMINISCENCES

Less than a month before his death at age ninety and under date September 25, 1914, Harry L. Wilson, choir leader at Willimantic camp-ground,

wrote me from his home in Moosup in a handwriting plainly showing his old age, but nevertheless clearly legible, and giving me in full the eight verses of the song, "No Night in Heaven," as published elsewhere; and then he penned the following reminiscences—a remarkable feat for a nonogenarian. He would not have taken the prize for spelling, but the handwriting is very clear, and the expression a good example of terse, vigorous thinking. Here is a photograph of the first page of his letter:

He writes as follows: "It may interest you to know that I attended school in Willimantic seventy-eight years ago—I am now ninety years old. I recall the teacher's name was William Kingsley. The schoolhouse was then standing on what was called 'Schoolhouse Lane,' just west of the Hayden lumber yard (now Parker-Elliott Company—Ed.). The teacher's equipment was principally physical strength in using a good walnut stick which he tried on me, but to no avail. I afterwards attended a select school kept by William Weaver, whose son, Thomas S. Weaver, is now connected with the Hartford schools. I also attended a select school in the vestry of the old Congregational Church (now Melony Block.—Ed.). Eben Gray was the teacher. I recall among those who attended, Hardin Fitch, Henry Fitch, Harry Boss (father of E. S. Boss of thread mill); Eugene Clark, afterwards a lawyer of note; also George Tingley, son of Arunah Tingley, who kept a hotel at the corner of Church and Main streets. I recall the pastors of the Congregational Church,—Reverend Judson, Andrew Sharpe and Mr. Willard, and Mr. Winslow. The schools of that day were simply an apology for schools as compared with the present grand schools of Willimantic as I passed by them a few days ago.

"The names of the 'old Father Jordan' family as I recall them were, his sons, Lyman, Thomas, Nelson (who became a minister), Elisha, Edward, and the daughters, Emeline, Amanda and Patience. The eldest son, Lyman, whose family you ask about, had as children (as I remember them) Dwight, who became a minister; Van Buren, George, Nancy, Charles, Julius and Julian (the twins), Susan, Charlotte, Lyman F., Jennie, Sophie and Gertrude. The last two named died in infancy. All of Lyman Jordan's children went to school in the First District.

"Old Father Jordan was a remarkable man in exhortation and prayer, second to none except his son, Lyman. I had something to do with the concerts given by Lyman's family; also may be credited in part for introducing the song, 'No Night in Heaven,' which the Hutchinson family sang, and which was very popular in those days. The Jordans were all Methodists of the genuine old-time stamp. My connection with Willimantic camp-meeting dates from its beginning in 1861, and I was with Elias Brown, Thomas Turner, Lyman Jordan and others. I have attended every meeting since that date. The singing was a very important factor in the old days. Lyman Jordan and his son Dwight, did much to make the camp ground the success it is today. Those were good old days and the present times seem much changed. Many other things have been added, but to me it seems like multiplying fractions—the more you multiply the less it becomes. Read Jeremiah 6:16, also Ecclesiastes 6:10.

"I was leader of the camp-meeting choir twenty-five years ago. The grand old hymns of the church were used and ought to be sung today instead of some of the small, trashy, senseless twaddle they now use. The old hymns of Wesley, Watts, Cowper and Toplady far surpass the present in literature or good

poetry. A good hymn will have point, scripture and rhythm included; but this is an age of progress—either forward or backward.”

Dwight A. Jordan entered the Methodist ministry and met with marked success. Coupled with his natural talents in speech and song he carried a deep spiritual earnestness. He climbed steadily up in influence, held important pastorates in Connecticut and New York, and at one time was presiding elder of the Providence district in the Southern New England Conference. He is now living in retirement at Freeport, L. I.

Under date of October 9, 1914, in response to the editor's inquiries in anticipation of Willimantic's "Old School and Old Home Week," Doctor Jordan wrote a letter from which the following facts are gleaned:

He left Willimantic in 1870. Among his old schoolmates he recalled Dwight and Clark Fitch, Mary Fitch, William N. Potter, George Boss, Lucian Buell, Albert Wilson, Courtland and Heman Babcock, Arthur and Carrie Barr, Lucy Martin, Helen Hooper, Jennie Hovey, Mary Simpson, Horace Campbell, George Cunningham, the Chase sisters, who lived on the corner of High and Main (the Chase homestead was removed to make place for the town building.—Ed.). Doctor Jordan writes: "I went to school the day I was four years old." (He is now seventy-three.) "My people lived in the most easterly house in the old 'White Row,' near the schoolhouse; so my teacher used to let me run home at recess for refreshments. My first primary teacher was Miss Witter, afterwards second wife of Thomas Turner (sister of the late Clitus Witter, a well-known New York lawyer.—Ed.). My second teacher, in the intermediate department, was Miss Elliott (aunt of George S. Elliott.—Ed.). In the principal's position I recall Henry W. Avery, Wm. Mead, John F. Peck and John D. Wheeler. I well recall the excellent old custom of dividing the school for a 'spelling match'; the strenuous memory tests of Principal Wheeler, the visits of the august school committeeman—and I can see now the pleasant twinkle in the blue eyes of 'Priest Willard' through his gold-bowed spectacles. Let me add the name of my old-time seatmate, Samuel L. Burlingham."

Doctor Jordan writes: "I remember distinctly that my father told me that with the exception of only one Saturday night, Mr. Carroll once held revival services for one hundred consecutive nights, and father missed not one of them." Doctor Jordan also states that no pastor in charge of the Willimantic Methodist Episcopal Church in its entire history made so many additions to the church as the Rev. S. J. Carroll, who at last accounts was still living and preaching in California.

Under date October 12, 1914, Doctor Jordan wrote: "I do not think that any printed programmes of 'the Jordan Family Concerts' are in existence. The period of our travels into the surrounding country was just before the Civil war and in its earlier years. We often sang at political rallies. Partisan feeling ran high. Connecticut had too many 'copperheads' in those days. William W. Eaton of Hartford, generally called 'Bill Eaton,' came to Willimantic and spoke in old Franklin Hall for the democrats. A few nights later at a republican meeting, a glee club of which my father was a member sang, to the uproarious delight of a large audience, this bit of verse:

"A big fat man from Hartford came
Du-dar, du-dar,
And William Eaton was his name,
Du-dar, du-dar, day.

CHORUS

Oh, I'm bound to ride all night,
I'm bound to ride all day—
I'll bet my money on the Buckingham colt
Will anybody bet on the bay?"

The Hutchinson family with their songs of New England, brim-full of patriotism, had sung all through our part of the country, and I suspect that their example, their popularity and success gave impetus to our company; anyway, the Jordans outnumbered them and we had only one outsider—Harry Wilson. The accompanist was Miss Nellie Peck of North Windham.

"Van Buren, George, Nancy, myself, Charles and 'the twins,' Julius and Julian, were the company; and the twins were the star performers. Our programmes were mostly patriotic songs, for that was the popular demand. We did not go far away—Andover, Coventry, Mansfield and other nearby places. We neither made nor lost money, but we did have a good time.

"As for those Methodist prayer meetings you ask about, there were: father, Van Buren, Harry Wilson and myself, on the men's side—for in those days the sexes sat on opposite sides of the vestry; and the Lester girls, Amanda Randall, Eliza Hinds, were among the leaders of the women singers. Those meetings were popular as well as impressive. Many a 'drummer' used to plan to make Willimantic on Saturday night so as to attend the Methodist prayer meeting Sunday night and hear the singing; and it certainly was great to sing those old melodies, Bridgewater, Antioch, Exhortation, etc. Then 'No Night in Heaven,' 'White Robes,' 'The Lion of Judah' were the soul-stirring predecessors of the gospel hymns of a later day. I have yet to hear the equal of my father's tenor in those grand old hymns and songs."

The brother, Charles, referred to in Dwight's list of the singers has retained his residence in Willimantic, Charles B. Jordan, like his father, a stone mason, and for many years past, as now, employed by the American Thread Company. Charles states that his father, Lyman Jordan, was born in Rhode Island in 1818, and came to Willimantic about 1830. He died at age sixty-four and was buried February 8, 1882, on the same day and at the same age as the late Allen Lincoln. In response to inquiries concerning his father, Charles B. Jordan has written: "The stone bridge across the Willimantic River at Bridge Street is practically the same now as when built by Lyman Jordan in 1868, the only difference being that a wooden footbridge has been attached to the east side. The same is true of the stone-arch bridge over the Willimantic leading to South Main Street (now Windham Road). This lower bridge was built in 1857 by a company consisting of three men, Norman Meloney (father of George W. Meloney), Nathan Olin, and Lyman Jordan. My brother 'Tim' (Lyman F.) was born that same year, and my father said it was a lucky year for him—and Tim. The elevation of this lower road has since been changed. There was formerly a considerable down-grade from the bridge into Main Street and the road ran very close to Mill No. 1. A branch road ran to the east from Main Street near Mill No. 1 and led to a grist mill and paper mill that stood near where Mill No. 2 now stands; while another lane or path led to 'the old stone schoolhouse,' which stood a little to the south nearer the river. When these changes were made in the road the late Sanford Comins was foreman on the

job. My father also built the abutments for the bridge on the Columbia Road above the Willimantic cemetery; also for the bridge crossing the Natchaug on the North Windham Road; the bridge over the river at North Windham; the dam at Hop River in 1861-62 for Joshua Lord and there yet; the dam at Mansfield Hollow for the late Charles L. Bottum and today as good as new. He built the masonry for the old Natchaug schoolhouse; dam and bulkhead for the old Windham Company; much work for the Smithville Company of those days, besides many similar jobs in Stafford and over the line in Massachusetts; and of course many minor jobs of stone construction about Willimantic. He was a very busy man and hard worker and yet he found time to attend class meetings and prayer meetings and to sing and to pray. I often sat on the same seat with him and I could always tell when he was about to sing or pray, for the seat would begin to vibrate and when he lifted his voice he seemed as if transformed with his deep emotion, as if he were a different person. He was also a member of the old-time Willimantic Band with Peleg Tew, Lester Bradley, Deacon Nathan Stearns, Curtiss Jillson, John D. Wheeler, George W. Hanover. Well, I have told you quite a story."

The editor well remembers everyone of the men here mentioned by Charles B. Jordan: Peleg Tew was grand-uncle of James Tew, the present-day blacksmith on Jackson Street, as James' father, John Tew, was before him. Deacon Stearns kept a harness shop and his son, Charles, is now employed by the American Thread Company. William Curtiss Jillson was a manufacturer who carried on the white frame mill in the lower village and later the mills at Hop River; John D. Wheeler was the well-known schoolmaster, and George W. Hanover was then a dry-goods merchant in the big frame building which he built at corner of Temple and Union streets and still known as Hanover Block.

A favorite opening song of the Jordan concerts, as Charles B. Jordan recalls it, was composed by the late N. W. Leavitt of "bell-ringers" fame, and one verse ran like this:

"Since last to you our songs we sang
We've crossed the mountains and the plains
Have wandered wide our country o'er,
Our hearts are glad to meet you here."

One of the "cutest" features of the programme was featured by "the twins," Julius and Julian (then aged eight years) in a dialogue song, in which Julius was "the Rebel Soldier," and Julian "the Yankee soldier"—just after the Civil war had ended. Julius, the "Reb," was dressed in a torn and tattered uniform and appeared on picket duty, marching up and down the stage. Julian, the "Yank," was foraging and would be halted by the "Reb," and the song would begin:

REB

Hallo, you Yankee renegade,
You mudsill of a cricket,
Take off your cap and make a bow
To a Confederate picket.

YANK

So you are one of those Southern bloods,
That's talking 'bout Secession,
You look just like a fag on the tail
Of a funeral procession.

And so on with several similar verses, the chief interest, however, consisting in the action of the "twins," who were invariably encored.

Among many songs sung by the Jordan family the following are recalled as favorites: "The Vacant Chair," "The Sword of Bunker Hill," "Leaf by Leaf the Roses Fall," "Hurrah for Old New England." A particular favorite among the "comical" songs was "Johnny Schmoker."

For many years after the close of the Civil war, "The Vacant Chair" remained a popular song, and was very frequently sung in local concerts or social affairs. It answered the deep feeling in the hearts of many whose loved ones had made the supreme sacrifice in that great conflict. Another evidence of popular feeling was in the song, "Leaf by Leaf the Roses Fall," of which the refrain was:

"Leaf by leaf the roses fall,
Drop by drop the springs run dry,
One by one beyond recall
Summer roses fade and die."

In fact, most of the songs of the Civil war and in the years following, whether patriotic or sentimental, were deeply tinged with a vein of sadness. This fact was in considerable measure due to the prevailing religious belief which taught that one must be ready to die at any moment, with sins forgiven, or else expect to go to eternal punishment.

In marked contrast is the high note of hope and confidence and even joy which pervaded the songs of the great World war; and there is very little of the solemn note in the popular songs of today. It is probably due in considerable measure to the fact that the old-time belief in a literal hell no longer prevails. The mind has been released from that fear. They who give thought to the matter realize indeed that hell is still a reality but it comes in the life here on earth as a penalty for sin—never more real and fearful than today. But the passing of that fear of a hell of eternal brimstone beyond the grave has added much to the joy of present life.

METHODIST CAMP GROUND

In another letter, Rev. D. A. Jordan speaks as follows concerning some of the old-time camp meeting leaders:

"You ask for the names of men who were famous as preachers in those early days, when sometimes as many as six thousand people were estimated to be in the congregation. Perhaps the favorite preacher of those early days was R. R. Meridith, who was a son of thunder indeed. Ira G. Bidwell was also a very strong and impressive speaker. G. S. Alexander was worth while to travel a long way to hear.

"After a time, these camp meetings became almost as fashionable as some of wider reputation, and there was a temptation to the men who were invited

to preach for each to endeavor to make his sermon a little superior, if possible, to the one that had preceded it, so that sometimes it appeared as though instead of the presentation of the Gospel of Christ the services degenerated into a preaching match. On one such occasion, a venerable, but plain spoken Methodist preacher, whose soul had been sorely tried by some features of the first three days of the meeting, and the preacher for the fourth morning indicated a similar tendency, the venerable listener exclaimed with a loud voice, Oh, Lord! knock a hole in some of these ministers big enough to let the gas out. The effect was electrical, dynamic, instantaneous. It seemed to call everybody to a sense of the proprieties of the occasion, and the character of the meeting was changed for the better immediately.

"It was about this time that the Hutchinson family from Vermont or New Hampshire, I have forgotten which, introduced a sacred song which was new, but which the singing people at Willimantic quickly absorbed and made their own. Its title was "No Night in Heaven." (See page 9—Ed.) It was a sort of recitative and chant. At the annual camp meeting love feast, when this was first sung its effect was very remarkable. There were probably five to six hundred people, possibly a thousand in the congregation that morning at 8 o'clock, and as these words rang out, a crippled man who had the hearty confidence and esteem of all the people who knew him best, raised himself by the crutch on which he depended for support and locomotion, and after he was once on his feet lifted the crutch over his head, and said with shining face, tear filled eyes and trembling voice, 'Thank God, there will be no crutches in Heaven.' No one who was present will ever forget it, and no one who was present can ever describe the quick flash of deep emotion which swept the assembly in connection with this incident.

"It was not many years after the camp meeting was organized when the old type of meeting began to fade away.

"There was a time when there were two complete circles of society tents and a partially filled third circle, but private cottages began to be built; the people who had before lived in common in the tents through the whole week as one happy family, the men sleeping at night in one division of the tent and the women in another, now began to separate into little cottages of their own, and the old-time community spirit died away."

THE DANIELSON CHURCH

By Joseph W. Shekleton

The history of the Danielson Methodist Church dates back to 1839, when a small class was formed in the village. Meetings were held in several houses during 1840 and 1841. The next year Rev. George May was appointed the first pastor and the first church was built. It was located on a high bank at the corner of Main Street and Railroad Square, with many steps to descend to the street level. By 1851 the congregation had increased to such an extent that the building was enlarged, the ground removed from underneath, and a vestry built. Here the people worshipped, and it is to be presumed increased in numbers under the several pastors following that period.

In 1912, during the pastorate of Rev. W. F. Davis, the church building was sold and a new church built on Spring Street, the present structure. An enumeration of the activities of the church would fittingly show its work. There

are 221 church members, a Sunday school of 235 including cradle roll and home department, Epworth League of forty members, Woman's Home and Foreign Missionary Societies, the Queen Esther Circle, the King's Heralds, the Knights of King Arthur, and the Ladies' Aid Society.

In the centenary drive in 1919 this church loyally raised its quota, and under the ministry of Rev. M. S. Stocking is looking hopefully toward the future.



METHODIST EPISCOPAL CHURCH, DANIELSON

EAST THOMPSON METHODIST CHURCH

By Rev. J. R. Miller

There seems to be no record when this church society was first formed or its first members met. The church was built in 1843. Two faithful workers were Asa Sheldon and Parson Tourtellotte who held meetings when no preacher could be secured.

The records show that preachers who came from out of town were Hezekiah Davis from Dudley, Otis and Rufus Foster from Webster. The first preacher on record is Otis Perrin. Other distinguished preachers have held the charge—Daniel Dorchester, Isaac Sherman, Walter Eler, S. D. Bently, S. V. B. Cross, T. C. Denman, J. Harding Baker, Frank Chamberlain, and others.

The present pastor is Rev. J. R. Miller and he is on his third year. There are a few faithful workers in the church at the present time. The church stands as a beacon light in the community, and though many of the older members are dropping out, it is hoped that the young people will prepare themselves to take up the good work of the church.

THE METHODIST-PROTESTANT CHURCH AT CANTERBURY

By A. B. Hicks

The Methodist Protestant Church on Canterbury Plains was built in the year 1875. There was a split in the congregation of the Methodist Episcopal Church situated on Canterbury Green, one mile east of where the Methodist Protestant Church now stands. The seceding faction intended to join the same denomination but the Methodist Episcopal conference refused to have two churches of the same denomination so close together. Consequently they were obliged to join elsewhere. The officials voted to join the New York Methodist Protestant conference and on the 9th day of March, 1870, the society applied for a preacher from that organization.

Mr. A. B. Burday was sent to Canterbury and served three years. Services were held in the town hall. He was succeeded by Alfred B. Kelly who encouraged and induced the members to build a new church. The membership was only about thirty-four and the people were not wealthy, but the matter was laid before the church. It was decided to erect a new house of worship. Some of the members gave work while others gave timber. Trees were cut and hauled to the sawmill. One noticeable feature was that the first timber landed on the grounds was brought by a young woman, Mary Bennett, driving a yoke of oxen and horse ahead. The cornerstone was laid June 5, 1873 with appropriate services and the church was dedicated November 12, 1873, and there have been services held from that date up to the present time.

Preachers were supplied by the New York conference up to two years ago. The church is now employing a local preacher. The old and most influential members that attended the dedication of the church have passed into eternity. At the present day the membership is small as members have moved out of town.

When the church first started, Brother John L. Hyde was superintendent of the Sabbath school. He was a good, conscientious, influential Christian man. He held that office for thirty years and was beloved by all who knew him. He went home to his reward January 29, 1902, leaving one son, Frederick, and a daughter, Mrs. Addie Bushnell, who is one of the few older members still remaining in the church.

Brother Raymond Johnson succeeded Brother Hyde for about four years, and died in the service of the church. Brother A. B. Hicks succeeded him as superintendent and still holds that office.

The membership is small at the present time, eighteen in full membership, besides a goodly number of children in the Sabbath school.

The organist, Mrs. Emily Bushnell has presided at the organ for forty-seven years from the time the church was dedicated up to the present time. She is one of the four teachers of the Sabbath school. At the beginning, at the time of the dedication, November 12, 1873, we had thirty-four members in full connection with the church. Since that date there have been added sixty-three new members.

THE AFRICAN M. E. ZION CHURCH, PUTNAM

By Josephine Hall Greene

In 1910, some of the colored people in Putnam asked the Methodist conference to send a man here to start a church. A man named Washington came

and a church was organized. The church was left in charge of Rev. Sinclair Grinsted. For some time the people met at the home of J. D. Leathers. In 1911, Rev. J. B. Wallace came to Putnam. Under his leadership the church grew from a few to a membership of about seventy-five persons. A hall was hired, church furniture procured and for about three years the church prospered. Then the conference sent Rev. Charles Gooding to take charge of the work. He remained a year when dissatisfaction among the members arose and a split was the result. Though the breach was healed, the church never seemed to prosper as interest had died. Mr. Gooding was followed by Rev. S. S. V. Holland and he in turn was followed by Rev. H. Tolbert who died September 10, 1916. Since then no effort has been made to revive an interest in the African M. E. Zion as so many of the colored population have moved or gone away.

A. M. E. ZION CHURCH, WILLIMANTIC

By Mrs. E. J. Bentley

In the year of 1892 Mrs. David Clark organized what was known as the Union Mission, with less than a dozen members and began to hold services in a hall on Valley Street. The pulpit was supplied with speakers from local churches and others. Through the influence of Mr. A. B. Lincoln, students from the theological seminary in Hartford were secured. Mrs. David Clark, Mr. J. A. Conant, Mr. A. B. Lincoln and Mr. W. M. Grant were a great help to the mission. Rev. W. C. Norris and Mr. Bolles helped out by preaching in the church.

In 1893 the mission went into the A. M. E. Zion connection. The membership had increased. Ministers were supplied by the A. M. E. Zion Conference. The members then worshipped in what was known at that time as Cushman Hall on Union Street. Through the efforts of Mrs. Mary Pelham and Mr. J. A. Conant, Mr. Wm. Grant, and Mrs. E. J. Bentley, a Sunday school was organized. The first minister was Mr. C. C. Ringold, who remained two years. The Sunday school, with Mr. J. A. Conant, the superintendent, and a few of the members held together, various pastors supplying.

In 1902 Rev. Wm. Taylor was sent to take charge. The congregation had increased and moved back to the Valley Street Hall. Rev. Mr. Taylor served for three years, during that time the members secured a house on the corner of Chestnut and Summit streets for a new house of worship. The next pastor was Rev. W. W. Johnson. After an unsuccessful struggle to pay for the house the mission moved once more to Cushman Hall on Union Street. At this time some of the members and friends had moved away and Mrs. David Clark, the organizer of the mission, had died. She, however, had laid a foundation of a good work which is still standing.

In 1912, when the Reverend Robinson was in charge, some of the members withdrew and formed what is now known as the Calvary Baptist Church, holding services in what is known as Labor Union Hall on Main Street.

In 1914 the Rev. J. B. Wallace became the pastor and continued until 1919. During that time, through the influence of Mr. Wm. Grant, the mission secured the building at 74 Spring Street, where they now hold services. The membership is small but the church is trying to pay the balance on the building of about \$900 and hopes some day to succeed. The church is grateful for the help of its friends, Mrs. J. M. Reid and daughter and Mrs. F. F. Webb. The

present pastor is Rev. D. R. Overton; the mission is now known as the Walters A. M. E. Zion Church. The list of pastors follows:

C. C. Ringold, 1895-97; J. H. Young, 1898; J. H. Parker, 1899; W. H. Taylor, 1902-04; W. W. Johnson, 1905; S. Grimstead, 1906-07; W. J. Smith, 1908; D. A. Willis, 1909-10; J. T. Battle, 1911; S. E. Robinson, 1912-14; J. B. Wallace, 1915-19; D. R. Overton, 1920.

One of the most efficient and helpful members of this church in recent years has been Mrs. Harriet Toney, who died August 16, 1920, and the *Willimantic Chronicle* of the Saturday the 23d contained the following tribute to her memory.

"There are many in Willimantic who are sincerely mourning the death of Mrs. Harriet Toney. She was a woman of unusual qualities of mind and heart. She lived with her sister, Mrs. Emma Bentley, and had been employed in a number of homes in this community for many years, the same families retaining her services year after year, as they found her competent, faithful, accommodating, of sterling integrity, and absolutely trustworthy. She was deeply devoted to the A. M. E. Zion Church where she was a member, and she gave freely of her means and of personal service for the cause of her Lord and Master. There was a large attendance at her funeral last Tuesday and a profusion of floral tributes. Her genial and helpful presence will be sadly missed, and she will long be remembered in her church and among her many friends."

BAPTIST CHURCHES

EAST THOMPSON BAPTIST CHURCH

By E. M. Carlton

The first movement towards establishing the gospel ministry in Killingly was in 1708, when the court granted liberty to the inhabitants to survey and lay out 100 acres of land within their township for the use and encouragement of a minister to come and settle there and carry on the worship of God among them. One hundred acres of land was also to be given to the first minister. The church prospered, so that by 1741 there were 463 members. In 1745 the court divided the parish into two societies.

In 1746 a "separate" church was organized; and this may have prepared the way in part for the Baptists.

The first Baptist church in Windham County was formed in Thompson parish in 1750. Jerome Barstow was the first Baptist exhorter; he suffered for months imprisonment in Windham jail for presuming to preach without permission from constituted authority. Refusing to pay rates for the "Standing Order," they were "strained upon" by collectors and suffered various trials. This church seemed to die out when the pastor removed in 1769. But the Baptist sentiment had been scattered widely, and on November 17, 1772, a Baptist society was formed, with ninety-five subscribers expressing their regard for the Baptist constitution and way of worship.

Mr. John Martin of Rehoboth, Mass., was their first pastor; the ordination services were held November 13, 1773, and Elder Backus preached the sermon, using for his text Phil. 1:18.

The deacons were formally ordained, but it was not thought wise that a

deacon "should rise up of his own head and open the meeting with prayer, but only on the suggestion of the elder."

The meeting-house was built in 1774. Many were added to the membership and public worship was largely attended. In 1796 Solomon Wakefield was given permission to preach, and the clerk gave him credentials. Some difficulties arose, so that a council was called September 7, 1797, and the church was divided, but "each member, male or female, was to have full liberty to join which party he chose."

Pearson Crosby was ordained as the first pastor of the East Thompson Branch, November 7, 1798, and his labors were abundantly blessed, so that the numbers were more than doubled; but though they were so prosperous otherwise they found it difficult to support their pastor. After laboring two years, they voted to pay him \$40 for his past services! But a little later they purchased a farm so that the pastor had a residence and \$80 a year for salary.

May 19, 1803, more than one hundred men came to assist in raising a small meeting-house; "dinner, supper and liquor enough were provided." The pews were sold to ready purchasers, and the meeting-house was filled with attentive listeners.

In 1805 a standing committee was formed to settle all minor disputes without bringing them before the church. Between 1812-1815 a remarkable revival was experienced, bringing hundreds into the churches. Its influence was especially felt in the newly-formed factory villages, where for two or three years Satan had seemed to hold despotic sway. Eighteen baptismal scenes were observed by Elder Crosby during this period.

One bitter cold day in January, 1813, twenty-seven young people were baptized in a nearby stream; and people came through the snow many miles to witness such a scene. Young people went about town with ox-sleds breaking the paths so that others might attend the precious services. Many of these brought in in such a way became valuable members. Benjamin Hill, afterwards secretary of the American Baptist Home Mission Society, was licensed by this church in 1815. Thirty-five were added to the church during the ten years of Elder Crosby's ministry.

May 19, 1819, Elder John Nichols was installed as pastor; and associated with him in the work was Arthur A. Ross, a licentiate of the church.

In 1825 Elder James Grow entered upon the pastorate, and in ten years 145 members were added to the church. Rev. Bela Hicks became the pastor in 1834. At this time the growing prosperity of Thompson Hill led to the division of the church, and the building of a meeting-house in that village, and Elder Hicks moved to the new place of worship. Elder Grow resumed the pastorate of the remainder of the church that had been divided, and continued his labors until the infirmities of age compelled him to lay down his work. Four hundred and seventy were baptized by him.

From his small salary he sent to Doctor Judson in the early days of foreign missions \$50; Doctor Judson answered in a letter which brought \$20,000 to the Burman Mission.

Elder James Smithers was pastor for two years. And then Elder Nicholas Branch entered upon the pastorate and tried to bring together the two parts of the church; for a little time they worshipped together, but the older people could not feel at home, and soon returned and built for themselves a new house of worship.

After careful thought and mutual conference, a very harmonious separation was effected April 8, 1846, "each one signifying his desire as to which he shall be connected." One of these bodies was to be known as "The East Thompson Baptist Church," and the other as "The Central Baptist Church of Thompson."

From this time until 1873 there seems little record except the names of the pastors.

September 9, 1873, the two churches gathered in the meeting-house of the East Thompson church to celebrate the one hundredth anniversary of their organization; and Rev. A. J. Pinkham gave the history of the church up to that time. Rev. Samuel Thatcher was then pastor, and again became pastor in 1895, and continued his work until 1908. Since that time there has been no settled pastor, but the pulpit has been supplied by able men.

For many years there was a large, prosperous, and harmonious church, nearly all the members were intelligent and prosperous farmers with large families. Nearly all have lived and died in this place; comparatively few have been dismissed from the church. The record shows how devoted they were,—how well they kept their covenant with God and man, and how freely they gave of their hard-earned money for all charitable purposes, and especially for the home and foreign missions. They have kept the house in perfect repair, have never been in debt, and have been careful not to partake of the Lord's Supper unworthily.

There are only sixteen members now; the congregation is largely made up of children and youth. Persistent efforts have been made for years to have the two churches unite in one, since there is only a mile's distance between them.

J. G. Ward,
John Ross,
A. W. Brown,
Committee.

WOODSTOCK BAPTIST CHURCHES

Woodstock has two Baptist churches within its borders, but as it is a large town, and the first Baptist church is in the west parish and the second one in the southern part of the south parish there has never been any duplication of their work. The "First Baptist Church of Woodstock," was organized the year we became an independent nation, 1776. With its meeting-house built on a hill top in a most picturesque bit of the town, not far from the border line of Massachusetts, it has shown the steady radiance of a devoted working religious body during the years that have intervened since its formation. In the early days of its existence it ministered to a wide constituency and many men and women of a strong, positive, Christian character were among its members. For the past fifty years, as in so many of our country churches away from railroad centers, it has lost steadily in membership and wealth, owing to deaths among the older ones, and the going away of its younger people, whose places have been filled by the foreigner, who in most cases, as an adherent of the Roman Catholic Church. From the year 1880 until the present time, with the exception of the years from 1897 to 1908 when Rev. W. L. Atherton and Rev. A. J. Wilcox were pastors, they have united with their sister church in South Woodstock in the support of their minister, who has usually lived in West Woodstock as that church owns a parsonage. Although

now with a membership of only about forty they are bravely holding the fort in the cause of righteousness and striving to keep alive the Christian spirit and life in that part of the town. The South Woodstock Church was formed in 1792 with strong men like Deacon William Manning, the Arnolds, and Sawyers and Wells families among its early members. The first meeting-house was built about one mile west of the present edifice, just north of the Quassett cemetery. About 1840 or a little later a new church building was erected in the then thriving village of South Woodstock. The first service being held May 31, 1845. Several mills, shops and stores with a busy prosperous people and fine farms owned and tilled by Americans and nearly all of Baptist tendencies, made the new church a very live, active organization, its parish bounds extending over the Pomfret line. Until the year 1866, it was a fine country church exerting a wide influence for good. During February of that year, a large reservoir, lying west of the village was broken away and several of the mills and shops were destroyed. The village has never been restored to its former activities, and the church very keenly felt the result of this.

It rallied in the years from 1869 to 1873, when Rev. C. B. Rockwell, a very spiritual, active, worker was the pastor. In that time between forty and fifty were added to the church many of them strong, helpful members. It has had its ups and downs since that time. For many years it has united with the people of the West parish in supporting a pastor.

From the spring of 1897 to 1901 Rev. L. J. Bamberg, just from Crozier Seminary, young and zealous, came a resident pastor, and did a good work. A good number were added to the membership. The church building was thoroughly renovated and improved and all seemed prosperous again.

In the year of 1902 in June the church had a unique experience, during the pastorate of Daniel Cookley. An acetylin gas plant was established when the repairs were made in the preceding pastorate and one evening a violent explosion occurred quite badly wrecking the edifice. It was repaired again and has kept along since then doing the work that comes to churches, striving to keep alive a gospel centre in the midst of a gradually dwindling population. Revs. R. H. Sherman and L. B. Curtis of blessed memory built faithfully and also Rev. H. D. Pierce, now of Bridgeport. This was his first pastorate. Rev. Henry D. Baker, a native of South Woodstock, is at present the pastor of both West and South Woodstock churches.

THE SECOND ASHFORD BAPTIST CHURCH AT WESTFORD VILLAGE

By A. Olin Griggs

The Second Ashford Baptist Church and the hamlet that clusters about it are not without distinction. Among others of their families were the Richmonds and the Deans who lent to the spot character and enterprise, and to the church substantial aid.

The word "Glass Factory" suggests a small army of choppers to feed the furnaces and the "ashman" who furnished the potash for the glass and the rattan-covered demijohn. The end came suddenly and the glass ball that for years crowned the "Buck" barn was a memento of the last "blow."

The old stage route was an artery that connected "Richmondville" with the outer world, Hartford on the one hand and Boston on the other; so in like manner the Ashford Baptist Association and the Ashford Bible Society have

kept the church in touch with the social and religious world. On this turnpike, to the northeast, lies "Boston Hollow" and it is easy to believe that its sluggish stream was in days of the retreating glacier an imposing river, while the talus of the cliff is its fitting memorial. Here in little, may be had the thrill of mountain climbing, with just a hint of danger to give it a tang of adventure.

Here too, The Caves of Rattlesnake Dens, the largest of which may be entered by him of lowly mind and of moderate proportions; for it is necessary at times to lie prone and worm a passage through the narrower parts. Traditions cluster around the place.

The church was established in 1780 with an anomaly, to wit, a well-to-do pastor. Can history repeat itself?

The first church stood on the hill to the west of the present site. The timbers of the demolished building went into Elder Amos Snell's house, and later those same timbers are said to have been used for building hen-houses. We also hear that the money obtained from selling the wreckage of the church was distributed as far as possible to those who had contributed when the church was built.

The present structure was built in 1840 and discourages late comers because so arranged that the congregation faces the entrance; while its high pulpit, now seldom used, dignifies church worship. Attempts to have this pulpit cut down were discouraged out of respect to the Richmonds who crowned other gifts with that of the pulpit.

"The Christian Baptists" who disclaimed Christ's equality with the Father joined with the "Free Will Baptists" who would welcome any to the communion table. In 1884 the "Free Will Baptist Church was organized as 'close communion.'"

No records previous to this can be found. When last heard of the old records were in the possession of Elder Snell.

L. S. Brown, its first pastor, taught holiness as a Christian experience to grow in, not into. These tenets were not fully endorsed, for one of the deacons when publicly reading the words, "Be ye therefore perfect, even as your Father which is in Heaven is perfect," paused an instant and said, "Of course, it does not mean that," and went on reading.

This brings to mind the story of a Unitarian minister who seldom read the Scriptures publicly without previous consideration, but lapsed on one occasion and stumbled on a passage not in apparent accord with his doctrine, he said, "This passage might seem contradictory; let us look it squarely in the face and pass on"; and pass on he did.

It might be a comfort to the Free Will Baptists to hear the invitation given out, in later years, at the communion service to all baptized believers, especially as one pastor put it, "Each communicant must decide for himself the significance of the word 'baptize.'"

If this suggests latitude or laxitude the church has had some strict and stern teachers. Mrs. Fenner came to us from Putnam Heights for a short time and the tone of her teaching is symbolized by her favorite hymn, "Let me die."

"Lord drive the nails nor heed the groans,
My flesh may writhe and make its moans,
But in this way and this alone,
I must die."

There is something stimulating in these old "watch dogs of Zion."

When C. L. Chamberlain was ordained, one of the ministerial brothers was deeply grieved because the candidate had never experienced the "Woe is me if I preach not the gospel." In vain did the candidate explain that he had never resisted the call. Deacon Jacob Walls protested against ultraevangelical preaching and showed mathematically that Christ said once to Peter, "Feed my lambs" and twice, "Feed my sheep." When the church was without a pastor some layman would read a printed sermon and thus bridge over a crisis.

One other incident must be cited that brings out with a touch of humor the sincere loyalty of some of the pastors that is refreshing to remember. There had been much talk of a "Federation of Churches" for economy and efficiency and Brother Higgins was an ardent advocate. He closed an eloquent sermon with a prophetic vision of the day "When all denominational barriers shall be broken down, and all sectarian strife shall cease and we shall have one grand, glorious BAPTIST Church."

In 1904, the Ecclesiastical Society that controlled the financial side turned over the property to the church. The Westford Village Cemetery Association has a fund of about \$3,000, and that burial place is no longer a village disgrace.

The Ashford Bible Society has held its meetings annually, and if weather permitted, in some grove, rotating between the parishes. Here a collation is served, and ice cream, peanuts and bananas are sold. While it has never departed from its first principles and still defends the Bible against all enemies, especially "higher criticism," it has never emphasized Bible interpretation or study, and Bibles are seldom seen. At one gathering no copy could be found for the desk, so one was sent for in haste. In later years the social side has been stressed and it is, in fact, taking the place of "Old Home Day" for Ashford. And yet the addresses are always of religious inspiration and essentially the society holds true to its mission.

In the church records we read, "It was unanimously voted to accept Rev. J. H. Biddle as their pastor provided a sufficient salary could be raised to hire him." The church has never been self supporting though much of the time we have shared our pastor with Westford Hill, Warrenville or Eastford (North Ashford). At present, Rev. P. S. Collins ministers to both North Ashford and Westford, finding it necessary to eke out his income by farming.

The Baptist state fund has given small but regular aid. When in 1912 a fund of \$3,000 was left the church by Col. Charles L. Dean, and when in 1915 that fund was swelled to \$4,000 by the will of Mrs. Emily R. Perry, it looked as if the onus might be lifted, but the "salary" is still hard to raise.

No history of the church would be complete without the mention of Deacon Anson G. Barlow, clerk, treasurer, superintendent. There was an air of warmth, cheer and friendship wherever he was found; and he was seldom absent from any church service. Far from rich he gave liberally. Others left funds as memorials, he left a family which is his living, dynamic memorial.

The Protestant English speaking population of Westford is dwindling and now no Sunday school or mid-week service is attempted.

FIRST BAPTIST CHURCH, WILLIMANTIC

By William N. Potter, Clerk

"Agreeable to a request of a number of brethren and sisters in Christ at the Willimantic Falls and vicinity in Windham, Conn., a number of brethren

met in council at the house of Elder Chester Tilden on Thursday, the 20th of October, 1827.

“The brethren comprising said council are as follows: from the church in Lebanon, Elder Esec Brown, Deacons Able Goodwin and Gurdon Robinson and brethren Nathan Church and Simeon Crocker, from the church in Mansfield, Elder I. Goodwin, Deacon Origen Bennett and Bro. Oliver Bingham, from the church in Ashford Elder Ezekiel Skinner, Deacon A. Weston.

“The brethren formed themselves into a council by choosing Elder Ezekiel Skinner moderator and Elder I. Goodwin clerk, Elder William Bentley from Wethersfield and Elder Oliver Wilson from the Second Baptist Church in Montville being present were invited to take a seat with the council.

The names of the brethren and sisters proposing to be formed into a church are as follows:

BRETHREN

Charles Thompson.
Samuel Barrows.
William Barrows.
Elisha Whiting.
Eliphalet Martin.
Rescon Coggshall.
Elder Chester Tilden.
George Byrnes.

SISTERS

Mehitabel Thompson.
Lucy Barrows.
Betsey Barrows.
Dora Whiting.
Armina Martin.
Susan Coggshall.
Lydia Smith.
Hanna White.
Laura Balcom.
Clarinda Parker.
Mary Lawrence.
Esther Smith.

After adopting articles of faith and practice the council voted: To give them the right hand of fellowship as the Baptist Church in Windham (Willimantic) and after several appointments the council adjourned to the White schoolhouse at seven o'clock in the evening for public services. Records of December 11, 1827, show that the first pastor chosen was the Rev. Chester Tilden and the first clerk of the church was George Byrnes. The first communion services by vote was to be celebrated on Sunday the 23d of December, 1827, at the White schoolhouse in this vicinity. The first member received into the church after its organization was Emily Hopkins—received December 22, 1827, and the first baptism recorded was December 23, 1827,—Sister Sophronia Mead.

At meeting December 26, 1827, steps were first taken looking to the erection of a meeting-house for the use of this church. First male member to be received into church by baptism was Bro. Noah Smith, June 8, 1828.

The first church edifice was built in 1828-29 and was dedicated May 27, 1829. Rev. John Cookson of Middletown preaching the sermon. From records of church September 12, 1829, we find that it was voted that as brothers Samuel Barrows and Eliphalet Martin are considered by the church as worthy and qualified to undertake the duties belonging to the office of deacons and that they are called of God to this work. By passage of this vote they became the first two deacons of the church.

November 7, 1830, Rev. Alfred Gates was chosen as second pastor of church, Brother Tilden resigning to take the church at Andover. Rev. Alfred Gates was succeeded by Rev. Alva Gregory, who commenced his labors here as third pastor of church April 22, 1831. By records of November 10, 1832, it was voted that we proceed to the election of deacon to fill vacancy and that sisters be invited to vote (first entering wedge of woman's suffrage in the church). In 1857 and 1858 the present house of worship was built. Contractor, Colonel Fitch. February 3, 1858, this house was dedicated. Rev. Jabez Swan preached the sermon. This year Rev. Jabez Swan became pastor of the church and many additions were made to the church membership.

Coming up to the time of Civil war we find the church well represented as the clerk of that day enrolled the members serving as follows: A. W. Dexter, E. T. Perkins, John Barrows, Thomas Jordan, William H. Boyden, Charles Chase, James Sullivan, William Nixon, Charles Baldwin (killed in battle), Henry Shaw, Andrew Scott, Charles M. Thorne, Henry Gifford (starved at Andersonville), Bradford Larkin, Monroe Perkins, Bezaleel Seagrave, James Nixon, Bennett Rowe, Edward Thomas, Sylvester Rice, Henry Hart. Opposite the name of one (Charles Chase) we find this record: "Deserted his country's service and for which the church excluded him."

Members of the congregation that went to war: James Burnham (killed in battle), Sanford Commins, Albert C. Wilson, Moses Buchanan, Capt. Lester Braley, John Nixon, Jerome B. Baldwin, George Baldwin, Henry R. Brown, Henry W. Larkham, Frank Babcock, Lieut. A. W. Loomis, Lieut. James Long, James Bliven, Henry Hall (killed in battle), Horace Hall, M. Morey.

In 1869-70 the church was rebuilt and enlarged; this under pastorate of Rev. P. S. Evans. The rededication of this church took place February 15, 1870. Sermon by Rev. Dr. C. B. Crane of Hartford. October 24, 1877, very interesting services were held in commemoration of fiftieth anniversary. Seven former pastors of church were present, among whom was Rev. Alva Gregory, third pastor of church. The only living constituent members of the church, Bro. William Barrows and Sister Esther Smith, were present, occupying seats upon the platform. Sermon in evening was by Rev. E. D. Bentley, former pastor of church; an historical poem by Rev. P. S. Evans was received with great favor.

In 1889, the building was again enlarged and decorated under the pastorate of Rev. M. George Coker and dedicatory services were held January 7, 1890. A large audience present and addresses were made by several prominent pastors of the state. March 9, 1890, church by vote adopted the free seating system. November 30, 1893, church was organized as a corporate body, adopting a constitution and by-laws for its government.

October 23, 1892, services were held in commemoration of seventy-fifth anniversary that were very interesting. A poem was read by Dr. E. G. Sumner of Mansfield, touching on local matters of church history, particularly in last twenty-five years. This was followed by historical sermon by the Rev. P. S. Evans, pastor of church from 1869 to 1873.

Following is a list of pastors of the church with dates of service: Rev. Chester Tilden, 1827-1830; Rev. Alfred Gates, 1830-1831; Rev. Alva Gregory, 1831-1834; Rev. Benajah Cooke, 1834-1842; Rev. J. B. Guild, 1842-1845; Rev. L. W. Wheeler, 1845-1847; Rev. Thomas Dowling, 1847-1849; Rev. Henry Bromley, 1849-1851; Rev. Cyrus Miner, 1851-1852; Rev. Henry Knapp, 1852-1854;

Rev. Edwin Bell, 1854-1857; Rev. Jabez Swan, 1857-1858; Rev. E. D. Bentley, 1858-1866; Rev. E. S. Wheeler, 1866-1868; Rev. George R. Darrow, 1868-1869; Rev. P. S. Evans, 1869-1873; Rev. William A. Fenn, 1873-1878; Rev. George W. Holman, 1878-1888; Rev. M. George Coker, 1888-1891; Rev. J. B. Lemon, 1891-1900; Rev. E. A. Bowen, 1900-1905; Rev. O. R. O. Farel, 1905-1909; Rev. Ralph G. Hartley, 1909-1912; Rev. William F. Rowley, 1912-1917; Rev. Arthur D. Carpenter, 1917—

Following is a list of the clerks of the church: George Byrnes, 1827-1833; Samuel L. Hill, 1833-1835; William Reid, 1835-1836; Erastus G. Snell, 1836-1836; Niles Potter, 1836-1839; Charles W. H. Warner, 1839-1841; J. B. Guild, 1841-1843; William B. Hawkins, 1843-1847; Charles H. Farnham, 1847-1849; J. H. Carpenter, 1849-1857; William Flower, 1857-1859; Albert Wilson, 1859-1869; D. P. Corbin, 1869-1870; Armin Martin, 1870-1871; William N. Potter, 1871— (present incumbent).

The church and parish are today in excellent condition and the house of worship well kept up. The present pastor, Rev. Arthur D. Carpenter, is an earnest worker, highly esteemed as pastor by his own people and as a citizen by the entire community. He believes that the church should stand for the best interests of community life, and the lives of its members have influence for the general welfare. The people of church parish are looking forward to the centennial celebration in 1927.

THE PACKERVILLE CHURCH

By Mary E. Bishop

The Packerville Baptist Church was organized in the Village of Packerville in October, 1828. Mr. Daniel Packer moved into the Village of Packerville in 1825 and it seems that as he looked around him his spirit was stirred within him. The interests of religion were in a low state; the Sabbath was disregarded, and the warning voice of the Bible by most people neither heard or heeded. He formed the resolution that should the Lord prosper him he would use the utmost of his influence not only to have the Word of God regularly dispensed but a house of worship erected. This he accomplished chiefly by his own exertions and the blessing of God on his efforts. Taking into account the conditions existing in Packerville and the lack of a Baptist Church home, Captain Packer secured for a time the services of Bro. Levi Kneeland of Masonville, N. Y., who was sent out by the Missionary Board of Home Missions (good reason why this church is so interested in home missions). He was satisfied that the interests of Zion demanded that a Baptist Church should be erected in the community. There were twenty or more holding Baptist principles, and members of Baptist churches in other places.

At a meeting of Baptist professors held at Packerville by special appointment September 5, 1828 "Voted, that Levi Kneeland, D. Packer, J. Williams, and James Briggs be a committee to draft a covenant and set of church articles of faith." Following is a statement made to the council at that time:

"Dear Brethren: We the undersigned desiring to enjoy the privileges of a church of Christ in union and fellowship with you, do hereby request you to recognize us as such and grant us your approbation. And also to examine and if you judge expedient set apart to the work of the gospel ministry by ordination Brother Levi Kneeland."

The council reported favorably and the church was organized with twenty-one members; and the same day Levi Kneeland was ordained as a preacher of the gospel of Christ and the pastor of the Baptist Church at Packerville. Elder Kneeland labored perseveringly and overcame the obstacles that constantly surrounded the church. They visited the baptismal waters almost every Sabbath. One hundred and one were baptized between the day of organization and the first day of the June following. The church met alternately at Packerville and Voluntown, and also at Jewett City every fifth Sunday; and frequently persons from the latter place united at Packerville. At first the church had no house of worship. One whole summer the services were held in a grove, and the next winter they were held in the carpenter shop connected with the mill. Some of the time meetings were held in the schoolhouse.



PACKERVILLE BAPTIST CHURCH

At one of the meetings in the schoolhouse, the Rev. Charles Spalding, D. D., of Boston, then a young lad, was converted and confessed his love for the Saviour; but removing to Moosup united with the Moosup church. When he was ordained to the gospel ministry he preached his first sermon in the Baptist Church at Packerville, showing his love for the church where he found the Saviour. In the summer of 1829, the present house of worship was erected largely, through the efforts of Captain Packer. Great numbers attended the preaching of Elder Kneeland, but how many would attend now under the same circumstances? January 1, 1831, they took into consideration the importance of having a stove to warm the church, and appointed a committee to solicit subscriptions to buy one. The record of one year later says that the committee had made no report; so another name was added to the committee,

and they were asked to report at the next meeting, as it was considered expedient that they have a stove. But the record shows that the final report of the stove committee was not made until February 1, 1834; so that we infer that through the greater part of Elder Kneeland's pastorate the house was not warmed. For the arduous labors of attending church services over the Packerville parish, Voluntown and Jewett City too, the Rev. Levi Kneeland received \$228 per year until the year 1831, when his salary was raised to \$300.

September 4, 1832, the Voluntown church became a separate church. It was during Elder Kneeland's pastorate that the church opened her doors to Prudence Crandall, and gave her colored school a cordial welcome, when they were so cruelly treated in Canterbury. Elder Kneeland and Captain Packer rendered her valuable aid during her persecution and imprisonment. A short time before her death in her western home, when visited by Miss Ellen Larned the Windham County historian and C. B. Montgomery of Packerville, she said that she considered every member of the Packerville church not only her friend but the friends of liberty and freedom. Elder Kneeland labored faithfully and untiringly until the time of his death August 23, 1834, at the age of thirty-four. His last message to the church from his dying pillow was: "Tell them to be Christians throughout, to be ashamed of nothing but sin, to act for the glory of God in all things." He did a noble work. His grave is in the Packer lot, directly behind the church he was so zealous in building up for the glory of God. During his pastorate he baptized between three and four hundred persons.

Rev. Tubal Wakefield of Wales, Mass., was settled as pastor of the church April 1, 1836. In October, 1837, a meeting of many days was held and the Lord blessed the meetings. A goodly number was converted and united with the church. That same year Noyes Miner, who afterward was in charge of the Ministers' Home at West Farms, was appointed chorister. In January, 1838, the church was called to mourn the loss by death of Daniel Packer. He had been a faithful and true Christian and a great financial helper in the support of the church. About two years before his death, he promised to provide a suitable lot and buildings for a parsonage. He at once proceeded to erect the buildings and prepared the parsonage wholly at his own expense. This he gave to the church for the exclusive use of the pastor.

August 1, 1840, Rufus Williams requested letters for himself and two brethren and twelve sisters to form themselves into a church in Jewett City. Request was granted. Rev. Tubal Wakefield while pastor helped we are told to organize the first woman's temperance society there is any record of in Windham County. He closed his labors in Packerville in March, 1842. He was followed in May of the same year by Martin Byrns from Maine. He served the church until April, 1843. The church was without a pastor until September when D. D. Lyon was ordained and began a useful ministry. He labored faithfully and successfully and his labors were greatly blessed by the outpouring of the Holy Spirit. Ten months in succession the church was permitted to visit the baptismal waters. Over eighty were added to the church as the result of this revival. D. D. Lyon continued pastor of the church until 1847, though the last six months of his pastorate he was employed by the Baptist State Convention as an assistant missionary.

It was during D. D. Lyon's pastorate that James Phillips was licensed to preach. In 1848 Rev. John Guild of Clinton began his labors. He was an

earnest, clear-headed preacher and a faithful pastor. In 1852 the church again rejoiced in the outpouring of the Holy Spirit. Seventeen were added to the church by baptism and the renewing and sanctifying power of the Spirit was long felt by the church. Brother Guild remained pastor of the church until the spring of 1853 when on the account of failing health he deemed it advisable to resign and died the September following. His last message to the church was told them that "the same gospel that I preached to them sustains me now." In June of the same year at a regular meeting as a number of the members had become delinquent, and as the residences of some were unknown, it was voted to erase fifty-one names from the record.

At times the church has had occasion to bless God for stormy Sundays. The first Sabbath in 1857 was stormy and but few brothers and sisters met; instead of the usual communion season the time was spent in earnest prayer. That very evening gracious outpouring of the Spirit was granted and sinners were awakened, and twenty-four were gathered into the church. After five years of faithful service Brother Gates closed his pastorate in 1858. During his stay Brethren Edwin A. Francis and George N. Greene were licensed to preach the gospel. In April, 1858, Rev. John Paine began his pastorate. In January, 1861, Deacon Walter Williams died. He had served the church as deacon for nearly thirty years. Showing by his constant attendance, liberal support and earnest prayers, his attachment to it and desire for the best interest of Zion.

In March, 1863, Brother Paine thought it best to leave the field. Though his labors were not marked by any special religious awakening good seed was sown and several united with the church. He was a sound scriptural instructive preacher. Soon after the removal of Brother Paine the church called Rev. Percival Mathewson of East Thompson. The first communion season four were received for baptism, the following winter eleven were added by baptism. Brother Lucien Burleigh, a licentiate of this church, having labored successfully for a number of years came before a council for examination for ordination June 7, 1865. The council voted that the ordination should take place at the meeting of the Stonington Union Association in the Packerville Baptist Church one week later.

Lucien Burleigh was born in Plainfield in December, 1817. His early education was received mainly at the Plainfield Academy and the Connecticut Literary Institute at Suffield. Doctor Phelps, long editor of the Christian Secretary, was a chum of his at the institution and afterward ordained him to the work of the ministry. At an early age he began teaching and worked on the farm summers. In 1837, while teaching in North Oxford, he was converted to the Christian faith and soon after united with the Baptist Church in that place. He afterward removed his church relation to Packerville where he was ordained to the Christian ministry. For a considerable time he was principal of the Elm Grove Academy at Granby, Conn. In 1841 he entered the employ of a company in Hartford to travel and exhibit a painting the "Descent from the Cross," during which time he visited the most of the towns and cities of New England. His sympathies were early enlisted in the cause of the oppressed colored people of the South and he advocated the anti-slavery sentiment at a time when it was most unpopular. He was not as prominent in this field of labor as his brother Charles, who with Lloyd Garrison for anti-slavery speeches, was dragged through the streets of Boston. They were dear friends

of Elder Kneeland and occasionally attended church at Packerville. Lucien Burleigh very early became possessed of very positive views on the temperance question, and in 1845 while preaching occasionally he spent several months lecturing on temperance in Eastern Connecticut, his efforts attracting so wide attention that he was invited to New Haven County to act as agent of the temperance society, which for a number of years he served with zeal and energy, accomplishing a great amount of good work and gathered many thousands of names to the temperance pledge.

As a temperance orator his sincerity, zeal, originality and ability commanded for him everywhere the closest attention of his hearers, and in this field he was an acknowledged power. He at one time made a temperance tour through all the villages of Westchester County, N. Y., and the entire southeastern portion of the State of Wisconsin, travelling 3,000 miles and filling seventy appointments to speak in thirty-six days. He was interested in the subject of education and was instrumental in organizing a county teachers' association and was the life of the same as long as the sessions were held. By the death of the teacher in his native village, he was invited to assume the position of principal of the Plainfield Academy, which he filled for five years with credit to himself and to the advantage of scores of his pupils who passed under his instruction. While teaching, he was also preaching two or three sermons each Sabbath in an adjacent parish.

After resigning his place in the academy he opened a select school of high standard and during these years of teaching he preached two and a half years at Westminster enjoying an interesting revival. From this place he was called to the Baptist Church at Warrenville where the fruits of his labors were abundant. In 1865 he resigned his charge, and became the agent of the Connecticut Temperance Union, which position he occupied until 1879. In the later years of his life, although not having a permanent pastorate, he nevertheless preached the greater part of the time nearly every Sabbath beside attending to his farm work. Mr. Burleigh was a man of great versatility of talent which, combined with his remarkable power of physical endurance, enabled him often to accomplish what would seem nearly impossible. For a time while preaching at Willimantic, Warrenville, Ashford, and other places he would frequently ride twenty miles on the Sabbath, preaching two or three sermons, and aside from this during the week teach school, and was acting school visitor, and also had the care of quite an extensive farm. Few men had the happy faculty which Mr. Burleigh possessed of speaking extempore upon any subject, and always fittingly and to the point. It is very much to be doubted if Plainfield has ever raised a more talented man or one more heartily in sympathy with every good cause than Rev. Lucien Burleigh.

In April, 1867, Rev. P. Mathewson closed his labors as pastor after serving the church four years. During the same month Rev. George R. Northup of Baltic began his pastorate. Twenty-one were baptized into the church during his pastorate which closed March 5, 1870. In May the same year Rev. Warren Walden assumed the pastorate. For a year or more the afternoon services were given up in the church and meetings were held in Union Hall on Plainfield Street but at the end of that time they were resumed at the church. A new organ was purchased in 1872. In the letter to the association 1873 it was stated that we have the oldest Woman's Baptist Missionary Society in the association consisting of twenty-eight members. In 1874 the Ladies' Aid

Society furnished \$62.64 toward repairing the interior of the church. The same year the church was shingled at a cost of \$100. Through the influence of the sisters in the church and aid society a chapel convenient for prayer and conference meetings and lectures was erected by voluntary labor at a cost of \$825 in time for use of the association held here in 1876. Brother Walden closed his labors here in 1875. Special services were held at times and ten were added to the church during his ministry.

Rev. Otis B. Rawson began his labors in April, 1875, and remained with the church until April, 1879. He was a man of a beautiful Christian spirit whose memory is cherished by all who knew him. He was very faithful in his labors and had the privilege of baptizing twelve during his pastorate. January, 1878, the church received a bequest from the estate of Deacon Ephraim Browning. The Semi-Centennial was observed October, 1878, with fitting exercises. Rev. N. Mattison preached the sermon Isa. 60:1. Other speakers were Rev. D. D. Lyon, Rev. Lucien Burleigh, Rev. Percival Mathewson, O. C. Sargent, Rev. Mr. Carr, and Daniel Frost.

At the close of the afternoon service, acting on the suggestion of Brother Burleigh that the beautiful flowers decorating the church be used to decorate the grave of our first pastor, Rev. Levi Kneeland, led by him the church members and many visiting friends went in procession, bearing the beautiful flowers and with deep emotion decorated the grave of the beloved and lamented Kneeland. Gathered around that quiet grave under the boughs of a beautiful fir tree, through which the winds sigh a perpetual dirge, all bowed in prayer and were led by P. Mathewson. There were few eyes that were not moistened by tears; few hearts that were not melted with tenderness by the place and sacred occasion, as they turned from this tribute of affection to the sainted dead.

Rev. J. F. Temple entered upon his labors here June 12, 1879, and closed them 1885. Ten were received into the church during his ministry. Mrs. Temple was an earnest worker for the cause of missions and her enthusiasm helped very much to interest the young people in the mission band, raising money for the work at Wood Island, Alaska, building the orphanage and caring for the needs of the station. The interest she was enabled to awaken among us for work in Alaska has never died, for every November our Sunday school takes up a collection for Alaska missions.

She had the hearty cooperation of the mothers of the church who attended with their children. Mrs. E. B. Hopkins, the mother of six children and living on a large farm several miles from the parsonage, was never absent unless sickness in the family prevented her attendance. There were no automobiles then, but with her horse and roomy carriage she would bring not only her own but all of the neighbors whom she could coax to come to the mission band. She was able to interest some who were not blessed with Christian influence at home. When Rev. Mr. Temple was called to another pastorate, Mrs. Hopkins was chosen leader of the mission band, and labored faithfully for its interests. During the revival of 1892, this consecrated woman was very active in visiting non-church goers to get them to come to church. One very snowy, windy day she rode several miles, I think fourteen, and made seventeen calls trying to get the people to come out to church and hear the gospel. She lived to see all six of her children members of the church which she loved so much. Her influence can never die. It is through the influence of such consecrated men

and women, living and dead, that the little church is able to still call people to come and worship the Lord.

Rev. Asa A. Robinson of North Ashford began his labors in this church in 1885 and continued the service until his death at the age of nearly eighty-six years April 17, 1900. In 1892 the Spirit of God seems to have been poured out upon the church and community and many souls were brought to Christ. Twenty-six were added to the church. Mr. Robinson when over eighty, alone and unaided, baptized in the river thirteen converts on Sunday and thirteen more the following Sunday. The Lord spared his life to be our pastor almost fourteen years. He was a man of large mind and broad views, carefully and considerately expressed, and took a sound common sense and practical view of all the various questions arising in his intercourse with his fellow men; and his genial social nature endeared him to everyone who was fortunate in having his acquaintance. He was widely known in Eastern Connecticut and wherever known was honored as a true man whose expressed views and ideas gave to his hearers a greater confidence in the honor and integrity of their fellow men. His relation as pastor in Packerville was mutually pleasant and profitable, for the church realized and appreciated his efforts in their behalf and in behalf of the church and the community at large. As a husband, a father, a friend, and as a citizen, he was all that could be desired, and in his death the community lost one who was the soul of honor, a noble example for others to follow, and whose manifold virtues all should emulate. His untiring efforts, kind and loving words and deeds had won a warm place in the hearts of both church and community. The influence of such a peaceful, trusting life must remain for good.

Our total membership at this time (1920) is seventy-three, but some are so far away that they cannot be with us often. We gave for benevolent objects in 1910 \$98.05. For about a year after Mr. Robinson's death Rev. C. C. Lyon supplied pulpit, then the church was without a pastor until August 18, 1901 when Rev. J. G. Ward began his labors as pastor. He was thoroughly consecrated to his work for the Master. Both he and his wife were very active in mission work and taught us by example as well as precept that the Lord loves a cheerful giver. In the first part of his ministry here the church adopted monthly offerings for missions instead of quarterly as formerly. Built a good woodhouse and shingled the church.

The women of the church invited the woman's conference of the Baptist Foreign Missionary Association of Eastern Connecticut to meet with their church and society at their semi-annual meeting in 1903. One of the sisters of the Packerville church was present at the missionary meeting at New London when the letter of invitation was read but had not been recognized. She listened with amusement to the remarks pro and con about accepting the invitation. One pastor's wife said they are such a little society they cannot even give us all a dinner, and they are two miles from the railroad station; how can we get there? But as no other invitation had been sent they accepted the invitation. The sister that had attended the meeting told the pastor's wife and others what their visitors feared, so preparations were made to supply all their wants and enlighten them about the capabilities of a small society if their hearts are full of love for the cause of Christ. The pastor although a small man physically was a tower of strength in planning for extra efforts for the Master. The sister that had heard the reception of their invitation was chosen

to give the address of welcome. Asking for divine help she was enabled to so weave into her address the words she had heard and the thought that Jesus did not always go among the very wealthy in the City of Jerusalem, but went out into the country round about and the people received him gladly. The address was given in love and it made a great impression upon the visitors. They had all been met at the station with ample carriage room (no "autos" then) for all, and the dinner was all that could be desired and there were baskets-full left.

The Sunday school convention of the Stonington Union Association also met with this Sunday school during Mr. Ward's pastorate. He was a very energetic self-sacrificing man for the good of the cause, and did not spare himself where he thought his services could be of use for the Master. He closed his labors with us in 1905 as he thought the Lord was calling him elsewhere. We were without a pastor until Rev. Mr. Slocum accepted the pastorate. The Sunday services were observed by Sunday school and brothers and sisters taking turns reading a sermon and having prayer and conference meetings. Mr. Slocum's pastorate was of short duration when we were again thrown upon our "own resources." The brethren and sisters were united in their desire to maintain the worship of God and to keep the church open and most heroically the faithful few carried along the labors of the church until in 1908 Rev. J. W. Higgins came to be our pastor. He was in great trouble as his beloved wife had just died and he was almost heartbroken. But the Lord sustained him and has made him a great blessing to the church and community. In 1909 he was again married and his wife is a great help in the Sunday services, as she plays the organ and helps in singing and teaching in the Sabbath school. He has been our faithful pastor for ten years and he has not only the respect and love of the church but of the whole community. Everybody who knows him loves and respects him and we all hope that the Lord will spare his life to a good old age, and that he may end his days here where he is so dearly loved. Our Heavenly Father has so severely pruned this church by removing so many of the faithful ones by death but permitted them to live long and faithful lives to the glory of God.

The change in the business of the village has made sad changes in our church relations. Where fifty years ago there were two mills filled with busy men and women, and every house filled with families who all loved the church, whose doors were open every Sunday for worship, now one mill is entirely gone the other not employing those who are interested in this church, and almost all of the houses gone either by fire or decay. The situation is such that it requires great faith and trust on the part of the pastor and people to enable them to labor on; the few that remain are so scattered that it requires quite an effort for the pastor to visit his people or for the people to make up a very full meeting on Sunday. There are five different denominations of Christians attend this church and a good spirit pervades the meetings, the pastor says. Collections for missions are taken the first Sunday in every month all through the year. The year just closed March 31 (1918) the church gave \$92.82 for benevolence.

There are only twenty-two or twenty-three resident members now. But God is with us and we hope and trust that he will not let this church of his planting die out for lack of recruits to fill up the ranks as those who have been burden bearers all these years lay down their burdens at the Saviour's

feet in death. As we take into account the labors of those who have gone forth from this church into the ministry as well as the labors of the brethren and sisters who have done valiant work in other fields for the Lord, it seems possible that the number of those gathered into the fold of Christ because this church was organized and dedicated to the Lord may reach several thousand in the ninety years that has passed since its organization. For the large and influential Baptist Church of Jewett City and the one of Voluntown were daughters of the Packerville church.

In September 4, 1839, the Voluntown branch became a separate church. At the seventy-fifth anniversary celebrated 1903 it was stated that the church had contributed \$3,000 for missions since its organization. As that was seventeen years ago and each year the collections for missions has been taken up regularly every month since by the church quite a large sum has been given since that time. The Rev. J. W. Higgins has baptized five and received by letter four. According to the early records of the church a lively interest in mission work was manifested and all through these years the interest has never died out only as our number gets smaller there is less enthusiasm than when we had a large woman's circle and a large mission band but those who have finished their work and gone home have left their influence upon others and those who have moved away are exercising their missionary zeal wherever they may live. This Packerville church has always stood for the uplifting of humanity and its early days was very strict in discipline. If a member was guilty of light and trifling conversation or profanity or absented themselves from covenant meeting they were at once dealt with and if not able to excuse themselves properly, were censured. We cannot picture to ourselves what the condition of Packerville would have been if no church had been organized there so many years ago. That spire pointing toward Heaven and the clear sounding bell calling every Sabbath, "Come, Come worship the Lord for He is good," has had an influence for untold good on all the surrounding country. May the Lord still continue his blessing upon it!

As the years are passing along and no use is made of the water power now running to waste almost under the eaves of our church, the same power that seventy-five years ago was making the machinery in both mills furnish employment for the willing workers who filled every tenement and many were coming in from the near-by homes to work in the mills, one reflects with regret that such natural opportunities should be lost. In those earlier days, the church was none too large to seat comfortably the eager worshippers that came within her walls. Now with more than two-thirds of the mill tenements gone and the most of those that are left are empty, no use is made of the water power which if utilized by some up-to-date manufacturing company might have the wheels of industry again humming in this now deserted village. Those on whom rests the labor of love of sustaining the church work here have hoped and prayed that the village might again be a prosperous mill village and that the church might again be filled with those who loved God and were willing to work for the upbuilding of his cause.

Rev. J. W. Higgins, who for twelve years has been the faithful pastor, zealously and lovingly strives to proclaim the whole gospel of Christ and although the congregation is small, there seems to be a good interest and from year to year there has been an increase in what has been given for benevolence. Last year the church gave more for benevolence than any year before of its

ninety-one years, even when its members numbered 155 and now they only number fifty, and today are scattered from Boston to California; which speaks well for the zeal of the pastor and the faithful few. The pastor has just passed his seventy-fifth birthday. His faith is strong that brighter days are coming to Packerville.

THE BROOKLYN BAPTIST CHURCH

By Mrs. Nellie A. Potter, Clerk

The Brooklyn Baptist Church was organized March 31, 1828. April 6th of the same year Dennison Cady and Elisha Adams were chosen as deacons and David C. Bolles was chosen church clerk. April 23d, a council convened for the purpose of giving fellowship to this church as one duly constituted in gospel order. The Scripture was read by Rev. Mr. Ballard of Dudley, Mass. Rev. James Grow of Thompson offered the introductory prayer and Rev. John Cookson of Middletown preached the sermon, taking for his text Acts, Ch. 17, Verse 11. There were as constituent members eleven males and twenty-four females. The additions to the church have been by baptism 287, by letter 132, by experience thirteen. The losses have been by death 100, by dismissal 190, dropped from the church roll fifty-nine, excluded sixteen.

The pastors have been Rev. William Bentley, Rev. Benjamin N. Harris, Rev. Ebenezer Loomis, Rev. Nicholas Branch, Rev. Sylvester Barrows, Rev. Thomas Terry, Rev. O. P. Bessey, Rev. William Gussman, Rev. Edwin Bennett, Rev. A. H. Wynkoop, Rev. Frank P. Braman, Rev. A. C. McConnell, and Rev. George F. Genung, D. D. The longest pastorate was Rev. S. Barrows, seventeen years; Rev. Thomas Terry, fourteen years; and Rev. George F. Genung, D. D., thirteen years. Rev. Edwin Bennett died while pastor. The deacons have been Dennison Cady, Elisha Adams, Benjamin Brown, David M. Chapin, Frederick S. Howe, T. D. Pond, William R. Johnson, W. Frank Chapman and William B. Potter. Deacon Brown was chosen deacon May 2, 1858, and died October 14, 1906, while still deacon.

The clerks have been David C. Bolles who held the office two months and then was ordained to the ministry and went to Springfield, Mass., then Eliazer Martin who served until 1842, when Deacon Benjamin Brown was chosen who held the office until 1886 when he was followed by T. D. Pond and he in turn was followed by the present clerk, Mrs. Nellie A. Potter.

THE CENTRAL BAPTIST CHURCH, THOMPSON

By C. Clark Pierce, Church Clerk

On February 23, 1835, seventeen persons formed a stock company by name, Thompson Baptist Meeting House Company, thirty-six shares of \$100 each. Land was purchased for a building site of John Nichols, 60 by 125 feet for \$425. The house was built at a cost of \$5,050. Pews were sold and rented for \$90.00,—more than had been paid in by the stockholders. Some of the pews were sold outright and were held by the owners and their descendant or successor until the church put in new pews in 1898. The old pews had a door at the end which fastened with a brass button. When the family were all seated, the door was closed.

This first company was dissolved and another formed called the First Bap-

tist Society of Thompson. In March, 1851, the name was changed to the Central Baptist Society of Thompson which still exists.

Up to April 8, 1846, the Baptist Church had maintained worship in two places, and it was now thought best to separate into two distinct bodies, to be known as The East Thompson Baptist Church and The Central Baptist Church in Thompson. The first meeting of the Central Church was held May 2, 1846, with Charles Willett as pastor. George Davis and Elliott Joslin as deacons and Jeremiah Olney as clerk.

George Davis refusing to serve Valentine Ballard was chosen in his place and served until his death in January, 1898, a period of fifty-two years. June 6, 1846, the church made application for admission to the State Association with 180 members. April 1, 1876, Hiram Arnold was chosen deacon in place of Deacon Elliott Joslin, who died January, 1876, and on February 6, 1888, Charles Arnold and John D. Converse were chosen junior deacons. Calvin Munyan was chosen deacon in 1897 and died November, 1918. Stephen Ballard served the church as clerk for forty-five years and was succeeded by C. Clark Pierce.

The church building was destroyed by fire on January 27, 1917. Since that time the members have worshipped with the Congregational Church but maintained a separate organization, and they hope to build a new church when conditions are more favorable.

The list of pastors is as follows.

Charles Willett, 1845-49; Thomas Dowling, 1849-52; E. R. Warren, 1852-53; Moses Curtiss, 1853-58; B. S. Morse, 1858-61; E. P. Borden (and supplies), 1861-63; Washington Munger, 1863-67; E. Simmonds, 1867-69; B. N. Sperry, 1869-73; Robert Bennett, 1873-77; Wm. H. Randall, 1877-83; C. H. Hickok, 1883-88; S. A. Ives, 1889-97; H. J. Bartlett, 1898-1900; O. W. Foye, 1901-06; Charles Ramsey, 1906-10; J. N. Garst, 1911-12; B. G. Boardman, 1913-15; Carl D. Hazleton, 1915-17.

The seventeen original members were: Stephen Crosby, Joseph Elliott, Richmond Bullock, Mary Bullock, Israel Bullock, William H. Mason, Talcott Crosby, John D. Convis, Vernon Stiles, Rial Converse, George W. Day, Ebenezer Talbot, Joseph B. Gay, Thomas Davis, Darius Seamans, George S. Cary and Hezekiah Olney.

Two grandsons of John D. Convis are now connected with our present society. Deacon John D. Converse, and his brother James H. Converse, the latter being the present clerk of the society. Louis Converse, son of James is also a member. Stephen Crosby and Hezekiah Olney have descendants in town, but they are connected with the Congregational Church.

The following is a letter sent to the church at the Semi-Centennial Anniversary of the organization of the Central Baptist Church and the election of Valentine Ballard to the office of deacon, by a former pastor:

Beverly Farms, Mass., May 26, '96.

Rev. S. A. Ives. Dear Brother:—

Your kind favor of the 13th came to hand in due time, and it gives me great pleasure to receive your cordial invitation. I shall not be able to join your happy circle on that lovely day in June, but you will have my best wishes that it may be a day of good cheer and abounding joy. No church holds a warmer place in my heart than that on Thompson Hill—

I love her gates, I love the road,
 The church adorned with grace;
 Stands like a palace built for God,
 To show His milder face—"

Thompson is the church of my highest praise, for beside the holy joy of my ministry, and the abounding generosity of my people, I walked as in the garden of the Lord with "Eden" in my view. I had men for my deacons who were not given to "Joslin," but were sound as a bank like the golden "Hiram" and my "Valentine" was the choicest ever sent to that church.

My "Converse" was most sweet and I regaled my spirit with many a "Ballard."

My "Briggs" were laden with all manner of precious fruit, etc. I had a strong "Ransom." It was not a "Day" of small things with me at Thompson for I had my wrestling "Jacobs" and the "Town" fathers were mine.

These and many other honored names made my pastorate a pleasure and my ministry a praise.

May an abundance of peace rest on all your family ties, and a continued succession of gospel triumphs attend your sacred ministrations.

With grateful appreciation, I remain yours affectionately

Rev. Robert Bennett.

At this anniversary meeting, June 6, 1896, a goldheaded cane was presented to Deacon Valentine Ballard. By his will this cane goes to the senior deacon of the church. Deacon John D. Converse has it now.

Records previous to 1846 give numerous cases of discipline. In fact just as soon as a brother or sister were observed to be lax in duty, a committee was appointed to attend to these cases. On January 24, 1838, a vote was passed "that the church disapprove of sleighing parties and parties of pleasure," and on March 4th the church met to take into consideration the fact that certain members had been sleighing and that the church thought it wrong for its members to indulge in such vain amusements; adjourned to March 6th, when the said members were present and confessed that they had done wrong. The church then voted that it was satisfied with their confession.

HOWARD VALLEY BAPTIST CHURCH

By Susan Jewett Howe

The Connecticut Gazeteer of 1810 records one Congregational and two Baptist churches in the Town of Hampton which is the earliest date we have of the Baptist churches in this town.

Hampton, or Windham Village as it was first called, sprang from the mother town of Windham, and so did these first two churches originate there, but unfortunately the earliest records were lost through carelessness of the church clerks. Therefore the only glimpse we can get is from the Windham church records showing that the Separatists or Baptists of Windham withdrew long before 1910 from the mother church at Windham; for so stern was the discipline of the church that Brooklyn jail was overflowing with the sinful Baptists who would not pay their priest tax to the Congregational Church in Wind-

ham, which, under no circumstances, would allow a Baptist house of worship within the borders of Windham. In 1743 just 100 years before the founding of the Baptist Church in Howard Valley, a horse belonging to a poor man was taken away from him on Windham Green, to pay the Priest Tax and he walked home with the saddle on his own back.

So the Baptists in Hampton organized two churches. The north one on the road to Pomfret was called the Old Grow Meeting House from good old Deacon Grow who used to carry lunches for the children to eat between the long services of Sunday. For a long time this was a flourishing church but after the deacon's death the doors were closed and the members united with the Third Baptist Church which had been organized in Howard Valley.

The other Baptist Church was organized in the western part of the town in Goshen Parish, now called Clarks Corners. It enjoyed but a short church life for in 1816 a religious sect calling themselves Christians or Christ-yans settled there and absorbed the Baptist faith under this new name. Their leaders were Elders Smith and Varnum. They enjoyed a rather extravagant mode of religion but failed to get much support from the good people of Hampton. Finally, Elder Varnum with a number of families migrated to Ohio and then the remaining Baptists of Goshen Parish united with the church in Howard Valley which was an outgrowth of the Scotland Congregational Church.

Scotland, like Windham would not allow the Baptists to build a house of worship within her borders; so the wayward Baptists who thrived under persecution, were compelled to erect their little one-story meeting-house three miles from Scotland Village on the town line between Scotland and Hampton, six miles from the mother town of Windham, on the top of Howard Hill overlooking peaceful Howard Valley that in years to come was to be the home of the Pilgrim Baptists. This little old building is still in good condition but for many years has been used as a dwelling house.

In 1843 just 100 years from the birth of the Baptist organization in Windham the little church on Howard Hill moved down into Howard Valley and built their present meeting-house and organized what was known as the Burnham Baptist Church of Howard Valley; so called from their faithful pastor, Elder James Burnham, and also because thirty of the members were Burnhams.

A thriving village clustered around the church and for a long time it enjoyed years of prosperity. The members of the Grow church and also the Christians of Goshen Parish united with them, but it was owing to the coming in of the latter congregation that the Howard Valley church became known as the Christian Church; but at exactly what time we do not know as some of the records were lost; but from an old record made over fifty years ago and signed by Elder James Burnham and fifty-one others we get the following account:

“Whereas, we, by examining the Word of God carefully have thought our articles of faith or covenant so called, were unnecessary, or what is not required of us to adopt as a rule of faith or practice; but that the Word of God and particularly the New Testament was given us for that very purpose, to be our rule of faith and practice in all our church affairs, we have thought proper to lay aside all creeds or doctrines of our own forming and take the word as it was given us and square ourselves by, and call ourselves by the name of Christians which was given to the Disciples at Antioch.” Acts 11:26.

In 1873 the church was presented with two Bibles; one large and one small; also a bell and on each of these three is this inscription:

"Presented to the Burnham Baptist Church, Hampton, Conn., by Mrs. Gordon Burnham, N. Y. A. D. MDCCCLXXIII."

A cabinet organ was given about this time by Mr. David Clark of Hartford.

For about twenty years after this the pulpit was occupied by Rev. J. R. Nichols of Hampton a member of the Christian connection. For several years afterwards there was no regular service although at different times both Methodists and Congregationalists held services there. In 1906 a fund of \$1,300 was left to the "Christian Church of Howard Valley, so called" by the will of one Sophia Jackson but even with this help the church was not kept open although needed repairs were made on the building and sheds.

We can now see the hand of God working in the history of this little church. "The prayers of the righteous man availeth much" and it was owing to the prayers of two old men that the church has at last been opened and come back into the fold of the Connecticut Baptist churches.

One of these men was Deacon William Anthony the oldest member of the church who prayed that it might again be opened and the other was the late Rev. Ebenezer Jewett, a retired Baptist minister.

Born in Hampton in 1827, he became a Baptist minister in his early manhood and preached for fifty years in New York State, New Jersey, Michigan. Returning to his native town in 1894 he was grieved to find that the old church was closed and what is more had lost its name as a Baptist Church. This weighed heavily upon his heart and was the burden of his prayers. In 1915 he saw Rev. Mr. Rowley of the Willimantic Baptist Church and told him of the situation. Mr. Rowley brought the subject to the attention of Doctor Coats of Hartford and December 15, 1915, Rev. Frank Nye was established as pastor of the Baptist Church and a glorious work has been done. The faithful William Anthony was appointed deacon: he feels as if his prayers had been answered that he might worship in the old church again.

Mr. Jewett felt then that his life work was done. Often and often he had said, "I feel that I stand alone for the old church but with God's help I shall live to see it a Baptist Church again." And when in August, 1916, the church formally voted to unite itself with Baptist denomination he said, "My life's work is done. For twenty years I have labored to this end and now my prayers are answered." And his work was done, for in less than a month he was called home at the age of eighty-nine years. He was a man of great mentality, a thorough Bible student and devoted heart and soul to the interests of his loved church and denomination. One of his grandsons, converted in the little church, expects to follow in his steps as a minister of the Baptist Church.

"A church is the hardest thing in the world to kill," said Doctor Coats at the recognition meeting held in November, 1916, when the church was legally recognized as a member of the Connecticut Baptist Association, and so it would seem. In 1743 the Baptists were driven from Windham. In 1843 the Howard Valley church was organized. In 1816 it lost its name to the Christians; in 1916 it regained its name as a Baptist Church. After 100 years it has come back to its name in the fold. Members of the Burnham family are still its members. May its prospects be glorious in 1943!

THE SOUTH CENTER BAPTIST CHURCH IN WARRENVILLE,
ASHFORD

By George C. Chappell

On January 22, 1848, at a meeting convened at the house of Elder Nathaniel Sheffield, in Warrentville, the expediency of organizing a Baptist Church in what was known as Pompey Hollow was considered. Elder Washington Munger was chosen moderator, and Elder D. D. Lyon of Pomfret offered prayer. Hiram Cady was clerk. Elder Nathaniel Sheffield, Polly Sheffield, his wife, Celia A. Coats, Sapphira Hammond, John Church, James Kent, Hiram Cady and Miriam Cady, his wife, then related their experience.

A constitution was unanimously adopted at this meeting. Five days later, January 27th, Articles of Faith and the Church Covenant were adopted. Hiram Cady was chosen secretary and treasurer, Elder Sheffield, John Church and James Kent were chosen a committee to manage the temporal affairs of the church the ensuing year. The first trustees were Hiram Cady, John Church and James Kent, and the first deacon was Hiram Cady.

Wednesday, May 23, 1849, a Council of Recognition was held at their house of worship, Central Valley (Warrentville). After the reading of their constitution, articles of faith and covenant, it was resolved "that we see no reason why the South Center Church (Central Valley), Ashford, should not be recognized as a regular gospel church, and that we now proceed to a public recognition of the church by appropriate religious exercises."

The present house of worship was built in the year 1848. Washington Munger was the first pastor. During the two years of his ministry sixteen were added by baptism and six by experience and letter. His salary was \$175 a year and seventeen cords of wood standing. The church was received into the Ashford Baptist Association with a membership of thirty-one. The last one of the charter members, Mrs. Miriam Cady, passed away August 28, 1895.

It was voted to hold the covenant meeting the last Saturday in every two months at 1 o'clock, and that the communion service follow the next Sabbath. In 1849, Nathaniel Sheffield was chosen key-keeper, and Luther Hall to attend to opening and closing the window-blinds. Rev. Percival Mathewson was the second pastor. His salary was \$190 and fire-wood. During his four years' pastorate eleven were added to the church. In 1853 the First Ashford Baptist Church was dropped from the Ashford Baptist Association. In 1850 eight horse-sheds were built. Elder Sheffield died in 1852, leaving a fund of \$1,000 to the church, the interest of which was to be used for the support of the gospel.

Rev. I. B. Maryott became pastor in 1854, and was ordained in September that year. Three were added to the church during the four years of his ministry.

Rev. Tubal Wakefield served the church two years, and there was one accession by letter. Three hundred dollars was received from the estate of John Warren, for the support of the gospel. October 20, 1859, was resolved that this religious society should henceforth be known as the South Center Baptist Church at Warrentville in Ashford.

Rev. Hugh Fulton followed with a brief pastorate in 1860. Jabez Swan and Nathan Emery Shailer, evangelists, held special meetings, and the church received a few useful members as Ebenezer Chaffee, Delia A. Gifford, Eliza A. Gifford, Frank L. Durkee, Ebenezer James, Joseph Jones, Jared Lanphear.

In 1864 Rev. Lucian Burleigh accepted the call to the pastorate. Twenty-seven united with the church during the three and a half years of his ministry.

The eighth pastor was Courtland B. Rockwell. Two were added to the church by baptism. He was ordained by the church December 3, 1868. John W. Holman served the church three months in the year 1870. Rev. David Avery spent four years as pastor in which four were added to the roll. The Ashford Baptist Association met at Warrentville in 1874. Jared Lanphear and Charles D. Eager were chosen tithing-men, and the latter was engaged as sexton for \$25 a year. The house of worship was repaired and painted, also the parsonage, and an organ and bell were purchased.

Everett P. Mathewson began to supply the pulpit in 1875, and January 31, 1878, he was ordained to the gospel ministry. The house of worship was remodeled, and the present parsonage was built. During his five years' pastorate, the longest up to this time, the church prospered to a large degree.

Three were added to the membership in the one year pastorate of Rev. J. J. Bronson. In April, 1881, Rev. Charles N. Nichols began a three years' pastorate, receiving two members. In 1884, Rev. L. S. Brown became pastor of the church and of the Westford Baptist Church, with his residence at Westford the greater part of the time. He served these churches one and one-half years. Rev. Nathaniel Kingsbury, pastor of the Congregational Church at Ashford Center, supplied three years, and six were added to the church by baptism. Rev. Samuel Thatcher began a pastorate of five years on these two fields in the year 1889. The church edifice was repaired in 1893 at an expense of \$1,000. Eleven new members were received. Rev. George C. Chappell began his pastorate May 20, 1894, and was ordained September 4th the same year. Six societies were organized—the Christian Endeavor, Ladies' Mission Circle, Club of Twenty-seven, The Gleaners, Young Men's Minute Class, and The Sunbeams. The Christian Endeavor Society became one of the largest and strongest in the Willimantic Christian Endeavor Union. Good results were accomplished in each new society. Many improvements were made on the church property, and a large number united with the church. A new organ, a Sunday school library, and other modern church equipment were purchased. The Ashford Baptist Association was entertained twice, and the Sunday School Convention once. Mr. Chappell was moderator of the association one year, and served that body six years as clerk and treasurer, and was secretary of the Ashford Bible Society. He was also pastor of the Westford Baptist Church for three years, and the supply of the Westford Congregational Church for the same period. Rev. B. C. Bugbee was ordained at Warrentville November, 1909, and is the present pastor of the church. New pews and stained windows have been installed, and rededicatory services were held. Along with the material progress the fires of religion have been kept warmly glowing. While the membership has not been increased, it has not been reduced to any great extent. The Ashford Baptist Association was entertained in September, 1917. Mr. Bugbee has been the pastor of the Ashford Town Congregational Church for eight years.

THE BAPTIST CHURCH IN DANIELSONVILLE

In April, 1873, Rev. R. Trumbull, D. D., superintendent of the missionary work in the Connecticut Baptist State Convention, accompanied by Rev. Charles

Willett, late pastor of the Baptist Church in Putnam, paid a visit to this place, to confer with resident Baptists and others, as to the expediency of establishing regular Sabbath services under the auspices of the convention.

A convenient room known as Liberty Hall, pleasantly located on Oak Street, was secured and the first service was held May 11th, Rev. Dr. Trumbull officiating.

The number in attendance was sufficiently large to greatly encourage the friends of the movement, and in response to the question, "How many of those present desire the establishment of a Baptist Church and congregation in the place?" nearly all present arose; whereupon a provisional committee to secure the use of the hall, etc., was appointed, consisting of Henry Westcott, Daniel G. Sherman, Wm. M. Johnson and W. W. Woodward.

This committee with others interested met subsequently, and chose Wm. M. Johnson chairman, Henry E. Tillinghast clerk, and Henry A. Wheaton treasurer. Mr. Wheaton afterwards declining to act, W. W. Woodward was chosen as treasurer until the regular formation of the Baptist Ecclesiastical Society in March, 1874.

Arrangements were also made to secure a choir to lead in the songs of Zion; Mr. Henry A. Westcott, a veteran in that department volunteering to take the oversight, and Mrs. Geo. I. Ross to play the organ. Mr. William Gleason also volunteered to act as sexton, and thus the movement was fairly inaugurated.

A melodeon which was secured for temporary use mysteriously disappeared before the second Sabbath, whereupon Mr. Westcott purchased and placed in the hall for the use of the choir a good sized and excellent toned cabinet organ.

Doctor Trumbull was present the second Sabbath and preached in the morning, and Rev. Charles Willett delivered a soldiers' memorial discourse to a large audience at 5 P. M.

From that time, though the mission was under the general supervision of Rev. Dr. Trumbull, and favored with occasional visits from him, the immediate care of it devolved upon Mr. Willett, who preached on the Sabbath, searched out the resident Baptists during the week, obtained letters of dismissal for them from other churches and thus gradually he prepared the way for formal organization, which was effected March 5, 1874. The following church covenant was adopted:

"As we trust we have been brought by divine grace to embrace the Lord Jesus Christ, and by the influence of His Spirit to give ourselves up to Him, so we do now solemnly covenant with each other, that, God enabling us, we will walk together in brotherly love; that we will exercise a Christian care and watchfulness over each other, and faithfully warn, rebuke and admonish one another, as the case shall require. That we will not forsake the assembling of ourselves together, nor omit the great duty of prayer, both for ourselves and for others; that we will participate in each other's joys, and endeavor, with tenderness and sympathy, to bear each other's burdens and sorrows; that we will earnestly endeavor such as may be under our care in the nurture and admonition of the Lord; that we will seek divine aid to enable us to walk circumspectly and watchfully in the world; denying ungodliness and every worldly lust; and seeking to promote righteousness, temperance and every Christian virtue; that we will strive together for the support of a faithful evangelical ministry among us; that we will endeavor, by example and effort to win souls

to Christ; and through life, amidst evil report and good report, seek to live to the glory of Him who hath called us out of darkness into His marvelous light."

It is interesting to note this broad foundation of the Christian faith, as adopted by the Danielson Baptist Church forty-six years ago, and forshadowing the best of modern liberalism in Christian interpretation. Without doubt when this "Covenant" was adopted, it was still interpreted as expressing the orthodox "Trinitarian" faith, and the words "Christian" and "Evangelical" were still given denominational significance; and yet every word here expressed can be interpreted, as undoubtedly it is by present-day members of this church, in the later-day meaning as expressing no narrow sectarianism, but sufficiently defining "Christian" as "the Fatherhood of God" and "the Brotherhood of Man" and "Evangelical" as meaning the spiritual message of "the gospel" for time and eternity, through the church—and really, what more did the message of Christ himself mean than this, for "Jew and Gentile," "Greek and Barbarian."

Following is the present organization of the church: Pastor, Rev. J. T. Edwards; clerk, F. T. Stinson; treasurer, W. L. Dixon; trustees, F. T. Preston, E. H. Hammett, J. W. Gallup; deacons, F. T. Preston, E. H. Hammett, Wilfred L'heureux, W. J. Craig, C. H. Starkweather, R. E. Allen, E. B. Wilbur; finance committee, C. H. Starkweather, Chairman R. E. Allen, Lillian Bailey, H. J. Burbank, W. J. Craig, W. L. Dixon, J. T. Edwards, J. W. Gallup, E. H. Hammett, F. T. Preston, Frank Stinson, Grace Spalding, E. T. Tillinghast, E. R. Warren, Rosa Warren, E. B. Wilbur.

Church school: Superintendent, R. E. Allen; assistant superintendent, Amasa Pierce; general secretary, Henry Burton; school secretary, Marjorie Gaffney; treasurer, Lillian Bailey.

Pastors of church: Rev. R. Trumbull, organizer; Rev. Charles Willett, supply; Rev. W. C. Carr, 1874-1881; Rev. F. L. Knapp, 1884-1892; Rev. Geo. Guiry, 1893-1895; Rev. B. U. Hatfield, 1896-1900; Rev. F. S. Bacon, 1901-1903; Rev. W. J. Twomey, 1903-1905; Rev. D. J. Neily, 1905-1910; Rev. W. D. Swofield, 1910-1917; Rev. J. T. Edwards, 1917-1920.

Woman's Missionary Society: Mrs. John Morgan, president; Mrs. George I. Eaton, vice president; Miss Grace Spalding, leader; Mrs. C. A. Frost, secretary; Mrs. W. J. Craig, treasurer.

Ladies' Aid Society: Mrs. Rosa Warren, president; Mrs. G. O. Thomas, vice president; Mrs. E. T. Tillinghast, secretary; Mrs. B. C. Conklin, treasurer.

Crusaders (young people): Lorimer Dixon, president; Amasa Pierce, vice president; Mrs. H. J. Barnett, secretary; Clinton Cleveland, treasurer.

The majority of the Sunday school classes are organized and have regular monthly meetings and socials.

Honor roll—World war: In honor of their willingness to sacrifice. Walter Adams, Wellington Bitgood, Louis Ballington, Howard Call, Lester Craig, Howard Dixon, Homer Dixon, Lorimer Dixon, Elmer Gallup, Henry Gallup, Earl Geer, Harold Green, Harold Hutchins, George Jordan, Roy Keach, Truman Lyon, George Nuttall, William Nuttall, Charles Pierce, John Preston, Raymond Preston, Prescott Smith, Charles Stone, Albert Vachon, Young Men's Christian Association.

PUTNAM BAPTIST CHURCH

The Baptists were the first on the field in Putnam. Preaching services by Baptist ministers in what is now the City of Putnam were occasionally held during the period from 1807 to 1813. During the latter and following year a revival swept over this vicinity and about thirty persons were baptized and united with the Pomfret Baptist Church, of which Rev. James Grow was pastor. For a few years immediately prior to 1845, by the residents of Pomfret Factory (sometimes styled "Pomfret Depot"), there was conducted religious services of the various denominations; the Baptists usually going on foot to Pomfret. Early in that year, however, encouraged by Rev. Benjamin Congdon, pastor, these members "humbly petitioned" the mother church to delegate to them by vote full authority and privileges of a branch of their body. This petition was favored and on January 17, 1847, the branch was formed. Three days later, at a called meeting, Harrison Johnson was chosen clerk and Elliott Carpenter and William Johnson elected to assist at communion. At the same meeting David Clark, Joseph Wheaton, Jr., and Rev. Lucius Holmes (then pastoral supply), were appointed a committee to consult the membership concerning the "advisability of erecting a house of worship, to ascertain the probable cost, and select a site." The committee not agreeing and were discharged. After a prolonged discussion, by a majority vote of one, it was decided to locate and erect the building on the western side of Quinebaug River. The sum of \$1,500 having been subscribed for building, the church committee (David Clark, Jared Chollar and Joseph Wheaton, Jr.), summoned the subscribers on August 23, 1847, to "locate the meeting-house." A lot having been donated by Smith and Edmund Wilkinson, owners of the property now known as the Putnam Woolen Company, it was decided to erect a building thereon. A building committee was appointed, and the following day the branch voted to "organize themselves into an independent church." The council for perfecting the organization was deferred until May 30, 1848, when after a sermon preached by Rev. Charles Willett, the "Wilkinson Baptist Church," with twenty-four constituent members was organized. This name was retained until in 1855, when it was changed to the "First Baptist Church of Putnam." The departure of these members sealed the fate of the declining interest in Pomfret's and the mother church closed its doors a few years later.

The first constituent members of the Putnam church were: Elliott Carpenter, George W. Wheaton, Reuben F. Harvey, Rhodes G. Allen, William Johnson, Harrison Johnson, Jasen Johnson, Joseph Wheaton, Jr., Mrs. Lydia Robinson, Mrs. Almira A. Johnson, Miss Fanny Chaffee, Mrs. Mariah Carpenter, Miss Eliza H. Harvey, Mrs. Sally Wheaton, Mrs. Mary Leach, Miss Sarah C. Carpenter, Mrs. Almira Allen, Mrs. Hulda S. Underwood, Miss Eme-line Whipple, Miss Julia A. Whipple, Mrs. Abigail Wheaton, Mrs. Louisa A. Badger, and Mrs. Sally Robinson.

Rev. Solomon Gale was the first settled pastor of the new church and David Clark and Elliott Carpenter the first deacons. The subjoined is a list of the various pastors serving this church: Rev. Solomon Gale, served one year and was succeeded by Rev. Allen Darrow. He was followed by Rev. Charles Willett from 1854 to 1857. The next was Rev. William C. Walker, who remained till 1864, when he resigned to become a chaplain in the Eighteenth Connecticut Regiment in the Civil war. Next pastor was Rev. Charles Willett, 1864 to 1872,

then came Rev. Benjamin F. Bronson, D. D. He was a man of exceptional ability with a gracious personality which won for him a legion of friends; his pastorate continued until 1881. It was under this pastorate that, on February 22, 1873, the house of worship was burned, but this did not hinder the cause, for the records show that a beautiful church edifice was immediately erected and dedicated May 16, 1874, free of all debts.

Doctor Bronson resigned March, 1881, and was succeeded by Rev. John R. Stubbert April 1, 1882. The church provided the new pastor with a parsonage. Rev. Mr. Stubbert remained till March, 1891. During one year of this pastorate 123 members were received into communion. From December, 1891, until January, 1897, Rev. John W. Ashworth had charge of the church; he was followed by Rev. A. W. Hand in March, 1897, who remained pastor until July, 1902.

In 1897 it was found that the French people who had located at Putnam in great numbers, needed the care of a missionary for this church, hence Rev. Timothy Tetreault was placed in the field and many were added to the church as a result; others doing work among the French, were Rev. B. F. Benoit who labored most successfully.

Following Rev. Mr. Hand, Rev. John R. Stubbert returned in November, 1902, and remained until his health failed him in April, 1916, when a call was extended and accepted by Rev. Albert E. Stone, a young man of unusual attainments, who proved his loyalty to his country by becoming naval chaplain in the present World war, his resignation taking place February 10, 1918.

At the present time Rev. G. C. S. MacKay is well serving the church and congregation, his pastorate beginning in June, 1918. He is a young man of promise, having been educated in the schools and colleges of Bonnie Scotland.

In August, 1897, occurred the semi-centennial of the dedication of the first church organization. So stirring was the address by Secretary Rev. H. C. Mabie, D. D., of Boston, that Deacon George M. Morse pledged \$1,000 as a golden jubilee offering to the Missionary Union.

The church edifice, damaged by lightning in 1891, and repaired in 1897, was burned April 4, 1904. In May it was voted, that year, to rebuild on the same site, and a fine stone edifice was completed and now stands a lasting memorial, to the untiring zeal and energy of the five executive members of the large building committee which consisted of: Dr. J. B. Kent, chairman; Rev. J. R. Stubbert, H. O. Preston, Charles M. Fenner, and John A. Dady. The date of dedication was April 4, 1906.

It is well to note that this church has sent two pastors as chaplains in the army and navy—both "sweet singers in Israel,"—in response to the call of God and country. During the history of this church—seventy-two years—starting with twenty-four members, have been enumerated 1,100 names, the latest membership being 296.

The following have served this church as its worthy deacons: David Clark, Sr., Lenion Elliott Carpenter, James W. Manning, George W. Carver, George M. Morse, Frederick E. Lovering, Charles Arnold, Frank A. Hopkins, Thomas Finchan, Clarence E. Pierce, Henry L. Converse, Harry W. Thompson, C. W. Durfee, Moses L. Aldrich.

BAPTIST PASTORS 1848 TO DATE

1848-1849, Solomon Gale; 1849-1853, Allen Darrow; 1854-1857, Charles Willett; 1857-1864, William C. Walker; 1864-1872, Charles Willett; 1872-1881,

B. F. Bronson; 1882-1891, John R. Stubbert; 1891-1897, J. W. Ashworth; 1897-1902, A. W. Hand; 1901-1916, John R. Stubbert; 1916-1918, Albert E. Stone; 1918—, G. C. S. MacKay.

The editor is indebted for the foregoing record to Helen Manning Kent and Ida Kennedy.

THE BAPTIST CHURCH AT NORTH ASHFORD

By Rev. Harvey M. Lawson

The history of the church at North Ashford, as told by the Rev. E. N. Lawson and his son, Rev. Harvey M. Lawson, reveals many names of unusual interest, and will be enjoyed by the general reader as well as by those of immediate connection. Among the earlier pastors was Rev. Erastus Andrews, father of E. Benjamin Andrews, at one time, president of Brown University, and of Charles B. Andrews, governor of Connecticut 1879-'81.

The Baptist Church at North Ashford had its origin in the work of Rev. Daniel Bolton, an earnest Baptist preacher and evangelist who had been ordained June 27, 1792. A Baptist society was organized at "Northford" as the place was then called, November 11, 1793. In the winter following, as their records says, "the Lord put it into the hearts of his people to set up conference meetings and upon relating to each other the wonderful dealings of God with their souls, and discussing the rules, order and discipline of a church of Christ, they found such a good measure of harmony and agreement as to encourage them to organize a church." A council from neighboring Baptist churches was convened for this purpose November 5, 1794, when the church was organized. Those calling the council were Daniel Allen, Isaiah Bugbee, Timothy Allen, Daniel Boyton, Ephraim Hayward, Ezra Hayward, Jonathan Carpenter, John Hayward, Ebenezer Curtis, Jesse Bugbee, Marcus Bugbee, Huldah Bugbee, Lois Carpenter, Esther Keyes, Abigail Hayward, Elizabeth Carpenter, Rebecca Hayward, Esther Hayward, Ellice Bolton, Lucy Cheney and Avis Convis. Seven of these were embodied into a church by the council and the others joined when they obtained letters from other churches. Elder Bolton brought a letter from the church at Wilbraham, Mass., and was made pastor. Support was provided for him but he also wrought with his own hands (as many of his successors have done), that he might be less chargeable to the brethren.

The church was named "The Fourth Baptist Church of Ashford," the first being what is now the Warrentown Church, the second the one at Westford, and the third one that was organized near Eastford in 1792, but disbanded in 1803. Consequently the North Ashford Church was known thereafter as the Third Baptist Church of Ashford and now is called the Baptist Church of Eastford.

Two acres of land was given for the site of the meeting-house and a parsonage by Timothy Allen. In 1793, the meeting-house was built, although it was not completed for several years. It was thirty by forty feet in dimensions and was thereafter known as "the Bolton Meeting-house." It is said of the

church in those early days, "though few in numbers and far remote from the busy world this church enjoyed uncommon grace and harmony and exercised a most beneficial influence on the community." Elder Bolton administered the pastorate until 1806 to the great acceptance of all. The church belonged at first to the Sturbridge Baptist Association until 1824, when the Ashford Baptist Association was formed.

The pastors which the church has had as nearly as can be ascertained are as follows:

1. Rev. Daniel Bolton, 1794-1806.
2. Rev. William Palmer of Hampton, about 1807-1810. His winning eloquence attracted large congregations. During his pastorate the church was able to complete its meeting-house, adding fourteen pews to the galleries.
3. Rev. Biel Ledoit, 1811-1815. Elder Ledoit had been pastor of the Baptist Church at West Woodstock.
4. Rev. Stephen Haskel, 1815-1825. He came from the church at Sturbridge (now Southbridge), and was ordained at North Ashford. He was a man of fine personal appearance and had a voice of great harmony and power. The early part of his ministry was quite successful. After he was dismissed from the pastoral charge in April, 1825, it is reported that he lapsed from the high standard of the Christian life and in 1835 the church withdrew fellowship from him.
5. Rev. Leonard Gage, 1829-1838. Elder Gage was one of the most useful pastors which the church ever had. At first he was also pastor at Stafford and resided there, so he supplied at North Ashford only a part of the time. The compensation received from both places was too small to meet the needs of a rising family, so he supplemented it by farming in summer and teaching in winter. While he was pastor at North Ashford a Sunday school was established for the first time and a singing school started which greatly helped the church singing. There were revivals of religion, especially in 1834, when there were thirty-four converts. One of the early ones was Isaiah C. Carpenter, who became a successful Baptist minister, and another was Thomas Holman, Jr., who also went into the ministry. About 1838, Elder Gage's health broke down, so he had to retire from the ministry. He afterwards lived in Woodstock to the advanced age of ninety-four. He was the father of Mrs. John Burley and Moses Gage of Woodstock.
6. Rev. Alfred E. Green from Monson, 1840-1841.
7. Rev. Alvin Bennett, 1842-1843—a particularly strong character, whose life and work have been commemorated in a published volume. The present church building was erected during his pastorate and dedicated in October, 1843.
8. Rev. Rensalaer O. Putney, 1844-1848.
9. Rev. George Mixter, 1848-1850.
10. Rev. Tubal Wakefield, 1851-1858. During his pastorate the parsonage was built.
11. Rev. Gilman Stone, 1858-1861. In 1860 there was a revival of great power and twenty-two were baptized.
12. Rev. Erastus Andrews, 1865-1869. He was the father of E. Benjamin Andrews, at one time president of Brown University and of Charles B. Andrews, governor of Connecticut, 1879-1881. Elder Andrews prepared a history of this church in 1867, which was printed in the Minutes of the Ashford Baptist Association for that year.

13. Rev. Gilman Stone (second pastorate), 1869-1870. He died here in 1870, aged sixty-six.

14. Rev. Joseph Perry, 1871-1872.

15. Rev. C. B. Rockwell, 1873-1875. Mr. Rockwell afterwards studied medicine and practiced in Chicago.

16. Rev. Thomas Atwood, 1876-1877.

17. Rev. Percival Mathewson, 1878-1881. He died in 1888, aged seventy-four.

18. Rev. Alvin E. Goff, 1882-1884.

19. Rev. A. A. Robinson, 1884-1886.

20. Rev. Asa Randlett, 1886-1894. Mr. Randlett was the father-in-law of Rev. J. R. Stubbert, for many years pastor of the Baptist Church at Putnam. North Ashford was Mr. Randlett's last pastorate. He did good work and greatly endeared himself to the people until failing health compelled him to resign in 1894. He continued to reside in North Ashford until his death, October 6, 1908.

21. Rev. T. P. Briggs, 1894-1901. Mr. Briggs also preached at Westford and the two churches have been united under one pastor since that time. He died at Cliftondale, Mass., September 3, 1919.

22. Rev. Charles Chamberlain, 1902-1904.

23. Rev. J. W. Higgins, 1904-1908. He is now pastor at Packer, Conn.

24. Rev. H. B. Goodsell, 1908-1911. He was ordained at North Ashford, September 29, 1908. Mr. Goodsell afterwards preached at the Congregational Church at South Killingly, Conn., and is now (1920) pastor of the Congregational Church at Andover, Conn.

25. Rev. Peter S. Collins, the present pastor, began his work here in 1911. He was a native of Maine, educated at the Newton Theological Seminary and had held pastorates in Maine, Litchfield, Conn., and elsewhere. During his pastorate he has received some twenty-five persons into church membership.

The deacons of the church have been: Ephraim Howard, Joseph Burley, John Burley, Benjamin Corbin, Jairus Chapman, Oliver Angell, Fred Davidson, Pliny George, George W. Thayer, Charles Buell, Henry Buell.

During its history many persons have been baptized and received into membership. Some of these have proved delinquent and, especially in the earlier days, there were meetings of the church to consider the cases of "those who have not travelled with the church for some time." But there has always been an inner circle of faithful, devout and godly members who have been deeply interested in the welfare of the church, such as Benjamin Corbin and his good wife, who was indeed "a mother in Israel; John Burley always faithful and devoted to the church; Oliver Angell, who was always in his place in church and who enjoyed nothing better than a good prayer meeting; Silas Allen, Silas Simmons, Daniel Bartlett, for many years superintendent of the Sunday school, and many others.

Among those who have been baptized and joined this church, a number have gone into the ministry or done splendid work in other lines. The following is the list as nearly as can be ascertained:

Stephen Hiscock, who joined in 1807, became a "Christian" minister and preached locally.

Isaiah C. Carpenter, the first convert baptized by Elder Gaga in 1830, was ordained at Templeton, Mass. He had pastorates in Connecticut, New York and Vermont, and baptized over one hundred and sixty-seven persons.

Johnson Howard, who was also received into the church in 1830, had pastorates in New Hampshire, Massachusetts, and New York, and died in 1866, at Woodville, Mass., after abundant and fruitful labors.

Thomas Holman, who was baptized and joined the church in 1831, studied at Madison University, now Colgate, at Hamilton, N. Y., and was ordained at Southbridge, Mass., in 1840, and designated to preach the gospel in destitute portions of the West. He went to Illinois where he preached until 1848, when failing health compelled him to return East. He had pastorates in Tolland, Stafford, and West Woodstock, where he was very successful and greatly beloved. In 1854, he went West again and labored in Wisconsin and Illinois as long as he was able and died at Rockford, Ill., October 4, 1883. He was a brother of Mrs. Calista Vinton, the missionary to the Karens.

Urijah Underwood was licensed by this church to preach October 27, 1838, and preached for a time in several places.

Darius H. Stoddard was baptized and united with the church August 11, 1850. He graduated from the Rochester Theological Seminary and held pastorates in Massachusetts and New Hampshire.

Mellen Howard was also baptized and joined the church in 1850. He did not have the advantages of an early education but was a very earnest Christian and felt called to the ministry. He soon took a letter from this church and joined the Methodists. He began preaching at schoolhouses and camp meetings and gradually gained power and strength so that he became a very successful evangelist and pastor. His first pastorate was at East Woodstock in 1866, and afterwards he was stationed at East Hampton, South Glastonbury, Wapping, South Coventry and Norwich, Conn. In 1877, he was transferred to the New Hampshire Conference, where he labored very successfully in many different places the rest of his life. For a person with so few advantages he did a remarkable work and was a man filled with the Spirit of God.

David P. Corbin, though not a minister, was one of the best and most useful men who have gone out from this church. He was educated at Brown University and chose teaching as his vocation. Intensely patriotic, he helped raise a company of volunteers during the Civil war, of which he later became captain. After his discharge he taught in Willimantic and Hartford where he exercised a great influence for good. He died March 15, 1880. He was always devoted to this church and his widow has given a permanent fund to the church in his memory.

His brother, John W. Corbin, was always deeply interested in the church at North Ashford and always planned to attend it and visit its older members on his trips to Union.

Elisha Benjamin Andrews, son of Elder Andrews, was baptized and united with the church May 6, 1866. He was approbated by the church to preach the gospel wherever God in his providence should call him. October 7th of that year, he was dismissed and recommended to the Brown Street Baptist Church of Providence, R. I. He graduated from Brown University and afterwards became its president. His brother Charles Andrews studied law, became a judge and governor of Connecticut from 1879 to 1881.

Bertram Bugbee, who joined the church September 9, 1900, was ordained at the Baptist Church of Warrenville in November, 1909, and is now pastor there.

Harold George, who joined the church in 1909, is studying for the ministry at the Gordon Bible College in Boston.

That the church has done a good work during its history and awakened the deep love and devotion of many persons is proved by the fact that in recent years many of the old members and friends have given sums of money to a permanent fund for the maintenance of preaching here in the years to come.

The donors and amounts given are as follows:

Mrs. Jane Leonard Lyon (former wife of Elder Mathewson).....	\$ 500.00
Polly Corbin Lawson (widow of David Lawson).....	100.00
Maria P. Sheldon (sister of Mrs. D. P. Corbin).....	100.00
John Holman	500.00
Deacon John Burley.....	400.00
Mrs. Sarah Simmons, for the Silas Simmons fund.....	500.00
Mrs. Florence D. Merrick, in memory of Jane Leonard and Olive Leonard Dean	300.00
Mrs. Mary S. Corbin, in memory of David P. Corbin.....	1,000.00
Mrs. Sarah Simmons, additional.....	1,000.00
Albert Lyon	600.00

The pulpit chairs were given in memory of Olive Leonard Dean by members of her family. Two deacon's chairs were given by John W. Corbin, in memory of Mr. and Mrs. Benjamin Corbin.

These persons who have thus given generously to insure the future life and work of the church, should be held in grateful memory and the present and future members of the church should feel a great responsibility to see that the spiritual life and power of the church is maintained and that it shall be the great power for bringing in the kingdom of God in this place. "They being dead, yet speak."

In 1907, the church was incorporated under the laws of Connecticut and took over the property from the old Baptist Society which became extinct.

In 1903, the chapel was built in the rear of the church which has been most useful for evening meetings and socials, and the entertainment of guests at special gatherings. Many well attended and pleasant social gatherings have been held here in recent years as well as several farmers' institutes for the general good of the community.

The church has charge of the cemetery at North Ashford and holds funds for the care of lots.

The meetings of the Ashford Baptist Association have been held with this church in the years 1847, 1853, 1879, 1908 and 1919.

REMINISCENCES*

E. N. Lawson Tells Interesting Facts about the "Old Bolton Meeting-house" at North Ashford

As there are so few now living who remember the old "Bolton Meeting-house" at North Ashford, which was usually called Northford in those days, it may be interesting to the present generation who never saw the meeting-house to hear some account of it. The Bolton meeting-house was named thus from Rev. Mr. Bolton, an earnest Baptist preacher, who came there about 1783, and who by his zeal and efforts formed a church and was largely instrumental in building a meeting-house, giving freely of his own means and labor.

* From Windham County Observer.

The writer, who has a vivid recollection of attending church there when Rev. Leonard Gage was pastor, will describe it. It was a tall edifice with two rows of windows, no steeple, and guiltless of paint, inside or out, and with two outside doors, one on the east and one on the south side, with a wide flight of stairs near the south door. It stood on nearly the same spot where the present church stands. There were galleries on three sides, with a high pulpit and square pews, both on the floor below and in the galleries.

The writer remembers standing at the corner of the meeting-house and listening to a conversation of three as portly, fine-looking old gentlemen as one often sees, men of more than ordinary ability. They were Eleazer Bugbee, John Holman, Sr., and "Squire" Marcus Taft. They were lamenting the invention of friction matches as a sad cause of fires. (There had recently been a fire somewhere about ignited by matches.) They thought the world would have been better off without such an invention.

On Squire Taft's gravestone is this inscription which no more than does justice to his fine character. "He was a man, take him all in all, the like of which we shall not see again." I remember a singing school in the old meeting-house taught by a Mr. Spalding. The writer was permitted to attend the closing session, being too young to go regularly. The singers occupied the galleries, a fine looking company of young men and women. They sang from the "Carmina Sacra," then a new book published by Lowell Mason. Among the singers were Clinton Howard, Elisha Carpenter and his brothers, Palmer Carpenter's sons, Silas P. Allen, Zachariah Allen's family, the Howards, Bugbees, Kienes and many others. Amid the singing some boys gathered around the stove, managed to knock the pipe down and the smoke which arose was anything but agreeable to the vocalists above.

The first deacons of the church were Joseph Burley and Ephraim Howard. Deacon Howard used to stand before the pulpit and line out the hymns, two lines at a time. Other deacons were Benjamin Corbin, Jairus Chapman, John Burley and Oliver M. Angell.

Among the first preachers was Elder Haskell who lived many years on the east side of Mashapaug lake in Union, and who used to ride horseback through the Breakneck woods to the Bolton meeting-house. He was said to have been a fervid preacher, who would say in his exhortation, with tears running down his cheeks, "Young men, if I am at last a castaway, and go to everlasting punishment, I don't want your company."

Among the preachers which the writer remembers were Elders Gage, Bennett (a most jovial man), Mixer, Munger, Osborn R. Putney, a very pleasant man, Stone, who died there, Andrews, a very able man and father of Governor Andrews of Connecticut, and of E. B. Andrews, once president of Brown University, followed by many others well remembered at the present time. There have been many precious seasons of revival when numbers were added to the church, many of whom have proved to be earnest steadfast Christians.

The new meeting-house, which is the present one, was built early in the '40s. The contract was taken by Lyman Sessions, who hired a Mr. Smith as master workman. Among the singers in the new church were Clinton Howard, who for many years led the singing, Silas P. Allen, who loved dearly to sing, Mrs. Benjamin Corbin, Erastus and Bennett Burley, Gilbert Bugbee, John Howard and wife, Danforth Howard and wife, and many others.

The writer has very pleasant recollections of his old neighbors, the Corbins,

Mrs. Benjamin Corbin of sainted memory, her son, David P. Corbin, the Burleys, the two Leonard families, the Howards and many others.

May God bless the dear old church and may it long continue to be a light and a blessing to the community.

E. N. Lawson,

Union, Conn., April 18, 1908.

CALVARY BAPTIST CHURCH, WILLIMANTIC

In 1912, some of the members of the African M. E. Zion Church withdrew and formed the Calvary Mission at Willimantic. In 1916, in response to an invitation from this mission to a number of Baptist churches of Connecticut to send their pastors and one delegate to sit with them in council to consider the advisability of organizing the above mentioned mission into a regular Baptist Church and to ordain the Rev. S. Grimstead as a regular Baptist minister, a number of ministers and laymen met at 3 P. M. on July 7, 1916, in the room of the mission. The meeting was called to order by the Rev. W. H. Morton of Bridgeport, Conn., and on account of the absence of Dr. D. S. Klugh due to illness, Dr. A. B. Coats was chosen moderator and Rev. I. W. Reed was chosen secretary. Devotion service was held; "I love Thy Kingdom, Lord," was sung; prayer was given by Rev. R. B. Harris; and a brief statement was made by the pastor. Letters of admission of the future members were presented to the council and the articles of faith and the church covenant were accepted by pastor and church, and adopted as the rule of conduct. The church was regularly organized, recognized, and set aside as a regular Baptist Church. The Rev. S. Grimstead was examined as to his Christian experience, his call to the ministry, and views of Christian doctrine, in all of which he proved himself to be sound and highly satisfactory to the brethren. He was ordained and set apart to the work by prayers and laying on of the hands of Presbytry. Rev. W. F. Rowley gave the ordination prayer. The services were concluded by a public service of preaching by Rev. W. O. Harris, II Kings, 4:38-42, charge to the church by the Rev. J. W. Reed, charge to the pastor and hand of fellowship by Rev. R. B. Harris, benediction by the pastor. The moderator was Rev. A. B. Coats, Secretary Rev. I. W. Reed.

CATHOLIC PARISHES

ALL HALLOW'S PARISH, MOOSUP

About sixty-six years ago (1833), the first little band of Catholics settled in Moosup in the persons of Michael Smith, Sr., Andrew Smith, James McCaffrey, and James Meehan. Like their fellow-countrymen of those trying days, whom immigration brought to our shores, they yearned for the presence of those who could administer to them the consolations of religion and dispense the graces of the sacraments. Though deprived of priestly ministrations for some years, they, nevertheless, held fast to the faith once delivered to the saints and rejoiced when, about 1848, the first Mass in Moosup was offered up in the house of Michael Smith, Sr., now occupied by Terrence Coughlin. The celebrant of this historic Mass was the Rev. William Logan, S. J., of Holy Cross College, Worcester, who about this time had charge of New London, Norwich,

and several adjoining stations. On his way from Worcester, he may have heard of the presence here of some Catholics and sojourned amongst them to offer up the Holy Sacrifice. About this time there were between twenty and thirty Irish Catholics in Moosup. Following Father Logan, Moosup was attended at intervals of three months by the Rev. Peter Blenkinsop, also of Worcester, until the appointment of Rev. Michael McCabe to the pastorate of Danielson. Father McCabe's visits were made at intervals of two or three months, and on these occasions he said Mass in private houses. His services continued until the appointment of Rev. Philip Daly, whose pastorate terminated in June, 1861, when the Rev. James Quinn succeeded him. Father Quinn served until the appointment of Rev. J. J. McCabe in October, 1869. The next pastor was the Rev. Ferdinand Belanger, who came in April, 1870. His next successor was the Rev. John Quinn, who received his appointment in November, 1872. Rev. Denis Desmond then followed in July, 1874, and remained until October, 1876, when Rev. P. M. Kennedy took up the reins of government. His pastorate terminated in October, 1878, and the Rev. John A. Creedon became pastor of All Hallow's. Upon the translation of Father Creedon to Windsor Locks, in January, 1896, the present incumbent, Rev. John H. Broderick became his successor.

All Hallow's church was built in 1859-60, by Rev. Philip Daly. So enthusiastically did the people set about to witness the realization of their hopes that the site of the church and parochial residence was soon purchased from M. S. Bennett. The corner-stone of the church was laid by Bishop McFarland in the same fall, Rev. Thomas Quinn delivering the address. The same prelate dedicated it under its present title in the following spring. During the pastorate of the Rev. Father Belanger the old pastoral residence and lot were secured. All Hallow's parish embraced at one period the towns of Sterling,* Plainfield, Griswold, Canterbury, Hampton and a part of Killingly. When the parish was organized, the population was estimated at about five hundred souls, chiefly Irish. At present it numbers about fifteen hundred, comprising Irish and French-Canadians. During Father Creedon's period of service, in 1889, the church was practically rebuilt, extensive improvements having been made both within and without. A conflagration in May, 1893, destroyed the old rectory, and the present attractive and spacious parochial residence arose from its ashes. Since the arrival of Father Broderick the reduction of the debt has been steady and gratifying both to pastor and people, new land has been acquired, the grounds about the church and rectory have been greatly improved, and hopes are entertained of beginning the erection of a new church in the near future.

The old cemetery is in the churchyard, and was first used in 1861, but it has ceased to be used as a place of burial for well nigh fifteen years.

The priests who have served All Hallow's as assistants are the following: Rev. A. Bernard, from July, 1869, to September, 1869; Rev. T. Sweeney, from November, 1880, to January, 1882; Rev. T. J. Dunn, from March, 1882, to June, 1886; Rev. T. H. Shanley, from November, 1886, to October, 1890. The present assistant pastor is the Rev. E. J. Broderick.

The baptismal records disclose 5,402 baptisms from 1869 to 1898; in the same period the marriage ceremony was performed 773 times.

* Sterling was named after an Irishman, Henry Sterling, M. D., who was a resident of the State during the Revolution.

Oneco, a town on the New York, New Haven and Hartford Railroad, formerly the New England Railroad, is attended from All Hallow's as a station.

"The parish is prosperous, its numbers on the increase and the Catholic portion of the community, with its usual generous and self-sacrificing spirit, is determined to keep fully abreast of the times."

In 1901 a splendid new brick church was built under the direction of Father Broderick and during his pastorate he also purchased and platted a new cemetery on Green Hollow Road; purchased property for a Sisters' Home, secured land for the parochial school; erected a Mission Church in Sterling. In brief, the growth and development and solid progress of this parish during the seventeen years of Father Broderick's pastorate constitutes an enduring monument to his untiring energy, high administrative ability and deep devotion, and he will forever be held in affectionate remembrance by the people here. He gained the love and the esteem of the entire community not only for his noble character, but because of his genial presence, and a keen sense of humor and saving grace, which always lightened burdens wherever he went.

Succeeding Father Broderick was the Rev. John E. Clark, another able and genial character, but who remained here for a short period only, being transferred to Suffield, where he began at once a development of parochial resources which changed his people from a mission flock to a flourishing parish. Father Clark was transferred to Willimantic in 1918.

The present pastor at All Hallow's, Rev. J. E. McCarthy, considers that he "has fallen heir to the splendid traditions of his predecessors," and finds inspiration in such solid foundations and fine parish spirit.

When the armistice of November 11, 1918, was signed, which brought about a cessation of hostilities in the Great war, this parish of All Hallow's, Moosup, had 135 loyal sons enrolled in the ranks of the army and navy. Of this number, the big majority was in the war zone, many in the first line trenches from the beginning, some in the memorable battle of Chateau Thierry followed by St. Mihiel and the Meuse-Argonne. Two there were, out of the list, who paid the supreme sacrifice, others there were wounded seriously, maimed for life. All Hallow's parish takes a just pride in their true, patriotic support and allegiance to their country's cause.

Now that the turmoil of war is ended and honorable discharge has been granted in every case, we are happy in the fact that the boys who survived this terrible ordeal of war are now back in their own homes, with their own families, and in their own parish. They have done nobly for God and country. Their names will be enshrined with loving memory in the records of this parish.

SACRED HEART PARISH, WAUREGAN

The earliest known Catholics to settle in Wauregan were Thomas Gibbons, P. Flanagan, James Riley, Louis Charon, Pierre Girard, Alexis Jetté, Marcel Jetté, Hyacinthe Rondeau, Louis Messier, Alphonse Ouimette. To them belongs the distinction of keeping alive the sacred flame of faith in this vicinity at a period when a Catholic was scrutinized as the representative of a foreign despot, whose ambition was to enslave the human family, and as the embodiment of superstition, idolatry and disloyalty. Of inferior clay he was supposed to be, and as "an ignorant foreigner," was held in contempt, a sentiment which in this enlightened age provokes rather pity than anger. Sons of

the Emerald Isle and children of France, the fervent disciples of St. Patrick and of St. Louis, of Columba and of Genevieve, came hither to cast their lot with others more prosperous in the goods of earth and to assist in laying strong and deep the foundations of the church in this portion of our beloved land.

Missionary priests from Holy Cross College, whose jurisdiction extended as far south as New London, exercised their ministry here between 1848 and 1850, consoling the faithful by the graces of the Mass and the sacraments, and strengthening them against the spiritual dangers which are ever present to the soul when deprived of the holy ministrations of God's anointed.

The Rev. Michael McCabe, a pioneer missionary of Northeastern Connecticut, visited Wauregan in the early fifties. When the Church of All Hallows was built at Moosup in 1859-60, by Rev. Philip Daly, the Catholics of Wauregan attended divine services there, many of them making the journey on foot. But the inconvenience attendant upon these journeys was eliminated when, in 1870, Rev. Ferdinand Belanger, pastor of Moosup, began the erection of a church at Wauregan, which was completed by his successor, Rev. John Quinn. The corner-stone was laid by Very Rev. James Hughes, V. G., and the church was dedicated to the Sacred Heart of Jesus by Bishop McFarland. The church property, which is situated in West Wauregan in the Town of Brooklyn, was purchased from Mr. James Atwood, manager of the Wauregan mills, for \$1,000.

The priests who attended Wauregan in succession to Father Belanger were Reverends John Quinn, Denis Desmond, Peter M. Kennedy, John Creedon.

The jurisdiction of Moosup over Wauregan ceased on May 20, 1889, when Bishop McMahan organized the latter into a parish and appointed Rev. Arthur A. O'Keefe the first resident pastor. Father O'Keefe entered upon his new sphere of labors with characteristic activity, and, his parishioners cheerfully co-operating, has accomplished results that make for the temporal and spiritual welfare of his people and the honor of the church. Among other material works mention may be made of the erection of a parochial residence and other buildings, barn, horse sheds, etc. A new cemetery was purchased and blessed on May 17, 1891, the grounds about the church and rectory have been improved and beautified, and an abundant water supply introduced into the parochial residence and outer buildings. The total extent of the church property is twenty-five acres.

When the parish was organized, its population was estimated at 1,350 souls, of whom 1,100 were French and 250 Irish; the latest census gives 1,200: French Canadians, 1,000; Irish, 200.

The baptismal register, beginning in 1889, discloses 452 baptisms to have been administered to 1898; while ninety-seven marriages were solemnized within the same period. The first birth, as well as the first baptism, was that of Mary Ellen Fallon. The first marriage ceremony was performed on June 24, 1889, the contracting parties being Joseph Lefevre and Aglae Boivin. The first death was that of Ludger Gauthier, a child of two years.

ST. JOSEPH'S, WILLIMANTIC

By Thomas F. Connolly

The beginnings of the Catholic Church and parishes in Windham County have been faithfully recorded by the Rev. James H. O'Donnell in his History of the Diocese of Hartford, as published in 1900. From Larned's history he

tells that the first colony of Irish Catholics which located in Willimantic in 1847, "a little band of twenty foreigners with but little of this world's goods to incumber them," viewed by the natives "with much curiosity, and their coming was the subject of considerable excitement. They came at the instance of the Windham Manufacturing Company, who sent for five persons, but their call was responded to by four times that number. This was the opening wedge of Irish labor, which has grown by frequent accession to be one of the most powerful elements in the industry of this community."

Father O'Donnell then records that the first Mass was offered at Willimantic by the Rev. John Brady of Middletown, in March, 1848, about twenty Catholics, the entire number in the town, gathered before a humble altar in a kitchen of the Lathrop House, corner Washington and Main streets. The pioneers present at that first Mass were the families of Owen Thompson, John Gates, Thomas Anderson, and Arthur McDonald, at whose home the Mass was held. In the fall of 1849 Franklin Hall was secured for the services, and here at monthly intervals until 1875 Rev. Father Brady and his successor, Rev. Michael McCabe, held services. In 1848, Father Brady had secured a tract of land on Jackson Street, the present site of the splendid later development of St. Joseph's Church and parish property.

Father O'Donnell records that "during Father McCabe's attendance upon Willimantic he and his devoted people were annoyed by exhibitions of bigotry which all good men today disavow." On one occasion the door of Franklin Hall was locked against him but "determined upon offering the Holy Sacrifice, he led his little congregation to the lot which Father Brady had purchased on Jackson Street and upon a rudely-constructed altar offered the Divine Victim." "At another time, having ministered to the spiritual wants of his little flock, he started to drive to Baltic, which was in his jurisdiction, when one of the carriage wheels came off, throwing the priest to the ground; investigation disclosed the fact that bolts, screws and nuts had been removed, with the evident intention of causing serious injury to Father McCabe."

In 1857 Father McCabe purchased the building of the local Baptist Church and removed it to the Jackson Street site where it was remodeled and enlarged and christened as "St. Joseph's Roman Catholic Church." He also secured and dedicated a tract of land for a cemetery. The parish steadily grew as more and more the Irish people were locating in Willimantic. Father McCabe died in 1860 at Danielson, where he had also ministered, and was succeeded by the Rev. Hugh J. O'Reilly, who became the first resident pastor at Willimantic. Father O'Reilly erected a parochial residence. Later he was transferred to Danielson, and the Willimantic charge was filled for four months by the Rev. Daniel Mullen, or until a permanent pastor should be named. This proved to be the Rev. Florimond DeBruycker, who assumed charge May 11, 1863, and was destined to remain in Willimantic and to become a leading figure in church and community, and a man of wide influence, during the next forty years.

When Father DeBruycker first came to Willimantic, the parishes at Stafford Springs, Baltic and South Coventry were also assigned to him. Early in 1864 Father DeBruycker secured about thirty acres of land for a cemetery near the junction of the Bricktop Road to Windham, and the remains of those who reposed in the earlier cemetery were on Good Friday of that same year reverently and with solemn ceremony transferred. The new grounds were



REV. FLORIMOND DE BRUYCKER
Pastor of St. Joseph's Parish for forty years.



ST. JOSEPH'S CHURCH, WILLIMANTIC

steadily developed and beautified, and in November, 1875, the entire tract received solemn dedication with appropriate ceremonies.

Meanwhile, the rapid growth of parish and congregation, due especially to the coming of the French-Canadian people made a new church building imperatively necessary. In 1872, Father DeBruycker purchased the land with house and lot next west of the old church, and set out to develop a church property adequate for immediate needs. He removed the church rectory to Valley Street, where the church building still stands as the present St. Mary's Hall. The splendid brick edifice and the ample rectory now known as St. Joseph's was planned, and the erection of the new church begun; and on August 17, 1873, the corner-stone was laid, the late Bishop McFarland officiating, and this was the last public act of the prelate. The address was delivered by Rev. Lawrence Walsh of Hartford, and a notable assembly of priests was in attendance. On November 17, 1874, the completed structure was dedicated by the Right Rev. Bishop McQuade of Rochester. The substantial and ornate structure of Gothic design and beautiful interior decorations, its impressive setting of the sacred symbolism, was deeply satisfactory to the people of the parish. The high altar is of Munich construction, and a notable work of art.

Since the death of Rev. Florimond DeBruycker, December, 1902, St. Joseph's Church has had five pastors; Rev. James J. Gleeson being the third regular appointed pastor, who came from St. Mary's Church, East Hartford, to St. Joseph's Church, January 22, 1903. Father Gleeson served his flock four years to a day. He died January 23, 1907, from apoplexy. He was fifty-eight years old and had been a priest thirty-two years. The fourth pastor was Rev. John Flemming, who came from Bethel on February 17, 1907, where he had been pastor for nine years. Father Flemming died October 2, 1912, at the age of sixty-eight years. He had been a priest over forty years. The fifth appointed pastor was Rev. Thomas Dunne, who came from Portland on October 29, 1912. His pastorate was brief—seven weeks—his death resulting from an operation which occurred December 16, 1912. He was fifty-eight years old when he died. The sixth appointed priest of the parish was Rev. Timothy F. Bannon who was appointed January 15, 1913. He came from Lakeville where he had been a priest for thirty years. Father Bannon was one of the scores of victims of the dreadful influenza epidemic of October, 1918, which carried away in that month alone in the Town of Windham over one hundred and twenty-five people. During the epidemic he labored day and night attending to the spiritual welfare of his people. His system became weakened and he too was taken ill. He died October 12 (Columbus Day), 1918, at the age of fifty-four years. The present pastor, Rev. John E. Clark, who is fifty-two years old, has been a priest thirty years. He became pastor of St. Joseph's Church October 30, 1918, coming from Suffield.

The curates who assisted Father DeBruycker were Rev. Arthur DeBruycker and Rev. Oliver T. Magnell. When the new St. Mary's parish was formed shortly after the death of Rev. Florimond DeBruycker, Father Arthur DeBruycker was made pastor of St. Mary's parish, Father Magnell was then acting pastor of St. Joseph's Church, with his curate, Rev. F. X. Mulville, until the appointment of Rev. James J. Gleeson as pastor. Shortly after that Father Magnell was transferred to St. Mary's Church, East Hartford, later transferred as pastor of the Sacred Heart Church, Wethersfield, and then a few years ago transferred to Bristol as pastor of St. Joseph's Church that city.

During his pastorate at Wethersfield Father Magnell was Catholic chaplain at the state prison.

The next curates who followed after the death of Rev. F. X. Mulville were Reverends Edward M. Hayes and P. J. Reddy. Those two priests were stationed at St. Joseph's Church but a short time. In 1903 Rev. James J. McGuane was assigned a curate to Rev. James J. Gleeson. A few years later Father McGuane was appointed pastor at the church at Noroton. In connection, he was appointed Catholic chaplain at the Old Soldiers' Home in that place. Rev. R. J. Morrissey succeeded Father McGuane as curate in 1906. The next regular curate was Rev. F. J. Custer, who came in 1909, while Rev. John Flemming was pastor. Father Custer stayed but a short time and after he was transferred, the next curate was Rev. Otto Baumeister and also Rev. M. J. Lynch, both in 1910, there being two curates on account of Father Flemming's feeble condition of health. In 1911 or thereabouts both fathers Baumeister and Lynch were transferred, the former to Colchester and the latter to South Norwalk. They were succeeded by Rev. P. J. Mooney and Rev. T. J. Sullivan, both of whom served well into the pastorate of Rev. T. F. Bannon. In 1917 Rev. John A. Sullivan was appointed assistant to Rev. T. F. Bannon, and he was the only curate at that time and at the present time. Father Sullivan was in charge of the parish affairs from the time of Father Bannon's death to the appointment of Rev. John E. Clark as pastor of the parish. All of the curates named were popular with the people and for the most part all are now pastors of churches in other places.

As the years passed on, the parish grew in membership and wealth. With the withdrawal of the French-Canadian people of St. Joseph's parish in 1903 into a parish of their own, it was believed that it would prove a hardship financially for the parish but not so, the revenue in most of the years since, and particularly during the past ten years, has doubled, though of course the expense also increased. To take the place of the French were the newcomers people of the parish, chiefly Poles and Italians, which were few in numbers in 1903. Today there are over fourteen hundred Poles and four hundred Italians in the city.

The plant of St. Joseph's Parish—as it may be called, for it is an extensive institution—is composed of the church, the school, St. Joseph's hospital, convent, rectory, three or four houses, St. Joseph's cemetery—the latter the burying ground for both St. Joseph's and St. Mary's parishes. The cemetery, located about a mile northeast of the city, is one of the best kept and most beautiful to be found anywhere. The present school was built in Father Flemming's time at a cost of \$30,000. A year or two later St. Joseph's convent was made over into a hospital, and an addition built on the north of the structure used by the sisters of the parish. When Father Florimond DeBruycker died, the parish was free from debt. The erection of the new school and other improvements caused a mortgage of \$30,000 on the parish. Through a simple monthly contribution, a splendid collection of 25 cents a month, during the years that Father Bannon was pastor, the sum of \$4,000 a year was paid on the debt for five years. During the past two years extraordinary repairs were necessary on church property, so that little could be paid on the church debt, but with the required work now done all look forward now to see the few remaining thousands of dollars of the debt paid in a few years. The value of St. Joseph's property based on present-day values is close to \$500,000.

ST. JOSEPH'S SCHOOL

St. Joseph's Parochial School was founded in 1878, to provide for the large number of children of the parish the special religious training of the church, as well as instruction in the rudiments of common-school work, as required by the laws of the state. The school is supported by the voluntary contributions of members of the parish, from the general funds, and no special assessment has been asked from the parishioners for many years, although any who desire to contribute for this special purpose may do so.

The school was established by the late Florimond DeBruycker, and he was the first principal, taking a constant and devoted interest in the work, from the beginning in 1878 until his death in 1902.

The first school sessions were held in April, 1878, with six Sisters of Charity of Tilburg, Holland, in charge. Sessions were held in the basement of the church for the boys and in the convent (now the Nurses' Home) for the girls. The number of children increased so rapidly that another building was erected two years later on Valley Street, which remained in use until torn down in 1907 to make room for a more pretentious structure. In 1896 the school registration of St. Joseph's School was eight hundred or more.

After the death of Rev. Florimond DeBruycker, St. Joseph's parish was divided by the establishment of St. Mary's parish and parochial school, especially for the French-Canadians, as elsewhere noted. Under the lead of the new pastor, Rev. John Flemming, the spacious new brick school building on Valley Street was erected, in 1907, and the old building was torn down. In addition to the usual grammar-grade studies, music, drawing and sewing are taught.

The teachers of the school since its organization have been from the Sisters of Charity of Our Lady of Mercy from the mother home in Tilburg, Holland. There are only four convents of the order in this country, Taftville, Baltic, and St. Joseph's and St. Mary's in this city. Some of the present corps of teachers have been connected with St. Joseph's school for over twenty years. Every pastor of St. Joseph's parish has been also principal of the school, yet in years past at times the supervision of the school has been given over to assistants. It is with fond memories that many of the graduating classes of years gone by look back to the time that such able assistants carried on the work as Rev. J. J. McGuane, now of Noroton; Rev. Oliver T. Magnell, now of Bristol; Rev. Francis X. Mulville, now deceased, and Rev. Michael J. Lynch, now of South Norwalk. Especial mention is also due to Mother M. Tharsilla, whose long service in St. Joseph's parish has only recently been terminated (August, 1920) by her retirement and return to the "Mother Home" in Holland. Hundreds of children, many of them now grown up and in active life today, remember her devoted service with deep gratitude.

Rev. T. F. Bannon, now deceased, was principal of the school for several years, during his pastorate at St. Joseph's, and took a great interest in the work.

In the early years of the school the graduating classes were not large and graduation exercises were not conducted each year, for the reason that previous to 1893 a large majority of the finishing classes of the school went to work before the school year closed. However, after the year mentioned graduations were held each year and there has been a gradual increase each year in the

number graduating. The following is the list of graduates of the school as kindly provided by Mother M. Tharsilla: Ella Broderick, New Haven; Lucy Sugrue, Mary O'Loughlin (Mrs. Thomas F. Henry), Mary A. Maxwell (Mrs. Thomas F. Connolly), Rev. James Broderick, Forestville; Edward Flynn, deceased; John Moran, Katherine Somers, Rose Casey, deceased; Rev. Michael E. Connor, Winona, Minn.; Hugh Lennon, Ann McCaffery, Agnes Murray (Mrs. John F. Collins), Mary Shea, Flora Casey, Nora Grady, Mary Murray (Mrs. Phillip Dwyer), New Haven, Florina Favreau, Fred Ward, deceased; Susan T. Murphy (Mrs. J. Louis Sullivan), Jennie Dougherty (Mrs. William McNellis), Waterbury, Conn.; Frances O'Neill, Annie Britton, William E. Foran, New York City; Eugene O'Loughlin, Lowell, Mass., Daniel Sullivan, Margaret G. Maxwell.

1895—Annie O'Loughlin, Hartford, Lucy Murphy, Veronica Ryan (Mrs. Harry Gallagher), Annie Regan (Mrs. William J. Donovan), Fitchburg, Mass., Mazie Elliott, Leona Gilman (Mrs. Philip Borton), Worcester, Mass.; Anna Carey (Mrs. Louis N. Dundero).

1897—Grace Vanderman (Mrs. J. E. Sullivan), Nellie Collins, Annie Kelley, Julia Murphy, Katherine Bowler, Rose Hickey, Thomas F. Courtney, New York City; Alfred E. Magnell, New Britain; Edward F. Eagan, Louis J. Flynn.

1898—Anna Corrigan, deceased; Delia Hoey (Mrs. William Smith), Irma Meunier, New Jersey; Mary McCarthy (Mrs. H. St. George), New York City; Katherine Grady, Marian Lessard, Loretta Maxwell, Alice Carey, Delia Casey, Mary Grady, Daniel Looney.

1899—Grace Hennessey, Providence, R. I.; Frances Casey, John Kelley, James D. Courtney, Edmund Dussosoit, Boston, Mass.; Rev. Eugene Cryne, Waterbury; Daniel Killourey, John Hennessey, Providence, R. I.; James Sullivan, deceased; Cornelius Carey, deceased.

1900—Rose Moreau, Loretta Cotter (Mrs. William A. Costello), Mary Regan (Mrs. Frank Strahlau), New Haven; Annie Morrison, Gertrude Fahey, Katherine Sullivan, Bessie Foley, deceased; Ovilla Martin, New Haven; Daniel Kelley, deceased.

1901—Katherine Logan, Katherine Donohue, Margaret Hurlihe, New Haven; Helen Burke, Eileen Ottenheimer, Dorchester, Mass.; Theresa Twomey (Mrs. Albert B. Cunningham), Nellie Hickey (Mrs. Benjamin Savory), Bertha Moriarty, Loretta Moran (Mrs. Elmer Carpenter), Margaret Kelley, deceased; Dr. Daniel Sullivan, South Norwalk; John Curry, Bridgeport; John Flynn, Newport, R. I.; William Cotter, Edward J. Moriarty.

1902—Francis Palmer, Hartford; William B. Sweeney, Arthur Routhier, Leo Curry, Barbara Moriarty, Winnie Cunningham, Anna McGlone, Della Moreau (Mrs. W. B. Sweeney), Mary Sullivan, Mary Maxwell, Elizabeth Shea, Alice Morrison, Mary J. Sullivan, Bernadette Potvin.

1903—Mary Mullen, Agnes McNamara, Margaret Shea, Albina Blanchette, Mary Ottenheimer, Lottie Teevans, Mary Lessard, Nellie Connaughton, Elsie Challenger, William Flynn, Fred Moriarty, deceased, William Kelley, Henry Martjn.

1904—John Pickett, Benjamin Murphy, Jacksonville, Fla.; Flora Curran (Mrs. Frank Wood), Pansy Gilbert (Mrs. Clyde Martin), Mary Moriarty, Annie Burke, John Lynch, New York City; Helena Twomey (Mrs. John McQuillan), Margaret McGlone, Collette Lee, Mary Keating, Anna Lynch (Mrs. William Ryan), Webster, Mass.; Elizabeth Hardman.

1905—John Foran, Edward Moriarty, T. Frank Cunningham, Harry Tobin, Northampton, Mass.; Vincent Sweeney, Claire Fahey, Arthur Casey, John Moriarty, Francis Curran, Michael Kelley, Eugene J. Curran, Theresa Lee, Martha Curry, Beatrice Moran, Ethel Clancy, Mary J. McCabe.

1906—Josephine Coffey, Blanche Hallahan, John Killourey, Thomas H. Killourey, Honora McKenna, Anna Moran, William J. Sullivan.

1907—Loretta Sullivan, Marguerite Maxwell (Mrs. Harry Lester), Gertrude Gilbert, Mary Flynn, Annie Kelley, Marguerite Curran, Rosaline Byrnes, Mary Hevrin, Grace Gardiner, Pawtucket, R. I.; Veronica Palmer, Mary McCarthy, Charles J. Regan, Paul Vanderman, Thoms Shea, Robert Pickett, William Moriarty.

1908—Gladys Bulger (Mrs. Alfred Morin), Elcia Casey, Helen Hallahan, Marguerite Healy, Rose A. Healey, James Lee, Mary McCarthy, Francis Moriarty, Bernadette Ottenheimer, Charlotte Summers, Mary Sweeney, Margaret Twomey.

1909—Helen Vanderman, deceased; Elizabeth Flynn, Mary Rooney, Mary Sullivan, Norene Gallivan, Julia McCarthy, Mildred Moriarty, Loretta Curran, Helen Doyle, Marion Rafferty, William Bransfield, Vincent Shea, William Shea, Mary Connor, Helena Fogerty, Bridget McCarthy, Margaret Sullivan, Alice Ottenheimer, Mildred Fitzgerald, Mary Gallagher (Mrs. Byron Fiske), Helen Sweeney, Irene Donohue, Henry McDermott, Frank McQuillan, Thomas Connell, Arthur Moran.

1910—George F. Casey, Edward Connaughton, Josephine B. Lee, Rose Peters (Mrs. William Robinson), Brattleboro, Vt.; Mildred Pickett, Edward T. Pickett, Francis Sayers, Harold Sheehan, Jewett City; W. Clayton Smith, Elizabeth F. Uncles.

1911—Evelyn Jennings, Mabel Hardman, Clarence Mathieu, Mildred Bulger, Josephine Hurlihe, Claire Rourke, Bridgeport; Edward Kelley, George Doyle, Eugene Moriarty, Leroy Hallahan, Mary Sugrue, Arthur Welsh, Daniel Harrington, John Rahilly, Gilbert Flynn.

1912—Norberta Smith, Helen Bransfield, Edna Vanderman, M. Sayres, Agnes Fahey, Irene Moran, Frances Lee, Laura Warren, Frances Farrell, James Curran, Robert Casey, Arthur Ashton, John Regan, Freeman Gallivan, Stanley Healey, James Moriarty, Edward Ottenheimer, William Grady.

1913—Peter Carcia, William Casey, Henry Flynn, Raymond Hurlihe, Walter Moriarty, Thomas Pickett, John Ryan, James Squires, Ethel Connors, Helen Curran, Florence Grady, Bertha Hoffman, Helen Hurley, Mary Jenkins, Veronica Jenkins, Bernadette Murphy, Catherine Shea, Mildred Smith.

1914—Francis Flynn, William Healey, William Jennings, John Meehan, Louis Moran, Andrew Ottenheimer, Charles Shea, Harry Sullivan, Catherine Cavanaugh, Marjorie Connors, Catherine Hickey, Lillian Jennings, Margaret Jones, Mary Lynch, Lillian McKenna, Rose Murphy, Jennie Nichols, Catherine Ronan, Margaret Ryan, Margaret Smith, Mildred Sweeney, Mary Wilson.

1915—Veronica Ahern, Claire Calnen, Helen Connor, Doris Curran, Sadie Doyle, Muriel Gelinis, Mary Grady, Alice Healy, Alice Hickey, Mabel Jenkins, Mildred Mathieu, Eleanor Moriarty, Gertrude Smith, Margaret Tighe, Edith Wingertsmann, Raymond Sullivan, Paul Welch.

1916—Edward Brookman, Andrew Connell, Maxwell Connelly, Charles Curran, Patrick Dannehey, James Dillon, Walter Gavigan, James Healy, Anthony Meehan, Russell Robarge, Murray Tighe, George Vegiard, Kathleen Colgan,

Alice Donohue, Bessie Flynn, Winifred Hevrin, Mildred Kelley, Anna Ronan, Mary Ellen Sullivan, Alice Sweeney, Irene Vanderman.

1917—John Ahern, Donald Connelly, Ralph Gibson, Paul Moran, Forrest Richards, Debbie Dannehey, Dorothy Hevrin, Marion Hurlihe, Mary De Marchi, Rose Murphy, Mildred Mayehardt, Marion O'Connor, Helen Ottenheimer, Mary Agnes Welch.

1918—Gerard Comtois, Harold Connor, Joseph Connor, Raymond Flynn, Henry Jedziniak, Raymond Jennings, Leo Sullivan, Walter Sullivan, Anna Brookman, Rose Casey, May Curran, Rose Doubleday, Ruth Foye, Rose McQuilan, Loretta Noel, Catherine Sullivan.

1919—Raymond Connor, Stanley Latusek, Clarence Moriarty, George Murphy, Arthur O'Connor, Louis Ronan, Thomas Sayers, John Sugrue, Edward Sullivan, May Ashton, Margaret Ashton, Irene Curran, Steffa Gelaska, Helen Jones, May Moran, Elizabeth Simpson, Rose Welch, Viola White.

1920—Patrick Dillon, James Donovan, Joseph Fitzgerald, Lester Gelinas, John Gibson, Patrick Haggerty, Joseph Hanson, Lawrence Hickey, Anthony De Marchi, Richard Moriarty, John Simpson, Joseph Tubridy, Bridie Dannehey, Harriet Dillon, Agnes Kelley, Eileen Murphy, Lillian Ottenheimer, Mary Sugrue, Mary Rose Vegiard, Irene White.

ST. MARY'S, WILLIMANTIC

By Thomas F. Connolly

Following the death of Rev. Florimond DeBruycker on December 31, 1902, there came division of St. Joseph's parish, whose communicants included those of French-Canadians, Irish and Americans. The French-Canadians, as they grew to be the larger proportion, sought from the bishop the privilege of having a parish of their own, which was granted them a few months later, to be exact, February 20, 1903. The parishioners held service from that time in the old St. Mary's Hall for nearly a year, or until January of 1904, when the present handsome house of worship was built. On the land bequeathed by the will of Father Florimond DeBruycker on Valley Street, the new church was built of brick and of the latest modern design of that time, with a seating capacity of 1,400.

The cornerstone was laid with impressive religious services on Sunday, August 23, 1903, by Very Rev. John Synett, vicar general of the diocese of Hartford. The solemn high mass at 10:30 A. M. was preceded by a procession of over fifteen hundred members of the parish through the church property headed by Wheeler's American Band. The mass was celebrated in the open air with the weather conditions ideal. The officers of the mass were: Rev. U. Belle-rose of Taftville, celebrant; Rev. Francis X. Mulville of St. Joseph's Church, deacon; Rev. John Lamantagne of Hartford, sub-deacon and the parish curate; Rev. Louis Baud, master of ceremonies. Two sermons were preached, one in French by Rev. A. R. Grolleau, O. P., of Fall River, Mass., and one in English, by Rev. Oliver T. Magnell of St. Joseph's parish (now pastor at Bristol). The church was dedicated January 1, 1905.

Rev. Arthur DeBruycker, a graduate of St. Joseph's Parochial School and a curate at St. Joseph's Church for many years with his cousin, the late Rev. Florimond DeBruycker, was the first pastor of the church. His first curate was Father Mulville and then Father Baud and then Rev. C. H. Palquette.

On September, 1919, Rev. Arthur DeBrycker preached his farewell sermon having decided to return to his native home in Belgium. His successor as pastor, Rev. J. J. Papillon, arrived on September 22d, and four days later preached his first sermon and since that time has been pastor of the church.

Father Arthur DeBrycker, on the last Sunday as pastor, gave his annual report for the eight years' existence of the parish up to that date. He estimated the worth of the buildings, church, school and other properties as about \$200,000 with an indebtedness of \$80,000.

During the pastorate of Rev. J. J. Papillon, great work has been performed both in a spiritual and financial way. The parishioners assisted nobly in construction work in the parish in the building of schools as told in the school history of the parish. It has been a struggle, but each year a little has been done to reduce the church debt. Father Papillon, whose aim has been to reduce the church debt, to decorate the church interior and the erection of a new parochial residence to replace the present one which is considered inadequate, evolved a plan which proved a master stroke, that of a "drive" for money similar to "drives" for various patriotic purposes during the World war.

At a meeting on June 17, 1920, plans were formulated and fourteen teams organized with captains to canvass the parish members. The drive started Wednesday, June 16th, and came to a finish the following Sunday evening at the state armory. The quota set for \$60,000 was oversubscribed by \$112. The scene, when the announcement was made, was one of great rejoicing, because it makes possible the desired improvements and will also be used in part to reduce the parish indebtedness.

During the years of Father Papillon's pastorate he has been blessed with curates who have given him great assistance. The curates in turn were Rev. C. H. Paquette, Rev. Edward Walsh, Charles J. Lemieux, Rev. L. Paradis and his present assistant, Rev. Edward A. Mathieu.

Several years ago the handsome brick dwelling owned by former Mayor George M. Harrington was purchased and transformed into a convent for the Sisters of Charity of Our Lady of Mercy, teachers of St. Mary's Parochial School.

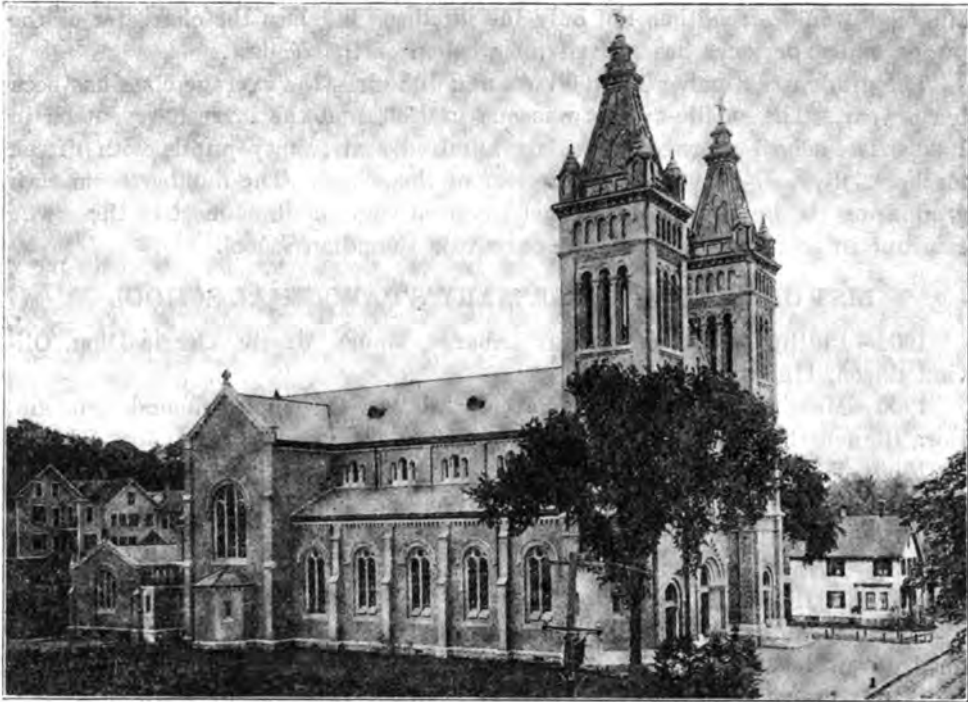
The property of the parish now consists of a church, a large school, a rectory, and two houses, the whole estimated to be worth, as property is valued today in Willimantic, close to \$300,000.

ST. MARY'S PAROCHIAL SCHOOL

Coincident with the establishment of St. Mary's Church came the establishment of the St. Mary's Parochial School, with grades generally corresponding to the public school system as required by state law. In addition to the usual grammar grades, which all pupils must follow, there is a business department where pupils who have successfully completed the eighth grade may secure training in business principles and practice. There is also special instruction in music.

Pupils from St. Mary's School may enter Windham High School on teacher's certificates, as many do, and many others have gone to the State Normal-Training School or to business colleges, and not a few to classical or professional training.

Under the leadership of Father Papillon, special course in the French language has been established, as he wisely believed that a knowledge of that



ST. MARY'S CHURCH, WILLIMANTIC



ST. MARY'S SCHOOL, WILLIMANTIC

language, together with a thorough training in the elements of the English language would strengthen not only the intellects but also the character of the pupils and experience has proved the wisdom of that course.

The graduates number 174, 66 boys and 108 girls, the average class has been ten a year. The smallest class was one in 1906 and the largest, seventeen in 1920. The school averages about six hundred and twenty pupils with fifteen teachers. Rev. J. J. Papillon is director of the school. The number from each graduating class going to high school has been very small, as most of those who continue in school go to some college or to a Canadian school.

LIST OF GRADUATES ST. MARY'S PAROCHIAL SCHOOL

1904—Phillipe Lapalme, Arthur Labarge, Henry Martin, Carrie Dion, Olivia Bacon, Hilda Trudeau.

1905—Martin Mullen, Arthur Parent, Adelard Bacon, Florimond Trudeau, Dora Blanchette, Adelaide Gelinias, Theolymbe Lord, Marie Parent, May Ritchie.

1906—Wilfrid Gagnon.

1907—Romeo Vote, Hector Laberge, Irene LaFleur, Lena Brousseau, Marie Rose Blanchette, Alma Dion, Blanche Piche.

1908—Arthur LeFleur, Arthur Bosse, George Martin, Antoinette Dion, Lina Labby, Lillian Cheney.

1909—Mathilda Brind'Amour, Arthur Brind'Amour, Georgine Dube, Hector Dupre, Melanise Lord, Bella Parant.

1910—Blanche Archambeault, Docina Trudeau, Leon Belcourt, Juliette Cote, Albert D'Amour, Jeannette Parent, Adelard Potvin, Napoleon Lamontagne, Wilfrid LeClair, Antoine Lavigne, Leone Lord.

1911—Nellie Cheney, Rosine Caisse, Blanche Laravivere, Laura Bacon, Angeline Dube, Loretta Labby, Alma Trudeau, Alfred Rivard, Arthur Vegiard, Alexandre Gelinias.

1912—Arthur Beaulieu, Joseph Archambeault, Azarie Bertrand, Adelard Beauchemin, Leopold Paradis, Rosanna Hebert, Leonie Duval, May Cheney, Blanche Charron, Olivine Chabot, Fidelis Lambert, Esther Labby, Helene Martin, Esther Parent, Dora Paradis, Dora Thetreat.

1913—Clarence LaFleur, Valnora Monast, Irma Berard, Jeanne Cote, Docina D'Amour, Dorilla Fontaine, Marie Rose Lariviere, Antoinette Lussier, Isabelle Pepin, Carrie Lussier, Irene Parent.

1914—Arthur Boucher, Leo Monast, Rosanna Bergeron, Esther Cote, Gretchen Vegiard, Euclide Brind'Amour, Blanche Millette, Loretta Gelinias, Lena Dublois, Helene Loiselle, George Chabot, Yvonne Mullen, Arthur Parent, Laura Laprade.

1915—Lucia Theroux, Eveline Beaulieu, Ernest Lafleur, Marie Rose Gingras, Arthur Leblond, Alfred Charren, Florence Chasse, Emelienne Lavigne, Florence Coutu, Hilda Berard, Dorothe Piche, Marie Rose Boucher, Anna Caisse, Antoine Arbour.

1916—Alexina Caisse, Gerard Loiselle, Florina Dubreuil, Lea Cote, Rhea Phenau, Jerome Piche, Beatrice Comtois, Albert Paulhus, Omer Turcotte, Lucien Cartier, Blanche Vaillant, Alice Dube, Edna Laramee.

1917—Emma Trudeau, Dorothee Boucher, Blanche Beauchemin, Marie Rose Bertrand, Blanche Marcoux, Florimond Larue, Rene Lussier, Adrien Lambert, Wilfrid Chartier, Leo Lavigne, Armand Perreault, Wilfrid Cote.

1918—Alice Bonin, Jeannette Laliberti, Irene Leclair, Eva Langlois, An-

toinie Bergeron, Alexis Caisse, Albertine Gagnon, Clara Beausoleil, Virginia Gagne..

1919—Eugene Cote, Henri Lissier, Aline Millette, Albertine Coutu, Marie Rose Demer, Candide Dansereau, Leona Hurteau, Norbert Girard, Eugene Marrotte, Maria Cote, Yvonne Matte.

1920—Agnes Mullen, Francis Boucher, Victor Pellerin, Wallace Lemieux, Leo Lessard, Leo Gilbeault, Florence Matte, Viola Dube, Arthur Cailouette, Viola Piche, Lina Clothier, Delphis Boucher, Florimond Joly, Pierre Bouree, Anna Aubin, Loretta Lise, Bertha Gaudreau.

NEW CATHOLIC PARISH AT WARRENVILLE

A new Roman Catholic parish has recently been established at Warrentville in the Town of Ashford, and regular services are now held every Sunday morning, conducted by visiting priests with large attendance from the vicinity. The former Mathewson residence (latterly occupied by Roscoe H. Wright) and standing next west of the Baptist Church, has been purchased for a parish rectory, possession to be taken November 1, 1920, and it is stated that a resident priest will by that time be appointed. It is understood also that ultimately a church will be built at Warrentville, but for the present the services will be held in a portion of the new parish residence, which will be fitted up for the purpose.

ST. MARY'S OF THE VISITATION, PUTNAM

As far as can be ascertained from existing records, the first Catholic in Putnam was a French-Canadian, Peter Denault, who came in 1843, with a large family. After the opening of the great factories in 1848, other Canadians came and soon formed a comparatively numerous colony. Among the other early Catholic settlers of this mission, were Nicholas Cosgrove, James Rafferty, Francis Madden, James Bracken, Matthew Ragan, John Conway, Jean Baptiste Lapointe, Francois Picher, Denis Bibeault, M. Champeau, Ambrose Lapointe and Thomas Luby.

The Rev. William Logan, S. J., of Worcester, celebrated the first mass said in Putnam, in the residence of Nicholas Cosgrove, on July 8, 1849. His successor was also a Jesuit priest of Holy Cross College, Rev. Peter Blenkinsop, who celebrated mass in the house of Mr. Ambrose Lapointe. The Rev. Michael McCabe came next and celebrated his first mass here in a private house, but afterwards secured Morse's Hall. The presence of Catholics, however, in this hall was displeasing to the Know-Nothing element, and Father McCabe and his congregation were ordered to discontinue their services there. Determined to build a church for his people, if possible, Father McCabe purchased an acre of ground from Edward Wilkinson. But the financial means of the people not corresponding to their own nor to their pastor's desires, they secured Quinnebaug Hall, where divine services were held once a month. In 1858 Putnam was attended from Pascoag, R. I., whose pastor was the Rev. William E. Duffy. In the year following he began the erection of the first church in this section of Connecticut. It was a small frame buiding, and cost when completed and furnished about \$2,200; its dimensions were 60x24. Father Duffy was succeeded in 1866 by the Rev. Eugene J. Vygen, who became the first resident pastor. When Bishop McFarland appointed him to this mission he said to him: "Putnam

is a poor missionary field, and will not be able to support you; but go there, board at the hotel and do the best you can." "Sent to administer the sacraments at Putnam, he was greatly moved by the spiritual destitution of the people without resident priest, schools or burial ground; it was no marvel that 'scandals became frequent and the church of God suffered.' The keen-eyed young missionary saw at a glance the great capabilities of the field. Some half-dozen large manufactories in Putnam and Thompson were bringing in hundreds of Catholic families. Putnam Village gave promise of becoming an important business center, and was a natural church home of this increasing Catholic population. With much earnestness Father Vygen laid the need and opportunity before the bishop of the diocese, and was allowed to enter upon the Putnam pastorate."

The first work accomplished by Father Vygen was the purchase of a residence from a Mr. Tanner; he then secured five and a half acres of land, which he laid out for cemetery purposes, and had it consecrated by Bishop McFarland in 1868. He then added to the church's possession by purchasing additional property, and soon after erected a pastoral residence near the church at an expense of about \$4,000. But Father Vygen's ambition, and a laudable one it was, was directed to the building of a church more adapted to the growing importance of his congregation. Before entering, however, on the project he visited the various capitals, and other cities of Europe, making a tour of inspection of the chief church edifices. With this experience and having secured financial aid among his European friends, he returned with a determination to begin and prosecute the work to a successful completion. To this end he purchased additional property from Messrs. Morse and Wilkinson, and removed the old church. The new edifice, an impressive brick structure, was dedicated by Bishop McFarland on November 24, 1870. The dimensions of this church were 160 by 93; transept, 90 feet. But Father Vygen's labors were not yet finished. Early in 1873 he began the erection of a school and convent, and in April, 1874, the former was opened under the direction of the Sisters of Mercy.

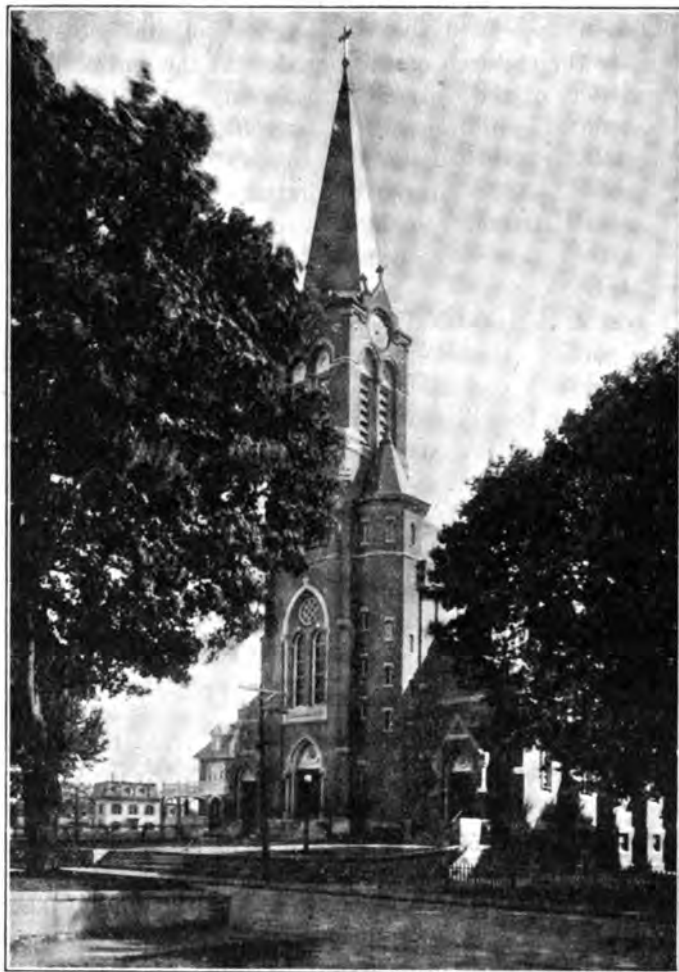
But Father Vygen and his devoted people were to be tried in the crucible of affliction. On February 6, 1875, a conflagration destroyed the church, and what had been "the pride of the Catholics of Putnam, was a charred and blackened mass of ruins." The fire spread so rapidly that the sacred vessels, the vestments, the altar and organ, and a valuable library of a thousand volumes—in a word, all the treasures of the church were consumed. Among the precious articles destroyed was a gold chalice presented to Father Vygen by his parents on the day of his ordination. The church with its treasures was valued at \$85,000, and was insured for \$48,000. Of this amount \$32,000 was spent in the liquidation of the debt on the school and convent. Undismayed by this severe loss, Father Vygen began immediately the erection of a chapel, his people worshipping in the meantime in Quinnebaug Hall. Within a year after the conflagration St. Joseph's chapel was dedicated, on November 1, 1876, by Bishop Galberry. The dimensions of the chapel were 95 by 60 feet, and it had a seating capacity of 800.

Father Vygen celebrated his silver jubilee in March, 1889. He was summoned to his reward in October of the same year. His had been a most useful and active life, and his memory is honored by Protestants and Catholics alike. A contemporary paid him this tribute: "Father Vygen is much beloved by

his people and respected by all for his consistent Christian character, and faithful labors in behalf of temperance, morality and all salutary enterprises.''

The present rector of St. Mary's, the Rev. John Van den Noort, became his successor.

In 1849, when the first mass was said in Putnam, about thirty-five persons were present. When the first church was built the Catholic population was estimated at 1,000, probably a high estimate. When the church which was destroyed by fire was completed, a census showed the presence in Putnam of 2,500 Catholics. The present population of the parish is 3,400 souls, of mixed nationalities.



ST. MARY'S OF THE VISITATION CHURCH, PUTNAM

In 1874, when the school was opened, 400 pupils asked for admission. The present number of pupils is 586, taught by nine sisters, whose superioress is Sister M. Paula.

The assistants who served in St. Mary's at various periods were the Rever-

ends H. Martial, T. Joynt, A. Van Oppen, T. Cooney, W. Flannagan, T. Cronan, E. Broderick, E. Chapdelaine and J. Papillon.

Among the special benefactors of the parish mention should be made of Bishop McFarland, Rev. Eugene Vygen, Rev. F. DeBruycker, Rev. Van Laar, and Rev. A. Princen, Michael McGuirk, Maria McDerby, Wm. Mullen, Augustin L'Esperance, Misael Desrosiers, Francois Bibeault.

The most remarkable conversion to the Catholicism within the jurisdiction of Putnam was that of Mrs. Clara Thompson, of Pomfret, the authoress of several Catholic works of great value. She had formerly professed the Episcopalian faith.

Rev. Van den Noort resigned his parish in August, 1912, and went back to his native land. His successor was Rev. Charles F. Bedard, who is the present rector of the church. Finding that the school could not accommodate the number of children, he closed the boarding school and gave the use of the whole building for the children of the parish. At the end of the year 1912 he brought in the Sisters of the Holy Ghost. Twenty-two of these sisters are now engaged in teaching 817 children in St. Mary's School.

Then Father Bedard turned his attention to the church. He put in new pews, electric lights; had the interior decorated by the Blank Bros., from Newark, N. J. These artists made St. Mary's one of the most beautiful churches of the diocese. There are magnificent oil paintings, and the stations of the cross are beautiful.

Then at a cost of \$25,000 Father Bedard built the new rectory, which is the pride of the parish. He also enlarged the cemetery and beautified the surroundings of the church and school.

In the meantime he bought from the Morse estate their property on Church Street, and superintended the construction of a splendid convent, at a cost of about \$100,000, which is the Mother Home of the Sisters of the Holy Ghost in America. Father Bedard is now getting ready to enlarge the school, which is altogether too small for the growing number of the children. The present population of the parish is about four thousand two hundred souls, about four hundred Irish, three hundred Poles, five Italians and all the rest French-Canadians.

ST. JAMES AT DANIELSON

The Rev. Michael McCabe, a Franciscan Friar from Ireland, was the first missionary priest to exercise his ministry permanently in Windham County. Prior to his advent, Jesuit priests of Worcester, Mass., had made occasional visits to this section, as the needs of the people became evident. Father O'Donnell in his history of Hartford diocese records that Father McCabe entered upon his ministry at Danielson in 1850, and offered the holy sacrifice of the mass for the first time in a private residence on Franklin Street. Bacon's Hall was afterwards secured for divine worship. Father McCabe also ministered to the people of Willimantic, making monthly visits there. His pastorate terminated with his death in 1860; the Rev. Philip B. Daly served here for a short interval, and then the Danielson parish centers were administered by the Rev. James Quinn of Moosup. On August 29, 1864, Father Quinn purchased an old Second Advent Chapel and this, the first Catholic Church in Danielson, afterwards became the transept of a larger edifice. Father Quinn secured additional land of Elisha Chamberlain, July 3, 1866, enlarged the church property

and erected the parochial residence. In September, 1869, Rev. A. Princen became resident pastor. Father Princen found it necessary to erect the sanctuary and vestry. On the death of Father Princen in April, 1863, the Rev. Thomas J. Preston assumed the duties, and began a notable pastorate. He remodeled and renovated the church, liquidated a \$6,000 indebtedness, erected a parochial school, at an expense of \$11,000, including lot which comprises 2½ acres and was purchased March 7, 1877, of Betsy H. Ely. The parochial school was opened in September, 1889, under the conduct of the Sisters of St. Joseph. During Father Preston's administration the estimated number of parishioners was about thirteen hundred French-Canadians and about five hundred of Irish descent. Father Preston's administration closed in 1895 when St. James passed under the jurisdiction of the Missionary Fathers of Our Lady of La Salette, Hartford, with the Rev. C. F. Soquet, M. S., as pastor. In 1898, Father Soquet was succeeded by the Rev. J. P. Guinet, M. S.



ST. JAMES ROMAN CATHOLIC CHURCH AND RECTORY, DANIELSON

The clergy of St. James also attended one mission at Hampton, where mass was for many years celebrated every other Sunday; also at Brooklyn and Chestnut Hill once a month. The cornerstone of the Hampton church of Our Lady of Lourdes was laid on Thursday, November 15, 1877, by Bishop Golberry, during the administration of Father Princen, and with Rev. Father DeBrycker as deacon, Rev. Daniel Mullen of Norwich as sub-deacon, and Rev. Father Preston as master of ceremonies. The sermon was delivered by Rev. Father DeBrycker. An acre of ground had been given to the Catholics of Hampton for a church site by ex-Governor Cleveland. At that time, as Father O'Donnell states, there were thirty-four families in Hampton professing the Catholic faith.

During his very successful pastorate, Father J. P. Guinet was able to build

on Franklin Street the new church at the very low figure of \$24,000. The church was dedicated by Right Rev. Michael Tierney, December 16, 1900. Before the church was completed, Father Guinet built also the rectory which was later on to be occupied by the sisters. When called to Hartford to be Superior of the La Salette college, and then Provincial of the Missionary Fathers of La Salette, he was succeeded in 1905 by Rev. C. Crozet, D. D., M. S., who completed the parochial buildings by the erection of a well-planned rectory over the site of the old convent. These four buildings, facing Franklin Street, form one of the best appointed parochial plants in the diocese and also one of the most attractive pieces of property in Danielson. In 1907 he bought from Mrs. T. Quinn a spacious piece of land for a new cemetery which was blessed October 21, 1910, by Right Rev. J. J. Nilan, D. D.

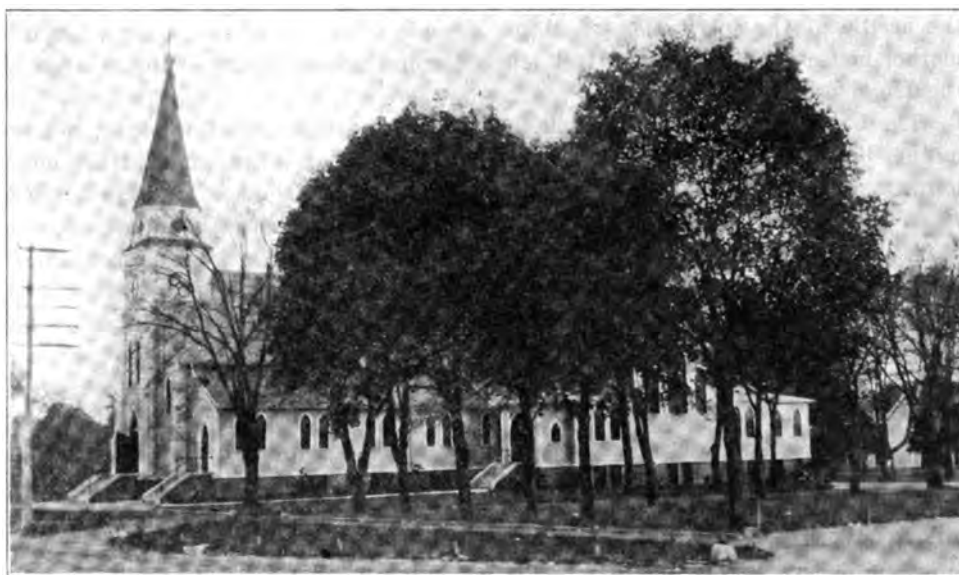
In July, 1912, Father Crozet was transferred to St. Joseph's, Fitchburg, Mass., and was replaced by Rev. M. J. Guinet, M. S., the present pastor. Owing to better labor conditions and to the hearty cooperation of the parishioners, he has been able not only to remodel the school, at a cost of over \$2,000, the church, at a cost of over \$3,000, to purchase a new pipe organ costing over \$2,200, but also to reduce the debt from \$32,500 to \$6,000 at the present day. Besides, he obtained from the generosity of the Quinnebaug company a valuable corner lot adjoining the church property on the other side of Water Street for the erection of a parochial hall for which there already is a fund of over \$7,000, which fund would more than pay all the church debt, had it not been set apart for that much-needed improvement, a parish hall or house where the young will find rooms for recreation and reading, the societies a home of their own and the parish a commodious hall where all may gather for recreative and social events. This move is made imperative because the present hall in the school building has to make way for class rooms to accommodate the ever-growing number of children, which actually is 450, distributed in nine class rooms, with ten sisters. The present superioress is Mother Amy Mary.

On Saturday, Sunday and Monday, October 4-6, 1919, the golden jubilee of St. James parish was celebrated with notable ceremonies. Saturday evening was the presentation of the Roman drama "Patricia," by the children of Mary. Sunday at 10 A. M., solemn high mass was celebrated in the presence of Right Rev. J. J. Nilan, D. D., Bishop of Hartford, with the Very Rev. P. Pajot, M. S., Superior General of the Missionaries of La Salette as celebrant; sermon in English by the Rev. John Cotter, M. S.; sermon in French by Rev. J. C. Mathieu of Wauregan. Sunday at 4:30 P. M. there was a banquet in St. James' Hall, under the auspices of St. Ann and the ladies of the U. S. St. Jean Baptist d'Amerique, and at 8 P. M. the French operette "La Fille du Sonneur de Cloches" was given by the French Children of Mary. Monday, solemn high mass of requiem for all the departed members of the parish, with the Very Rev. J. P. Guinet, M. S., as celebrant.

St. James parish has a wonderfully beautiful service flag, the loving and artistic work of three ladies of the parish, and which has the unique distinction of bearing the name of a soldier embroidered on each of its stars. St. James parish was represented in the war by 157 of its boys. Thanks to the special protection of the Sacred Heart, to whom they were consecrated, every one of the 157 soldiers returned safe home in spite of the frightful dangers to which many of them were exposed on the firing line, as well as to the terrible epidemics in camps.

ST. JOSEPH'S PARISH, GROSVENORDALE

The early Catholic residents of the two Grosvenordales attended divine services at Putnam and Webster, Mass. The first priest to minister to their spiritual wants was the Rev. William E. Duffy, of Pascoag, R. I., who had Putnam in his jurisdiction. When Putnam received a resident pastor in September, 1866, Thompson was attached to it as a mission, with the Rev. Eugene J. Vygen as pastor. Father Vygen purchased in 1872 twelve acres of land between Grosvenordale and North Grosvenordale, and immediately began preparations for the erection of a church. Having matured his plans, St. Joseph's Church, a frame structure of Gothic design, was built at an outlay of \$10,000. The church was dedicated by Right Rev. Bishop McFarland, on September 29, 1872, the Rev. Father Martial, of Putnam, delivering the address.



CATHOLIC CHURCH, NORTH GROSVENORDALE

In January, 1873, St. Joseph's was elevated to the parochial dignity, having in its jurisdiction the whole town, with the exception of Mechanicsville, West Thompson and Quaduc or Quanduc. The estimated population of the parish at that time was about nine hundred souls. The first resident pastor was the Rev. H. Martial, and the lay trustees were Patrick Kelly and Louis P. Lamourex. Father Martial built the parochial residence in the same year, and in the year following the cemetery was blessed by Very Rev. James Hughes, V. G., Administrator, on June 15th. Six years later the limits of the parish were extended to embrace the whole town, and Rev. A. J. Haggarty was appointed assistant. During this year the church of the Sacred Heart at West Thompson was erected, and dedicated by Bishop McMahon. Upon the death of Father Martial the affairs of the parish were administered by Rev. Father Flannagan until February 14, 1883, when Rev. Thos. Cooney began his administration. Soon after entering upon his labors Father Cooney extended his missionary

sphere to New Boston and Quinnebaug. Mr. Eben S. Stevens, of Quinnebaug, moved by generous impulses and desirous of advancing the interests of religion, donated a piece of land for church purposes, and added \$300 to this donation. The church was erected in New Boston and dedicated in honor of St. Stephen by Bishop McMahan on March 30, 1884. The edifice cost \$3,000. St. Joseph's Parochial School, an attractive, substantial and commodious structure, embracing also the convent and hall, was erected in 1881, at an expense of \$12,000. The school was placed in charge of the Sisters of the Holy Cross and of the seven donors, and was opened for the reception of pupils on January 2, 1882. On that day 300 children presented themselves for enrollment. At present 473 pupils are taught by nine sisters whose directress is Sister M. St. Beatrice.

The congregation of the Sisters of the Holy Cross was founded in the City of Mans, France, in 1837, by the Very Rev. Basil Moreau, C. S. C. The congregation is at present divided into three branches, each having a superior and a government of its own. The mother-house of the Marianites of Holy Cross is the cradle of the institution of Mans, France. The American branch has its mother-house at Notre Dame, Ind., the title of the community being Sisters of the Holy Cross.

The Canadian branch, to which the Sisters of Grosvenordale belong, has its mother-house at St. Laurent, near Montreal, and the official title of the community is Sisters of the Holy Cross and of the Seven Dolours. In April, 1881, Rev. Father Martial, pastor of St. Joseph's, first broached the question of a parochial school to his parishioners. Generous subscriptions were offered immediately, the St. John Baptist Society, Cadets of Temperance, the Dramatic Club, and the parishioners vying with one another in their contributions. Encouraged by these marks of good will on the part of his people, Father Martial visited Montreal during the same month, and through the intervention of the bishop of that see, secured the services of six Sisters of the Holy Cross from the mother-house at St. Laurent. On his return to Grosvenordale, Father Martial began the building of the convent and school, which were completed in November of the same year. The convent is a substantial wooden structure, 48 by 39 feet, and three stories high. The school adjoins the convent, is two stories high, 98 by 29 feet, the largest portion being used as a public hall. The sisters arrived in Grosvenordale on December 21, 1881, and were cordially received by the ladies of the parish. On Sunday, Christmas Day, Mr. Joseph Magnan, at an assemblage of the parishioners, addressed the sisters in behalf of the French-Canadians, and Mr. Patrick Kelly, in behalf of the Irish members of the congregation.

Of late years the building has been enlarged and improved and the work begun by Father Martial is continued by his zealous and energetic successor, Father Cooney.

ST. JOSEPH'S PARISH, DAYVILLE

Besides Dayville, St. Joseph's parish embraces within its jurisdiction Williamsville, Attawaugan and Ballouville. Dayville was formerly attached to Danielson as an out-mission, and for some years the Rev. A. Princen said mass in Sayles Hall. In 1873, St. Joseph's Church was built, and was dedicated by Very Rev. Jas. Hughes, V. G., Administrator, in May, 1875. The lot on which the church stands, containing about three acres, was donated by Sabin L. Sayles. Dayville remained a mission of Danielson until September 1, 1881,

when the Rev. Theodore Ariens was appointed first resident pastor. Father Ariens built the parochial residence, and also the Church of the Five Wounds, in Ballouville. Father Ariens served five years, when the Rev. Terrence J. Dunn was appointed his successor. On February 7, 1894, Rev. Jas. H. Fitzmaurice was appointed pastor of St. Joseph's. In 1898 the Dayville Woolen Company became a benefactor of the parish by the generous donation of a tract of land to serve as an addition to the cemetery, which had been previously given by Mr. Sales.

The site on which the Church of the Five Wounds, Ballouville, stands was presented by the Attawaugan Company.

In January, 1902, the Rev. J. H. Fitzmaurice was promoted to the pastorate of St. Mary's Church, Jewett City, and the Rev. J. J. Papillon, pastor of Volun-town and Glasgo, became pastor of St. Joseph's, Dayville, and its mission Church of the Five Wounds in Ballouville. After a very successful pastorate of eight years, he was promoted to St. Mary's, Willimantic (French), and the Rev. Joseph A. Grenier from St. Louis' Church, New Haven, became pastor of St. Joseph's and its mission on July 10, 1910. His health was delicate, and not strong enough for the arduous work and the mission. He died January 19, 1911, and is buried in Dayville Cemetery.

On the Feast of St. Joseph, March 19, 1911, the present pastor, the Rev. Ignatius Kost, took over the pastorate of St. Joseph's. He was born in Bavaria on the 10th of January, 1866, made his classical studies in Bamberg and MÜN-nerstadt, his philosophical studies in St. Nicolas, Belgium, and his theological studies at the University of Louvain. He was ordained to the priesthood at the American College of Louvain on June 29, 1889. He was assistant priest in the parishes of Putnam, Willimantic, New Haven, Waterbury, Meriden and South Manchester. He afterward became pastor of St. Mary's, Meriden; St. Mary's, South Coventry, from where he was promoted to Dayville:

At his arrival, he improved the church property inside and outside, also placed a new boilerhouse in the church and, through the kindness of the Assawaga Company, obtained running water for the house and church. During his pastorate, the Goodyear Tire Company of Akron, Ohio, bought the old and rundown mill property of Williamsville, changed its name to Goodyear, put up new mills and new houses, improved the old ones, thus necessitating, on the 30th of April, 1917, the engagement of an assistant priest for Saturdays and Sundays, with two masses in Dayville and one in Ballouville on Sundays, and the engagement of the Sisters of St. Joseph, Danielson, for the teaching of catechism on Saturdays.

Dayville, and its mission, Ballouville, comprises at present 99 English-speaking, 193 French-speaking, 55 Polish, 5 Italian and 1 German, families, a total of 353 families with 800 male and 840 female, a total of 1,640 souls.

SACRED HEART PARISH, WEST THOMPSON

Mechanicsville began its existence as an independent parish on February 2, 1886, the Rev. W. E. Flannagan having been appointed by Bishop McMahon its first resident pastor. The pastoral residence was built in 1887, at an outlay of \$3,000. In 1880 Mechanicsville and West Thompson were assigned as dependencies of Grosvenordale. In that year the Church of the Sacred Heart was built, the principal benefactor being Mr. Thomas D. Sayles, who donated the site and \$500 additional to insure the inception of the edifice.

The present pastor is the Rev. James Cunningham.

Attached to West Thompson is the mission of Pomfret, Church of the Holy Trinity.

First settled in 1686, Pomfret was granted the privileges of incorporation in 1713. In this vicinity is Putnam's "Wolf Den," famous in Connecticut history as the scene of the great American's encounter with a she-wolf, in which the former was victorious.

Previous to the erection of the church, divine services were held in Pomfret Hall. A class in Christian doctrine was also conducted. Work on the construction of the church was begun early in 1885, and mass was said in it for the first time on Easter Sunday, 1887. Shortly after it was dedicated.



HOLY TRINITY CHURCH, POMFRET

An efficient auxiliary to the clergy in religious and charitable work, a munificent benefactor to the parish, Mrs. Clara Thompson, a convert from the Episcopal faith, was a power for good among her co-religionists, devoted and zealous, withal prudent, enjoying the confidence and affection of all classes. She passed among them a striking example of the sweet and precious influence of the Catholic religion upon a soul who realizes its relationship with its Creator, who recognizes that, not earthly pleasure, nor preferments nor wealth, is the goal towards which man should tend, but that his destiny, a supernatural end, is the eternal possession of God, and who from a heart craving for divine love, cries out with St. Augustine: "Our hearts know no rest, O God, until they find rest in Thee."

ST. JOHN'S CHURCH, PLAINFIELD

By Rev. John H. Broderick

Previous to the coming of the Lawton Manufacturing Company in 1906, but a few families represented the adherents of the Catholic faith in the Village of Plainfield and vicinity. The Coffeys, Downings, Sullivans, Sheas, Doyles, Haydens, O'Neils and Leahys settled in Plainfield in the early days, and for many years attended divine service at the Moosup Church, which had the towns of Plainfield and Sterling within its parish boundaries. The opening of the Lawton mills brought with it great prosperity to the Village of Plainfield, and a large number of Catholic working people, mainly French-Canadians. Rev. John H. Broderick, then pastor of the Moosup Church, said mass for the newcomers for some months in the old Union Hall on Plainfield Street, and, foreseeing that the Catholic population of the village was destined to increase, purchased the present church lot on Railroad Street. The erection of the new St. John's Church was begun soon after; the corner-stone laid in 1907, and in 1909 the building was dedicated to the service of God. The following year, Father Broderick acquired the Landsome residence, formerly owned by Dr. E. H. Davis, and directly opposite the church, with the intention of having it occupied as a rectory. The Plainfield Church continued to be attended as a mission from Moosup until September, 1911, when the village was made a separate parish, with Rev. W. A. Keefe as its first resident pastor. Father Keefe did splendid work in organizing and carrying on the activities of the parish, founding the various church societies, and in paying off the entire church debt. In September, 1919, he was promoted to the pastorate of St. Mary's Church, Norwich, and was succeeded by the present incumbent, Rev. Richard P. Morrisey, who has made many improvements in the church property and is proving a capable administrator of one of the most flourishing Catholic parishes in Windham County.

EPISCOPAL CHURCHES

THE STORY OF ST. PAUL'S CHURCH OF WINDHAM, CONN.

By Ida Warner MacLean

In Doctor Beardsley's "History of the Episcopal Church in Connecticut," we find the first mention of what eventually grew into St. Paul's Parish of Windham. He writes that the Rev. Samuel Seabury, who was the father of Bishop Seabury, and then stationed in New London, held a service in Windham in the summer of 1735. This was apparently the initial step toward the little gray stone church which was erected just ninety-eight years later. Doctor Beardsley writes:

"Here a congregation of eighty people assembled, some of whom lingered for hours after service was closed, seeking information in regard to the church; and having obtained it, they confessed that her doctrines had been sadly misrepresented, and that henceforth they would have a more favorable opinion of their character and tendency."

That these stirrings of church life were not merely spasmodic, is proven by mention in the second volume of Miss Larned's "History of Windham County," of the organization of an "Episcopal Society under the auspices of the Rev.

John Tyler of Norwich, who held church service with them as often as was practicable"; also by the following letter, dated Windham, August 5, 1799, and now in the possession of descendants of the Rev. John Tyler of Norwich, Conn.:

"Rev'd Mr. Tyler,

"Sir:

"We take the liberty to request you to come to Windham for the purpose of performing divine service on the first Sunday when it will be convenient for you. There are a considerable number of Gentlemen in this Town who join in this request, and you may be assured of a respectable audience.

"Mr. Taintor, the Bearer hereof, can more fully explain our object, and you may rely on what he says.

"We are, with sentiments of great respect
your very ob' Ser'

Timo. Larrabee,
Zephaniah Swift
John Fitch
Sam'l Lee, Jr."

That Mr. Tyler responded favorably, is witnessed by a notice in the Windham Herald of that year, which states that "The Rev. Mr. Elisha Abbe on Sunday, the eighteenth of August—" and once again:

"Mr. Tyler will preach at the Court House in this town on Sunday next, September first, 1799."

Volume IX, Number 461, Windham Herald of January 2, 1800, contains the following:

"The Episcopal Society meeting stands adjourned to Thursday, the ninth day of January next, at two of the clock, afternoon, of which the inhabitants of Windham, Lebanon, Mansfield, Hampton and elsewhere belonging to said Society are desired to take due notice and be particular in attending, not only on account of choosing officers for the year ensuing, but other matters relating to said Society of importance. Windham, Dec. 31, 1799."

Again, under date of March 22, 1802, we find:

"The Reverend Mr. Haskell will preach at the Court House next Sunday, and Rev. Mr. Tyler the Sunday after."

"The inhabitants belonging to the Episcopal Society of the town of Windham are hereby warned to meet at the Court House in Windham on Saturday the twenty-ninth inst. at two o'clock P. M. to choose Society officers and do any other business necessary to be done at said Meeting. Charles Taintor, John Fitch, Joshua Smith, Committeee.

"Windham, October 18th, 1803."

"The members of the Episcopal Society in the Town of Windham are hereby warned to meet at the Court House in said Windham on Saturday the 27th day of October, inst. 2 o'clock P. M. A general and punctual attendance is requested as business of importance is to be transacted at said Meeting.

Charles Taintor, Joshua Smith, John Fitch.

"Windham, Oct. 23rd, 1804."

Twenty-eight years later the growth of that little "Episcopal Society" was registered in the following extract from a letter written in March, 1833, by Dr. E. S. Avery of Windham:

"Mr. Corson from Hartford, an Episcopal gentleman, preaches every Sab-



CHRIST'S MEMORIAL CHURCH (EPISCOPAL) AND RECTORY, POMFRET



TRINITY EPISCOPAL CHURCH, BROOKLYN. DEDICATED IN 1771

bath at the Masonic Hall. Subscriptions have been raised sufficient to build an Episcopal Church; to be built on the ground west of my office, where Edward Clark's barn stands."

Also in a statement, dated Windham, December 17, 1832.

"On this day several persons met in the Masonic Hall in Windham for the purpose of organizing an Episcopal Church to be under the Pastoral care of the Rev. L. H. Corson who had previously officiated among them for a few weeks." The paper originally drawn up, was signed by twenty-five respectable citizens. See Church Records, Page 3.

The money for this edifice was raised by selling shares of stock, and on the twenty-fifth of December, 1833, the little church was first opened for divine service, and on April 11, 1834, was consecrated by the Rt. Rev. Thomas Church Brownell, bishop of Connecticut.

The Rev. Mr. Corson remained rector of the parish until Easter, 1836, and he was succeeded in order by the reverends:

William A. Curtis,	Clayton Eddy,
Charles J. Todd,	Isaac W. Hallam,
John W. Woodward,	Richard K. Ashley,
Henry Beers Sherman,	Richard C. Searing,
Giles H. Deshon,	Henry B. Jefferson,
Abel Nickols,	George Buck,
Abel Ogden,	Edgar L. Sanford,
Joseph Brewster,	Henry Macbeth,
Henry Edwards,	Richard D. Hatch,
Sanford J. Horton,	J. H. Townsend,
John H. Anketell,	Charles Lawrence Adams,
Alfred Houghton Stubbs,	Walter Frederic Borchert.

The Ladies' Benevolent Society of St. Paul's Church, Windham, Conn., was organized September, 1833, with a president, three vice presidents, a secretary and treasurer. There were thirty-seven charter members, and their source of income depended entirely upon the personal efforts of those members; varying each year with the necessities which arose.

Article three of the Society's Constitution reads:

"The funds of the Society shall be devoted to religious or charitable work."

With some of their money they earned the members added to the support of the church, and usually paid for any needed repairs, as well as the adornment of the church. Added to these, there were regular contributions to missionary work of various kinds.

From time to time, as years went on, bequests of various kinds have added either to the beauty of this little church's interior, or to its prosperity financially.

In 1868, Miss Amy Clark, who had always been a staunch churchwoman, died, and left St. Paul's Parish a legacy of \$600 which was invested in a bond.

In 1875, when quite extensive alterations took place inside the church, Mrs. Gilbert Osgood made a gift of red altar hangings, Mr. and Mrs. James Warner gave a Bible and prayer-book.

In 1877, Mrs. Oliver Sisson of New Jersey, whose father, Mr. Benjamin Perry, had been one of the founders of the parish and for many years senior warden, presented the church with a marble font, as a memorial to her parents.

In 1886, the arches were placed on either side of the chancel in memory of former communicants, and the altar rail was given by Mrs. George Lathrop, formerly Miss Sarah Bingham, who was organist of the church for nearly forty years. Mr. George Lathrop made and placed the old English text above the altar.

In 1887, the altar cross and vases were given by the Ladies' Society, the retable was given by Mr. Lathrop, and the prayer-desk by the late Dr. Beverley Warner.

In 1888, a brass book-rest was given by Mr. and Mrs. Arthur S. Winchester. In 1888, many other alterations took place in the church building inside, tending to modernize the same, and the vestry-room was redecorated. Mrs. Samuel Bingham donated inside blinds, and Mr. George Lathrop made the ornamental wooden cornices. George Bingham painted, Miss Josephine Bingham furnished the wall paper.

In 1889, a set of white altar hangings was given in memory of Mrs. Ermina Gertrude Smith. In the same year Miss Estelle Warner gave a red and white stole. In 1895, a green altar set was given by the Ladies' Society. In 1896, Mrs. Harlow Holmes gave material for a surplice, and Miss J. W. Bingham material for cassock, both of which were made up in the society. On Trinity Sunday a reredos representing a figure of St. Paul, painted on tapestry canvas was presented by a daughter of Mr. James Warner. On Christmas of this year two sets of altar books were given by the Misses Donnell and Miss Tomson of Philadelphia. In 1897, a violet altar set was presented by the Ladies' Society. In 1909, a vestment case was placed in the sacristy, a memorial from a sister of Miss Estelle Warner. In 1914, by the exertions of Miss Anna G. Claassen a sum of money was raised which enabled her to do over the Sacristy and add many practical conveniences to the same, bringing it up to its requirements.

THE ENDOWMENT FUNDS

The first sum of money left the church was that \$600 which represented the savings of Miss Amy Clark who died in 1868, and is buried in North Windham. A simple addition to her bequest makes it obligatory on the parish of St. Paul to keep her gravestone in order. The epitaph thereon reads as follows:

"Miss Abby Clark
Died
January 26th, 1868.
Aged 79 years, six months.
Her liberal bequest to the Church of St. Paul,
Windham, Connecticut,
entitles her to their grateful remembrance."

The next addition to the fund was by the will of the late Mrs. Sarah Bingham Lathrop, who left the sum of \$1,000 thereto. Mrs. Lathrop also left a house which stands opposite the church, to be used for church purposes, but subject to a life tenure by her sister, Mrs. Lucy Bingham Colcord. The house was only left to the church, however, so long as St. Paul's remained a corporate parish.

In 1903, Mrs. Colcord died, and left St. Paul's two bequests, one of \$1,000 which belongs to the endowment proper, the other of \$500 which it was defi-

nately stated should be used for the upkeep of the rectory, and is known as the Rectory Repair Fund.

In 1913, during the rectorate of the Rev. Mr. Townsend, St. Paul's became the beneficiary of a rather quaint bequest. It was the sum of \$500 which had been left in trust to Mr. Townsend by the late Mr. H. W. Purchase of New Jersey, for any parish of which Mr. Townsend should be the rector at the time of his son attaining his majority.

In 1915, the eastern half of the rectory being vacant, it was decided to retain its use for a parish house. Accordingly, by the outlay of approximately \$100 three rooms were tastefully fitted up, and the church members have enjoyed the various privileges thereby.

The Endowment Fund on October 15, 1916, stood at \$5,400.

On July 1, 1917, the Endowment Fund with accrued interest was raised to the sum of \$5,561.95, by a gift of \$150 from Mrs. Oliver Sisson. In June, 1920, another bequest of \$500 from the estate of Mrs. Margaret Page raised the fund to a total of \$6,061.95.

There is still in existence a receipted bill from one E. L. Holbrook of East Medway, dated August 14, 1857, for

"One Church Organ.....\$600.00

Cr. by old organ..... 50.00"

and thereby hangs the story of how someone thought to raise money for this expenditure. For there is also in existence a small newspaper, which lived but one day; being born for a purpose, and that being accomplished, died. It is entitled, "The Organ," and bears the dateline:

"Social Gathering, Windham, February 19, 1855."

Contrary to custom, this newspaper clearly explains its reason for being in the following two articles, culled from its editorial:

"NOTICE TO CONTRIBUTORS AND PATRONS

"We heartily thank our kind contributors for their timely aid, in this our hour of need. Our readers, we doubt not, will duly appreciate their efforts. Gratitude is especially due to the patrons of our advertising columns. We trust they will lose nothing, but, in the increase of their business, gain much for their liberality. * * * But indeed, praise and blame will have little effect upon us—as with the morning's sun, like the dew, our office and editorial identity will have passed away."

"* * * The purpose of this entertainment as given is indicated by the name of our ephemeral sheet. It is designed to procure funds toward the purchase of a new organ for St. Paul's Church. The old organ which has done faithful service, begins to show signs of feebleness. Symptoms of pulmonic affection have been of late apparent. Its chest is evidently impaired as there is at times difficulty of respiration, with irregular and feverish pulsations. All remedies have proved inefficacious. The case is decidedly bad, and the general opinion is that it is organically diseased. Under these circumstances it becomes necessary to remove it from office and supply its place with one of fewer years and more vigorous constitution. To effect an object so desirable we must have means and we trust the efforts put forth tonight will be successful and furnish us with so large a sum as to make possible its accomplishment."

A WORD ON THE CHURCH BEGINNINGS AT WILLIMANTIC

In these days, since the little mother church of Windham has been outgrown by her offspring in Willimantic, it is interesting to note in the following letter the news of that offspring's birth. Quotation from a letter written by the Rev. Henry Edwards, dated, New Haven, September 11, 1850:

"It is also necessary to state that I am informed by the bishop as an equivalent for that portion of my support which I shall receive from other sources than the parish, I shall be expected to devote a Sunday afternoon occasionally to the establishment of the church in the Village of Willimantic."

For some years past, the late J. Alden Weir, noted artist, made his summer home in Windham, and was a devout and generous member of the church, where he held the position of senior warden.

REV. ISAAC W. HALLAM

The Rev. Isaac W. Hallam was the first resident rector of St. Paul's Mission at Willimantic and also rector of St. Paul's at Windham, thus reversing the prior procedure when the rector of both parishes was resident at Windham Center. Mr. Hallam was a native of Stonington, born November 20, 1809; a graduate of Washington (now Trinity) College and of the Theological Seminary of Virginia at Alexandria; received deacon's orders from the Rt. Rev. Richard Channing; priest's orders from the Rt. Rev. Thomas Church Brownell, December 18, 1833, at St. James' Church, New London; was deacon and then rector at St. James'; then in August, 1834, he became missionary to St. James' at Chicago, and then deacon and rector, remaining there until 1843. In 1846 he became rector of St. Stephen's at Lynn, Mass., for fourteen years; in 1860 went to St. Peter's, at Clarksboro, N. J.; and September 1, 1869, came to Willimantic and Windham, remaining here until Easter Sunday, 1875, then became rector of St. Mark's at New Canaan, Conn., until Easter, 1879, thus making nearly fifty years of continuous service in the ministry. Doctor Hallam was also a member of the general convention of the Episcopal Church at Chicago in 1838. In his later years he lived in retirement at Stonington, Conn., and died there October 21, 1888.

It is somewhat surprising to learn of some of Doctor Hallam's experiences in Chicago, where he went as Episcopal Missionary in 1834. It is hard to realize that conditions in the now great central western city were then so primitive, but of course that was eighty-six years ago. In an interview not long before his death, Doctor Hallam told something of his Chicago experiences. "I came to Chicago as a missionary in 1834," he said, "and soon after I organized St. James' Church. There were about a dozen communicants in all, but enough outsiders attended our services to make the congregation average about twenty-five persons. We met in a little unfinished building on South Water Street, in a room occupied during the week by an auction store. The walls were covered with plots of town lots, which we always turned face to the wall to prevent counter attraction during the service. We had nothing but barrels, boxes and champagne baskets for seats, for chairs were luxuries we could not afford, and I took my place in the stand where town lots were auctioned off during the week at \$5 apiece!"

It appears that Mr. Hallam had brought a little colored boy with him from

the East. After affairs had progressed far enough in St. James' parish so that a new church was erected, there was above the altar the usual inscription "I. H. S." The colored lad was asked one day what those letters meant, and after thinking it over a few moments, he replied, "Isaac Hallam's Seat."

Doctor Hallam is described during his later years as "a pleasant-spoken, neatly attired gentleman of medium height and slender build, with silvery white hair and beard, sharp black eyes, a very genial manner." This describes him as he looked when he came to Willimantic. He was of venerable appearance, and had a very impressive presence. A Willimantic lad who heard him read prayers at the services held in the Commercial Block in the early days of St. Paul's Mission, said that he could never forget the conviction of sin which would come over him when Rector Hallam, in tones of deep contrition, would utter those plaintive words of the collect, "God be merciful to us, miserable sinners." And yet a kindly spirit and personal interest in the welfare of his parishioners were the characteristics of Rector Hallam's service in Willimantic and Windham.

The evening services at the hall in the Commercial Block were attractive to many young people because of the good singing, led by a choir composed of the Burleson boys and the daughters of Rector Hallam. Berta Hallam, who was librarian of the mission, became the wife of Edward Burleson, and they are now resident in Jewett City. The wife of Rev. Isaac Hallam was Nancy Hallam of Richmond, Va., and she was married to Rector Hallam February 18, 1833. The Hallams remained in Willimantic six years and then removed to New Canaan, Conn. Mr. Hallam had two sons and five daughters: Isaac W. Hallam, died March 24, 1881; Giles R. Hallam in 1905; Mrs. Lucy W. Whitney in 1910. Mrs. William M. Taggart (Sarah Hallam) now resides in Washington, D. C.

Giles R. Hallam was a graduate of Trinity, a teacher by profession; served three years in the Civil war with a Pennsylvania regiment, taking part in several battles; resumed teaching after the war, served on the faculty of Racine College, Wis., and for several years was principal of St. John's Church School in Stamford, Conn. The later years of his life were spent in retirement at Stonington, where he was highly esteemed and greatly beloved.

Of the three daughters who were active in Willimantic parish, two are now living. Miss Annie C. Hallam at New Canaan, and Mrs. E. F. Burleson at Jewett City as stated. Mrs. Hattie Hallam Raymond (Mrs. C. Theron Raymond), who was a leader in parish entertainments during her father's Willimantic pastorate, lived for many years at New Canaan and died there in 1915.

ST. PAUL'S CHURCH, WILLIMANTIC

By Ida Warner MacLean

The birth of the church in Willimantic is first mentioned in a letter written to a member of St. Paul's Church in the mother parish of Windham, dated New Haven, September 11, 1850:

"It is also necessary to state that I am informed by the bishop, as an equivalent for that portion of my support which I shall receive from other sources than the parish, I shall be expected to devote a Sunday afternoon occasionally to the establishment of the church in the Village of Willimantic—"

This was written by the Rev. Henry Edwards, who was then the first to hold service in Willimantic and from that time the same rector shared his services in Windham with Willimantic, where the young congregation met in Dunham Hall, the library of the American Thread Company. In the year 1884, however, a small frame church building in Central Village was moved to the site of the present edifice, on the corner of Walnut and Valley streets. The men who were chiefly influential in accomplishing this were John L. Hunter, John Bowman and A. R. Morrison.

With the building came also the altar, the old communion set, and vestments. And thus after thirty years St. Paul's, Willimantic, became a corporate parish, the first resident rector of which was the Rev. Isaac W. Hallam. From that time on the positions of the little mother church in Windham and her sturdy offspring in Willimantic were partially reversed; Willimantic becoming the residence of their mutual rector and absorbing the greater part of his time.

Under the third successor of Mr. Hallam, the Rev. H. B. Jefferson, the shabby little church was repaired and renovated inside. Mr. W. H. P. Sweet, who is still a member of the vestry, made the pulpit, the altar-rail, prayer desk, lectern and sedalia, while a beautiful set of altar hangings were made by St. Agnes Guild, under the direction of its organizer, Miss Mabel Warner, a summer resident of Windham. Later, during the rectorate of the Rev. E. L. Sanford, the panels of the altar were decorated with simple ecclesiastical designs by Mrs. I. W. MacLean of Windham.

Meantime, a fund known as the Isabella Tracy Eaton Fund, was left to the parish, and from this the Missionary Society purchased a plot of ground adjoining the church property and erected a rectory thereon.

There were many memorial gifts beautifying the old church, altar cross in memory of Berneice Hunter, by John L. Hunter; processional cross in memory of Miss Jennie Mitchell, by Daughters of the King; altar bookrest in memory of George S. Partridge, Jr.; brass lectern in memory of Mrs. M. L. Hunter, by John L. Hunter; Bible in memory of Mrs. M. L. Hunter, by Daughters of the King; altar vases given by Miss Jennie Mitchell; litany book given by Miss Jennie Mitchell; candle sticks and new communion service by Rev. R. D. Hatch.

A movement was started during Mr. Hatch's incumbency to build a new church. A legacy of \$20,000 had been left the parish by Mrs. Boardman of New Haven toward the erection of a new edifice for St. Paul's parish, Willimantic, with the proviso that the parish should raise the needed balance. Pledges were secured for the amount, but the actual cash had not been turned in and Trinity College, Hartford, another beneficiary under the will, raised the legal technicality that the letter of the proviso had not been met, and the courts allowed only \$10,000 of Mrs. Boardman's estate to be applied to St. Paul's legacy. This proceeding was regarded by many as a new proof that law and justice are not as close as hand and glove. As a local paper stated warmly, "Pledges as good as the Bank of England were secured," but the law took its bland course and Trinity College was as triumphant as the cat that swallowed the canary.

However, the Missionary Society of the Diocese, deeming that the spirit of the will had been kept by the parish, added \$9,500 to the \$10,000 and the balance of \$22,000 was raised by the people, with the consequence that the new

church was built, and on September 24, 1913, was duly consecrated by Bishop Brewster.

The new structure is of gray stone, the interior finished in quartered oak. The old building was turned into a parish house, while the old chancel with its altar was enclosed and is used as a sacristy.

Many special gifts at this time were in the nature of memorials. From Mrs. Potter of Hartford came \$500 toward the pews, in memory of her parents, Asa and Ann Jilson, former residents of Willimantic, Mr. Jilson having built the first thread mill in the city. The altar was from the Daughters of the King; the pulpit from the Woman's Guild; choir stalls from the Girls' Friendly Society; the baptismal font from the Brotherhood of St. Andrew; sedalia given by R. E. Mitchell in memory of his father, Kim Mitchell, a long devoted worker and upholder of the church; a dossal by Mr. and Mrs. Moses; altar hanging by Daughters of the King; credence table in memoriam J. C. and Mary Smith by their granddaughter, Mary Smith. The bell was given by Mrs. Austin D. (Frances Hatheway) Boss.

Seven years after the new church building was completed, it was found necessary to partly rebuild the same as grave fundamental faults of construction had grown more and more evident. During the year 1919-1920 the work was done at an outlay of some \$15,000. At the same time the parish house was enlarged and renovated. A new kitchen was built, a G. F. S. room added and furnished by the members of that society, who for the most part have shown themselves enthusiastic and conscientious church workers. The rectory was also thoroughly repaired. On Easter Day, 1920, the church was re-dedicated by Bishop E. C. Acheson.

Various memorials adding to the beauty of the church's interior had also been placed; all of them in keeping with the Gothic lines of the building and designed in the Geissler Studios of New York. A fine, dignified Reredos in dark panelled oak is the gift of Mrs. Frances Martin in memory of her husband Frank Martin. The wainscoting on either side the altar was from Mrs. Thomas McGiff, in memory of her sister, Mrs. Mary Cheevers; a credence table from Mrs. Nye Moulton in memory of her son, Wm. F. Moulton. A bishop's chair was a memorial to Frank and Henry Henken and James and Martha Bramhall by Mr. and Mrs. N. Moulton and Mrs. Henken. The altar railing was presented by the vestry of St. George's Church, Newburgh, N. Y., in memory of Charles Borchert, father of St. Paul's present incumbent, Rev. W. F. Borchert.

At present the active societies in the church are, the Daughters of the King, organized in 1895, and one of its charter members, Mrs. W. H. P. Sweet, still holds the office of secretary-treasurer; the Girls' Friendly Society, organized 1910; the Young People's Society, organized in 1915; last, but far from least in practical results, the Woman's Guild has been and still continues to be the ready answer to that ever-recurrent question of parish life, "How shall we raise the money for this, that and the other?" When the men shake hopeless and helpless heads, the Woman's Guild gets quietly to work—and the money is forthcoming.

Under the rectorate of Rev. R. D. Hatch, a branch of St. Andrew's Brotherhood flourished, but lapsed into inactivity with his withdrawal. In earlier days St. Agnes' Guild, also now extinct, did good work under Miss Warner.

THE HISTORY OF SAINT PHILIPS' MISSION AT PUTNAM,
IN THE DIOCESE OF CONNECTICUT

By Emma Atwell Merriam

In a volume of the "Parish Register" is recorded the first service ever held in Putnam, according to the use of the Protestant Episcopal Church in the United States of America. About the year 1830, A. D., the Rev. Father Kellogg conducted this service in a schoolhouse which stood back of where the block, known as Wagner's block, now stands. At this service, the Sacrament of Holy Baptism was administered. It was not until June, 1851, that the next service was held. On this occasion, the Rev. Dr. Parker, then rector of the church at Pomfret, was the officiating priest. In the Journal of the Diocese, dated 1861, the following notation was made by the Rev. H. C. Randall, who was then the rector at Pomfret: "With the assistance of the Rev. John H. Gilliat I have held a full service every alternate Sunday evening in a hall in the Village of Putnam. It is a very desirable point for the church to occupy, not only on account of the locality itself, which is a flourishing manufacturing village, but by its being a point from which the church's influence in the future may radiate through a vast region in the northeastern part of the Diocese peculiarly destitute of religious privileges." Father Randall also reported an offering of \$100 for a church building at Putnam.

After this, services were held more or less regularly for two or three years by the Rev. J. H. Gilliat and his successors.

On Advent Sunday, in the year 1868, the Rev. J. W. Clarke began work under the direction of the bishop. He held services in Browne's Hall. During the following summer, a lot (one of the best in the village) was secured for a church building, but the site was afterwards abandoned for one more centrally located.

On this spot, in Elm Street, on the Feast of Saint Luke (evangelist), October 18, 1870, the Right Rev. John Williams, D. D., bishop of the diocese, laid the cornerstone. The church was to be known as Saint Philips'. Morning prayer was said, and was followed by a celebration of the holy communion. Immediately afterwards, a procession, composed of the bishop, the visiting clergy, and members of the mission, was formed opposite the church lot and sang the One Hundred and Twenty-second Psalm. A short historical sketch of the mission was read by Father Clarke, and the bishop made an address.

But it was only after a number of delays, occasioned by the changing of plans to the site for building, and the collecting of needed funds, that the church was completed and consecrated. This was done on the Feast of Saint Matthias the Apostle, February 24, 1874, by the Right Rev. John Williams, bishop of Connecticut. He was assisted by the bishop of Massachusetts and other clergy. The bishop of the diocese also confirmed, one of the candidates being a daughter of a Congregational clergyman. The church building was largely a memorial gift from the Missionary Society of Connecticut.

Among other memorials given were three beautiful windows by members of the Gilliat family. A granite front was presented by the Rev. Robert A. Hallam, and a fine carved lectern, an Easter gift, by an unknown donor. On January 15, 1875, a bell weighing 1,013 pounds was dedicated at a special

service after evening prayer had been said. This service was conducted by the Right Rev. Philips Brooks and the bell was blessed by him.

On November 26th of the following year, the Rev. Father Clarke, who was the first missionary of St. Philips', terminated his connection with the mission. The Rev. Emerson Zessuf succeeded Father Clarke. He remained about one year.

In June of 1877, the Rev. P. H. Whaley took charge of the mission and held the same until 1878. The Rev. W. F. Bielby who followed him resigned in July of 1881. Services were then taken by the Rev. S. A. W. Pray without remuneration.

On March 21, 1882, the bishop appointed the Rev. A. R. Chapman to be priest-in-charge. He remained a number of years. During his time a number of improvements were made in the basement of the church building. A room for the Woman's Guild was made attractive with kitchen adjoining. There was also a reading room and a small library. On account of great difficulty in heating the church during the winter months, the church services were held in the Guild Room.

On Whitsunday, June 13, 1886, the Rev. Frank H. Church became the priest-in-charge. He remained for three years.

On Christmas Day, 1891, the Rev. Theodore M. Peck (having been appointed general missionary for the New London Archdeaconry) reopened the mission church which had been closed for some time.

In 1894, with the aid of the Missionary Society and a number of generous gifts from other sources, a plot of ground was then purchased on Grove Street for the building of a rectory. Mr. Peck writes: "On Monday, September 4, 1893, in the presence of my family I broke ground on the church lot in the form of a cross for the erection of a parsonage house." On September 26, 1894, the bishop formally opened and blessed the new home in the presence of a large gathering of people. In this way was completed a great work for the permanent welfare of St. Philips' Mission." The total cost of the property was about \$6,000.

In order to secure a more favorable location, and a building more suitable to the needs of the mission, the church and lot were sold on January 17, 1898, to a "Holiness Society" for \$4,500,

On Sunday, July 10, 1898, the Rev. Lawrence Sidney Shermer (deacon) began his work as missionary-in-charge. He remained about one year. Services were then held in the Universalist Church Building.

In the meantime having secured the new site for a church building on Grove Street, the cornerstone for the new Saint Philips' was laid by the Rev. Theodore M. Peck, archdeacon of the New London Archdeaconry, on the Feast of Saint Thomas, December 21, 1898. The Rev. L. S. Shermer acted as master of ceremonies. A box containing the historical deposits was borne by the Rev. Henry MacBeth of Willimantic, and the music was furnished by the choir. A large number took part in the ceremonies although the day was stormy.

On Wednesday, May 3, 1899, the new St. Philips' Church was consecrated by the Right Rev. Chauncey Bunce Brewster, D. D., bishop of Connecticut. Music was rendered by the choir of Christ Church, Pomfret, Conn. The following clergy were present: Reverends F. C. Hoskins of Hartford, J. E. Brown of Norwich, G. A. Alcott of Danielson, T. M. Peck, Lawrence S. Shermer (priest-in-charge), N. S. Emery of Christ Church, Norwich, George Buck of Quetannuc,

E. W. Schmitt of Stonington, and R. R. Parker of Norwich. The day was clear and beautiful and there was a large gathering of people.

The building is of wood and suggests Gothic architecture. It seats about one hundred persons. The three memorial windows which were given to the old church were placed in the sanctuary of the new. The altar, altar cross, pulpit, font, and lectern were also transferred. A new carpet was given to the church, and a bell was presented as a memorial to a Mrs. T. J. Thurber.

The first marriage in the new St. Philips' was that of the priest-in-charge, the Rev. L. S. Shermer to Miss Marion Peck. In speaking of Father Peck, it should be noted that he was greatly interested in all town affairs and the Day Kimball Hospital was organized through his instrumentality. It was first known as the Windham County Infirmary. At that time it had but one nurse. Later, Mrs. Kimball gave the new building in memory of her son, Day Kimball. It was dedicated in November, 1895. Archdeacon Peck was also its secretary and treasurer, and he served as a member of the board of trustees.

In the summer of 1899, Archdeacon Peck ended his work as archdeacon of the New London Archdeaconry, and with his family removed to Black Hall, Conn., where he took the charge of the Lyme Missions.

After this the Rev. John Hewlett supplied St. Philips' Mission for a season. He was followed by the Rev. Charles S. M. Stewart who remained in charge for four years. He was a brilliant speaker, his sermons being of a very high order. His wife's musical talents will long be remembered.

For a period of two years the church services were maintained by the Rev. Lucius M. Hardy (archdeacon). The Rev. Scott Kidder, of St. Albans' Church at Danielson, and the Deaconess Elizabeth Taylor of New York City, assisted the archdeacon in his work at Putnam.

April, 1906, the Rev. John W. Walker, a son of the Rev. M. Walker, became priest-in-charge of St. Philips' Mission. Under his wise and careful leadership many valuable improvements were made. In the same year a pipe organ was installed, the funds for the same having been collected by Mrs. F. A. Morrell. The cost of the organ was about \$1,200. The church was somewhat enlarged to provide space for a surpliced boy choir, the stalls being made by the mission priest and his father. From funds which were raised by the church school, a processional cross was given to the mission. Also a hymn board, which was a memorial gift. An organization, known as the Knights of St. Paul, held regular meetings in the guild room. An altar guild was also organized. A violet frontal of silk, and a green frontal of silk, embroidered in gold thread, were given as a memorial. The eucharistic candlesticks were presented by the Rev. William Walker, an uncle of the priest-in-charge.

Father Walker resigned his charge with a greatly increased communicant list. His resignation took effect in February, 1910, and he became curate of "Old St. Peter's Church" in Philadelphia.

The Rev. Sidney H. Dixon was then appointed to the mission. He remained one year and was followed by the Rev. Frederick W. Bailey, 1911 to 1912.

In May, 1912, the Rev. Charles Jarvis Harriman became priest-in-charge and was tendered a reception in the guild room, assisted by the Glee Club of Trinity College, Hartford. The next year the altar guild was reorganized. Electric lighting was installed in 1916. A large and handsome Bible was presented to the mission in memory of Mrs. F. H. Richmond.

In connection with his work of the mission, Father Harriman was interested in many of the town affairs. He was connected with the Chamber of Commerce, and was instrumental in organizing the Putnam Chapter of the American Red Cross. During the time of his pastorate the great war darkened the entire country. Father Walker's sermons were intensely patriotic and forceful. He presented two silken flags to his mission, the Connecticut State flag, and the Stars and Stripes. Both were hung in the church.

In November of 1917, the Rev. Frederick Leeds was appointed by the bishop to be priest-in-charge. The labors of this priest were marked also by several interesting events. The altar guild was again reorganized and there was an increased membership. Many gifts were made, of which Father Leeds gave not a few in memory of those he had "loved long since, and lost awhile."

The following summer the guild was entirely remodelled, the work being done very largely by the men of the mission, under the direction of Mr. Arthur D. Lown. This was formally opened on October 30, 1918. The women's guild served a fine harvest supper to a large number of invited guests. Amongst those present were the Rt. Rev. Edward C. Acheson, D. D., suffragan bishop of the diocese; the Ven. J. W. Brown; Rev. Fr. Jepson of Danielson; Rev. and Mrs. Frank H. Bigelow of Pomfret; the Rev. Fr. Linsley of Webster, Mass.; the Rev. Fr. Roberts of Westboro, Mass.; the Rev. Fr. Harriman, chaplain United States army; the Rev. and Mrs. Frederick Leeds.

On November 18, 1918, Father Leeds planned and gave a large victory service, in which certain ministers of the neighborhood took a part. The church was crowded to the doors. Father Hull of Plainfield, Conn., was the special preacher.

Father Leeds' work was greatly hampered by the very trying conditions under which he endeavored to live, there being no rectory and much of his time was spent alone. He finally asked that the bishop relieve him of the charge, and on March 1, 1919, he accepted the senior curacy of St. Paul's Church at New Haven. On May 8, 1919, he received a call from the vestry of Grace Church Parish, New Haven, to become rector. He assumed the rectorship of that parish on Trinity Sunday of the same year.

From March 1 to December 1 of 1919, the services of the church were continued by Mr. Arthur D. Lown, the lay reader of St. Philips' Mission. Mr. Lown has done a very faithful work in this mission. His efforts and deep interests have been of help and inspiration to many.

The next priest at St. Philips' is Father Ullery.

With a devout leader and faithful co-workers, organizations active, and the mission free from debt, the history of our mission closes with the Eastertide of 1920.

"O Almighty God, who hast instructed thy holy church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. Amen."

ST. PAUL'S CHURCH, PLAINFIELD

By Caroline H. Sanford

The establishment of the Lawton Mills in Plainfield brought to the place many English operatives. A large proportion of these were members of the

church of England, corresponding to the Episcopal Church in America. Bishop Brewster of Connecticut had appointed Rev. James Hardin George missionary of this region with headquarters at Danielson. During one of his journeys to minister to scattered church families, he stopped in Plainfield and found a nucleus of communicants who welcomed him gladly. The first service was held in Babcock's Opera House, January 26, 1913, when the sacrament of baptism was administered to Edward Hanan, son of Wm. P. and Mary A. Whitford. The interest manifested encouraged the missionary to appoint a meeting for the following Wednesday, at the house of Mr. James Ridings, when a mission was organized with the following officers: Warden, Franklin Peterson; secretary, Robert Lee; treasurer, James Ridings; executive committee, Charles Alexander, Thomas Rhodes, Walter Holden, Joshua Peterson. Robert Lee left town soon after, when Frederick Lever was elected secretary, and still holds the office.

It was decided to have regular services Sunday afternoon, but the only place that could be secured was Spinners Hall. Here then the faithful little congregation worshipped for two years, and steadily increased in numbers. The location of Spinners Hall was unfortunate, being close to the railroad station, especially in summer with the windows open the noise and smoke from passing trains were most trying. It was decided that something must be done before another summer. Five hundred dollars had bought a most desirable lot, during the first year, and the plan was to grade it and dig a basement which could be roofed over and used for service until they had the means to build a church. The Missionary Society of the Diocese, and especially the secretary, Mr. Burton Mansfield, now came to their help most generously, seconded by church people all over the diocese, and made it possible for the mission to build the whole church. Excavations were begun September 21, 1914, and the cornerstone was laid October 10, 1914. The first service was held in it January 17, 1915, though it was not formally dedicated until February 13th.

In the spring of 1916, the diocesan missionary board decided that the time was ripe for a resident pastor as the work was too much for any man to take in addition to his own parish. While a minister was being found, Mr. Sidney Bard, licensed lay reader from Brooklyn, took the services, and was most devoted to his charge until the Rev. John D. Hull came. He was called to a larger parish after two years, and was succeeded by the Rev. David Coombs, who is the present pastor.

UNITARIAN CHURCH, BROOKLYN, CONN.

By Mrs. S. Irving Frink

Older historians have given us a vivid account of the early history of the Unitarian Church, yet in compiling notes for this—a "Modern History of Windham County"—it seems only fitting that a little space be given in recording events and traditions occurring in a church which has been so vitally concerned in the building up of Brooklyn.

The first church was built in 1734 and stood about ten rods west of the present edifice. Rev. Ephrin Avery became the pastor in 1735. Through the old records some strange motions were legally put to vote at society meetings "regularly warned and afsembled" such motions as "The pastor shall read the Holy Scripture for the time to come on Lord's day, a portion in the morn-

ing out of the Old Testament and in the afternoon out of the New Testament in course, immediately before the singing omitting the less instructive chapters."

In November, 1755, a call was extended to Rev. Josiah Whitney of Pomfret to become pastor of the Brooklyn church. After "prayerful consideration" Mr. Whitney sent the following to the Brooklyn parish:

"To the Society of Brooklyn in Pomfret,
"Gentlemen:

"Whereas on the 17th day of Nov. last you proceeded to give me a call to settle in the work of the gospil ministry with you and propose £120-00-00 lawful money for fettlement and £65-0-0 lawful money for falary, I do now heartily accept of proposal and may the lord Bless us in the way everlasting.

"Brooklyn, Jan. the 7-1756.

"Josiah Whitney."

There was talk in 1763 of building a new meeting-house but they voted instead at a meeting "legally warned and assembled" to provide a cushion for the pulpit also to mend ye glafs, and frames and cafementf of ye meeting-house and where ye clapboards are off or split to put on more and put on shingles where they are wanted and to rectify ye underpinning. "Daniel Tyler to be the man to see that ye meeting-house be repaired." Again in 1766 came more agitation of the new meeting-house but again they voted instead "To put a new window on the North side of the meeting-house and board up the window that is broken against the front gallery and put new shingles on the roof where the water runs through and put a new clapboard on the North side where one is off and give Joseph Davison 27s for doing same." This proved to be not to the liking of some of the members especially Israel Putnam (destined in later years to become a famous character of history). His ability in leadership was manifested in the life of the society. He presided at their public meetings which were held in ye meeting-house. Within its walls Putnam helped lay out and plan the school districts. Old records show his signature as clerk at many of its meetings.

At a meeting of the society February 6, 1770, the decisive vote was taken which resulted in the affirmative for building a new meeting-house. Daniel Tyler whose descendants still reside in town was again brought before the public eye as master builder. It was voted "that this building should be placed a few rods South East of the old building, its front foreside facing the road; it was further voted that this building should be painted white, that it should be of ample size, graceful proportion and have a steeple." By a bequest of Mr. Joseph Scarborough who had ever been a prominent and helpful member, a bell was provided and hung, this was the second in the county. The progressive spirit of the Brooklyn people was further manifested by their voting that "an Eleclarick Rod be set up at new meeting-house provided it be done without expense to society." Private enterprise placed a convenient clock in the steeple. It was ordered that the bell be rung on Sabbaths, Fasts, Thanksgiving, and lecture days, also at 12 at noon and 9 at night. As one enters the belfry door they may see a cross cut into the floor just beyond the threshold. As the sun casts the door's shadow even with the arms of the cross, it marks the noon hour.

The society conferred upon Israel Putnam what in those times was considered a great honor. They gave the care of the church and ringing of the

bell into his hands and voted to pay him three pounds a year for doing same, a duty he never shirked until the call to arms came at the beginning of the Revolutionary war. Doctor Whitney ministered to his people faithfully and well until the infirmities of old age made it seem best to obtain an assistant pastor. In 1831 Mr. Luther Wilson of New Braintree was called. His ordination as colleague pastor was marked by proper exercises on June 9, 1813, a position he filled with acceptance and fidelity until it became known that he had embraced the Unitarian view, at that time so conspicuous throughout Massachusetts. Then indeed did some of the members lift their hands in holy horror. The time was not yet come in good old orthodox Connecticut for the preaching of "The Fatherhood of God"; diversity of opinion led to the division of the society.

This division which cast a dark cloud for a time was really a blessing in disguise for it led to the election of the Rev. Samuel J. May of Boston to the



UNITARIAN CHURCH, BROOKLYN

The shingles on rear end were put on by Israel Putnam

pastorate of the Unitarian Church. On Sunday, the 17th of March, 1822, Rev. Mr. May delivered his first sermon to the Brooklyn Society. What a wise choice those representative men made in selecting Mr. May as pastor was shown by the records of his ministration among them. Mr. May was a young man of unusual ability, well educated, broad philanthropic sympathies, a man who considered with unbiased opinion all questions brought before him, a born reformer; he initiated most vital and salutary reform in Windham County. Philip Scarborough, Perrin Scarborough, Uriel Fuller, Eleazer Mather, Joseph Tyler, Bela Spaulding, James A. Stetson, Septimus Davison, John Parish, Phineas Searls, Joab Fassett, Jacob Kimball, Jasper Martin, Martin Williams, Charles Williams, and Dr. James B. Whitcomb, were men closely associated with Mr. May in the church work. During his ministry the anti-slavery controversy was raging. He was instrumental in forming the first Female Anti-Slavery Society in this section with officers chosen from his church. President, Mrs. James A. Stetson; vice presidents, first, Mrs. Thomas Huntington; second, Mrs. Robert Sharpe; third, Miss Martha Smith; secretary, Miss Olive Gilbert; treasurer, Miss Sarah Benson; librarian, Miss Maria E. Spaulding.

In 1829, Mr. May built the house now known as the Lewis Searls place. This so far as known was the first house whose frame was "raised" without spirituous drinks as Mr. May was a staunch advocate of temperance. In 1831, during Mr. May's reign, a choir was formed with Jacob Kimball, a then famous singing master, as leader. Music has ever held a prominent place in the service of the church and with the singing school and training given by Mr. Kimball, new singers were always ready to fill any vacancy which might occur. Nathaniel and John Williams have always held prominent places in the choir. Mr. Kimball conducted until the time of his death, which occurred May 13, 1887. John Williams followed him as leader and successfully conducted until he passed away in 1906. Fine Easter and Christmas concerts were recorded during his leadership. Four of the young ladies of the choir, Miss Martha Griggs, Mrs. Mabel Leavens, Misses Maud and Myra Wood, formed the "M" quartette in 1893 and on occasions gave especially good music.

Unfortunately a love for things modern possessed the minds of the people in 1845. That year saw great changes wrought in the interior of the church; a floor was placed from gallery to gallery thus giving a lower and upper room. The lower room was used for years as a town hall, in fact the only hall the place afforded. The main portion of the upper floor was given over to an audience room, a partition across the east end gave a commodious "vestry." Many and varied have been the scenes enacted therein. It served for a school room a number of years, the first "select" school in fact.

During the Civil war her doors were thrown open, sectarianism was for a time cast aside; here gathered women from all denominations, to perform what simple, loving tasks they could for the husbands, son or brother who had marched boldly into the fight. Theirs a common sorrow; here they worked and prayed together and many a package of lint, many rolls of bandages were forwarded by those sad hearted women from the "vestry" of the old church. The old "vestry" too has been the stage set for many happier scenes. Here Jacob Kimball conducted his singing school through the '60s and '70s, where would gather the young folks for miles around. Young people of the Scarborough families, the Williamses, Clevelandes, Spauldings, Stetsons, and Mr. Kimball's own children. "Hyde Town" a strictly Unitarian section until re-

cent years was represented by the Hydes, Sangers, Kendalls, Witters and Burlingames. No evening service was held in the church, so on Sunday evening the choir met in the "vestry" to have a "sing," then gradually they began to meet around at the members houses. What glorious "sings" they had and who knows but what those songs reached even as high as the modern evening meeting service.

Brooklyn Band was organized and the vestry chosen as a meeting place; eventually very creditable music was given by those young men of the early '50s. The Unitarian's "Oyster Suppers" were famous in the early '80s. Such dances as the "Cotillion," "Redowa," "Virginia Reel" and "Money Musk" were not despised and with Cady's Orchestra and the one and only "Gurdon" to prompt, the hall presented a merry and attractive scene. The Quilting Bee and Sewing Circle accounts would make an interesting volume in themselves. In 1917 the scene again changes.

The dark cloud of the World war hovered over Brooklyn and her brave women under the direction of Miss Anne Dyer, a member of Trinity Church, formed an organization known as the "Brooklyn War Relief Association." The old church "vestry" was offered as a meeting place and was gratefully accepted. Here again thousands of bandages were rolled, the whirr of machines and click of needles gave testimony of the work being done. Brooklyn has need to be proud of her women for the part they played in the horrible tragedy of war and the old church honored for the work accomplished within her portals.

The exterior of the church had remained unchanged. Most impressive were the dedication services on Wednesday, October 1, 1845. The choir loft was placed at the west end of the church, Mr. Kimball's comment upon the occasion, taken from an old diary, is, "the choir seats was full and they sung well."

Mr. May must have been a good talisman to the society for following him have come broad-minded men, men of unusual intelligence, firm in the faith of their conviction. The Rev. George G. Channing and Rev. Courtland Yardley DeNormandie were especially brilliant men and dearly loved not only by their own people but by the public. Mr. De Normandie's marriage to one of the girls of the church, Myra Stetson, eldest daughter of James and Dolly Witter Stetson was quite an event. Rev. Mr. Stone, who followed Mr. De Normandie, was a great favorite, through his interest many were brought into the church.

The year 1871 found the wise ones of orthodox faith shaking their heads in doubt as to the sanity of their Unitarian neighbors for on October 5, 1871, a woman, Mrs. Celia Burleigh, was ordained as their pastor at whose ordination no less a personage than Julia Ward Howe addressed the people. Mrs. Burleigh formed the Brooklyn Dramatic Club, a stage was placed at the west end of the hall with anterooms on either side, a suitable drop curtain was made. Mr. Albert Conant, an artist of note, painted some scenery and plays were presented which would have done credit to a much larger company of actors. In 1873 Mrs. Burleigh was obliged to resign her pastorate on account of ill health. She died in Syracuse, N. Y., July 25, 1875. By her request her funeral was held in the Unitarian Church and she was placed to rest in the South Cemetery.

The ordination of Mrs. Caroline P. James occurred October 9, 1879. For the past six years students of Harvard Divinity School had supplied the pulpit. Mrs. James was warmly welcomed by the people. On several occasions Mrs.

James was invited by Rev. William H. Beard, pastor of the Congregational Church, to occupy one of the chairs in his pulpit and assist in some public service. Mr. Beard on several occasions accepted invitations extended in like manner by Mrs. James. So far as recorded Mr. Beard was the first minister of orthodox faith to extend any courtesy to a Unitarian minister.

The idea of having church sales of "Fancy and Useful Articles" for the benefit of the church was conceived by the Unitarian ladies, quite elaborate bazaars were held during Mrs. James' administration and on to the present time. The church variety supper was given first by this society. Both these customs have been adopted by other local societies. Mrs. James was with the society until 1881, from then until 1885 students from the divinity school supplied, among them was Rev. Adam J. Culp, whom the society decided to call to the pastorate of the church. June, 1885, found Mr. Culp installed as pastor. Mr. Culp was a man of marked ability, an eloquent speaker. He was with the church until 1889, resigning to go to Winchendon, Mass., a large field for work. During Mr. Culp's stay the church was painted inside and out, the walls re-papered, new carpets replaced the old. The choir, removed from the west end, was placed at the south end near the pulpit, the latter was replaced by a handsome set consisting of a desk and three chairs, the gift of Mrs. Charles Bush to the church. This with a new organ completed the improvements. Sunday, September 5, 1886, was marked by special services at the church, which was beautifully decorated for the occasion. The seats were filled with an interested and attentive audience. Mr. Culp gave a wonderfully fine address, the closing words of which fell as a benediction over all: "The old building, thoroughly repaired without and within, is again reconsecrated to the worship of God: old memories make it a sacred spot to some, old associations make it dear to all. May its gospel and its influence make it the house of God and the very gate of Heaven to all who come up hither." The communion was then administered.

The years 1884 and 1888 were memorable, as the Channing Conference met here, and helpful and inspiring services were enjoyed throughout the conference. From 1889 to 1891 Rev. S. W. Sutton was with the church; 1891 to 1893 Rev. James Salloway supplied; 1894 to 1899 found another man of noted ability settled as pastor, Rev. James E. Locke. Through death and removal by marriage the attendance at the Unitarian Church, as in all other local churches, was becoming smaller; however, the few faithful ones left, extended a call to Rev. John L. Robinson, who came to them in 1900, remaining until 1905. While here, Mr. Robinson formed an organization known as the Women's Alliance. During 1902 the church was again painted. New paint and paper on the inside made it look fresh and attractive. New cushions and carpets replaced the old.

The year 1906 was marked by the return of Mr. Culp and his family, and the few who were left enjoyed his helpful and uplifting sermons. In 1911 he resigned to take up the pastorate of the Unitarian Church in Brewster, Mass. During the summer of 1912 the church extended to Rev. Joseph Cady Allen of Boston a call to become their minister. No services were held in the winter. Mr. Allen remained with the society during the summer months of 1912, '13, '14, '15, '16. Mr. Allen was a remarkable speaker, giving deep, scholarly discourses. The few who were left to enjoy his ministry have gained much by his presence among them. For two years no regular service has been held in the old church, the multitude have not flocked to her doors. The great World war

has taught us many things, no greater truth perhaps than, that "there is one God and Father of us all." The Old Church stands today the most conspicuous figure on Brooklyn Green, like some grand monument erected to the memory of a past hero. Her pure white spire uplifted casts a protecting shadow over all. Her teachings and precepts have not been in vain. It may be perhaps unconsciously, but many of orthodox faith are accepting her creed:

The Fatherhood of God, The Brotherhood of Man, The Leadership of Jesus, Salvation by Character, The Progress of Mankind, Onward and Upward Forever.

CONSTITUTION OF THE NORTH WINDHAM CHRISTIAN SOCIETY*

(Formerly the New Boston Christian Society)

Believing it to be the duty that all good Christians owe to themselves and to posterity to promote as far as in them lies the cause of religion, morality and virtue, and a spirit of free inquiry in matters pertaining thereto and believing that by forming themselves into a society and acting in concert to be one of the best means of promoting the above-named objects. And whereas the location of the District of New Boston is remote from any stated religious meeting and being a central place of business for the vicinity we the subscribers do think it expedient to form a society for the above-named objects and agree to the following articles, viz:

Article 1. The society shall be known by the name of the New Boston Christian Society.

Article 2. The officers of said society shall consist of a clerk, treasurer, and a committee.

Article 3. The society shall meet annually in the month of December for the choice of officers, when it shall be the duty of the committee to make a report of the concerns of said society.

Article 4. Any person subscribing to these articles shall become a member unless rejected by a major vote at the next meeting of said society.

Article 5. Any member may withdraw himself by leaving a certificate with the clerk of said society to that effect.

Article 6. No tax shall be levied by said society to raise money except by voluntary contribution.

Article 7. All or any of the above articles may be altered or amended by a vote of a majority of those present in legal meeting, five days' notice being given.

The above Preamble and articles were unanimously adopted by vote in said meeting holden for such purpose in the school house in said New Boston this 15th day of March, A. D. 1830.

JONAH LINCOLN, Moderator.

Attest, ELIAS SHARPE, Clerk.

NAMES OF SIGNERS TO THE ABOVE ARTICLES

Jonah Lincoln, Jacob Flint, Samuel Flint, Chas. W. Warren, Warner Lincoln, Robt. W. Robinson, Henry Lincoln, Stowell Lincoln, Geo. Backus, Rufus Burnham, Wm. M. Johnson, Thomas Baldwin, Moses C. Abbe, James L. Brown, Wm. L. Dexter, Mason Lincoln, Levi Johnson, Elias Sharpe, James Lincoln,

* From copy of original records now in possession of Leslie F. Hartson.

Lester Lincoln, Nat. Lincoln, Jr., Burr Lincoln, David Lincoln, Darius Spafford, Erastus Martin, Nathan Gallup, Horace Flint, Schuyler Chamberlin, Marvin Lincoln, Philip R. Capen, John J. Burnham, Frank M. Lincoln, Dan Lincoln, Ralph Lincoln, Warren Clark, Benj. Perry, John Flint, Asa Bates, Sam. A. Lincoln, Shubael Cross, Thomas Robinson, Moses Coffin, Sherman Simons, Samuel Flint II, Nelson Simms, Luther Burnham, Levi Allen, Allen Lincoln.

December 22, 1840—Chas. Card, Reuben Peck, Pearl L. Peck, Hez. P. Brown, Porter B. Peck, Albert Lincoln, N. F. Ackley, Chas. Collar.

December 7, 1847—Geo. Lincoln, Orren F. Lincoln.

December 21, 1847—Freeman D. Spencer, Dwight F. Lincoln.

April 9, 1849—Lorin Lincoln, Thomas T. Upton, Jared W. Lincoln, Lucius Ingraham, Sumner Lincoln, Lucius Flint.

February 1, 1851—Henry C. Gurley.

December 19, 1853—Lucius Cross.

December 28, 1857—Martin Flint.

December 28, 1858—Edward L. Burnham, Joel W. Webb.

March 1, 1858—Chas. Johnson.

December 23, 1858—Seymour Davenport.

December 28, 1858—Pardon Parker, Chas. Squires.

December 26, 1859—Stowell Burnham, Chester Welden.

January 14, 1871—Albert Hartson, Edwin H. Hall.

March 8, 1873—Chas. E. Peck, Henry A. Jones, Geo. E. Bennett.

December 31, 1880—David Nichols.

December 26, 1880—Abner P. Smith, Mason A. Bates, Robt. Harley, Wm. Sibley, C. F. Spencer, E. S. Lincoln, 1893.

December 23, 1895—Edwin H. Hall, Henry J. Parkerson, W. H. Sibley, Fred A. Backus, Andrew L. Bennett, Chas. Tucker, S. L. Burnham, D. E. Lyon, F. L. Hall.

December 21, 1896—Remus Robinson.

Constitution amended February 8, 1851 by changing the name of New Boston Christian Society to North Windham Christian Society.

Amended January 7, 1857, by annulling the sixth article in the constitution.

Amended on the 29th day of November, 1907, as follows: Article 4 is changed so as to read, "Any person may become a member of the society who has been invited to join by a member thereof and has been recommended for membership by at least two members of the Society Committee and who shall be elected by a ballot at a regular meeting of said society by the affirmative vote of a majority of the members present at said meeting and when so elected shall subscribe in writing to the articles of said society."

Carried by five votes in the affirmative and three in the negative.

At a meeting of the New Boston Christian Society legally warned and holden at the schoolhouse in said New Boston on the 21st day of Dec. A. D. 1883.

Voted, That Stowell Lincoln be Moderator of said meeting.

Voted, That Dan Lincoln be the Clerk for the year ensuing.

Voted, That Dan Lincoln be the Treasurer for the year ensuing.

Voted, That Nat. Lincoln, Jr., Darius Spafford, Stowell Lincoln, Jacob Flint and Erastus Martin be a Society Committee for the year ensuing.

Voted, That the Society tender their thanks to Elder Roger Bingham through their Committee for past services and request a continuance of the same.

Voted, That the Clerk circulate the Constitution of the Society so far as practicable for the purpose of obtaining members to said Society.

Voted, That this meeting be dissolved.

Attest, DAN LINCOLN, Clerk.

At a meeting of the New Boston Christian Society held on the 22d day of Dec. 1840 it was Voted,

As the sense of this meeting that the Town of Windham or the contractor for the support of the poor of said Town have no right to bury their dead in the Burying Ground belonging to this Society.

DAN LINCOLN, Clerk.

NOTICE

The members of the New Boston Christian Society are hereby warned to meet at the Meeting House in said place on Sat. the 30th inst at 2 oclck P. M. to take measures for the support of preaching the comeing year—also the Proprietors of the meeting House are requested to meet at the same time and place to see what course they will take with regard to the occupation of the House, whether by renting the slips or other wise and to do any other business proper to be done at said meeting.

North Windham
Jan 21st 1847

Per order of the Committee.

NOTICE

The members of the New Boston Christian Society, the Proprietors of the meeting House in North Windham and all persons feeling any interest in the support of Religious instruction on the Sabbath in said House are hereby warned, notified, and requested to meet at said house on Monday Apr. 8th 1850 at 2 oclck P. M. to transact the following business.

First, To choose a moderator.

Second, To see what measure they in their wisdom can devise for the support of preaching for the present year, whether by sale of slips in said house or other wise. And thirdly to do any other business proper to be done at said meeting.

North Windham
Apr. 1st 1850

JACOB FLINT
MASON LINCOLN Committee
GEO. LINCOLN

At an adjourned meeting of The North Windham Christian Society held Feb. 25th 1871 it was Voted

To annul the vote passed Dec 22nd 1840 relateing to burying the Windham poor in the North Windham Burying Ground.

At a meeting held on Dec. 21st 1896 at the Church the following business was transacted.

E. L. Burnham was chosen Moderator of the meeting.

Wm. Sibley Clerk was chosen Moderator of the meeting.

Dr. Remus Robinson was voted in as a member of this Society.

Clerk and Treas. E. H. Hall.

Society Com. E. L. Burnham, D. E. Lyon, Chas. Tucker.

Collector, C. F. Spencer.

Voted to accept the Treas. report.

Voted that the Committee draw up a subscription paper and circulate the same to procure funds for religious services and other expenses the coming year.

Voted. That F. D. Spencer, A. L. Bennett and Frederick Backus be appointed a committee to erect six Horse Sheds on land to be leased of E. H. Hall by the North Windham Christian Society to be owned and controlled by said Society: and the above named Committee are hereby instructed to erect the same as soon as in their judgement would be best.

Voted to dissolve the meeting.

E. H. HALL, Clerk.

At a meeting of The North Windham Christian Society held at the Meeting House Dec. 10th 1833 Chas. Spafford, Moderator and P. B. Peck was chosen Clerk and Treasurer and sworn.

E. L. Burnham, P. L. Peck and L. M. Hartson was chosen Society Committee. C. F. Spencer was chosen Collector.

Tything men: W. W. White and David Nichols. The Treasurer's report was accepted.

Voted, That the Society Committee make efforts for procuring title to Meeting House—and insure the same and also circulate a subscription paper to raise money for paying preachers for wood, for oil, for procuring title to meeting house, for insurance and for needful repairs on meeting house. One-half of money so raised to be payable Apr. 1st 1884 and the other half payable Oct. 1st 1884.

Thanks were voted to the officers of the Society for their faithfulness the past year.

Adjourned Sinedie
North Windham
Dec. 10th 1884

Attest P. B. BECK
Clerk

NOTICE

The members of The North Windham Christian Society are requested to meet at the Meeting house on Monday Sept. 16th 1901 at 2 P. M. to act on petition of Wm. Sibley and others asking for a meeting of the Society to see if they will vote to lease or rent their Church property to the Congregational Society.

North Windham
Sept 10th 1901

E. L. BURNHAM
D. E. LYON. Com.

A meeting was held in accordance with the foregoing Notice and Edward L. Burnham was chosen Moderator.

It was VOTED to lease the church property to the North Windham Cong. Church for 25 years for one dollar per year and other considerations.

Voted to dissolve the meeting.

WM. SIBLEY, Clerk.

A meeting of the North Windham Christian Society was held at the church Sat. Jan. 7th 1905 and the following business transacted: E. L. Burnham was chosen Moderator and the following officers were chosen.

Clerk and Treas., Wm. Sibley.

Society Com., E. L. Burnham, F. A. Backus, W. H. Sibley.

It was voted to sell the horse sheds and Wm. Sibley was authorized and empowered to sell same at auction on Thursday Jan. 12th 1905.

Meeting Dissolved.

WM. SIBLEY, Clerk.

Copy of the original Subscription paper drawn up for the building of the meeting house in North Windham.

We the subscribers hereby agree and promise to pay the sum affixed to our names for the purpose of building a Meeting House to be located in the New Boston School District and to pay the same to such Committee as we shall appoint to receive same if in money or in goods or if in work or in building material to pay according to the direction of a building Committee that we shall appoint for that purpose. Said House to be the joint property of all those that pay toward its erection in proportion to the sums paid and to be used for holding Religious Meetings in and to be free for all denominations of professing Christians. Stowell Lincoln, Luther Burnham, Porter B. Peck, and Frank M. Lincoln or any two of them may call a meeting of the subscribers for organization and doing business when in their opinion there is a sufficient sum subscribed to commence operations.

North Windham

Sept. 11th 1844

Then follows list of the subscribers, in amounts varying from \$100 to \$5. Jonah Lincoln gave the land, valued at \$15, and "cash for materials, \$85." Others paid in work, as carpentering, painting, or in lumber, shingles, etc. One "paid in stove pipe, one dollar." A carpenter wrote: "If I build the house, will give \$25." Another gave "two days work, \$2."

NORTH WINDHAM CHURCH

M. Eugene Lincoln, son of Loren Lincoln, attended the services of this church as a boy, and recalls that the name was pronounced "Christ-ian," as if saying the name "Christ" and then adding "ian"; the intention being to emphasize the claim that the members of this church were followers of the Master without the incumbrance of some of the special doctrines of the orthodox folks in other churches. It is stated that at one time there were fourteen heads of families in North Windham by the name of Lincoln. Chief among them was Jonah Lincoln, judge of probate and general counsellor of the community. He was a leader in the Christ-ian movement, and donated the land for the church, as recorded in the minutes. None of the original subscribers are now living, the last one, a Lincoln, having died only a few years ago.

Among the preachers of the Christian Church in the earlier days was "Elder" Alfred Burnham, who came from Hampton. He was followed by Elder Burlingame, who was resident pastor for several years, and followed by Elder Wright, the last regular pastor. It is related that Albert Lincoln, one of the charter members, and who played violin at local meetings for many years, met in his later years Elder Burnham and made himself known in this way: "You ought to remember me, for I fiddled for you to preach a good many times."

Mr. Lincoln writes, "Elder Alfred Burnham had a set way of beginning his funeral sermons which is vivid in my mind today, although it is more than sixty years since I heard him: 'Man dieth, and wasteth away, and where is he? Once more we are assembled together to pay the last tribute to the dead.'" Mr. Lincoln then adds, "As near as I can size it up, the creed of the Christ-ian

Faith at New Boston, or later North Windham, required good behavior, fear of God, and the Golden Rule, to be among the elect."

The Christian society discontinued its separate activities several years ago and the building was leased to the Congregationalists. Regular Sunday services are now held at 10 A. M., under the auspices of the Chaplin Church, with Rev. Walter Lanphear as pastor.

THE SWEDISH SETTLERS OF THE TOWN OF THOMPSON AND THE SWEDISH LUTHERAN CHURCH OF NORTH GROSVENORDALE

It is not known to a certainty who was the first Swede that arrived at this part of Connecticut. Already before 1880 we find a few Swedish settlers here. But the great bulk of the Swedish-American people of the Town of Thompson arrived in the year 1882, and the majority of them settled at North Grosvenordale and in the near vicinity. Many a sturdy son and daughter of the distant shores of Sweden have since that time settled at this community, but there never came a people more industrious, more lawabiding and loyal to their adopted country and more faithful to their employers than the Swedish immigrants of those early days, and even now, after so many years have passed by, they and their descendants are reckoned among our best citizens and as supporting pillars of the Swedish Lutheran Church.

But the residents of this community, so we are told, had a very low estimate of "the Swedes" when they first arrived here. Their speech sounded barbarous and their clothes were not cut exactly in the same fashion as those of the Yankees and of the "French" population. But when their neighbors had learned to know them better and the Swedes had mastered the English tongue so as to be able to converse with them it became evident to all that the Swedish immigrants did not differ materially from other civilized and decent people.

Now all this is changed. As already said, the Swedes are reckoned among our best citizens, and they have taken a not insignificant part in the political, civil and religious life of the community.

The early Swedish immigrants who came here to seek a better fortune were, on the whole, a God-fearing and religious people. They left their fatherland, they left their old dear homes in distant Sweden, they left, indeed, all what for man is dear in this world, but there was one thing they could not and would not leave: The faith of their fathers and the church in which they had been reared and for which the noble King Gustavus Adolphus and so many of their brave ancestors had shed their blood. So, when they came here, their first question was this: "Where shall we worship and who shall minister to our spiritual and eternal wants? Where shall we listen to the old dear gospel that we used to hear in the parish church in the land we left?"

But the Swedes of those bygone days did not waste their time in idle lamentations. Already in 1882 they organized the Swedish Lutheran Emanuel Church, and, after many disappointments, much labor and great sacrifices, they succeeded in erecting a house of worship, which is now "the old Swedish Church." This was done in 1884. It was small, indeed, compared with the lofty temples where they used to worship in Sweden. But they were mightily glad to have it, and it served well for their spiritual needs. And having built their spiritual home they did not feel any more to be strangers in this land. It is no undue claim to say that nothing else did so much to make them feel at home here as their little church on the hillside, girted by beautiful pines

and oak trees, surroundings, which so much reminded them of the rural sceneries of their own native country.

It should also be noted that, although the services were then and are yet conducted mostly in Swedish, the church has been a great factor in bringing the Swedish residents in a close contact with the American people and to foster a truly American spirit among them. The Swedes, though in religious matters they "stick to their own," are liberal-minded and have always been on friendly terms with the other churches of the community.

It would take too much space to enumerate the many pastors, theological students and lay preachers that for a shorter or longer time have served the church since its organization. Only two of them may be mentioned here: Rev. Ludvig Holmes, D. D., LL. D., and Rev. G. E. Forsberg. The first named served the church as a student in 1883 and as its ordained pastor from 1886 to 1888. It was during his time and much through his efforts the church was built. Reverend Holmes was a forceful preacher and was also a poet of more than common ability. He attained high honors in the Lutheran Church of America, and even in Sweden his literary pursuits were well known and appreciated. Reverend Holmes died some years ago on a visit to Philadelphia, Pa.

Rev. G. E. Forsberg entered upon his charge of the church in 1889 and was its pastor until 1905, when he accepted a call to Erie, Pa. Reverend Forsberg was a strong personality and exercised a very great influence in the church and among the Swedish people. During his time as a pastor the new church building of brick, on the Main Street, and the parsonage were built.

The present pastor, Rev. C. A. Lindevall, arrived here from Philadelphia, Pa., in October, 1905. During his ministry here the heavy mortgage of \$6,500 on the church property has been wiped out, and many improvements have been made. The present membership is 275, of whom 215 are communicants.

Most of the Swedish residents of North Grosvenordale and vicinity are employed by the Grosvenordale Company. They have always been considered as faithful and industrious workers and several among them have held responsible functions as overseers, clerks, engineers, etc.

Finally, it may be mentioned that a great number of citizens of Swedish descent who for some time have lived at North Grosvenordale may be found at a great many places in Connecticut, Rhode Island and other New England states. Yea, even in far distant California some of them have settled down. The church of North Grosvenordale is one of the oldest Swedish Lutheran churches in the state and may be reckoned as mother church of several Swedish churches in Connecticut and Rhode Island. Many of its younger members enlisted in the United States Army and Navy, eager to "do their bit" for their country and for democracy at large.

SPIRITUALISTIC MOVEMENT IN WINDHAM COUNTY

By Judge D. A. Lyman

It is probable that the history of the Spiritualistic movement in Windham County can best be related by taking the organization and development of the First Society of Spiritualists in Willimantic as a basis; the Willimantic society, so far as is recalled, being the only Spiritualist society ever organized in Windham County, at least that has retained its organization up to the present time.

In other communities about the county meetings were held and possibly

some form of an organization was in existence in the early days, for the claimed fact that communication between mortals on earth and those who have passed to spirit life had been established, spread like wildfire over the eastern part of this country and within a few years after the date of the first "Rochester rappings," in March, 1848, circles began to be formed, mediums began to be developed and there was immediately a demand by the public to hear and know about it and that, if what they had long believed on faith only, could be demonstrated as a fact, they wanted to know.

And so wherever meetings were held which were open to the public there were always crowds in attendance, but in general no permanent societies were organized, and after becoming convinced that communication between the two worlds had been established and that the great terror of humanity, eternal torment, had been forever eradicated, a large majority went about their daily lives and the only propaganda work was relegated to the home and neighborhood circle and occasional public meeting, except in the case of the Willimantic and vicinity converts to the belief.

The start of what has been known for the past seventy-two years as Modern Spiritualism was in a little cottage about twenty miles from Rochester, N. Y., occupied by a staunch Methodist family of John D. Fox, consisting of Mr. Fox, his wife and two daughters, Margaret, age 12 and Kate, age 9. For a long time the family had been disturbed by rappings and the movement of small articles about the house, the phenomena being usually more pronounced when one of the girls was present.

On the night of March 31, 1848, the rappings were very pronounced and in a feeling of playfulness more than anything else, one of the girls asked a question which was responded to by a fusillade of raps. She then held up three fingers and asked how many fingers do I hold up. Three raps came at once. Again she asked, "count ten," and at once ten raps came. The little girl at once called to her mother, saying, "Come here, mother, they can see and hear."

That was the start and, notwithstanding the severe antagonism of the churches and the clergy, the cause spread so rapidly that within a few years both the United States and Europe were in almost a craze of investigation; societies were organized and in every community neighborhood circles were held, where mediums were developed and converts came by the hundreds.

In less than ten years, meetings began to be held in the old Universalist Church in Willimantic, the first meeting being held in 1857, many of the supporters being formerly connected with the Universalist Church and among the most substantial and prominent citizens of Willimantic and surrounding towns.

Whatever organization there was, was of purely a temporary character. As near as can be ascertained from the records, which are very incomplete, whatever organization there was, was made up of those who pledged sums of money for the support of meetings, this method being pursued until early in 1864, when a committee was appointed to draw up a plan for a permanent organization. On Sunday, March 6, 1864, this committee made their report, consisting of a preamble and constitution, which was unanimously adopted, the meetings then being held in what was known as Bassett's Hall. The requisite number with which to organize was made eighteen; more than that number at once signed the constitution and organized by the election of the

following officers: President, George W. Burnham; clerk, Lucian H. Clark, and an executive committee of sixteen.

As the Willimantic society was among the very first formed it might be of interest, as indicating the purposes of the early Spiritualists, to quote from the preamble and purposes first adopted:

PREAMBLE

“When, in the progress of humanity, new ideas are developed in human consciousness, they manifest their influence upon human culture and destiny either by modifying existing institutions, or by incarnating themselves in new and distinctive forms of social, governmental and religious order; and, as the present age has given birth to new and essentially reformatory ideas upon the subjects above named, which ideas are so radically and fundamentally unlike those predominant in the present popular methods as to render their incorporation therein very difficult, if not impossible; it has become indispensably necessary that new associations should be formed for the application and practical illustration of the new principles.



GEORGE W. BURNHAM

“And, whereas, we recognize the brotherhood of the race—The Unity of Human Interests—The Future Life of Man—The Paramount Duty of Seeking the General Welfare of all Men; in accordance with our highest convictions of right.”

Among the objects of the society were to “promote as far as possible the best methods of communication with the spheres of spirit life; to cultivate the social and brotherly elements of our natures by all feasible methods. In a word, to promote the well-being and progress of mankind.”

For the next four or five years after the permanent organization was formed meetings were held for the most part in Bassett's Hall, the old Universalist Church building having been sold; but the interest grew and the congregations so increased that in 1868 the matter of having a church building of their own began to be considered. An impetus was given to this movement by the donation of a building site on Bank Street by Whiting Hayden; followed by a successful campaign for the raising of funds for the building, which

resulted in the erection of the present building, which was named Excelsior Hall, and was dedicated in 1869, the dedicatory sermon being preached by Charles C. Burleigh.

It was the policy of the society to employ none but the best speakers that could be obtained, so that all the prominent advocates of the cause, from the early days to the present time, have been heard on the platform of Excelsior Hall.

Naturally in the early days of the movement there was a great demand for speakers and they refused to confine their work to any single society for more than a few weeks in any year; this naturally brought the best talent and a greater variety. The only permanent speaker or minister employed by the society was Dr. F. L. H. Willis.

Doctor Willis was a brilliant and forceful speaker and Mrs. Willis was an indefatigable worker in the Lyceum, or Sunday school. Among the other ministers, for the most part preceding Dr. Willis, were Dr. J. M. Peebles, Prof. William Denton, a scientist of considerable eminence; Charles C. Burleigh, Dr. George A. Fuller, Rev. F. A. Wiggins, Sidney Dean, Cephas B. Lynn, A. B. French, and in later years, Mrs. Mary S. Vanderbilt.

With the departure of Doctor Willis, in the late '70s, the society became less active; the older, and in many cases wealthy and influential members, having moved away or passed over, a considerable portion of the support was withdrawn. Many meetings were held, but with the exception of J. Frank Baxter, the speakers were of an indifferent type on account of the lack of funds to employ better ones.

J. Frank Baxter was about the first speaker that coupled message-giving with his lectures and his work created such a demand for messages from the platform that Excelsior Hall would always be packed whenever he was the speaker. His lectures were always attended by people from both the Protestant and Catholic churches and, from the effect of his work, hundreds were converted to a belief in a future and the fact of spirit return. But in the meantime the churches had become so liberalized that no objection was raised to their members holding the spiritualistic belief and remaining members of the church.

Space will not permit naming all who were prominent in the movement in Willimantic, but had it not been for such men as Whiting Hayden, and his son, James E. Hayden, probably the most wealthy families in the city: Lucius J. and William C. Fuller, George W. Burnham, Dr. Calvin Hall, John S. Smith, William P. Gates, Lucian H. Clark, Maxson G. Clark, Samuel Adams, Horatio U. Bill and Norman Melony, the church building would have been impossible and without the building the work of the society would have been seriously handicapped.

For a number of years, up to about 1908, the society was in a dormant condition, occasionally meetings were held, but the funds were not sufficient to employ speakers of the ability demanded. It was therefore decided to lease the hall and with the revenue derived from that, the church was repaired, new opera seats were installed and Rev. Mary S. Vanderbilt was secured to institute a revival of the old-time interest. She was eminently successful in her work, serving the society about ten Sundays each season, with speakers of lesser note serving on the other Sundays. Mrs. Vanderbilt passed over in April, 1919, an almost irreparable loss to the cause, not only in Willimantic, but in all New England.

Since Mrs. Vanderbilt's death meetings have been very regularly held and the congregations compare favorably with those of other churches.

* * * * *

As supplementary to Judge Lyman's article, the editor has gleaned from other sources information as to some of those who were active in the earlier days of the Spiritualist Society, including, besides those mentioned by Judge Lyman, Charles Huntington, Charles and John Bliven, Dr. Jeremiah King, Robert and John Hooper, Col. William L. Jillson and his brother, A. W. Jillson, Samuel Davis, Maxson G. Clark, Charles Spafford, Joel R. Arnold, William L. Tingley, Horatio N. Bill and his wife, Mrs. Julia Bill, Jeremiah C. Bill, James Hawkins, Eunice Ripley, Elizabeth Safford Loring, Julia and Fidelia Blanchard, Annette Robinson Clark, Emily Holt Frist and her sister, Mrs. Rachel Walcott, Anna Tingley, Mr. and Mrs. Maro V. Palmer, Mrs. Jennie Clark Robinson, Mrs. Evie Burnham Edgarton, daughter of George W. Burnham.

South Windham sent a goodly delegation in the Hatch brothers, Elijah Williams, William Young, William Gates from Windham, Amos Doubleday and Ripley Tracy from Columbia, the Kingsleys from Lebanon, Allen Jewett from Chaplin.

At a meeting held August 4th to 5th, 1866, a State Society was formed, with George W. Burnham president, Horatio N. Bill, secretary, William W. Perry, treasurer, and Mrs. Maxson G. Clark one of the trustees.

Among those active in promoting the new church building in 1868 were Dr. Calvin Hall, David B. Isham, John Smith, Asabel Tarbox, Joseph Daniels, Theodore H. Hunt, David Green, Mrs. C. F. Wallace, Mrs. Mary F. B. Clark, Elisha Clark, John Durham, Jubelle Caswell, James French, Mrs. J. A. Conant, Mrs. Abbie Cole, Miss H. A. Windsor, Mrs. Courtland Babcock, Bezaliel W. Taft.

Testimony on all sides agrees that very much of the credit for the upbuilding of the society belongs to Judge D. A. Lyman, who until recently as one of the three trustees was the moving spirit in later-day activities. Judge Lyman was for many years a leading citizen of Willimantic, and is now living in retirement at Columbia.

These names recall many who in their day were among the most active and influential among local residents. The Jillsons were prominent manufacturers; Joel R. Arnold was a Willimantic lawyer.

Horatio and Jeremiah C. Bill were men of culture and scientific attainments. Horatio Bill (father of Arthur I. Bill of the present Hall and Bill Company), enjoyed far more than local fame as a geologist, and was honored by association with Professor James D. Dana, the eminent geologist of Yale, who relied upon Mr. Bill for information as to earth formations in this part of Connecticut, and who would occasionally visit Willimantic to roam the fields and hills with Mr. Bill in search of "specimens." Mr. Bill acquired a remarkable geological collection which is now in the possession of Arthur I. Bill. Mrs. Julia Bill, widow of Horatio, survives today at age eighty-eight, a woman of remarkable intelligence and vigor, who has always been interested and active for community welfare.

George W. Burnham was in his day among the most substantial and influential of citizens. He was public-spirited and an advocate of measures of real

progress, and yet noted as a "watch-dog-of-the-treasury" in opposition to many schemes of doubtful public value. He was rarely absent from any town or city meeting.

Maro Palmer was for many years master mechanic for the Willimantic Thread Company, and his widow, Hattie Fuller Palmer, now residing on Pleasant Street, was in early life a teacher in the schools of the First District.

Mrs. Palmer holds in grateful recollection the "Lyceum," with its free platform for public discussion—a welcome innovation in those days when a strict orthodoxy was still holding back the progressive thought of regular church members; and especially does she remember the "Lyceum" program for children, "such a contrast to the solemn Sunday school. There we marched with flags and banners; had exercises with our hands; read from books which stimulated live thinking and put real joy into life. I feel sure that they were the first in Willimantic to observe Children's Day in June, preceding other churches by several years."

Mrs. Jennie C. Robinson, mother of Judge Otto B. Robinson of the Probate Court, with whom she now resides, was one of the pioneers of the Willimantic Woman's Club, for a time its president, and for many years a leader in the intellectual and social life of Willimantic.

THE CHRISTIAN SCIENCE SOCIETY OF WILLIMANTIC

The Christian Science Society of Willimantic was organized and held its first service October 1, 1916. Mrs. Ruth Wells Brewster is first reader, and Mr. Robert L. Newton, second reader. Regular Sunday morning service at 10:45 is held in the Woman's Club room at 803 Main Street; Wednesday evening, testimonial meeting at 8 o'clock.

There are no Christian Science services held in Putnam or Danielson or elsewhere in Windham County, although the "Christian Science Monitor" and Mrs. Eddy's book and other science publications are read in many homes.

CHAPTER XXI.

WORLD WAR RECORD.

LISTS OF THOSE FROM WINDHAM COUNTY TOWNS WHO SERVED IN THE WORLD WAR, WITH INDICATION OF RANK AND PLACE AND NATURE OF SERVICE—ALSO SOME RECORD OF CIVILIAN ACTIVITIES—ABUNDANT EVIDENCE THAT WINDHAM COUNTY DID ITS FULL SHARE—AMERICA'S PART IN THE VICTORY—COMING CO-OPERATION FOR WORLD PEACE.

Because of devoted and painstaking coöperation on the part of those in each town who were connected with martial or civilian service in the World war, the "Modern History" is able to secure and presents herewith the World war record of each town in the county with a very gratifying degree of completeness. The names give graphic indication of the composite population of the Windham county of today.

When it is considered that war brings so many changes, that among those surviving many do not return to the town from which they entered the service, that some do not register on returning and soon leave for other parts, it is surprising that the record herewith presented is so nearly complete.

We wish to acknowledge the cordial co-operation of State Librarian George S. Godard and his assistants, and also of Mr. J. E. A. Knowlton, of Ashford; William H. Clewley and Mabel Dyer, of Brooklyn; Burton M. Welch, of Chaplin; Levi N. Clark, Mrs. T. Edward Davies, and Mrs. H. H. Hawes, of Canterbury; Mrs. A. M. Keith, of Eastford; Mrs. William Weeks, of Hampton; Adj. L. H. Dixon, of Killingly; Hon. John E. Prior and Carrie W. Gardiner, of Plainfield; George Baker, of Putnam; Mary Osgood, of Pomfret; C. H. Perry and John B. Bacon, of Scotland; Earl W. Belknap, of Sterling; Hon. E. H. Corttis and Adj. Philip L. Duhamel, of Thompson; Dr. W. P. S. Keating, of Windham; Melancthon Riddick and Dr. Ernest R. Pike, of Woodstock.

From some towns a record of the civilian activities has not been received, but there is abundant evidence that "the folks at home" in each community were fully and efficiently responsive to the needs of those in the service.

The outstanding fact is the wonderful response of the young men and young women of Windham County, as from all over the Union, to the call for defense of country. When it is remembered that these young men and young women were reared in the ideals of peace, were taught at home and in church and school that war was practically a thing of the past, that the people of this day and generation were rapidly outgrowing its barbarism and were learning more and more to resort to "arbitration" in settling international disputes, the final response to the call of patriotism, amid all this bewildering disillusionment, by the actual imminence of the greatest war in history, was nothing less than marvelous. America did not "win the war," but the final arrival of her troops did help turn the tide. And that indomitable American spirit, facing every difficulty and hardship and even death with a smile, was a revelation to Europe. It should be prophetic of a better day.

Whatever the outcome of the presidential election of 1920, it is certain that the people of the United States will in some effective manner cooperate with the nations of Europe in plans for world peace. It would be supreme folly not to do so. The fact that the so-called civilized nations of the world are just now emerging from the greatest war in human history, with consequent devastation more widespread than ever before, is emphasizing the folly and delusion of war. It has given pause to the policy of increasing armaments. There was never a mighty mechanism for murder but what a more destructive one can be invented, and in that way surely lies the destruction of civilization.

There is a growing conviction that force is the enemy, not the ally, of Peace, and that there is more dynamic power in Good Will than in all the "Big Berthas," or "Superdreadnoughts," or "T. N. T." bombs ever invented. And however sincere the conviction as to the necessity of war, the most pathetic sight in human history is a flag of war in a Christian church—such a misinterpretation of the real message of the Man of Nazareth!

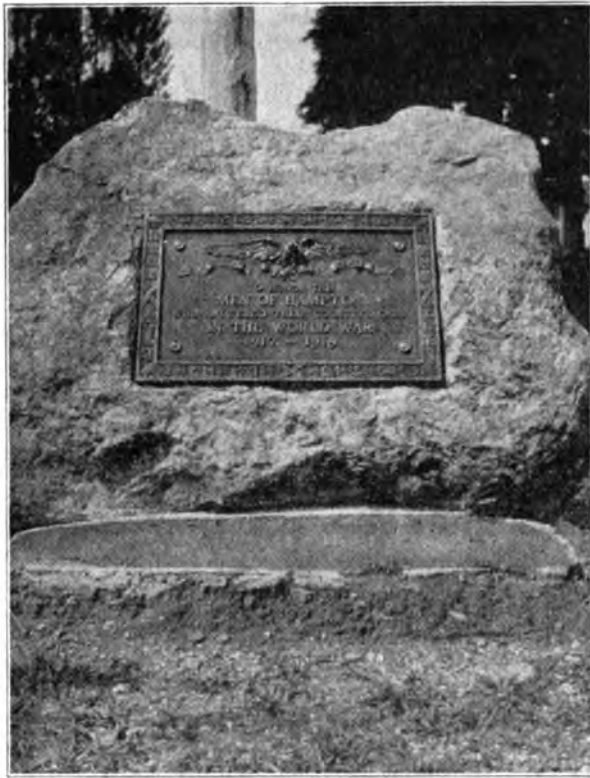
Sincerely,

Hartford, Conn., October 20, 1920.

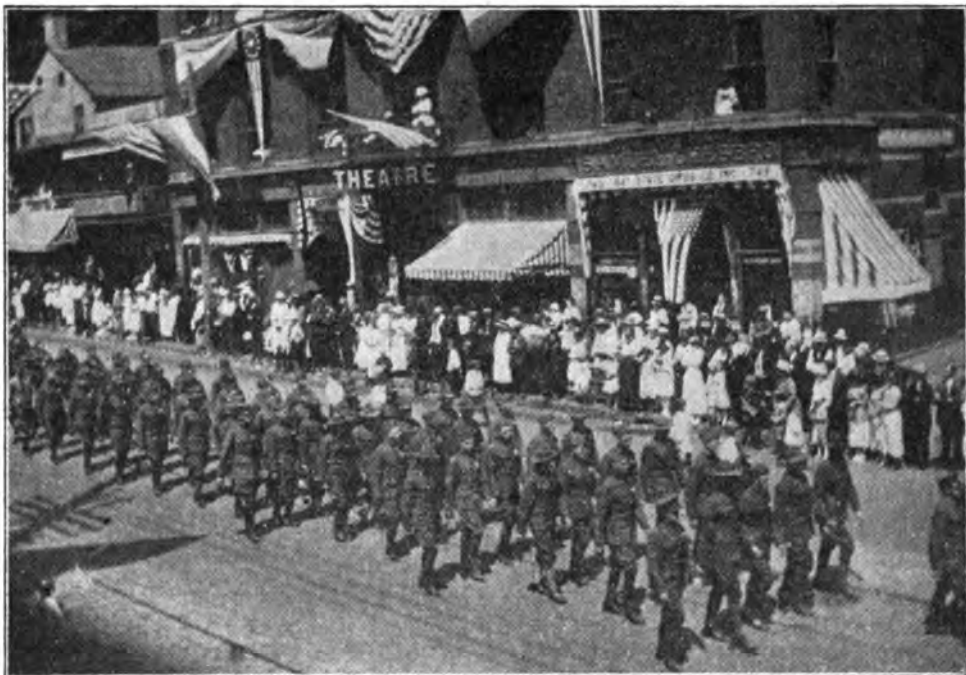


ASHFORD ROLL OF HONOR

- Acorn, Arthur**—Army, April, 1918-February, 1919; 77th Division Infantry; overseas; gassed; at hospital one month.
- Balch, Robert M.**—Army, September, 1917-May, 1919; overseas one year; 82nd Division, 327th Infantry; private 1st class; saw action on the Toule Sector June, 1918, Malbache Sector August, 1918, St. Mihiel Offensive September, 1918, Meuse-Argonne Offensive September, 1918.
- Burrill, Elmer E.**—Army, February, 1918-May, 1919; 308th Regiment Machine Gun Company, 77th Division. Served in Flanders, Lorraine, Vosges Mts., Chateau Thierry, Meuse-Argonne.
- Burrill, Herbert B.**—Navy, July, 1917-June, 1919. Served in Hospital Corps as Hospital Apprentice 2nd class; sent to Brooklyn Navy Yard, then to Columbia University for special course; transferred to the U. S. Naval Hospital at Washington. Discharged as Pharmacist Mate 3rd class.
- Burrill, Oscar H.**—Navy, July, 1917-June, 1919. Served as hospital apprentice 2nd class at Newport, then New London, then Receiving Ship at New York; next U. S. S. Aeolus (formerly the "Grosser Kurfurst"); made eleven trips to France—five to Brest, five to St. Nazaire and one to Bordeaux. Transferred to machine gun duty June, 1919, as a Pharmacist Mate 1st class.
- Carpenter, Samuel**—Army, August, 1918-November, 1918. Served at Base Hospital 129, Camp Greenleaf, Ga., then Camp Shelby, Miss. Gained rank of Chief Cook.
- Coburn, Harvy**—Army, 41st Heavy Artillery.
- Curtis, Samuel K.**—Army. Entered at Camp Devens, transferred to Camp Gordon, Ga., as truck driver. May 11, 1918, transferred to Camp Mills, L. I. Arrived overseas May 30th. Arrived in France June 3, 1918. Served in action as Wagoner until November 11, 1918.
- James, Earl E.**—Army, S. A. T. C., October, 1919-December, 1919. Colby College, Waterville, Me.
- Knowlton, Edwin E.**—Army, S. A. T. C., October, 1918-December, 1918; private, Clark College, Worcester, Mass.
- Kocarnik, John**—Army, February, 1918-June, 1919, 89th Division, Company C, Ammunition Train, Motor Battalion. Served in France and Germany; attained rank of wagoner; saw action in St. Mihiel, Verdun; received gas burns on hands and face. After armistice with Army of Occupation.



WORLD WAR MEMORIAL TABLET, HAMPTON



"WELCOME HOME" AT WILLIMANTIC

- Korany, William—Private Headquarters Company, 42nd Regiment, 12th Division. Stationed at Camp Devens and Camp Upton, July, 1918-January, 1919.
- Lee, Clarence R.—Army, April, 1918-June, 1919; overseas; transferred to Base Hospital January, 1919.
- Lee, Herbert E., Army, August, 1918-April, 1919, 53rd Company, 14th Battalion, then transferred to 309th Guard and Fire Company, Q. M. C. Taken with the "flu" at St. Agnes Hospital and later General Hospital No. 9, Lakewood, N. J. Discharged because of sickness.
- Maceyka, Joseph—Army, May, 1917-September, 1919; 1st class private, qualifying as a marksman; 2nd Cavalry, Hawaiian Islands. Served with Troop A, 4th Cavalry; transferred to Arizona and later Fort Ringgold, Tex.; in active service for nine months on the Mexican border.
- Morse, Samuel A.—Army, March 1918-June, 1919; Company G, 326th Infantry, 82nd Division. Served on Toule Sector, Marbache Sector, St. Mihiel Offensive, Meuse-Argonne Offensive. Private as Gunner on Automatic Rifles.
- Platt, John C.—Army, October, 1917-June, 1919; overseas; served twenty-one days in the trenches; transferred to Machine Gun Platoon; served at Argonne; gassed twice.
- Poole, Ralph S.—Reported at Camp Upton, N. Y., April 26, 1918, to receive preliminary training. Transferred to Camp Devens. Served in Co. D. 302nd Infantry as a private. Transferred to Auxiliary Remount Depot No. 301 at Camp Devens. Honorably discharged Dec. 12, 1918.
- Supina, Rudolph—Army, 1918-July, 1919, 19th Field Artillery, Battery B, 5th Division (previously member of the 1st Field Artillery of the Pennsylvania National Guard. Served on Texas border eleven months). Overseas; active service Vosges Mts., Toul, around St. Mihiel, Pouvenelle Woods; message runner during battle of Pagny.
- Toros, Charles—Army, August, 1913-December, 1918. Stationed at Fort Jay, Governor's Island; assigned to Company G, 29th Infantry, 1st Division; sailed for Panama, landed at Colon. Made cook before had been a private; stationed at Toro Point on guard duty; made 1st class sergeant; ordered to United States as instructor in the Cooks' and Bakers' School at Camp Dix.
- Shurtleff, Dwight Knowlton—In regular Army. Stationed at Washington, D. C. Lieutenant-Colonel, Ordnance Department.

Some of the Ashford boys had interesting experiences as is shown by the following sketches:

Elmer Burrill writes: "On September 26 we took part in the famous Argonne Forest fight. It was here our battalion, better known as the 'Lost Battalion,' became surrounded. We had advanced too far and in darkness of night they surrounded us. For four days and nights we held them off although half starved; we would not surrender. Only about two hundred of seven hundred lived to tell the story."

Joseph S. Maceyka tells of his experiences as follows: "I enlisted May 29, 1917, at Springfield, Mass. I swore into service June 5, 1917, and went to Fort Ethan Allen, Vt. Served with the Second Cavalry. Took a trip across the country to the Hawaiian Islands and served there with Troop A, Fourth Cavalry, for a year and a half. I left the Hawaiian Islands October, 1918, and came to San Francisco. * * * The thing which interested me especially was a visit to the volcano in the Hawaiian Islands. * * * I was just on the way from Hawaii through the States to France when the war ended. Then, instead, I was sent to serve on the Mexican border. * * * I also possess a collection of some wonderful souvenirs which I prize very much. I have a few from the Hawaiian Islands and also some from the border. I patrolled the border from Rio Grande City to Laredo, Texas. * * * I also went through the Dead Valley in California, which is 275 feet below the sea level."

John C. Platt writes: "Did skirmish duty at the battle of Argonne. Of twelve of us comprising the platoon with four guns, I was the only one that returned. I never knew what became of my eleven comrades—probably killed."

Rudolph Supina supplies the following information concerning his services in France: "One night I was ordered to deliver a message to the First Battery, Nineteenth Field Artillery, H. D. Q., being located at Villers, about one mile east of my outfit. The night was pitch dark, cold and stormy, while the shell-torn ground, full of trenches and barb wire entanglements, was the only way by which I was capable of reaching my destination. I started out on my errand, and shortly after I thought my life wasn't worth a cent, for everywhere about there were shells flying and bursting which made me shudder. But this was not all; many a time I fell and received some painful blows, until I altered my course. This, however, did not prove satisfactory, so, being disgusted, I turned back to my former trail. And hardly had I gone one hundred yards when suddenly I tripped on a wire spigot and was hurled, head first, into a trench about six feet in depth. This was a terrible fall, which resulted in a defective nose, causing headaches and difficulty in breathing. After receiving treatment I was ordered for action and escaped all other wounds."

CIVILIAN ACTIVITIES

The record of Ashford in the World war is highly creditable. No allotment was made here for the first and second Liberty Loans, but the third, fourth and fifth went well over the top. Great credit is due the late David Mathewson. Red Cross activities showed something like five hundred garments made, nine hundred surgical dressings and three hundred and seventy-five knitted pieces. The people responded liberally to all the drives.

BROOKLYN ROLL OF HONOR

- Baker, Elbra—Corporal, Field Artillery Regular Army, Battalion D; wounded from concussion from shell October, 1918.
- Baker, Ethan E.—151st Company, Depot Brigadé; wounded March, 1919.
- Balcom, Fred.
- Bard, Robert, 13th Company, C. N. G., Coast Artillery.
- Beeney, Frederick—Company B, 304th Regular Infantry.
- Beeney, George, 17th Company, Ant. Replacement Division, Coast Artillery. Died in service, September, 1918, of pneumonia at Camp Merritt.
- Bell, Cleon.
- Bernier, Theophile, Jr.
- Bernier, Mathias, Jr.—Engineer Medical Department, 3rd Company, 152nd Brigade.
- Bernier, Wilfred.
- Bessette, Peter—Medical Corps; served in France.
- Blake, Charles—2nd Company, General Staff, France; Censorship Division.
- Boiselle, John, Jr.—Medical Corps, Camp Greenleaf.
- Boucher, Adelard—Camp Devens.
- Bouthillier, Joseph—Battery D, 56th Artillery, C. A. C.
- Browne, James—Sergeant, Medical Department, Regular Army.
- Burton, Joseph F.—Mess Sergeant, 36th Company, C. A. C. Served at Fort Terry and Fort Wright, N. Y.
- Caonette, Nelson—Private 1st class, Company C, 74th Regiment, U. S. Infantry, Camp Devens.
- Casey, Bernard—Private, Company G, 304th Infantry, Claims Department. Served in France.

- Casey, John—2nd Lieutenant, 56th Regiment, C. A. C. Served in France.
- Casey, Raymond—38th Infantry. Served in France.
- Chapman, Linwood P.—Seaman, 2 C, 3rd Company, Naval Reserve Force.
- Chapman, Paul W.
- Colvin, Alanson B.—Bat. Spec. Patrol 790, Naval Reserve, New Bedford, Mass.
- Colvin, Waldo P.—24th Company, 152nd Depot Brigade; 1st class Private, Infantry.
- Cote, Arthur.
- DeForest, Arthur—Battery D, 56th Artillery C. A. C.
- Desautels, Oliva.
- DeViney, Walter—1st class Private, Company K, 326th Regiment, Infantry; wounded October, 1918.
- Doyen, Raymond—19th Company, Corporal, Medical Department.
- Doyen, Serge—Lieutenant. Served at Fort Wright, N. Y.
- Dragon, Robert—Private, 56th Regiment, C. A. C. Served at Chateau Thierry, Fismes and Argonne.
- Evans, Walter H.—1st class Private, 31st Machine Gun Company, 74th Regiment, Infantry, Camp Devens.
- Ferrigno, Joseph—Private, 56th Regiment, C. A. C. Served at Argonne, Fismes and Chateau Thierry.
- Gaudreau, Emil.
- Gaudreau, Laurian—Private, Medical Corps. Served in France.
- Gorman, Thomas—Private, Headquarters Company, 304th Infantry. Served in France.
- Gosselin, Joseph.
- Goulet, Armond—3rd Company, 152nd Depot Brigade, Hospital Corps.
- Guathier, Romeo.
- Harney, James H.
- Ide, Roland—Fireman 1st class, S. S. Amphitrite, Naval Reserve Force.
- Kelly, Henry.
- Kinmonth, Raymond—Private 1st class, Coast Artillery, 101st Field Artillery, 26th Division, Sanitary Department; gassed October, 1918.
- Langevin, Frederick E.—Camp Greenleaf, Ga.
- Lathrop, Robert L.—Merchant Marine, July, 1918, to April, 1919.
- Lawton, Carrol—Sergeant, 6th Company, 152nd Depot Brigade, Company B, Base Hospital, Medical Department, Camp Upton.
- Leidemer, Martin B.
- Mason, Hugh—Lieutenant Commander, Oil Tank Steamer Charles Pratt, U. S. N. R. F.
- Mathe, Oliva—Fireman 1st class, Naval Reserve, U. S. S. Winchester.
- Mathieu, Adelard—19th Company, Medical Department, Camp Greenleaf.
- Mayhew, John—Private, 56th Regiment, C. A. C. Served at Chateau Thierry, Fismes and Argonne.
- Mayhew, William A.—Private, 56th Regiment, C. A. C. Served at Chateau Thierry, Fismes and Argonne.
- Messier, Albert—Corporal, Depot Brigade.
- Moran, Thomas—Depot Brigade, Camp Devens.
- Parent, Alfred—Battery D, 56th Regiment, C. A. C. Served in France.
- Pearl, George—Sergeant, Chief Mechanic, 13th Company, C. A. C.
- Piette, Albert.
- Pike, Ernest—Coast Artillery, Private, 13th Company. Served overseas.
- Pike, William H.—Private 1st class, 13th Company, Connecticut Coast Artillery National Guard. Died in service February, 1918, of pneumonia at Fort Terry, N. Y.
- Rainville, Arthur—Company A, 104th Infantry, 26th Division. Served in France.
- Renaud, C. Edmond—Company G, 304th Infantry. Served in France.
- Renaud, Francis—Private, 326th Infantry, 82nd Division. Served in France.
- Rondeau, Henry—Private, Battery D, 56th Artillery, C. A. C.
- Smith, Merrill C.—Died of wounds received in action.
- Stone, George D.—Sergeant, 56th Regiment, C. A. C. Served at Chateau Thierry, Fismes and Argonne.
- Tetreault, Ernest—Co. L, 306th Infantry, 77th Division; wounded. Served in France.
- Tillotson, Howard—Private, 56th Regiment, C. A. C. Served in France.

Thomas, Joseph W.—Private 1st class, 3rd Company, 152nd Depot Brigade, Medical Corps.
Wild, Arthur—Carpenters Mate, 1st class, on Constellation, Naval Reserve.
Woodson, Alfred.
Young, Milton.

CIVILIAN ACTIVITIES

In September, 1914, Brooklyn sent \$150 to the National Red Cross. November 17 an association for war work was formed at the home of the Misses Dyer, and later this was called the Brooklyn War Relief Association. The work was carried on at the Grange Hall, later in the barn of the Misses Dyer, and finally, as the work increased, the parlors of the Congregational Church were used, and then the Unitarian vestry. Comforts were sent to our men in the camps, and hospital supplies to the Far East mission; clothing and knitted articles to Red Cross, to Mrs. Nina L. Duryea for French and Belgian refugees, to the Army and Navy League, Eleventh Engineers, Serbian mission, and to camps at Plum Island and Devens. The association raised \$3,577.25 during the five years of war, and each of the five Liberty loans was oversubscribed. War Savings Stamps were sold in large numbers. During the last two years of the war fifty-three boxes and packages were sent out.

CANTERBURY ROLL OF HONOR

Appley, Milo—Enlisted July 5, 1918, at New London, Conn. In Navy Reserve; sent to Newport, R. I.; in training about four months; in hospital two months; at Rumford, R. I., about seven weeks at Rifle Range. Discharged January 28, 1919.
Baunier, August—Stationed at Fortress Monroe.
Blaine, Leodore.
Blaine, Wilfred—Assigned to hospital work.
Carr, George Henry—Service, April, 1917—. First in the Coast Artillery, 1st Company, N. G.; transferred June, 1917, to the Brown University Ambulance Unit, Section 579, at the Concentration Camp, Allentown, Pa., Section 579, U. S. A. A. C. Left Camp Crane June, 1918, sailed for Genoa, Italy, on Guiseppe Verdi. Served as ambulance driver at Velo, then went to Pergine and Trent. From September, 1918, until January, 1919, the Ambulance Corps carried a total of 9,789 patients and traveled a distance of 53,230 miles. During the great advance 902 patients were carried and 3,623 miles traveled. Decorated with the Italian War Cross, March, 1919.
Coombs, Harvey—Detailed to hospital work.
Galloway, Millard—Fortress Monroe.
Jones, Thomas—Sergeant, "A. A." (All American) Division, 1917, 326th Infantry, Company A. In engagements at St. Mihiel, Chateau Thierry, Argonne Forest, Meuse, etc. In one of these battles was one of the 26 survivors out of the 250 men in Company A who entered.
Kneubuehler, John—Navy, Lieutenant, with Submarine Destroyer Fleet in European waters, with Base at Queenstown, Ireland.
Lathrop, Parker—W. T., U. S. N. R. F. Enlisted as Fireman 1st class at Brooklyn Navy Yard, April 13, 1917. Left for overseas June 6, 1917. Patrol duty out of Brest July 4, 1917-August, 1918. Stationed at Lorient, France, August, 1918-November, 1918. On board U. S. S. Piqua two months. Stationed at Brest December, 1918-May, 1919. Released July, 1919.
Lawson, William—Army, Private. Entered service September, 1917, Company B, 101st Machine Gun Battalion, "Y" Division. Wounded July 18, 1918.

- Lecreau, Henry**—Navy, Service, March, 1917-January, 1919. First U. S. N. R. F. at New London, then Newport, Machinist Mate 1st class. Transferred to U. S. S. Birmingham, then to subchaser base at New London. Made Chief Machinist Mate and placed in charge of engine room of U. S. S. Kestrel, which was then station ship at entrance of Long Island Sound. Promoted to rank of Warrant Machinist and assigned to U. S. S. Missouri, of the Atlantic Patrol Fleet. At present holds rank of Machinist N. R. F. 2nd class.
- McDonald, Harry.**
- Medbury, Frank**—Army, Corporal. Service in France. In the service 1918-Fall of 1919.
- Moody, Oliver**—Navy, 1st Electrician on the U. S. Transport George Washington. Made eleven round trips to Europe. Was in the service before the war.
- Newton, Herbert**—Navy. In service May, 1918-February, 1919. Stationed at submarine base New London, N. C. O.
- Olsen, Oscar**—Corporal, June, 1918-November, 1919. Camp Eustis, Fla. When two days at sea, bound for Europe, his regiment recalled by wireless because of armistice. Battalion A., 30th Regiment.
- Pettier, Arthur.**
- Picard, Albert**—Navy, service November, 1916-December, 1919. Went overseas August, 1917. While in service was in twelve countries without encountering submarines. Is now on Naval Reserve list in Boston, Mass.
- Pike, William Howard**—Deceased. Died at Fort Terry, Conn., February, 1918. Buried with military honors.
- Pike, Ernest**—Private, 56th Artillery, Battalion D. Saw active service in France on gun crew.
- Rice, Trenor A.**—1st class Private. Entered service, June, 1918; 302nd Heavy Tank Battalion. Sailed on S. S. Otranto, torpedoed in Irish Sea off Queenstown Harbor, September, 1918. Twelve hours in the water.
- Robbins, Elmer F.**—Camp Devens. Discharged January, 1919.
- Rosenzweig, Israel H.**—Navy, July, 1918-November, 1919.
- Wilson, Walter**—Enlisted in the Canadian Army, January, 1915, and soon after was sent overseas on the transport Hespersian, which was later sunk by a submarine. Detailed to Intelligence Department as scout and was with Company D, 49th Battalion, C. E. F. Saw severe fighting in the vicinity of Spers and also during Somme campaign. Killed in action October 9, 1916.
- Whipple, Sidney B.**—Lieutenant. Entered service 1917. British Royal Air Force. Wounded August 24, 1918. Official credit of one Hun airplane.

CIVILIAN ACTIVITIES

Albert A. Bennett was town chairman for the State Council of Defense. The Canterbury Red Cross, auxiliary of the Norwich chapter. organized April 24, 1917, with about one hundred members, forty-five from Westminster. Officers: Mrs. Charles Barstow, president; Mrs. Jessie A. Meade, vice president; Mrs. H. H. Hawes, secretary and treasurer. Work committee, Mr. Frank Hoxie, Mrs. Carrie Carr, Mrs. T. E. Davies. Contributed to Red Cross fund, \$67. Work accomplished, 129 pairs of pajamas, 25 hospital shirts, 12 convalescent robes, and bandages and sewing for the refugees; 35 knitted articles.

Mrs. Cora Hawes had charge of the Red Cross work for Canterbury and Marshall J. Frink of the Liberty loans, and their work was efficient, with a fine spirit of co-operation in the community. Canterbury went "over the top" on the third, fourth and fifth loans, more than doubling its quota and winning a flag. Levi N. Clark, as one of the Liberty Loan solicitors, received a prize for the largest amount subscribed, and was successful not only in his own district, but very helpful in co-operation with the other solicitors. His prize was a German helmet, said to have been picked up on the battlefield "nearest

to Paris that the Germans got." In Westminster parish, in the third loan, the women subscribed \$650.

CHAPLIN ROLL OF HONOR.

Fred Bolduk, Michael Peter Bujak, Robert Orin Colburn, George Evans, Frank Edward Hall, Walter Haynes Griggs, Guiseppa Nardi (service in France and Italy), Charles Peter Wright.

No deaths; no wounded.

CIVILIAN ACTIVITIES

The following served as officers of the Red Cross at Chaplin: B. M. Welch, chairman; C. E. Chester, secretary; Mertie E. Lanphear, treasurer. Under the chairmanship of Mrs. B. M. Welch the ladies of Chaplin worked two full years sewing for the Red Cross and refugees with the following results: 6 clippings, 41 handkerchiefs, 4 T bandages, 4 slings, 10 comfort bags, 2 nightingales, 43 hospital shirts, 57 pajama suits, 12 convalescent robes, 36 oval bands, 24 chemise, 30 underdrawers, 13 blue bags, 10 women's blouses, 20 housewives, 51 pinafores, 5 night robes; a total of 392 garments. Mrs. Frank C. Lummis served as chairman of the knitting committee with fine results, as follows: 261 pairs of stockings, 3 pair house socks, 36 sweaters, 47 helmets, 26 scarves, 22 bandages, 57 wash cloths, 67 pairs wristers and mittens, wipes for surgical work, thirty to forty knit continually. At one time more than fifty women were knitting. Miss Jane Clark at age eighty-three knit forty-three pairs of stockings and one scarf, and Miss Cynthia Plumley at the age of seventy-five knit seven scarves, five pairs wristers, one helmet and thirty-seven pairs stockings. A total of 534 articles were knitted.

During the old-clothes drive the following articles were collected and sent for relief work: 51 pounds underclothes, 62 pounds old clothes, 26 pieces dress braid, 225 spools thread, 350 dozen buttons, 12 pairs shoes.

Miss Jane Clark, Mrs. Eliza Healey, Mrs. Burton M. Welch, Mrs. F. C. Lummis, Mrs. Merritt Welch, Mrs. W. J. Lanphear, Mrs. F. W. Martin, Mrs. George B. Howard and Mrs. W. B. Gallup received badges for eight hundred or more hours' work.

Nearly \$5,000 of War Saving and Thrift Stamps were sold through the postoffice of Chaplin.

EASTFORD ROLL OF HONOR

Barrington, Charles P., Eastford—Private, Infantry, A. E. F.
 Bowen, Clifford, Eastford—Private, 34th Machine Gun Battalion.
 Collins, Donald A., North Ashford—Private, Tank Corps, A. E. F.
 Dew, Clarence, Phoenixville—Signal Corps, A. E. F.; wounded.
 French, Clifford, North Ashford—Cavalry.
 Glawson, George, Pomfret Center—Navy.
 Glawson, Howard, Pomfret Center—Navy.
 Glawson, John, Pomfret Center—Navy.
 Green, Ralph, Eastford—Six weeks in training school.
 Howlett, White, Phoenixville—Infantry, Y. D. Division; gassed.
 Jackson, James, Pomfret Center—Navy, Machinist.
 Kalechitz, Allick, Eastford—Marine Service.
 Kalechitz, John, Eastford—Private, M. P. duty, A. E. F.

Keith, Merrill R., Eastford—1st class Gunner, C. A. C., A. E. F.
 Latham, Oliver Holmes, Phoenixville, Lieutenant, 34th C. A. C.
 Lewis, Edwin Clark, Eastford—Mechanic, Aviation, A. E. F.
 May, Henry, Phoenixville, Signal Corps, A. E. F.
 Romanvic, S., Eastford—Cook, Infantry.
 Vallent, Henry, North Ashford—Infantry.

CIVILIAN ACTIVITIES

Eastford exceeded her Liberty loan quota in every instance, as also in the drives for the Red Cross and other war relief funds. Special interest was manifested in the Armenian Relief Fund. The women went into gardening and canning with enthusiasm. The town service flag held nineteen stars, nearly all of whom saw service in France. The school children helped in Red Cross work and bought Thrift and War Savings stamps.

HAMPTON ROLL OF HONOR

- Bates, Harry—807th Pioneers, Infantry, Camp Devens and Camp Dix. Sailed for France August 28, 1918; did salvage work in the Argonne Woods; July 3, 1919, landed at Newport News; discharged at Camp Upton July 14, 1919.
- Blumensheid, Charles—Went to Camp Fort Howard October 24, 1918; served in the 6th Company of 41st Regiment, C. A. C.; discharged February 17, 1919.
- Burchnall, Ralph—Enlisted April 17, 1918; went to Franklin Union School May 1, 1918; trained in automobile driving and repairing; June 30, 1918, entrained for Camp Mills, joined the 90th Division and assigned to the 315th Ammunition Train; July 6, 1918, sailed for Europe, landed at Liverpool, England; transported across England to Camp Ramsey; crossed the English channel to Cherbourg; went to Camp LeCourneau (forty kilometers from Bordeaux); October 13, 1918, went to Chantaines, did transport duty; after armistice visited Luxemburg, Schweich, Kinderburen, Marbach and Hoxet; December 31, 1918, went to Asam; May 17, 1919, went to Wengnohr, entrained for St. Nazaire; landed at Boston June, 1919; discharged June 16, 1919.
- Burchnall, Richard—Went to Fort Monroe October 22, 1918; discharged at Camp Upton December 22, 1918.
- Cocheu, Dr. Lindsley F.—Commissioned Captain of the Medical Corps of the United States Army, September, 1918; stationed at the Laboratory School, Yale University; discharged December 29, 1918.
- Copeland, Herbert—Went to Camp Devens July 27, 1918, Company C, 74th Infantry; discharged at Camp Devens January 27, 1919.
- Dorons, Henry Leander—Went to Camp Devens August, 1918; died at Camp Devens September, 1918, of influenza.
- Ford, Percy H.—Chief Petty Officer, United States Navy; enlisted United States Naval Reserve Force December, 1917, as 2nd class Seaman; stationed at Bumpkin Island, Boston Harbor; changed rating to 3rd class Machinist and transferred to Naval Air Station, Chatham, Mass. Performed duty in fitting out United States Naval Seaplane NC4; transferred to regular Navy with rate of Chief Machinist Mate and to Naval Air Station, Rockaway Beach, N. Y. Participated in numerous recruiting flights in New England and in coastwise flight, New York to Florida. Still serving in United States Navy and has since flown in NC4 with Lieutenant Read the length of the New England coast recruiting.
- Ford, William H.—Warrant Officer, United States Marine Corps; enlisted U. S. Army January, 1910; stationed at Fort H. G. Wright, N. Y.; discharged January 2, 1913. Enlisted Massachusetts National Guard February 28, 1916; stationed El Paso, Tex., and Las Cruces, N. M.; discharged March 23, 1917. Enlisted United States Marine Corps March, 1917; appointed Warrant Officer July, 1918; stationed at Navy Yard, Boston, Mass.; Marine Barracks, Quantico, Va.; Port au Prince, Haiti; Washington, D. C.; and Fort Lyon, Colo. Still serving in United States Marine Corps.

- Graeber, John**—Enlisted in March, 1917, in the Coast Artillery; active service overseas; received several wounds, some severe; gassed once. Returned to the United States; discharged in the summer of 1919.
- Greene, Edward**—Sergeant, Company K, 102nd Infantry, 26th Division; in active service overseas; wounded several times and gassed twice; still in the United States Army. Sergeant Greene was the second man to enlist in the city of Hartford.
- Greene, James**—Sent to camp but discharged because of disability.
- Hakensen, Robert**—Enlisted in February, 1917, in the United States Navy; on the U. S. S. Arkansas; discharged February, 1920; in June, 1920, reenlisted for two years.
- Hawkes, Raymond**—Enlisted in the U. S. Navy June, 1917; served on the U. S. S. Vermont; transferred to the Florida and promoted to 3rd class Petty Officer; was on the ship that carried the body of the Chilean minister back to Chile; discharged July, 1920.
- Hoffman, Albert**—Enlisted in the Marines, went to Boston July, 1918; on board U. S. S. Maine; did coast duty; discharged in 1919.
- Howe, Quinton H.**—Joined Home Guards, Detroit, Mich., March, 1917; promoted to Sergeant; enlisted March, 1918, at Columbus, Ohio; sent to Kelley Field, San Antonio, Texas; then to Madison Barracks, Sacketts Harbor, N. Y.; April was promoted to Drill Sergeant; November sent to Officers' Training School, Camp Lee, Va.; graduated with rank of 2nd Lieutenant February, 1919; discharged from the Army before he was twenty years of age, but subject to call for five years. A bulletin from the Adjutant General's Office, Washington, for the year 1919 says Quinton H. Howe was the youngest commissioned officer in the Infantry in the state of Connecticut. He received a Lieutenant's commission at the age of nineteen, etc.
- Huling, George**—Went to Camp Upton in the Depot Brigade April, 1918; went to Camp Devens in May; transferred to Company G, 304th Infantry; in July sailed from Boston; on way encountered German submarine; arrived in England and went to Camp Winnall; then to Southampton; arrived in La Havre; then went to Chatteaneuf and Chevanne, then to the former place; transferred to 116th Supply Train; in November started for the front; after the armistice visited many places in Germany, where he was with a fire truck in April, 1919; returned to United States; discharged at Camp Upton July, 1919.
- Jewett, Marius R.**—In April, 1917, joined the Machine Gun Company, 1st Regiment Infantry, National Guard; Machine Gun Company used to make up the Machine Gun Company of the 102nd Infantry, 26th Division. Left Yale Field for France September, 1917; reached the training area (Neufchateau) September, 1917; put on detached service with the Division Headquarters, and soon reached the area; made Sergeant 1st class Q. M. C. April, 1918; in charge of rationing the division from then until discharged; went through all the campaigns in which the 26th Division took part: Toule Sector, Soissons, Chateau Thierry, Saint Mihiel and Meuse-Argonne; returned to United States April, 1919, and discharged from the service April, 1919, at Camp Devens. Received citation in recognition of gallant conduct and devotion to duty in the field on October 12, 1918, during the Meuse-Argonne offensive.
- Kinlin, William**—Sent to Camp Devens, but because of the dependence of his mother was honorably discharged.
- Luciano, Marsalisi**—Sent to Camp Devens October, 1917; served overseas in the Engineers in Italy; returned to the United States and discharged.
- Marsh, Dr. Arthur D.**—Commissioned 1st Lieutenant Medical Corps June, 1918; on duty September, 1918, in the Medical Detachment at Camp Custer, Mich.; in the 14th Division, 77th Infantry; discharged at Camp Upton, February, 1919.
- Miller, Robert**—Enlisted in Boston, Mass.; served overseas several months; returned to the United States and received his discharge.
- Leighton, Frederick**—Enlisted United States Naval Reserve Flying Corps May, 1917; Naval Ground School at Massachusetts; Institute of Technology August to October, 1917; at Pensacola, Fla., October, 1917, to January, 1918; rating at that time Naval Reserve Aviator; left Navy January, 1918, as he wished to enter active

service before twenty-one. Joined Royal Air Force, Canada, March, 1918; served at Long Branch, Ontario; at School of Aeronautics, Toronto University; at Camp Borden Flying School; at School of Aerial Artillery Direction at Seaside, Ont.; at School of Aerial Combat at Beaumsville; and at School of Special Flying, Armour Heights, Ont. Ranks held: Cadet, Flight Cadet, then 2nd Lieutenant in November, 1918; recommended for Instructor and sent to School of Special Flying for training as Instructor in November, 1918; Flying Instructor discontinued in Canada after the armistice, hence did no regular instructing. Released from service December, 1918.

Pease, Leonard—In United States camps a short time and then received an honorable discharge.

Phillips, Frank A.—At Fort Slocum, N. Y., September, 1918; assigned to 2nd Company, September, 1918; sent to Putnam, Conn., as Clerk of Local Board No. 16; discharged February, 1919.

Stenslaud, Thor E.—At Camp Devens October, 1917; assigned to Battery F, 321st Regiment, 82nd Division, Field Artillery; latter part of October sent to Camp Gordon, Ga., for training; went to Camp Mills, N. Y.; May, 1918, embarked from New York and arrived in Liverpool May, 1918; proceeded to Winchester, then Southampton, then La Havre and La Courtine June, 1918; trained in the latter place until August, 1918; went into action August 18th in the Marbache Sector; participated in the following engagements: St. Mihiel, Meuse-Argonne Sector; returned to the United States and discharged at Camp Upton May, 1919.

Webster, Clarence—Enlisted May 30th, 1917, in Harper Hospital Medical Unit, Detroit, Mich; July, 1917, sent to Allentown, Pa.; July, 1917, sent to Hoboken; sailed for France in July and thence to Base Hospital No. 17, where he was on active duty until the close of the war. In March, 1919, went to Paris for a four months' course of study, returned to the United States July, 1919; discharged at Camp Mills July, 1919.

CIVILIAN ACTIVITIES

In each of the campaigns or "drives" the quota was oversubscribed; beginning with a quota of about \$5,000 and reaching a quota of more than \$20,000. In Red Cross work the women and children worked early and late. The Ladies' Aid Society of the Congregational Church and Little River Grange each bought Liberty bonds, besides giving generously to the Red Cross, Y. M. C. A. and other organizations.

On July 4, 1920, the unveiling exercises of the memorial tablet to the World war veterans of the town were held on the green. The bronze tablet—sixteen by twenty-six inches—is placed on a large boulder of native stone. On the top of the tablet is the figure of an outstretched eagle, and the following inscription underneath: "In honor of the men of Hampton who served their country in the great World war of 1917-1918."

KILLINGLY ROLL OF HONOR

Arnold, Walter H.—3rd Class Electrician, United States Navy.

Adams, Claud A.—Private, Camp Devens, Mass. In Bakery.

Adams, Walter R.

Austin, Harold H.

Aubin, Odilon—Private, 26th Division in France.

Anderson, Carl—Infantry. Service in France, Company L, 102nd Infantry; also in Spanish War.

Alix, Dennis—Service in France.

Ayer, John C.

Bousquet, Lewis—Service in France.

Beeney, George C.—Died in service.
Bousquet, George.
Bartlett, Raymond—Field Artillery.
Boucher, Amos—Quarter-Master Corps, A. E. F., France.
Bonin, Alfred Zenon—Heavy Artillery.
Breayea, John J.—In 36th Machine Gun Battalion.
Bonin, Joseph—Medical Department.
Blanchard, Leon N.—Sergeant, Battery D, 56th Artillery.
Bill, Lester A.—Ensign, United States Navy at Annapolis.
Benard, Leon—Private, 13th Company, C. A. C.
Bennett, Wayland W.—7th Engineers Corps. Regimental Sergeant Major.
Bernier, Wallace V.
Berthiaume, Edward—Sergeant.
Bertorelli, Louis.
Berriman, Elijah—Sergeant. Service in France.
Berger, Thomas—Company B, 308th Infantry, 77th Division.
Beckley, Harold L.
Bennett, Merrill K.—103rd Field Artillery in France. Private, Toule Sector, St. Mihiel.
Barbeau, Adelard—In France.
Babbitt, Howard W.—Company F, 148th Infantry, 37th Division.
Barlow, William H.—Corporal in Cavalry.
Baker, Edgar D.—In Battery D, 56th Artillery. In France.
Brown, Benjamin Wm.—Students' Army Training Corps.
Briere, Fred.
Bibeault, Romeo.
Butler, Walter Henry—With British Field Ambulance.
Barbeau, Arthur.
Boulais, Leodore—In 13th Company, C. A. C.
Buissiere, Omer L.
Beauregard, Alfred E.—In Navy Department.
Barriere, Gregoire—In 51st C. A. C.
Bellisle, Arthur.
Beckett, Thomas A.
Benac, Pierre A.—Camp Devens.
Brearley, Earl B.—In Navy.
Burnett, Henry B.—Corporal. Service in France.
Burnett, Milton Stanley—Regular Army in France.
Brown, Clayton A.
Brown, Percy—Battery D, 56th Artillery. In France.
Brooks, Austin J.—Ensign, United States Navy.
Briere, Hosea—United States Navy.
Bernier, Ovila Joseph.
Caffrey, Harry T.
Currier, James B.
Craig, Lester R.—Government work in camp.
Courtmanche, Eugene—13th Company, C. A. C.
Cully, William H.—56th Bat. D. In France.
Calvert, George W.
Currie, Richard—Sergeant.
Collins, Charles D.—In France.
Collins, Earl M.—In France.
Chase, Herbert G.—Marine Corps.
Cundall, Edward W.—Student Training.
Choquette, Arthur—In France.
Choquette, Alderic—Medical Corps.
Chase, Otis W.—Baker and Cook, School Q. M. C.
Charbonneau, Joseph E.—Machine Gun, D Company, 36th B. N. 12th.
Cross, Lyman W.—In Merchant Marine.
Call, Howard R.—At Camp Devens. Sergeant Headquarters Cantonment Detachment.

Davis, George R.
 Dolan, James H.
 Derosier, Henry.
 Duso Delor, J., Jr.—In Navy.
 Duprey, Arthur J.—Quartermasters Department. Sergeant, Corps of Interpreters.
 Service overseas.
 Doyle, Daniel J.—102nd Infantry, Company E.
 Doyle, Jeremiah.—In service.
 Dunn, George O.—Corporal, 38th Coast Artillery, C. A. C.
 Deparlier, Maurice Louis—In Quartermasters Corps.
 Dixon, Homer W.—Students' Training Camp.
 Desaulniers, Egide—Infantry.
 Domino, Fred—Coast Artillery.
 Durand, Adelard—In Infantry.
 Dowe, John M.—In Battery R. I. Service in France. Corporal.
 Dixon, Howard—In 38th Company, C. A. C.
 Dixon, Lorimer H.—Corporal in Aero Service in France.
 Davis, Irving W.—Corporal in Marine Service.
 Flora, Paul.
 Ferrigno, Joseph—Mechanic.
 Fiske, Harold L.—In Navy Reserves.
 Franklin, Charles E.—In France.
 Foley, James Andrew.
 Flynt, Dwight A.
 Field, Donald Joslyn.—In Navy Reserves. On U. S. S. Mars.
 Farron, George—Has been in Regular Army several years.
 Guertin, Joseph A.
 Gallichant, Thomas.—Battery E, 41st Artillery, C. A. C.
 Gaudette, Elo J.
 Geldard, Charles R.
 Giguere, Homedas.
 Greenwood, Alfred—Ind. Company D, 1st Dev. Bat.
 Grandmaison, Eli Cyprien—In Quartermasters Corps.
 Greene, Harold E.—307th Engineers, Company C. Sergeant, 1st class.
 Goulet, Arthur—Submarine chaser.
 Gorgolis, Athauassios.
 Glendinning, Harold F.—Sergeant Major. In France.
 Gingrad, George R.
 Gilbert, Henry G. In R. I. Bat.
 Geer, Earl L.—Sergeant, 38th C. A. C. In France.
 Gates, George D.—38th C. A. C.
 Gartland, Bernard V.—In Signal Corps.
 Gagnon, Francis A.—26th Division.
 Gendreau, Alfaige—Infantry.
 Gallup, John Elmer—Training Service.
 Gallup, Henry Ezra—Students' Training Service.
 Gallup, Ruth E.—Signal Corps Department.
 Heath, Helen H.—Ordnance Department.
 Hughes, Arthur.
 Hughes, Harry A.
 Hutchins, Harold D.—Sergeant Major, 12th Division Headquarters.
 Horton, John D.—56th. In France.
 Harrington, George E.
 Harrington, William H.—In France.
 Hopkins, Herbert W.—38th Company, C. A. C.
 Healey, Richard J.
 Hezelton, Joseph E.—13th C. A. C.
 Harvey, Norman E.—13th C. A. C.
 Harris, Charles J.—Signal Corps.
 Hamilton, Raymond B.—Battery D, 56th Artillery. In France.

Hanlon, Raymond—In Navy.
Jolly, Leo.
Jackson, William C.—5th Regular United States Marines.
Jordon, George M.
Jasmin, Wilfred—In Medical Department.
Jordan, Clifford H.—102nd United States Infantry.
Jarvis, Ovide—Corporal. In France.
Jaques, Merrill.
Janes, Clifford S.
Jacobs, Oliver—Captain.
Jacobs, Walter F.—Commander U. S. Housetonic off English coast.
Knight, James Lewis—Company C, 302nd Engineers, 77th Division.
Knowles, James R.—1st Lieutenant, Medical Corps.
Knowles, Edward H.—Marine Corps.
Kelley, James Owen.
Killian, Jennings B.
Leger, German.
Lamoureux, Arthur—In Navy.
Leger, Wilfred—38th Company, C. A. C.
Loiselle, John C.—In France.
La Belle, George.
Lagace, Albert.
Lyon, Truman James—In Merchant Marine.
Logee, William Floyd—In Navy. Ship's Cook, U. S. S. Ice King. Overseas.
Logee, James Mason—101st Regular United States Engineers.
L'Homme, Leo J.—In France. Killed.
L'Homme, Theo. E.—31st Company, 8th Bat., Depot Brigade, Camp Devens.
Liberty, Joseph.—In France.
Laprade, Joseph Arthur—In France.
Laprade, Charles.
Labrec, Peter—In France.
Labrec, Paul.
Lafortune, Henry H.—Field Artillery. Regiment Supply Sergeant.
Lafountain, Alfred—1st class Fireman, Navy.
Lavallee, Arsene P.—In Medical Corps.
LeBlanc, Henry—In the Infantry.
Lehrer, Richard Emil—Company B, 73rd Infantry, 12th Division.
Lehrer, Otto—United States Naval Reserves.
Lapoint, Joseph L.—Medical Corps.
Lambert, Lucien—38th C. A. C.
Lafamme, Arthur J.—Company G, 74th Infantry.
Mason, Byron F.—Bat. 56th Regulars.
Mathieu, Edgar—38th Company, C. A. C. Bugler, 56th Regulars.
Martin, William—In Navy.
Mayhew, William.
Mayhew, John.
Morin, Amos, Jr.—In France.
Meunier, Emile—In France.
Morrison, Robert.
Messier, Polydor.
Mundor, Paul—1st class Private.
Myers, Henry A.—306th Butchery Company.
Murphy, Walter W.—Cook. In France.
Morrison, Leonard P.—Red Cross.
Moran, George T.—26th Division in France.
Mongeau, Louis J.—In France.
Miller, Erwin A.—In Regular Army.
Miller, Fred E. Corporal. In France.
Murdock, William Henry—30th Regulars, Bat. B.
Manocheio, Baise—Infantry.

- Mills, Mark—Engineers.
 Moran, William F.—In Naval Reserves.
 Morin, Ernest J.—Depot Brigade.
 Masse, Julius D.—13th Company, C. A. C.
 Mason, Fred J.—13th Company, C. A. C.
 Marchessault, Leo L.—United States Navy.
 Marland, John—In Marine Service.
 McShane, Michael—Cook.
 McKee, Harry R.—M. M., 1 U. S. N. R. F.
 Norton, Joseph B.
 Nichols, George M.—U. S. Navy.
 Nuttall, William E.—Sergeant. In France.
 Nuttall, George—In France.
 O'Neil, John J.
 O'Reilley, Harry.
 O'Neil, James F.—Company D, 307th. In France.
 O'Gozilik, John—In Artillery.
 Phaneuf, Philip G.—1st class Private, 306th United States Infantry, Company L. Overseas.
 Pike, William H.—Died in service.
 Provost, Omer.
 Packard, Raymond—Infantry.
 Perreault, Omer.
 Perreault, Eugene—In Company G, 316th Infantry. In France.
 Perreault, Adelard—In France.
 Perreault, Victor.
 Pester, Walter.
 Poitras, Henry.
 Poirier, Lodore—In 13th Company, C. A. C.
 Piette, Albert N.—Bugler, 56th Regulars.
 Purvis, John F.
 Provost, Louis E.—In Medical Corps.
 Preston, John H.
 Preston, Raymond A.—Private 1st class. In France in Sect. No. 570, United States Ambulance Corps. Meuse-Argonne Offensive; Thiancourt Offensive.
 Pope, George L.
 Poitras, Armand.
 Pihling, Earl W.
 Pierce, Charles A.
 Peabody, Harry E.—U. S. Navy.
 Pelletier, Napoleon—Escort Detachment, 22nd N. Y.
 Peterson, Clarence E.—Students' Training Camp.
 Peloquin, Felix—Quartermasters Corps.
 Paquin, Uldric J.
 Papalymberris, Nicholas J.—113th Infantry. Killed in action. Nicholas Papalymberris, of Greek nationality, enlisted at Fort Slocum, N. Y., about May 1, 1918. He was assigned to the 113th Infantry, U. S. A. Regiment sent overseas, arriving in France in July, 1918. He was wounded in action near Verdun October 16, 1918. He was severely wounded by shrapnel and machine gun fire, receiving a bullet wound in the chest. After receiving first aid at the front, he was sent to a base hospital, where he died. He was buried in the American Cemetery at Semoncourt, Department of Meuse, France.
 Pechie, John—Sergeant in France. Quartermasters Department.
 Richards, Henry J.—51st Artillery, C. A. C. In France.
 Rondeau, Henry—In France.
 Russell, John E.
 Rollinson, Walter A.—13th Company, C. A. C. Private 1st class. Service overseas.
 Roireau, Alce—In France. Private, Infantry. Prisoner of war.
 Roberge, Edward.

- Roberge, Phillip—In France. Distinguished Service Cross and French Medal. Severely wounded. Phillip Roberge was a Private in Company D, 103rd Machine Gun Battalion. He was awarded the D. S. C. for "extraordinary heroism in action" near Belleau, France, July 18, 1918. He showed absolute disregard of personal danger while acting as a litter bearer, bringing in wounded from his own and other companies under heavy machine gun and artillery fire. While carrying a stretcher which bore a wounded soldier he received a wound which put out one of his eyes, yet he continued until the wounded man had been taken to the dressing station.
- Regis, Stanley—13th Company, C. A. C.
- Rapp, Charles C.—Sergeant, 13th Company, C. A. C.
- Reed, Alfred L.—Students' Training Camp. Storrs.
- Rosoff, Samuel—Quartermasters Corps.
- Roy, Onesine—13th Company, C. A. C.
- Reddy, William Aquinas—Infantry.
- Reeves, Richard L.—Students' Training Camp.
- Raille, George H.—National Guards.
- Sheperd, Arthur, 13th Company, C. A. C.
- Shippee, Norman L.—In France. Private, C. A. C. Wounded by shrapnel.
- Shippee, Lester A.
- Stockton, James J.—13th Company, C. A. C.
- Smith, Harrison E.
- Sipples, John T.
- Sporato, Frank—National Guards.
- Saylor, Herbert M.—In Regular Army.
- Smith, Merrill C.
- Smith, Raymond E.
- Spaulding, Clifton G.
- Student, Jan.
- Stone, Charles W.
- Shippee, Anthony E. In France.
- St. Ament, Arthur J.
- Tetreault, Frances L.—Corporal, United States Marine Corps.
- Talnois, Antonia.
- Todd, Dr. Frank P.—Transport Service. Physician.
- Tessier, Arthur J.—In France. Wagoner, 56th Company, C. A. C. Severely wounded.
- Terwilliger, Chester A.—In France.
- Trahan, Ebeace T.—In Navy.
- Thompson, Arthur J.—In Regular Army.
- Thompson, Ernest S.—Headquarters Troop, 16th Cavalry, Texas.
- Tetreault, Florina R.—Ordnance Department.
- Tatro, Ernest C.—In France.
- Talnose, Albert R.
- Venla, Alfred—In School for Bakers and Cooks.
- Vachon, Emil J.—In Navy.
- Vachon, Joseph Albert—Secretary, Y. M. C. A.
- Wade, George W.
- Woodward, Charles A.—In France.
- Woisard, Louis A.—In Post Office Department at Toule, France.
- Warren, Ira L.—1st Lieutenant, 13th Company, C. A. C.
- Warren, Albert—Captain in United States Navy.
- Warren, Harry L.
- Weaver, Joseph—In United States Navy.
- Wood, George O.
- Woodward, Alvah G.—In Aviation Service.
- Woodward, Truman H.—In France.
- Woisard, Henry L.
- Williams, Roger—In France.
- White (Leblanc), Edward—13th Company, C. A. C.
- Weaver, Henry—In Aviation Corps.

Withee, Frank E.—Captain in 13th Company, C. A. C. In France.

Wilbur, Earl E.

Xiarhos, Efstratios, Depot Brigade, Camp Devens.

PLAINFIELD ROLL OF HONOR

The following men from Plainfield served in the army in the World war:

Alexander, Jesse; Allard, Clifford P.; Allard, Clifford P.; Anderson, Arthur C.; Antonio, Joseph; Arpin, Peter; Ballard, Ovila; Barwick, Lieutenant Arthur W. (Chap.); Beausoliel, Joseph M.; Beaudry, Louis N.; Bedard, Oscar; Belanger, Joseph; Bellavance, Albert T.; Benoit, Arthur J.; Berger, George J.; Birtwistle, David; Birtwistle, Benj. E.; Bigonnesse, Henry D.; Bilodeau, Edward, Jr.; Block, Raymond L.; Bodo, Felix; Borecki, John; Boucher, Louis L.; Bouley, William; Bourque, Edward; Bradley, A. William; Bragg, Lieutenant Earl R.; Brochu, Alfred J.; Brunet, Charles A.; Brunet, Louis; Burton, Henry; Butler, Henry E.; Byles, Captain Howard T.; Cantwell, William J.; Capone, Louis; Caron, Joachim; Caron, Victor G.; Caron, Joseph; Chabotte, Samuel; Champagne, Eudore A.; Champagne, Ovide; Chapman, Frederick G.; Chappell, Charles G.; Chaput, Alfred F.; Clark, Harry W.; Clark, Walter F.; Cleveland, Horace A.; Coady, Emery; Contois, Alcide; Corbelle, Josephat; Cote, Emile; Cote, John F., Jr.; Cotnoir, Elzear; Coughlin, Austin J.; Courchaine, Alphonse C.; Cournoyer, Joseph O.; Cournoyer, Harmidas; Couture, Alvin E.; Couture, Camille L.; Couture, Alfred J.; Daskowski, George J.; Dayon, Arthur; Dean, Homer L.; Deforest, Adelard T.; DeForge, Ernest L.; Demars, Arthur J.; Denison, Lieutenant Ralph T.; Denno, Frank; Denomine, Joseph; Desaulniers, Leo H.; Desautels Ovila, Private, 103rd Field Artillery, Camp Devens and Camp Boxford, served overseas; Desfosses, Albert; Despathy, Alfred R.; Despathy, Wilfred; Desrosier, George; Dion, Edward T.; Dodge, William E., Mechanic, 102nd Infantry, served overseas; Dore, Adelard; Dragon, Robert; Dupont, Ollas F.; Dupuis, Adona E.; Dupuis, Lionel L.; Ellsworth, Stuart M., Sergeant, 151st Depot Brigade, Camp Stanley, Tex.; Eno, Archie H.; Faucher, Alfred; Fletcher, Charles F.; Fountaine, Edward; Fournier, Henry; Frechette, Louis; Frenette, Deus J.; Gaffney, William P.; Gagnon, Joseph; Gagnon, Fred, Jr.; Gagnon, Henry P.; Gagnon, Philip; Gamarche, Leo; Gates, Louis; Gauthier, Leo H.; Gazette, Henry; Geer, Joseph P.; Gervais, Stanislas; Gervais, Ovila; Gobeille, Edgar C.; Godreau, Joseph M.; Godreau, Ernest, killed in action; Gorman, William; Gorman, John F.; Gott, Allan; Gravelin, Fred; Gray, Frank H.; Green, William F.; Greenhalgh, James; Greenwood, Nelson; Grenier, Arthur J.; Herbert, David C.; Henderson, Edward W.; Holgerson, Howard O.; Hopkins, Frederick S.; Hopkins, Peter P.; Jacques, Joseph A.; Jarvais, Arthur; Jileau, Adelard J.; Kagan, Peter; Kerouack, Aime J.; Kerouack, Arthur L.; Kimball, Arthur Edward, Private 1st Class, 35th Machine Gun Battalion, Camp Devens; Kingsley, Clarence M.; Knight, Horace A.; Krauss, Christopher; Krauss, Lawrence; Langevin, Charles A.; Lacross, Joseph L.; Langevin, Armond; Laroche, William; Larock, Wilfred; Latour, Elphege; Laval, Albert F.; Laval, Louis J.; Leahy, Thomas F.; Lebeau, Ernest; Lebeau, Delor; Leblanc, Placid; Lebrecque, Joseph; Lehoux, Louis P.; Lafleur, Arthur; Lepack, Charles; Loughran, Henry; Marcaurele, Leon; Marcaurele, Victor; Marriott, Frederick K.; Marshall, Frank; Mathieu, Adelard A.; McDougal, Daniel; McFarland, George; McFarland, Robert; Messier, Lionel F.; Messier, Albert L.; Messier, Arthur C.; Messier, Henry J.; Messier, Joseph A.; Migneault, Louis A.; Miller, James A.; Miller, Robert T.; Mitchell, Charles F.; Mitchell, Ovila; Moquin, Raoul L.; Moreau, Wilfred X.; Morrisette, Edward; Myers, Peter; Nettleton, Floyd; Nygren, Frank B.; Nygren, Edward; Ouimet, Walter J.; Ouimette, Eugene J.; Paquin, Joseph; Paul, Dona; Paul, Edmund; Peloquin, Leo; Peltier, Napoleon J.; Penn, Lawrence J.; Penn, Arthur J.; Phillips, Everett T.; Phillips, Woodward P.; Piche, Alfred J.; Pisz, Frank; Plankey, Edward; Poirier, Harve; Popple, Conrad J.; Potvin, Richard F.; Potvin, Eugene; Potvin, Albert T., died of disease; Potvin, Valmor I.; Potvin, Antoine J.; Poudrette, Joseph O.; Reed, Bertram; Reid, Clarence V.; Reynolds, Arthur J.; Riley, James W.; Robert, Henry; Robert, William H.; Robert, Fred; Robitaille, Leander; Robitaille, Charles F.; Rochefort, Adelard; Rock, Louis F.; Salisbury, Lester T., 34th Central Officers' Training School, Camp Lee, Va.; Salvas, Romeo L.; Senecal, Homer; Senecal, Louis A.; Shaughnessey, William; Shea, Bert; Smith, Henry; St Jean, George D.; St. Rock, Joseph W.; Sullivan, Lieutenant John F.; Sunn, Rupert M.; Tavernier, John;

Taverier, Louis; Tetrault, Edmond; Tetrault, Ernest; Thaler, Louis; Thomas, Francis R.; Tillinghast, Albert C.; Vanasse, Adelard; Vanasse, Joseph A., died of disease; Vandale, Frank; Vincent, Alfred; Vincent, Charles; Vincent, Felix; Vosper, Ernest; Wilcotte, Joseph; Williams, Harold G.; Wood, Stephen J.; Yates, Napoleon; Young, James; Young, George.

The following Plainfield men served in the navy:

Baker, Victor G.; Barber, Ernest; Barr, William J.; Barr, Matthew A.; Barry, Henry; Beauregard, Harry; Bellavance, Exseo; Berger, Aime; Berger, Henry; Boucher, Adelard; Burby, Lawrence J.; Burgess, Fostler L.; Caron, Ferdinand; Carnegie, Hector; Charon, Ovila; Collonan, Francis J.; Cooper, Lillian M., Yeoman; Davignon, Saul; DeForge, Albert C.; DeForge, Leander; Delaney, Patrick H.; Dupras, Louis J.; Erlbeck, Louis; Frechette, Arthur; Gardner, George L.; Gates, Peter A.; Gosselin, Joseph; Gravelin, Homer J.; Greenhalgh, Fred; Hill, Clifford N.; Holloway, Ray H.; Jarvals, Adolphus; Knight, Leroy J.; Knight, Sidney, Fireman 3rd class, Receiving Ship; Lacourse, Joseph P., Jr.; Landry, John H., 1st Lieutenant, Chaplain, service in camps and on board ship; Laperle, Henry I.; Lebeau, John; Lyon, Edwin L.; Lyons, Rockwell M.; Marcaurele, Lucien A.; Marriott, Albert; Maynard, Leo; Moffitt, Myron M.; Moreland, Alfred A.; Nightingale, Gordon T.; Nolan, William C.; Normandie Frederick V.; Normandie, Ray; Nugent, Edward; Nygren, Howard E.; Parkinson, Squire; Paterson, Earl; Pepler, Herbert H.; Prior, John A.; Rundall, Charles D.; Salisbury, Eldred E.; Salvus, Armand C., died of disease; Starkweather, Morris H.; Stone, Raymond O.; Sweet, Charles H.; Tavernier, William; Tyler, Howard A.; Wakely, Felix J.; Whipple, Norman D.

The following men were in the service of the Allies:

Danesi, Luigi; Desautelle, Omer; Harrison, Alexander; Landry, Alcide; Larochele, Adolph; Marriott, Edward, Sr.; Marriott, Edward, Jr.; Monty, Arthur; Murdock, Henry A.; Oldham, Hugh L.; Oldham, Charles N.; Platt, Walter; Platt, William; Walker, Samuel; Williams, Charles H.

The following men were with the Students' Army Training Corps:

Burgess, Harold F.; Burke, William H.; Caron, Nicholas; Collonan, Herbert J.; Grenier, Eleodore J.; Jette, Ellerton M.; Jette, Claude Z.; Mayhew, George A.; Nightingale, Burgess; Potter, Harry H.; Pratt, Alfred; Salisbury, Roger G.; Seguin, George D.; Winsor, Clarence E.

Miss Faith G. Battey and Miss Helen V. Elliott served as Red Cross Nurses.

CIVILIAN ACTIVITIES

For Red Cross work in Plainfield: Money subscribed, \$9,777.33; completed garments sent to headquarters, 3,959; knitted garments, 1,544, and between 9,000 and 10,000 surgical dressings. Plainfield's quota for the third Liberty loan was \$86,800 and the subscription was \$167,600. This is a fair indication of the spirit and accomplishment of Plainfield in the World war in backing up the boys who were in the service.

POMFRET HONOR ROLL

Arnold, Frank—Evacuation Ambulance, No. 73.

Allen, Edward Pratt—United States Navy.

Allen, Henry H.—303rd Field Hospital, 301st Sanitary Train.

Arsani, Arthur—United States Army.

Baker, Arnold H.—Quartermasters Department. Overseas April, 1918. Transferred to 65th Engineers.

Baker, Roland E.—319th Field Artillery, Heavy Battery E, 82nd Division; action at St. Mihiel, Death Valley, Argonne.

Baker, Winifred—United States Army.

Barren, Alphonse—United States Army.

- Bennitt, Brace—United States Army.
 Bickford, Ernest A.—United States Navy.
 Bickford, Melvin A.—Company A, 25th Engineers.
 Bradley, John—United States Army.
 Brunelle, Frank—United States Army.
 Champagne, Walter—United States Army.
 Cheney, George E.—United States Army.
 Clark, J. A.—United States Army.
 Clark, John D.
 Cushman, Allertin—United States Army.
 Clapp, Arthur L.—Battery B, 6th Artillery, C. A. C.; at the Marne front July, 1918, in action a few miles north of Chateau Thierry; ordered to the Argonne front in September, and remained in action until the armistice.
 Clapp, Theron E.—United States Army.
 Colburn, Earl L.—United States Navy.
 Colburn, Harvey—United States Army.
 Colburn, Robert—United States Army.
 Collins, Henry F.—United States Army. Died.
 Cooney, Walter J.—United States Army.
 Covell, Ellsworth—Seaman, U. S. S. Harrisburg. He writes: "We did all we could, but give the credit to the soldiers."
 Covell, Hermon B.—Corporal, Abington Company I, 38th Infantry. Died at Camp Greene, N. C.
 Covell, Hermon Bennett—First to enlist, first to die. "May all of us who are serving in America's great army do our duty as willingly and offer our lives as cheerfully as he did. He was always a cheerful comrade among the men, and looked up to because of his high ideals."—Letter from Company Officer, taken from record at State Library.
 Danielson, Arthur J.—2nd Lieutenant, Infantry, M. G., R. C.
 Danielson, Henry J.—United States Army.
 Day, Albert E.—A. M. M., P. R., Company F, Army of Occupation, winter of 1919.
 Davidson, James—Company K, 113th Infantry, 29th Division. Killed in action summer of 1918.
 Donlon, Patrick J.—Headquarters, 127th Infantry. In constant action at the front.
 Eaton, Walter F.—United States Army.
 Farrel, Bernard F.—United States Army.
 Farrel, Edward—United States Navy.
 Freedley, Vinton—(M).
 Gallup, Arthur M.—Sergeant, 473rd Aero Squadron, A. E. F.
 Garipey, Arthur M.—United States Army.
 Geissler, Roy S.—Seaman, Battleship Oklahoma; transferred to Armed Guard as first Shellman. Served on U. S. C. T. Madena and on U. S. C. T. Hilton.
 Goodridge, Frederick G.—Major, M. D. Went on active service on May 22, 1917; enlisted in Base Hospital in New York City; then to Fort Benjamin Harrison; August, 1917, assigned as assistant surgeon; remained with 41st U. S. Infantry at Forts Quelling and Crook until assigned to the 5th Division and joined it in France August, 1918; took part in all the activities of that Division in the Vosges, St. Mihiel and the Meuse-Argonne; returned to the United States January, 1919.
 Goodridge, Grosvenor.
 Grimes, Charles—United States Army.
 Hanley, Owen A.—1st Lieutenant, Quartermasters Department, New York. In charge of incoming troops.
 Hanley, James A.
 Hildreth, Frederick M.—Advance Ordnance, Depot No. 1.
 Jacquith, Elwin—United States Army.
 Johnson, Harry P.—United States Army.
 Kempf, Lawrence—United States Army.
 Kimball, Arthur—United States Army.
 Kimball, Day—United States Army.
 Kimball, Earl—Private, 56th Reg. C. A. C. Service overseas.

- Kimball, Lawrence—United States Army.
Kitsen, Chester—United States Navy.
Lachapelle, George—United States Army.
Lindgren, Carl—United States Army.
Lindgren, Maurice—Sergeant, 637th Aero Supply Squadron. Served overseas.
Lowney, Edward—302nd Field Signal Battalion. Cited for bravery. Only one of his company to volunteer to accompany his captain into No Man's Land to rescue a wounded officer. Shells were bursting about them as they went on this perilous journey, but both returned safely, bringing the wounded man with them.
Lowry, Robert—United States Army.
Maher, James W.—United States Army.
Maher, John J.—United States Army.
Malley, Thomas—Brooklyn Navy Yard. Became blind. Trained at United States Army Hospital No. 7, Baltimore.
Mann, Alfred E.—United States Army.
Marcinkiewicz, Stanley—Private, Hospital Corps. Service overseas.
McCarter, James—Machine Gun Company 303.
Medbury, Raymond E.—United States Army.
Melia, Daniel—United States Army.
Murdock, Andrew, Jr.—United States Army.
Murdock, Eugene—United States Navy.
Nelson, Harold J.—Motor Transfer Corps, Repair Section No. 1, Unit 327.
Nelson, Herbert E.—102nd Infantry, 26th Division, Medical Department; 102nd was decorated by Generals Petain and Pershing.
Newton, Richard G.—Private, 1st class, and Wagoner, 38th Reg. C. A. C.
Olmstead, Frederick—Overseas seven months. Transferred to aviation corps.
Olmstead, William, Jr.—Attached to French Army Corps. Overseas July, 1917-1919.
O'Neill, John J.—302nd Ambulance, 301st Sanitary Train.
Paine, William H.—United States Army.
Parish, Walter B.—United States Army.
Peckham, Clarence A.—Ambulance Company 245, 12th Sanitary Train. Died at Camp Devens.
Perkins, Lawrence—(Y. M. C. A.) Eighteen months with Company E, 101st Infantry, 26th Division. Not an ordinary "Y" worker. With Company E at front all the time. On the Chemin des Dames, etc. Distinguished himself, nearly lost his sight, was gassed, invalided home, then returned again. Said to be the only "Y" worker who received a United States Army discharge. Is also said to have deserved the Croix de Guerre.
Perkins, Russell—Lieutenant, Liaison Service, Infantry. In France 1918-1919.
Peterson, Andrew E.—United States Army.
Pike, Clarence E.—United States Army.
Platt, James N.—12th Machine Gun Battalion; arrived in England May, 1918; entrained for Meuse, marched to Armentiers and in reserve and training there until July, 1918; in action at Chateau Thierry until July 22nd, under heavy fire of artillery and machine guns all the time; company experienced heavy losses; company gained recognition at headquarters for work done there; then company moved back to the line and took part in the St. Mihiel Offensive; September, 1918, entered the Meuse Offensive; at this time had no officer who had come to France with the company and the enlisted personnel was only half of those who had left New York together; from September to October 5th, under heavy fire at all hours, headquarters being most of the time the dugouts recently inhabited by Germans; was separated in an advance; shot through the left shoulder, injuring the nerves of arm; rushed to French hospital train to Base Hospital 86; then transferred to Base Hospital 69; sent to United States; landed January, 1919, at Newport News; taken to Camp Meade and underwent treatment and discharged January, 1920.
Pratt, Albert S.—United States Army.
Rhoades, Charles—United States Army. Corporal.
Rich, Henry H.—Army, Ordnance Department; went overseas in July, 1918, sighted submarines; arrived in Brest and remained ten days, then went to Clermont;

company composed mostly of mechanics and duty of company was to make all ordnance repairs; while there most of the company had the "flu"; ordered to the front; on duty with detached service with the French repairing artillery, remaining until the armistice was signed; returned to former company, worked there until January, 1919; went to St. Nazaire to repair all kinds of machinery mounted on trucks and trailers; then went to Coblenz, Germany, and did repair work; sailed for United States and arrived at Camp Merritt July, 1919. Received letter of commendation from commanding officer.

- Robbins, William H.—United States Army.
 Ryan, James B.—United States Army. Lieutenant.
 Ryan, Lawrence—United States Army. B. H. 117.
 Salisbury, Wallace—United States Navy.
 Sellin, Elef—United States Army. Headquarters Train.
 Shea, James—United States Army.
 Sherman, Elisha J.—Battery D, 321st Field Artillery.
 Skene, Alfred G.—United States Army.
 Swain, Charles —74th Infantry.
 Swain, Leonard—United States Army. Second Lieutenant, C. A.
 Swain, Robert F.—1st Lieutenant, Company B, 101st Engineers, 25th Division. Overseas a year and a half.
 Taylor, John F.—United States Army.
 Thompson, Elizabeth—Army Nurse, General Hospital No. 9. Only Pomfret woman who enlisted in the United States Army.
 Watson, Frederick—Sergeant, Company C, 9th Field Battalion, Signal Corps. First engagement at the front at St. Mihiel. Cited for bravery there. On third day volunteered with two others to take a message to a battalion commander. Without compass or map followed the north star through woods heavily shelled and across fields raked by machine guns until mission was fulfilled. Later saw service at Verdun.
 Watson, Raymond Leonard—United States Army. Artillery.
 Wetherbee, Kenneth B.—United States Army.
 Wetherbee, Raymond—United States Army.
 West, Alfred—United States Army.
 Wicks, Stanton—Lieutenant, Remount Camp, Camp Upton, 14th Company, Fort Lee, Va.
 Wiggins, John G.—1st Lieutenant, French Army 1917, reserve mallet. United States Army in September. In France through winter of 1919.
 Wilcox, George—United States Navy.
 Blackmore, Arthur—S. A. T. C.
 Byrnes, James—S. A. T. C.
 Averill, Allen—S. A. T. C.
 Maher, George F.—S. A. T. C.

CIVILIAN ACTIVITIES

Early in the war Mrs. T. Morris Murray, who was especially interested in the Navy League, furnished the wool and the women gladly knit a quantity of sweaters, caps, helmets, mufflers, and socks. Then the Red Cross enlisted enthusiastic workers. Money was contributed for the local work; all day sewing meetings were held, although most of the work was done at home. In one year one Red Cross member knit over one hundred pairs of socks. The youngest pupils in the school made thousands of gun wipes and filled comfort kits. The girls' war garden for the benefit of Day Kimball Hospital was started by Mrs. Murray. The use of the land, teams, and work of preparing the land were contributed by neighboring farmers. The girls were collected by automobiles Saturday mornings. In 1917 quantities of potatoes and fresh vegetables, also twelve hundred quarts of fruit and vegetables canned by the girls, were sent to the hospital.

At the end of the season a splendid concert was given by the girls under the direction of F. K. Markoe. The girls raised in the gardens 120 bushels potatoes, 12 bushels beets, 8 bushels carrots, 12½ quarts beans, 5 bushels peas, 15 bushels tomatoes, 123 dozen sweet corn, 74 winter squash, 70 summer squash, 40 egg plants, 1,200 quarts canned goods.

PUTNAM'S ROLL OF HONOR

- Adams, Frederick E.
 Allard, Raymond—Sergeant, March 29, 1918; 21st Company, Coast Artillery, Fort Strong.
 Allard, Robert P.—March 20, 1918; 320th Machine Gun Company, A. E. F.
 Anderson, Edward G. E.
 Andem, Kenneth S.—S. A. T. C., Massachusetts Institute of Technology. Enlisted October 10, 1918.
 Andrews, Arthur B., September 19, 1917; United States General Hospital, Marysville, N. C.
 Angell, Edward M.
 Archambeau, Wilfred H.—September 20, 1917; Quartermasters Corps, Camp Meade, Md.
 Appleby, Frank J.—September 19, 1918; Fort Leavenworth, Kan.
 Arnold, Bert E.—August 27, 1918; Camp Greenleaf, Ga.
 Auger, Albert—Aero Squadron.
 Auger, Arthur—October 8, 1917; Company A, 6th Engineers Corps, A. E. F.
 Auger, Heliker—July 3, 1917; Fort Revere, Hull, Mass.
 Auger, Louis—306th Field Artillery, Battery C, A. E. F.
 Auger, Ovilla, December 3, 1917; 839th Aero Squadron.
 Auger, Philbert—April 30, 1918; Fort Slocum, N. Y.
 Babbitt, John—March, 1917; Company D, 17th Regiment, Regular Army.
 Barie, Joseph—December 13, 1917; Ordnance Department, Camp Greene, N. C.
 Barry, David F.—Wounded in action.
 Bardier, Ernest J.—August 27, 1918; Camp Greenleaf, Ga.
 Beaudoin, Joseph M.—January 13, 1918; 507th Aero Squadron, Kelly Field, San Antonio, Tex.
 Beaupre, Eugene—Corporal, June 24, 1917; Battery E., 16th Field Artillery, Camp Greene, N. C.
 Beausoleil, Rosario J.—Sergeant, September, 1917; 8th Company, 2nd Battalion, D. B., Camp Devens, Mass.
 Beaulieu, Arthur.
 Bedard, Oregene—October 23, 1918; Fort Monroe, Va.
 Belaire, Charles E.—January 7, 1918; U. S. S. Connecticut; Naval Instructor.
 Belaire, Antonio.
 Bell, Thomas M.
 Bell, Michael—July 12, 1918; Camp Lee, Va.
 Bellerose, Eugene—Corporal, January, 1918; Coast Artillery.
 Bennett, Frederick—Corporal, June, 1917; Army.
 Benoit, Aldor J.—May 24, 1917; Company E, 14th Regiment, Engineers Corps, A. E. F.
 Benoit, Alfred—August 27, 1918; Camp Greenleaf, Ga.
 Benoit, George—May 12, 1917; Camp Merritt, Teneffly, N. J.
 Benoit, Joseph A.—July 21, 1917; 16th Company, C. A. C., Fort Terry, N. Y.
 Benoit, Leo—September 4, 1918; Camp Devens, Ayer, Mass.
 Benoit, Napoleon J., Jr.—August 27, 1918; Camp Greenleaf, Ga.
 Benoit, Napoleon Joseph—September 4, 1917; Navy, Cook (Lds. S. C.).
 Benoit, Wilfred—April 4, 1918; Army.
 Bergeron, Zepherin, Jr.—July 29, 1918; Army, Limited Service, Syracuse, N. Y.
 Berthiaume, Joseph E.—September 4, 1918; Camp Devens, Mass.
 Bertrand, Alfred—May, 1917; Battery E, 319th Field Artillery, Camp Gordon, Atlanta, Ga.
 Bibeault, Aldemare—December 18, 1917; Aviation Corps, Garden City, L. I.
 Bibeault, Armand J.—Entered service in 1917; Company M, 104th Infantry, A. E. F.

- Bibeault, Alferi—May 31, 1918; Signal Corps, Fort Leavenworth, Kan.
 Bibeault, Oliver.
 Bibeault, Philip—Discharged.
 Berger, Joseph.
 Bernier, Alfred—February 27, 1918; Company M, 308th Infantry, A. E. F. Prisoner of war several months at Ratstatt, Germany.
 Bidwell, George A.—July 5, 1918; Emergency Fleet, United States Shipping Board, Boston.
 Blanchette, Hermine—April 26, 1917; 56th Infantry, Waco, Tex.
 Blackmore, Robert.
 Bradley, Leland W.—Sergeant, July 5, 1917; Quartermasters Corps, Fort Sam Houston, Tex.
 Bradway, Warren Leonard, Jr.—June 3, 1918; U. S. S. Salem.
 Bouthillette, Eudore P.—December 4, 1917; Ordnance Corps, Camp Hancock, Ga.
 Breault, Albert J.—May 1, 1918. Killed in action October 23, 1918, in Argonne.
 Breault, Joseph H.—April 15, 1918; 30th Company, 8th Battalion, Camp Upton, N. Y.
 Breault, Emilien—October 23, 1918; Fort Monroe, Va.
 Boulay, Normand—February, 1917; Navy; U. S. S. North Dakota.
 Bourgeois, Edward—October 23, 1918; Fortress Monroe, Va.
 Boisonieau, Ralph C.—March, 1917; Medical Department, Camp Stuart.
 Bourgeois, Archie—July 25, 1918; Camp Devens, Mass.
 Bousquet, Wilfred—May 23, 1918; Camp Upton, N. Y.
 Boyle, Arthur—102nd Field Artillery, 26th Division, A. E. F.
 Bonin, Lionel.
 Brassard, Alphonse—May 23, 1918; Camp Upton, N. Y.
 Brassard, Frederick.
 Brys, Walter—February 27, 1918; Camp Devens, Mass.
 Brodeur, Arthur—December 11, 1917; Aero Service.
 Brodeur, Eugene—Dec. 11, 1917; Aero Service.
 Brodeur, Joseph O.—June 27, 1917; Artillery.
 Brousseau, Armand J.—December 12, 1917; Aviation Corps, Kelly Field, San Antonio, Tex.
 Brown, Harry Martin—June 5, 1917; Fort Slocum, N. Y.
 Brown, William—May 20, 1918; Camp Devens, Mass.
 Brown, Winifred C.—Ordnance Department.
 Brunelle, Alfred—July 25, 1918; Camp Devens, Mass.
 Byrne, Isabel—Service overseas with Roosevelt Hospital nurses.
 Carlson, John O.—August 5, 1918.
 Carroll, David.
 Carpenter, Fred V.—August 15, 1918; Newton, Mass., Technical High School. Died October, 1918.
 Champagne, Walter—November 1, 1917; Quartermasters Department, Camp Devens, Mass.
 Champeau, Frank, Jr.—October 4, 1917; Company M, 327th Infantry. Wounded October, 1918.
 Chandler, Wilford G.—September 17, 1917; Camp Devens, Mass.
 Chapdelaine, Edna—Yeoman, F, Boston, Mass.; Charleston Navy Yard.
 Chapdelaine, Ernest E.—Navy; New London, Conn.
 Chapdelaine, Louis, Jr.—August, 1917; A. E. F.
 Charbonneau, Joseph A.
 Charron, James J.—Sergeant, September 20, 1917; Depot Brigade, Camp Devens, Mass.
 Chase, Martin—April 4, 1917; Navy; U. S. S. Vermont.
 Collum, Charles L.
 Cominsky, John—March, 1918; Navy; U. S. Training Station, Newport, R. I.
 Connor, James R.—December 1, 1917; Fort Slocum, N. Y.; A. E. F.
 Corbin, Harold S.—Lieutenant, October 2, 1917; 24th Company, 2nd Replacement Regiment, Camp Gordon, Ga.
 Cordier, Alferi J.—June 30, 1917; 303rd Infantry, Ammunition Train, A. E. F.

- Cordier, Joseph N.—Entered service in 1917; Company C, 504th Engineers Corps, A. E. F.
- Cournoyer, Adelard J.—October 10, 1918; Fortress Monroe, Va.
- Cournoyer, Ovilla—October 23, 1918; Fort Monroe, Va.
- Cournoyer, Phillip.
- Cwicka, Albert—July 3, 1917; Fort Slocum, N. Y.
- Daniels, Ruth Lane—Nurse; Overseas service several months.
- Davis, Everett S., Lieutenant, December 26, 1917; Aviation Corps.
- Danielson, Whitman—October 15, 1918; Harvard S. A. T. C., Cambridge, Mass.
- Daigle, Michael J.—Sergeant, June 11, 1917; Quartermasters Corps, Camp Devens, Mass.
- Delisle, David J.
- Delisle, Leo—April 15, 1918; Parker Memorial School, Boston, Mass.
- Demarse, William—August 27, 1918; Camp Greenleaf, Ga.
- Diamond, Maurice—December 26, 1917; Yeoman, Navy, New London, Conn.
- Dow, Glen J.—June 4, 1917; Company F, 14th Engineers Corps, A. E. F.
- Donahue, Charles F.—December 4, 1917; Signal Corps.
- Dumas, Adelard—Enlisted Canadian Company, 1914, A. E. F. Reported killed in action.
- Dumas, Eugene.
- Dumas, Henry—August 5, 1918; Newton, Mass., Technical High School.
- Dockray, George L.—September, 1917; Camp Devens, Mass.
- Durocher, Amede—August 27, 1918; Camp Greenleaf, Ga.
- Durand, Daniel C.—April 19, 1917; Company H, 22nd Infantry, Plattsburg, N. Y.
- Durand, Ernest J.—March 2, 1917; 18th Infantry, A. E. F.
- Durand, Frederick—May 2, 1917; Company C, 2nd Cavalry, A. E. F.
- Durand, Marcel—Enlisted in Canada; Company D, 2nd Battalion, A. E. F.
- Farley, Henri—Lieutenant, January 2, 1918; Aviation Corps, Dallas, Tex.
- Favreault, Albert—October 14, 1917; A. E. F.
- Favreault, Henri—Reported drowned by torpedoing of his boat; A. E. F.
- Favreault, Wilfred D.—October 23, 1918; Camp Devens, Mass.
- Feener, Lester C.—July 14, 1917; Medical Corps.
- Fisher, Edward N.—October 1, 1918; S. A. T. C., Brown University, Providence, R. I.
- Flagg, Joseph D.—Corporal, December 8, 1917; 15th Prov. Ord. Company, Camp Raritan, N. J.
- Foisey, Phillip—April 26, 1918; Camp Upton, N. Y.
- Forcier, Antonio—September, 1917; Camp Devens, Mass.
- Fortin, Wilfred A.—July 25, 1918; Camp Devens, Mass.
- Franklin, Raymond F.
- Freniere, Frank C.—October 4, 1917; Camp Gordon, Atlanta, Ga.
- Frotus, James—January 31, 1918; Able Seaman, United States Navy.
- Fuller, William H.—Naval Training Station, Newport, R. I.
- Gagne, Charles—C Company, C. R. T. Regiment, 19th Battalion, A. E. F.
- Gagne, Edmund R.—August 15, 1918; Newton, Mass., Technical High School.
- Gagne, Joseph O.—April 25, 1918; Camp Upton, N. Y.
- Gagne, Philippe G.—December 11, 1917; 422nd Motor Truck Company, A. E. F.
- Gahan, John W.—September 6, 1918; Camp Upton, N. Y.
- Gascoign, Ransom B.—February 2, 1918; Aviation Signal Corps, Mt. Clemens, Mich.
- Gibney, Richard E.—March 30, 1918; Company D, 304th Regiment, Infantry, A. E. F.; wounded.
- Gibson, Edward M.
- Gibson, Ralph M.
- Gifford, Harry—July 29, 1918; Special Training, Syracuse, N. Y.
- Gilbert, Wilfred—July 25, 1918; Camp Devens, Mass.
- Gill, George E.
- Gill, John A.
- Giard, Lucien—April 4, 1917; Fort Terry, N. Y.
- Girard, Louis—November, 1917; Signal Corps, Camp Devens, Mass.
- Gleason, Frank G.—Aviation Corps; Mechanic.
- Gosselin, Clement J.—Navy, New London, Conn.
- Goyette, Hermidas.

- Green, Wilton G.—Corporal, July 6, 1917; Signal Corps, Camp Devens, Mass.
- Gregoire, Albert J.—October 23, 1918; Fort Monroe, Va.
- Grinsell, Harvey J.—April, 1917; Company C, 103rd Artillery.
- Guertin, Ovilla.—United States Army.
- Guerin, Leon—Died of disease after discharge.
- Heath, Frank C.—December 10, 1917—Naval Training Station, Newport, R. I.
- Hall, James W.—July, 1917; Medical Department, 48th Infantry, Camp Stuart, Newport News, Va.
- Hamel, Florien—October 23, 1918; Ft. Monroe, Va.
- Helstoski, Heronin, August 12, 1918; Camp Devens, Mass.
- Hopkins, Earl C.—June 30, 1917; Company L, 102nd United States Infantry, A. E. F.
- Hopkins, Harry C.—February 27, 1918; A. E. F. Reported December 9, 1918, died of wounds.
- Huff, Leman C.—Camp Devens, Mass.
- Hull, Robert J.—A. E. F.; wounded in action.
- James, Clarence B.—August 27, 1918; Camp Greenleaf, Ga.
- James, Howard W.—June 4, 1917; Company F, 14th Railway Engineers, A. E. F.
- Jarvais, Adolphe W.—July 1, 1917; Battery D, 13th Coast Artillery, Fort Terry, N. Y.
- Jarvais, William J.—July 1, 1917; Battery D, 17th Coast Artillery, Fort Terry, N. Y.
- Jodoin, Henry—July 29, 1918; Special Training, Syracuse, N. Y.
- Johnson, Donald C.—October 14, 1918; S. A. T. C., Yale University, New Haven, Conn.
- Keech, Harry P.—April 25, 1918; 30th Company, 8th Battalion, Camp Upton, N. Y.
- Kalbanakas, Frank—July 25, 1918; Camp Devens, Mass.
- Keith, Arthur C.—Sergeant, February 27, 1917; 302nd Field Signal Battalion, 77th Division, A. E. F.
- Kempf, Louis A.—Corporal, July, 1916; Company F, 1st Regiment, United States Engineers. Died in service, 1918.
- Kennedy, Albert H.—October, 1917; Camp Devens, Mass.
- Kennedy, Lorenzo M.—June 30, 1917; Medical Corps, Camp Dix, Trenton, N. J.
- Kennedy, Norman L.—Medical Corps, Camp Sevier. Died in service.
- Kilborn, George W.—October, 1917; Camp Devens, Mass.
- King, Charles—Corporal, April 17, 1917; Company B, 37th Infantry, Laredo, Tex.
- King, Edward G.—August 23, 1918; Camp Greenleaf, Ga.
- Kobiola, John—April 25, 1918; Fort Slocum, N. Y.
- Klebert, Mark F.—May 28, 1917; Medical Corps, Camp Upton, Yaphank, N. Y.
- Labonte, Henry—July 25, 1918; Camp Devens, Mass.
- Lachapelle, George R.—July 25, 1918; Camp Devens, Mass.
- Lacroix, Rosario N.—July 25, 1918; Camp Devens, Mass.
- Lafortune, Alfred E.—April 4, 1917; Navy; Fireman 3d class. Enlisted New Haven, Conn.
- Laparle, Ambroise—July 25, 1918; Camp Devens, Mass.
- Lagrandeur, Arthur—October 23, 1918; Fort Monroe, Va.
- Lambert, Henry J.—September 19, 1918; Wireless Signal Corps, Fort Leavenworth, Kan.
- Lapoint, Alphonse—2nd Company, Ammunition Train, Camp Devens, Mass.
- Latour, John B.—July 3, 1917; Company L, 102nd Regiment, Quartermasters Department, A. E. F.
- Lapoint, Edward J.—April 25, 1918; Camp Upton, N. Y.
- LaRue, Achille—July 21, 1917; Infantry Band, A. E. F.
- Lasariski, Felix.
- Latour, Eugene A.—August 5, 1918; Fort Slocum, N. Y.
- Lavigne, Arthur—December 10, 1917; 30th Company, 8th Battalion, Camp Upton, N. Y.
- Lavigne, Eugene—August 27, 1918; Camp Greenleaf, Ga.
- Lavine, Benjamin.
- Lavine, Harry.
- Lavine, Louis—October 27, 1916. Enlisted at New Haven; U. S. S. Panther.
- Lavine, Nathan.
- Lebeau, Everiste E.
- Lebeau, William—April 6, 1917; 38th Company, C. A. C.
- Ledoux, Herbert—April 25, 1918; Camp Upton, N. Y.

- Leclair, Alphonse—October 4, 1917; 8th Company, 2nd Battalion, A. E. F.
Leclair, Francois E.—July 1, 1917; United States Infantry.
Leclair, Pierre—June, 1917; Battery E, 17th Field Artillery, A. E. F.
Leger, Oliver—July 24, 1917; United States Infantry, Fort Slocum, N. Y.
Levesque, Louis J.—October 23, 1918; Fort Monroe, Va.
Lewis, Clair M.
Liberty, Joseph E.—May 12, 1917; 57th Infantry.
Lown, Nelson E.—September 4, 1918; Camp Devens, Mass.
Lubey, John—September, 1917; Company B, 504th Engineers Corps, A. E. F.
Lucier, Elmer—July 25, 1918; Camp Devens, Mass.
Lussier, John B. A.—514th Engineers Corps, A. E. F.
Macdonald, Archibald—Sergeant, July 25, 1918; Camp Devens, Mass.
Macdonald, Louis—Entered service in 1918.
Maertens, William F. C.—October 23, 1918; Camp Greenleaf, Ga.
Magnan, Hector—February 27, 1918; Depot Brigade, Camp Devens, Mass.
Magnan, Peter.
Maher, John J.—December 16, 1917; Aviation Section, Signal Corps, Fort Slocum, N. Y.
Martineau, Wilfred—November 26, 1917; Electrician, Navy.
Martineau, Joseph—July 23, 1917; 52nd Infantry, Chattanooga, Tenn.
Maloney, Arthur—May 20, 1918; Naval Reserve, New London, Conn.
Maloney, Arthur G.—June 1, 1917; Engineers Corps.
Maloney, James—February 27, 1918.
Marsh, Robert E.—May 23, 1918; Camp Upton, A. E. F. Died October or November, 1918.
Mansfield, W. Nelson—June 15, 1917; Medical Corps, Camp Devens, Mass.; wounded.
Marquis, William—December 26, 1916; 38th Company, C. A. C., Fort Terry, N. Y.
Maynard, Leodore E.—S. A. T. C., Worcester Polytechnic Institute, Mass.
Mayotte, Louis—June 14, 1917; United States Marines, New London, Conn.
McIntyre, Arthur D.—Lieutenant, Company D, 10th Battalion, United States Guard, N. A., Fort Niagara, N. Y.
McIntyre, Arthur D., Jr.—March 8, 1918; Aviation Corps, San Antonio, Tex.
McIntyre, Allan C.—Corporal, September 19, 1917; Company B, 329th Infantry, Camp Sherman, Ohio.
McIntyre, Maurice M.—October 14, 1917; Medical Corps, Camp Jackson, S. C.
McIntyre, Robert—Navy.
Mayotte, Chaplain Anselme—Enlisted February 8, 1918, A. E. F. Died in service.
McCulloch, Fred W.—August 10, 1918; Company E, Naval Reserves, Newport, R. I.
McEvoy, Vincent—166th Infantry, Company G, A. E. F.; wounded.
McNally, Iscah K.—July 6, 1917; Signal Corps, Camp Devens, Mass.
Menard, Arthur—August 15, 1918; Newton Mass., Technical High School.
Metras, Paul E.—December 15, 1917; Coast Artillery, Fort Strong, N. Y.
Millier, Eugene—April 25, 1918; Camp Upton, N. Y.
Montie, Joseph H.—July 25, 1918; Camp Devens, Mass. Died in the service September 26, 1918.
Montigney, Joseph.
Moore, Francis J.—September 6, 1918; Camp Upton, N. Y.
Moore, Raymond H.—April 30, 1918; Camp Devens, Mass.
Morin, Adelard—February 27, 1918; Camp Devens; A. E. F.
Morin, Omer—March 30, 1918; Camp Devens; A. E. F.; wounded.
Morse, Alice C.—Army Nurse.
Morse, Ray Harland—Corporal, May 23, 1918; Camp Upton, N. Y.
Morrarty, Otis C.—August 23, 1918; Camp Greenleaf, Ga.
Murray, James E.—Corporal, May 23, 1918; Camp Upton, N. Y.
Mozetta, Albert—Wounded in action.
Osier, George W.—July 27, 1917; Navy; Newport, R. I.
Page, Edward Eugene—August 27, 1918; Camp Greenleaf, Ga.
Paine, Merrill P.—Lieutenant.
Parker, Louis J.—Died of pneumonia after discharge.
Perry, Edward F.—August 8, 1917; Lieutenant, Medical Reserve Corps, Camp Greenleaf, Ga.; A. E. F.
Perry, Edward J.—March 5, 1918; Camp J. E. Johnston, Jacksonville, Fla.

- Perry, Gilbert F.—July 16, 1917; Officers' Training Camp, Fort Monroe, Va.; Master Gunner.
- Pechie, Leo—Battery E, 17th Field Artillery, Camp Robinson, Sparta, Wis.
- Pelland, Victor P.—A. E. F. Reported killed in action.
- Pierce, Carl W.—Entered service 1918; S. A. T. C., Springfield, Mass.
- Pigeon, Alfred J.—November 27, 1917; Motor Mechanic, Headquarters Company, A. E. F.
- Potter, Earl A.—October 24, 1918; Fort Monroe, Va.
- Provencal, Arthur—September 20, 1917; Battery A, 321st Field Artillery, Camp Mills, N. Y.
- Plante, Leo.
- Racicot, Arthur—July, 1917. Enlisted.
- Rafferty, William J.—1918; S. A. T. C., Naval Branch, Cornell University, Utica, N. Y.
- Reeves, Arthur.
- Rene, Ephraim—October 23, 1918; Fort Monroe, Va.
- Renfrette, Howard—April 25, 1918; Camp Upton, N. Y.
- Reil, George—194th Aero Squadron, Houston, Tex.
- Reil, Henry.
- Renshaw, Arthur W.—June, 1917; Medical Corps, Fort McHenry, Md.
- Reynolds, Edgar M.—June 20, 1917; Sergeant, 114th Company, United States Marine Corps, Santa Domingo.
- Rice, John A.—September 4, 1918; Camp Devens, Mass.
- Rice, Hugh—June 25, 1917; Medical Reserve Base Hospital 117, A. E. F.
- Richardson, Ernest E.—December 14, 1917; U. S. S. Constellation, Newport, R. I.
- Roberts, Harry I.—September 7, 1918; Officers' Training Camp, Camp Lee, Va.
- Robillard, Zenon—April 15, 1918; Franklin Union Special Training School, Boston, Mass.
- Robitaille, Omer—June, 1917; 504th Engineers Corps, A. E. F.
- Roy, Joseph E.—October 4, 1917; Machine Gun Company, 82nd Division, A. E. F.
- Ryan, Aloysius F.—September 6, 1918; Limited Service, Camp Upton, N. Y.
- Ryan, Charles A.—September 15, 1917; 32nd Infantry, Headquarters Company, A. E. F.; wounded.
- Ryan, Chester Alden—August 30, 1918; Camp Upton, N. Y.
- Ryan, Francis A.—November 26, 1917; Navy.
- Ryan, John Thomas; May 23, 1918; Camp Upton, N. Y.
- Salvas, Edward J.—April 11, 1917; Battery D, 56th Regiment, C. A. C., A. E. F.
- Salvas, Napoleon J.—October 23, 1918; Camp Greenleaf, Ga.
- Saretzki, William—May 23, 1918; Camp Upton, N. Y.
- Scott, William R.—December 7, 1917; 32nd Company, Coast Artillery.
- Sears, Peter—December 14, 1917; Apprentice Seaman, United States Navy.
- Sharpe, Kenneth C.—July 2, 1917; Sergeant, Medical Detachment, 302nd Infantry, A. E. F.
- Shaw, Henry—June 22, 1916; U. S. S. Pennsylvania; 1st Class Counselor.
- Shaw, Clarence M.—June 14, 1917; Medical Reserve, Fort McHenry, Baltimore, Md.
- Shaw, G. Stanley—March 16, 1918; 18th Company, Coast Artillery, A. E. F.
- Sherry, Frederick J.—July, 1918; Machinist's Mate, Naval Reserve.
- Simonzi, John—May 24, 1918; Mechanical Department, Military Branch, Fort Slocum, N. Y.
- Smith, Frederick A.—July 25, 1918; Camp Devens, Mass.
- Smith, Herbert.
- Smith, Herbert E., Jr.—June 1, 1917; Army Aero Corps, Norfolk, Va.
- Smith, Hyde—June 12, 1917; Sergeant, Quartermasters Corps, Camp Devens, Mass.
- Smith, Ralph E.—May 2, 1917; Seaman, Bugler, Newport, R. I.
- Sroka, Walter—September 4, 1918; Camp Devens, Mass.
- Stoumbelis, Harry—June 1, 1918; Wireless School, Fort Leavenworth, Kan.
- Stone, Albert E.—Chaplain, U. S. Hospital Ship Comfort.
- Strang, Albin J.—Enlisted in a Canadian regiment; A. E. F.
- Student, Jan—April 25, 1918; Camp Upton, N. Y.
- Shailer, William.
- Talbot, Leon A.—June, 1917; Company B, 18th N. G., A. E. F.
- Tavel, Ralph—July 25, 1917; Camp Devens, Mass.

Taylor, Joseph A.
 Terrian, Wilfred—June 7, 1917; Engineers Corps, Fort Slocum, N. Y.
 Tetreault, Dewey.
 Tetreault, Alferi—July 3, 1917; 54th Artillery, C. A. C.
 Tetreault, Francis L.—April, 1918; Marine Reserve Corps, Washington, D. C.
 Tetreault, Theodore G.—April 23, 1918; Camp Greenleaf, Ga.
 Thibault, William A.—October, 1917; Camp Devens, Mass.
 Toine, Cyril A.—December 14, 1917; Army.
 Torrey, Harry E.—July 25, 1918; Camp Devens, Mass.
 Tourtellotte, Harry—April 19, 1917; Corporal, Company K, United States Regulars, A. E. F.; wounded.
 Tracy, Patrick C.—August 27, 1918; Sergeant, King's 8th Liverpool Regiment, sixteen months.
 Trahan, Clifford—September 20, 1917; Engineers Corps, Camp Devens; A. E. F.
 Vadnais, Francois—September 21, 1917; Company D, 307th Ammunition Train, 82nd Division, A. E. F.
 Vanasse, Joseph—July 25, 1918; Camp Devens, Mass.
 Vandue, Norbert.
 Viens, Alferi—September 4, 1918; Camp Devens, Mass.
 Vegeau, Thomas—Enlisted. Killed in action.
 Warner, John A. C.—October 23, 1917; Lieutenant, 497th Aero Squadron, A. E. F.
 Warren, Mark F.—August 15, 1918; Newton, Mass., Technical High School.
 Warren, Norman E.—October 28, 1916; Sergeant, Signal Corps, A. E. F.
 Warren, Thomas H.—August 27, 1918; Camp Greenleaf, Ga.
 Webster, Clarence G.—May 30, 1917; Coast Patrol, U. S. S. "P. 907," Newport, R. I.
 Weekes, Carl E.—October 23, 1918; Fort Monroe, Va.
 Weeks, Daniel J.—August 15, 1918; Newton, Mass., Technical High School.
 Welch, John J.—September 4, 1918; Camp Devens, Mass.
 Welch, Roy—Medical Department, Fort Barrancas, Fla.
 Wilcox, Byron F.—October 21, 1918; S. A. T. C., Clark University, Worcester, Mass.
 Willey, Malcolm M.—October 22, 1918; S. A. T. C., Clark University, Worcester, Mass.
 White, Michael.
 Wright, John L.—November 25, 1917; 29th Company, Battery E, 55th C. A. C., A. E. F.
 Welden, Walter.

SCOTLAND HONOR ROLL

Following is list of the men who entered the World war from Scotland as furnished by Mr. C. H. Perry, Town Clerk:

Potter, Alfred, Jr.—Lieutenant in the Naval Medical Corps. Did not go across; still in the Brooklyn Navy Yard Hospital.
 Potter, Merwin—78th Field Artillery, Battery D. Went across, in sight and hearing of guns all the time; still in service; belongs to the Chemical Warfare Service, 1st Gas Regiment.
 Prue, Leonard—Squad 5 on the U. S. S. Leviathan; not known whether in service or not.
 Scott, John Winfield—Company 3, Aviation, at the United States Naval Operating Base, Hampton Roads, Va.; did not go across; discharged.
 Waldo, Kenneth—Development Battalion 152, Company 22; went across and was in the "fighting line"; discharged; is at home.

CIVILIAN ACTIVITIES

All Liberty loans were oversubscribed. At least one member from every house in the town belonged to the Red Cross. It is believed that every family subscribed to the Red Cross at the time of the big drive, and much active work was done in the making of garments and knitted articles.

STERLING ROLL OF HONOR

The following men served in the army in the infantry :

Barber, Harold.	Lamoreaux, Joseph.
Barr, Leon W.—Signal Corps.	Love, Arthur.
Chamberland, Frank.	Lanave, Anthony—Wounded.
Carr, George.	McNeil, Daniel.
Cardinal, William.	Norgren, Harry—Wounded.
Duqueman, Joseph.	Norgren, Oscar.
French, Hugh J.	Sayles, Harry F.—Killed in service June 6,
Hawkins, Arthur.	1918.
Hawkins, Walter.	Toothill, Thomas.

The following men served in various branches of the army :

Bushey, Fred—Artillery.	French, John—Hospital Unit.
Bushey, Minnie—Artillery.	Kosicki, Bennie—Quartermasters Corps.
Barr, Earle—Medical Corps.	Godchild, Joseph—Medical Corps.
Dixon, Harry—Medical Corps.	Mowry, Harold M.—S. O. T. C.
Davies, Walter—Engineers.	Needham, George—Engineers.
Belknap, Earle W.—S. O. T. C. (Infantry).	Opperman, Carl—Machine Gun.

The following men served in the navy :

Knox, Earle; Kelly, John; McDonald, John; Miller, Lloyd; Novack, Edmund.

THOMPSON ROLL OF HONOR

Thompson sent 186 men into service for the World war. B. C. Oscar Swanson and William L. Broughton were killed in service; William Adams died in camp; Forest Young died as the result of overseas service. Five hundred and fifty-one thousand three hundred dollars were subscribed to the last three Liberty loans. In purchase of War Savings Stamps Thompson ranked the seventh town in the state; \$3,795.00 was given to the United War Work campaign; there were two flourishing branches of the Red Cross, one at Thompson Hill, the other at North Grosvenordale, each with several units in the outlying villages. Following is the roll of honor :

North Grosvenordale—Audette, Hormidas, A. E. F.; Austin, Lucius, A. E. F.; Austin, Edwin; Barrett, Ernest J., A. E. F.; Blanchette, Joseph F.; Blanchard, Victor; Blanchard, Lionel; Blanchard, Joseph; Blanchette, Armand; Boutin, Albert; Carlson, Edwin; Condos, Vay; Corby, Ernest; Courtemanche, Oliva, A. E. F.; Croteau, Philip, A. E. F.; Coman, John L., A. E. F.; Collum, Charles L., A. E. F.; Chandler, Reginald; Duval, Wilfrid, A. E. F.; Dutremble, Adelard, Private Quartermasters Corps, Camps Upton, Devens, Eustis, Va., May, 1918-May, 1919.

Dillaber, Alvin R., A. E. F. (Private, A. S. Radio School, Texas University; Radio Operator, France and Army of Occupation, 88th Aero Squadron); Duhamel, Philip L. (Sergeant, Headquarters Company, 74th Infantry, 12th Division, Camp Devens); Frappier, Arsene, Jr.; Frappier, Onesime, A. E. F.; Johnson, John F. (Private, 298th Aero Provision Service Squadron, Pittsburgh, Pa.); Johnson, Don E.; Johnson, George E.; Johnson, Paul O.; Johnson, Ernest R., A. E. F.; Laroso, Edward; Lafontaine, Alfred;

Lafontaine, Joseph; Linderson, Harold E., A. E. F.; Liberty, Joseph E.; Lepine, Clavis J.; McKeon, Edward; McKeon, Francis; Martel, Zetique.

Morin, Lionel J., A. E. F., was decorated with the Croix de Guerre.

Morin, Eloi, was killed in action.

Malloy, Patrick, enlisted with the Canadian forces in 1914, and saw nearly all the fighting of the war; was wounded in the last few months of the war; A. E. F.

Naum, Anastasias; Negip, Sam; Nelson, Eddie V.; O'Clare, John E., A. E. F.; O'Clare, Francis; Olson, Richard W.; Olson, Gustave W., A. E. F.; Paradis, Joseph C., A. E. F.; Peltier, Joseph; Peterson, Alvin G.; Pion, Mathias, A. E. F.; Provost, Gustave; Prince, Ernest W. (Private, 298th Aero Provision Service Squadron, Pittsburgh, Pa.); Rawson, Verne N. (Cook, Company, 4th Battalion, Edgewood Arsenal, Edgewood, Md.); Rawson, Edward S.; Reardon, John F., Jr.; Ravenelle, Narcisse J.; Regnier, Frank, A. E. F.; Regnier, James A., A. E. F.; Sarette, Wilfred (Private, Company C, Medical Corps, United States General Hospital No. 36, Detroit, Mich.)

Swanson, Oscar W., was killed in action near Verdun on September 26, 1918. The Grosvenordale Company has, in memory of the young soldier, renamed the park located at the east side of the village "Oscar Swanson Park" and raised there a huge granite stone with suitable inscriptions.

Swanson, Rudolph; Talabac, Leon V.; Touchette, Archille J.; Tremblay, Leo, A. E. F.; Therrien, Adanias, A. E. F.; Therrien, Wilfred, A. E. F.; Vosper, Emile, A. E. F.; Vosper, Ernest, A. E. F.; West, Fred Andrew (Navy Pharmacist's Mate, 3rd class); Whitney, Charles J.

Grosvenordale—Aucoin, Arthur O.; Aucoin, Paul O.; Blain, Arsene; Blain, Lucien; Blain, Norbert; Bourque, Henry A.; Bourque, Wilfred A.; Courtemanche, Eugene A., A. E. F.; Cruszyna, Joseph; Deott, Eugene; Dion, Ludovic J.; Duchesne, Charles; Duquette, Adrien; Duquette, Philip; Forcier, Delphis; Lajoie, Exeas; Lajoie, Omer; Larivierre, Valmore; Lamontagne, John; Malloux, Azaire; Morin, Adonat E.; Murello, Louis; Pelletier, Frank A.; Swanson, John A.; Woodrow, John C.

Mechanicsville—Arnold, Bert; Bell, Thomas; Bernier, Herman; Bousquet, William C.; Burlingame, Carl R.; Kelly, Joseph; Kelly, Vincent C.; Rakwsa, Kazmier; Sullivan, Grausis B.; Thompson, Ernest; Vassolaredes, Fotios (Private, 34th Infantry, Camp Devens); Wood, Percy M.

West Thompson—Bernier, Eugene; Bernier, Amedee; Berthiaume, Joseph E.; Flannigan, John F.; Flannigan, William H.; Garvin, Arthur; Lannin, William; Lamonthé, Joseph; Ledoux, George; Mason, Norman E.; Sandstrom, Oscar.

Quinebaug—Anderson, John A.; Baker, Frank; Brown, Raymond; Canty, Cornelius; Canty, Timothy; Mack, John J.; Mack, James; Meade, Earl B.; Ungerer, John W.

Fayban—Baker, Louis; Dubey, Felix; Rosene, Clarence W.; Rosene, Evald C.; Webster, Lucien.

Wilsonville—Foster, Daniel W.; Foster, Ernest; Lewis, Claire M.; Lewis, John P.; Reich, Alfred C.; Welch, Edward P.; Stanvicki, Michael.

Thompson—Adams, Joseph; Adams, William (died at Camp Upton); Bernklow, John Ronald; Bethell, Newell; Broughton, William L. (killed in action); Chase, Charles R.; Elliott, Arthur E.; Lawton, Walter; Penza, Pelegrino; Paine, R. C.; Peterson, Arthur C.; Peterson, David S.; Ream, Louis; Smith, William; Spinney, William J.; Taylor, Wilfrid; Vaughn, George A.

East Thompson—Baroviak, William; Kitka, Bruno A.; Sherman, William; Young, Forest E. (died at his home at East Thompson on his return from camp).

On November 19, 1919, the former service men of the town received their charter from the headquarters of American Legion which enabled them to organize a post, which they named after Oscar W. Swanson, the first local boy killed on the battlefields of France. The post elected the following officers for the first year (1920): Commander, Harold E. Linderson; vice commander, Lionel

J. Morin; adjutant, Philip L. Duhamel; finance officer, John F. Reardon; war risk officer, Ernest R. Johnson.

WINDHAM'S ROLL OF HONOR

- Abbe, Elizabeth—Smith College Unit in France; Y. M. C. A.
 Abbott, Elwin L.—Private, Company B, 30th Infantry.
 Accardo, Pietro—Company H, 2nd Battery, C. W. S.
 Adams, Harry—Exp. Machinist, Fort Oglethorpe, Ga., Base Hospital.
 Adams, James C.—3rd Aero Squadron.
 Ackley, E. H.—M. M.
 Adams, Clifton S.—Battery C, 73rd C. A. C.
 Adams, Kenneth—Navy.
 Allen, Edward Pratt.
 Andrews, Charles A.—United States Navy.
 Ashley, Charles.
 Aubin, Joseph F.—Aviation, Tank Corps.
 Aubin, Joseph O.—Company K, 102nd Infantry. Killed at Chateau Thierry, July 27, 1918.
 Apuzzo, John—Company L, 102nd Infantry.
 Alto, Roman.
 Aubritt, James F.—Tank Corps, 30th Brigade.
 Bachand, Arthur F.—General Hospital, Medical Department.
 Backdisk, Frederick—Depot Brigade.
 Backus, Charles—Medical Department, 210th Engineers.
 Backus, Fred—Company C, 74th Infantry.
 Backus, William E.—Medical Supply Department, Navy.
 Bacon, Eugene—Navy.
 Boisjoli, Salem—Merchant Marine.
 Baker, Burrell E.—Company C, 74th Infantry.
 Baker, Ellery—139th Company, 38th Division, Ordnance.
 Baker, Elmer E.—41st Coast Artillery.
 Baker, William E.
 Bannier, August—41st Coast Artillery.
 Barber, Amos E.—119th Field Artillery, 32nd Division.
 Barber, Harrison—103rd Regiment, Artillery.
 Barber, William E.—Navy Supply Department.
 Barrett, Joseph L.—Company L, 102nd Infantry. Gassed March 17, 1918 at Chemin des Dames.
 Barrows, Ashley—Lives in Tolland County; not from Windham.
 Barrows, Edwin A.
 Barrows, Hudson H.—Medical Department, General Hospital No. 43.
 Bateman, Arthur—Company L, 102nd Infantry. Gassed March 17, 1918.
 Basbro, Louis—6th Infantry, U. S. A.
 Bates, Earle E.—Company I, 309th Infantry. Severely wounded October 17, 1918, at Argonne.
 Belko, Alick—Infantry. Killed in action August 8, 1918.
 Bazinet, Ernest—36th Artillery.
 Beauregard, Henry L.—Company L, 102nd Infantry. Gassed March 17, 1918. Overseas fifteen months.
 Beck, Albert E.—Med. 307th Sanitary Train, 327th Field Hospital. Overseas fourteen months.
 Beck, Charles F.—333rd Aviation Squadron. Overseas five months.
 Becker, Arthur—79th Infantry. Overseas nineteen months.
 Beckwith, Eben R.—162nd Aviation Squadron.
 Beebe, Edward L.—Company B, P. I. Battery.
 Belair, Amedee—Navy. Overseas twenty months.
 Belair, Henry, Jr.—Master Chauffeur, 301st Sanitary Regiment. Overseas seven months.

- Bellavance, Arthur J.—Company L, 102nd Infantry. Overseas nineteen months. Wounded July 23, 1918.
- Benoit, Ernest A.—Company L, 102nd Infantry. Wounded October 24, 1918. Overseas fifteen months.
- Bensby, Louis J.—Company C, 8th Field Artillery Signal Corps.
- Bergeron, Albert E.
- Beauchemin, Joseph A.
- Bertore, Salvatore B.—36th Coast Artillery.
- Bertrand, Maxime—Company G, 327th Infantry.
- Berube, Alphonse.
- Berube, Oscar—Company A, 116th Battalion, Canadian Infantry. Taken prisoner October 3, 1918.
- Berube, Louis J.—Signal Corps, Company C, 8th Field Artillery.
- Bernier, Donat—Medical Corps.
- Bill, Charles.
- Birbarie, Azex.
- Blanchette, Harry J.—104th Infantry, 29th Division.
- Blisk, Lester H.—Medical Department.
- Bombria, Grant.
- Bombria, Adolphus G.
- Bolduck, Fred R.—3rd Company, 1st Regiment, 151st Depot Brigade.
- Bonin, Arthur—Navy.
- Bostow, Harry—Severely wounded October 15, 1918.
- Bouvier, Henry—Medical Department, Convalescent Corps No. 10.
- Bowen, Arnold E.—Navy.
- Bowen, Fred J.—Regular Army, Corozal, Panama.
- Bowen, Harold G.—S. A. T. C.; eighteen months.
- Bowen, Howard—Ordnance.
- Bradbury, Leonard C.—101st Machine Gun Squadron. Overseas eighteen months.
- Brand, Frank—Company C, 301st Engineers.
- Bransfield, Wm. H.—Sergeant, 1st class Electrician, 3rd Battalion Headquarters Company. 52 R. A. R. Overseas six months.
- Brindamour, Omer.
- Brindamour, Joseph.
- Bronteau, Hyman—Company B, 8th Regular Infantry.
- Brooks, Percy—Company F, 113th Infantry. Died of disease, France, September 28, 1918.
- Brown, Edwin L.—Quartermasters Corps, 1st Division. Overseas fourteen months.
- Brown, George A.—U. S. N. Mine Sweeper. Overseas eighteen months.
- Brown, Kingsley—Company B, 61st Infantry.
- Brown, Albert L.—U. S. N. Convoy Service.
- Brown, Raymond O.—13th Company, 61st Infantry. Gassed.
- Brown, James P.—74th Infantry.
- Brunell, Victor—103rd Field Artillery. Overseas eighteen months.
- Bugbee, Dr. Arthur S.—English Army. Gassed April 8, 1918.
- Bushey, John.
- Bushee, Ward H.—Navy; twelve months.
- Butler, Ernest L.—Company L, 102nd Infantry. Gassed March 17, 1918. Wounded October 24, 1918. Overseas eighteen months.
- Cahmel, Ephraim.
- Caisse, Albert.
- Campbell, Eugene—Battery F, 103rd Regiment, Field Artillery.
- Cascio, Peter J.—2nd Lieutenant, C. O. T. S., Infantry.
- Casey, Ambrose A.—245th Ambulance Corps.
- Casey, Arthur E.—1st Lieutenant, Medical Corps. Overseas.
- Casey, George F.—Navy.
- Casey, James—Company L, 102nd Infantry. Wounded at Chateau Thierry July 23, 1918, and Argonne October 25, 1918.
- Casey, Lawrence—Ordnance.

- Casey, Michael—M. P., 11th Infantry.
Casey, Robert E.—151st Depot Brigade.
Casey, Timothy—Company F, 328th Infantry. Wounded, Argonne, November, 1918. Leg amputated.
Casey, William S.—Company L, 1st Connecticut Infantry. Discharged.
Casey, William—Merchant Marine.
Casey, Daniel T.—Quartermasters Corps.
Carlson, Wilfred.
Chabot, Nere—U. S. N. Medical Department, 605th Engineers.
Chagnon, Antonio A.—Navy.
Chalifoux, Orville—Company F, 1st Army Headquarters.
Chamberlain, Frank—Medical Department, General Hospital.
Chamberlain, Pearl.
Champagne, Albert—Company C, 74th Infantry.
Chandler, Charles T.—Pharmacist. Met death on U. S. Collier which mysteriously disappeared in the Atlantic ocean between March 4 and March 11, 1918.
Chappel, Russel B.—Air Service, 9th Aviation Squadron.
Chasse, Jeremiah—Battery D, 26th Field Artillery.
Chesbro, Ernest P., Jr.—Ordnance, 6th M. O. R. S.
Chabot, Antoine—56th Supply, C. A. C.
Clark, Arthur—Company L, 102nd Infantry. Overseas eighteen months.
Clark, Edward A.—Company L, 102nd Infantry. Died May 28, 1917.
Clark, Harry F.—Quartermasters Corps, A. R. D.
Clark, Wm. R.—Company K, 102nd Infantry. Wounded at Chateau Thierry July 23, 1918.
Clinton, Frederick A.—Medical Company, 102nd Infantry. Overseas eighteen months.
Cloutier, Hormisdas—Machine Gun Company L, 159th Infantry.
Cochrane, James P.—2nd Regular Infantry.
Cameron, Albert J.
Cohen, Ellis C.—S. A. T. C.
Cohen, Harry—S. A. T. C.
Colbert, Arthur E.—Medical Department, Base Hospital No. 20.
Congdon, George B.—Infantry.
Connaughton, Wm. H.—4th Company, C. A. C.
Connaughton, Edw. J.—Replacement Company. Private. Shell shocked.
Connell, J. F.—M. T. C., Pioneer Company E, 305th Infantry.
Connell, Thomas F.—6th Regiment. Croix de Guerre. Wounded November 9, 1918.
Connell, Bartholomew—74th Company, 5th Regiment, United States Marines. Gassed March 13, 1918.
Connell, Daniel.
Connor, Stephen J.—36th Machine Gun Battalion.
Cook, Eden C.—S. A. T. C.
Cook, Jerome B.—Coxswain, United States Navy at Brest, France.
Coriarty, Fred—United States Navy, Supply Department.
Cote, Fred—Company F, Engineers.
Cote, Henry—Company G, 307th Infantry. Wounded September 10, 1918.
Cote, Phillip—Company B, 163rd Infantry.
Cote, Omer—Medical Department.
Cote, Romeo A.—Company I, 148th Infantry.
Cotter, Arthur—Sergeant Major, Medical Department, Division of Psychology.
Cotter, Edward F.—Medical Corps.
Cotter, Eugene J.—Infantry, S. A. T. C.
Cotter, Harry J.—Dental Service, Officers' Training Camp.
Crane, Donald E.—650th Aero Squadron.
Crane, Perry W.
Cunningham, T. F.—Sergeant, 74th Infantry.
Curran, Eugene E.—1st Sergeant, Medical Department, 199th Aviation Squad. Overseas eighteen months.
Curran, James E.

- Curio, John J.—Quartermasters Corps, Salvage Detachment.
Cutko, Roman—Company G, 147th Engineers.
Cyr, Henry J.—Company C, 74th Infantry.
Cyr, Charles E.
Daley, James H.—8th Company, C. A. C.
Davis, George—30th Regiment, Engineers.
Dansereau, Peter—147th Engineers.
Delorme, Charles—Company C, 74th Infantry.
Denault, Robert—28th Service Corps.
Dennehy, John F.—Headquarters Company, 102nd Infantry. Overseas eighteen months.
Dennehy, Michael—Telegraph Detachment, U. S. A. Died in United States September 28, 1918.
Demarco, James—Company F, 58th Infantry. Severely wounded October 4, 1918.
Demarco, Guy—Medical Corps.
Demontigny, Adolph—Headquarters Company, 102nd Infantry. Overseas eighteen months.
Demontigny, James A.—Troop C, 3d Cavalry.
Despathy, Henry O.—Company C, 303rd Infantry. In Siberia and Russia.
Desrosier, Alphons—Company C, 74th Infantry.
Deschesnes, Charles O.—21st Engineers.
Dion, Joseph—Company L, 102nd Infantry. Wounded at Chateau Thierry July 21 and November 9, 1918. Overseas fifteen months.
Dion, Roderick G.—Musician, 74th Infantry.
Dion, Arthur—Company L, 102nd Infantry. Died in France December 26, 1918.
Dion, Phillip—Company L, 102nd Infantry. Gassed July 21, 1918.
Dion, Joseph J.—Wounded July 21 and November 9, 1918.
Dion, Louis.
Dilworth, Samuel—Navy.
Donahue, James S.—Company L, 102nd Infantry. Overseas eighteen months.
Donovan, Edward J.—Company L, 102nd Infantry. Wounded October 21, 1918. Overseas eighteen months.
Donnelly, John F.—Company L, 102nd Infantry.
Downer, Roy W.—6th Regiment Infantry.
Dubee, Theodore P.—Navy.
Duby, Felix E.
Dumas, Jean—Company C, 116th Infantry.
Duprey, Fred R.—Company L, 102nd Infantry. Wounded July 22 and February, 1918. Overseas fourteen months.
Dupont, Adolph.
Dupras, Louis.
Duryea, Daniel P.
Duval, Walter.
Downing, Wm. T.
Downing, Theodore F.—Lieutenant, Criminal Investigating Bureau in France.
Eaton, Alfred V.—2nd Lieutenant Aviation; Flying Instructor, October, 1917 to January, 1919.
Eaton, Ralph—S. A. T. C., Infantry.
Eccleston, Nathan G.—1st Sergeant, Medical Department. Overseas fifteen months.
Edwards, Joseph.
Ellis, George H.—Company F, 326th Infantry.
Ellis, Louis E.—Artillery, C. A. S.
Ellsworth, Elmer E.—Medical Department, Base Hospital 116. Overseas fifteen months.
Elmore, Ralph—Company L, 102nd Infantry. Overseas eighteen months.
Elukevitch, Thomas N.—Gassed March 17, 1918.
Ericson, Harry E.—S. O. W.
Ernander, Fred C.—S. A. T. C.
Ethier, Louis L.—Medical Department, Debarkation Hospital.
Everest, Charles P.—Master Electrician, 16th Aero Squadron. Overseas two months.
Fancher, Clarence E.—Navy.
Fara, Michael—Navy.

Farrell, Michael J.—11th Company, 3rd Battalion, Depot Brigade.
 Fahey, John—Sergeant, 313th Field Artillery.
 Fenton, Fred A.—Company C, 74th Infantry.
 Ferrigno, Simenzo—Discharged for disability.
 Fisher, Clarence A.—Fort Oglethorpe.
 Flammond, George C.—Company L, 303rd Field Artillery.
 Flynn, Edward J.—Merchant Marine.
 Flynn, James P.—19th Company, 15th Battalion. Died in United States, October, 1918.
 Fogarty, James B.—Company B, 102nd Infantry. Overseas eighteen months.
 Ford, Harold.
 Fontaine, Adelard—Company C, 74th Infantry.
 Fontaine, Arthur—Battery C Company, 41st Artillery.
 Foote, Harold—S. A. T. C.
 Foran, Edward J.—Company C, 74th Infantry.
 Foran, Wm. S.—Company C, 101st Machine Gun Battalion.
 Fortier, Ferdinand—Private, 28th Field Artillery.
 Foster, Fred—108th Battalion, Field Artillery. Wounded October 7, 1918.
 Foy, Raymond R.—Supply Office. Navy.
 Freeman, Hugh J.—Company A, 320th Machine Gun Battalion.
 Frink, Nelson—2nd Lieutenant, 76th Field Artillery.
 Frink, Claude, Navy. Bugler.
 Fuberer, Joseph—116th Engineers.
 Frost, Harold H.—Company G, 357th Infantry.
 Frost, Lawrence.
 Fryer, H. Douglas—Y. M. C. A. Overseas.
 Fuhrer, James—Company M, 116th Battery Engineers. Overseas eight months.
 Fullerton, James B.—Captain, 102nd Infantry, Regimental Censor. Overseas eighteen months.
 Furisi, Natack.—151st Depot Brigade.
 Gambieau, Raymond—Killed at Argonne Forest, October 24, 1918.
 Gadourey, Joseph—6th Artillery, C. A. C.
 Gaudette, Arthur.
 Gager, Harold—S. A. T. C. Died in United States, December, 1919.
 Gagnon, Pierre L.—M. T. C. 320, Regular Unit.
 Gagnon, Wilfred A.—Medical Department, Company B, 510th Engineers.
 Gallagher, Frank—Company L, 1st Connecticut Infantry.
 Gallant, Samuel—Headquarters Company, 148th Infantry. In France.
 Gallup, Elma K.—56th C. A. C.
 Gallomber, Sary—Medical Corps.
 Gaudreau, Ernest R.—Chemical Service.
 Gaudreau, Joseph F.—58th Pioneer Infantry. Musician.
 Gaudreau, Samuel—Quartermasters Corps.
 Garchire, Gesera—Battery B, 41st Artillery.
 Goss, Levi G.—Battery B, 68th Field Artillery. In France.
 Gates, Raymond F.—2nd Lieutenant, 116th Ordnance Department.
 Gates, Wm. F.—2nd Lieutenant, Field Artillery.
 Gauvin, Victor—Medical Department.
 Gelinas, Alex L.—Sergeant, 356th Aero Squadron. England seven months.
 Gelinas, Frank X.—Aviation, Squadron C, Rockwell Field.
 Gevey, George N.—Aviation Air Craft, Battery D. Overseas.
 Giard, Joseph E.—247th Aero Squadron.
 Giard, Albert J.—Navy.
 Gilbert, Alfred R.—Navy.
 Gingras, Arthur W.—Navy.
 Girard, E. H.—Navy.
 Gormand, Wm. F.
 Gordano, Fortuno.
 Gordan, Paul.
 Gormalinski, Safron—Company G, 357th Infantry. Killed in Argonne October 20, 1918.

Gormerly, Charles L.—304th Battalion Tank Corps.
Grant, Fred A.—Company D, 3rd Artillery.
Grant, Harold—50th Company, Infantry.
Grant, Richard—Troop L, 6th Cavalry, Regulars.
Greene, Albert E.—Battery F, 6th Field Artillery. Overseas six months.
Griggs, Wm. H.—24th Company, Depot Brigade. Killed in Argonne October 20, 1918.
Grimes, Joseph J.—Company L, 102nd Infantry. Wounded September 24, 1918.
Guild, Allan C.—Naval Reserve.
Guilford, Samuel A.—301st Signal Corps.
Guilford, Wm. D.
Guilmott, Joseph—Company C, 74th Infantry.
Haddad, Henry A.—Navy.
Haddad, Louis G.—Medical Department.
Haddad, Nicholis.
Haddad, Assad E.
Haggerty, Dennis F.—Merchant Marine.
Haggerty, James—152nd Brigade Infantry.
Haggerty, Patrick—Company L, 102nd Infantry. Wounded September 24, 1918.
Haling, Earl K.—Medical Department, General Hospital No. 16.
Hamel, Archie—338th Machine Gun Battalion.
Hamel, Victor—Company L, 102nd Infantry. Wounded July 23, 1918.
Hanson, Charles—3rd Company, 151st Depot Brigade.
Hanson, Charles W.—Company I, 22nd Infantry.
Hanson, John—Company K, 50th Infantry.
Harrington, George E.—Navy. Coast Inspection, 3rd Naval District.
Harroun, James K.—Signal Corps, 4th Service Company.
Hart, John.
Hart, Charles.
Harvey, John B.—S. A. T. C.
Harvey, Samuel H.—10th Regiment, Engineers.
Harvey, Louis J.
Hart, Robert I.
Healy, John F.—Navy.
Healy, John S.—S. A. T. C.
Hevrin, Anthony—Company F, 326th Infantry.
Hallahan, Leroy G.—Company C, 74th Infantry.
Herbert, Roy—Troop G, 15th Cavalry.
Henkin, Henry H.—Company C, 74th Infantry.
Hickey, Louis F.—Infantry.
Hicks, George C.—Aero Service, 7th Company, 3rd United States Marines.
Hicks, Lester A.—Merchant Marine.
Higgins, Robert B.—Tanks, Company C, 304th Engineers.
Hill, Charles W.—Navy.
Hoffman, John—Navy.
Hopkins, Paul E.—Navy.
Hornberger, G. A.—Navy.
Houle, Emile—Company F, 113th Infantry.
Houle, Theophile—Company L, 325th Infantry. Gassed October 14, 1918.
Howlett, Putnam F.—Company C, 606th Engineers.
Howlett, Wm. E.—9th Machine Gun Battalion.
Howlett, Emner W.—Company L, 102nd Infantry. Overseas eighteen months.
Huniker, Ernest T.—Company G, 23rd Infantry.
Hurley, John Edmund—C. A. C. Supply Company, 30th Regiment.
Hussey, Wm. A.—812th Aero Squadron.
Hurteau, Joseph—11th Company, Depot Brigade. Discharged.
Ide, Roland W.—Navy.
Ide, Vivian J.—Company B, 61st Infantry.
Insalaco, Vincenzo—Company A, 304th Infantry.
Iscott, Frank—Headquarters, No. 16, Field Artillery.

- Jackson, Edward H.—Company L, 102nd Infantry.
Jackson, Wendell P.—Provost Guard, Camp Devens.
Jacobs, Ernest—Company D, 307th Infantry. Taken prisoner June 27, 1918.
Jacobs, Harold E.—S. A. T. C.
Jacobs, Winfield C.—61st Infantry.
Jacobs, Albert—Company K, 102nd Infantry. Wounded October 31, 1918.
Jacks, Elwyn.
Jearde, John T.—Company L, 102nd Infantry. Wounded at Chateau Thierry July 23, 1918.
Jenkins, Charles A.—1st Lieutenant, Medical Corps. Transferred to the British Forces. Gassed April 5, 1918. Discharged.
Johnson, Carl G.—Sergeant, 633rd Aero Squadron.
Johnson, Englehardt C.—C. A. C., 34th Brigade Headquarters.
Johnson, Paul E.—50th Infantry.
Johnstone, Eugene S.—Company D, 549th Engineers.
Johnstone, James B.—Medical Department and Quartermasters Corps.
Jordan, Dwight M.—Medical Department.
Joyale, David—Company L, 102nd. Wounded October 25, 1918.
Kantrovitz, Samuel—Labor Corps, Royal Fusiliers, British Army. Served in France and Egypt.
Keating, Wm. P. S.—Captain, Medical Corps, U. S. A., 101st and 102nd Infantry; also 148th Field Artillery. Gassed March 17 and May 27, 1918. Twenty-three months overseas.
Keating, James—76th Field Artillery, 3rd Division.
Keeler, Edward L.—Naval Training Station, Newport, R. I. Died September 24, 1918.
Kegler, Clement J.—Quartermasters Corps, No. 3.
Keirans, James E.—M. T. S.
Keirans, John M.—Ordnance.
Keith, Oscar L.—Hospital Train.
Kellar, Durwain—Killed at Chateau Thierry July 21, 1918.
Kelley, Arthur T.—Air Service. Injured in flight in England October 20, 1918.
Kelley, Henry—M. T. C. 699.
Kelley, Robert F.—2nd Provisional Engineers.
Kelley, Thomas D.—Company H, 302nd Infantry, 76th Division.
Kelley, Wm. P.—Sergeant, Company B, 85th Division.
Kelley, Thomas A.—Machine Gun Battalion, 47th Canadian Army. Wounded September 23, 1918.
King, Carlton P.—Quartermasters Corps.
King, Louis H.—Medical Department.
King, John H.
Klick, James V.—Company F, 1st Engineers.
Knox, William L.—Wounded April 20, 1918.
Kramer, Donald—C. A. C.
Krason, Joseph—Company L, 56th Pioneers.
Kreitzer, George L.—Chemical Company, Company B, 4th Battalion.
Lacasse, Arthur D.—Supply Company, 27th Field Artillery.
Lacey, Jerome—Company A, 367th Infantry.
LaFleur, Clarence—S. A. T. C.
LaFleur, Irene C.—Medical Corps.
LaFleur, Joseph H.—Company L, 58th Pioneers.
Lafontaine, Adelard—Company C, 74th Infantry.
Lagace, Alfred—M. T. C.
Langlois, Arthur J.—Battalion F, 302nd T. A. Corps.
Lamirand, Joseph.
Lapan, Ezeb J.—Company L, 102nd Infantry. Gassed March 17, 1918.
Lapan, Henry—Company L, 102nd Infantry. Killed October 24, 1918, in the Argonne.
Laprade, Theodore—Aero Squadron. Accident. Killed September 26, 1918.
Larkin, Clifford A.—Quartermasters Corps.
Lappe, Morris L.—Company D, 102nd Infantry. Wounded October 28, 1918.

Lavallee, Adelard—I. N. T., Company L, 306th Infantry.
Larrabee, Lester W.—Ambulance Service in France.
Lariviere, Hermingulde—Company E, 327th Infantry.
Laramis, Fred R.
Lariviere, Walter—Navy.
Larocque, Alfred.
Lavalley, John.
Larue, Harvey—Company A, 102nd Infantry. Overseas eighteen months.
Latham, George B.—Company M, 350th Infantry.
Lavigne, John M.—C. A. C. 68th.
Latham, Henry P.
Lavigne, Arthur L.
Larkin, Bernard E.—Discharged.
Lavoie, Joseph B.—C. A. C., 68th.
Lawton, Fred A.—Heavy Artillery, C. A. C.
Lawton, Fred D.—C. A. C., Company C, 38th Regiment.
Lathrop, Dewitt C.—Infantry.
Lee, James J.—2nd Lieutenant, Company K, 102nd Infantry. Wounded at Chateau Thierry July 23, 1918.
Leffingwell, Harold N.—Medical Department.
Le Blond, Louis—Company C, 101st Machine Gun Battalion. Wounded at Chateau Thierry July 20, 1918.
Leclaire, Alfred—15th Company, 122nd Depot Brigade.
Lesome, Diogene J.—Company E, 310th Infantry.
Longo, Mich—33d, C. A. C. Discharged.
Lessard, Archie G.—Company L, 102nd Infantry. Gassed March 17, 1918.
Levin, Daniel—Artillery.
Lemire, Eugene—Company A, 504th Engineers.
Levine, Morris.
L'Heureux, Edward—Engineers.
Lennon, Thomas.
Levy, Max.
Levy, Isadore.
Lincoln, Howard B.—Company B, 102nd Infantry.
Lewis, Everett C.—Battery E, 27th Field Artillery. Died at Camp McClellan January 24, 1919.
Litterick, James W.—Artillery Ammunition Train.
Lisse, Florimond—307th Bakery Company.
Lisse, Joseph.
Lucas, Harold A.—102nd, 26th Division, Ambulance Corps.
Lueranio, Marsalasi—514th Engineers Battalion.
Lussier, Albert—Navy.
Lussier, Roderick F.—Company F, 42nd Infantry.
Lussier, Ralph J.
Lynch, Wm. H.
Lynch, Patrick—Company E, 23rd Infantry. Killed October 14, 1918.
Lyon, Clifford—Navy.
Livesley, Morris—Company I, 102nd Infantry. Killed at Chateau Thierry July 21, 1918.
Maheu, Clarence—Battery D, 9th Field Artillery.
Manley, Frederick—Engineers.
Manley, Howard C.—Company L, 1st Connecticut Infantry. Discharged.
Mack, Daniel—Company E, 19th Engineers.
Marcotte, Joseph M.—Aero Squadron, 254th.
Marrotte, Aimie—M. M.
Marrotte, Lawrence J.—40th Company, 151st Depot Brigade.
Marrotte, Amidas—Navy.
Marrotte, Arthur E.—Navy. Seaman.
Marrotte, Arcide H.—Navy.
Marschatt, Frank—Company E, 328th Infantry.

- Martin, Charles—M. O. T., 325th Company.
 Martin, Earl D.—M. T. C., 609th Company.
 Martin, Henry J.—13th Company, 4th Battalion, Depot Brigade.
 Martin, Leo D.—Navy.
 Martin, Ernest—Company M, 313th Infantry. Killed September 23, 1918.
 Martin, Clitus M.—M. O. T., 325th Company.
 Mastin, Earl—M. T. C., 609th Company.
 Masson, Oliver.
 Mastin, George L.—Company B, 76th Field Artillery.
 Mazzola, Charles—151st Depot Brigade.
 McCabe, John H.—C. A. C., 56th Company.
 McCarthy, John F.—Company C, 74th Infantry.
 McCarthy, Michael E.—225th Aero Squadron.
 McCarthy, Justin J.—Navy.
 McComber, Charles E.—R. S., 4th Company.
 McDermott, Henry L.—Aero Service, 157th Observation Squadron.
 McDonough, Thomas F.—Medical Department.
 McGray, George—Naval Aero Squadron, No. 2.
 McGregor, Peter.
 McDonald, Thomas F.
 McIntosh, David—Motor Corps.
 McIntosh, John L.—Merchant Marine.
 McIntosh, Wm. B.—101st Machine Gun Battalion.
 McKenna, Anthony S.—Company K, 379th Infantry.
 McKernan, Wm. L.—Sergeant, Company L, 102nd Infantry. Wounded July 23, 1918.
 Decorated with D. S. C.
 McMahan, Joseph L.—Ordnance, 1st Supply Company.
 McNickle, Walter F.—Navy.
 McNickle, Arthur F.—Ordnance.
 McQuillan, Arthur T.—151st Depot Brigade.
 McQuillan, Frank—Air Service, 10th Photo Section.
 McSweeney, John J.—151st Depot Brigade, 1st Company.
 Melvin, Burton L.—33rd Company, Heavy Artillery, Headquarters Division.
 Messier, Fred—Company M, 102nd Infantry. Killed October 25, 1918.
 Migneault, Louis A.—Severely wounded October 12, 1918.
 Monast, Valmore A.—Medical Department.
 Moonan, John J.
 Moore, Philip—Medical Department, General Hospital No. 23.
 Moran, James G.—C. A. C., 41st Company.
 Moran, Roger W.—Battery E, 33rd Regiment, C. A. C.
 Moran, Arthur B.—1st Lieutenant, Medical Corps.
 Moriarty, Harold L.—Company L, 102nd Infantry. Killed in the Argonne Forest October 24, 1918.
 Moriarty, Edward F.—Company L, 1st Connecticut Infantry.
 Moriarty, Eugene—Navy.
 Moriarty, John E.—Quartermasters Corps.
 Moriarty, John F.—Depot Brigade.
 Moriarty Walter—S. A. T. C.
 Morin, Alfred—Company L, 1st Connecticut Infantry. Discharged.
 Morris, Edward A.—Navy. Chief Electrician (General), Mine Laying, North Sea.
 Fifteen months.
 Morrissey, Thomas—Company E, 327th Infantry. Wounded October 5, 1918.
 Morrison, Edward A.—11th Company, 3rd Battalion, 151st Depot Brigade.
 Morrison, Harry B.—Medical Department, 101st Signal Corps, 26th Division. Overseas
 eighteen months.
 Morrison, Paul K.—Sergeant Major, Headquarters, 56th Pioneers. Died at Camp Wadsworth, Spartansburg, S. C., November 13, 1918.
 Morrison, Joseph R.—2nd Lieutenant, 5th Infantry, 33rd United States Infantry.
 Morse, Howard W.—2nd Lieutenant, 163rd Infantry.

Morse, Elmer W.—307th Infantry. Wounded September 15, 1918.
Mosely, Richard G.—149th Machine Gun Battalion, 42nd Division.
Moshier, Elliott R.—102nd Infantry, Company L. Gassed March 17, 1918.
Mowry, Ward—Medical Department, Hospital No. 8.
Mullen, Martin E.—Company E, 73rd Infantry.
Muller, Gustave—C. A. C.
Murphy, Arthur—Navy.
Mason, Louis I.—Lieutenant Colonel, Base Hospital No. 6. In France.
Maskery, Thomas J.—Company L, 102nd Infantry. Gassed October 14, 1918.
Morin, Alfred—Company L, 1st Connecticut Infantry.
Nason, Fred—Ordnance, 17th Company.
Nelson, Alvin V.—Company G, 327th Infantry.
Neff, Ralph—Medical Corps.
Neff, Arthur R.—Remount Company.
Nichols, Richard A.—Battery C, 77th Field Artillery.
Nichols, William H.—Signal Corps.
Noel, Harry A.—Medical Department.
Noel, Joseph.
Norgren, Harry R.—Company L, 102nd Infantry, 26th Division. Overseas eighteen months.
Norgren, Oscar—Company L, 102nd Infantry, 26th Division. Overseas eighteen months.
Nordi, Joseph—Company D, 504th Engineers.
Normandin, Florimond—Navy.
Normandin, Leo—Navy.
Normandin, Joseph.
Norton, James J.—Company L, 1st Connecticut Infantry. Discharged. Died in the United States in 1918.
Nowalski, Jeunis.
Obara, Joseph—Company L, 166th Infantry.
O'Brien, Thomas J.—M. M.
O'Brien, Wm. T.—Medical Corps.
O'Connor, Thomas J.—Company L, 102nd Infantry. Wounded July 20, 1918.
O'Leary, Daniel—24th Company, Depot Brigade.
Olin, Walter M.
O'Neill, Owen—Captain, Medical Corps. In France.
Oliner, Leopold—Infantry.
Osterpluck, Theodore.
Ostopochuck, Feodose—Gassed March 17, 1918.
Owens, Wm. T.—Cooks and Bakers School, U. S. A.
Pacent, Allan A.—47th Artillery.
Packer, Arthur H.—Company F, 14th Engineers.
Palmer, Wm. V.—M. S. C.
Palmer, Fred J.—Medical Corps, Fort McHenry.
Parent, Arthur A.—47th Artillery.
Parker, Raymond A.—Artillery.
Paulhus, Jas. C.—Navy.
Paulhus, Omer W.—Navy.
Pearl, Alvin D.—G. M. C.
Pearl, Samuel E.—Company D, 212th Engineers.
Peckham, Edmund J.—56th Artillery.
Pelletier, Napoleon—Army Hospital No. 23.
Petrus, Joseph P.—Cavalry, Regular Army.
Perkins, Everett.
Perkins, Frederick J.—Navy, Mine Sweeping Division. Overseas twenty months.
Pendleton, Charles P.—2nd Lieutenant, Headquarters, 8th Army Corps, A. G. D.
Peux, Joseph F.—Headquarters Company, care of 8th Infantry.
Phaneuf, Albert D.—G. M. C.
Piazza, Michael—Company A, 113th Infantry. Wounded October, 1918.
Picard, Leon T.—Company L, 1st Connecticut Infantry.

- Piche, Albert J.—Navy.
Pickett, Thomas J.—S. A. T. C.
Pion, Valmore N.—Navy.
Platt, John C.—327th Machine Gun Company.
Popple, Fred A.—Company L, 1st Connecticut Infantry. Discharged.
Potter, Russell W.—Ambulance Company No. 66.
Potter, Charles J.—Navy.
Potvin, Alban M.—Sergeant Major, Headquarters of 26th Division. Died of disease in France October 9, 1918.
Potvin, Joseph E.—3rd Company, 3rd Battalion.
Prentiss, Charles H.
Pokorney, Joseph W.
Przelowicz, Frank—Field Hospital No. 40.
Pimpare, Euclide—Company L, 102nd. Wounded October 3, 1918. Leg amputated.
Prentiss, Cecil H.—Medical Corps, 604th Engineers. Died of disease November 4, 1918.
Racicot, Joseph E.—Company I, 103rd Infantry, 26th Division.
Racicot, Alfred.
Rathburn, Herbert W.—41st Artillery.
Rathburn, Louis—Camp Mills, N. J.
Raynor, Samuel L.—Killed at Argonne Forest October 24, 1918.
Regan, John L.—30th Balloon Company.
Reynolds, Charles A.—Gassed March 17, 1918.
Richport, Adelard—33rd Field Hospital.
Ridge, Thomas H.
Riley, John S.—S. A. T. C.
Riley, Joseph P.—24th Company, 152nd Depot Brigade.
Reilly, Walter E.—S. A. T. C.
Riquier, Wilfred—General Outfit No. 6.
Rivard, Wilfred—General Hospital No. 23.
Rivers, Hallie.
Robarge, Leroy W.—Navy.
Robarge, Thomas A.—Navy.
Roberts, Wilfred G.—Navy.
Robinson, Charles A.—50th Battery, C. A. C.
Robinson, George F.
Rock, Ollie—25th Squadron, Aviation. Overseas twelve months.
Roux, John A.—Edgewood Arsenal.
Rondeau, Edgar—Medical Department.
Rood, Frank L.—39th Infantry.
Rosario, Louis—Company K, 113th Infantry.
Rose, Edwin P.—Quartermasters Corps.
Rothblatt, Max—33rd C. A. C.
Roux, Claude E.—Medical Corps.
Roux, Joseph N.—Company I, 322nd Infantry.
Rowan, Thomas—Company B, 304th Brigade, Tanks.
Roy, Adelard E.—58th Pioneer Infantry, Headquarters Company.
Rivard, Wilfred A.—Medical Corps.
Roy, Howard.
Ryan, Edward F.—Company L, 102nd Infantry, 26th Division. Killed in Argonne Forest Oct 25, 1918, while serving third enlistment.
Ryan, Thomas D.—Company L, 74th Infantry.
Saunders, John.
Savage, James—Engineers.
Savego, Frank W.
Schneider, Leonard G.
Sayers, Frances—Chauffeur, 333rd Aero Squadron.
Scribner, Percy L.—318th Aero Squadron.
Scribner, Ralph E.—Quartermasters Corps, General Hospital No. 6.
Sebastino, Touzi—Medical Department.

Shea, Louis J.—Medical Department.
Shea, T. E.—68th C. A. C.
Shea, Thomas A.—Company L, 102nd Infantry. Gassed March 17, 1918.
Shea, Cornelius V.—11th Company, 3rd Battalion, 151st Depot Brigade. Discharged.
Shea, Florence E.
Shea, Thomas F.
Shea, James J.—Company L, 102nd Infantry. Killed at Chateau Thierry July 20, 1918.
Shea, John J.—Company I, 29th Infantry. Wounded July 18, 1918.
Shea, John—9th Infantry.
Sheffield, Raymond A.—Navy.
Sheffield, Wm. H.—Company E, 64th Infantry.
Simonds, Clarence E.—Captain, Medical Corps.
Skoglund, C. Edwin—S. A. T. C.
Smith, Charles E.—24th Company, Depot Brigade.
Smith, Fred M.—Captain, Medical Corps, British Expeditionary Forces.
Smith, Wm. J.—20th Company, 5th Battalion, C. O. T. S.
Smith, Harold H.—6th Infantry, Regulars. Died at Camp Fort Benjamin Harrison August 6, 1917.
Smith, Lloyd R.—Medical Corps, 58th Infantry. Wounded October 8, 1918.
Smith, Wm. G.—Company A, 7th Engineers. Killed October 15, 1918.
Snow, George A.
Solveggio, Frank—Quartermasters Remount Company.
Spugle, Samuel—Company G, 303rd Infantry.
Spector, Morris—Medical Corps.
Squires, Arthur F.—Infantry. Discharged.
Squires, John J.—Company A, 307th Infantry. Died in France August, 1918.
Staebner, Emerson—2nd Lieutenant, Supply Company, 102nd Infantry. Overseas eighteen months.
Staebner, Ralph—Machine Gun Company, 102nd Infantry. Overseas eighteen months.
Sterry, Allen W. H.
Stearns, Raymond N.—Navy.
Stearns, Herbert A.
Stearns, Arthur.
St. George, George—212th Engineers Corps.
St. Peter, Edmund—Navy.
St. Peter, George—32nd Division.
St. Peter, Napoleon J.
Strong, Robert E.—Company B, 355th Infantry.
Stygar, Stanley—Company G, 327th Infantry. Killed September 30, 1918.
Stygar, William.
Sullivan, Eugene R.—Navy.
Sullivan, Harry R.—Submarine Service.
Sullivan, Raymond—Navy.
Sullivan, Wm. F.—Company G, 102nd Infantry. Overseas eighteen months.
Sullivan, John F.
Summers, James P.—Company L, 306th Infantry.
Summers, Raymond—Company D, 36th Machine Gun Corps.
Supina, Rudolph.
Suslick, John J.—46th Company, 153rd Brigade.
Sussman, Abraham I.—Company A, 329th Infantry.
Swanson, Albin V.—Company F, 328th Infantry.
Swanson, Arthur W.—Company F, 328th Infantry. Wounded October 11, 1918.
Sweeney, Lawrence V.—340th Aero Squadron.
Sweet, Charles F.—Company C, 101st Machine Gun Battalion.
Sweet, Fred A.—Headquarters Company, 6th Division.
Swiston, Charles—Medical Department.
Sypher, Henry E.—Navy.
Sutton, John—33rd, Company H, C. A. C.
Smith, Pauline B.—Hospital No. 2, Medical Corps, Fort McHenry.
Thrien, Fred—Company I, 23rd Infantry. Severely wounded September 7, 1918.

Taintor, Burton E.—Company L, 102nd Infantry. Overseas eighteen months.
Tatro, Walter E.—Headquarters Troops, 9th Army Corps.
Taylor, Clayton H.—Storekeeper, Navy.
Theroux, Albert J.—Artillery, 56th Supply Company.
Thornberg, Arvid A.—Company C, 74th Infantry.
Thornberg, Fred V.—Medical Department.
Thompson, Wales G.—402nd Motor Transport Company.
Thompson, Wm. W.—Navy.
Tiesing, Herbert E. F.—1st Lieutenant, Dental Corps, U. S. A.
Tift, Herbert L., Jr.—Company L, 1st Connecticut Infantry.
Therrien, Fred—Company I, 23rd Infantry. Wounded September 7, 1918.
Timchak, Joseph S.—Company E, 210th Engineers.
Tobin, Harry—Submarine Base.
Tormey, George—Battery B, 25th Regiment, Field Artillery, 9th Division.
Tourchette, Leo A.—Medical Corps.
Touzi, Sabastino.
Trembley, Edgar J.
Tucker, Earl E.—Corporal, Company A, 1st Battalion, Aero Pursuit Squadron. Injured November 2, 1918. Accidental.
Turrisi, Natale—Company R, 4th Division, 151st Depot Brigade.
Utkewuz, John—Company K., 74th Infantry.
Uncles, Alex P.
Vanasee, Adelard.
Valin, Sigurd R.—Aviation.
Vanderman, Paul I.—Infantry.
Van Haverbeck, Peter—803rd Company, Motor Transport Corps.
Vertefeulle, Alfred J.—Company L, 102nd Infantry. Gassed March 17, 1918.
Vertefeulle, Arthur J.—Battery E, 56th C. A. C. Gassed March 17 and October 24, 1918.
Vertefeulle, Alphonse—56th Artillery, C. A. C.
Vegliard, Arthur J.—320th Aero Squadron.
Vitalo, Ralph—Company M, 74th Infantry.
Wadsworth, Franklin C.—Wounded June 9, 1918.
Waldo, Kenneth—Company F, 141st Infantry.
Wallen, Timothy D.—47th Company, 12th Battalion. Died at Camp Devens September 21, 1918.
Wallen, Maurice E.
Wahlberg, Charles V.—Dental Corps.
Washburn, Claude O.—Headquarters Company, 111th Infantry, Signal Battalion. Died at Le Mans, France, March 30, 1918.
Warrender, Willard S.—Medical Department.
Warrender, Frank D.—102nd Supply Corps.
Webb, Irving R.—Company L, 102nd. Wounded July 23, 1918.
Weeks, Corlis M.—Quartermasters Corps.
Webber, John—Corporal, Company B, 301st Supply Train. Accidental death July 3, 1918.
Webb, Edward—Discharged.
Welch, Arthur E.—Company L, 102nd Infantry and 68th Engineers.
Weinsch, Wm. G.
White, James H.—Navy.
White, Francis F.—Navy.
Whitmore, Alden H.—101st Machine Gun Battalion. Discharged.
Wilcox, Arthur C.—24th Company, 152nd Depot Brigade.
Wilde, Arthur E.
Willett, Floyd G.—257th Aero Squadron.
Williams, George E.—Tank Corps.
Williams, David—Infantry.
Wingertsman, Charles F.—Navy.
Wood, Clinton T.—Air Service.
Wilson, Garland.
Wood, Oliver F.

Wyniski, Alexander—Company A, 202nd Supply Train.
 Yahas, Andrew H.—Company K, 113th Infantry.
 Young, George R.—Navy.
 Young, Harry C.
 Young, David W.
 Zodzswiz, Joseph—Battery E, 56th Artillery.
 Zemba, Stanislaus—58th Pioneers.
 Zechial, Louis G.—M. T. C., 329th Repair Unit.
 Zito, Sabastino.

WOODSTOCK ROLL OF HONOR

Aldrich, Albert E.—1st class Private, 2nd Mass. N. G., 104th Infantry, A. E. F.
 Aldrich, James C.—Corporal, Aero Construction Squadron, Electrical Signal Aviation Corps. Served in France five months.
 Anderson, Arthur R.—Battalion 15, Company 27, Detention Camp, Chickamauga Park, Ga.
 Anderson, Edmond—Red Cross Medical Service, Ambulance Driver. Served overseas.
 Anderson, Harry—Private, Battery 303, Field Artillery.
 Anderson, Oscar—Private, Headquarters, 154th Depot Brigade.
 Barrett, Ethal—Private, Coast Artillery, Company 77.
 Basto, Arthur—Fort Leavenworth, Kan.
 Bennett, Allan Chandler—Private, 327th Infantry.
 Bennett, Laurence P.—Naval Reserve. Died in the service.
 Bennett, Walter E.—Private, Headquarters Detachment, 36th Machine Gun Battalion. Inducted July 25, 1918; discharged January 28, 1919.
 Benson, Raymond R.—Company 51, 2nd Battalion, 5th Regiment, United States Marines. Won medal for sharpshooting at Paris Island. Died of wounds.
 Bosworth, Burton D.—Mechanic, Infantry, 114th. Wounded and gassed.
 Bosworth, Wendell R.—Corporal, Coast Artillery, 2nd Company, A. E. F.
 Briggs, Clarence L.—Enlisted 1916; honorably discharged; drafted 1918.
 Brockway, Stephen H.—Ward Master Veteran, Remount Depot.
 Connor, Maximilian L.—Private (previously served in the Marines), Company C, 326th Field Signal Battalion.
 Cox, Theodore—Machinist, Navy, then Carpenter's Mate, 2nd class.
 Danielson, David E.—Private, Mine Layer Department.
 Dodge, Leon Myron—25th Field Artillery.
 Duprey, Peter S.—Private, 41st Artillery, Headquarters 1st Battalion.
 Eddy, Ralph T.—Coast Artillery, Battery L, 51st Artillery. Served overseas.
 Estabrook, Raymond R.—U. S. S. Minnesota, 1st Electrician.
 Fairfield, Charles—Bugler, 151st Depot Brigade.
 Fairfield, George Elmer—1st class Private, Veterinary Corps, Headquarters, 23rd Infantry Brigade.
 Hall, George P.
 Harrington, George W.—Field Remount, Camp Joseph Johnson, 325th Squadron, Florida.
 Hatstat, Sidney F.—13th Motor Company; also General Hospital No. 14. Died in the service.
 Healey, John B.—1st Lieutenant, Infantry.
 Henries, Charles S.—Private, Infantry. Cited for bravery at Vosges August 19, 1918. Croix de Guerre December 11, 1918.
 Henries, Joseph W.—Private, Company D, 35th Machine Gun Battalion.
 Henries, Israel P.—Private, Infantry. Killed in action.
 Johnson, George R.—Private, Infantry, Machine Gunner. Died in the service at Camp Devens.
 Johnson, Robert—Private, Remount Squadron No. 316.
 Johnson, Rudolph—Private, United States Cavalry, Troop F, 16th Cavalry.
 Kenyon, Ferdinand M.—United States Naval Forces, European Waters, Base 18, U. S. S. Florida, Electrician. Served overseas.
 Marcy, Earl N.—Private, Coast Artillery, Battery A, 41st Artillery.

- Nelson, Arthur—2nd Lieutenant.
- Nelson, George—Private, Supply Company, 324th Regiment.
- Nelson, Herbert—1st class Private, A. E. F., 102nd United States Infantry, Medical Department. Previously in Red Cross Ambulance Unit.
- Nelson, Martin—Private, 32nd Company, 8th Battalion, Depot Brigade. Transferred to 35th Machine Gun Battalion, Company D, 12th Division, Camp Devens.
- Paine, Cyril A.—Private, Artillery, 21st Company, C. A. C.
- Peckham, Adelbert V.
- Peckham, Clarence A.—Camp Devens. Died in the service.
- Peterson, Gustave L.
- Racine, Augustus E.—32nd Company, 8th Battalion, Depot Brigade.
- Richardson, Gardner—Captain, Infantry, U. S. R., A. E. F. Decorated March, 1919, Chevalier de l'ordre de la Couronne (Belgian).
- Richardson, William H.—Wounded.
- Robbins, Elmer E.—Private, 32nd Company 8th Battalion, 151st Depot Brigade, Camp Devens, July, 1918-August, 1918; Company A, 34th Machine Gun Battalion, August, 1918-January, 1919.
- Smith, Harry Dewey—Unit B, Company 125, U. S. S. Alabama, later U. S. S. Illinois; Fireman.
- Smith, William—Machinist, Infantry, 22nd Company, 2nd Shop Regiment.
- Sheldon, Raymond W.—Lieutenant, Army. Sent to Camp Upton, then to Officers' Training School at Camp Lee, Va.; there commissioned Lieutenant. Stationed at Camp Dix.
- Stoutenburgh, John L.—Sergeant Major, 328th Aero Squadron.
- Swenson, Simon N.—504th Engineers Battalion, Company B.
- Townsend, Harry A.—Private, Marines, Prison Detachment, Portsmouth, N. H.
- Weaver, Carlton A.
- Wells, Harry—Private, 7th Trench Mortar. Overseas November-December, 1918, at Vitry, French Artillery center,
- White, Michael L.—Signalman, Naval Reserve, 2nd Company, 10th Regiment.
- White, Owen J.—Marines, Squad Leader.
- White, Windsor N.—Aviation Signal Corps, A. S. S. C., 441st Squad, 1st class Private.
- Witter, Alpha R.—Private, Elec. Signal Service, Aviation Corps.
- Williams, Alfred—Private, Infantry. Overseas June 18, 1918. Participated in battles at Argonne Forest, Vosges, Preny Sector.

CIVILIAN ACTIVITIES

Melancthon Riddick was the president of the War Bureau and Oliver Hiscox the vice president. The Liberty loans were strongly supported. The third loan had 190 subscribers who subscribed \$49,150, or \$27,150 over their quota. The Y. M. C. A. and the Red Cross received generous contributions. War Savings Stamps to the amount of several thousand dollars were purchased. Five hundred were enrolled as members of the Red Cross. More than two thousand garments were made by Red Cross workers; also thousands of surgical dressings and many hundred knitted articles. The Junior Red Cross had a membership of 100 per cent, and more than two thousand articles were made by the members. For the purpose of conserving the supply of wheat, in March, 1918, a corn supper was held and the uses of corn demonstrated. Practically everyone co-operated in the food saving, so necessary during the war. The Woodstock Memorial Boulder was dedicated August 29, 1919.

CHAPTER XXII

WORLD WAR STORIES

EXPERIENCES OF A WINDHAM COUNTY BOY IN FRENCH AMBULANCE SERVICE—A WINDHAM COUNTY GIRL IN THE NEAR EAST

Lester Hart Larrabee is great-grandson of Capt. Adam Larrabee, of honorable service and sacrifice in the War of 1812; and grand-nephew of the late William Larrabee, governor of Iowa. Interesting facts concerning the Larrabee family, whose history is closely interwoven with New London and Windham counties, and has also developed honorable records in the Central West, are recounted in the biographical volume of this work.

Lester was born in Willimantic, September 10, 1896, son of Frank and Carrie Smith Larrabee; attended Natchaug grammar school and Windham high (class 1914), next took a year at Phillips Andover (class 1915); entered Yale, fall of 1915. After absence on war service in France, he resumed his academic course at Yale, and received his A. B. degree in June, 1920, but is rated as of his original class, Yale, 1919. He is now in the service of the New York Telephone Company in that city.

His experience in France with the "S. S. U." or Sanitary Service Unit of the United States Army Ambulance with the armies of France was of such unusual character and opportunity that he was requested by the editor to write a chapter for this volume. The following pages will be found of remarkable interest and value.

Capt. Adam Larrabee, great-grandfather of Lester Hart Larrabee, was born at Allyn's Point, Conn., March 14, 1787.

Adam's father, Frederic Larrabee, of Windham, was in the privateer service during the Revolutionary war. Many ships were fitted out at New London and Norwich for this purpose, and those familiar with the history of the war know how great was the activity of those fearless officers and men on the privateers that harassed the English naval and trading vessels.

The mother of Adam Larrabee, Abigail Allyn, taught school near her home at Allyn's Point and was at the schoolhouse, and greeted by her young brother Ben Adam and cousin Belton Allyn, as they rode by on that fatal 6th of September, 1781, when, at the call, the men and boys hurried to the defense of the fort at Groton Heights. Both of these lads were among the slain that night.

At the age of twenty Adam Larrabee lost his father, and when twenty-one he was admitted to the military academy at West Point. He graduated in 1811, second lieutenant of light artillery. He was promoted to be first lieutenant and later captain. He participated in the War of 1812 and was seriously wounded at the battle of La Colle Mill in Northern New York. He owed his recovery to the care given him by the family of Chancellor Walworth of New York, who lived miles away from the battlefield. When signs of life were observed in the body of young Larrabee, who had been given up for dead, he

was hauled in a sledge to this hospital home of a descendant of the Hyde family of Norwich.

The chancellor became a life-long friend of the young soldier, and visited him in later years in Connecticut. The chancellor jokingly said the captain lived because when the bullet entered the lung the heart was not in the right place or it would have been pierced. The soldier replied that his heart was back in Ledyard. However true the story, the captain resigned his commission in 1815, and in 1817 married Hannah Gallup Lester, only child of Nathan Lester of Ledyard, a veteran of the Revolution. His brother, John Lester, fell at Groton Heights. Hannah Lester's mother was Susan, youngest daughter of Lieut. Col. Ben Adam Gallup, a soldier of the Colonial and the Revolutionary wars.

To Adam and Hannah Larrabee were born six sons and three daughters. The eldest, Nathan Frederic, spent his life on the sea. The next two, Charles and Henry, ended their days at ripe old age on their farms at Windham. Three, John, William and Frank, emigrated to Iowa. Hannah, the eldest daughter, was the wife of Judge E. H. Williams of Iowa. Miss Ellen Larrabee lived for many years with her sister Emma, wife of Judge George Perkins of Fond du Lac, Wis. John Larrabee died before he was thirty. The eight others lived to advanced age and were useful citizens. The youngest, Mrs. Emeline Perkins, is still living at Fond du Lac, a beloved and honored woman, active in her church and charitable work at the age of eighty-three. William Larrabee, at one time governor of Iowa, was a man of mark for many years in his state.

There are living now in the East and West twenty-two grandchildren, thirty-one great-grandchildren and seven great-great-grandchildren of Adam and Hannah Larrabee. In Connecticut, Lester, son of Frank and grandson of Charles, is the only young man who has the name.

In the summer of 1919 ten of the western cousins and fourteen from Willimantic, Windham, Norwich and Groton, had the pleasure of dining together at the Old Lyme Inn.

The founder of the family, Greenfield Larrabee, came to Saybrook from England in 1646. He married there Mrs. Phoebe Brown Lee. It seemed appropriate that these descendants of Greenfield and John 1st and John 2d, Timothy, Frederic and Adam, should have their happy re-union at the beautiful old Village of Lyme, so near the first home of a Larrabee.

Capt. Adam Larrabee had the ability to make a farm profitable and also neat and attractive. The house was always of a dazzling white with green blinds. There was a large vegetable garden tended by the old gentleman himself, fruit trees, currants and blackberries were cultivated and the home was always sunny and cheerful because the hospitable host and his second wife and daughters, Ellen and Emeline, enjoyed company.

Captain Larrabee did not confine himself to the life of the farm altogether for he was interested in politics and business. In 1822 he was a member of the House of Representatives of Connecticut. In 1828 he was pleased to be appointed visitor to the military academy at West Point and in 1820 he was one of the presidential electors. He was a director of the Thames National Bank of Norwich from 1826 to 1869, and was a director of the Norwich Savings Society for many years.

Captain Larrabee was a great reader and for those days had quite a library

of substantial leather-bound books. He took the English Blackstone Magazine and Scotch Edinburgh Review, and thus kept in touch with English literature.

He was a contributor to the church, even sending help to the town churches where his children located. He believed in the educational and moral value of the church in any community.

He was interested in the growth of our country and when his youngest boy Frank was a lad he said, "Your children will see a railroad to the Pacific Ocean." He lived to see it in his own lifetime and twice went west to Iowa to visit his children who settled there. He was a believer in our public school system. At the age of eighty he wrote to a son that they were about to build a new schoolhouse in Windham: "The tax will be quite heavy for me, but I heartily approve of such improvements."

Captain Larrabee was a man of integrity in business and lived a most exemplary life, performing his domestic and social duties so as to win universal respect and esteem.

His children revered him. Few fathers are quoted so often by gray-haired sons and daughters as was this parent. His memory is cherished still by friends who remember him.

PREPAREDNESS AT YALE UNIVERSITY

By Lester Hart Larrabee

Yale University was foremost among the advocates for preparedness, and her position of pioneer in this movement was due in large part to the influence exerted on the student body by Gen. Leonard Wood, who, as far back as the winter of 1916-17, speaking before a huge audience of students gathered in Woolsey Hall, had impressed upon Yale men the need of immediate action. That he succeeded in imbuing the college with the spirit of preparedness was testified by the promptness with which Yale men responded to his call. They awoke to a realization of the need of the moment, and gradually they emerged from the lethargy which at that time was so prevalent throughout the country.

The Yale battery, which had been in existence already for two years, gained large numbers of recruits. Then came the declaration of war during the Easter recess of 1917, and upon the re-opening of the college, students flocked to join the Reserve Officers Training Camp. Enlistment in this organization was optional, yet any man who withheld, unless he had a pretty potent reason, was looked upon with considerable disfavor. The entire university curriculum was changed, and in place of the old Yale, a new and strange successor grew up which in all respects was comparable to a truly military academy.

In the meantime men had been leaving school ever since Congress declared a state of war to exist, and many of them turned to aviation. The student ranks began to dwindle so noticeably that the faculty took steps to restrain the departure prematurely of men who had as yet not fully decided upon just what course to take. Many, too, had enlisted in the Reserve Officers Training Camp merely that they might not waste valuable time while awaiting the first opportunity to enlist in the branch of the service that presented the greatest attraction. Then, one morning early in June, 1917, there appeared in the News an article which many had been waiting for—the announcement that a recruiting office had been opened in New Haven for the purpose of enlisting men in the federal ambulance service. Thither repaired all men interested,

and from the applicants, forty-five were chosen as being physically fit and mentally sound. Coming from all departments of the university and even from environments quite foreign to college life, few of these had even slight acquaintance with their future comrades. Yet, here, in a little office on the fourth floor of the Malley Building were begun those friendships which can never die and which were to constitute the one chief good that we derived from the war.

Followed two miserable weeks of impatient waiting. College had closed, commencement exercises were over, and the university was all but deserted. The outlook seemed dubious, and it began to look as if we had been tricked or else the deal had fallen through. But finally orders were given out at the recruiting office that the enlisted men were to report at the railroad station at 8 o'clock on the morning of June 22, 1917. The preceding evening was spent rather jovially in bidding good-bye to New Haven and the few straggling acquaintances who still remained around town. Congregating the next morning at the station, bag and baggage, we boarded our special car and were soon en route for New York and the training camp.

Arrived at the camp in Allentown, Pa., we were directed to the fairgrounds and there installed in horse barns, where we lived "happily ever after," until the time was adjudged ripe when we should depart for regions unknown. During several weeks we were put through a course of instruction which was quite at variance with that which students are wont to engage in in college, yet no one seemed any the worse for wear. On the contrary, all were much better off than they ever had been before, in spite of the strenuous work.

The all-important question was, of course—when do we sail? And it was here at Allentown that we were initiated into the realm of rumor. Thenceforth rumor was to rule all. Nor, as we learned from experience, is she an amiable potentate; but austere and unbending, she respects no man. With her indomitable spirit, she can make or break a man, and indeed she can do much toward making or breaking an army. Rumor guides the morale of an army. It seems surprising to me that the historians now busily engaged in reproducing the war in written matter have neglected entirely one of the most potent forces at work during the war—rumor, at once the friend and enemy of the soldier, now raising his hopes, now shattering them. Had one the time and inclination, a whole volume might be written on the struggles which were waged between rumor on the one hand, now openly blatant, now "sugar-coated" and derisive; and on the other, the soldier with his hopes and desires, entirely at the mercy of her whims. But I have gone further than I intended, which was merely to remark that 585 first made acquaintance with Dame Rumor on the fairgrounds at Allentown. And she stuck ever after!

At length, the time being deemed auspicious to those engaged in the task of getting us "across," we were ordered to leave on the night of August 6th for New York. The next morning we set sail under cover of darkness and set out for the land of France.

* * * * *

And now that it is all over and—well, not exactly forgotten, but yet buried in the past, I will say a word about the Yale we men found upon our return to college. It is, in short, an entirely different Yale from the one we knew in the "old" days. At the opening of the present college year (1919-20) the uni-



LESTER HART LARRABEE

versity underwent a complete reorganization, a thorough housecleaning, so to speak, one of the chief effects of which was to dispel the tendency toward laxness and ease which were admittedly all too prevalent in pre-war days. The standard was raised tremendously, and in order to maintain his enrollment as a student of the institution, a man must apply himself vigorously. It is "work or get out." Efficiency is all-pervading—the endeavor to get the utmost possible out of the college course. This principle is carried out further in the reconstruction of the courses and departments, the knocking down of the barrier which has long existed between "Ac" and "Sheff," and the welding together of the several colleges into one university, all of which minor divisions had hampered the effectiveness of the university's efforts to educate its students.

From the standpoint of the educator the new regime is a vast improvement over the old. Yet the old atmosphere is gone. The spirit of goodfellowship, the true Yale spirit has suffered because of the war, though perhaps the change has been in the men rather than in the college. At any rate, it is different, and returned men sense a lack of something. We seek in vain to fill up the gap, for those now in college cannot tell, since they never knew the old. "If we could only have the old days back again," we hear daily.

In reply to inquiry as to what Yale has done for her returned men, I will say that she has "come through" nobly. By the creation of a special "war degree" a student is enabled to complete in three years the regular four-year course. And it is this "war degree" which I received this last June, along with some thirty or forty other members of my class, the Class of 1919.

A GRAPHIC WAR STORY

S. S. U. OR THE UNITED STATES ARMY AMBULANCE SERVICE WITH
THE FRENCH ARMY

By Lester Hart Larrabee

The particular branch of the service known as the "Service Sanaire Unie" was an outgrowth of the former American Field Service, a semi-military organization composed chiefly of young men from American schools and colleges who had volunteered their services as ambulance drivers to the French government. The field service came into its being during the early part of 1915 as a purely private organization, its members being under no military constraint to conform to the regulations of the French army, and though it bore the semblance of a military body, strictly, however, these Americans were merely the guests of the French government and were always treated as such. On the other hand, the sense of moral duty was very strong, and it was precisely this obligation of duty and honor that formed one of the most striking characteristics of the service, even after it had been incorporated into the American army upon the entry of the United States into the war. For in the sort of work that the ambulance service entailed each individual was put more or less on his honor, that is to say, he was "on his own hook" to a much greater extent than was the infantry man, for example, who performed his work in company with many others, whereas the ambulance driver worked alone.

During its existence of some two years the field service accomplished some mighty good work, though later towards the end of its career it began to disintegrate and fall into decay. It then became deserving of no better name than a

club of rich men's sons out to see the sights of France, to whom it offered an excellent opportunity to "do" France by automobile and to enjoy the hospitality of the French people. This was precisely the status of the field service when it was transformed into a strictly military organization by being taken over by the United States government. It then became a part of the American army on permanently detached service with the French army, and subject to the regulations of both. Under the direct supervision of such able and far-sighted men as Col. Percy L. Jones, commanding officer of the service, the Service Sainaire Unie took on a new aspect and grew in favor among those with whom it came in contact. A reputation had to be lived down as well as one to be built up, and through the leadership of its officials and the spirit of ever-readiness of the men in co-operating with them, the Service Sainaire Unie won for itself the coveted reputation, of which every man was justly proud. Efficiency was the keynote of the service, a high degree of which was attained through the working of the French "système" of management.

And now a word about this "système" on which the French prided themselves so much. In good plain Yankee we call it "red tape." The French have a more polished term for it. But just as we believe a certain amount of good must ultimately be derived from an exasperatingly close observance of forms and routine, so there were many advantages as well as disadvantages in the "système." "Red tape," so called, always gains for itself and for those responsible for it a certain amount of censure and disapproval on the part of its victims, wherever it may exist. And I am firmly convinced that it does exist everywhere. Certainly it was in existence in the French army—an endless string of it. So we can console ourselves in the thought that it is not peculiar to our land. Yet it seems to me that it never became quite so bungled up as it did in our country shortly after we had entered the war, particularly in that city which forms the seat of our government, where congressmen and aeroplanes yet-to-be-built became so entwined in the miles and miles of this self-same yarn that neither has ever succeeded entirely in escaping its meshes, when the wild and futile writhing and squirming of the former but made the yarn more perplexing. Yet fundamentally it is all the same, whether French or American or Russian, "red tape" is "red tape," always and everywhere, and as the French used to say: "If it must be, it is far better that it be red than yellow."

SYSTEM PRODUCED EFFICIENCY

The censure and criticism which always follow it as a necessary corollary arose among the ranks of Americans in France. As a natural consequence of the "système" with all its intricate details a great howl was set up by the American "Ambulanciers" who became the victims of its methods. Yet after we had gained a bit more knowledge through experience, we discovered that it was this same much-ridiculed French "système" that in the end produced the high degree of efficiency which, reduced to the vernacular, means "delivered the goods." Accordingly we acquired a wholesome respect for it and for the French way of doing things, though we seldom agreed with them and never sympathized with them as regards their routine methods. The temperament of the Frenchman and the American are too dissimilar, in many respects quite irreconcilable. The former is far-sighted and plans everything out minutely before

acting. The Frenchman never "takes a chance," never acts on impulse, and the seeming inaction, a getting nowhere, arising from his insistence on giving great attention to trifling details, often drove the more aggressive, impulsive America beyond all bounds of patience. Applying the "système" to the Service Sanaire Unie, we find a well-ried, smoothly working mechanism. In fact, no other army had developed such an effective program for the care of the wounded as that which the French army possessed. This height of perfection had not come about instantly, to be sure, but was the result of a long series of "trial and error," until the one was finally hit upon which produced the greatest efficiency.

From the dirty confines of Rue Renouard, whence were directed the movements of every Service Sanaire Unie man in France, to the most advanced "poste" in the lines this system was in evidence; from the very spot where a wounded "poilu" was picked up by the "brancardiers," through the various stages of transportation, to the final destination in the hospitals in Paris. The wounded were ordinarily brought from the lines to a "poste de secours," an advanced dressing station, where first aid was administered by the "médicin chef" and his helpers. They were then loaded into the ambulances stationed at the post or as nearby as the condition of the roads permitted, provided there were any, whereupon they were carried by the G. B. D. (Groupe Brancardier Divisionnaire), a second dressing station, located in a position of comparative safety, where the cases were diagnosed, the more serious ones being rushed on at once to the hospital. The next step was to transport them either to a temporary hospital in the nearest town, or in the absence of any such, to a narrow-gauge railway. From then on to the final destination they were entrusted to the care of others. Our part was completed.

While on duty at the front, the section usually occupied quarters some five or six kilometers behind the lines, the character of them being determined by the nature of the region; sometimes a ruined village, sometimes a forest, or even an open field. There were always maintained as a minimum three advanced posts, one for each regiment, there usually were five or six battalion posts as well. In addition to the advanced posts there was also a relay station located at some point midway between the section headquarters and the lines, where four or six cars were kept permanently on duty and held in readiness to replace those coming from the lines. Upon arrival of a car from one of the advanced posts with a load of wounded another was sent out to take its place at the post, while this latter was in turn replaced by a car sent from the section. From this working in rotation were derived two advantages: a fairer distribution of the work, and the assurance of immediate service at all the posts at all times. No post was left more than a few minutes unattended.

Besides being under the direct supervision of the "Service Sanitaire" of its own division, the Service Sanaire Unie section was also subject to the general orders and regulations of the "Convois Autos," or the "Service Automobile," a branch of the service which, in its management and organization, was peculiar to the French army, for while it worked in conjunction with the other branches, nevertheless it was quite independent of them, unlike the other armies in which the transport and ambulance services were joined directly to the other departments under one head. Motor vehicles of all kinds—motor transports, trucks, ambulances, motor cycles—were the property of the "Convois Autos,"

and the maintenance and upkeep of this vast amount of material as well as the supervision of the huge army of chauffeurs and mechanics was entirely entrusted to its officers without any interference from outside, precisely as the equipment and personnel of an infantry regiment is committed to the infantry colonel.

There also existed in the French army a series of motor vehicle parks located along the front at a distance of twenty to fifty kilometers behind the lines (usually in comparatively large towns, such as Nancy, Beauvais, etc.) each park serving both as a base of supplies and as a repair shop for all parts of the "Convois Autos" in the corresponding sector. Here were brought the disabled cars from the front, while others were taken back to replace them. A permanent force of skilled mechanics, both American and French, was stationed at the parks for the sole purpose of patching up the wounds which "Henry" and his big brothers received in action. The life of those men assigned to duty at those parks was by no means enviable, and perhaps even more credit is due them for their perseverance and stability than those more fortunate comrades on active duty. Theirs was a well-nigh unbearable existence, nor was the monotony of this humdrum sort of living ever broken by a taste of the excitement involved in ambulance driving. Yet they constituted the mainstay of the service, and without them the high record set by the Service Santeaire Unie would never have been possible.

THE ARRIVAL IN FRANCE

The tiresome voyage was over at last. There lay the land of "Sunny France" stretched out before us, looming up on the horizon like a huge cloud. It was still early morning, the sun being scarce an hour high, and the curtain of fog which clung so persistently to the surface of the bay was but beginning to lift, slowly, begrudgingly, as if it were loath to relinquish its hold and let in the more congenial sunlight. From the sides of the sturdy old "San Jack," as she lay tugging at her anchor chains and belching forth great volumes of dense, black smoke, twisting and writhing under her restraining bonds in her impatience to "carry on" and to complete the task she had undertaken of conveying these khaki-clad warriors to France, seemed to issue little rivulets of perspiration as the consequence of her wasted energy. She seemed fairly to be alive and to typify the spirit of restlessness of those entrusted to her. Her decks were alive with eager, excited youths endeavoring to their uttermost ability to give evidence of their enthusiasm and good spirits, and the crisp, invigorating morning air but served to enhance the hilarity and joyousness of the scene. Some were embracing each other, others were cheering and singing, while still others, less confident, or at least a little more cautious about coming to any conclusions prematurely, were straining eyes and craning necks in an attempt to convince themselves that this was really land, and not merely one more of those hoaxes which had on several previous occasions played havoc with their peace of mind. "Seeing is believing" had already come to be of prime importance, even to these "rookies" whose life in the army had been of but brief duration.

After the first violent outbreak of enthusiasm had subsided somewhat, the scene took on a bit more sobriety. Orders were hurled about right and left by callous, hard-hearted officers whom nothing short of an earthquake could move, who considered any expression of sentimental joy as childish and weak, cer-

tainly unbecoming to soldiers. Joy killers! Nevertheless the stubborn ones had their way, and soon everyone was busy on some detail. Certainly someone among them had sacrificed many hours of sleep in his efforts to devise new tasks in addition to the long list of details already existing.

Several hours passed, and still we lay at anchor. As yet none knew the identity of the port. All conjecture had proved as wild as it was futile, every port that was ever heard of, from Paris to Petrograd, having come in for its claim. Thereupon the attempt was abandoned, and all resigned themselves meekly to fate and the "San Jack." During the interim enthusiasm had waned appreciably, and impatience had increased correspondingly. A thousand kinds of damnation were heaped upon the heads of the conductors of this convoy. Yet at the same time a certain soberness had come over the men. The realization that this was France came hard. The truth was obvious enough, yet the transition from college life to our present status, existence, about to be realized, on the continent of Europe, which had hitherto existed for many only in dreams and imaginations or through the medium of a geography book, that it simply could not be comprehended all at once. And the most baffling feature of all, that which rendered the realization more difficult, was the marked similarity which the surrounding country bore to our own homeland. I suppose a large majority of those on board had cherished visions of a veritable paradise, a climate soft and mild, where nature was robed in green and gold, for which fallacious conception, I take it, the misnomer "Sunny France" was responsible. A few months later, however, particularly during the rainy season, had anyone applied this sobriquet to this same land his life would instantly have been placed in jeopardy. But fortunately the same sentiments were shared by all alike. All illusions as to the climatic character of France had been completely dissipated. What we saw on this first encounter was New England right over again.

Shortly after noon we weighed anchor, and the "San Jack" began slowly to crawl up the River Loire. As we progressed, and the river grew narrower we gained our first clear picture of France as it really existed outside of a geography. Beautiful, green wheatfields appeared on either side, extending far into the distance, dotted here and there with groups of peasant women toiling in the heat of the sun. Others had congregated along the bank, waving their aprons at the passing boat by way of welcoming "Young America" to France. The quaint little dwellings, at first scattered here and there, soon become more numerous, and herein it was that we marked the first great difference between France and America. Nature was the same; only in the work of man was similarity lacking. It was with a mingled feeling of curiosity and wonder that we first viewed the queer little structures that shelter old France, so primitive and unique in form and character were they. Here at last was the true France.

By this time the harbor had become a scene of considerable activity. Tiny skiffs and motor boats were putting out from shore, skimming back and forth across the water like so many dragon flies amid a brilliant display of the tri-color and the Stars and Stripes, even the tiniest bark among them possessing at least one of each. Indeed it seemed to have developed into a regular regatta, a sort of water pageant created for the purpose of escorting us to the city. Gradually, what with the shouting, the blowing of ships' whistles, and the tooting of horns, the scene became almost uproarious, a veritable bedlam.

SOMBER DRESS, BUT BRAVE SPIRIT

Upon approaching the docks we were towed through a canal into another part of the harbor, and as considerable time was required for this operation, we had ample opportunity to look around and to try to analyze the first impressions created in us by this strange scene. Both sides of the canal were crowded with people who seemed quite as intent on studying these newly arrived foreigners and on giving us the "once-over" as we were on scrutinizing them. Then followed an ovation which was as wildly enthusiastic as it was unique, wherein the most conflicting forces sought for mastery, joy and hope on the one hand, trying earnestly to make their presence felt, sorrow and sadness on the other, much more evident. Two outstanding features of this motley gathering gave it its singular character—the almost absolute absence of the male, with the exception of a handful of aged, bent-over grandsires and numerous urchins running about wild, and the overwhelming predominance of black. Yet all seemed happy, or rather they were endeavoring bravely to appear so, although it would not have taken a particularly keen observer to detect the falsity of it all, to discover that it was merely an assumed expression of their fortitude, a cloak, so to speak, to hide their true feelings of grief and sorrow.

Greetings were freely exchanged, though it was solely through the medium of the sign language that anything like a mutual understanding was made possible. Cries of "Vive l'Amérique, Vive la France," uttered with all the fervor of the French spirit, were met by an equally ardent display of enthusiasm on the part of the late arrivals, whose nationality was revealed quite beyond any shadow of doubt by such typical, strictly all-American salutations as "Hello, there, Froggie; how they coming?" or "Hey there, Frenchie, got anything to drink?" Whether in this queer gathering there stood some learned scholar, up and above his neighbors, who "comprend" this query and instantly imparted it to those about him; whether they had already learned the significance of the word "drink" from some of our predecessors; whether they comprehended the movement indicating the draining of an imaginary bottle by a thirst-crazed soldier, which act someone among us, a bit more ingenious than the rest, had had the presence of mind to make; or whether it was the custom with this people to lavish upon every newcomer this French brand of grapejuice, we were never able to decide. At any rate, instantly and as if by magic an army of matrons and young girls came charging forward to the side of the boat, brandishing bottles over their heads. Followed a mad scramble, as the whole American army tried to leap over the rail, a maneuver which caused the "San Jack" to list perceptibly. But at that moment another liquid force, answering the call, appeared on the other side. Immediately the half of the thirsty ones rushed to the other rail, whereupon the boat righted itself. Nor was there any less eagerness on the part of those who proffered the sparkling treasure, each vying with her neighbor as to who should first give a "Yank" a taste of the wine of France. And then—beshrew those uncivil officers! who sternly forbade the taking of any "liquor"—all our wildest hopes were shattered. This was gratitude indeed, an act nobly done and one meriting high praise! The high opinions we hoped these Frenchwomen had formed of us must have suffered a severe jolt, and indeed their faces expressed the amazement and chagrin they felt. American army discipline as propounded by the officers of the United States Army A. S.!

In spite of the apparent gaiety, an atmosphere of sorrow and mourning seemed to pervade the whole scene, which the affected good spirits of the brave French mothers could not conceal. Poverty and destitution were written large, and notwithstanding the large crowd that swarmed on the docks, the city looked deserted and seemed to bear an air of sadness. The very buildings, so totally different from those in our homeland, appeared tired and crestfallen, seeming to reflect the true sentiment of the people, imparting in all frankness what the plucky matrons and daughters would keep from us. Here and there young, ragged urchins bobbed in and out amongst the crowd, carefree and playful, the one exception to the prevailing dejection. They at least were not feigning. Tired mothers bore babies in arms whose tiny, white, pinched faces offered convincing proof of the suffering they had undergone, and yet so young. And most striking of all was the scarcity of young men. Hardly a youth of our age was visible save a scattered few, home on leave, who had thus far been spared. The heavy toll of war in this little town was all too evident. Everything seemed clothed in black. Not a woman existed in that vast crowd who did not wear some mark of mourning. A pall hung over all, and it was this element of sorrow mingled with the outward expression of happiness that presented such an incongruity. At one moment one would feel almost hilarious, as he caught the spirit of artificial gaiety, and at the next he would be swallowing hard as he observed the pitiful sight of an aged grandam waving her kerchief at us while tears filled her eyes and literally trickled down her cheeks. Though little or nothing was understood of oral expressions, yet the tense emotions written on the countenances of those French mothers as they stood before us with upturned faces was a far better conveyor of their sentiments than words in any language could have been—joy for the help that was forthcoming, sorrow for the past and its memories, perhaps called up by the sight of all these youths going to war as their own had done. Many a lad felt himself grow weak and shaky as the picture before him became less distinct, though he sought to pass it over lightly. But it was not to be. Many a rough, hardened old doughboy used to the toughest kind of a life, a true "roughneck," and priding himself on his hardness, became as meek and soft as any tearful maid. One of these, a typical "hardboiled guy" with a long record of service in the army (much of which had been spent, doubtlessly, in the guardhouse) was overheard to remark: "God, Bo, aint it sad!"

It was indeed a sober-minded, thoughtful gathering of youths that turned in that evening for the last time on the old "San Jacinto." Scarcely a man uttered a word, everyone being lost in his own thoughts. Never could that scene be forgotten to their dying day, nor could anyone look to the future now with anything of apprehension. Rather were they spurred on to do something worthwhile in the great undertaking ahead. A standard had been set for them, which every man silently resolved to live up to, the fortitude and devotion to country and to a great cause displayed by these mothers furnishing the stimulus.

THE MARNE DEFENSIVE—VILLERS-COTTERETS

During the winter and early spring months Section 585 experienced a certain degree of inactivity, which at times developed into an existence of well-nigh unbearable monotony, and though there occurred a few incidents of varied interest during the winter in Lorraine, which put a bit of "pep" into the game,

on the whole its career was insignificant. Accordingly it is not until the latter part of the following May that we find 585 on active duty in the war zone. For the past month we had been moving almost daily from one point to another along the front, never remaining in one place longer than eight days. The situation at that time was this: the last boche attack had been checked; then ensued a sort of lull in the fighting, a breathing space, so to speak, during which opportunity was offered the boche to gather his forces and to build up his attacking power in order to strike a still greater blow, and the Allies to strengthen their defense as best they could, considering the available means and the uncertainty as to the time and place of the coming drive. A blow was certainly destined to arrive, and it was to be a terrific one. But the great question torturing men's minds was "where?" The policy of the Allied command seemed to be to keep shifting divisions promiscuously up and down the front, always avoiding concentration at any one point in order to escape detection by enemy aircraft as well as to deceive him as regards the actual strength of the troops opposing him, and yet having all so arranged that large forces could be thrown in at short notice at the point where the blow should finally be struck. It was indeed a trying period, when everyone was on the alert, never knowing what might happen next. The long days of anxious waiting had raised havoc with men's nerves, and the very atmosphere was fraught with a tenseness which became so acute that any prolongation of the suspense seemed impossible. It was quite inevitable that something must snap momentarily under the terrific strain. At such a critical period when the very existence of France and the hope of the Allied cause were threatened such inactivity was quite out of place, even uncanny. The fact that scarce a gun had been heard for several days portended but ill. And then the blow fell. The boche attacked on an eighty-kilometer front in the Champagne, and in twenty-four hours advanced twenty-two kilometers. Soissons fell. No force seemed capable of checking the fierce onslaught. Things looked black indeed, and the next few days promised to be most momentous ones in deciding what fate was to befall France and the cause.

It was on the night of May 29th that orders came to us encamped in a forest just behind Montdidier to follow the division which was leaving during the night, and the next morning at daybreak we started off, arriving in Compiègne shortly after noon. The trip proved uneventful, with the exception of an hour's delay in St. Just on account of the heavy shelling. Leaving our cars to take care of themselves, we took refuge in the cellars until the storm should abate. These were already filled with civilians huddled together like frightened rabbits, but there was always room for one more of these same animals. Compiègne was quite deserted, save for three Red Cross workers in the hotel-hospital—Americans, of whom two were young women—who gave us a lunch of coffee and bread. The city was in a pitiful state. Hitherto untouched by the war, it had suffered severely during the past week from bombardment and air raids. Beautiful structures, both public buildings and private residences, were torn and shattered and hurled into the streets as shell after shell came whizzing over and performed its little mission. The squares and streets were filled with debris and stones, telegraph poles and wires, and rubbish of all kinds. We lingered here but an hour or two, as we considered the locality not particularly conducive to good health, withdrawing about the middle of the afternoon to a small village called Le Meux on the outskirts of the city. In the interim the shelling had increased in intensity, so we felt that we had departed at a most

opportune time. And the Red Cross girls thought the same. That evening orders were issued from the "Corps d'armée" headquarters that no traffic was to pass through the city.

That night we bunked in the cars which we had parked in the woods, and in spite of the excitement, we were all soon dead to the world—for a brief time. For no sooner had it grown dark than we received our nightly visit from our boche tormentors, and on this particular evening they came over in unusually large numbers to serenade us. The heavens were literally infested with boche planes, bombing, bombing, everything everywhere. Not a village or town escaped. It seemed as if heaven and earth had come together to form the fiery region of Dante's Inferno. The whole world seemed on fire as the bombs exploded in rapid succession and shot great masses of flame into the air, turning utter darkness into clear daylight. Here and there rockets were sent up, and every few moments a huge flare would burst forth in the midst of the heavens, and as it sailed slowly along, hanging from its parachute, it sent down a blinding glare which revealed everything on the ground to those above. Searchlights were playing all over the sky, criss-crossing at various angles, and every now and then we could get a fleeting glimpse of a boche as the light was reflected on one of his wings. The whole sight beat fireworks all to pieces. The noise was terrific, and the concussion was so heavy that our eardrums snapped and buzzed like bumble bees. The explosions of the "archies" sounded like so many reports of popguns in comparison to the sharp crack and deep detonation of the bombs, yet they in themselves constituted a deafening racket. Here and there little stars were moving about the heavens at a comparatively low altitude—the lights on the French planes—in their hopeless task of seeking out the boche. During all this by no means novel experience we lay crouched under the cars, shivering (although it was a warm night) and wishing devoutly that these visitors would return home. Finally, about 2 o'clock, the bombing ceased and they withdrew, leaving us to complete our interrupted slumber.

A CRITICAL SITUATION

But again, not for long. At about 3 o'clock we were awakened and ordered to prepare at once to move. The "lute" made a "cute little speech" in which he imparted to us news that was anything but cheering. But that speech made a deep impression on us—so deep, in fact, that the memory of it and of the scene is as clear and vivid as the incident itself was in reality—some thirty-five men standing there in the dark, with eyes but half opened, much more asleep than awake, listening to the words of him who had ruined our hopes of a good night's rest. What he said, however, soon brought consciousness to all; the situation was very critical; the boche had broken through again; the division had received orders to move at once with the additional injunction to stop the boche, "coûte que coûte." No more. In other words, the division was to be sacrificed along with two others in a last attempt to check the onslaught of the boche.

We were soon under way, and passing around Compiègne we set out in the direction of Soissons, though none knew our precise destination. At 6 o'clock we stopped in a village called Rebondes, breakfasted on "singe" and "pinard," and then parked our cars on the grounds of a chateau to await developments. One feature of this early-morning ride stood out strikingly—the never-to-be-

forgotten picture presented by the throng of refugees straggling along the road from Soissons. A strange feeling came over us, a kind of weakness, a melting away from the emotion aroused by this pitiful scene. Vision became indistinct, and many a "poilu" marching along the side of the road toward Soissons felt himself quiver as he brushed a dirty old hand over his eyes. The "poilu" has a heart, and it is easily touched. Such an encounter was novel to us, and it seemed strange that we should find ourselves swallowing hard and gulping. But what human with a soul could look upon that pitiful company of unfortunates—old men, women and children plodding along amid camions and guns, dragging through the dust and dirt their whole worldly belongings—without feeling compassion and displaying some emotion? Here an old madam and a little girl were between them trying vainly to coax a cow through all the confused mass of vehicles, one pulling, the other pushing. Following them came an old sire dragging a little cart after him loaded with every conceivable household article, while tiny children, too young to walk, sat astride the whole to keep it in place. At intervals along the road were clustered together groups of women weeping and embracing one another and staring with utterly woe-begone expressions at the passing soldiers. The very oldest among them, withered, bent-over old men and women were squeezed in in the carts amidst furniture and live stock wherever there was a space open. All the others walked in a long, weary line. Now and then some heavily-laden mother collapsed and a little girl tried vainly to awaken her. Willing hands picked her up and room was made for her in one of the carts, either by throwing away some article of furniture, or through the sacrifice of another in a less serious condition, who relinquished his place. To see these poor, suffering souls, helpless and hopeless, forced to flee their homes to God knew what, hurrying along as best they could with all they possessed in the wide world—to see all this and to realize what constituted the cause was but to compel an avowal of eternal hatred of the boche and all his kin, to desire the extermination of the whole race. "Oui, ils vont Payer cher les boches" were the words uttered by one of the sufferers as she viewed the troops marching to meet the boche. But have they?

The day was spent idly awaiting further orders, and along about 5 o'clock they came—with a crash. The division was still passing through the village when suddenly all movement ceased. Followed a few moments of surprise and inquiry on the part of the marchers, then the entire division literally turned in its tracks and started off in the opposite direction. Everyone was bewildered. It was known that things were bad, but this seemed incredible. This movement strangely resembled a retreat, and our doubts increased as the soldiers withdrew. The division was supposed to have taken to the lines in this sector, but now—how to account for the change. An official report soon arrived, however, which explained the action. The boche had broken through to the south of us and nothing lay between him and the direct road to Paris. Hence the countermanding of orders and the rush of troops to the threatened point. The Frenchmen were well-nigh crazy. Never, I think, did the morale sink to such a low ebb, for in truth the cause seemed pretty hopeless. "Finée la guerre, à Paris" expressed their sentiments. Everyone seemed lost, yet before many hours should pass these same men who seemed despairing now were to show once again their true character as they defied the overwhelming superior numbers of the boche. Then, as always, they would prove themselves invincible.

AN UNEXPECTED INCIDENT

Five-eighty-five was soon on the move again, our destination being Villers-Cotterets. As we were crossing the bridge in Retondes an incident occurred that startled us almost out of our senses, so sudden and unexpected was it, and for a few moments no one knew whether he was coming or going. Traffic being so congested at this point, owing to the narrowness of the bridge, we had come to a halt while some of the cars were still on the bridge. The first hint of anything unusual was imparted to us by the queer antics of a group of "poilus" standing by, who suddenly looked upwards and then scattered like rabbits seeking their holes, ducking into the nearest corner of refuge. Then a series of shots from a "mitrailleuse." Nothing unusual in that. Then suddenly a roar overhead, and the next moment a huge plane swept over the road scarcely above the housetops, and on the wings were two ominous-looking black crosses. A kind of paralysis seized us, and not until we detected little puffs of dust in the road did we come to our senses. Then we reiterated the seemingly unaccountable act of the Frenchmen, nor were we any less agile in making ourselves scarce. Under the cars in double-quick time. The plane, however, was far removed by this time, so we crawled sheepishly out. So quickly had it happened that everyone was quite at sea. The confusion and tumult had drowned out the sound of the motor, and it was not until the boche was directly over us that we had any inkling whatever of anything wrong. Immediately a French plane followed and tore after the boche, pouring a stream of bullets into him and forcing him to land in a nearby field. By way of testifying that he was by no means finished, however, the boche jumped from his seat and deliberately turned his machine gun on the road. This time we really had some reason to run to cover. Bullets flew around merrily, and several went through the cars, while three Frenchmen were slightly wounded and a horse was killed. At this point the convoy started to move, but we learned later that the boche was captured after being wounded by a rifle bullet. A trifling incident, to be sure, yet serving as a sort of appetizer for what we might expect later on.

We soon arrived on the outskirts of Compiègne, and to save time we passed thru the city. One of the cars was hit by a piece of éclat which pierced the radiator and engine and so disabling it that we were forced to take it in tow. Then began the wild ride to Villers-Cotterets. Wild it was, too. In the first place there was no order whatsoever. Both the "lutes" were away, as was our top sergeant, the only substitutes for officers being a French sergeant and a corporal, of whom the former was so "up in the air" that he was useless as a leader, and the latter was still under the influence of "un peu trop de pinard," as he later explained his lethargy. Not a particularly capable head for conducting a convoy in a situation such as was presented. We continued on our way, however, under these circumstances, but as darkness set in we began to wonder how we were coming out. Villers was our goal all right, but how to arrive there we hadn't the slightest idea. Furthermore, we did not for one moment forget that every minute was bringing us nearer to the boche and that nothing separated us from him. Accordingly our speed was reduced to a minimum. The first knowledge we gained of our position came from some refugees we met on the road. Our efforts to obtain a coherent reply to our queries met with almost complete failure, for they were all crazy as loons, though finally we managed to draw from them the assurance that we were on

the right road to Villers. To make this statement a bit more realistic, lest we should doubt the authenticity of it, they added that the boches were only four kilometers away and coming on fast. And nothing to stop them. A little further on we met another group of stragglers who disclosed to us the fact that the boches had already entered Villers. Now by this time we were more or less at our wit's end. What course to take was a problem, in view of the uncertainty connected with a further advance as well as the absence of any guiding hand. If the reports of these refugees bore any truth, then our position was indeed precarious, since our orders had directed us to go to Villers-Cotterets. Yet if the boche was really in possession of the town, it would be most absurd to place ourselves voluntarily in his hands. It became a question of expediency rather than of strict adherence to orders, or at least we chose to make it so. "Safety first" seemed expedient enough in this case. Accordingly we decided to spend the night where we were and set about at once to park the cars in an old farmyard, taking particular pains to head them toward the rear so that we might make a quick get-away, if necessary, during the night. Immediately this accomplished we turned in, about eleven-thirty,—dirty, hungry, and tired, having been practically seventy-two hours with practically no sleep. We dropped on stretchers without bothering to eat and were soon lost in dreams. Between midnight and one o'clock, however, Fritz came over, and the program of the preceding evening was repeated, and although we were nearly "all in," sleep was out of the question. The best we could do was to lie there shivering and let our imaginations run astray with us.

During the night the "lute" returned, and everyone felt easier. One never realizes how much regard he attaches to an officer until one is deprived of him in a tight place, if for no other reason than that he relieves the men of responsibility by taking the whole burden on his own shoulders. At daybreak we entered Villers where we found one regiment already installed, while another, the 168th, had taken up positions in the forest of Villers-Cotterets to await the attack of the boche at daybreak. Already half in ruins the town was undergoing a severe bombardment when we entered. The streets were littered with debris to such a degree that passage was rendered exceedingly difficult, and some were, in fact, quite impassable where a building had toppled over and completely blocked the narrow passage ways. Civilians had withdrawn long ago, but a good many soldiers were busily occupied in making the rounds of the stores. Everyone seemed to catch the spirit of plunder, and 585 fell in with the "poilus" in the mad hunt for "eats." Wares there were of all kinds, but little food. Of wine a considerable quantity existed in the cellars, or rather had existed, for the Frenchmen had already appropriated to themselves the better part of it, as the unsteady gait and frolicsome mood of the pillagers testified. It was a case of "first come, first served," everyone for himself. Deplorable as it may seem—this thieving, pillaging, or whatever you will—it develops into a sort of contagious fever, an irresistible temptation. All scruples are cast aside in the general rush, as each man tries to get hold of all he can. It is unfair, heathenish, selfish, wicked, yet one derives a certain satisfaction from it according as one gets more than his neighbor. None sought to justify his act on the grounds of necessity, nor did anyone even consider whether it was his right or not to lay claim to whatever he desired in a threatened town. There was no time to deliberate about the morality of it, for the next man would already be running away with the very same article which had caused the in-

decision in the mind of the more scrupulous one. There was no question at all except one of speed. Indeed orders in the French army were very stringent in regard to pillaging, yet it was futile to try to enforce them in a situation like this. Besides, there was the very real possibility that the boche might get the plunder if we didn't, and this argument was too large to be overlooked.

The excitement and fun arising from this bit of diversion had for the moment made us forget the real situation, and we had become quite heedless of the shells falling about, until suddenly a big one landed in the square, hurling the public fountain to the ground and scattering steel and debris in every direction. Down we went flat on our stomachs just as if we had all been electrified. Practice makes perfect in this game, and the most precise movements can be soon mastered to a remarkable degree of excellence.

THE BOCHE ATTACKED AT DAWN

Work began at once for us. The boche attacked at dawn,—three divisions strong of the Imperial guard against one French regiment, but more than superior numbers were needed to break through. Any advance he made was negligible. The forest of Villers-Cotterets together with the wonderful resistance put up by the 168th brought all his efforts to naught. Hitherto the boche had been tearing over open country at an alarming rate, but the forest presented a stone wall to their sallies. Time and again he endeavored vainly to seek an entrance, charging cross the open meadow bordering the forest, only to be halted before he had covered two-thirds of the distance. Wave after wave came on, growing thinner and thinner as they approached the forest under the murderous fire of the 75s which mowed them down by hundreds. Out of each line of the attacking but a handful reached the forest, and they were immediately taken prisoners. None could turn back, for the boche was directing a good share of his fire in their rear. Thus Fritz found himself between two fires, and all he could do was to continue on his way until he fell. Whether the boche deliberately sent shells in the rear of his men to prevent any turning back or whether it was merely due to failure to get the correct range it was hard to say. But it did seem rather strange. The 75s were working incessantly for forty-eight hours, shooting point blank at the approaching boche. All day and all night train after train of ammunition was brought up to feed these wonderful guns, many of which had become useless because of the terrific strain they had been under. But new ones kept arriving which replaced those disabled. The slaughter was terrible. Fritz was not left a moment's rest. Later on when we advanced we found corpses of the boche lying three deep on the edge of the forest. The roads were full of dead bodies of boches and Frenchmen which had been lying there many days. It was quite impossible to pass without running over some of them, and this constituted the most sickening part of the whole experience of ambulance driving. The stench was horrible, and as the wheels passed over some boche's head it felt as if we were ploughing through a soft, jelly-like mire. Indeed it was a severe test of a man's stomach. The next day another regiment came to the aid of the 168th, but the strength of the boche was already crippled. And although in the course of the next two months he attempted severe assaults, they were but feeble and soon repulsed, for the Frenchmen were not to be caught napping.

During these days of fiercest fighting the Frenchmen displayed that wonderful courage and fearlessness which have always characterized the "poilu."

Many were the instances of individual brave acts, one of the most striking being the case of a sergeant who found himself with a few men cut off from the main body in the village of Faverolles, and surrounded by boches. They were at the end of their resources, and surrender seemed the only way out of the difficulty. Instead, however, they held on with bull-dog tenacity; and later a runner brought to the colonel of his regiment the following words written on the back of an envelope: "Je n'ai plus de vivres, presque plus de munitions, mes hommes sont extenués, mais nous tiendrons—." For two days they stuck it out until help finally reached them. These few men had defended the village against overwhelming numbers of the enemy and had thus prevented the boche from securing a stronghold which would have proved highly advantageous to him. This act of bravery formed the chief topic of conversation for many days, and the "poilus" loved to refer to it long after as typical of the French fighting spirit.

Our casualties were heavy also, and the whole section was running back and forth constantly from the line to Villers with loads of wounded. Though the roads were pretty heavily shelled in places, they were by no means as dangerous as they were in later sectors, because of the protection offered by the forest. Most of the shots were made at random, for the roads were quite hidden. Outside the limits of the forest, however, it was quite a different matter, though even here it was attacked from the air that constituted the chief source of danger. Boche planes would swoop down over the roads pumping bullets into passing vehicles and dropping torpedoes. At times driving an ambulance was no pleasant occupation, and this was one of them.

By the end of the second day the condition of affairs was much improved, though our position was still somewhat precarious. We were under orders to be ready to evacuate Villers on short notice, for it was still generally believed that the retention of the city was very doubtful. During the next ten days the situation changed little. Attacks were made daily, sometimes two or three within twenty-four hours, now by one side, now by the other, first losing ground, then regaining it. The lines see-sawed back and forth, varying as much as two kilometers at times. We held them, but that was all. Yet that was quite sufficient, since "La Division des Loups" had been given up as lost, as the Paris papers stated in the "communiqué" of June 1st. The shelling of Villers increased in violence until finally orders were issued for evacuation of the town. For three days the city had been burning,—the result of incendiary bombs, and casualties had mounted so high that it was deemed advisable to withdraw altogether, since no advantage was to be derived from a prolonged stay there. It was just prior to the issuing of these orders that 585 suffered its first casualty when a 210 landed in the courtyard of the château, killing three Frenchmen of the section and wounding two of our own number, one of whom lost both an arm and a leg. Three cars were blown to atoms in addition. Thus it was with no feeling of reluctance that we left the scene and withdrew to the village of Boursonne, about five kilometers from Villers. From this village as a base we worked for the remainder of the period of fifty-two days which we spent in this sector. On July 17th began the Allied offensive, and after four days of it, this time going forward instead of backward, we were relieved and sent back "en repos" to get rested up in preparation for the next attempt at the game.

IN THE AISNE SECTOR—THE FIRST AISNE-OISE OFFENSIVE

The "repos," at first so welcome after the strenuous period spent in the forest of Villers-Cotterets, began to grow irksome after a few days when we had become sufficiently rested, and the work of restoring the "flivvers" to health had been completed, and once again we began to long for action. It was the same story over and over. In war one is never satisfied. When at the front, tired and weary, "repos" comes as a wonderful gift from heaven, yet after a short period of idleness and unnerving quiet one finds himself eager for the noise of the guns and the excitement of battle. 'Tis a strange thing, and as it was soundly put by one of the men "You're either scared to death or bored to death, and one is as bad as the other." And so it was with no reluctance that we again set out for the front where at least there was no time for moping. Accordingly, it is during the month of August, 1918, that we again encounter Section 585, taking part in the first Aisne-Oise offensive.

When we first arrived in Couloisy, a village on the bank of the Aisne, to take up our duties in the new sector, comparative calm reigned. Very little fighting took place in the lines, and we began to think that we were going to have a soft time of it after the days spent in Villers forest. But as the days slipped by the sector seemed to take on more activity, and by the middle of the month business had picked up appreciably. The attack which had long been preparing began to come to a head. Troops began arriving in extraordinarily large numbers. Artillery trains became more numerous, and an immense supply of ammunition seemed to pour in as if by magic. We were therefore led to believe that an attack was really coming off and were quite convinced of it when several regiments of dusky colonials arrived on the scene—the famous Senegalese. The appearance of these always signified an attack, for with long, slightly curved knives, much more resembling huge cleavers than bayonets, they became veritable demons as they dashed toward the boche lines uttering bloodcurdling yells and "seeing red." No wonder they put fear into the heart of the boche; for the truth is they did not have any scruples about honorable warfare any more than did the boche. They were simply to murder, kill and terrify the enemy, a fitting adversary for the boche, and one who could be appreciated by none better than by him. As soldiers they were nil; as defensive troops they were a failure, for they would turn and run under shellfire. But where ground was to be gained by attack these dark skinned warriors were always thrust into the foremost lines, for once under way no power on earth could stop them save a direct hit of a shell. We therefore considered it a safe bet that something big was about to take place. Furthermore this accounted for the comparative inactivity in the lines, all attention being given to preparation. Day in and day out, night after night, the roads were filled with trains of artillery and caissons, guns of all calibers, "mitrailleuse" companies, ammunition trucks, "ravitaillement" squads, all pushing forward toward the lines, all presaging the destruction of the boche.

But the fighting in the lines was of no account, aerial activity more than compensated for it. The boche had plainly the lordship of the air in this sector, and night after night the country round about underwent a terrific bombardment. During those warm summer nights the full moon flooded the landscape with light, turning night into day, and to the aerial observers every road and pathway was revealed clearly. As soon as it became dark the boche paid his

regular visit for the purpose of torturing us. Fortunately we were quartered in a small wood, a circumstance which enabled us to escape much of the bombing, yet we were not altogether untroubled. When the raid began we crawled into little holes which we had dug in the side of a hill and there waited until it should please the invaders to return home. These we found very welcome as protection against falling "éclats," but in case a bomb fell in the nearby neighborhood paper boxes would have served the purpose exactly as well. Unhappily for us, in the same wood were several batteries of 75s as well as the hanger of an observation balloon, the presence of which rendered our position somewhat more perilous, as Fritz gave much attention to attempts to locate them. He would fly low over the trees, and, swooping down, drop bombs into the wood. Then again, he would dive and pour a stream of bullets down through the trees, while we lay crouched in our little nests trembling and praying that our names were not written on any of the missiles. The sensation one experiences during an air raid is unique, to say the least. Under shell fire one can tell the general direction from which the shells are coming, but in an air raid one is absolutely helpless. And it is the very realization of one's utter impotence that enhances the terror which the bombs put into one's heart. Nothing can be seen, but much is heard. As the motor whirrs above, it always seems as if the boche were directly overhead, and one becomes convinced that the next bomb is for him. Then comes the whining, swishing sound as it cuts through the air. Everyone holds his breath, and his heart stops beating for a few seconds until the crash comes,—a glare of red, a sharp crack, and a terrific explosion which shakes the whole surrounding country. Then just about thirty-five lips murmur "Thank God, not this time." It was such nights that were substituted for the quiet days, and in spite of the light work we were soon beginning to be worn out.

A MOVE FOR BETTER SECURITY

The casualties mounted so high after awhile that we were ordered to move to Jaulzy, the next village up the river, where better security was offered. On the night we moved twenty-seven soldiers were killed in Jaulzy and fourteen in Conloisy, so we wished we had stayed in the woods after all. In our new location, however, we were assigned to some very comfortable quarters on a large farm, and we were blessed with the good fortune of having a swimming hole directly behind the house, so that all that was necessary to do was to fall out of the window and we could enjoy a swim in the River Aisne. As is to be expected we made the most of this opportunity, although it was rather unhealthy recreation at times, since boche planes were forever out scouting and photographing. At this point along the river three pontoons were under construction, as the regular bridges had been destroyed, and of course Fritz was trying his level best to tear these down, and with a certain degree of success, too. Three times one of the bridges reached the middle of the river only to be cut down by shellfire. Every time Fritz came over and followed along the course of the river we took this as a signal to withdraw, for in a few moments shells were sure to arrive as the boche artillery essayed to get the correct range. Sometimes shells landed in the water, in consequence of which the surface of the river would be covered with fish of all brands, quite unknown to us. As long as Fritz sent shells into the river we were at least in no danger of starvation. Quite the contrary, in fact, for fish constituted our chief diet for several

days,—fish three times a day, and fish for lunch between meals, if anyone had the stomach for it. I doubt if any member of 585 has touched fish since.

By this time things had about come to a head. The attack, which from all appearances was to be a mighty one, seemed imminent. Hundreds of guns were lined along the roads pointing toward Fritz' abode, and ammunition was piled two meters high in the fields. Each battery of 75s was supplied with three thousand rounds, and the larger guns, too, were all in prime condition, including the terrible 270 and the mighty 320. Fritz was surely destined to get some hot steel. Excitement ran high, and we waited impatiently for something to start. But as is always the case, the attack was postponed several times for more favorable conditions, and impatience increased accordingly. Further, the boche had a presentiment that something was afoot as was attested by the ever-increasing number of shells he sent over. The valleys were saturated with gas which clung persistently to the ground because of the low-lying country. The roads were fiercely cut up by shells, for Fritz knew the lay of the land like a book, every corner and turn in it, and owing to the flatness of the landscape he could use the "saucisses" to great advantage. There was one stretch of road particularly dangerous that ran across an open field for a distance of about three kilometres,—perfectly flat country with not even as much as a tree to hide the road,—and Fritz could see every movement along the whole route. To pass over this was equivalent to running the gauntlet. Every vehicle that passed was chased by shellfire from start to finish, and many a camion and "ravitaillement" wagon was "got," but "Henry" always seemed to have wings and to fly before the shells. Many queer cases there were, too, of the freaks played by them. On one occasion a shell exploded behind one of our cars, and the "éclats" passed under it, around it, and through it, but did no damage whatsoever to the car. Yet a horse and the driver of a team ahead were killed. Another car was just on the point of passing an ammunition camion when a shell hit the camion direct. A pile of burning rubbish was all that remained to tell the tale save this half paralyzed "ambulancier." The camion driver had "vanished into thin air."

During this period opportunity was offered to observe a bit the working of that marvellously intricate mechanism known as an army. How many ever stop to consider what a wonderful, monstrous creation an army is? Or does one ordinarily think of it as a tremendous, complex machine, excellently lubricated and perfectly constructed, with all its minor parts working in unison toward one great end, as an integration of many subordinate parts welded together into one great unit, and that this is all achieved by the workings of a few master minds? When one reads in the newspaper of the movements of an army one gets a sort of abstract idea, a picture of a vast group of wooden soldiers to be picked up bodily and thrust from one position into another. One does not conceive of an army as a concrete body of live men, each with his own particular duty and his own individual soul and body, his own wants and desires. Nor does one think of the myriad of separate and subordinate movements that go on when an army advances or retreats. One seldom regards an army from this perspective. Yet what a wondrous piece of mechanism an army is, everything working out automatically, as it were. Our conception of the congested traffic of a large city is the nearest approach we can make to a picture of an army in motion. Day and night, oftentimes weeks and months are spent in preparation for an attack, when the roads are literally packed

with vehicles of all kinds, when but a few inches separates one from another for miles and miles. During these days of preparation for the attack just such an event was taking place. Day after day, night after night, the highways were literally solid with moving masses of vehicles and men crawling along in an endless line. Add to this a pitchy darkness, not a spark of light, hostile planes overhead trying to wipe out the entire aggregation, and one can form some idea of an army on the march. When an army advances or retreats, that is, in good order, everything works out automatically, and in a miraculously short space of time. One day there is perhaps nothing at all at a certain spot. The next day thousands of camions, train upon trains of artillery, "ravitaillement" wagons and troop carts are crawling along in the same direction, or if at night, when only the vague outlines of a ghostly army are visible, shouts of men and officers yelling commands come out of the darkness, while the rattle of heavy teams and the clatter of horses' feet add to the apparent confusion and chaos. Yet in reality all is working smoothly. Through all this tangle the little "fivers" had to worm their way with the wounded, dodging in and out of incredibly small spaces, bumping and getting bumped, but invariably coming out on top, though sometimes a bit too eager "Henry" got caught between two huge camions, in which case he was subjected to a severe wrenching before he could extricate himself.

After long days of waiting, during which occurred several false alarms, the attack proper began, following two or three "coups de main" by way of a prelude, to discover what our exact position was relative to the boche. On the afternoon of August 18th at three o'clock the attack was finally launched, a huge offensive extending along the front for a distance of a hundred kilometres. Right on the dot the bombardment commenced, and it seemed as if the end of the world were about to come as hundreds of guns let loose all at once, sending tons of steel into the boche lines. Also our air forces had been about tripled, and a few minutes after the barrage began a squadron of eighty bombers went over to deal out death and destruction behind the boche lines. All cars were on duty that night and the following day, going back and forth from the lines to the "trriage," stopping only a moment at the section while the drivers grabbed a bite to eat and replenished "Henry's" supply of gas and oil. The noise was deafening, and as we drove along the road toward the lines it seemed as if all the cannon in the world were shooting simultaneously. The fields on either side were full of guns ranged in rows at intervals of five or six feet, all firing as rapidly as possible. The gunners were hard at work, dirty, hot and tired, yet highly enthusiastic, and they grinned at us as we stopped a moment to watch them. One picked up the shells, another took them from him and shot them into the gun, while a third opened and shut the breechlock, all working at top notch speed. Out of the muzzles of the guns came an almost continuous stream of flame and smoke and something else which we could not see, but which was reserved for Fritz. First came the 75s, then the 155s, then farther back the 220s and the 270s, with the huge 320s closing up the rear—all belching at once. The concussion was terrible. It seemed as if a gust of wind struck one at every shot, and many an old head was made to crack with aching. As we drove on we could see nothing but guns, guns everywhere, some working, others cooling. The attack and bombardment continued all night, and the advance as well. "On s'avance toujours" was the customary answer to queries as to how things were going. Everyone was in the best of spirits, and the

morals of the soldiers was never higher. Even the guns themselves seemed to sense the feeling of general optimism. 'Twas indeed a "grand and glorious feeling." Now we could understand why the boche had hitherto maintained a high degree of confidence. When things were going right a man felt as if he could do anything. All felt that it was a great game, but God help the boche!

THE BOCHE SEEMED TO CRUMPLE UP

The second day brought no diminution in either the intensity of the attack or in the success of the advance. The boche seemed to crumple up under the mighty push, and prisoners poured in by hundreds. They offered no resistance whatsoever in many cases, and numbers of them gave themselves up voluntarily. Fritz seemed completely demoralized and worn out, as if he realized the utter futility of it all. One boche officer remarked that the war would be over by October, basing his statement upon the fact that the men were discouraged and refused to fight any longer. We could well believe him, yet it is best never to trust these rascals or even to believe a word they utter, particularly when they are prisoners, for then they are "sugar-coated."

By the morning of the second day we had advanced ten kilometres into enemy territory, and the attack was still going strong. Two or three incidents took place during the attack which offered us a bit of diversion from the ordinary routine of carrying wounded, such little events that gave flavor to the occupation. One of these illustrates to perfection the boche character and the high regard for honor and fair play which the boche always maintained. We were using many of the prisoners as stretcher bearers, but it was always necessary to watch them closely, for a boche felt no more compunction in murdering a wounded man than in swatting a fly. One of them tried a devilish trick on us, a stunt quite characteristic of the boche. However, he paid for it. As it happened, he was an officer and wounded, and because of this fact we had taken particular pains with him and put him into the ambulance ahead of some of our own Frenchmen. In some unaccountable manner he had been allowed to retain possession of his side arms, and just as the driver was taking his seat, the boche, raising himself on one arm, pointed his gun at the front wall of the car. His act did not escape detection, however, for quick as a flash the captain who was overseeing the work pulled his gun and shot the boche through the head. Then he ordered us to pull him out, whereupon some "brancardiers" took him and flung him over the bank down into the ravine below. The captain was a truly crazy man, bellowing like an enraged bull as he emptied his revolver into a group of sullen looking boches standing by and eyeing furtively a pile of discarded bayonets. Another moment and they all would have grabbed one and murdered us all. He heaped upon their heads all the curses and imprecations in the French tongue, of which the language has a copious supply. Those who remained were marched down the road at the point of the bayonet. This little incident, characteristically boche, was merely one of thousands of instances of boche treachery, but a purely typical specimen. Any number of a similar nature occurred almost daily. A boche has his goal set for him, and he is bound to arrive at it regardless of the manner or means. He is supposed to kill as many of the enemy as possible; the method matters not. The words "honor" and "square dealing" are absolutely unknown to the boche. He does not understand anything about fair play, and any argu-

ments to convince him of his fallacy will prove entirely futile. If he is serving the Kaiser, why, then, it must be all right. There is no such thing as honor, unless it is in accord with the fatherland's policy. And particularly, if he feels he is about done for himself anyway, he has little hesitation in killing a benefactor. This is the true boche, a murderer, traitor, defiler. Though the men were soft as any kittens, cringing and blubbering like babes, the officers still maintained the haughty, arrogant, Prussian bearing. But their pride had suffered a tremendous fall, and of all the humiliations and tortures they had to endure this broken pride was the most galling. They were not merely badly bent, but irreparably broken. How it warmed our hearts to see them squirm! Yet even as prisoners they attempted to lord it over their men, and no drink-crazed lunatic would treat a dog as vilely as these officers did their men. But a few raps on the head or a bullet through the skull performed miracles in destroying this tyrannical attitude, and after a few examples had been made of them by the irate "poilus" they became as meek as little Moses.

The attack continued another day with the same degree of success. Tanks in large numbers had been put into play, and before their powerful onslaught the boche simply flew. So fast did they fly, in fact, that our most advanced troops lost all contact with them on several occasions. Retreating by night under cover of a deadly barrage, in the morning Fritz would be far removed from our most advanced posts, and the whole day was spent in trying to catch up to them. To one of our cooks, an old regular army man, the speedy retreat was nothing short of miraculous. He swore that the boche had retreated in balloons, for there was no other way to account for the great speed. (But this individual was never troubled with super-intellectual ability.)

About this time a hot wave started in which rendered the task of running after Fritz even more arduous, especially since the "poilus" were not equipped for running races but marched with full packs. Finally the country became more hilly, and here the boche was able to make a stand and offer no mean resistance. Entrenching himself along the ridges he mounted machine guns, and from these elevations his position was practically impregnable. The Frenchmen were mowed down before they even got started up the hill. The attack came to a halt. The division, worn out from continued fighting and marching in the heat, were unable to advance another foot. Indeed, we ourselves had had enough for one time, and so it was with a peculiar delight that news finally arrived that we were to be relieved that night, the sixth day of the attack. But just so that we might get full measure fate so arranged matters that we were kept on the job until the very last moment. The activities of that last night are still unforgotten. As it happened, it was a bright moonlight night, and Fritz was out doing his "dirty work" on a large scale. Two of us had been sent out to one of the posts to wait for wounded, and as we were driving along there suddenly appeared directly in front of us a flash and then a fierce explosion. The motor had been making such an abominable noise that we had not heard the plane, the exploding bomb being the first hint of danger that we had. A camion had been moving along ahead of us, and we thought it must surely have been struck. Speeding up, we came upon a scene which confirmed our greatest fears. The sight was sickening—the result of a direct, clean hit. One man was dead as a door nail, two others were wounded so badly that they died shortly after, and two others were wounded less seriously. We found them lying in a heap of wreckage, swimming in blood, writhing and twisting

and uttering the most horrible groans. One had both legs off. We tied tourniquets around each, but it was of no use, as he died in a few moments. We threw them into the car just as they were and made all possible speed to the "poste de secours," where the "médecin chef" took them in charge.

One more incident which wound up our experience here, and one which is always recalled to our minds whenever we think of this sector, occurred early the following morning just before we were relieved. A call came about four o'clock for a car to go after some "blessés" up the road, and the "médecin chef" went along to point out the way. We pretended to know the exact destination and route, but in reality we didn't have the slightest idea where we were going. A sort of a wild old boy was this captain, smiling and jovial, brave and reckless, but no soldier. The first we knew of our whereabouts was when we met some soldiers, who, after expressing much surprise at our presence, informed us that we were in the first lines. Just about then a couple of stray shells whizzed by, and captain lost no time in deciding what course to take, but ordered the driver to turn around and go "tout de suite." We did. Arrived back at the post we sought more explicit instructions. We had been there scarcely two minutes when the boche started to put up a barrage, which, while it lasted, was pretty hot. About every sixty seconds we would drop on our stomachs as a shell whizzed over, and the captain, who was a very stout man of about fifty winters, would fume and swear as he sank in the dirt, letting out some awful pet names which would scarcely bear repeating even in French. He was covered with perspiration, and his face looked like a boiled lobster, for the atmosphere was extremely warm and humid. At any other time and under other circumstances it would have been a highly humorous spectacle, but just then we were too preoccupied with our own thoughts and actions. We just dug and burrowed in the dirt like so many rabbits, and after we had holes large enough to crawl into we put the car cushions over our heads. Fine protection! But we resemble more or less closely the ostrich kind. If one covers his face so that he cannot see, he feels safer.

That morning we were relieved, and in the afternoon we packed up and moved to the rear for another "repos," welcome, of course, but soon boring.

THE WAR IN BELGIUM: FLANDERS

With the second Aisne-Oise offensive over, 585 left the scene of war in the vicinity of Soissons and journeyed to the Belgian border to take part in the last great major operation in the north—the Ypres-Lys offensive. The attack began on the morning of September 28th under the supervision of King Albert, to whose army we were then attached. The Belgians began the drive with the French following them up and relieving them when they were played out, while the English and Australians were working on our right.

Saturday morning at two o'clock six cars were sent out from the village of Beveren to establish posts. Shortly after we had started it began to rain, and gradually it developed into a downpour which continued throughout the day. The barrage had already commenced, and as we rode along in the blackness such an impression was made on our minds that the memory of it still remains extremely vivid. The sector formed a huge salient, so that we were facing the boche on three sides, the line forming a little more than a semi-circle. It was indeed a beautiful sight that greeted us as we approached the lines where the guns were booming and flashing. The whole horizon was a

streak of red, and the flares of green, white and red rockets shot into the air gave the appearance of an ever-recurring rainbow. Unfortunately, however, we were in no frame of mind to mark the beauty or picturesqueness of it. To roll out of bed at two A. M. and start out in the cold and black and rain on the way to the lines somehow or other deadens one's spirits tremendously, and when we were greeted by a couple of stray shells, while waiting at a cross-road, we could only join the "poilus" in "cursing out" the boche as being the cause of all our discomfort.

Up till now the roads had been nothing to complain of. At least they seemed all right at night. But the sight that met our eyes at daybreak sent a chill down our spines. We had stopped on the edge of the most devastated country imaginable—the country that for four years had formed No Man's Land, fought over until there was nothing left to fight for. So different was it from anything we had ever witnessed before or even imagined, that it was difficult to comprehend how any destruction could be so utterly complete and absolute as this stretch of desolate land ahead of us. Everything in nature was dead; not a green thing in sight for miles around. What had been once trees and forests were now mere stumps and poles, stripped of all branches, and looking like the skeleton of a forest outlined against the sky—all blackened and splintered by the shellfire of two armies. The vast expanse of what had once constituted cultivated fields and inhabited towns was simply a tangled mass of barbed wire, sheet iron, and rubbish of all kinds scattered over this broad stretch of holes, mud and water. Not a trace of a human dwelling, unless one regards as dwellings the tumbled-in dugouts and ditches which we usurped. It was truly a wilderness in which death and devastation were written large. It seemed incredible that where once a good sized city had stood not even a stone remained in place to mark the foundation of former buildings. Where the railroad station had been (this city of Langemarcq had had population of forty thousand in pre-war days), now one could see only a huge pile of debris, broken bits of freight cars, and a few rails twisted and jutting into the air, while a mound of dirt marked the sight of the church.

The formerly had been paved streets now existed stretches of mud and loose cobble stones buried in slime and water.

Then the mud. Only one who is acquainted with the mud of Flanders can form any adequate idea of what it is or can appreciate any attempts to describe it, so unlike ordinary mud is it. Veritable rivers of mud marked the former roads and streets, full of blocks and holes without bottom, while wire and logs, skeletons of camions, horses and human were mixed in together in it in a regular hotchpotch. All this had to be cleared away and smoothed over before there could be any such thing as traffic over the road, and immediately the troops advanced, the engineers got busy. But it was a very discouraging task. The worst holes were covered with logs and railroad ties and brush and stones, as offering a temporary passage, though it was not until later that the road was really repaired. As it was, passage was almost impossible. Rude bridges were laid over the largest holes, but they were exceedingly shaky and offered little help. This, then, was the Flanders mud, of which we had so often heard the Tommies speak. Rather it resembled a heavy glue, thick and sticky, while in some places where water had collected were rivers of thin, slimy ooze, absolutely hiding all trace of the road bed. Sometimes the mud passed completely over the axles and touched the car bodies. A

few teams started through, but all were stuck in a short time. And let it here be stated to "Henry's" credit that he beat them all.

The little "flivver," the much ridiculed and laughed-over "tin lizzie," was the first creature on four wheels to wade through that sea of corruption—twelve miles of it. Of course he got stuck again and again, but he always climbed out of the worst holes with the aid of a few "poilus" pushing. In one place we came to a pile of logs and brush about a foot high which some Belgians had laid across a hole. Being unable to make it by assault, we jumped out into the mire, which reached to our knees, and with the help of the Belgians, laid two boards from the top of the pile slanting down. Despite the protestations of the "aspirant" with us, who avowed that it was impossible, little old "Henry" climbed up the path laid for him with no aid whatsoever, while the Belgians stood looking on with eyes protruding like marbles. This gradual progress continued for hours, now on top of a crest, now down into an abyss, while the car tossed from side to side like a ship on the high seas. "Henry" was puffing and boiling and sweating, but he was game and stuck to it. No other vehicles had attempted it. Nothing but pack horses had been able to make it. Finally, about dark, we six cars passed through the last stretch and arrived once again on firm ground, where the boche had been the previous evening. Or rather, five cars, as one of our number burned out a speed band and had to remain where he was.

Two days later the section itself started through, two days being required to make the passage of twelve miles. In the meantime thousands of Belgians and French engineers had been working on the road, and though it was still very rough indeed, it was a great improvement over the earlier condition. By this time trains of artillery and camions were starting through, and from now on it was even worse than before, for now we had the congested traffic to deal with. Hours passed before convoys could move at all. One team would go ahead a short distance, get stuck, and then all hands took hold and pushed it ahead a few yards. The same was done with the next, and so on, so that progress was necessarily slow and discouraging. Many horses gave out entirely, dropping dead in their tracks. Others became balky and unmanageable and refused to budge. All this time there were miles of convoys in the rear, waiting. All forward movement ceased, and the attack was forced to slacken, and finally to come to a complete standstill, as no artillery could get through. And worst of all—no food. For the first time in their lives the men of 585 were really up against it. For drink we got muddy water from shell holes, and to make it a little more palatable coffee was put into it. Of course the section had reserve rations, but the six cars that had gone ahead had no food at all. Forty-eight hours we had no morsel to eat and only muddy water to drink. If it hadn't been for the goodly supply of "smokes" we would have fared much worse. Finally we found on the floor of one of the cars a crust of bread covered with mud and stained with blood, two boxes of "singe," and a piece of raw pork. This we divided with the Frenchmen, so after "all was said and done" our stomachs felt little relieved. We had never imagined ourselves eating such stuff, yet when one has genuine hunger he will eat anything.

DESPERATE RESORT FOR FOOD

Then we hit upon another source of food; namely, the nourishment offered by the faithful beasts of burden. The horses that fell did not remain intact

very long. In about as short a space of time as it takes to tell it an army of soldiers jumped on the poor animals and performed an autopsy. Out came knives of all sizes, from pen knives to bayonets, and soon the poor animal lost his skin and most of his flesh, as huge juicy steaks were cut off. We pulled up alongside an English post for the purpose of exchanging greetings in our own tongue for a change. We found the men busily engaged in slicing up one of these animals, and seeing us standing around casting longing glances at the luscious meat, they threw us each a five-pound steak. We whittled off pieces small enough to be contained in the mouth all at once and began chewing it like starved lions. After we had killed the worst pangs, we built a fire and cooked some in our mess kits. Then Tommy made some tea from shellhole water and our repast was complete. How good it felt to have full stomachs again, and how wonderful that after-dinner smoke tasted! We had at any rate learned to know what real hunger was, and we felt grateful to the Englishmen as well as to the horse, and they (not the horse) felt likewise toward us for the "smokes." Everybody happy again! At such times when one is hard pressed all kinds get together. The spirit of "camraderie" is strong—English, French, American, all chummy and contented over a dead horse.

After two days the section came through and was assigned to barracks in their new found land in an old shattered house which was formerly the headquarters of the German staff in Flanders. Our feelings would be hard to describe when we were once more on solid ground and could ride along in high gear. And one might have thought a house was a complete novelty so great was our delight upon seeing a tumble-down shack. Four days later "ravitaillement" began to get through, but in the meantime we were fed by aeroplane. British and Belgian planes flew low over the treetops and dropped sacks of canned "bully beef" and chocolate.

But while we received food, we had no means of getting gasoline, the supply of which had now become dangerously low. All that remained was the little bit still contained in the tanks of the cars, all the reserve having been long since exhausted. A car was sent to the rear for some, returning three days later, and during this time we ran out entirely. The various cars had to remain wherever they stopped, scattered all over the country, while wounded had to be pushed on two-wheeled gigs for a distance of four kilometers, or were carried by boche prisoners. The situation became very serious, and many of the wounded died from exposure before they could be gotten to the rear.

When finally a small quantity of gas arrived we started carrying the wounded back. And then our troubles began anew, for now the roads were jammed with traffic, and it was impossible to make the trip and return in less than two days. The first car out was on the road forty-two consecutive hours before it arrived at the hospital in the capacity of a hearse. Driving was most difficult. It being the rainy season, the nights were so black one could not see his hand before his face. Progress was made by inches. Every few yards the driver was forced to get out and feel along the gutter as the only means of keeping in the middle of the road and of locating the holes. Then, too, there was always the possibility of a collision in the dark. All of a sudden something would loom up out of the blackness; a yell and a crash. Too late! And such usually meant a fractured radiator. Then there were the groans of the dying "blesses" to cope with. For hours we were compelled to listen to cries of these suffering

men, and it was this that constituted the most nerve-wracking feature of ambulance driving, particularly when with it came the realization that nothing could be done for them at all. The only course open to us was to plow ahead and to get to the hospital as soon as possible. We had to turn a deaf ear to the pitiful cries and entreaties to stop, yet it was hard to do. Experience hardened us to a certain degree, yet no man could ever become totally heedless of the suffering of these dying souls. Yet the only alternative was to shut one's teeth and go on. A night drive with wounded men was far more wearing than a dash through shellfire. Often it was necessary to stop altogether where the road was known to be particularly bad. It was in such cases a question of coming to a halt voluntarily or of being forced to be stopped abruptly by falling into a mud pit or of sliding over into a mine crater. The soil was often very soft and treacherous where a mine had exploded, and it was no uncommon event for a whole team to plunge into a hole. In one case a team of six horses fell bodily into a huge hole which had been made by several mines planted at a cross-roads. The poor horses were held fast until they slowly drowned. Many idle hours were spent waiting for daylight, and many of the wounded died as a result of lack of attendance. Yet our division was fortunate in being able to evacuate them at all, for the other divisions had no way whatsoever of transporting their men. Many a Belgian or Tommy lay for days in a hole or ditch without any attention at all. As a result we were carrying Belgian and British wounded as well as our own.

After some time the roads had been improved to such a degree that traffic came nearer to normal; and then the attack recommenced. The boche put up a stiff resistance now, however, and the advance was slow and gained only with great losses. Our casualties soared way up, and then other divisions came to our relief, though we followed along after them to replace them in turn when they should be exhausted. The boche withdrew from Roulers, passed through Iseghem and Ingelmunster, and from then on the retreat was rapid and wild. We followed closely, covering several kilometers daily all through the month of October until we finally arrived at the River Escaut. Audenarde fell after severe fighting, and the attack was going strong when suddenly out of a clear sky came the armistice. Naturally we were wild with delight that it was all over, yet everyone felt a keen disappointment that we had let up on Fritz when we had him running so beautifully. We should have gone on and followed him into his own country, for we headed fast that way. The war ended too soon, and it must be finished at a later date.

THE NEAR EAST AND THE ARMENIANS

GRAPHIC STORY OF POST-WAR EXPERIENCE OF A WINDHAM COUNTY GIRL—THE BEAUTIFUL MEDITERRANEAN—THE NOW-HISTORIC ISLE OF PRINKIPO—SIGHTS AND SCENES IN THE ORIENT—THE WONDERFUL INSPIRATION OF THE VIEW FROM THE MOUNT OF OLIVES

One of that notable party which traveled from America just after the armistice was signed, to carry relief to the suffering peoples of the "Near East," was a Windham County girl, Pauline Comfort Bill, elder daughter of Arthur I. Bill of Willimantic, and granddaughter of the late Horatio N. Bill, whose association with Prof. J. D. Dana of Yale in local geological research is

referred to elsewhere in this volume. Miss Bill was graduated from Windham High School in 1911; from teachers' college, Columbia University, in 1916, with a B. S. degree in woodcraft and metal working, for which art she had shown remarkable aptitude from childhood. She worked for two years in an interior-decorating and antique-furniture shop in New York City; was employed for a year in a munitions plant in Bloomfield, N. J., as machine operator and tool-setter; and then, as described in her letters, she joined the "Near East Relief Expedition." Knowledge of her experience, and of her talent in graphic description, led to a request from the editor for a contribution for the Modern History, and the response was permission to make selections from her letters home, as in the composite article following:

OUTWARD BOUND

On Sunday morning, February 15, 1919, 250 of us sailed from Hoboken on the United States Transport Leviathan, once the crowning glory of the Hamburg-American line, equipped with every modern convenience and luxury; a palatial ocean home for the millionaire globe trotter. Now, however, all had changed—all luxuries and unnecessary equipment had been removed to give place to rafts and life-boats, indispensable when traveling on waters infested with mines and U-boats. On decks, where once had promenaded gaily-attired pleasure seekers, there were now young men and women dressed in somber uniform, relief workers on their way to the stricken people of the Near East.

Our trip across to France was uneventful and on Sunday, February 23, we anchored in the picturesque harbor of Brest. Of course it was raining when we landed, for there the sun shines but five days out of 365 and the American translation of the name Brest is "Mud." But a town of mud can be very lovely, as we soon discovered in walking about its quaint cobblestone streets, with the picturesque peasants clattering about in their wooden shoes. At 9 o'clock Sunday evening we boarded the train that was to take us across France to Marseilles, an American Red Cross hospital train of ten cars. Each car had thirty-six bunks, eighteen on a side, three deep. During the day the middle bunk was let down and the lower one used as a seat. At the end of each car was a small compartment with a sink and cupboards for holding the tin plates, cups and spoons. On the outside the cars were painted a dull brown, with a large Red Cross at both ends of the two sides and a large "U. S." in the center. Each car had two soldiers or orderlies who served us our "chow"; breakfast of dry bread, bacon and coffee; and dinner and supper of a meat and potato stew called "slum," dry bread and coffee. Retiring for the night was the simple process of removing one's shoes and rolling up in a blanket.

We should have reached Marseilles on Tuesday but our train seemed to be no better than freight, and often we were held up on a sidetrack for hours to let real freight go by. We finally reached Marseilles Wednesday afternoon, March 16, 1919, and found that we were to sail immediately on a British hospital ship—the Gloucester Castle—which, during the first year of the war, was torpedoed and sunk in the English Channel while on its way to England filled with wounded soldiers; all of the soldiers were taken off safely and a year later the ship was raised and once more put into service.

The Mediterranean was just as I had always pictured it—blue as the sky and calm as a mill pond—so that our sail to Constantinople was most delightful,

with a three-days' stop at Saloniki in Greece, with its very beautiful harbor and interesting old ruins that crown the hills in back of the city.

IN AND AROUND THE DARDANELLES

On Friday morning, March 14, we sailed into the Dardanelles. We had our mine sweepers out, as there was still danger of mines in that water, and dark coming on before we were out of the Dardanelles, we had to anchor for the night, because no passenger ships were allowed to proceed after sunset for fear of disaster. By Saturday noon we were in the harbor at Constantinople. It was cold and rainy and our dreams of how the great city would look were not fulfilled. We went ashore at 3 o'clock in the afternoon, and there were so many of us that we were scattered to the four winds for quarters; some in private families, some in the American Woman's College, and some in a train at the station. Most of us, however, were sent over to stay in three different hotels on Prinkipo, an island about one and a half hours' sail from Constantinople, in the Sea of Marmora. It was on this island that the Russian Bolsheviki were to meet with representatives sent by the peace conference.

The island is very beautiful and a popular summer resort for wealthy people of Constantinople. At this time there was a prison camp on the island, containing several hundred German soldiers; but they were not closely confined and roamed freely about the island. The hotels were very different from American hotels. Sanitary arrangements were few and far between and bathtubs and water running through pipes was a thing unknown. The population was about 4,000, mostly Armenians. Of course, the Armenians were very much interested in us and treated us royally. They gave a party for us at one of the hotels—speeches, music, refreshments and large floral pieces for the committee. Several of us were invited to call at some of the homes there, and they were very kind to us; but sometimes it was very amusing, because all of them could not speak English, and a few of us could speak Armenian; we sat around and smiled at each other at regular intervals.

They always served us with delicious Turkish coffee and cakes and in one of the homes where we called they showed us through the house and, as we were going out, gave us each a beautiful little bouquet of gorgeous English violets, with a rose in the center, all freshly picked from their garden. Think of that in the month of March! This family lived in Constantinople and this was their summer home; but the Turks had made it so uncomfortable for them that they had closed their city house. They were evidently very wealthy; as one had to be to buy even the bare necessities of life in Constantinople. Shoes were \$50 per pair, suits in proportion, bread—awful stuff—\$1 a loaf, in American money.

Thirty-six of us were assigned to go into the Caucasian Mountains, but then my assignment was changed and I was told to be ready to leave for Derindje, Asia Minor, a very small town on the Gulf of Ismid, about fifty miles up the Sea of Marmora from Constantinople. We made the trip on a United States submarine-chaser. At Derindje we lived in a huge warehouse, 350 by 50 feet and seven stories high—four of them in all, built by the Germans on the Berlin to Bagdad railroad. Each warehouse, when we arrived, was loaded with supplies for our relief work and all were under the command of the United States Navy.

While there we were not allowed to go outside the barbed-wire enclosure in

parties of less than three and one of the three must be armed, for the nearby hills were filled with brigands armed to the teeth, whose one desire was money, even at the expense of a life. My work at Derindje was taking charge of the motor-equipment stores—assembling of motor parts that the cars might be put together (Reo, Ford and Chevrolet), our working day consisting of ten hours.

I was re-assigned to the Syrian Unit and returned to Constantinople, where I waited for further orders until April 23d, when I was notified that we would start the next morning for Beirut. We traveled in box cars, which were very comfortable, with only five persons in a car. We set out April 26th, fifteen people in the party and with our cook car and baggage car, we had five cars. Our first stop was at Konia, where some of our people who were helping at an orphanage showed us about and refreshed us with tea. From there we traveled over great stretches of plains; then up into the Taurus Mountains, and on to the plains again at Adana, where we were side-tracked for two days.

The next stop was at Aleppo, the first city we had seen that savored strongly of the East, and it was very fascinating, its only unpleasant feature being a wind that blows from off the desert the year around, and as the city is surrounded by desert sand, the air was always filled with it, and one looked at everything through a mist or haze. The city is extremely old and has an interesting and ancient citadel, several very old mosques, and a fascinating bazaar. British troops were everywhere and Saturday afternoon we watched them at horseback racing; while between races we ate cakes and drank tea—strongly flavored with desert sand.

The next day we visited the citadel and one of the mosques and the bazaar, and gazed at the Arabs with admiration as they went by us, dressed in their long, highly-colored robes and their gay turbans. Monday we went up to the Red Cross headquarters and saw some of our people who had been sent there for work some time before, and as there were some 40,000 refugees in the city, as well as hundreds of orphans, there was plenty of work for them to do.

A PARADISE OF FRUITS

That night we left, and on Tuesday reached Baalbeck, a little town in the mountains about four thousand feet above sea level and a paradise of fruit trees, lemon, orange, pomegranate, olive and fig. We stopped here to see three ruined temples which had been built and re-built by the Phoenicians, Greeks and Romans, and Turks. Our first glimpse of them, just at sunset, revealed a beautiful picture. The next afternoon we went to Ryach, about twenty miles away, where we spent our last night in the box cars, as from there on to Beirut it was narrow gauge and we could not use them.

We were up early Thursday morning and had to carry our luggage across to the railroad platform, for the station was in ruins from air raids during the war. The ride down through the Lebanon Mountains was beautiful and interesting; far below was the Lebanon valley and in the distance the snow-capped Mount Hermon. That afternoon we came in sight of Beirut, and were met a little later in the station by members of the A. C. R. N. E., who had been sent on ahead to escort us to our quarters there, to await permanent assignments.

On Wednesday, having received my assignment, I left for the ancient city of Sidon, about thirty miles down the coast from Beirut. There two of us were assigned to an orphanage of 160 girls and ninety baby boys and girls, where we had the supervision of the children.

In June I was transferred to a camp for refugees at Port Said, Egypt. Here were 9,000 Armenian refugees, and my work was to take charge of the clothing made for them. I had ten women cutting, twenty-one on sewing machines and five women and one man for odd jobs.

There were many other shops, carpenter, shoe, tin and blacksmith, a comb factory, weaving room, bakery, diet kitchen, and a main kitchen where all of the food for the refugees was cooked. There was also a store in Port Said where the articles made at the camp were sold. Here the working day was of only eight hours, on account of the extreme heat and mugginess.

During July I had one week's leave and took a trip to Jerusalem, which I found a very fascinating place, with its narrow, dark, covered streets and its quaint little shops; but by far the most interesting place was the Temple area lying along the east wall of the town, and in space equal to one-sixth of the entire city. It is there that the past speaks with tremendous power, and one could wander about for days and never weary of studying the old gates and towers and temples, tangible records of ancient history.

As to the sacred places, I must confess that I was not thrilled to the very depths as perhaps one should be. The surroundings are so gaudy, and the authenticity of the detail so questionable, that I found it most difficult to picture Christ's life and sufferings amid such scenes; and it was always with a feeling of relief that I stepped out into the light of day. It was when I stood upon the summit of the Mount of Olives that I felt the nearness to Christ and the times in which he lived, for time has made but few changes there; and as one looks out across the billowy hilltops of Judea to the River Jordan and the Dead Sea, it is then that one feels the presence of that Great Spirit which lives forever throughout the world.

Returning to Port Said, I was given charge of both the clothing and carpenter shops, and this kept me very busy. During August about three thousand refugees were able to return to their homes, reducing the number in the camp to about six thousand. From then on, refugees were constantly returning to their homes.

THE GREAT TRAGEDY OF THE ARMENIAN PEOPLE

It was during my work in Egypt that my eyes were really opened to the great tragedy of the Armenian people. Of course I had read article upon article of their suffering and misery, I had seen them begging in the streets of Constantinople, literally "a rag, a bone and a hank of hair." But it was when I worked with them and listened to the stories from their own lips of their struggle for life that I realized most keenly their pitiable plight; the oldest Christian nation, wandering, homeless, forlorn, destitute of all the material things that make life possible, but holding with the last ounce of their strength a deep belief in a great power above that of man, which would eventually lead them to their own.

Their journey to the haven of refuge in Egypt was one beset by great dangers and hardships; traveling on foot across the fiery Arabian desert, or fighting day and night against the biting cold of Northern Russia, and hence by sea to Egypt. They arrived at camp with all that they possessed in the world carried in their two hands, eyes dulled by fever and disease, but always struggling forward with dragging steps, for above them hovered the black cloud of death, with hand raised ready to strike if one of them should falter.

With what a different spirit did they leave when the time came for them to go north once more! The light gleamed from the once fever-glazed eyes; their life-long dream was to be fulfilled, they were going back to their homes, no longer to lead the lives of hunted animals, and peace would be theirs forever.

But listen to the end of their story. Fully two-thirds of these 9,000 souls died the following winter from massacres, starvation and exposure!

In October orders came to close up all industries as the camp was to be moved. This we did; and then the plans were changed and we stayed on; but the industries were not re-opened and I was transferred and had charge of the store in town. On November 5th came the order to close up and report at Beirut. We left Port Said on the 28th of November and went up to Jerusalem. We spent several days there, going from there to Haifa, from Haifa to Damascus, and from Damascus to Beirut.

Upon arrival in Beirut we waited a week for orders. I was then sent to Tripoli, to an orphanage, where I was supervisor and housekeeper for about one hundred and fifty Syrian girls, made orphans by the war. I worked there for three months and on March 9th I left Tripoli for my next "assignment"—Home!

And now that that assignment, "Home," has been reached, what is my impression of that far-away country? It is a land old and worn, its people struggling, struggling, always against great odds, to realize the hopes and ambitions that every man has the world over, whoever he may be; freedom from oppression and the opportunity to work out his own salvation. They look to us, the people of the West, to give them aid in this their last stand against the oncoming storm that has power to engulf them.

CHAPTER XXIII

CIVIL WAR RECOLLECTIONS, 1861-1865

WINDHAM IN THE CIVIL WAR—ROLL OF ENLISTMENTS OF WINDHAM—ROSTER
FRANCIS S. LONG POST—SCOTLAND—CHAPLIN—CANTERBURY—WINDHAM COUNTY
OFFICERS—LEWIS SMITH'S STORY—GEN. NATHANIEL LYON—SPANISH-AMERICAN
WAR: CONNECTICUT VOLUNTEERS, WINDHAM COUNTY

It was not the intention of this work, nor has any attempt been made, to collect data concerning the part of Windham County and its towns in the Civil war, as that record is available in other published works. But in a few instances articles and information have come in, which are too valuable to omit, and they are therefore published.

The excellent article by James Haggerty of Willimantic came in response to a special request from the editor, because of Mr. Haggerty's unique record as one of the very youngest, if not actually the youngest, in the country to enlist for the Union. His story of the Town of Windham in this relation is thoroughly typical, and will show the spirit of that time, and indicate the ready response which came from all of the towns of the county.

The "roll of enlistments from the Town of Windham" was carefully compiled for this work by the late Capt. Jerome B. Baldwin only a few days before his death, and his intense interest and determination to complete this record, even when, as is now known, he felt that he had not long to live, was an act thoroughly characteristic of his patriotic devotion and civic pride, as evidenced not only by his career as a soldier, but throughout all his later civilian life.

The other data, from several towns, and gleaned from public records, was contributed by various persons and is gladly published. This includes certain data relative to the Spanish-American war.

WINDHAM IN THE CIVIL WAR

By James Haggerty

In 1859-60 the good people of Windham were pursuing their ordinary vocations without any thought of engaging in strife with their brethren of the Southland. While it was noticeable from time to time that discouraging rumors came from the other side of Mason and Dixon's line, still the people contented themselves with the thought "the South will never resort to arms." At that very period, the South was doing everything possible in preparing for the conflict. The people were recovering from the panic of 1857 and conditions were becoming normal again.

Strange to relate, a certain native-born element in the town were pro-slavery men. They openly voiced their sentiments and swore they would support the South and its institution of slavery. But when, as from a clear sky, the war cloud descended upon this peaceful community, there was no more pro-slavery talk, but instead each and every one swore allegiance to the government and

went forth to uphold the honor of the old town and battle for the cause of freedom. Many of those boys lie buried in southern soil.

With the news of the attack upon Fort Sumter, the town became wildly excited. Public meetings were held in the basement of the Methodist Church. The townspeople, laying aside party lines, assembled in great numbers. Resolutions were adopted calling for the support of all patriotic citizens. Everybody was filled with enthusiasm. The good women of the town immediately formed themselves into committees for the welfare of the cause.



JAMES HAGGERTY

At that period a company of militia was stationed in the town. For some unknown reason they were not called to fill the quota. Two men of this company, Thomas Gallagher and John Weaver, enlisted and went to the front. Gallagher was killed at Seven Pines, and Weaver died in the service. However, the honor of being the first man to enlist from the Town of Windham belongs to William Henry Davis, who joined the Third Connecticut Infantry and took part in the battle of Bull Run. Davis afterwards served three years in the First Connecticut Heavy Artillery.

When news of the disastrous battle of Bull Run reached Windham, the people were not cast down. At a meeting held in the basement of the Methodist Church, with Horace Hall presiding, it was the sentiment of all present, "That the town should and would furnish any means in its power in men and money to prosecute the war to the uttermost limit."

Recruiting and enlistments began immediately. Parades and patriotic rallies relieved the pent-up feelings of the people. Then came the national call for 500,000 men. Immediately recruiting stations were established. Men began to enlist for the various Connecticut regiments forming for the field. A recruiting office was opened in the basement of the Bassett Block, in charge of Francis R.

Long. Captain Long was killed July 30, 1864, in front of Petersburg while in command of sharpshooters along the Union line of works.

From a peace-loving pastoral people, unaccustomed to war with its attendant horrors, the citizens of Windham awakened to the fact that the Union was in danger. The aftermath of Bull Run roused the people of the town to act in such a manner that for four long years thereafter, men and money, likewise supplies of all kinds, were generously provided to assist the men at the front, and uphold the honor and integrity of this historic old town.

Recruiting started immediately. Marching clubs were organized. Old Franklin Hall was used as a drill hall. An organization known by the name of "Wide-awakes" came into existence and the best citizens of the town became members. The old Willimantic Bank, comprising many of the leading citizens of that day, including William Curtis Jillson, John Moulton, Lyman Jordan, Tom Rollinson, and many others, gave their time and efforts in helping along the good cause. Whiting and James Hayden, John Tracy, the Lincolns, Halls, Campbells, and all the old families gave aid and assistance. Public meetings were numerous. Everybody was filled with patriotism and a desire to stand by the government in every emergency.

The sole exception in the entire town was a well-known hotel keeper, who, in season and out of season, was pronounced in his arguments against the Union, the government, and anything pertaining to the Union cause. Instead of sending him to jail for treason, he was allowed to go south with the avowed intention of joining the Southern army. And this is what happened to this unpatriotic son of old Windham. Instead of joining the confederates, he went to Washington, bought horses and a wagon, filled the wagon with supplies, and followed the Union army to Centerbrook, Va., as an army sutler or trader. In the rout after the battle of Bull Run he was captured by the Confederates. When they came up to him, he was very gracious, and saluting them joyfully, said: "Gentlemen, I am in favor of the South." "Well," said an officer, "if that is so, why didn't you come down here and take up a gun?" "I couldn't get away," said the ex-hotel keeper. "All right," said the officer, "we will take care of you." And they did so. He was sent to Richmond and for three years was confined in a cell in Castle Thunder as a spy. In 1864 he was released. He came home a physical wreck, and died shortly after his arrival.

Among the many who did everything in their power to help the cause was James Walden. The only telegraph office in the town was located in Mr. Walden's store. Here the citizens would gather to get the latest news. Here the first news of the defeat at Ball's Bluff, Big Bethel, and Bull Run were received.

Another patriotic citizen was John Brown. Mr. Brown, although well advanced in years, was an ardent supporter of everything that would be of benefit to the cause. After the war he was for many years postmaster.

Recruiting began at once for the various regiments. The Fifth Connecticut Infantry was forming in Hartford. Colonel Baker, a regular army officer, and a native of Windham, was in command. Quite a number of Willimantic boys joined. Among them was Lieut. Salem Purinton and Orderly Sergeant Luke Flynn. The Seventh Connecticut Infantry, commanded by Gen. Joe Hawley, afterwards United States senator, held a large number of our townsmen.

The Eighth Connecticut Infantry had a number from Willimantic, including Lieut. James Roberts. The Eleventh Connecticut Infantry was also well represented by our town. The Twelfth Connecticut Infantry had an entire company

from Windham, commanded by Capt. Lester Braley. The Fourteenth Connecticut Infantry contained many Windham men, including Lieut. Thomas Wood, who was killed. The Eighteenth Connecticut Infantry had an entire company of 100 men from Windham commanded by Capt. Charles Bowen, Lieutenants Locke, Long and Loomis. The Twenty-first Connecticut Infantry had a large number of Windham men, including Jerome B. Baldwin. The First Artillery, the First Cavalry, and some other regiments from our state had members from Windham.

When the war broke out, the colored population of Windham was composed of only two families. A representative from each family went to the front. James Jackson served faithfully in the Twenty-ninth Connecticut Infantry, and Charles Watson was a member of Company H, Eighteenth Connecticut, and died a prisoner of war at Saalsbury, N. C.

Daniel O'Sullivan was a lieutenant in the Ninth Connecticut Infantry. Owing to slowness in organizing regiments, many Windham men went to New York, Boston, Providence, and other cities, joining organizations in these places. Among them was Michael Duffy and William Gallagher, who joined Meagher's Irish Brigade. Duffy was badly wounded and received a medal of honor. Gallagher was killed.

Another medal-of-honor man from Windham was Patrick Fitzpatrick of the Twelfth Connecticut, who was one of the "forlorn-hope" at the assault upon Port Hudson.

The men of Windham who went to the front to battle for the cause of freedom were man of stability. They fought for four years in a manner satisfactory to themselves and the cause they represented. Upon every battlefield of the Southland the sons of old Windham were represented, and there today they lie in immortal glory.

In years to come the stranger pausing before the gates of the many National Cemeteries throughout the South may read the immortal words of Theodore O'Hara:

"On Fame's immortal camping ground
Their silent tents are spread,
While glory guards with solemn round
The bivouac of the dead."

* * * * *

In this connection, while it was not the intention to include in this volume the Civil war record, it is well worth while to publish the following record of the men who enlisted for the Civil war from the Town of Windham. This list was prepared with painstaking care by the late Capt. Jerome B. Baldwin, who, himself, by the way, enlisted from Mansfield, then his home town, only a short time before his death:

Lester E. Braley—Private, Company A, First Regiment; Captain, Company G, First Regiment.

James L. Bliven—Private, Company A, Second Regiment.

Eleazer H. Ripley—Private, Company D, Second Regiment; Captain, Company D, Eighth Regiment.

Ephraim T. Perkins—Sergeant, Company A, First Squadron Connecticut Cavalry.

Willard D. Popple—Private, Company B, First Squadron Connecticut Cavalry.

James D. Wyllys—Corporal, Company A, First Connecticut Cavalry.

Herman F. Rising—Private, Company D, First Connecticut Cavalry.

John N. Weaver—Private, Company B, Fifth Connecticut Volunteers; Private, Company I, First Connecticut Cavalry.

Emory Carpenter—Private, Company K, First Connecticut Cavalry.

John Moon—Private, Company K, First Connecticut Cavalry.

John T. Moulthrop—Private, Company L, First Connecticut Cavalry.

Thomas O. Connell—Private, Company L, First Connecticut Cavalry.

George M. Brown—Private, First Light Battery, Connecticut Volunteers.

Simeon L. Potter—Private, Company A, First Connecticut Heavy Artillery.

Henry E. Taintor—Second Lieutenant, Company A, First Connecticut Heavy Artillery.

Chester H. Beckwith—Private, Company C, First Connecticut Heavy Artillery.

William H. Davis—Private, Company C, First Connecticut Heavy Artillery.

Chester D. Loomis—Private, Company E, First Connecticut Heavy Artillery.

Joseph Hill—Private, Company F, First Connecticut Heavy Artillery.

George F. Lyman—Private, Company F, First Connecticut Heavy Artillery.

Daniel W. Hayden—Private, Company G, First Connecticut Heavy Artillery.

Samuel J. Miller—Corporal, Company G, First Connecticut Heavy Artillery.

Roger O. Neill—Private, Company G, First Connecticut Heavy Artillery.

Simeon F. Watrous—Private, Company G, First Connecticut Heavy Artillery.

Joseph D. Dexter—Private, Company G, First Connecticut Heavy Artillery.

James Jackson—Private, Company G, First Connecticut Heavy Artillery.

James Kelley—Private, Company G, First Connecticut Heavy Artillery.

Benjamin F. Reed—Private, Company G, First Connecticut Heavy Artillery.

William Rolleston—Private, Company G, First Connecticut Heavy Artillery.

John H. Russell—Private, Company K, First Connecticut Heavy Artillery.

Joseph E. Baton—Private, Company E, Second Connecticut Volunteer Heavy Artillery.

Benjamin F. Clark—Private, Company E, Second Connecticut Volunteer Heavy Artillery.

Dennis Haley—Private, Company K, Second Connecticut Volunteer Heavy Artillery.

Charles F. Morris—Private, Company K, Second Connecticut Volunteer Heavy Artillery.

William Asken—Private, Company M, Second Connecticut Volunteer Heavy Artillery.

John Blaney—Private, Company M, Second Connecticut Volunteer Heavy Artillery.

Frank Henry—Private, Company M, Second Connecticut Volunteer Heavy Artillery.

George M. Price—Private, Company M, Second Connecticut Volunteer Heavy Artillery.

Peleg Tew—Fife Major and Second Lieutenant, Fifth Connecticut Volunteer Infantry.

James Roberts—Sergeant, Company B, Fifth Connecticut Volunteer Infantry.

Wm. S. Purinton—Corporal and First Lieutenant, Company B, Fifth Connecticut Volunteer Infantry.

Charles Kenyon—Private, Company B, Fifth Company Volunteer Infantry.

Benjamin Booth—Private, Company B, Fifth Connecticut Volunteer Infantry.

Henry H. Babcock—Private, Company B, Fifth Connecticut Volunteer Infantry.

Henry J. Barrows—Private, Company B, Fifth Connecticut Volunteer Infantry.

Julian G. Carey—Private, Company B, Fifth Connecticut Volunteer Infantry.

Earl Cranston—Private, Company B, Fifth Connecticut Volunteer Infantry.

Albert M. Clark—Private, Company B, Fifth Connecticut Volunteer Infantry.

Charles S. Lyman—Private, Company B, Fifth Connecticut Volunteer Infantry.

Palmer Daniel—Private, Company B, Fifth Connecticut Volunteer Infantry.

Seranton, William N.—Private, Company B, Fifth Connecticut Volunteer Infantry.

McCallum, Donald—Private, Company B, Fifth Connecticut Volunteer Infantry.

Martin, Leroy G.—Private, Company B, Fifth Connecticut Volunteer Infantry.

O'Brien, Peter—Private, Company G, Fifth Connecticut Volunteer Infantry.

Rood, Rufus S.—Private, Company H, Fifth Connecticut Volunteer Infantry.

Meighan, Michael—Private, Company I, Fifth Connecticut Volunteer Infantry.

Atwood, Charles W.—Private, Company K, Fifth Connecticut Volunteer Infantry.

Cunningham, Barney—Private, Company K, Fifth Connecticut Volunteer Infantry.

Carney, Peter—Private, Company K, Fifth Connecticut Volunteer Infantry.

Fisher, Phillip—Private, Company K, Fifth Connecticut Volunteer Infantry.

Flynn, Luke—Sergeant, Company K, Fifth Connecticut Volunteer Infantry.

Gavigan, Thomas—Private, Company K, Fifth Connecticut Volunteer Infantry.

Fanning, Patrick—Private, Company K, Fifth Connecticut Volunteer Infantry.

Halwick, Alexander—Private, Company K, Fifth Connecticut Volunteer Infantry.

Hart, Henry—Private, Company K, Fifth Connecticut Volunteer Infantry.

McDermot, Henry—Private, Company K, Fifth Connecticut Volunteer Infantry.

McDermot, John—Private, Company K, Fifth Connecticut Volunteer Infantry.

Maine, Gershom P.—Private, Companies K and G, Eighteenth Connecticut Volunteer Infantry.

McCaqn, Michael—Private, Company K, Fifth Connecticut Volunteer Infantry.

- McCann, John—Private, Company K, Fifth Connecticut Volunteer Infantry.
 Moneghan, James—Private, Company K, Fifth Connecticut Volunteer Infantry.
- Quinn, Thomas—Private, Company K, Fifth Connecticut Volunteer Infantry.
- Ryan, James—Private, Company K, Fifth Connecticut Volunteer Infantry.
- Smith, Julian—Private, Company K, Fifth Connecticut Volunteer Infantry.
- Shay, Michael—Private, Company K, Fifth Connecticut Volunteer Infantry.
- Sinclair, Alexander—Private, Company K, Fifth Connecticut Volunteer Infantry.
- Tew, John—Private, Company K, Fifth Connecticut Volunteer Infantry.
- Underwood, Thomas H—Private, Company K, Fifth Connecticut Volunteer Infantry.
- Underwood, Charles H.—Private, Company K, Fifth Connecticut Volunteer Infantry.
- Fanning, Patrick—Private, Company K, Fifth Connecticut Volunteer Infantry.
- Edwards, Henry—Private, Company D, Sixth Connecticut Volunteer Infantry.
- Saxton, George C.—Private, Company A, Seventh Connecticut Volunteer Infantry.
- Smith, Thomas—Private, Company G, Seventh Connecticut Volunteer Infantry.
- Ripley, Charles H.—Sergeant, Company H, Seventh Connecticut Volunteer Infantry.
- Wood, Charles A.—Sergeant, Company H, Seventh Connecticut Volunteer Infantry.
- Hooks, Charles E.—Corporal, Company H, Seventh Connecticut Volunteer Infantry.
- Cronan, David—Private, Company H, Seventh Connecticut Volunteer Infantry.
- Flynn, Michael—Private, Company H, Seventh Connecticut Volunteer Infantry.
- Gallagher, Frank—Private, Company H, Seventh Connecticut Volunteer Infantry.
- Geer, Chauncey—Private, Company H, Seventh Connecticut Volunteer Infantry.
- Grimes, Michael—Private, Company H, Seventh Connecticut Volunteer Infantry.
- Harvey, Edmond W.—Private, Company H, Seventh Connecticut Volunteer Infantry.
- Sandford, Benjamin—Private, Company H, Seventh Connecticut Volunteer Infantry.
- Smith, William—Private, Company H, Seventh Connecticut Volunteer Infantry.
- Snow, Jerome B.—Private, Company H, Seventh Connecticut Volunteer Infantry.
- Walker, John H.—Private, Company H, Seventh Connecticut Volunteer Infantry.
- Forest, Henry—Private, Company I, Seventh Connecticut Volunteer Infantry.

Griffin, James—Private, Company K, Seventh Connecticut Volunteer Infantry.

Lapelly, Thomas—Private, Company K, Seventh Connecticut Volunteer Infantry.

Burke, William—Private, Company A, Eighth Connecticut Volunteer Infantry.

Goodman, Nathan—Private, Company A, Eighth Connecticut Volunteer Infantry.

Shea, Daniel—Private, Company C, Eighth Connecticut Volunteer Infantry.

Clark, John—Private, Company C, Eighth Connecticut Volunteer Infantry.

Thompson, James—Private, Company D, Eighth Connecticut Volunteer Infantry.

Babbitt, Robert A.—Private, Company D, Eighth Connecticut Volunteer Infantry.

Bassett, Henry A.—Private, Company D, Eighth Connecticut Volunteer Infantry.

Burlingame, Josiah L.—Private, Company D, Eighth Connecticut Volunteer Infantry.

Chamberlin, George M.—Private, Company D, Eighth Connecticut Volunteer Infantry.

Chappell, John E.—Private, Company D, Eighth Connecticut Volunteer Infantry.

Chappell, Alvord D.—Private, Company D, Eighth Connecticut Volunteer Infantry.

Chappell, George H.—Private, Company D, Eighth Connecticut Volunteer Infantry.

Costello, Thomas—Private, Company D, Eighth Connecticut Volunteer Infantry.

Huling, Stephen B.—Private, Company D, Eighth Connecticut Volunteer Infantry.

Jackson, Charles—Private, Company D, Eighth Connecticut Volunteer Infantry.

Martin, Mortimer J.—Private, Company D, Eighth Connecticut Volunteer Infantry.

Owens, Stanton—Private, Company D, Eighth Connecticut Volunteer Infantry.

Roberts, Charles J.—Private, Company D, Eighth Connecticut Volunteer Infantry.

Roberts, William—Private, Company D, Eighth Connecticut Volunteer Infantry.

Smith, Frank L.—Private, Company D, Eighth Connecticut Volunteer Infantry.

Bub, William—Private, Company D, Eighth Connecticut Volunteer Infantry.

Morgan, Jacob—Private, Company D, Eighth Connecticut Volunteer Infantry.

Weston, Edward D.—Private, Company D, Eighth Connecticut Volunteer Infantry.

Green, Thomas L.—Private, Company F, Eighth Connecticut Volunteer Infantry.

Nixon, John—Private, Company F, Eighth Connecticut Volunteer Infantry.
Parkhurst, Edward—Private, Company F, Eighth Connecticut Volunteer Infantry.

Duncel, Conrad—Private, Company F, Eighth Connecticut Volunteer Infantry.

Williams, John—Private, Company F, Eighth Connecticut Volunteer Infantry.

Hanley, James—Private, Company H, Eighth Connecticut Volunteer Infantry.

Johnson, William—Private, Company H, Eighth Connecticut Volunteer Infantry.

Savage, William—Private, Company K, Eighth Connecticut Volunteer Infantry.

Dean, Laban C.—Private, Company B, Tenth Connecticut Volunteer Infantry.

Dexter, Amariah W.—Private, Company B, Tenth Connecticut Volunteer Infantry.

Green, Cyrus T.—Private, Company B, Tenth Connecticut Volunteer Infantry.

Harvey, Asa A.—Private, Company B, Tenth Connecticut Volunteer Infantry.

Robinson, David—Private, Company B, Tenth Connecticut Volunteer Infantry.

Snow, James H.—Private, Company B, Tenth Connecticut Volunteer Infantry.

Sullivan, James J.—Private, Company B, Tenth Connecticut Volunteer Infantry.

Desmond, Timothy—Private, Company E, Tenth Connecticut Volunteer Infantry.

Lundman, Peter E.—Private, Company E, Tenth Connecticut Volunteer Infantry.

Leonard, Patrick—Private, Company E, Tenth Connecticut Volunteer Infantry.

Potter, George—Private, Company G, Tenth Connecticut Volunteer Infantry.

Postle, Thomas—Private, Company G, Tenth Connecticut Volunteer Infantry.

Hanson, Erasmus—Private, Company A, Eleventh Connecticut Volunteer Infantry.

Johnson, John A.—Private, Company B, Eleventh Connecticut Volunteer Infantry.

Smith, Charles W.—Private, Company B, Eleventh Connecticut Volunteer Infantry.

Green, Henry—Private, Company D, Eleventh Connecticut Volunteer Infantry.

Robinson, Remus—Corporal and Second Lieutenant, Company F, Eleventh Connecticut Volunteer Infantry.

Murphy, James—Private, Company F, Eleventh Connecticut Volunteer Infantry.

Connell, John—Private, Company H, Eleventh Connecticut Volunteer Infantry.

Forn, John—Private, Company H, Eleventh Connecticut Volunteer Infantry.
Soule, Harley W.—Private, Company B, Twelfth Connecticut Volunteer Infantry.

Whitehead, Alphonso B.—Private, Company B, Twelfth Connecticut Volunteer Infantry.

Taintor, Henry S.—Second Lieutenant, Company C, Twelfth Connecticut Volunteer Infantry.

Gavitt, Lorenzo D.—Private, Company E, Twelfth Connecticut Volunteer Infantry.

Gray, Henry H.—Private, Company D, 21st Connecticut Volunteer Infantry; Company E, Twelfth Connecticut Volunteer Infantry.

Howard, James L.—Private, Company E, Twelfth Connecticut Volunteer Infantry.

Youngs, George—Private, Company E, Twelfth Connecticut Volunteer Infantry.

Evans, Charles P.—Sergeant, Company G, Twelfth Connecticut Volunteer Infantry.

Kenyon, N. Dwight—Sergeant, Company G, Twelfth Connecticut Volunteer Infantry.

Harris, William H.—Sergeant, Company G, Twelfth Connecticut Volunteer Infantry.

Palmer, Willard L.—Corporal, Company G, Twelfth Connecticut Volunteer Infantry.

Farrell, James—Corporal, Company G, Twelfth Connecticut Volunteer Infantry.

Herrick, Henry—Private, Company G, Twelfth Connecticut Volunteer Infantry.

Andrews, Oliver C.—Private, Company G, Twelfth Connecticut Volunteer Infantry.

Bishop, Emory—Private, Company G, Twelfth Connecticut Volunteer Infantry.

Comins, Albert S.—Private, Company G, Twelfth Connecticut Volunteer Infantry.

Council, Charles—Private, Company G, Twelfth Connecticut Volunteer Infantry.

Davis, George D.—Private, Company G, Twelfth Connecticut Volunteer Infantry.

Denison, Chester H.—Private, Company G, Twelfth Connecticut Volunteer Infantry.

Fitzpatrick, Patrick—Private, Company G, Twelfth Connecticut Volunteer Infantry.

Howard, Henry A.—Private, Company G, Twelfth Connecticut Volunteer Infantry.

Hoy, Patrick—Private, Company G, Twelfth Connecticut Volunteer Infantry.

Kidder, Warren—Private, Company G, Twelfth Connecticut Volunteer Infantry.

Murphy, Michael—Private, Company G, Twelfth Connecticut Volunteer Infantry.

Scott, Andrew D.—Private, Company G, Twelfth Connecticut Volunteer Infantry.

Smith, Henry—Private, Company G, Twelfth Connecticut Volunteer Infantry.

Traut, William—Private, Company G, Twelfth Connecticut Volunteer Infantry.

Weaver, Charles M.—Private, Company G, Twelfth Connecticut Volunteer Infantry.

Williams, Herbert F.—Private, Company G, Twelfth Connecticut Volunteer Infantry.

Wilson, Hiram—Private, Company G, Twelfth Connecticut Volunteer Infantry.

Goodwin, Dwight B.—Private, Company H, Twelfth Connecticut Volunteer Infantry.

Rooney, Felix—Private, Company H, Twelfth Connecticut Volunteer Infantry.

Rice, Sylvester W.—Sergeant, Company K, Twelfth Connecticut Volunteer Infantry.

Haran, John—Private, Company K, Twelfth Connecticut Volunteer Infantry.

Harvey, James—Private, Company K, Twelfth Connecticut Volunteer Infantry.

Sullivan, Daniel—Private, Company K, Twelfth Connecticut Volunteer Infantry.

Jones, Charles—Private, Company K, Thirteenth Connecticut Volunteer Infantry.

Brower, George—Private, Company K, Thirteenth Connecticut Volunteer Infantry.

Chappell, Albert H.—Private, Company B, Fourteenth Connecticut Volunteer Infantry.

Hooks, Henry H.—Private, Company B, Fourteenth Connecticut Volunteer Infantry.

Hoffman, Charles—Private, Company B, Fourteenth Connecticut Volunteer Infantry.

Tollman, Randall M.—Private, Company B, Fourteenth Connecticut Volunteer Infantry.

Bull, George H.—Private, Company B, Fourteenth Connecticut Volunteer Infantry.

Scranton, Charles H.—Private, Company E, Fourteenth Connecticut Volunteer Infantry.

Monroe, George—Private, Company E, Fourteenth Connecticut Volunteer Infantry.

Roberts, William—Private, Company I, Fourteenth Connecticut Volunteer Infantry.

Burrings, Crayton—Private, Company K, Fourteenth Connecticut Volunteer Infantry.

Griggs, Richard—Private, Company K, Fourteenth Connecticut Volunteer Infantry.

Burnham, James T.—Private, Company C, Eighteenth Connecticut Volunteer Infantry.

Cryne, Martin—Private, Company C, Eighteenth Connecticut Volunteer Infantry.

Haggerty, James—Private, Company C, Eighteenth Connecticut Volunteer Infantry.

Baker, Darwin W.—Private, Company G, Eighteenth Connecticut Volunteer Infantry.

Hempstead, Charles J.—Private, Company G, Eighteenth Connecticut Volunteer Infantry.

Haley, John—Private, Company G, Eighteenth Connecticut Volunteer Infantry.

Smith, Joseph—Private, Company G, Eighteenth Connecticut Volunteer Infantry.

Scott, John G.—Private, Company G, Eighteenth Connecticut Volunteer Infantry.

Underwood, Charles W.—Private, Company G, Eighteenth Connecticut Volunteer Infantry.

Bowen, Charles D.—Corporal, Company H, Eighteenth Connecticut Volunteer Infantry.

Long, James F.—First Lieutenant, Company H, Eighteenth Connecticut Volunteer Infantry.

Locke, William H.—Second Lieutenant, Company H, Eighteenth Connecticut Volunteer Infantry.

Jordan, George E.—Sergeant, Company H, Eighteenth Connecticut Volunteer Infantry.

Jordan, Van Buren—Private, Musician, Company H, Eighteenth Connecticut Volunteer Infantry.

Jordan, Thomas—Corporal, Company H, Eighteenth Connecticut Volunteer Infantry.

Spencer, Thomas—Sergeant, Company H, Eighteenth Connecticut Volunteer Infantry.

Blish, Albert S.—Sergeant, Company H, Eighteenth Connecticut Volunteer Infantry.

Comins, Sanford A.—Sergeant, Company H, Eighteenth Connecticut Volunteer Infantry.

CHAPTER XXIV
FARMS, OLD AND NEW

OLD AND NEW METHODS IN FARMING—WOMEN ON THE FARM, THEN AND NOW—
PROGRESSION IN FARMING—THE FOOD SUPPLY OF LARGE TOWNS

OLD AND NEW METHODS IN FARMING

By Everett Enos Brown

The history of the agriculture of Windham County for the past sixty years records wonderful changes. It is a change from practically all hand work to a system using machinery to a large extent. It is a change from the hand scythe to the mower; from the sickle to the modern twine-binding harvester; from the old corn knife to the corn harvester and corn husker; from the tallow candle to the electric light; from the old horse to the modern automobile as a conveyance.

As in other lines of industry, increasing cost and scarcity of labor have led to the introduction of improvement in methods both by modern machines and also by the introduction of scientific knowledge developed by the work of our agricultural colleges and experiment stations. Improved breeds of stock are becoming common rather than the exception, and in place of the former mongrel herd is now found pure bred stock in which the owner can justly take pride.

With better stock has naturally come improvement in buildings; more sanitary, with running water; more light and better ventilated; the silo is a modern development that has doubled the capacity of many farms. The cream separator, milking machine and other modern dairy tools, have come along with other modern steps. The development of the modern gasoline engine has been a wonderful labor saver on farms. The gasoline motor in form of automobiles has also opened up many isolated farms on the back hills, many of which are now attractive summer homes. Others have been made more valuable as producing communication with the markets and nearer the social advantages of the towns.

Farmers are learning to utilize machinery, where they used to use a hand scythe, now they use a mower; in some cases drawn by a tractor; followed by a tedder, drawn behind a Ford car. Hand pitching is being superseded by the hay loader, and the hay is unloaded by a power hoist and hay fork. The smoothing harrow and spring-tooth weeder have cut out much of the hand labor of ancient times.

In poultry work artificial incubators have very largely superseded the hens, while the modern coal-burning brooder or hot-water-heated house takes the place of the hen as a mother. In this connection there has grown up a special development of a trade in day-old chicks, from large plants turning out thousands per day. This system relieves many smaller farms from the labor of running incubators, besides saving the initial cost of the machine.

Another special development is the preservation of eggs and poultry by cold storage plants; and in a smaller way but rapidly increasing, the sale of eggs to city people by the crate to preserve in water glass for winter use.

Fruit growers have witnessed a revolution in their work by the introduction of spraying as a preventive of insects and fungous diseases. As a result, in place of a crop of indifferent quality New England now produces apples that rival anything grown on earth for both beauty and quality. New England apples, grown on land worth \$50 per acre, sell higher than oranges grown on land costing \$1,000 per acre.

The telephone, the electric light are the tools of the modern farmer as truly as the plow and harrow. The modern macadam road is another tool that has contributed to the farmer's success and happiness.

The modern farm journal has developed very largely in the past sixty years and has wonderfully helped in the many new lines of agricultural improvement. These publications have helped introduce better household conveniences, running water, bath rooms, steam heat, oil stoves, bread mixers, coffee percolators and the dozen and one things that make us glad we were born in the country with the blessings of country air and pure water and the many blessings that we get first hand.

The development of our agricultural colleges and experiment stations has been a vital factor in the changes in agriculture. It would be hard to describe properly the influence these two factors have exerted on agriculture for the past sixty years.

The Grange is another factor that has been a great help both in an educational and social way. It has taken the isolated and individualistic farmer and taught him to work cooperatively. It has stimulated an interest in better government, better homes, better schools.

The Board of Agriculture organized in 1866 has been a pioneer in educational work in the state and has furnished speakers of national renown at its conventions and farmers' institutes. It is practically the "Father" of numerous special agricultural associations now doing extremely helpful work along various lines. These include the Connecticut Pomological Society, Dairymen's Association, Poultry Association, Beekeepers' Association, Vegetable Growers' Association, all of which are doing helpful work in their special lines. For the past two winters these associations have joined in exhibition called "Farmers' Week" in the State Armory at Hartford which has proved a great success. The State Board of Agriculture has acted as a sort of clearing house or supervisor in this work.

The latest organization for agricultural and rural betterment and perhaps the crowning work of all these others—or to put it in another way, the result of the years of work done by these other societies—is the Windham County Farmers' Association or Farm Bureau. This is under the supervision and assistance of the Extension Service Department of the State Agricultural College. It is supported by funds from the Federal Government under the Smith-Lever and Smith-Hughes acts; also by appropriations from the state and county. It further has a paid membership locally. It employs a county agent and also a lady worker in domestic science, both of whom put in their entire time. Farmers' Institutes and extension schools are held in various parts of the county and the work is yearly growing in usefulness and popularity. The farmers and house-

wives are learning to consult these workers both personally and by 'phone about the problems that so often puzzle and perplex the tillers of the soil.

WOMEN ON THE FARMS, THEN AND NOW—1860-1920

By Elizabeth Jewett Brown

We speak glibly of the change which has taken place in the world since 1860; we speak of the stupendous achievements in science, in inventions, in modes of travel, in education, in labor saving devices, in machinery, etc.; the list is apparently endless of the amount of new things discovered and applied since the historic days of 1861 when our boys answered the call of Abraham Lincoln, and left for the South in order that the Union should be preserved. But no less a change has come to the women on the farms of Windham County although the fact of the change has not been heralded from the pulpit and the press.

Women, at that time were much more self-effacing than at present. They had not had the opportunities for intellectual advancement and the majority did not desire greater advantages than they had. They were content to follow St. Paul's advice and ask their husbands what they wished to know; and if he did not know, why then nobody knew.

But the Civil war roused them from the centuries of "~~Staying-at-home-and-asking-their-husbands~~"-business. The war was so intensely real to them;—husbands, sons, sweethearts being taken from them constantly, some never to return, that they began to think for themselves and from thinking for themselves to act.

We all know how the faithful women on the farms labored to carry on the work at home; how they met and made bandages; how they did just what their granddaughters were doing two years ago, in order to help the boys at the front; and when it was all over and those who went away came back to their wives, and mothers and sweethearts, they found more self-reliant, more capable women than they had left;—women who did not have to ask their husbands what they wanted to know. In many cases they could tell the husbands what they wanted to know; so quick were they too absorb the knowledge which had come to them in the days when they were obliged to work out their own salvation, and incidentally help work out the salvation of the nation.

At the close of the Civil war it was a "new woman" who lived on the farms of Windham County. Before that period there were very few single women; such an one was a rarity, and indeed was a "left over" slightly spoken of as an "old maid" by her sisters who were more or less happily married. But now there were many single women, widows and girls whose husbands and lovers would never return to them. Naturally all could not be seamstresses, tailoresses and school-teachers, so many young women left the farms and went to the towns to work in the mills. Some women began to enter the professions; a few became physicians and many became nurses. A great change had taken place in the women during the sixth decade.

The women at home on the farms still worked hard. Sewing machines were coming into general use, but ready made garments were unknown. Boughten stockings were beginning to displace the home-knitted ones and women were beginning to have a little leisure. They no longer spun nor wove but they made cheese—great cakes of it—and many old houses still show on the shelves

of the milk room, the round imprint of the great yellow cheeses, once the pride of the house keeper's heart.

They sewed rags and wove their own carpets; they pieced blocks and made their own bedquilts; they dyed their own colors, dried their own fruits, made their own butter, pickles, preserves; salted and cured their own meat; in fact did many things that the modern woman of today never even thinks of doing; so great a change has been wrought by machinery in the lives of the farm women in the last twenty years.

They were religious women. Nearly every farm community had its female prayer meeting; earnest God-fearing women who met often at each other's homes and enjoyed a season of earnest prayer together—and who shall say that their prayers have not been answered?

There was also the sewing circle, or missionary meeting in connection with the church, where the women worked and visited together. Not the malicious gossip, which some would-be wits ascribe to women's meetings, but neighborly visiting; for they were all interested in one another; and their lives were so shut-in that these weekly or monthly meetings were about the only means they had of hearing from or seeing each other.

They were regular church attendants, these mothers and grandmothers of ours who lived from 1860 to the close of the century, and they endeavored to bring up their children to revere the House of God. Many of their sons became ministers or missionaries; their daughters became wives of ministers; or they taught in the Sunday school or sang in the church choir. The church meant a great deal in the lives of these women who lived on the hill tops of Windham County or in the valleys by the swift-flowing streams. They not only believed their religion but they lived it; they were worthy descendants of the pioneer women who had reclaimed our fair county from a wilderness and who had settled here in the early part of the eighteenth century.

But their lives were not all worship or work. They had plenty of amusements and social pleasures. The quilting bees when the women for miles around came to quilt for some other woman; followed by the evening when the quilting frames were put away and the young people came; the young men and maidens and the husbands of the women who had quilted; and a very jolly evening was spent in these old farmhouses, the parties not breaking up till midnight.

The husking bees also when the men worked side by side with the girls hunting for the "red ears;" the "surprise parties" too! Every winter, whenever there was a good moon, some family was sure to be "surprised" by a troop of neighbors, who brought in good things to eat and a lot of merriment, jollity, goodwill and the best of neighborhood feeling thrown in gratis.

Then there were church socials, the minister's "donation parties;" the singing school in nearly every school district; frequently a debating or dramatic club; all of these things together with sleighing parties, coasting parties, skating parties, kept the winter months full of enjoyment for the women and girls on our Windham County farms. There was something of interest all the time, and no reason for "abandoned farms!"

Summer brought its pleasures as well as work. An annual farmer's picnic, the county fair, a church strawberry social, the usual sewing circle meetings, and the summer was gone, with another round of winter's pleasure coming right along!

But we do not find this neighborliness now. What are the causes? Strangers

coming to our towns assert that they do not know their next door neighbors and complain of the coldness and conservatism of our people. Conditions have changed. Our lives are so full and so complex that we do not have the time for what our mothers and grandmothers enjoyed; but we have other pleasures of which they never dreamed.

The Grange began to be a power about thirty years ago and it has enrolled a very large percentage of our farm women. It meets twice every month; many neighborhoods have whist clubs which also meet twice a month. Community houses in many localities call the people together several evenings a month; all of these organizations do away with the craving for social life which made the surprise parties, sewing bees and socials popular in the last century. The telephone binds not only neighborhoods, but towns and the county together; nearly every farm home has a telephone and without leaving her home a woman can visit with the next door neighbor or a friend miles away. Then the automobile—nearly every farmer owns one, and it is but a matter of moments to get miles away from home to town, to church, to grange, to friends. Isolation has been banished, through the common use of the telephone and automobile.

Women no longer go calling as they used to do; but they are just as friendly. New comers must take the initiative; attend church, join the grange, have a telephone, and they will find our Windham County people as neighborly as the ones they have formerly known.

The farm woman of today. What is she? She is a splendid type of woman. Her sons and daughters are well educated. Her home has all modern improvements; electric lights, hot and cold water; steam heated; with electric labor-saving inventions. No longer does she toil in the back-breaking way her mother did. She has leisure for pleasure, and best of all leisure for health.

She is well read. The latest books, the high class magazines, are found on her tables, and she can talk, intelligently, on the subjects of the day. If she is not trained in music, her children are. Many homes have not only pianos but victrolas and the kingdom of the world's best music is hers to command. She may be a suffragist or not, but whichever way she believes, she can give you her reasons for believing so; she does not have to ask her husband.

The woman on the farm of today is as earnest and true as was her mother or grandmother in the days of the Civil war. She gave herself unsparingly in the great war. She worked, literally, day and night to fulfill the demands of the Red Cross. She gave her sons as loyally as women have ever done, and when they did not return, she bore her terrible sorrow bravely and silently, and continued her work for the boys that remained.

All honor to the women of Windham County, then and now! They may not know their own neighborhood as their ancestors did, but what is better, they know the world and its needs; and whenever duty calls, the women of Windham County will respond nobly to the call.

PROGRESSION IN FARMING

By L. E. Spaulding

The hired help question a half century ago was pretty much supplied by Irish immigrants, and at this time their descendants are holding many of the best farms of this locality.

Albert Day, a hustling leading farmer at that time, and other farmers, transported the recently freed (colored) slaves, as laborers, which practice has been continued more or less to the present time.

The Civil war took its toll of some of the best blood of our county; other locations were more alluring and most of the boys left the farms for the city. The descendants of the American families for a generation or more have been conspicuous by their absence; therefore a woeful desolation is marking the un-tilled acres.

The gigantic enterprises, developed in recent years, take a vast army of workers that would once have been farm producers. The labor needs have developed a great array of indispensable machinery, which demand skilled operatives, both of which are expensive and the man power deficient.

The crops, as now, were corn, oats, potatoes, and grass, with some rye, buckwheat, barley and wheat. The plowing and most of the farm work was done by oxen, hand planted and hand hoed. Now there is the milking machine, spreaders, tractors, horse hoes, mowing machines, hay forks, potato planters and diggers and many other mechanical devices for facilitating operations.

Dairying was and is the leading output. Cows were yarded and milked in the open during the warm weather. Cheese and butter were made on the farms. Then came the cooperative creamery, emancipating the wife from that drudgery, and for the last twenty years most of the milk has been sold whole to Boston and Providence. Dairy herds are much reduced in numbers. With the decreasing labor service, the farmers have depended more and more upon the western grain and feeds, with a result of better fed animals, which respond with more spirit and productiveness, if not more remuneration. Thorough bred and high grade stock, horses, swine, sheep and poultry are more generally on every farm each year, although there was a progressive movement years ago by some.

THE FOOD SUPPLY OF LARGE TOWNS

A Significant Paper by a Leading Merchant which Twelve Years ago Emphasized a Public Need Then Threatening and Now Acute

From an interesting "paper" read before the local Grange of Willimantic several years ago, we are permitted by the writer of the article to make liberal extracts for the pages of this History. The author was Frank Larrabee, now president of the Windham Silk Company. Bear in mind that this article was prepared more than twelve years ago. It was prophetic then; it is very timely now, although of course some conditions have changed—changed for the worse! But the need that each large community shall awaken to the vital necessity of providing for its own sustenance is greater than ever. There is today no more important "new industry" for city capital to invest in than agriculture. The Willimantic situation is fairly typical. Mr. Larrabee spoke substantially as follows:

"If Willimantic actually depended for its food supplies upon the farms in this immediate vicinity, as now conducted, we would be entitled to a place in the bread line, for, as a matter of fact, only a very small percentage of our supplies, even the more staple, are produced on nearby farms or in this state.

"To illustrate what I wish to call your attention to particularly I have made a few comparisons, showing our requirements and supplies. While I do

not guarantee the accuracy of these figures, I do believe they are not over-estimated. When I allude to Willimantic's food supplies, I find it necessary to include, to a certain extent, this immediate vicinity. It is estimated that 25,000 bushels of potatoes are required annually to supply this market; 350,000 pounds of butter is doubtless a low estimate and 100,000 pounds of cheese is not too high for our annual consumption; 200,000 dozen eggs are doubtless used in Willimantic in a single year. Then there is the item of 5,000 bushels of beans, and the beef, pork, and poultry of which I make no estimate. Five hundred car loads, or 25,000,000 pounds, is perhaps a fair estimate of the grain used. I might continue this list almost indefinitely, such as hay, fruit, garden truck, etc., but these few seem to answer my purpose.

"Of the 25,000 bushels of potatoes required, probably not over 8,000 bushels or about one-third is supplied locally. Of the 350,000 pounds of butter, an insignificant fractional part is made by local dairymen. Of the 100,000 pounds of cheese, none. Of the 5,000 bushels of beans, practically none. Of the 200,000 dozen eggs probably three-fourths, or 150,000 dozen, are local products. The hay, fruit and garden truck demand is probably more nearly supplied locally, with perhaps the exception of fresh milk, than any of the other products mentioned. The item of fresh milk is perhaps the most notable exception of the products produced in excess of consumption—quite a large quantity being shipped to other New England markets. To offset this, too, there is a large amount of preserved, or canned milk used here. There are also a great many eggs shipped from here; how many is difficult to determine, but it is estimated that there is from thirty-five to forty-five thousand dozen Western eggs, or storage eggs, come annually to this city.

"There is, some years, a surplus of fruit and garden truck shipped from here, but only a fraction of that received from outside.

"To summarize, it is shown that Willimantic requires annually in excess of its present local food supplies, in round numbers, 17,000 bushels of potatoes, 300,000 pounds of butter, 100,000 pounds of cheese, 30,000 dozen eggs, 5,000 bushels of beans, 25,000,000 pounds of grain, etc. These figures look large, almost fabulous, and in themselves furnish food for serious reflection and serious thought, and I believe show a fairly accurate demand that must be supplied and largely by local merchants, who pay cash for it.

"An old saying among farmers is this: 'An article is worth what it will bring in the market.' This still remains in force and is not far from the truth in most cases. It is true that at times the local market or any market, is glutted—that is, oversupplied for the time being with a certain product, and usually at a time when this particular product is inferior in quality—and it sometimes occurs when the quality is up to standard, but it rarely occurs when the quality is such as to be classed strictly fancy.

"To illustrate, the apple crop in this section of the state was quite abundant last fall, but how about the quality? Is there a housekeeper present who has recently complimented the grocer for the fine quality of apples he has supplied her with? Not one bushel in a hundred of the crop of 1907 in this immediate vicinity could be classed as strictly fancy. I saw just one lot that would pass in that class and that was on the trees at the Connecticut Agricultural College. A Boston fruit dealer recently stated that Boston was glutted with Connecticut apples that were offered at \$1.50 to \$2.00 per barrel, with little demand, while the fancy Oregon apples were selling freely at \$4.00 per bushel box, wholesale.

A little hard on Connecticut, but who is at fault? We can hardly expect to raise as fancy fruit in Connecticut as they do in Oregon, where there are nearly 365 sunshiny days in each year and climatic conditions perfect. There is always a demand for fancy fruit and vegetables, the more attractive they are the more people are tempted to eat them; especially is this true of fruit. There is a reason for this—some of the more progressive farmers in this vicinity realize this condition and have grasped their opportunity.

"I believe there is no better milk produced anywhere in the country than is brought to Willimantic daily. Butter and cream made in Windham and other near-by towns scores as high as any produced in the state. The produce from our market gardens is of a very high order. These are the conditions at the present time as I see them, fairly set forth, and how to improve them is the query.

"It is true that we cannot raise corn as cheaply as they do West, but we can raise better corn. The West cannot raise corn as cheaply as it could a few years ago. Corn at one time was one of Connecticut's principal crops and raised at a profit. Is it a progressive measure to stop raising corn because the West can produce an inferior article for less money and the farmers of New England paying them millions of dollars annually for what they can produce themselves? Many farmers actually pay out nearly all the cash they get for grain and feed for their stock. Connecticut never was a wheat state, but can produce good oats, rye or buckwheat. It can raise as good potatoes as produced anywhere and if at a profit on a small scale why not on a larger one? Our quality of hay is excellent, none better, and I think the quantity is on the increase.

"While Willimantic is quite a dairy center, owing to the great demand for fresh milk, but little butter is made and no cheese; in fact there seems to be a great scarcity of these two produces throughout the country, and prices have reached an almost unprecedented high altitude. The export demand is perhaps largely responsible for this and if continued may make them again profitable for Connecticut farmers.

"Willimantic is a good market for small fruits and pays as well or better prices than most sections of the state. It has been shown that peaches can be raised at a profit, but the crop is so uncertain that the growers become discouraged.

"Thirty-five and forty years ago a great many cattle and hogs were fattened for slaughter in this neighborhood, but very few now. In those days turkeys were especially profitable, but they tell us that they can't raise them now even at thirty to forty cents a pound on account of foxes. Are there really more foxes now than there were forty years ago? Is it possible that there are more foxes on Judge Lyman's farm in Connecticut than on that of Horace Vose in Rhode Island?

"Sheep raising was formerly a source of considerable profit to the farmer of Connecticut, but is almost unknown today. They tell us they cannot compete with the West. That doubtless was true for a time, but for several years past, mutton, lamb and wool have brought prices that would warrant a profit here. They also tell us that it is impossible to raise sheep on account of the dogs. Well, who is responsible for this condition? Who has the power to legislate the abatement of this evil? The farmer legislates making it an offence to allow his neighbor's stock to run at large—horses, cattle, sheep, hogs and

even poultry, but he permits his own dog, his neighbor's dog or any old dog that no one will own, he allows them to run the streets, invade private property, commit all sorts of nuisances, including the killing of sheep. Then whose fault is it? Let the farmers enact a law—they can do it—placing canines under the same restraint as other domestic animals, mend their fences and an avenue will immediately be opened to renew an old and profitable industry.

“That the unsolved labor problem is largely responsible for the present condition in New England farming goes without saying. It is in reality the chief stumbling-block of progressive agricultural pursuits and certainly a great obstacle. The young men will not stay on the farm even though their chances are greater than in the city. But even this condition is not confined to the farmer, not by any means, for every industry in the country is up against it. But this will adjust itself in time. I know not when, but at the rate the country is increasing in population it naturally follows that it must come. The time will come when the people will be crowded out of the cities and will be compelled to seek the country. China, the oldest of all nations, was the first country to take this course, followed centuries later by England and France. In these countries every available foot of soil is developed to the highest possibility of cultivation.

“The farm is the beginning and the end. The sun rises and sets on the farmer. Nations rise and fall as the farmer decrees. The farmer is the real producer; we are dependent upon him for our very existence. The farmer is a necessity, first, last and all the time.

“Almost every line of business is directly or indirectly dependent on the farmer. Had it not been for the farmer you would never have heard of a grocer. The old saying that the ‘World owes us a living,’ is literally true and it is up to the farmer to see that we get it. Can you conceive of a world without a farmer? Don't try! All other art and trade can be eliminated, the farmer never.”

CHAPTER XXV BENCH AND BAR

LIFE OF GOVERNOR CLEVELAND—SEARLS' REMINISCENCES—SKETCHES OF CLEVELAND,
PENROSE AND PHILLIPS—WILLIMANTIC LAWYERS.

Most of the leading Windham County lawyers of the present day are included in the sketches of the first or Biographical Volume of this work. Following are sketches and reminiscences of some of the leaders of an earlier day:

CHAUNCEY F. CLEVELAND

The outstanding figure of the last century in Windham County public was of course Chauncey F. Cleveland, of Hampton, often spoken of as Windham County's only governor. They who make that statement, however, forget the names of Samuel Huntington and Jonathan Trumbull. Huntington was born in Windham in 1731 and lived there until 1760, when he removed to Norwich. He often visited in Scotland while governor. Trumbull was of Lebanon, but Lebanon was in his day a part of Windham County and in 1746 he was appointed judge of the County Court.

But to Chauncey Fitch Cleveland belongs the distinction of being Windham County's only governor since the present county lines were defined. He was a native of Hampton, born February 16, 1799, son of Silas Cleveland, and of English descent. He served as chief executive in 1842 and '43. Among his private effects several years after his decease, were found fragmentary notes for an autobiography he had evidently dictated to members of his family, and which were carefully preserved by his widow until she passed away in 1917, when members of the family loaned these notes to the author, through his life-long friend, Allen Jewett of Clark's Corner, for the specific purpose of having it incorporated in this volume. These notes, together with others made after the death of the governor, constitute the greater part of the following memoir of him whose memory should ever be kept fresh in the minds and hearts of the citizens of Connecticut.

The date of April, 1814, he commenced to teach school and before he had reached his majority he had taught six terms of school. At the age of seventeen years he commenced to study law, and during the August term of court, 1819, upon an examination, he was admitted to the bar and commenced practice in his home town. He was really a self-made man, having only common school educational advantages, but by determination and energy he became a well-versed gentleman and was also of a practical turn of mind, making his knowledge count for the most in life.

For more than twenty years he was connected in one capacity or another with the military affairs of Connecticut, beginning at the lowest round and ending in holding the highest office in the state—a major-general.

In 1826 he was elected member of the Connecticut House of Representatives and was re-elected in 1827-28-29 and again in 1832-35, when he was made speaker of the House, holding that office two years and in 1836, after the adjournment of the regular session, Congress having set apart over one million dollars to this state in surplus revenue, an extra session of the Connecticut Legislature was called for the purpose of determining what should be done with so large a fund. Much difference of opinion existed as to where this money be placed. Mr. Cleveland, as speaker, vacated his chair and took the floor where by his logic and forceful presentation of the case, secured a greater portion of this fund for the support of the common schools.

He was re-elected in 1836—the only democrat from his county and one of thirty-eight in the state. He had been appointed the first man to hold the office of state bank commissioner, and in the 1837 Legislature helped to defeat the pernicious measure proposed by the whig party, among which there appeared a determined effort to saddle the school fund and railroad debts upon the state. He received due credit for his labors. This was during the great financial panic of those days which spread throughout the land.

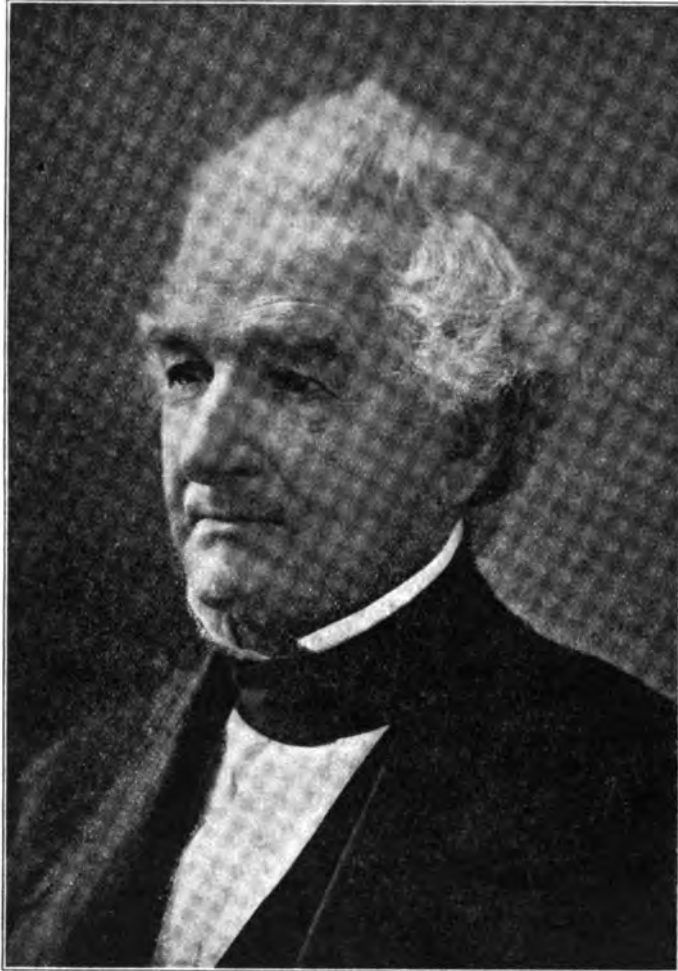
Mr. Cleveland opened a law office at Norwich, having for his partner Col. James A. Hovey, the firm title being Cleveland & Hovey. Previous to this, however, he had held the office of Probate judge for the Windham district; for a series of years was prosecuting attorney for Windham County. In 1842 he was elected governor by a plurality of 1,836 and again in 1843 he was elected. It was during the session of the Legislature in 1842 when he highly recommended the abolition of imprisonment for debt in this state. The imprisonment for debt had taken the poor man, though honest, and placed him in the hands of the unflinching rich man. This law was passed, but under great opposition of the whig party. Since then every state in the union has adopted the no-imprisonment for debt law.

Another one of Governor Cleveland's recommendations was that for the first appropriation made in Connecticut for the support and care of the insane poor. He also recommended and the Legislature passed the bill which secured to children under fourteen years of age, who were workers in factories, the ten-hour system and a three months' schooling year. In brief, it may be stated that Governor Cleveland's recommendations were made for the benefit of that class who were more or less at the mercy of the rich, and a legislature in fact, as in name, nobly responded to his recommendations, and much, very much good has resulted from it which has and will bless the people of the state. With such a record it is no wonder that the people of this state again elected him as their governor in 1843.

After serving ably and well as chief executive for his commonwealth for two terms, he resumed law practice and continued the same until almost eighty years of age. In 1842 Trinity College conferred on him the degree of Doctor of Laws.

In 1847 the railroad interests of Connecticut were coming to be of great importance. Mr. Cleveland was returned as a member of the House, and labored hard to have the state encourage the building of such highways; he served in the sessions of 1847 and 1848.

In 1849 he was elected to a seat in Congress over Hon. John A. Rockwell and again in 1851. In Congress he bitterly opposed the further extension of slavery, and later was active in forming and supporting the republican party. He was present at Philadelphia when Gen. John C. Fremont was nominated for President; also at Chicago when Abraham Lincoln was nominated in 1860. It was



EX-GOV. CHAUNCEY F. CLEVELAND

the question of slavery that caused Mr. Cleveland to leave the democratic party and aid in building up the republican party. In 1861, Governor Buckingham appointed him a delegate to the Peace Convention held at Washington, D. C., and there he did all in his power to bring peace about without a civil war, but all to no avail. After the war ended and peace was reigning throughout the land, he returned to the democratic party sufficient to support Horace Greeley for President in 1872. In 1863 Governor Cleveland was again a member of the Connecticut Legislature and was elected speaker in 1866 of the same body. He became a candidate for United States senator, but on account of his old anti-slavery proclivities could not be elected.

After a long and eventful life, this distinguished citizen passed from earth's shining circle. He was about eighty-eight years of age at the time of his decease. He died suddenly at 2 o'clock in the afternoon, near his home in Hampton. He died without pain and instantly, of apoplexy. Strange enough the manner in which he died was the one he had chosen and the time of the year—the "month of roses"—was the one season he had desired to die in. He had hoped to be spared any pain and lingering illness and so it was that he passed away without warning. He had gone from his house to the Congregational Church, where he sat upon the steps and called to a Mr. Holt a neighbor, telling him of some work he wished to have done "tomorrow." Mr. Holt left him sitting there, in usual health and when he went back to the place from which the governor had called him—six to eight rods away—he looked back and saw the prostrate form of the good man. Hurrying back, he discovered that he was dead. He died on the church steps—the church he had attended and supported—for more than sixty years.

He was buried in the family tomb which he had made in 1850, in the South Cemetery at Hampton. Indeed, it was befitting that his active pall-bearers should have been selected from out the men who in their young manhood had worked for him on his farm. Be it remembered that Governor Cleveland was a true type of a spirited commoner, and allowed his hired men and women to eat at the family table. He was ever a friend to the poor and unfortunate, and was very dignified, yet truly democratic in his manners. The names of his active pall-bearers just mentioned were: Charles J. Bush, Austin Pearl, George Bennett, Albert Guild and James Kelley.

The governor was the sixth in genealogical line from the American ancestor—Moses Cleveland of Ipswich, England, who settled in Massachusetts in 1635.

Of his domestic relations let it be said that he was twice married—first to Miss Diantha Hovey, by whom was born two children: a son John and a daughter Delia, who became the wife of lieutenant-governor of Connecticut; the mother died in 1867 and two years later Governor Cleveland married Miss Helen Litchfield, who survived him until 1917.

RECOLLECTIONS OF GOVERNOR CLEVELAND

By State's Attorney Charles E. Searls

My acquaintance with Chauncey F. Cleveland began during the later years of his professional life, and continued until his death.

After his retirement from practice I met him infrequently, but for the last six or eight years of his business activity I knew him intimately and was associated with him continually in the preparation and trial of causes.

He was unquestionably during that time, and for many years before, the first citizen of Windham County. His fame as a lawyer was co-extensive with the limits of the state, and his reputation as a man of affairs extended beyond the state lines. He was governor of Connecticut in 1843 and 1844; was a member of Congress from the old Third Congressional District, consisting of New London and Windham counties, from 1849 to 1853, and was speaker of the Connecticut House of Representatives in 1863.

His personal appearance was most attractive and impressive and his bearing always dignified, yet kindly. He was of medium height, of graceful figure, and had, while I knew him, a shock of soft, snow-white hair. His hands were very white and shapely, and he knew how to display them to the greatest possible advantage when arguing a case. In dress he was immaculate, and his clothing was of the latest fashion. He generally carried a handsome gold-headed cane, which, according to my recollection, was presented to him by admiring constituents.

He knew practically every man, woman and child in the county, and could call the names of most of them.

He was in fact a typical gentleman of the old school, polite and friendly, except upon occasion, for example, when dissecting before a jury the sins and enormities of the opposing counsel and his client.

To the younger members of the Bar he was a protector and counsellor, ever ready to advise and assist them as occasion might require. The writer remembers well the first case he had in the Superior Court, and that, upon the verge of the trial, he was stricken with stage fright. In his perturbation he appealed to Governor Cleveland, and that great-hearted man said at once, and in most soothing tones: "Don't worry; I will try the case with you," and he did so, thus enabling me to win, of so much moment to the fledgling, my first important legal contest. When all was over and the remains of the enemy and his counsel had been removed, I went to Governor Cleveland and requested his bill. He replied: "Not a cent, my son. I am glad to help you. Come again when in trouble." This was only one of the many instances which might readily be recalled of like kindness extended to the trembling neophyte.

Governor Cleveland did not know a large amount of law in the abstract, and, greatly to his credit, did not pretend to know very much of it. In fact he seldom drafted a writ, usually sending a client to a brother lawyer, who would make out the process, attend to the pleadings, and assist finally upon the trial. When the case reached a stage where the arguments were in order, the governor would appear, smiling, immaculate, a majestic figure, and then proceed, after due compliments to the jury, collectively and individually, to tell them what they should do and what their duty might be in connection with the verdict which they would return later. Usually they hastened to act as he had indicated and had made clear to them to be their bounden duty under their oaths.

His political career was most honorable, although not of long duration. Sara Lippincott, then Sara Clarke, once an authoress of considerable repute, writing in 1851 as a newspaper correspondent from Washington, under the nom de plume of Grace Greenwood, refers to him as follows: "Governor Cleveland of Connecticut frequently looks in upon us. He is a very agreeable, but an ambitious man, I fear, for not content, as many a legislator would be, with the reputation of being one of the handsomest men in Congress, he aspires to win a

still higher fame by the advocacy of sentiments just and noble, but today unpopular, yet having within themselves the germs of future honor."

I must not forget to mention one marked trait of Cleveland's character, and that is the part which he always played as a peace-maker between litigants. He seemed never to have in mind the amount of his fees, but invariably would advise an amicable adjustment, and would even go so far sometimes as to get the parties and their counsel together in his room in the old hotel at Brooklyn, and there act as the friend of all concerned, not infrequently bringing about a settlement of the controversy.

When Sumter was fired upon, and the Civil war burst in all its fury upon us, he, by voice and pen, and in every possible way, without ceasing, used his utmost endeavor to arouse the people to a full realization of the tremendous issue confronting the nation, and to awaken and fan their patriotism.

As the result of his life-work and his large practice, he left a very modest estate, every dollar of which was worthily earned, not a penny representing extortion or dishonesty.

PENROSE AND PHILLIPS

By Hon. Charles E. Searls

When in 1870 I was admitted to the Bar of Windham County, Governor Cleveland of Hampton, John J. Penrose of Plainfield, and Gilbert W. Phillips of Putnam, were recognized leaders of that Bar.

Upon the retirement of Governor Cleveland, Mr. Penrose became, and continued to be until his health gave way and he retired from practice, its recognized head.

The professional activities of Mr. Phillips, for a number of years, were almost entirely in the line of railroad work, and being one of the counsel of the New York and New England Railroad Company, he was therefore during that time, seldom seen in the local courts.

These men were antithetic in appearance, in thought, in expression, and notably in the way each prepared and tried his cases.

Mr. Penrose was a lawyer of the old school, one of a generation of lawyers almost extinct. He came to the Bar at a time when the ability to abuse roundly opposing counsel, his client, and his witnesses, during the progress of a trial, and especially in the argument, was regarded as a prerequisite of a successful practitioner, and the opinion was universal that an attorney did not earn his fees if he omitted to flay, in an artistic manner, the other side whenever the opportunity presented itself. Right well did Mr. Penrose conform to existing conditions and beliefs, but all this without malice and apparently without causing any feeling of resentment upon the part of those thus attacked, in fact many of his clients had been upon former trials flagellated by him in open court.

A certain lawyer, whose active days in the profession were nearly over, had reached that stage of his practice when he had but a single case remaining upon the docket. Whenever this gentleman appeared before the court, which happened quite often, for he was besieging that tribunal, in season and out of season, with motions of every description, Mr. Penrose took special delight in comparing him with an aged hen scratching assiduously for her offspring consisting of one diminutive and sickly chick.

Upon another occasion, when an attorney corpulent and short of breath, after

a violent exordium, had become exhausted, and therefore had suspended his argument temporarily, meanwhile resting both hands upon the table, facing the jury and breathing stentorously, Mr. Penrose leaned forward, and addressing them in a low voice, audible, however, through the court room to all present, said: "Don't be alarmed, gentlemen, he won't hurt you, he is more harmless than he looks, and I assure you he is unable to get over the table so as to reach you."

A favorite expression of his, whenever the opposing counsel displayed any evidence of disturbance under his fiery attacks was, "Let the galled jade wince, my withers are unstrung."

Mr. Penrose regarded a multiplicity of text books and all case law with small favor. He had comparatively few volumes in his library, and was wont to say that the decisions of the Supreme Court of Connecticut he must necessarily recognize, but that those of other states did not appeal to him unless he approved of the principles enunciated. He always asserted that the law was pure logic, and for its successful application in a given case, sound reasoning from established principles was all that was required; that one should work out his own problems, disregarding extraneous help such as text books and decisions other than those of our Supreme Court. "Do your own thinking," he was wont to say, "do it logically, and you will reach a correct conclusion."

He heartily approved of the decisions of our Supreme Court when these agreed with his view of the law, but was very pronounced in his expressions of disapproval when these decisions did not conform to his own conclusions. It is fair to say, however, that in a large majority of cases the Supreme Court agreed with him and he with the Supreme Court. He was a lawyer, purely such; his book knowledge was limited, as was also his acquaintance with general literature.

In the argument of legal questions he was seen at his best. His bearing was courteous and deferential, and his presentation of the law a model for its clearness and brevity.

He was thoroughly honest and upright, beyond the breath of suspicion or criticism, fighting for his clients to the last ditch, and devoted to his profession, to the practice of which he gave his undivided attention.

Political life did not appeal to him. Always a democrat, once only did he accept a nomination for office from his party, that nomination being for Congress. He appeared upon one occasion upon the platform as a political speaker during his campaign. Then there was a remarkable transformation in the man. The members of the Bar, blindfolded, would not have recognized him. The speech then delivered was extremely commonplace in its matter, hesitating in its method, and aroused no enthusiasm. The district being strongly republican, he was of course defeated, and thereupon shook the dust of politics forever from his feet.

A thick-set man, of medium height, large head, aggressive mouth and chin, a powerful voice, a most expressive vocabulary when aroused, and of bull-dog tenacity, he was the terror of all opposing lawyers and the delight of his clients.

Many years have passed since he left us, times have changed, and methods in the courts as well, since the day when the jury listened with bated breath to the fiery appeal, and the sledge-hammer arguments, with which he drove home to them the facts as he claimed them to be.

His charges, as fees now are, were ridiculously small, and the only office books he kept consisted of penciled entries upon printed court dockets, and these he often forgot to make.

The lawyer of today, with his larger vision, may learn much from a study of

this original and sturdy exponent of the law as he practiced it in his day and time. He was a picturesque figure, and not soon, if ever, shall we look upon his like again.

Mr. Phillips was a broader man mentally than Mr. Penrose, and more polished, a hard worker in the preparation of his cases, in this differing much from Mr. Penrose, who, apparently without study or preparation and almost intuitively, would grasp the crux of the whole matter and the details, even if extremely complicated.

The writer recalls the time when he called upon Mr. Penrose for the purpose of associating him in a case, and of discussing its details. The weather was fine, and the croquet lawn at Mr. Penrose's home in excellent condition, the result being that it was impossible to induce him to consider at any length the matter in hand, and the writer was dragged, figuratively speaking, to the croquet ground and compelled there to spend the time intended by him to have been devoted to the discussion of the questions involved in the cause, in playing a game of croquet. Some months later, when the trial was reached, Mr. Penrose seemed to know all about these questions, although there had been no further interview between him and the writer.

Mr. Phillips was tall and thin, with the stooping shoulders of the scholar. He had a most pleasing address, and was always courteous to his opponents in court and to everyone with whom he came into contact.

He became, and for many years continued to be, conspicuous in the politics of the state, serving several terms in the House and in the Senate, and once, remarkable to relate, incredible to believe, declining nomination to Congress, solely because he preferred the quiet of domestic life at his own fireside, with his family about him, to the excitement of a public career.

He was not an orator, in fact was a bit hesitating in his speech, words not coming readily at his call, but his persuasive powers were great, his knowledge of the law was large, and his standing as a lawyer and a man gave authority to his utterances. The court and jury always listened to him with the deepest respect, believing in the sincerity of his words, and in the honesty of his purpose.

He was a successful lawyer, a good citizen, and lived a life respected and honored by all. He was cut off in his prime, when he had before him the promise of many years of mental development and of public usefulness.

WILLIMANTIC LAWYERS

By Hadlai A. Hull

John Lathrop Hunter, for many years a practicing attorney in Connecticut, and located in Willimantic, was a native of Maine, a state which has produced many people of marked ability. He was graduated with the class of 1855 at Bowdoin College, at the age of twenty-one years. He read law with Charles Danforth, afterwards a judge of the Supreme Court of the State of Maine. He was admitted to the bar in 1859 and opened his office as an attorney-at-law in his native City of Gardner. In 1863 he edited *The Age* a democratic weekly, published at Augusta, succeeding Melville W. Fuller, afterwards chief justice of the United States.

The Civil war was at its height and young Hunter was a democrat and intensely partisan. Because of advice, which he gave to clients with reference to the constitutionality of the conscription law, he was arrested and confined

in Fort Prebble in Portland Harbor for a period of about two weeks. He was released without any formal complaint ever having been filed against him. He believed that James G. Blaine was responsible for his arrest and when Mr. Blaine ran for the presidency, Mr. Hunter was very active against him and aided in unearthing what was known in those days as "The Mulligan Letters," which played a very important part in the defeat of Mr. Blaine.

Mr. Hunter was a delegate from Connecticut to two democratic national conventions. In 1888 Mr. Hunter and others were instrumental in persuading President Cleveland to appoint Melville W. Fuller, then a practicing lawyer in Chicago, to the office of chief justice of the Supreme Court of the United States to fill the vacancy caused by the death of Chief Justice Morrison R. Waite.

Mr. Hunter represented the Town of Windham in the General Assembly of Connecticut in 1879 and served on the judiciary committee. He was always active in politics and had a wide acquaintance with the leading statesmen of the country.

Mr. Hunter was intensely loyal to his clients. On one occasion he came near losing his life in his effort to protect what he believed to be the interests of a client. The possession of a large stock of hardware goods was the subject of controversy. In the effort to make entry into the premises where the goods were placed under the terms of a contract, he was shot in the hip by the other party to the dispute. He leaped over a high counter and wrested the weapon from his assailant and in the struggle both fell and broke a large plate glass window in the front of the store. The projectile was readily removed from his hip and although the risk was serious, Mr. Hunter's injuries were slight.

On one occasion he was defending in a criminal cause, in which foot prints were claimed as a means of connecting the accused with the crime. The chief witness for the state was very positive and in a very bumptious manner asserted that he could identify the foot that made the tracks. The next morning, Mr. Hunter took to the court room plaster casts of feet of a dozen men including the foot of the accused. The witness failed, after several attempts, to identify the foot of the prisoner.

Mr. Hunter was state's attorney for the County of Windham from 1894 to his death, succeeding John J. Penrose, who had held the office for many years. He was a forceful advocate, intensely earnest in his advocacy of his cause, and as might be expected, was very effective both to the court and to the jury.

In the last few years of his life he labored under physical afflictions, to which he succumbed April 9, 1903.

Mr. Hunter was a lover of learning. He served on the local school board in both Maine and Connecticut. His diction was scholarly and often elegant. He was married twice. He had a daughter by each union. The death of his younger child was a crushing blow from which he never fully recovered. He was a member of the Episcopal Church at Willimantic and was always active and earnest in support of that church.

Mr. Hunter's personal appearance was striking and pleasing. He was rather stout. He had dark brown hair, which he wore very long. He had piercing blue eyes and regular features.

The records of the Supreme Court of Errors of Connecticut bear evidence to his industry and learning as a lawyer.

John Manning Hall, who afterwards became a leading figure in the legal

profession, a judge of the Superior Court of Connecticut and in turn president and vice president of the New York, New Haven and Hartford Railroad Company, was graduated from Yale College in the year 1866, at the age of twenty-five years. He won the Townsend prize and was a competitor for the DeForrest medal, which was later captured by his son, John Loomer Hall, now a member of the law firm of of Boston, Mass. He was graduated from Columbia Law School in 1868 and pursued the study of law further in the office of Robert Bonner and was admitted to the bar in New York in 1870. Soon after he settled in his home town, at Willimantic, and began there a very successful career at the bar.

Mr. Hall and John L. Hunter, were generally pitted against each other in the trial of their causes and each had reason to watch carefully the weapons of offense and defense wielded by the other.

Mr. Hall was a republican and intensely partisan as such, as Mr. Hunter was in the cause of democracy. In those days political preferences went far in determining the clientele of the lawyer. Mr. Hall's ample preparation for the practice of law and resourcefulness were apparent when the conflict was most intense. His preparation of causes was efficient and his presentation masterful. He represented the Town of Windham in the General Assembly of Connecticut in the sessions of 1872 and 1882 and his senatorial district in the session of 1889. He was Speaker of the House in 1882. He was appointed to the Superior Court bench in the year 1889 and served for the period of four years when he resigned to accept the position of vice president of the New York, New Haven and Hartford Railroad. Upon the death of Charles P. Clark, Mr. Hall succeeded to the presidency of that railroad. The duties of this office were extremely arduous and told heavily upon Mr. Hall, undoubtedly shortening his life. Mr. Clark, his predecessor in that important office, had evolved many policies for the development of the railroad, which were not completed at his death and which Mr. Hall was forced to reckon with.

The passing of Mr. Hall from the bench to the presidency of the railroad company, deprived the State of Connecticut of the services of an able judge. The practice of the law made it possible for him to administer the affairs of a great railroad as no other calling could. As a judge Mr. Hall had the faculty of penetrating the difficulties of a cause and readily separating the important considerations from those less important. He was fearless and fair in the administration of the law and had a rare faculty of dispatching business. He died January 27th at sixty-four years of age.

In personal appearance Mr. Hall was one of the most striking. He had piercing black eyes, hair as black as a raven's wing, and a cast of features, which denoted firmness and fearlessness, yet were frequently lighted up by a gleam of kindness, which fully redeemed them from the appearance of austerity.

Joel R. Arnold, who practiced law in Windham County for many years in Willimantic, was a man whose success at the bar was entirely disproportionate to the ability possessed by him. Mr. Arnold was a great lover of books. The leading poets of English literature were his daily companions. He did not relish the drudgery of the law although it is said that Judge Loren P. Waldo, with whom he read law, pronounced him one of the ablest students he had ever had in his office. Mr. Arnold's diction had been rendered of a high and scholarly type by his familiarity with the best literature of his time.

Mr. Arnold was a man of most dignified appearance. He was nearly six

feet in height, strongly built, with a massive head and very striking features. Mr. Arnold's ability as a speaker was marked and was many times compelled to supply his lack of preparation of his causes. The court room discloses the labor which the lawyer has put into his cases, and probably more cases are won by careful preparation than by oratorical effort or by cunning in the trial. The consensus of opinion of the friends of Mr. Arnold was that lack of application and industry alone prevented him from becoming one of the great lawyers of his time. He died January 6, 1884, at sixty years of age.

Elliot B. Sumner, who was known and respected as a member of the bar of the State of Connecticut, practising for the most part in Windham and Tolland counties, came to the bar in the year 1857. He was a student in the office of Judge Loren P. Waldo, who afterwards became the head of the distinguished firm of Waldo, Hubbard & Hyde of Hartford. Mr. Sumner was rather slow of speech but correspondingly careful and accurate in his statements. He was slow in reaching a conclusion, but when he had once examined a cause and reached a decision, it was not easy to dislodge him. He was rather a student than an advocate. He was a man of marked personal appearance, of robust build, with large head and deep set, penetrating blue eyes. He gave considerable attention to probate law and to the law of wills and of real estate. In his time he was reckoned a master of the refinements which enter into the law of estates. Mr. Sumner was a useful and very successful member of the bar of Connecticut. He died October 24, 1900.

Huber Clark, a native of Haddam, Conn., educated in the common schools of his native town, studied law with the Hon. James Hull in Dennison, Iowa. He was admitted to the bar of Iowa in 1865. He removed to Willimantic soon after and practised his profession in Windham and Tolland counties until his death which occurred on the 17th day of November, 1914. He was many years judge of the Probate Court and in that office was a useful servant of the public. He was elected secretary of the state, 1899-1900. Mr. Clark was not an aggressive trier of causes. He was courteous and fair in his bearing towards his opponent and was always faithful and respectful to the court. Mr. Clark had an active experience at the bar and was engaged in a number of cases of importance.

George Wales Melony had his preparation and beginning for the study of law in the Natchaug High School. He studied law with Elliot B. Sumner, and was admitted to practice in the year 1874. Mr. Melony was an active and successful attorney. He had not the graces of oratory, but was effective in the presentation of causes. He was assistant clerk of the Superior Court in Windham County for many years.

He was an admirer and close friend of the Hon. John M. Hall, and in many of his causes was assisted in the trial by Mr. Hall. Together they procured the necessary legislation for and developed and established the water and sewer systems of the City of Willimantic. There were many obstacles and much opposition to be overcome in bringing about the establishment of these two important municipal works, but the persistent effort of Mr. Melony, aided by Judge Hall, resulted in the establishment of the system. In the growth of the city and in the development of many of its enterprises, Mr. Melony was active. As a counsellor he was inclined to keep his clients as far as possible out of court. He was strongly inclined to advise the peaceful settlement. He was a useful member of the bar. He died June 1, 1911, at sixty-one years of age.

CHAPTER XXVI
WINDHAM COUNTY NEWSPAPERS

WINDHAM COUNTY TRANSCRIPT—J. Q. A. STONE—ALEXANDER MACDONALD—
HENRY L. HALL—JOHN A. MCDONALD

By Nathan Waldo Kennedy

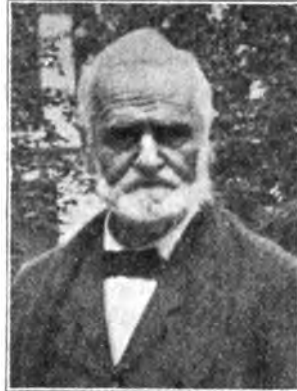
Back in the 1870s when I attended district school at different periods under Gilbert A. Tracy, Simeon Danielson, M. S. Shumway, and Cosmer A. Young, the late F. S. Luther of Brooklyn, representing the Windham County News Agency, made his weekly trips behind a mismatched pair of horses carelessly attached to a huge covered wagon, through the busy little farming village of Dayville. While he kept a more or less varied assortment of school supplies for rural trade, his specialty for a long term was the Windham County Transcript, to which he contributed with a caustic pen regularly. I can seemingly hear now the old bell he rang so loudly and almost continuously along the street and see my father hastening to adjust his spectacles and read what "J. Q. A." had to say. My father, Lorenzo M. Kennedy, had views of his own just as strongly as Editor John Quincy Adams Stone, so that my early impressions were vivid and lasting.

Under the guidance and control of Editor Stone the Transcript was for many years one of the cleanest and handsomest provincial folios in New England from a typographical standpoint. Not an ad of any kind was permitted on the front page, a part of which was devoted exclusively and sacredly to "Choice Thoughts." The editorial columns were of high grade, and the "Local Whittlings" occupied considerable space. Editor Stone was a vital force against the liquor traffic, and his personal persistency and pungent paragraphs on "Rum Did It" were noted and quoted far and near. As a political aspirant, he was not successful and owing to his dignified carriage and demeanor was misunderstood. However, I always entertained the very highest regard for Editor Stone, who took a deep interest in young men, several of whom now hold responsible and lucrative positions in various parts of the country. He lies at rest in Westfield cemetery.

Following the death of his worthy sire, the Transcript was printed by Charles D. Stone, who not long afterward disposed of the plant to Burroughs and Hopkins. Mr. Fred Burroughs was a first-class job printer and mechanical genius and though Mr. Hopkins was without previous journalistic experience, they published an excellent home newspaper, ably assisted in the local department by Warren D. Chase, a prominent young lawyer now residing in Hartford. At present Mr. Burroughs holds an important "sit" as foreman at Central Falls, R. I., while Mr. Hopkins continues to write for the Transcript, owned and managed by the Transcript Publishing Company. For a time under the new administration the editorial chair was filled by James N. Tucker of East Killingly, whose ability as a thinker and writer on political topics of the day is unsurpassed, if equalled, by any contemporary in the state.



Henry L. Hall
Willimantic Journal



Alexander W. Macdonald
Putnam Journal



Nathan Waldo Kennedy



John A. McDonald
Willimantic Chronicle



Thomas F. Connolly
Willimantic Chronicle

WINDHAM COUNTY EDITORS

Probably the bitterest "friendly enemy" that Editor J. Q. A. Stone ever had was Maj. John Kies, who organized a democratic stock company at Danielson and for some time published the Weekly Herald, which hit "the head on the nail" and made the fur fly in all directions every time it discovered a chance. There was not a dull line in the Herald, and not a dull moment for the major. He hit right and left without fear or favor, and even had such old-time-all-the-time democrats as Dr. Joshua Perkins and Lawyer Lucius Prickard by the ears until they fairly squealed. When General Grant visited Roseland Park the Herald printed his "speech in full." It consisted of a headline and a whole column of blank space! Major Kies was a brave man in the Civil war, but his rampant manner of conducting a country newspaper not only cost the shareholders what confidence and money they had invested, but the major's political prestige as well. In his later life he appeared on the stump for the republican cause.

While it was in existence, Truman W. Greenslit (a "whilom" of the Transcript office, as Editor Jones frequently expressed it) was associate editor of the Herald and advertised for a Dayville correspondent. I answered by letter and was the same day so eager to begin that I drove to the office to make doubly sure. This was the starting point of my own journalistic career, under the cognomen of "Item." Both Cosmer Young, principal of the Dayville school, and Mr. Greenslit encouraged me by their assistance and to them I feel deeply indebted.

After the Herald suspended publication Mr. Greenslit and William H. Hamilton, a job printer, formed a partnership and established the Democratic Sentinel, an eight-page weekly, one-half of which was ready-print. It was in this office that in 1878 I "from devil up" learned to sweep the floor, wash the towel and rollers, set type and feed the press at \$3.50 per week with no extra pay for overtime. Editor Greenslit won national renown as paragrapher at a time when puns and punning were in high order as wit. In this he was assisted by his brother—a man among men—Frank E. Greenslit, now city editor of the Pawtucket (R. I.) Evening Times, whose identity never became public. Editor Charles R. Lee of the Pawtucket Gazette and Chronicle regarded Editor Greenslit "the handsomest man in Quinnebaug valley." The Democratic Sentinel was issued until the close of the Gen. Winfield Scott presidential campaign, in which the publishers figured conspicuously with the view to securing the Danielson postmastership. Afterward Mr. Greenslit edited the St. Johnsbury (Vt.) Caledonian and other weekly papers and is now publishing a daily at New Rochelle, N. Y. Mr. Hamilton started the New England Farmer, a poultry journal, and became colonel of the Third Regiment, Connecticut National Guard. He was buried at Westfield with high military honors.

In the summer of 1880 Charles F. Burgess, then age twenty-five, and who had learned the printer's trade at Middleboro and Marlboro, Mass., opened a print shop in Plainfield. His outfit comprised a few forms of type, an antiquated hand-press, a pleasing smile and lots of patience and grit. He ate on the improvised imposing stone and slept up-stairs. The Railway Journal, an advertising sheet, soon appeared, succeeded by the Plainfield Journal in 1881, supplemented by the Jewett City Press in 1882. Ten years later the office was removed to Moosup, where it now has exceptionally convenient quarters in the Masonic Building. Several years ago Mr. Burgess issued the Plainfield Souvenir, which was a fine specimen of the "first preservative of all arts." Mr.

Burgess is happily married, belongs to several fraternities, holds various offices and is a member of the Congregational Church. He is an example of what can be accomplished by energy, economy and thrift.

Friday, May 30, 1879, was Memorial Day. It was one of the early observances held in High Street Cemetery, Dayville. By vote of a citizen's meeting held for the occasion the honor of entertaining and introducing the speaker was conferred upon myself. It was indeed a trying moment at that time; but I always felt amply repaid by listening to the splendid address of Henry L. Hall, editor of the Willimantic Journal. To quote a scrapbook memorandum, "it was a most scholarly and patriotic production." From that date until his death I became intimately acquainted with the genial gentleman. He was of ruddy complexion, short in stature, and whether by pen or public address understood the art of expression as preserved files will show. The Journal was then published by Hall and Bill. Later the subscription list was taken over by a Putnam paper. The succeeding partner, Arthur I. Bill, is still connected with job printing under the old firm name and he is one of Willimantic's well known business men.

George E. Hinman, a young and ambitious limb of the law from Massachusetts, subsequently became editor of the Journal, and took a conspicuous part in Republican politics. He has filled several positions of public trust and is now a judge of the Superior Court.

N. W. Leavitt, who started the Enterprise at Scotland and then moved to Willimantic was a carefree, shrewd, typical Yankee of the old school, and looked it. He was chock full of fun, loved music, wrote several playlets and "The Frogs of Windham"; had Leavitt's Swiss Bell Ringers on the road behind a spanking four-in-hand; and later was associated with the Chronicle in Willimantic. His caption hobby then was in alliterations—for instance, Scotland Squibs, Windham Wisps, Hampton Happenings, etc.; and he would crack his jokes. One week the Enterprise contained a crude cut of a so-called mule and Editor Greenslit of Danielson facetiously cautioned his Thread City neighbor to "Leav-itt-alone"; whereupon the Enterprise told him it was only a "Green-slit in the animal's tail." Mr. Leavitt sold his newspaper interests to McDonald and Safford, who merged the same into the Willimantic Chronicle. His last days were spent in Putnam, where he became a familiar figure. His body reposes in Grove Street cemetery.

John A. McDonald, the prime factor in the Willimantic Chronicle, was a graduate of the Transcript office at Danielson, where his parents lived. He was a planner, a promoter, and took chances. He conceived the idea of a democratic stock company and organized the Chronicle Printing Company, which brought him large personal returns and placed the Chronicle among the leading democratic weeklies of Connecticut. The Chronicle was the first paper in Windham County to employ a typesetting machine. Through Mr. McDonald's keen foresight, the Daily Chronicle was started and is now in successful operation. Mr. McDonald was the victim of tuberculosis, and his premature passing away blighted further promise of a useful and most successful commercial career.

The Connecticut Home, from its inception in 1886 to its close in 1894, hammered and pounded, punched, pummeled and paralyzed its opponents until the saloon and its long train of attendant evils was put to shame; and all to the financial loss and unspeakable credit and glory of its undaunted young editor

and publisher, Allen B. Lincoln of Willimantic. Not since the dark days of oppression and wrong has any person, paper or periodical made a more manly fight against odds and the liquor interests; and now that the prohibition wave is sweeping the country, and the United States Government has set its death seal on the manufacture and sale of ardent spirits, it is clearly demonstrated that, in God's own good time, right makes might and dreams come true. And since the suspension of the home in 1894, made necessary by lack of support, Mr. Lincoln, by voice and pen, on the platform, in the pulpit and through the medium of the press, has adhered strictly and unflinchingly to the protection of the American home. He ranks among the ablest and most forcible writers in this commonwealth; and Windham County, where he first saw the light, justly feels proud of him. I doff my hat to Allen B. Lincoln!

Forty-eight years ago, or about 1872, Everett Stone, elder son of Editor J. Q. A. Stone of Danielson, established the Putnam Patriot. The original list of subscriptions was taken from the Windham County Transcript, which had previously printed a Putnam department. A valuable adjunct to the enterprise was Mrs. Stone, whose rare ability as an executive and all-round newspaper woman soon put the Patriot on a popular and paying basis. During their ownership the equipment was largely destroyed by fire, but this was soon overcome and a season of prosperity ensued. At this period in the paper's history, A. W. Macdonald of Brooklyn, N. Y., finding advancing years creeping in, negotiated for the purchase of the Patriot, and Mr. Stone became identified with the Northampton Daily Herald and other Massachusetts papers.

The very day that Mr. Macdonald took possession another conflagration occurred, ruining not only his newly-purchased equipment, but the entire Union Block. However, Mr. Macdonald was undaunted by his misfortune and soon had a better outfit than the one before. He associated with himself L. O. Williams, who had grown up from apprentice boy under Everett Stone, and the firm name was known as Macdonald & Williams. The personality of Editor Macdonald was manifested immediately. Of Scotch extraction, he was born beneath Canadian skies. After serving his apprenticeship at the trade, his latent abilities expanded and his services, suffice it to say, were in great demand. Among other achievements he founded the Scientific American and filled various important positions on metropolitan dailies. Seldom, if ever, did he prepare handwritten or typewritten copy, but "set up everything from his head." Early and late he would be seen at the case sticking eight-point type for the Patriot. He had little or no use for competitors, and the invectives and biting sarcasm that rolled and reeled from his trenchant pen were of the Horace Greeley and James Gordon Bennett variety. Nevertheless, he was a good, kind, conscientious man and sterling citizen, and has gone to his reward where, in the simplicity of his faith, he religiously expected to continue his calling "up yonder over there."

Following the death of Editor Macdonald, his son, A. S. Macdonald, took editorial charge, and Mr. Williams managed the mechanical end. The younger Macdonald, a rising attorney at law, inherited much of his father's penchant for journalism and soon injected new ideas, new methods and new life all along the line. Instead of long, wearisome editorials on abstract subjects he specialized in local matters and county correspondence. The result was a bigger circulation, increased advertising patronage and job presses running continuously. Its prosperity became phenomenal. In the summer of 1919 a tempting

offer was made for the concern, by which change the new proprietors are Mr. G. Lawrence Perkins and Lieut. J. J. Whitehead, both of New York and Pomfret. By the new arrangement Mr. Williams, who is in delicate health, retired from active labors altogether, while Mr. Perkins serves as president and Messrs. Macdonald and Whitehead as editors. Mr. Perkins, an active business man, has had meagre newspaper experience, while Mr. Whitehead is a graduate of Newspaper Row and a dynamo of energy. He won his spurs as lieutenant in the World war. Since the new firm assumed control of the Patriot new material and presses have been installed and the plant capitalized at \$40,000. The Patriot is now the prettiest, the brightest and best home newspaper published in Windham County.

On March 30, 1882, after contributing to numerous publications and appearing before the public as "the youngest writer, paragrapher, journalist, political speaker and platform lecturer known," I launched for pastime the Dayville Sunbeam—"as full of spice as a jar is of ginger." Memorial Day following, its pages were printed red-white-and-blue, an entirely new feature. Its dimensions were increased in rapid succession and the circulation soon surpassed that of the Transcript, when the late Frank N. Scofield, foreman of the Transcript job department, gave notice that I must get the Sunbeam printed elsewhere. Accordingly the Campbell country press from which both the Transcript and the Sunbeam had been issued, was bought of J. Q. A. Stone and taken to Putnam, where an office was opened and the heading changed to Windham County Standard, now called Observer. Those were hard, happy, prosperous days. While competitors devoted much space, talent and time to editorializing, the Standard specialized on illustrations, local news items and vicinity and country correspondence, in which it excelled "where others dared to follow."

Among attaches who helped to make the Standard such an unprecedented success was Frank P. White, commonly known as "Professor." Although partially blind (caused by an explosion in South America) he was a man of vision, an indefatigable worker, and knew how to "start something going" and get ads. The Professor is no more. John F. Fallon, who entered as devil, climbed into the city editor's chair and is at present at the head of the machinery department of the American Type Founders Company of Boston. Carl B. Johnson, principal of the graded school, also occupied the city desk and could spin off more reportorial yarns and legible copy in longhand than ever were seen or heard by the "gentry of the road." He owns and edits the Franklin (Mass.) Semi-Weekly Sentinel and has acquired an enviable reputation as a lecturer. Albert Carpenter, a graduate of the P. H. S., likewise did good work. He believed ability was the measure of success, and has proved the same to be true by the excellent positions he has filled on the Northampton Gazette and the Springfield Republican. Horace Wilson, another "local," became a leading reporter on the New York Herald. Louis R. Southwick, an occasional news writer, who lately passed away at South Woodstock, was for several years shipping editor of the New York World. Harold Corbin, stenographer, typewriter, job printer, pressman, proofreader, etc., is editor of the Monthly Mirror at New Britain.

William and Lyman Gould, brothers, learned the printers' trade in the Standard, which they purchased and for a time published. They also conducted, for a long period, the Express at Rochester, N. H.

Perhaps the most enthusiastic, insistent, persistent and dynamic figure I

ever brought to the fore was, is and ever shall be, William Harrison Taylor. When I discovered "Sunbeam Billy" he was the genial and affable clerk at the Chickering House, Putnam. At first he gave me brief news gleanings, chiefly personal. One day he approached T. C. Bugbee, a hardware dealer, and asked for news. "Man got shot," said Mr. Bugbee. "How?" inquired Billy. "Bought two pounds few minutes ago," was the reply. Several weeks later Billy appeared again and Mr. Bugbee said: "They aint goin' t' have the railroad crossin' no longer." "What's the matter?" inquired Billy, grabbing a lead pencil from back of his right ear. "'Cause it's long enough now," ejaculated his listener, roaring with laughter.

Billy took to the newspaper business as naturally as a duck takes to water. He resigned as hotel clerk and threw all his energies into the business end of the Sunbeam, afterward named the Standard. He kept the ad and job men as busy as bees, and was right on the job in deliveries and collections. Subsequently he entered politics with the same characteristic determination, being chosen a messenger and doorkeeper in the House and next a representative to the Legislature and a member of the Republican State Central Committee in 1901. Meanwhile he issued an illustrated Souvenir of Putnam and Danielson. In 1888 he founded the Connecticut Editorial Association and for several years was its secretary and treasurer. His Souvenirs of the capitol, containing biographical sketches and miscellaneous matters of public concern, grace every library in the state and throughout New England. At present Mr. Taylor makes his headquarters in and around the capitol at Hartford, where the title of "Souvenir" has become a household word.

In 1905 I accepted a position in the business department of the J. B. Lippincott Company, publishers, Philadelphia, remaining there four and one-half years. The past ten years I have been identified as district supervisor of the Loyal Order of Moose of the World, a social, fraternal and beneficiary organization with supreme headquarters at Moosehead, Ill., where the great vocational school for orphans is located.

The next purchaser of the Standard (Observer) was Horace Wilder of Massachusetts, who, after a very successful continuance of the paper, disposed of the same to Messrs. Padgett and Meniken of New York City, the former acting as editor and the latter as manager. Mr. Meniken passed away last year, and the business is now carried on by George L. Padgett, editor, and Lewis T. Champlin, a worthy young man of no previous newspaper experience, as manager.

Deloss B. Wood prints the Advertiser at Danielson. It is a monthly publication, and has a big circulation, secured through Mr. Wood's original idea of a free lance and free distribution. His "multum in parvo," "sharps and flats," "quips, quirks and quibbles" are meet and meaty. From boyhood to manhood Mr. Wood worked on the Transcript. He is not only a clever editor but a well-known speaker.

John Addison Porter, editor of the Hartford Post and secretary to President William McKinley, was a distinguished citizen of Pomfret, where Mrs. Porter still retains her summer residence. He was deeply interested in Windham County journalism and at my invitation as president of the Connecticut Editorial Association, delivered a spirited address at a summer outing held at Roseland Park.

Henry C. Bowen, who published the Independent in New York City, lived

at Roseland cottage on Woodstock Hill during the summer season and was therefore regarded as a Windham County "country editor," a title he annually enjoyed. He was eminently unique. He made Roseland Park the most beautiful and most picturesque spot in this section. His reward was in the smiles, hand-clasps and happiness of an appreciative people. His receptions and the Fourth-of-July gatherings of notables were the talk of the county and entire country. It was he who requested me to introduce Gen. John A. Logan to local celebrities on his arrival at the railroad station and to escort United States Senator John Sherman to his carriage—civilities and honors I shall ever cherish. Mr. Bowen frequently visited the Putnam newspaper offices and up to the time of his death kept in close touch with home and national affairs. Henry C. Bowen was a remarkable man and character. Since his demise the Independent has been edited by Hamilton Holt, also of Woodstock and New York, and who has already attained high standing as a writer and lecturer.

A. Walt Pearson, for years connected with the Norwich Morning Bulletin, as editor and in different capacities, years ago lived in Danielson and helped out on the Transcript. He was a student of the old school, yet kept right up to date. For the Bulletin's later-day success Mr. Pearson is entitled to a large share of praise.

There was another newspaper man, a real journalist, and Windham County mourns its irreparable loss. I refer to Charles Addison Russell ("our Charlie"), of Killingly, congressman from the Third District. He was not directly associated with Windham County newspapers, but was regarded as such, being actively engaged up to 1878 as city editor of the Worcester Daily Press and for a time connected with the Worcester Spy. Political honors never spoiled him. His handshake with the hobo printer or office devil was just as cordial as when greeting the editor-in-chief. His manuscript was perfect penmanship, spelling, punctuation. He brought gladness to every heart. But he is now gone from among us—gone forever. He sleeps beneath the sunshine, the shadow and the snow at High Street Cemetery, Dayville. Peace to his ashes, love to his memory.

WINDHAM COUNTY TRANSCRIPT

The Windham County Transcript, Danielson, Conn., was established seventy-two years ago under the name of the Windham County Telegraph, the first issued appearing March 8, 1848, and was edited by Frances E. Jaques, with offices in the Exchange. The paper consisted of four pages, 16½ by 22 inches, and was \$1.25 per year, in advance. Mr. Jaques was rather sickly and was unable to carry the burden of so strong a political journal, as the Telegraph was mainly to be a whig representative in its locality.

Upon the death of Mr. Jaques, F. M. Peck took the helm and the paper changed hands six times in almost as many years. In 1859 J. Q. A. Stone, who had been running a daily newspaper in Newburyport, Mass., became the editor and proprietor. Mr. Stone was an able writer, and with pen, purse and personal persistency he made the Transcript (the name was changed in the '50s) a clean, bright, newsy paper, which met with the general approval of all classes.

The people of Danielson will long remember Mr. Stone as an influential and public-spirited citizen, ever working for the good of the town, state and nation. It was through his untiring efforts that Danielson now has its beautiful Davis

Park. Upon his death in 1897, his son, Charles D. Stone, carried on the paper. Up to this time the Transcript had continued with four pages, although the size had been increased until each page measured 22 by 30 inches, much out of proportion with modern papers. Mr. C. D. Stone purchased new press, folder, engine, stones and type, changed the paper to eight pages, 17½ by 24 inches, improving the style and makeup of the publication very much.

In November of 1899 Mr. Stone sold the Transcript to a partnership formed of Charles H. Burroughs, Fred C. Burroughs and Burdette C. Hopkins. Mr. Fred C. Burroughs, as editor and business manager, proved an able and efficient captain, and by new ideas, up-to-date methods and increased facilities the paper steadily gained in popularity as a home newspaper and advertising medium. On February 1, 1905, Mr. F. C. Burroughs withdrew from the firm to accept a position in E. L. Freeman's printing plant at Central Falls, R. I., Mr. C. H. Burroughs and B. C. Hopkins remaining in partnership to carry on the business, the latter acting as editor.

Mr. Hopkins was born in Thomaston, Conn., January 3, 1876. He is the son of John B. and Henrietta (Cooper) Hopkins, and came with them to Danielson when nine years old, where he has resided ever since. His education was secured in the public schools. Leaving the Killingly High School, he entered the First National Bank of Killingly under Mr. H. N. Clemons, then cashier with which institution he remained until its dissolution in 1897. He was for a while bookkeeper and paymaster of the Danielson Cotton Company's mill. Mr. Hopkins continued to manage and edit the paper until 1913 when it was sold to Mr. Harold F. Glendining. The latter disposed of his interests on April 1, 1915, to the Transcript Company, which was organized by the following public-spirited citizens: J. Arthur Atwood, president; W. Irving Bullard, vice president; Burdette C. Hopkins, treasurer; Ernest R. Warren, secretary; Dr. G. M. Burroughs, Judge Harry E. Back and Miss Myrtis E. Burroughs.

Mr. Hopkins acted as business manager and Judge James N. Tucker was appointed editor. Later Mr. Hopkins entered other business and Judge Tucker retired from the editorship. Morgan F. Davy, an experienced newspaper man, then became editor and manager of the paper until October 25, 1918, when he was succeeded by the present editor and manager, Albert F. Ralston.

Mr. Ralston was formerly associated with the Pawtucket (R. I.) Evening Times. The Transcript today covers its news field thoroughly; has a neat, up-to-date appearance and gives its subscribers from eight to twelve pages of live, interesting local, national and world-wide reading every week. Its prestige is strong in its territory and every week sees new subscribers added to its list. The Transcript is conceded to be one of the best weekly newspapers published in Connecticut.

HENRY LEWELLYN HALL

The following tribute was paid to Editor Henry L. Hall of the Willimantic Journal by Thomas S. Weaver:

A man of many gifts and rare natural ability passed out from among us on Sunday morning last. Henry L. Hall was born in Willimantic, August 15, 1835, and received his early education in the public schools, after which he fitted for college under Judge Calhoun of South Coventry.

Circumstances did not so shape themselves that he availed himself of a college training, however, and in 1857 he entered the drug establishment of

Williams & Hall, of Hartford, his brother, Horace A., being the junior partner of the firm. There he remained two years, and for a short time afterward was connected with the "Bee Hive," a well-known dry goods house of the same city. He then returned to Willimantic and with his father, under the firm name of Horace Hall & Son, for several years engaged in a general drug, paint and oil and grocery business (this was before Willimantic had reached the classified business stage).

Upon the dissolution of that firm, he made a wide divergence from his former business, and in 1871 accepted the editorship of the Journal, then published by W. J. Barber, and his active interest as editor did not cease until October, 1886.

The successive changes in the publishing firm of the Journal, during his administration were, after the Barber regime, Hall & French, Hall & Bill, and the Hall & Bill Printing Company, which was organized in 1884. Such are the facts of his business career. In a public sense he occupied a much larger field and his talents were the property of the people whom he served.

His entrance into public life was on his assuming the editorial chair and the talents which had lain dormant during a busy mercantile career came into active play and whether he wrote or spoke he put life and the fire of no small genius into his work. The columns of the Journal, under his care, were well written facts fairly presented, and a tinge of spiciness and humor pervaded his "Local Notes" that always made them enjoyable reading, even to one who had by long absence almost lost the track of what were once "home affairs." In politics he was an unswerving republican, and the journal was never without pronounced opinions on public affairs and was a benefit to the party at all times. That he should have been successful in a career so unlike that in which he was trained is a tribute to the natural gifts of his mind. In public speech he was more than usually eloquent, and his addresses on Memorial Day and other special occasions were listened to with great pleasure. He had much of the born orator in him.

No sketch of Mr. Hall would be complete without reference to his truly remarkable voice. For many years has it been heard in sacred song or in the more advanced musical compositions. Had he devoted his time to music he could undoubtedly have become one of the eminent interpreters of classical music in America, taking rank with Doctor Guilmette or Myron W. Whitney. His rich and powerful bass notes often called forth the highest praise from strangers who chanced to hear them from the church choir.

His social qualities made him hosts of friends and he was widely known throughout the state and esteemed for his frank and hearty greetings and his bright and animated conversation.

His domestic life he enjoyed, and he especially liked the country and was enthusiastic over life in the "suburbs." He leaves a wife and two daughters.

No tenderer words can be said, nor sweeter song be sung over his open grave than he himself would have uttered over the grave of a friend. Let him rest.—T. S. W.

CHAPTER XXVII

FREE PUBLIC LIBRARIES

POMFRET—PLAINFIELD—WILLIMANTIC—DANIELSON—NEW BOSTON—EAST WOODSTOCK—HAMPTON—ASHFORD, THE BABCOCK LIBRARY—PUTNAM—EASTFORD—WINDHAM—CHAPLIN—THOMPSON—ALDRICH FREE LIBRARY ASSOCIATION—SCOTLAND TOWN LIBRARY.

A list of towns having free public libraries would include every town in Windham County save two, and would show a total of twenty libraries in the fifteen towns of the county. Windham and Woodstock boast three libraries each and there are two in Plainfield, Thompson and Pomfret.

Reading was not so universal in "Ye olden days" and the first library in the county was established in 1793—the "Social Library of Abington." In 1800 a library was opened at Plainfield, but was discontinued at the death of the founder. In 1850 there was still one library in the county. In 1860 libraries had been started in Hampton, Danielson, Thompson and East Woodstock; 1875 finds six libraries established and in 1900 there were eighteen libraries in the county. Chaplin established a library in 1901 and Thompson in 1902, bringing the number up to twenty.

The Woodstock Library Association was organized in 1898 by the union of two smaller libraries, the Academy Library and the Circulating Library. The association was granted a charter in 1911. It is a full library for all residents of Woodstock, and contains about five thousand volumes. The officers are: President, Arthur S. Hardy; secretary and treasurer, Ely R. Hall; librarian, Mrs. Louise L. Child.

THE POMFRET FREE PUBLIC LIBRARY

Pomfret early manifested an interest in literary affairs. In 1739 the "United English Library for the Propagation of Christian and Useful Knowledge" was established here, the citizens of Woodstock, Mortlake, Killingly and the west part of Thompson joining with Pomfret to lay its foundation. The society numbered thirty-four members who subscribed various sums from ten to forty pounds. The first books were obtained in 1740. In 1745 the library and society were divided, so as to allow Woodstock and Killingly people to have their part nearer to them. Pomfret kept up her part of the library. At the end of the Revolution it was reorganized. People thirsted for lighter material, to that end a social library was organized. This failed to meet all requirements, so in 1804 a Farmers' Library was instituted. The last recorded meeting of the "Proprietors of the United Library in Pomfret for Propagating Christian and Useful Knowledge" was held February 12, 1805, when the librarian was directed to "call upon the proprietors to return the books into the library agreeably to the original covenant."

The library has been growing steadily. It is now a free library (1882) and all money is given by subscription of interested persons. All work in the library

is done by volunteers. The library numbers at present over seven thousand volumes, fiction, travel, history, lives, essays, etc. The present librarian is Marian L. Harvey.

THE PLAINFIELD LIBRARY

By (Mrs.) Ruth E. Barber Devoloe

The first Plainfield library was formed in the early years of 1800 by the efforts of Miss Martha Smith and her sister Mrs. E. C. Eaton but was discontinued after the death of Miss Smith.

In 1890 a public library was again opened in the village with 151 books. The following people were chiefly instrumental in its inception:—Joseph Hutchins, J. H. Bliss, Rev. H. T. Arnold (now of Norwich), Emory H. Davis, M. D., L. W. Cleveland, Henry Dorrance, Benjamin A. Walker, Miss S. E. Francis, Miss Julia R. Fry. It was kept in the postoffice, the assistant Miss Susan F. Ashley (now Mrs. Edward Winsor) acting as librarian. A yearly membership fee of \$1.00 was paid for the use of the books or 2 cents per week for non-members. After a few years the books (about six hundred at that time) were packed away during repairs on the postoffice and the library was not reopened until 1913, when the present organization was formed by the efforts of Mrs. S. E. Francis Dorrance, Miss Agnes Allen, Miss Martha Eaton, Mr. and Mrs. Walter Kingsley, Deaconess Sanford, Miss Annie Tillinghast, Mrs. Annie Johnson, Mrs. George C. Dean, Samuel Butterworth, and Charles Jerome. The books that remained were removed to the present quarters—two rooms in the Crary House, an old-time cottage on Plainfield Street.

At present the library is increased by the "Hawley Travelling Library" loaned by the widow of the late Governor Hawley of Connecticut; a case of books loaned by the Women's Missionary Reading Circle; a case from the Free State Library at Hartford and twenty-five books from the Town Library at Moosup; also a number loaned by the people of the village. Both the Hartford and Moosup books are exchanged when returned.

The Plainfield Library is dependent on membership fees of \$1.00 per year and the rental of books at 2 cents per week for its financial aid. Small gifts have been received and the proceeds of a lecture in 1915 by Rev. Wm. A. Keefe, amounting to some \$90.00.

The library now numbers about eight hundred volumes, two hundred biography and history, and six hundred fiction.

The patronage is almost all from the working class—young boys and girls. All of the public schools have small libraries as have the Sunday schools but there are several very fine books on birds, animals, fishes, insect and plant life that are proving interesting to the children. An attempt is being made to remove all but the best authors; and fifty new books by Ralph Connor, Joseph Lincoln, C. A. Stephens, Roosevelt, etc., were added recently.

THE WILLIMANTIC PUBLIC LIBRARY

The Willimantic Public Library had its beginnings in a so-called "Bee-Hive Circle" of busy workers, who made and sold fancy articles during the winter of 1853-4, and finally held a big "fair," on behalf of the "Willimantic Library Association" in the old-time three-story frame building known as Franklin Hall, which stood on the site of the present brick building of the same name.

The library was first established in the rear portion of Henry W. Avery's shoe store, which was then located in one of the so-called "Twin buildings," two one-story structures which stood for many years side by side just west of the Franklin building.

The old Franklin Hall and these twin buildings were swept away by fire in March, 1868; also the Elliott residence, which stood next west of the Twin buildings, and was the home of George Elliott, grandfather of George S. Elliott of the Parke-Elliott Company of today. This was the first "big fire" in the history of Willimantic.

Mr. Henry W. Avery was the first librarian, succeeded later by Mr. Horatio N. Bill, father of Arthur I. Bill of the Hall & Bill Printing Company, and who took an active interest in promoting its growth.

The library was not located in the Twin building at the time of the big fire, and its exact location for several years during those years is not known. In 1869 it was established in the second story of the new "Union Block," in the front room over what is now J. C. Tracy's jewelry store, and Allen B. Lincoln was appointed librarian. The library was open only Wednesday and Saturday evenings and Saturday afternoons.

In 1871 the borough paid the library association \$125.00, changed the name to the Willimantic Public Library, appointed a library committee of three persons; Mrs. Charrie Barrows (later Mrs. C. A. Capen) became librarian in 1872. The borough appropriated \$200.00 per annum for maintenance and the purchase of books, and patrons were charged a small fee.

In March, 1882, the library was removed to the second floor of the Willimantic Savings Institute building. The first available records indicate that during 1882 the sum of \$100.75 was received for the use of books, and the librarian's recompense was \$56.25; there were 164 volumes added during the year, the total number being then 2,144; and the library committee were A. E. Clark, Hyde Kingsley and Charles A. Capen.

Records for the season 1883-4 indicate a balance on hand of \$41.59; the borough's appropriation \$300.00; fines collected for overdue books \$18.69; librarian's salary \$100.00; volumes added during the year 155, making total 2,422; and the aggregate circulation was 11,673.

Mrs. Capen resigned as librarian in June, 1888, and was succeeded by Miss Ella Broderick, who held the position until January, 1887. The library committee at this time were James E. Murray and George W. Melony.

Successive librarians were as follows: January, 1887 to April, 1890, Miss Louise Billings (Mrs. H. A. Bugbee); April 1, 1890, to October, 1891, Mrs. A. L. French; October, 1891, to January 1, 1893, Mrs. W. P. Jordan; January 1, 1893, to March, 1901, Miss A. Dell Carpenter.

In May, 1901, Mrs. Bell Baldwin Rigglesman was appointed librarian and is still holding the position. Under her management the institution has been developed to constantly increasing service. In 1902, the card catalogue system was adopted, and Miss Alvaretta P. Abbott was employed to make the change, at an expense of \$368.24. June 1, 1903, the appropriation was raised to \$1,000.00 per year, and the opening hours increased to four afternoons and evenings a week. Since December, 1913, the annual appropriation has been \$1,500.00 and the library is open every week-day from 2 to 9 P. M.

In November, 1917, the number of volumes was 9,468, and the aggregate circulation for the year was 35,500.

At the present time, the annual appropriation is \$1,500; volumes in the library, 10,000; circulation, 1919, 36,594.

An assistant librarian has been appointed recently, Mrs. Ruth C. Terry. In cooperation with the public schools, books are sent to North Windham each term for outside reading. The lists for the outside reading for Windham High School are posted in the library and a special section in the library is given to the shelving of these books.

DANIELSON FREE PUBLIC LIBRARY

The Danielson Free Public Library was started in 1854 as a young men's library. The name was changed to People's Library and by 1889 the library had about 2,500 volumes. The library was kept in Music Hall Building and was supported by funds raised by membership fees and dues. There were three classes of members, life members who paid \$300 for admission and 50 cents annually and were entitled to vote; annual members who paid 50 cents a year; and honorary members who were made on payment of \$50.00. The last two could use the books but not vote. Mrs. Anthony Ames was for many years librarian. Since 1904 the librarians have been, Emma C. Hammond, 1904-8; Evelyn H. Curtis, 1909-13; Henry M. Danielson, 1914-19; Ernest R. Warren, 1919-20.

THE NEW BOSTON LIBRARY

By Gladys May

At a meeting of the Ladies Union Circle of New Boston at the residence of Parley Jordan on December 10, 1855, it was moved and agreed that all sums accumulated by the said circle since its foundation and the proceeds of the festival held at the grove of C. D. Theyer, together with the donation of the Martha Washington Society be appropriated for the purpose of a library to be owned by an association which is hereafter to be formed and kept in the vicinity of New Boston. On December 19 of the same year a meeting of the Ladies Union Circle was held at the residence of Messrs. Upham and Billing for the purpose of forming a library association. It was voted that the sum of \$1.00 be paid to constitute a life member, together with an annual assessment of 25 cents.

Mrs. Jesse Ormsbee, Mrs. William Billing and Miss Mary P. Jordan with Miss Jane Ormsbee were chosen as a committee to select and purchase books for the said library. Mrs. Ebenezer Phelps was chosen first president; Miss Jane Ormsbee, vice president; and Miss Mary F. Jordan, secretary and treasurer.

Twenty-nine life members joined the association the first year. Between 1855 and the present date there have been fifty-nine new life members and forty-five six-month members. The fees for the life members are the same as in 1855, and it costs only 25 cents for a six month membership. Each member is entitled to one book a week; after the second week there is a fine of 3 cents for each additional week. Fines for the year of 1919 amounted to \$10.25. Money for the purpose of buying books is secured through library socials which are held at the homes of the life members.

Last year thirty-one new books were added to the collection; at the present date there are 2,262 books in the New Boston Library, which is opened by the librarian every Thursday from 4:30 to 6:00 P. M.

This library receives no help from the state or town and is supported entirely by the work of the members.

THE EAST WOODSTOCK LIBRARY

By Mrs. Lillian A. May

The East Woodstock Library Association was the outgrowth of a literary association which was organized January 1, 1855, the object of said association being to "Diffuse useful knowledge, and encourage original investigation by means of Essays, Declamations, Debates, Lectures, and a Library."

The officers consisted of a president, vice president, secretary and treasurer and librarian, four directors. The members numbered fifty and the fee was \$1.00 with 50 cents annually. Clergymen and teachers were invited to join without paying, and have use of the library free of charge. Non-members paid a fee of 2 cents per day for loan of books.

The first officers were: president, Geo. A. Paine; vice presidents, Rev. John King and John S. Child; secretary, Wm. May; treasurer, Carlo May. Directors, Ezra Dean, Chas. N. May, Chas. Conant, Abiel Sanger. Meetings were held weekly, commencing at 6:30 o'clock. It was voted to alternate the lectures and debates. A fee was charged for the lectures and for some of the debates, and the proceeds used for the purchase of books for the library. The first librarian was Caleb May, he served until March, 1855, when Geo. W. Child was elected and served until 1860. The debates and lectures were continued through the winter seasons of 1855, 1856, 1857, and much good resulted in an educational way. Such men as Rev. John King, Rev. Daniel Dorchester, Rev. E. H. Pratt, Gero Walker, Hon. Sidney Dean, Rev. Mr. Cogswell, Rev. James Roberts, Benj. Segur and others gave lectures on topics like Hebrew poetry, Central America, Cuba and the Cubans, Literature of the Elizabethan Age, Insect Life, the Bible against Spiritual Rapping Phenomemon, etc. The meetings were held in the Brick Hall and it was packed to the doors.

In 1860 the ladies were admitted as honorary members and a report of committee of that year stated that there were 100 volumes, many very valuable.

During the Civil war and until 1872 the interest was somewhat abated and no record was kept. In January, 1872, the association was reorganized with the following officers:

President, Dr. John Witter; vice president, Carlo May; secretary and treasurer, N. E. Morse; librarian, Geo. O. Robbins.

Lectures and debates were continued during the winters of 1872, 1873, and 1874, and much benefit was derived.

It is difficult to mention all who took an interest in the Library Association but nearly every family in this section of the town was helping maintain it. January 29, 1875, the words Library Association were changed to Library (Assoc.) and the volumes were removed to the postoffice, the postmaster chosen for the librarian. The following officers were elected: President, Geo. W. Child; vice president, Carlo May; secretary and treasurer, N. E. Morse; librarian, Geo. O. Robbins; directors, Rev. E. H. Pratt, Geo. W Child, Norman O. Chaffee, Munroe W Ide. Mr. Child served as president until his death in 1909, and always maintained a deep interest in the association and was a loyal friend and supporter. Geo. O. Robbins served as secretary and treasurer from

December, 1875, to 1880, and from 1904 up to the present time (1920). From 1887-1904 Chas. H. Killam held the office of secretary-treasurer.

In 1880 Geo. Johnson was appointed librarian and the books were removed to his home. The circulation was not extensive and no new books were added until 1887 when the association met and reorganized. There were at this time about two hundred volumes in the library.

Entertainments of a high order were presented by local and out of town talent for a period of years, consisting of dramas, lectures, concerts, and operettas, the proceeds being for the benefit of the library, and in this way many books were added, from twenty-five to fifty volumes each year.

Miss Nellie Pratt was chosen librarian in 1887 and books removed to her home. This plan was followed for several years, and the librarians were Miss Julia May (1889-93), Mrs. Benjamin Robbins (1893-94), Mrs. Susan Adams (1894-96). Owing to the growth of the library, it was thought best to have a room fitted up and Mr. Geo. Johnson was engaged to make the necessary change in the house of R. Coombs. There the library has remained up to the present date (1920) and numbers today 1,550 volumes.

Mrs. Geo. Johnson was librarian from 1896 to 1906, with the exception of one year; Miss Mary Gifford from 1906-1907, and from 1908 to the present time (1920); Mrs. Lillian A. May has served.

President A. G. Morse succeeded Mr. Child and served seven years. M. B. Morse was chosen president in 1917 and still holds the office.

Various book and entertainment committees have served and much interest has been manifested. Many standard works are included and a good class of fiction, historical novels, travels, biographies, books for children, who are very enthusiastic booktakers. The booktakers average one hundred to one hundred fifteen—families represented, forty. From eight hundred to one thousand one hundred and twenty volumes per year are circulated, the adults taking about two-thirds. About two hundred volumes are gifts of friends. An illustrated history of the Civil war was the gift of Mrs. J. M. Paine in memory of her husband.

Other generous donors are the Misses Constance and Sylvia Holt, one hundred or more volumes; Mrs. Olah Whelpley, forty volumes; Miss Fanny Phipps, \$10.00.

The librarians for many years gave their services one afternoon a week, but were exempt from annual dues. In 1898 it was voted to pay the librarian \$5.00 per year. Since 1907 the Library Association has received a town or state grant of \$25.00, and books to that value have been received each year. Since 1907 it has been a free library. Money for its maintenance is raised by subscription and fines and entertainments.

HAMPTON PUBLIC LIBRARY

By Austin Fletcher

The Hampton Public Library was established in 1856.

For many years the number of books was very small and they were moved from place to place often to private houses, some public spirited woman, usually, giving space in her house as well as her services as librarian free of charge. Several years ago the books were removed to a large room in the upper part of a school building which was also used for town meetings, etc. The books were

arranged around the walls in shelves which became closets as solid wooden doors were used and these were locked, and once a week for a short time books were received and given out.

In 1919, Austin B. Fletcher, LL. D., of New York City, bought a corner lot with buildings on the Main street and in the center of the village and altered the main building to suit the needs of the town.

This was done in memory of his mother Harriet Durkee Fletcher who was born in Hampton.

The library is called The Fletcher Memorial Library.

The library has an endowment of \$2,000 received in 1915 as a gift from Miss Eliza Durkee, an aunt of Doctor Fletcher, who made this gift to her, requesting her to give it to the library at her death.

With the new building, with rooms for children and societies and with a librarian in constant attendance, the interest and use has greatly increased.

Recent librarians have been W. H. Woodwell, 1904; Kate A. Thompson, 1905-13; W. H. Burnham, 1914-15; Kate A. Thompson, 1916-20.

ASHFORD—THE BABCOCK LIBRARY

The town of Ashford has been fortunate in having a son who bequeathed money for the establishment of a library. Archibald Babcock, who went afterwards to Charlestown, Mass., and became a wealthy brewer, left \$6,000, the income of which was to be expended in two ways—one-half in establishing and maintaining a library and the other half in promotion of band music in the town. The Babcock Cornet Band, still a popular institution, is a result of the latter benefaction.

The library was opened in 1866 in the Warrentville Store with about one hundred volumes. There was no librarian at first but in 1873 the town appointed Peter Platt librarian at a salary of \$10.00 for the first year. He filled the office until 1913, forty years. In 1889 the library contained over twenty-two hundred volumes of history, biography, travel, science, and fiction and now contains about five thousand and fifty volumes. In 1885 Mr. Platt built an addition to his house for four rooms to accommodate the library. This room is about fourteen by eighteen feet and accommodates 5,600 volumes. The library is still in it, although after the death of Mr. Platt, the place was sold. Mr. O. P. Durkee has been librarian since 1913, but the actual tending of the library has been done by Miss Elizabeth Vostinak, who lives on the "Peter Platt" place.

HISTORY OF THE PUTNAM FREE PUBLIC LIBRARY

By Emma J. Kinney

The public library at the present day is recognized as a powerful agent for fostering the development of an enlightened, social, civic and industrial life. Even the small towns can ill afford to be without a library.

The Putnam Free Public Library had its beginning in March, 1884, when Mr. R. S. Helmen, a representative of the Empire Library, New York, suggested to some of the citizens a plan to start a library in Putnam. The plan proposed was to secure 200 members who would subscribe \$1.50 each for a life membership thus obtaining a library of 200 volumes.

The plan met with approval and in a short time the necessary names were secured. The books were received and a selection made.



THOMPSON PUBLIC LIBRARY



BROOKLYN PUBLIC LIBRARY

Originally occupied by Brooklyn Savings Bank (right) and Windham County National Bank (left).

At a meeting of the subscribers March 21, in Union Hall, the library was organized and the following officers elected.

President, Dr. J. B. Kent; secretary and treasurer, L. O. Williams; librarian, S. M. Hewitt.

At an adjourned meeting March 28 a draft of a constitution and by-laws was submitted, amended and adopted. It was voted that the first meeting under the constitution and by-laws be held the second Monday in April for the purpose of electing officers.

It was voted that in order to become a stockholder in the library, a fee of not less than \$2.00 should be required.

At a meeting held April 16, 1884, the following officers were elected: President, J. B. Kent; secretary and treasurer, E. H. Johnson; librarian, S. M. Hewitt; board of directors, W. B. Ferguson, A. W. MacDonald, G. A. Hammond, M. G. Leonard, E. H. Johnson.

The Citizen's Library Association was formally opened Saturday evening, April 25, with 270 books and 140 members.

Rules were adopted fixing Wednesday and Saturday afternoons and evenings as library hours.

During the first six months of the library's existence 1,900 books were taken out.

At a meeting October, 1884, it was voted to assess each member 50 cents in order to purchase new books. C. B. Johnson was appointed to collect the assessment. A concert was given in the fall to aid the library which netted \$75.00.

With the funds in hand 128 new books were purchased in January, 1885, making a total of 428 volumes in the library.

The first home of the library was in the jewelry store of the Wright Brothers, one of whom acted as librarian, assisted by W. B. Ferguson. Later Mr. Ferguson was chosen librarian.

At a meeting of the directors March, 1886, the librarian reported 500 volumes in the library. Books were eagerly read and the supply did not equal the demand. Mr. Ferguson resigning as librarian; Mr. J. R. Cogswell was appointed to fill the vacancy which position he held for a year.

As more funds were needed J. W. Manning offered to be one of ten persons to make up \$50.00 to pay current expenses provided the members would consent to pay \$1.00 each for the purchase of new books. G. W. Holt moved to make the amount \$75.00 instead of \$50.00, which was adopted. About twelve pledges were given toward the amount and the rest guaranteed.

In the spring of 1888 the directors made arrangement with the ladies of the Women's Christian Temperance Union Society to have the library located in their room in Union Block. About this time Miss Alice Johnson was appointed librarian. For the purchase of new books \$15.00 was raised at a social. \$60.00 was added to this from a lunch served on election day November 6.

In March, 1889, the question of placing the Citizen's Library Association under the proposed state charter was discussed. Senator L. H. Fuller was requested to secure the passage through the Legislature. The charter having been procured a meeting was held May 6 and important steps taken toward merging the Citizen's Library Association into a new chartered Putnam Library Association. It was voted that the Citizen's Library Association transfer all its property to the Putnam Library Association and that members of the former

may become members of the latter without paying the first annual membership fee.

L. H. Fuller was elected president of the new organization. At the town election October, 1894, it was voted to accept the library when properly transferred by the association. The transfer was made and the Putnam Library Association became the Putnam Free Public Library. \$200 a year was appropriated for use of the library.

During August, 1898, the library was closed and recatalogued by Miss Mary Daniels under the Dewey-Cutler System. On September 3, 1898, the library was reopened with Miss Emma J. Kinney as librarian.

The quarters in Union Block being inadequate for the growth of the library, in June, 1903, a new location was secured in the Court House Block. Messrs. Kent, Bowen and Shaw of the library board were appointed to make arrangements for fitting up the room suitable for library purposes. The new room modeled from plans made by Mr. Joseph Gay of Boston, with convenient arrangement, suitable decoration and attractive appearance was opened and dedicated March 8, 1904.

The large number of people present at the dedication indicated a live interest in the advance step the library had taken. An interesting program was given, including readings by Mrs. Frances Robinson of the Otis Library, Norwich, and an address by Mr. Charles D. Hine of Hartford. A year or two before this time, through the generosity of Mrs. Addison Porter, a reading room had been opened under the control of the Elizabeth Porter Putnam Chapter, Daughters of the American Revolution. Through the strenuous efforts of the ladies the reading room had been kept open two evenings in the week. The ladies, having made arrangements for joining the reading room with the library, shared in the dedication making the occasion one to raise funds for the support of the reading room—\$100 was the result of the effort. The periodicals for the reading tables were furnished by the ladies for several years, when the support was assumed by the town.

The new home of the library and reading room, appropriately designed, complete in appointment was now admirably equipped to give the reading public good service. Its doors opened with a broader spirit of hospitality. The ladies fitted up a cosy corner in an attractive manner where people could meet their friends, read or write. Ladies from neighboring towns found this rest room an inviting place in which to spend a little time after a busy day of shopping.

One evening Rev. Peter McQueen gave us a lecture at the library on the Russo-Japanese war.

The library of the Daughters of the American Revolution found a convenient home with the public library.

The library's activities extended to the missionary societies, boys' and girls' clubs and women's clubs by furnishing books to meet their various needs. Since the library was open six days in the week and was centrally located, the circulation of books increased rapidly. Removing the age limit for drawing books opened the door wide to little children.

In June, 1907, by invitation of the public library the Connecticut Library Association held its spring meeting in Putnam. A good number of librarians and others interested in library work were present and an interesting and helpful program presented.

For economic reasons the town voted in the fall of 1912 to change the location of the library from the Court House Block to the Municipal Building on Church Street. Although not so centrally located for the reading public, the change in location offered an opportunity for work among the large population of French people. Some one has said that "the library has the largest power of any institution to interpret the spirit of democracy to the foreign born." Realizing that the library has a large field of service in this line, an effort is being made to reach more effectually the French people by the addition of French books to the library. A recent vote of the library board will place Polish books on the library shelves. Calls are coming for books in the Hebrew language. These will probably be added in the near future. In order to reach the working class, books have been added which deal with the industries and interests of the community.

The activity of the modern library comes in very close touch with that of the public school. While some work has been done along this line in past years, the work recently has taken a firmer hold and a higher place. Teachers are invited to cooperate with the library in selecting books which will supplement school work. Books for supplementary reading and material for debates and graduation work are furnished the high school. Help is given in holiday and anniversary celebration by means of lists, bulletins and collections of books. In order to enlarge and extend the library's usefulness books have recently been sent to nine schools, two of which are in the outlying districts. At present 300 public library books are in circulation in the schools. Not only does the library wish to supplement the work of schools by loaning books to teachers and pupils, but it desires more to capture the child in the formative stage, introduce him to the children's department and make him a life-long user of the library. Here lies the library's greatest opportunity. There can be no more hopeful feature in developing the children's work than the story hour.

While only a beginning has been made in conducting a story hour in our library, arrangements are being made to develop this line of children's work. Teachers and pupils have access to a collection of mounted pictures, also three sets of Underwood and Underwood's pictures—Germany, the Rhine and Belgium—which are used in the library and loaned to schools and clubs. In recent years the library has received gifts of three pictures. Through the will of Mrs. Marquis Green the library received a gift of \$1,000.

The library had a larger circulation when it was more centrally located. Possibly it has a more healthy circulation today than formerly when more books were given out. Since four books, two fiction and two non-fiction, are allowed on one card, books best worth while have found their way into homes where heretofore they have been unknown.

The practical value of the library lies in the sources of information it opens up to its readers. One means to this end is the use of the bulletin board. Here are posted lists of new books, announcements of important town and state affairs, pictures illustrating special events, lists of books on special topics. At present books on food, preparation of food and gardening are timely subjects. Lists of books in the library on these subjects are provided and the books placed together in an accessible place.

The Brown charging system has recently been installed.

In the nation-wide campaign for books for soldiers and sailors, March 18-25, 1918, 712 books were collected in Putnam and vicinity. The merchants cooper-

ated in the movement by placing posters in their store windows and allowing their stores to be used as stations for receiving books.

Since the library is so universal in its appeal in order to reach those living at a distance, it is hoped that in the near future several branch libraries will be established at convenient centers so that the influence of the public library will be felt in every home in the community.

EASTFORD PUBLIC LIBRARY

By Alice C. Bosworth

In May, 1887, Frederick A. Sumner, who is now president of Talladega College, but then as an Eastford lad acting as agent in Eastford for Messrs. Porter and Coates, publishers, sold to this community one of their "Circulating Libraries" comprising fifty volumes, price \$50 which he raised by obtaining fifty subscribers at \$1 each.

When the books arrived, it occurred to some of the subscribers that they might serve as a nucleus for a more extensive and permanent library. The attention of others was called to the subject and it was decided to call a meeting of the subscribers to consider it more fully.

The meeting was held in the chapel June 8, 1887, when the subscribers formed themselves into a society to be called "The Eastford Circulating Library Association." The officers chosen were the following: Stephen Bowen, president; Charles O. Warren, vice president; Mrs. S. J. Walker, secretary, treasurer and librarian.

Additions continued to be made from year to year, as fast as the society obtained the means for purchasing books. A number of persons became members by the payment of \$1 each. Gifts were received from former residents and friends, till the year 1896 the library contained 340 volumes. In May of that year a communication was received from Judge Jairns H. Carpenter of Madison, Wis., a native of Eastford, offering to give the Town of Eastford the sum of \$500 as a permanent fund, the income to be used for the purchase of books, provided the town would establish a public library; the fund to be known as "the Alfred P. Carpenter Memorial Fund" in memory of Lieutenant Carpenter, who was born October 29, 1835 in that part of Ashford which in 1847 became a town by itself under the name of Eastford. At the annual town meeting, held October 5, 1896, it was voted to accept the gift offered by Judge Carpenter and to establish a town library.

From the intimation that in case the town should establish a public library the "Circulating Library Association" would present its library to the town if acceptable, it was voted, in order to save the calling of a special town meeting to accept the gift if offered. A meeting of the "Circulating Library Association" was at once called, December 3, 1896, at which it was voted to present to the town their library, together with funds on hand amounting to \$43.07 and with that the association ceased to exist and thereafter to be called "The Eastford Public Library." The officers chosen in 1887 were the following: president, Stephen O. Bowen; vice president, Charles O. Warren; secretary-treasurer and librarian, Mrs. S. J. Walker. The president and vice president were retained until 1896 (October 5th) when a board of directors was appointed for the supervision of the library consisting of six persons, two of whom were to retire annually and the vacant offices to be filled by the town at the town

meetings; a president, vice president, secretary and treasurer to be chosen from this number.

The books of the Library Association were kept at the residence of Mrs. S. J. Walker, who served as librarian until 1900. Then the books were moved into a small building owned by Mr. S. O. Bowen. Mrs. S. O. Bowen served as librarian from 1900-1902; Mrs. C. M. Jones from 1902-1904.

The books were again moved in 1904 to the small building near the post-office, owned by A. M. Bowen, where they were kept until March 16, 1920, when they were transferred to a room over the Center school.

The library now contains nearly 4,000 volumes, consisting of history, travel, biography, sociology, books of reference, fiction, juvenile and adult. The greatest need is a suitable library building.

THE WINDHAM FREE PUBLIC LIBRARY, WINDHAM, CONN.

The Windham Free Public Library Association was organized in 1897. The building secured for library use was the old Bank Building, formerly occupied by the Windham National Bank, but unused for many years except at the time of the bi-centennial, in 1892, when it housed a very interesting collection of articles of historic value. A campaign to raise the funds required to start a library was begun by the young men and women of the village, who presented several plays and who did much of the necessary work of soliciting money and securing members. The successful formation of the organization was due to them and to the generosity and public spirit of a large number of the people of Windham, and to former residents who retained a whole-hearted interest in the place and its prosperity.

The work of organizing was started by a dozen or more charter members and through the generous cooperation of contractor, lumber dealers and painters the work of renovating the old bank for library use was carried through at a figure much below the actual cost, and in September, 1897, the institution was open to the public with a nucleus of 250 books, which in five years was increased to over 1,000, and a reading room for general use. Miss Julia Swift assumed the duties of librarian and continued to hold that position until her death in 1915, and to her able and willing service is due in a large measure the growth and prosperity of the library. To the late Rev. Fr derick H. Means, then pastor of the Congregational Church, is due much credit for starting the library on a sound basis and for standing behind the organization and rendering invaluable aid in countless ways.

Bequests have been left to the library by Mrs. Delia Hibbard, Mrs. Lucy Colcord, and Mrs. Guilford Smith, the income from which helps to meet the annual expenses.

New books have been added from year to year as the state of the treasury allowed, until in March, 1920, the number has reached 3,000 volumes.

In the fall of 1917 steps were taken by which state aid was secured for the library, as a result of which \$100 worth of books is assured each year, the gift of the State of Connecticut, subject to the fulfillment of certain conditions.

As is the case in many rural communities, books of fiction are most in demand but the library contains many valuable and interesting books of history, travel, biography, and the World war.

Since the death of Miss Swift, Miss Grace Bates, a former assistant, has acted as librarian.

One of the important features of the library, from the very beginning, has been the collection and preservation of articles of historic value connected with the history of the town, and some of the acquisitions are of considerable value. Among these may be mentioned the portrait of Col. Eliphalet Dyer, the gift of a direct descendant, and renovated and restored under the direction of J. Alden Weir. Companion to this is one of Colonel Elderkin who, together with Colonel Dyer, through song and story has preserved the frog as a symbol of Old Windham. There is a picture of Windham Green as it appeared in 1815 and a map of the original layout of the town. To some, one of the most interesting features is the wooden image of Bacchus, said to have been carved with jackknives from a solid block of wood by British prisoners confined in the Windham jail. The image was for a time used as the sign of the Windham Inn, and later was presented to the library by the late A. E. Brooks, a Hartford collector, who felt that the figure rightfully belonged in Windham. A cabinet contains many interesting documents, letters and old sermons, a file of the Windham Herald, published in Windham in 1795, and various other articles which cannot be enumerated here, but which may be seen if desired by anyone touring that section of the country.

THE WILLIAM ROSS PUBLIC LIBRARY, CHAPLIN

By Ruth Eveline Snow, Librarian

About two years before the regular organization, a circulating library was kept first in the old Davenport House by Nettie E. Snow. At a town meeting October 7, 1901, the town gave a vote of thanks to Mr. Seth Moseley of New Haven for his gift of \$100 toward the establishment of a free library. At the same meeting it was voted that the town should give \$200, and "should spend annually for maintenance and increase \$25." The following library directors were chosen: (Mrs.) Mary B. Gallup, Orin R. Witter, Gertrude L. Hunt, Clarence E. Chester, Rev. Eugene M. Frary, who was the original instigator of the plan, (Mrs.) Helen A. Witter. October 28, 1901, the directors met and adopted the by-laws sent by Charles D. Hine.

The library has at present \$50 a year from the town, \$25 for heating, lighting, magazines, etc., and \$25 for the librarian's salary; \$50 a year, interest on the William Ross Trust Fund. The library is under the state law and the state gives \$100 worth of books each year.

The library was kept in different places. It had no regular library building. At the death of Mr. William Ross, a public-spirited citizen, it was found that his will provided money for a suitable library building. His widow added more money to the fund, so that a \$6,500 brick building was erected. The dedication of the building was Saturday, November 18, 1911. The exercises were held in the Congregational Church at 10 A. M. The program was as follows:

Invocation and Scripture Reading, Rev. H. C. McKnight.

Piano solo, "Two Larks" (T. Leschetizky), Mrs. H. C. McKnight.

Address of Welcome, Rev. H. C. McKnight.

Reading Minutes of Town Meeting, A. M. Litchfield, Town Clerk.

Turning over Deed and Keys to Town, Emily J. Ross, Building Committee.

Acceptance of Deed and Keys by the Town and transfer of care to Library Directors, Charles B. Russ, First Selectman.

Acceptance by Directors, W. B. Gallup, Chairman.

Poem, Miss Josephine Robbins.

Music, quartette, Mabel A. Lanphear, J. Wilbur Lanphear, Mrs. W. B. Gallup, W. B. Gallup.

A Reminiscent Address, Rev. Eugene M. Frary.

Duet, "Nearer My God to Thee," Mrs. Walter D. Snedeker, Mrs. A. M. Litchfield.

Adjournment, 12 to 2 for Dinner, Social Hour and Inspection of Library.

2 P. M.

Piano solo, "The Chapel in the Mountains" (Wilson), Ruth E. Snow.

Address, Rev. Ralph G. Hartley, Willimantic.

Solo, "The King of Love My Shepherd Is" (Gounod), Mabel A. Lanphear.

Remarks from Invited Guests.

Singing, "America."

Benediction.

POEM

COMPOSED FOR THE DEDICATION OF THE WILLIAM ROSS PUBLIC LIBRARY,
CHAPLIN, CONN.

By Miss Josephine M. Robbins

We think of the old brick schoolhouse
As it stood beside the way,
Of the group of noisy children
Out in the yard at play.
There was one who was seldom merry,
But as children, we could not see
How bitter, and sad and lonely
The heart of a child may be.

In the school room patient and faithful
Trying to do his best
And many times in his lessons
He easily led the rest.
At home and at work just as steady
Never once leaving undone
A thing that was yet uncompleted
For an hour of frolic and fun.

Time passed and his schooldays were ended
Yet life in the same channels ran
And the silent and sober school boy
Made the sober and silent man.
At home on all business matters,
His counsel often was sought
And affairs of the nation called from him
True, righteous, and sensible thought.

The father and mother who loved him,
 Death called, and claimed for his own.
 Yet busily toiling and working
 He lived at the old home alone.
 With old age, ill health came upon him.
 In his time of sickness and pain
 One came to his home to care for him
 Never to leave it again.

A few happy years were still left him
 At the evening time it was light,
 For better than morning or noon tide
 The evening was pleasant and bright.
 Till one day with little of warning
 A messenger came to the door
 And our friend went away at his summons
 To return to our midst nevermore.

Then we knew what we never had dreamed of
 That before his work he laid down,
 He had planned in a generous spirit
 For the church and his own native town.
 For the church a much-needed helping,
 For the town this building so fair.
 Substantial, convenient and handsome
 Each detail planned out with care.

And she who faithfully watched him
 As far as a mortal may go
 Has lovingly added her present
 That the building no lacking may show.
 We thank you today—we thank you
 As your townsmen will do to the end.
 And the thanks we cannot give him
 We give you, our sister and friend.

The new building was built by George Eastman Snow. A guest book is kept on one of the tables and now shows the names of many visitors from many different states.

The library now numbers about two thousand volumes. Collections of books are sent each term, to each of the three schools in the town. The children use the library to a great extent, and it is very popular with the adults also.

THOMPSON PUBLIC LIBRARY

In general terms we might say that, like most things in this universe, the Thompson Public Library was brought about through a process of evolution. The first forward movement may be credited to a group of young people, who acquired a sum of money from an entertainment, and were inspired to deposit it in the bank for a prospective library. The accumulation of the popular

Book Club, carried on for a number of years under the direction of Miss Demming, greatly needed an accessible place for storage. An interest was expressed by some, who had formerly been residents, and the result was an invitation to all interested in having a library to meet at the hospitable home of Windham County's historian, Miss Ellen D. Larned, on the evening of February 10, 1898.

Fifteen persons accepted, and the Thompson Public Library was organized. Later a suitable constitution and by-laws were adopted, and the library was legally incorporated by an act of the Legislature, through the agency of Charles E. Searls.

May 2, 1899, the corporation had fifty members, a site for the building on the Main Street of the village had been secured, and a committee appointed to procure plans for the building. Mr. Joseph B. Gay of Boston, a descendant of one of Thompson's oldest families, was engaged as the architect—work was begun in April, 1901, and within a year the building was practically completed.

"A word as to the financial basis underlying the structure, the solid cash foundation: the builders of our library, like its stones, are native. Only those of Thompson birth or family connection furnished the means for its erection. From tile-capped roof to rock-based cellar it owes its existence to the love and loyalty of former and present residents of the town. First among its benefactors must be mentioned Hon. Elisha Converse of Malden, Mass., descended from one of our first settlers, also from Mr. John W. Doane a generous gift was received. In completing the amount necessary for building and equipment, more than twenty-five individuals contributed, some life-long residents, others sons and daughters of old settlers removed from town, newcomers, late arrived residents, and summer friends all helped generously and no unpaid bill was left to mar our pride in the library. It was not until September 25, 1902, that the doors were opened to the public, and the work of ministering to the library needs of the community was begun.

Let me try to give you some idea of the interior and equipment at that time. At the right, as you entered was a large, sunny reading room. The walls were softly tinted, the woodwork dark, old oak, with massive tables and Windsor chairs to correspond, and a big cheerful fireplace. A few years later, in this very room was painted by Adelaide Chase of Boston, the portrait of Miss Larned, which now hangs over the mantle. It was the gift of her many friends and admirers to the library. A wonderful likeness, it is one of the library's most treasured possessions, for largely to her initiative and interest the library owes its very existence. Here also were found the very best of current magazines, subscribed for by generous townspeople.

On the left is a smaller but no less attractive room, similarly finished and furnished, which later became the treasure house of several valuable paintings, engravings, and portraits, also a case of old and valuable historical papers and pamphlets.

Opposite the entrance door is the charging desk, separating the vestibule from the stack room. The first book placed on the shelves was Miss Larned's History of Windham County, that, with 1,368 other volumes, all catalogued according to the Dewey system, by Miss Lewis, formed the nucleus of the present library. These books represented the best taken from the Book Club, and the old Fire Engine Library, established in 1855, also gifts from private libraries and interested friends. In each book was placed a book plate confirming the ownership. This place has an historic interest as it bears the coat of arms of

the English family for which our town was named with the motto. "sine litteris vita non est vita," adopted by the library. We have all heard the story of Sir Robert Thompson, who purchased the Indian right to 2,000 acres of wilderness land at Quinnatisset, in the Nipunuck country in 1683. This tract laid out east of Fort Hill, remained in the possession of the Thompson family for 120 years.

It is particularly fitting that the memory of one so noted and honored, so internally connected with the beginnings of Thompson, should be thus perpetrated, and we deem ourselves especially favored in its possession for our bookplate. For this gift and also the parchment indenture deed of sale, executed in London, 1806, transferring the Thompson farm to Thaddeus Larned, Esq., we are indebted to Col. Daniel Reed Larned, a lineal descendant. From another descendant we have received the portrait of Jacob Dresser, grandson and namesake of the first male white child born within the boundary of Thompson.

Three financial legacies have been received and are known as the Louisa Day, Judge Flint and Abiel Converse funds. These help very materially and also show how early in its history the library won the esteem and confidence of those who generously remembered it.

The library has earnestly striven to meet the needs of the community and in large measure has succeeded. It is continually reaching out to a larger and larger circle. The reading room is a popular resort, for there is to be found something that appeals to the taste of each individual reader. The school children are finding it more and more helpful in their work.

The older people and those in search of historical data are almost sure to find what they need. It ministers to the transient and the resident alike and its growth, popularity and usefulness are fulfilling the dreams of the little circle who were its founders.

Thompson, Conn., August 26, 1918.

ALDRICH FREE PUBLIC LIBRARY ASSOCIATION

By Bradford W. Danielson

Moosup, like most villages, had for years a library association with a small library in rented rooms. In 1893 the Aldrich Free Public Library Association was incorporated by act of the State Legislature, which act was renewed in 1895. The formation of this association and the name given it were due to a bequest in the will of the late David L. Aldrich, who was the principal owner of the woolen mills in Moosup, now owned by American Woolen Company.

Mr. Aldrich left a bequest of \$3,000 for the establishing of a free public library in Moosup, the gift being conditional upon the raising of an equal amount by public subscription. Thirty-one hundred dollars was raised by subscription, of which amount Edwin Milner subscribed \$2,000 and afterwards gave another thousand, besides giving the land on which the library building was erected. A building was erected at a cost of \$6,156.49. This building was opened to the public on Washington's birthday, February 22, 1896. Appropriate exercises were held in Milner Hall, across the street from the library. Among the speakers on this occasion were Edwin Milner of Moosup, Edgar M. Warner of Putnam, George E. Tillinghast and Frank Tillinghast of Providence.

The officers elected at the first meeting of the association were as follows: directors, Floyd Cranska, John E. Prior, Eben Willey, William Greaves,

Charles F. Burgess, Mrs. J. H. Milner, Mrs. J. M. Andrews, Miss Bertha L. Sprague, Mrs. Charles Bragg; president, Edwin Milner, first vice president, Mrs. Floyd Cranska; second vice president, Eugene Brower; treasurer, John H. Milner; secretary, John B. Stanton; librarian, John B. Stanton.

The library still occupies the building opened in 1896, where it maintains a library and reading-room free to the public. It is supported partly by voluntary subscriptions, and also receives annually from the Town of Plainfield \$100, and like amount from the state, the latter for books.

The present officers are: president, Lucius B. Cranska; first vice president, Miss Lilla E. Millett; second vice president, Mrs. Arthur Hill; treasurer, John C. Gallup; secretary, Bradford W. Danielson; directors, L. B. Cranska, Miss Lilla E. Millett, Mrs. Arthur Hill, Mrs. Bertha L. Gallup, B. W. Danielson, Howard E. Main, Mrs. George Sanderson, Mrs. W. W. Adams, Thomas Seaton; librarian, George Sanderson.

SCOTLAND, TOWN LIBRARY

By Lisa K. Fuller

The first meeting called to decide upon having a library was held April 4, 1895, at which time Rev. Henry B. Mead was chosen chairman of the Board of Directors, Flora Gager (Mrs. John C. Taber), secretary, and Gerald Waldo, treasurer. It was proposed to build a suitable building and to canvass the town for funds. Subsequently a new school house was erected and a room was secured therein for library purposes. The Town Hall is also in the school building. The library had but few volumes at first. The Grange had a small library which they donated and for the first few months the books were kept in the room of a private house which was leased for that purpose until a suitable place could be secured—finally in the school house, as stated.

The town pays \$25 a year, and fairs, entertainments, etc., are held by friends of the library to make the amount as large as possible, which the state duplicates. We have an excellent collection of books and Miss Mary Smith is the present librarian.

Much of the credit for the town library belongs to the Rev. Henry B. Mead, who was untiring in his efforts to secure cooperation of the town's people.

CHAPTER XXVIII

EQUAL SUFFRAGE MOVEMENT

EARLY HISTORY IN WINDHAM COUNTY—SOME OF THE EARLIER LEADERS—EDUCATIONAL INFLUENCES—TENNESSEE THE THIRTY-SIXTH STATE TO RATIFY.

The equal suffrage movement in Windham County dates back to the time the school franchise was passed in 1897, when women registered for the school vote in nearly every town. In Willimantic interest was particularly strong and an Equal Rights Club was formed. Among the most active workers in this were Mrs. Robinson and Mrs. W. A. King. The Connecticut Woman Suffrage Association was formed in 1869 under the leadership of Mrs. Isabella Beecher Hooker, and the pioneer work which the organization did at that time was the beginning of the long hard fight of Connecticut women for political liberty.

About 1910 after the death of many of the early leaders, the work of the association received new impetus from the enthusiasm and energy of a group of younger women. Among them were Mrs. Thomas N. Hepburn who was elected president of the association, Mrs. M. Toscan Bennett, Mrs. Annie G. Porritt, and Miss Emily Pierson who took up the work of state organizer. Miss Pierson visited every corner of the state on campaigns and speaking tours. She came to Windham County early in 1913, at which time the Danielson Equal Franchise League was organized with Mrs. Rienzi Robinson as first president. The Putnam Equal Franchise League was formed February 7, 1913, and Mrs. Walter J. Bartlett was elected president. Since that time the work of organized suffragists has been constantly expanding. Miss Rosamond Danielson of Putnam Heights was appointed Windham County chairman on the board of the Connecticut Woman Suffrage Association. Since 1913 Windham County has been represented at all the state suffrage conventions, has sent delegations to the parades and demonstrations and has done its share in the state suffrage work, petitions, enrollments, school vote, citizenship courses, etc.

In 1914 an "automobile campaign" was conducted in the county by Miss Emily Pierson, state organizer, with a group of speakers. Meetings were held in every town and as a result the following leagues were formed:

Woodstock Equal Franchise League, Mrs. John Evans Sheppard, president; Eastford Equal Franchise League, Mrs. H. H. Converse, president.

Within the next few years suffrage organizations were formed in the following towns:

Hampton, Mrs. E. B. Hill, president; Ashford, Mrs. Harvey M. Lawson, president; Plainfield, Mrs. John C. Gallup (Moosup), president; Brooklyn, Mrs. Sidney W. Bard, president; Thompson, Miss Grace Granger, president.

In February, 1916, a speaking tour by Miss Helen Todd of California stimulated interest in the question of political equality of women. Miss Todd was a brilliant orator and told vividly of the success of equal suffrage in her home state. She addressed enthusiastic meetings at Brooklyn, East Woodstock, Central Village, Willimantic, Pomfret, Danielson and Putnam.

Not the least important work done in the county for the advancement of equal suffrage was the educational campaign in the Granges. Mrs. W. J. Bartlett, lecturer of the Putnam Grange, did this work not only in Windham County but throughout the state, speaking at 149 Grange meetings. The result of this work was the passing of the resolution at the State Grange meeting in Norwich in January, 1917, endorsing equal suffrage by Federal amendment without a vote recorded against it.

That the organization for equal suffrage in the county has been thorough and effective is shown by the fact that at each session of the Legislature since 1915, a majority of Windham County representatives has voted favorably on the suffrage measures.

In 1917 there was some difference of opinion among Connecticut suffragists as to policy and methods of work, and a number of the most enthusiastic workers joined the National Woman's party, working for suffrage by amendment to the Federal Constitution. Among these was Mrs. W. J. Bartlett of Putnam. In January, 1917, a deputation from the Woman's Party waited upon President Wilson, urging him to stop the waste of energy and life that was being expended in the long struggle for democracy for women. His reply was that women must "concert public opinion" in favor of their cause. Then the Woman's Party decided to make a more constant, direct and public appeal to the president as head of the government, for justice, and the policy of picketing the White House was adopted. Women from nearly every state in the Union took their places as silent sentinels outside the White House gates, bearing banners quoting the president's words to Congress, and asking for political liberty. For five months the pickets were allowed to stand there in peace. In July they were arrested for holding the same banners in the same place on the charge of obstructing traffic. Two hundred and eighteen women were arrested, ninety-seven serving sentences of from three to sixty days in the District of Columbia jail and Occoquan workhouse. One of the three Connecticut women who were arrested for picketing was Mrs. W. J. Bartlett of Putnam. She was sentenced to sixty days in Occoquan workhouse, but after serving forty-seven days at the workhouse, was illegally transferred to the District of Columbia jail, completing the sentence of thirteen days at that jail in solitary confinement. According to the decision of the Court of Appeals of the District of Columbia, handed down October 4, 1917, by Judge Van Orsdel, every White House picket who was arrested, was arrested illegally, illegally convicted and illegally imprisoned. The judge ordered the dismissal of all cases pending against the suffrage pickets, stating that no charge had been filed against them which would justify their arrest and trial. As a result of Mrs. Bartlett's experience in Washington, a branch of the National Woman's Party was formed in Putnam, November, 1917, with Miss Katherine Byrne as chairman.

During the World war, the Connecticut Woman Suffrage Association appointed a war work committee with Miss Katherine Ludington as chairman. A notable achievement of this committee was its cooperation with the Extension Service of the Connecticut Agricultural College in securing home economics demonstration agents in nearly every county in the state. In Windham County the suffrage committee contributed \$1,150 to the salary of the home economics expert appointed by the county farm bureau.

In 1919 the county suffragists did their share in the state association's enrollment campaign. More than five thousand Windham County women signed

the enrollment in favor of equal suffrage. In each town the number of signatures was equal to a majority of the number of men who voted in that town in the preceding election. Miss Blanche Stoutenburgh of West Woodstock was very active in this campaign and to her belongs much credit for its success in this county.

Connecticut suffragists have felt the need of educating women in the principles and machinery of government. In 1919, even before the passage of the Federal suffrage amendment, a state-wide drive was started for funds to carry on citizenship instruction in connection with suffrage work. The chairman of the campaign in this county was Mrs. Francis U. Johnston of Woodstock, and the success of the work was largely due to her enthusiastic efforts. Since that time citizenship classes have been conducted in many of the towns and a three-day county citizenship institute was held in Willimantic in July, 1920.

In June, 1919, forty-one years after its first introduction, the "Susan B. Anthony Amendment" to the United States Constitution was passed by Congress and sent to the states for ratification. In May, 1920, when thirty-five states had ratified and only one more was needed to complete the enfranchisement of the women of the country, Connecticut suffragists made every effort to persuade the governor, Marcus H. Holcomb, that the emergency would justify the calling of a special session of the Legislature to act on the amendment. A group of forty-five distinguished women, one from each of forty-five states, came to Connecticut to take part in a "Special Emergency Week" demonstration to show the people of Connecticut and their chief executive how much the action of this state would mean to the rest of the country. Of the forty meetings held that week, three were in this county, at Central Village, Willimantic and Putnam. The four speakers who came here, Mrs. Ben Hooper, Wisconsin; Mrs. E. P. Fick, Washington; Mrs. Hugh Brown, Nevada, and Miss Josephine Miller, Arkansas, were very cordially received, and resolutions urging the governor to act were adopted at each meeting. The opportunity, however, was lost to Connecticut for the governor took no action, and in August, 1920, Tennessee, the thirty-sixth state, ratified the federal suffrage amendment and brought to a successful close the long work for equal suffrage.

CHAPTER XXIX
ABOUT THE WEATHER

MISERY LOVES COMPANY—THE WINTER OF 1919-1920—THE BLIZZARD OF FEBRUARY,
1920—THE STORM OF FEBRUARY 26, 1920—NEWSPAPER CLIPPINGS.

“MISERY LOVES COMPANY”

Some Account of Storms and Pestilence and Remarkable Events in New Eng-
land Recorded in an Old-time School Book

The memory of man “runneth not back to the time” when worse conditions of wars and epidemics and storms prevailed than were visited upon the world during the years 1918-19, and although this country escaped an actual visitation of the local devastation of war, it was felt that the afflictions of the “flu” and of the unprecedented winter of 1919-1920 were about the limit of endurance.

And yet the world has seen worse times in past centuries, even in this country, and on the principle that “misery loves company” the following quotations from an old-time school text-book, “The Elements of Useful Knowledge,” in use about one hundred years ago, will be interesting and in a way reassuring. Some very striking information was included in a special chapter of this volume on “Diseases and Remarkable Events.”

It is stated that “the first settlers in America had to contend with hardships, scarcity of provisions, a degree of cold in winter and heat in summer which they had not experienced in Europe, and with the diseases of the country, to which were added such as arose from their wants and toil. In 1620 half of the Plymouth settlers died, and in 1630 the colony of Massachusetts lost more than one hundred by fevers and the scurvy. In 1733 the colony of Plymouth lost twenty of its inhabitants by an epidemic pestilential fever. In 1635 the mortality in Virginia, by the accounts then received in New England, extended to 1,800 persons. On the first of June, 1638, was a severe convulsion of the earth called the great earthquake. This was succeeded by a general prevalence of the smallpox and fevers, on which account a general fast was observed in December. Shocks of the earth were repeated at times, till December, when they were frequent. Two tremendous storms happened the same year, one in August and the other in December, in which the tide rose fourteen feet above spring tides at Narragansett, and flowed twice in six hours. Another tempest equally severe occurred on the 16th of March, old style, in 1639, and such a rain that the Connecticut rose twenty feet above the meadows.”

Continuation of remarkable events: On the 5th of March, 1643, was another violent earthquake in New England; but no damage was sustained. The preceding summer had been wet and cold, crops of corn were indifferent, English grain had suffered in an unusual degree by wild pigeons, and in winter the barns were infested by such numbers of mice as were never before known. These animals were so numerous as to eat the bark off the fruit trees about the roots under the snow. These causes occasioned a dearth, and many families,

their corn being exhausted in April, were compelled to live on clams and fish. In 1647 happened the first influenza mentioned in the annals of America. It extended to the West Indies, where it was immediately followed by a malignant fever, so fatal and infectious as to be called the plague. In Barbadoes and St. Kitts it swept away five or six thousand people, seizing first the most hale, robust men. This is the first distinct account of the epidemic yellow fever mentioned in our histories. A pestilential fever prevailed in Hartford the same year, of which died the Rev. Mr. Hooker.

“A slight earthquake was felt in New England in October, 1653. Some general sickness prevailed in Massachusetts; for in the spring of the next year a fast was appointed in Connecticut for which one reason assigned in the proclamation was ‘the mortality which had been among the people of Massachusetts.’ In 1655 another influenza spread over New England. In 1658 epidemic disease again prevailed, on which account, and the scarcity of grain and intemperate season, a fast was observed in Connecticut. In 1659 the disease called rattlers, hives, or croup, first appeared in the colonies. In 1662 happened in New England an earthquake, a severe drouth, and epidemic disease; on the abatement of which our pious ancestors kept a day of thanksgiving. In 1668 a malignant sickness prevailed in New York, and occasioned the appointment of a fast in September. In 1677 the smallpox raged in Charlestown, in Massachusetts, with the mortality of the plague; and in the following year it prevailed in Boston.

“In 1683 great sickness prevailed and the people sought the throne of grace by a general fast. During the winter a fever so general and so fatal prevailed in Springfield in Massachusetts that the public worship on Sundays was suspended. A similar disease afflicted the same town in 1711, in 1733 and 1761. It raged at Hartford in 1717. Fairfield suffered equally by a malignant fever in 1698, after the influenza, Waterbury in 1713, Bethlehem in 1750 and 1760; East Haven was repeatedly visited and stripped of a great part of its most robust men. The last time was in 1761. This violent fever prevailed in many other places, with great mortality, but has not been epidemic since 1761. In 1702 New York was sorely visited with a pestilential fever—almost all the patients died. Philadelphia and Charleston, in South Carolina, suffered by a like disease in 1699. On the 29th of October, 1727, occurred an earthquake in New England as violent as any of the former ones. Slighter shocks are not infrequent. On the 18th of November, 1755, happened a shock of similar violence, but no injury was sustained.

“The influenza prevailed in 1733 and spread over the world. In 1735 commenced the scarlet fever, or malignant sore throat, at Kingston, an inland town in New Hampshire, and visited most parts of America in that and the following year. This was its first appearance in America as far as could be recollected. Before that period the usual form of disease in the throat was that of quinsy, which was often malignant and fatal. From the year 1735 to 1800 the malignant sore throat was epidemic six times in the northern states. The influenza from 1732 to 1800 prevailed nine times as an epidemic. The long fever, so called because it continued thirty or forty days, was formerly very common in New England, but has almost disappeared in the older settlements.

“Unusual Seasons. The seasons in all countries in the temperate climates are very variable. The winter of 1633-4 was mild—the wind mostly from the

southward, with little snow till February, and no great frost. That was followed by cold winters, and in 1637 or 1638 the winter was noted as unusually severe; the snow lay about four feet deep from the middle of November to the first week in April. But the winter of 1641-2 was of the severest kind; Boston Bay was a bridge of ice as far as the eye could see, and the Chesapeake also was frozen. The Indians told our ancestors that such a winter had not been in forty years. A similar winter occurred in 1697-8. The 14th day of December, O. S. 1700, was supposed to be the coldest day that had then been known in America. In February, 1717, fell the greatest snow ever known in this or perhaps any country. It covered the lower doors of houses so that some people were obliged to step out of their chamber windows on snow shoes. There was also a terrible tempest. Eleven hundred sheep, belonging to one man, perished. One flock of a hundred was dug out of a snow drift on Fisher's Island, where it had been buried to the depth of sixteen feet. This was twenty-eight days after the storm, when two of them were found alive, having subsisted on the wool of the others, and they sustained no injury.

"A memorable tempest is recorded to have happened on the 24th of February, 1723, which raised the tide several feet above the usual spring tides, and did incredible damage on the eastern shore of New England. The winter of 1737-8 was extremely severe; but far less severe than that which closed the year 1740. A similar winter followed the summer of 1779, when all the rivers and bays, even the Chesapeake, were converted into bridges of ice. The severe cold was of three months duration, and the snow from three to four feet deep. Mild winters also occur frequently, as in 1755 and 1756, 1774-5, 1794-5 and 1801-2, when there was little frost and snow.

"Days of Unusual Darkness. Historians have mentioned many instances of extreme darkness in the day time, and in some cases this obscurity has lasted several days. Instances happened in Europe, in the years 252, 746 and 775. The first instance mentioned in our annals was on the 21st of October, 1716; the second on the 9th of August, 1732. A similar obscurity happened in Canada and on the lakes, on the 19th of October, 1762; and on three different days in October, 1785. On the 19th of May, 1780 a memorable darkness was spread over all the northern states. The obscurity was occasioned by a thick vapor or cloud, tinged with a yellow color or faint red, and a thin coat of dust was deposited on white substances. In these instances the obscurity was so great as to render candles or lamps necessary at noonday. The darkness in Canada was followed by squalls of wind, severe thunder, and, in one instance, by a meteor or fire ball. So ignorant were most people of this phenomenon that many were excessively frightened; although it had occurred three times at least within the period of sixty-five years.

"Northern Lights. From the earliest times we have some imperfect accounts of lights in the sky; and superstition has represented them as the forerunners of bloody wars and other calamities. Sometimes historians speak of them as troops of men, armed and rushing to battle. Such representations are the effusions of weak and timid minds; these lights and all others in the atmosphere proceeding from natural causes are no more the harbingers of evil than a shower of rain or a blast of wind. For about three hundred years past our accounts of the northern lights are tolerably correct. There was a discontinuance of them eighty or ninety years, anterior to 1707, when a small light was seen by persons in Europe. But they did not re-appear in full splendor until

the year 1716, when they were observed in England. Their first appearance in America was December 11, 1719, when they were remarkably bright, and as people in general had never heard of such a phenomenon they were extremely alarmed, with the apprehension of the approach of the final judgment. All amusements, all business, and even sleep was interrupted for want of a little knowledge of history. From 1719 to 1790 these lights were frequent, when they again disappeared for ten or twelve years.

“Diseases Among the Brutes. The brutes have at times pestilential diseases which sweep them away in multitudes. A plague among cattle destroyed a great part of the species in Germany about the year 1800. The same happened in Italy and Germany in 1713 among cattle and horses. A like mortality among cattle happened in Holland and some parts of England in 1751. Fortunately no similar plague among useful animals has ever happened in America, although at times there has been considerable mortality among horses and cattle. In 1514 the cats in Europe perished by a pestilential disease, as they did in Europe and America in 1797. In 1763 dogs, sheep, mules, poultry, swine and horses, in several countries of Europe, were swept away by unusual diseases. In 1764 the blue fish all perished or abandoned the shores of Nantucket, where they had always been in great plenty. In 1775 the oysters at Welfleet on Cape Cod all perished and have never since grown on the same banks. In 1788 the cod fish on the grand bank of Newfoundland were mostly thin and ill flavored. In 1789 the haddock on the coast of Norway mostly or all died, and, floating on the surface, covered many leagues of water. In 1799 the small fish on the coast of North Carolina shared a like fate. At times oysters are found to be watery, sickly and ill flavored; dogs, wolves and foxes are affected with madness, and the wild fowls perish by epidemic diseases.”

THE WINTER OF 1919-20

By Nathan Waldo Kennedy

The season of 1919-20 passes into history as one of the greatest open-air exhibitions on earth. From the beginning of winter in late November until the middle of March the air was laden with bitter, zero-like frigidity. There was no January thaw; but, instead, eight or more continuous weeks of excellent sleighing—the longest period remembered by most residents—during which interval every conceivable sort of sleigh and sled was brought into requisition. Snow—beautiful, beautiful, bewitching and bewildering—fell to an average depth exceeding three feet on the level, and proved to be not alone the farmer's proverbial fertilizer, but the cause of seemingly endless trouble throughout Windham County.

February had only five clear days, against fourteen cloudy, and but three that could be called sunshiny. Graybeards pulled their long whiskers and declared that the storm of February 4-6 was the “wust sence the blizzard of '88.” The cold was intense, the gales terrific and snow drifts, in the mad fury of the elements, rose up like pyramids from eight to eighteen feet, making main thoroughfares and crossroads impassable alike to auto, team and pedestrian. Not in decades has highway service been so completely blocked and traffic paralyzed, town officials so puzzled and disheartened. It is estimated that the cost of removing snow in the various cities of Connecticut totals \$230,000, with the state highway department spending \$125,000 more.

In places the driven snow had to be plowed and also cut with axes to loosen the three hard crusts, and horses and mules suffered real hardship. The old and faithful oxen, comparatively few of which are left, suddenly came into more prominence than for half a century, since they were the only animals that could wade through the depths with any degree of success and safety. On the trunk line snowplows attached to auto trucks were used to advantage, while land rollers and harrows were employed in packing down.

Notwithstanding that squads of shovelers were kept at work early, late and Sundays, roads remained in deplorable condition, for almost as soon as one fall of snow subsided another set in, accompanied by biting, swirling winds. Physicians, nearly swamped and exhausted with professional calls, were forced to refuse, and that at a time when the "flu" was most prevalent. In some cases whole families were sick abed, entirely beyond the reach of aid—absolutely marooned from the outside world. Although the Eastford carrier was first in the rural route to reach Putnam, no mail was received for five consecutive days. Freight and express from the nearest railroad station were at a standstill, so that not only storekeepers, but the general public, feared a shortage of supplies. Dairymen in particular felt alarmed, not being able to ship any milk or get containers, in which emergency many either saved the cream for various purposes or made butter. A number were obliged to empty their output into the lot or feed it to fowls and swine. Grain and hay were scarce and prices soared. Farmers, as well as villagers, who in the fall hauled the usual quantity of wood to their door, found themselves without fuel in mid-winter. One man of eighty, who tried to tramp through the woods to fell a tree, nearly perished in encountering snow way up to his neck. Ice averaged thirty-two inches thick. On one pond it was sixty-one. Wells froze up for the first time. Schools and churches closed. Saw and gristmills shut down. Telegraph and telephone construction workmen gave up. Mercury indicated from 20 to 28 below. Everything was snowbound and icebound.

Seldom, if ever, has so much snow fallen during such a long stretch of extreme cold, or been more evenly distributed despite the gales, which attained a velocity of seventy-five to eighty or more miles an hour. From four to six weeks the surface of the ground was a mammoth mantle of picturesque white, not a bare spot to be seen. Herds of deer corralled themselves together, shivering with fright, hunger and cold; rabbits without number were caught or killed by laborews; half-famished crows, hawks, and passing wild geese sought food and shelter in sheds and barnyards, while immense flocks of bluejays, chickadees, juncoes, sparrows, woodpeckers and so on picked up stray crumbs and scattered grain, beside chipmunks and gray squirrels at the back door.

The winter of 1919-20, with its accredited thirty-five snowfalls, large and small, reminds us of the winter of the great blizzard of Monday, March 12, 1888, at Putnam. Newspaper files show that the snowflakes began falling in the early morning. They were large and heavy. About noon a driving rain and wind-storm also commenced, which changed to snow again between 2 and 3 o'clock. The gale continued all night, and trees, fences and telegraph wires were torn down. Street lights were not lighted. Darkness enveloped the town. By 9 o'clock snowbanks appeared in full view. The piercing cold conspired to make the night wild, weird, hideous and dangerous. Next day the snow lay in drifts from one to three feet, with a layer of slush beneath. Wind blew nearly, if not fully, eighty miles the hour. The clock in the Congregational spire was put

out of commission at 12:30. Streets and stores were deserted. The mills, the foundry and schools were closed. For the first time in many years the public was obliged to forego all mail and newspapers. In a word, Putnam was snow-bound. In the outskirts and outlying districts the unrestricted blizzard swept the land like an incipient cyclone, and the snow and sleet were stifling. Tuesday noon the first passenger train succeeded in getting through from Norwich with two locomotives, throwing up a whirlwind of feathery flakes in its encounter with 15-foot drifts. A train coming from Boston was stalled at East Douglas. The railroad company served sandwiches and hot coffee to all the passengers, who were marooned a night and a day, covering thirty hours in going a distance of sixty-two miles.

The memorable winter of 1919 and 1920 eclipsed that of 1887-88 in the grand total. Its counterpart may be found in 1867, when there were, if possible, more striking features of the real blizzard, with its accompaniment, which made February, 1920, one of the most trying and disagreeable months in several generations.

It may be pleasing to note facts, gleaned from various sources, regarding past winters.

In December, 1716, snow fell an average depth of five feet, impeding all travel except on snowshoes. On February 6th, in exposed acres, it drifted to twenty-five feet, and in the woods a yard or more on the level. The "great storm" proper continued incessantly four days and nights (February 18-22). On the 24th it repeated again so violently that all communication between houses and farms ceased. During this storm the aggregate snowfall was sufficient to bury the earth to a depth of from ten to fifteen feet on the level. In some points it was twenty to twenty-five feet deep. Farmers had to dig tunnels to their barns to feed livestock. One-story houses, in instances, were entirely submerged. The chimneys, even, could not be seen. Aged Indians said they never heard their fathers tell of any storm that equaled this.

The winter of 1740-41 was cold and raw, with a record of twenty-seven snowfalls. Three storms near together filled the roads from five to ten feet. On April 4th the tops of fences were covered, while in the woods there was still a blanket of four feet. As late as May 3d there were remnants of drifts that had not melted.

In the winter of 1747-48 there were thirty snowfalls. They came, storm after storm, four to five feet on the level. Snowshoes were the only means of getting about.

During December, 1786, the snow, after a day and night of falling, lay six feet. The same week another storm broke, and it was estimated that there was larger precipitation than that of the "great storm" of seventy years before.

In November, 1798-99 occurred the "long" storm, when, within an interval of a few hours, it snowed five days steadily. Banks were so high that men on horseback could not look over them. Houses were out of view and the occupants forced to excavate their way out.

The winter of 1801-2 began very mild. In January it was the warmest that people recalled—60 degrees above zero. Without warning the wind changed northeast and a big snowstorm began, lasting nearly a week and covering the ground with a deposit of snow and sleet several feet deep. Intense cold prevailed, causing the sleet to freeze on the snow and making a crust that was

used in sleighing for weeks. No attempt was made to clear the roads, as the hard crust served as well.

January 19, 1810, was called "cold Friday." The northeast wind blew tremendously. Previous to the storm the temperature was 45° above freezing, but rapidly sank to 5° below—a drop of fifty degrees. The hurricane was so furious that pedestrians could not keep to their feet, and trees, sheds and small buildings were blown down. Several persons almost froze.

The winter of 1835-36 had many cold days. From November to March snowstorms came frequently and copiously. Sleighing continued twenty weeks. On April 1st "the beautiful" held full sway in the woods to the depth of four feet.

In 1839-40 there were two feet of snow throughout the winter, and here and there fifteen feet. Roads were not broken out, and people had to travel on snowshoes.

The winter of 1856-57 set in earlier than usual and lasted until late into spring. On January 1st the mercury bulb registered 20° to 30° below. There were thirty-two storms and snow averaged six feet and two inches. Drifts measured eight to ten feet in height.

In the great storm of November 27, 1898, snow drifted heavily and attained a depth of twelve inches on the level. All kinds of outdoor work and travel were suspended. The vociferous gale reached at times a velocity of 125 miles an hour!

THE BLIZZARD OF FEBRUARY, 1920

By Editor Charles F. Burgess

Previous to February of this year the storm of March, 1888, was commonly referred to as "the big blizzard," and those who experienced its severity were keenly aware of the full significance of that phrase. Snow fell continuously from the 12th for about sixty hours, and from Monday until Wednesday noon. We were without mail of any kind and a week elapsed before trains were running on regular schedule. Nearly all roads were impassable, and business of all kinds suffered. Snow was about three feet on the level, with drifts seven and even ten feet high. Residents said the storm was the "most severe in twenty-one years," so it would seem that about once in a generation is as often as nature is likely to favor us with a blizzard of this kind, quite often enough, be it said, to satisfy most mortals.

The blizzard of 1920 began to make itself felt as a storm of more than usual severity February 4th. Since the day before Christmas snow had been with us, and indeed the ground was white continually for about ten full weeks. When the blizzard came, snow was accompanied by sleet and high winds, and the icy conditions following made the storm of thirty-two years before seem tame in comparison, in some respects at least. Snow fell on an average of from two to three feet deep, with frequent drifts seven to ten feet in depth; and to make the situation more interesting, sleet, which fell at intervals during several days and then froze, resulted in layers of ice which ordinary shoveling could not remove. Men with pickaxes found the job of clearing highways a rugged and difficult one, and in many instances axes and even dynamite were called into play. While snow was of such a depth as to make it necessary in the country districts to drive across lots, over stone walls and fences, this was

made comparatively easy by the fact that the icy crust was frequently firm enough to hold horse and sleigh. Some two weeks after the main blizzard, another storm visited us of nearly equal severity. Highways which, by much hard work, had been made nearly passable, were filled again with snow, the high winds making drifts where there were none before.

Trolley service from Moosup and Central Village to Danielson was suspended from February 4th until the last of March, the tracks being imbedded in ice. The steam road, too, had its tough experiences, and the public had to depend upon uncertain service for weeks. Outside the villages there were many cases of real hardship, especially when in case of sickness it was almost impossible to procure the services of a physician. Funeral directors found it frequently necessary to convey their dead in sleighs or on sleds.

When trolleys and even steam roads were found unreliable, busses thrived, and proved a great convenience. Farmers, who thought they had a good supply of wood ready for use, were up against the fact that most of this was under snowdrifts or impossible of approach with teams.

When the thaw came farmers frequently had to go part way to town on runners and then change their load to wheels. The thaw was gradual, thereby preventing freshets, for which all have reason to be truly thankful.

There are many instances on record where families in outlying districts were snowed in for weeks, but were kept supplied with mail and the necessities of life by the kindness of neighbors who often sacrificed personal convenience and comfort to lend a helping hand. Thus this severest storm in the memory of the oldest inhabitant has had its bright side, and may serve to help us all to better appreciate the sunny days which are bound to follow.

NEWSPAPER ACCOUNTS OF THE BLIZZARD

The Connecticut newspapers of February 27, 1920, gave accounts of the big snow and ice storm of the two days before, and the following quotations will give some idea of the conditions.

The Hartford Times said editorially:

"Close observers of the weather have noticed that a tendency to cloudiness and precipitation which began about the middle of last July, and produced pretty consistent dull weather all summer and fall, has been continued without material change all winter. The aggregate rainfall was not such as to break any records of importance, but it did spoil our good weather. A little rain every day or two soaks into a thirsty earth with a result of more good than harm; it seems different with snow. That stays with us and "every little bit added to what you've got makes just a little bit more."

"Snowfall records of twenty-seven years have been broken in Portland, Maine. The total for this month is 47.1 inches, and for the period since January 1st it is sixty-six inches. At present there is more than four feet on the ground. This is representative of the condition in all the northern parts of New England. The winter may have been lacking in snowstorms of extreme depth and unusual drifting, but the persistent dropping and the preservative coldness of the winter have produced a great accumulation."

Willimantic Dispatch:

"Huge snowdrifts and ice-covered rails were responsible yesterday for the annulling of all traffic on the Southern division of the Central Vermont Railroad. Two northbound trains from New London had to be switched back to

that city as it was impossible to buck the drifts successfully. The only snow plow on the southern division was called from Palmer to open the road between here and Lebanon and on the trip the plow left the iron at the state line and considerable time had to be taken to place it again on the rails.

7,000 SHOVELERS ON "N. H."

"Unceasing activity on the part of the New Haven railroad with its 7,000 shovelers throughout Wednesday night kept the main lines almost clear of the wind-driven snow, which played such havoc with the branch lines. Service between New Haven and Springfield was kept close to schedule. One tieup occurred Wednesday night at Buckland when the 5:26 from this city was stopped for four hours by drifts over five feet deep. Since this train has been freed there have been no further stoppage of passenger trains on the main lines. This same train last night was over an hour and a half late reaching Hartford.

"Branch lines from the city were in far worse condition. The line between this city and Springfield, on the east side of the river, is completely out of commission."

Stafford Springs troubles:

"Supt. Henry A. Nettleton of the local lines of the Connecticut company has granted the unusual request of the people of Stafford Springs that the interurban trolley cars do not run on Main Street in that town until the present conditions improve. Stafford people have been hit hard by the snow and ice storms. The interurban tracks, which run through Main Street to the end of the car line, are cleared of snow, and in clearing the tracks the snow has been piled high on either side of the tracks. This has thrown the snow banks into the traveled portions of the street, as the trolley tracks run through the middle of the streets. It has been practically impossible for sleighs and auto trucks to travel on Main Street in that town unless the trolley tracks are used. Another thing which has bothered officials in that place is the shortage of soft coal and many of the factories have resorted to the burning of wood to help out in the emergency. There is a plentiful supply of wood, but the carrying of same through the Main Street to the factories has been a hard task.

"Street Commissioner J. M. Leach of Stafford has appealed to Superintendent Nettleton to help the town out in the situation. He requested that no interurban cars be run on Main Street, leaving the street open to vehicular traffic only. Commissioner Leach said the situation was getting serious in that town, as some of the factories would be forced to close down unless wood was supplied to keep them going. Superintendent Nettleton has ordered that no interurban cars run farther than the intersection of Church and Main streets for the present.

"In the meantime the officials of Stafford will see to it that the banks of snow are levelled on Main Street to make vehicular traffic easier and allow the farmers to bring in loads of wood for the factories.

BUILDING WRECKED AT MANCHESTER

"The heavy snow and ice on the roof of a building owned by the Manchester Lumber Company, which stood in the rear of the C. W. King Lumber Company at the north end, collapsed yesterday because of the great weight on the roof. The high winds put the finishing touches to the wrecking process."

Around Hartford:

"More than three hundred commuters, the great majority of them young women employed by Hartford insurance companies, climbed down a railroad bank in South Wethersfield this morning and then walked more than two miles to the Wethersfield trolley line. And it was a disagreeable day for any who, because of irregular car service, elected to walk. A wind, blowing thirty-four miles an hour at times, made the chasing of one's hat a part of many a man's experiences today, and it was a cold wind—the temperature being 3° below at 7:30 when thousands were on their way to work, and it was a frigid atmosphere that assailed all who ventured forth at any time during the day.

"No Central New England trains were running today, and the milk train due Thursday night from Millerton, N. Y., was tied up on Norfolk Mountain. The New Haven road announced that it would send a plow and a crew of shovelers to its relief this afternoon. The Bryant & Chapman Company had only about a third of its normal milk supply this morning, according to W. M. Bryant, president.

"'We restricted our deliveries to families with children, to the orphan asylum,' he said. 'The Hartford hospital reported that it had sufficient milk for the morning's use, and we hope to provide it with more this afternoon.'

"Two east-bound passenger trains, one loaded with milk for Hartford, were stalled all night in drifts on Norfolk summit.

"Four locomotives are reported 'dead' between Norfolk and Canaan.

"Only one C. N. E. train arrived here yesterday, the train from Hartford reaching here at 2 o'clock in the afternoon. There were no trains from the West.

"A force of 150 men is clearing the snow from the tracks on the Tariffville-Springfield branch of the road.

"There were no trains through from Hartford during the forenoon. All passenger trains on the Central New England line were reported at noon to be west of Winsted."

At Springfield, Mass., February 27th:

"Trolley transportation conditions, even worse than yesterday, which were considered the worst of the winter, prevailed throughout Western Massachusetts today, and so nearly desperate was the situation that a conference of division superintendents of the Springfield system was held here to sum up the conditions and to consider means of meeting them. Seven lines are closed and others are operating single tracks, while large gangs are battling with drifts, on inter-city lines. Cars and plows stalled are quickly buried deep in hard-packed snow. Cars have been stalled between this city and Westfield since Wednesday."

The unfavorable conditions continued for several days, so closely was the ice and snow packed down on tracks and streets. A Middletown item, under date March 3d, said:

"Little attempt has been made on the part of the Middletown Chamber of Commerce and other organizations working for the betterment of the City of Middletown to secure the removal of the snow and ice on Main Street. The Connecticut Company has not yet removed the bulk of the ice and snow between the two car tracks on Main Street and traffic is still confined to one direction. Automobilists who desire to make a turn are required to drive up to an intersection of streets before they can get to the other side of the street."

A correspondent of the Springfield Republican wrote, under date March 20th: "It is not within my remembrance that the vernal equinox has ever treated us to a snowstorm of the character of the one on the job now. The blizzard of March 12, 1888, came the nearest to it."

The Stafford Press of March 20th told the following unusual story as to conditions in Willington, just over the Windham County line:

"Saturday, February 29th, was a day long to be remembered by all the mid-town people from east to west. In the moderature of Friday the heavy snow turned rapidly to slush and water, and all the first part of the night the rain poured, but in the small hours the mercury dropped twenty-nine degrees in an hour's time. Saturday morning people awakened to find themselves in the worst blizzard of the inclement winter. Presently the telephone began to ring, and it was learned that Mrs. Chauncy F. Reed, from the farm opposite the cemetery called Konjockety, where she and her husband are quite content, living by themselves, were in great trouble and in need of help. The drains beneath the barn had become closed by ice and snow, the water had poured in all night and the animals were almost covered with water. Mr. Reed had gone to try to release them and had not come back. To drive either a horse or a car was utterly impossible and to walk, nearly so. That did not prevent immediate response. Howard Bligh, from the Hill, and William Parazek from the Glass Factory, were the first to reach the farm, where they found Mr. Reed in the icy water, where he had been kicked by one of the mules that he was trying to release. He was nearly insensible from pain and exhaustion, but they carried him to the house, several rods, through the tempest, and, although drenched themselves, got him rubbed dry and into a warm bed before they went back to the submerged horses, mules, cows, swine and a litter of pigs. Meantime Dr. Converse had been summoned by telephone and started in the little closed car, with his son-in-law, Mr. Cobb, who was just up from an attack of influenza. They had to shovel their way through the drifts forming at intervals along the nearly impassable roads. Here and there people not connected with the telephone line turned out to help them. Selectmen Ruby and Clark, B. G. Robbins and others had gone to the help of the animals. Mr. Tyler, Mr. Reed's son-in-law, being sick with influenza, was kept in ignorance of the dilemma of the family. The doctor, having walked the last part of the way, found his patient's leg badly bruised but no bones broken. It was afternoon before the animals were all rescued and cared for and the cows milked, and by that time it occurred to Mrs. Reed that, although she had been dispensing hot coffee, she had taken no breakfast herself. On Sunday B. G. Robbins was sick in bed, requiring the attendance of the doctor. Mr. Morse and Mr. White looked after the chores at Konjockety. Mr. Robbins is better and none of the other helpers are ill, although it is safe to say they all feel rather the worse for the unusual experience."

CHAPTER XXX
WINDHAM COUNTY PICTURESQUE

OUR FORESTS, PAST AND PRESENT—THE STREAMS OF WINDHAM COUNTY—BEAUTY SPOTS OF WOODSTOCK—BEAUTY SPOTS OF ASHFORD—PLAINFIELD—BROOKLYN—CANTERBURY — CHAPLIN — EASTFORD — HAMPTON — SCOTLAND — STERLING — WINDHAM—NOTES OF INTEREST.

OUR FORESTS PAST AND PRESENT

By Oliver A. Hiscox

When we speak of Windham County today, we think of villages, cities, towns, large manufactory centers, well tilled farms, highways leading to all points, streams, bridges, and the iron horse pulling all manner of conveyances; but the early settler or visitor found nothing of the kind; all this is the work of the white man. We regret that so little has come down to us descriptive of the conditions that existed at the earliest visit of the white man. The Indian trails, worn smooth by the tread of the moccasined feet of the red man, only needed to be enlarged, and bridges built at the fordways, to become the white man's highway.

The white man was not contented to live as the Indian had. The lodge or wigwam of the red, with its skin-covered roof and mud-covered floor, would not suffice. The spring of pure water, which was frequently responsible for the location of the red man's wigwam, was an asset which the early settler could not overlook. So the white man, after receiving his allotment of land, thought next of a home;—and how sweet the name, whether the humble habitation of the pioneer or the more palatial residence of the millionaire. The springs of water, near which some of the first settlers built their first home, are known to this day as the "old Indian spring."

In some portions of our county, the early settlers found small patches of cleared land on which the Indians had raised corn, but the county was mainly a dense, trackless forest. The hill tops in some localities had been repeatedly burned over. This was the Indian method of clearing the land. With his stone axe or tomahawk he girdled or cut the bark all around the trunk of the tree, which would cause the tree to die in a very short time. Such burning each year would destroy every living thing and leave not only a corn field but green grass, where the deer and wild goose would come to feed, an easy prey of the red man from some convenient ambush.

The early settler judged the land to be good for cultivation, but the woods and forests were in his way. He must have cleared land and a lot of it. I repeat, his first thought was of a home and he must build his home of the material at hand. The forest must furnish the raw material, and the log cabin of the pioneer appears upon the scene. The low lands furnished him with clay, and with the stones which he found, he constructed the huge stone chimney. In the absence of glass, oiled paper would and did do very well for

windows; but remember, he considered this only a temporary home, for he was only waiting until he or some enterprising neighbors could dam the nearest stream and erect a sawmill, as the log cabin was not to his liking.

But all our early settlers were confronted with the same problems; they must produce from the ground that upon which their families must live; and with strong hands and sturdy hearts they swung the heavy axe direct to the heart of the big oaks and pines. This cutting of the forest required patience and skill, for the trees must be fallen so as to cover the ground well over, the limbs cut off, and the logs piled up, and then in a few months when the dry season of August and September was at hand, all the neighbors would turn in for a "bee" and help burn. It was a slow trying process, this clearing of the land, but a few acres each year being attempted. Each year's burning and clearing had to be fenced and here again they found material at hand in the stones by which much of their land was literally covered, and they built the stone walls around the cleared lots each year. As the stones interfered with cultivation they had a two-fold interest in removing them, and to this day the different "lots" on many a Windham County farm show clearly each year's work of cutting and burning the forest. This accounts for the irregular shape and size of many of the fields.

For more than a hundred years, this cutting and burning of the forest for the purpose of clearing the land continued. By this time sawmills and tanneries had been constructed in every neighborhood, but the standing lumber was still considered of no value. Everyone had forests to dispose of, and there was as yet no market for sawed lumber in Windham County. It was during this period that the farmer took his oxen and sled and with his boys went into the forest after saw logs and he got them too, great big ones, which he drew to the nearest sawmill. This, by the way, was not much like the sawmill of the present time, but was of the kind known as the "up and down"; that is, a saw about five feet long and five or six inches wide, held in a saw frame connected to a crank in the center, which was made to go "up and down" with considerable rapidity. Still another frame some twenty or more feet long and four or five feet wide, on which the log rested, was moved by power through the saw frame cutting off board after board.

The early sawmills were many of them located on small streams and could be used only two or three months in the spring, when there was plenty of water, and were simply a side line for some settler who thus earned a few dollars at a time of the year when he could do nothing else. The tanner bought of the farmer the oak and hemlock bark which the farmer cut and peeled from the logs and thus saved from the stubbed logs which he often burned to get rid of them.

Imagine the consternation of the early mill man who could saw only one or two thousand feet per day, if, as is frequently done today, some customer should order 100,000 feet to be sawed and delivered in a day! But the settler got his logs sawed by waiting for the flood of water in the spring of the year; and after letting the lumber dry until fall, they built the Colonial homes that you see on the hills and in the valleys in all of our towns. Such homes are the product of our soil, and they stand today as splendid examples of the industry and skill of the sturdy race that has gone before.

In these magnificent old houses every timber, every board, in fact everything in the line of wood that entered into the construction of the home came

from the home wood; nothing but the glass for the windows, and the lime, were from outside of our county. The bricks were made in the neighborhood; even the nails and the long door hinges were made by the "village blacksmith," oftentimes from the bog iron ore that there are still beds of in several parts of our county. Every town boasted of a mason, who could burn a kiln of bricks, to built the huge brick oven with its arched roof that would not fall in, and the fireplaces that would draw your hat up the chimney.

This cutting and burning of the forests continued in some parts, if not all over our county until about 1830. When the manufacturing villages along our streams were just starting to grow, thus creating a demand for lumber, the farmer was quick to see that his forest-land had assumed a commercial value; and again he went to his wood lot with his boys and ox team after saw logs. He cut only the largest trees, leaving the smaller ones to grow. By this practice he did not destroy his forest; and every few years could cut over the same woods, always selecting the largest and best. In this way by natural providence he was practising forestry as recommended by forestry schools today. In fact he was "building better than he knew."

Much of the prosperity that came to the farmer during this period is ascribed to the fact that he was able to get from his wood lot every year a hundred or two dollars, oftentimes the only ready money that came to him in hand. This condition continued until the close of the Civil war or about 1870, when the perfection of the steam engine and the adaptation of the circular saw to the manufacture of lumber led to the thought that it was cheaper to take the sawmill into the woods than it was to take the woods to the mill. Oftentimes the water-power sawmill man bought or hired a steam mill and then buying of the farmer his wood land, placed his mill on the lot and proceeded to cut and saw everything in sight without a thought or care for needs of future generations. When the steam sawmill entered the woods, at least 40 per cent of our area was still of forest, much of which had never been cut over, and what was known to the lumberman as the old growth, being just as the first settlers found it, and now, for fifty years, in all of our towns, there has been one or more of the steam sawmills operating all the time.

Practically all of the old forest has disappeared. Many lots have been cut over the second time. This is especially true of the chestnut stands, as chestnut trees on some soil will reproduce themselves in forty years, and thus it is that telephone poles and railroad ties are found at their best on land that was cut over forty to fifty years ago. The chestnut blight has forced the cutting of all the chestnut stands. Probably the largest stand of chestnut timber was what has been known as the Ashford woods, a tract of land lying partly in Eastford and Pomfret and comprising about ten thousand acres. This tract was broken in a few places by farms and by the Providence and Hartford turnpike, now transformed into a state road. In the early days the old turnpike had quite a negro and Indian colony living contiguous to it among whom were the Bateses, Randals, Malburns, Jacksons, Lamberts and others. Large tracts of forest land still exist along the east side of the county extending into Rhode Island. The Woodstock and Thompson town line extends through a pine and hardwood forest of four or five thousand acres.

The northern portion of the county has a good sprinkling of pine, and some attempts at reforestation have been attempted in the old fields and pastures; but the attitude of some of the towns in regard to taxation of forest land

is not encouraging but instead confiscatory in operation, many such lots having been cut because their owners found it impossible as well as unprofitable to pay the high taxes. Much of the land now covered by forest, so called, is more like brush land than anything else.

Large quantities of wood could be cut in Windham County but much of it is too far from market to make it a paying proposition. Before the days of the railroad the early settlers made charcoal. This was the coal that the blacksmith used. Much of the forest land of this county is land that could not very well be used for general farm purposes. A number of cedar swamps occupy the low places. The northern portion of the county is characterized by high hills, some having an elevation of 1,000 feet, more or less isolated; and by broad open valleys as the south line is approached.



PUTNAM FALLS

THE STREAMS OF WINDHAM COUNTY

By Oliver A. Hiscox

The northeastern part of Connecticut known today as Windham County, and known to the earliest white visitors as the Nipmuck country, meaning "fresh water," is traversed by two valleys running to the south its entire length. The western one is the valley of the Natchaug, meaning "land between the rivers," and was perhaps applied by the Indian more particularly to the land lying between the Willimantic River and the Natchaug of today. The eastern one is known as the Quinebaug Valley and is by far the larger. The name Quinebaug was applied to a pond in the southeast part of the town of Killingly, meaning "a long pond," and gave its name to the Quinebaug tribe

of Indians and to the river which flowed through their country. This river has its source in Lead Mine Pond in the Town of Sturbridge, Mass. A river runs south from it about two miles to Mashapaug Lake in the Town of Union, Conn., meaning "great water." Thence our Quinebaug runs northerly into Massachusetts through the towns of Holland, Brimfield, Sturbridge and Southbridge, traveling a distance of nearly twenty miles and receiving the waters from fourteen natural ponds and lakes. At Southbridge it receives its first tributary from Windham County out of Hatchet Pond in the northwest part of Woodstock. This pond is said to have received its name from the fact that one of the early settlers was found dead in the pond with an Indian hatchet fast in his head. It receives also at Southbridge, Lebanon Brook, which drains the northwest part of Woodstock.

The Quinebaug enters Windham County at the northwestern corner of the Town of Thompson, running to the south part, where it receives its first and largest tributary in the French River, from the lake in Webster with the unpronounceable name. At Putnam it receives the water from Wabbaquasset Lake in Woodstock, meaning "Mat Makers," from the Wabbaquasset Indian tribe. The falls of the Quinebaug at Putnam are most interesting.

That portion of the Town of Pomfret known as the "Masamoquet Purchase" had for its eastern boundary the Quinebaug River at this place. The Indian meaning of Mashamoquet is "at the great fishing place," and the early settler found it so, for he had only to resort to the falls in the spring of the year to get all the shad and alewives he wanted there. He caught shad by the horse load and drove through the neighboring towns, selling them for a few cents each. The building of the dam at Greenville just above Norwich has prevented the shad running up the river in the later years. A painting of the falls by Thomas Thurber may be seen at the Children's Home and is well worth going to see. From Pomfret the Mushamquet joins with Wabaquins Brook from the north ("this was named for Webaquin, a Wabbaquasset Indian"), joins the Quinebaug at Pomfret Landing. At Danielson the Quinebaug receives an important tributary in Assawogga River, or "Five-Mile River," as the white man has liked to call it, the Indian name of Assawogga meaning "Place between" or "half way place" and was probably applied to the Indian settlement in that locality. The old Indian well is still pointed out in this locality, as is the old Indian quarry Mahumsquag from which the Indians made their corn pestles and other implements. The early white settler used the stone for whetstones, crude specimens of which may still be found in Windham County farms. Whetstone Brook probably received its name from this quarry.

At Plainfield the Moosup River, an important addition was named for Moosup, a Narragansett Sachem.

Appaquag "the place where the flag grows," "the lodge covering place" is at the head of Little River in Hampton.

The western portion of Windham County is drained through a picturesque valley by the Natchaug. This is formed by the overflow of Mashapaug Lake, the largest lake in Eastern Connecticut (about twelve hundred acres). It is a singular fact that the water from this lake runs to the north in the Quinebaug and to the south in Bigelow and the Natchaug, sometimes nearly twenty miles apart, to come together just above Norwich to form the Thames River.

The Still River and the Bonggee, meaning a shallow ford, join at Phoenix-

ville with the Bigelow from Ashford and at North Windham receive the Mount Hope and Fenton rivers. The Natchaug joins with the Willimantic at the Thread City to form the Shetucket, meaning "land between the rivers at their confluence," a name transferred to the river. The name Willimantic did not originally belong to the river but to some locality on or near its course, meaning "a good look out," "good cedar swamp" or "where it winds about a Bold Hill."

It is interesting to note some of the altitudes of our county. The highest land is in the northwestern part of Ashford, its "Snow Hill" being 1,213 feet above sea level; the Hatchet Range in Woodstock being 1,030, Courtney Hill in Woodstock 930, Ragged Hill in Pomfret 868, Chestnut Hill in Killingly 740, Hampton Station 700 feet, said to be the highest land on New York, New Haven and Hartford between New York and Boston; Mullin Hill, Canterbury, 585, at the Scotland station the Shetucket is only 150 feet above sea level, having fallen 550 feet since leaving Woodstock. The cutting of the forests in our county has had its effect on our streams, in many of them not one-half of the water now running in them, especially in the summer months, that there did years ago. The natural source of retention being exposed to the sun causing large freshets in the spring of the year and little or no water returned for later needs.

BEAUTY SPOTS OF WOODSTOCK

By Elizabeth F. Bingham

No one can visit Woodstock without paying tribute to the rare beauty of its picturesque scenery.

The appealing charm of the region had, undoubtedly, an alluring influence upon the Wabbaquassett Indians when they selected the location as a favorite camping-ground.

The beautiful lake which was left behind when the valley was scoured by glacial action made possible the combination of fishing and hunting so dear to the heart of every red man. And when John Eliot, the Apostle to the Indians, drank in the landscape pictures as he taught the Wabbaquassetts on one of his long pilgrimages, like an afterglow their impress lingered with him, until his admiration was transmitted to members of his flock, who were so moved by his description that they decided to seek out for themselves the goodly land which had found such favor in the heart of their spiritual leader. With their worldly goods deposited in ox-carts, the little company from Eliot's church pushed their way, in 1686, through the wilderness until the tiresome trip was accomplished and they, too, feasted their eyes upon the beautiful lake and peaceful valley which had so strongly appealed to Pastor Eliot.

As the little hamlet, at first called New Roxbury, sprang into being, with unusual taste and forethought the Pilgrim Fathers set apart a generous portion of ground in the middle of the village which might be used for public purposes and particularly as a training ground for the militia. In this capacity it played a useful part in the wars that followed. In the days of the Revolution it was a convenient gathering place for the practice of the minute men, the dents of whose bayonets may to this day be seen in the ceiling of an upper room in the interesting old Bowen homestead near by. This ancient hostelry was at that time an inn of considerable importance because located on the

direct route of the stage coaches which made a mid-day stop there on their trips from Boston to New York.

In the War of 1812 the common also proved a rendezvous for a local incident which has a rather picturesque historic touch. As a British fleet was, at that time, threatening New London Harbor my grandfather, Maj. Wm. Flynn, then adjutant of his company, was asked like Paul Revere at an earlier date to "ride and spread the alarm." Mounting his horse in the early evening he devoted the entire night to the imperative quest, his "voice in the darkness and knock at the door" rousing the minute men over so large a section that when at daybreak he turned his horse's head homeward, he found a lively scene upon the common. So immediate had been the response of the call to the colors that 500 men had already assembled and were hastily making ready to proceed to the relief of New London.

It seems particularly fitting that the shapely stone boulder which bears the names of the Woodstock boys who participated in the World war should stand aloft, like a silent sentinel of the past, and occupy a place of honor at the entrance of the largest of the commons.

Aside from their historic interest the wealth of commons in the heart of Woodstock adds materially to the charm of the place today. Enriched as they are with fine trees and fair shrubbery, which attract the birds, they seem with their wide expanse of green to intensify the summer-time coolness of the breezy hilltop and emphasize its inviting air of restfulness to weary tourists.

In charming contrast with the abundance of green in evidence is the fine garden at Roseland Cottage nearby, where attractive garden beds edged with boxwood, are brilliant with blossoms, throughout the season.

The wide green campus in front of the Academy Building serves as an admirable athletic area for the students and at the same time greatly enhances the setting of the large academy with its lofty cupola. Around the Commons nestle the village houses with generous lawns and often well-kept gardens.

The little Village of South Woodstock about a mile from Woodstock Hill is beautified by quaint and interesting Arnold Inn of Colonial days, now the residence of Mrs. L. R. Southworth, and the triangular common in front. The common is graced by several magnificent elms, set out to commemorate the battle of Lexington by the wife of one of its officers, Gen. Samuel McClellan, who led a troop of minute men at the time of the Lexington alarm. The fact that the patriotic lady is said to have carried out all the trees, now so enormous, in her apron, only serves to deepen the impress of the lapse of years since that eventful day when the shot was fired "heard 'round the world."

As one enters the Village of Woodstock over the ascending highway from South Woodstock, he becomes conscious of the heights he must have climbed since leaving Putnam, as glimpses of far-distant blue and purple hills and the varying features of the landscape stand revealed beyond the attractive country homes and the double rows of trees which fringe the street on either side.

Upon reaching that portion of the village where the spire of the old meeting house points heavenward, the traveler is wont to utter an exclamation of pleasure as the road diverges in three directions and, because of the wealth of commons, a triple opportunity is thus afforded to explore the heart of this village beautiful.

At the side of the campus sloping to the east is the village churchyard,

commanding a superb view of the lake and the peaceful valley. The early settlers made apportionment of their best to those who rested from their labors and today to many sad hearts the fair vision which meets the eye from the old "burying ground" on the hill conveys, I believe, a message of comfort in the association of the departed with so choice a resting place.

At the rear of the academy building upon the estate of the attractive old Bowen homestead to which allusion has been made, another of Woodstock's beauty spots may be found in a typical old-fashioned garden-walk aglow with brilliant masses of favorites among the old-time "posies"—one profusion of blossoms following another throughout the changing season as well as through the chromatic scale of tints and hues. This beauty spot, however, is but the opening door, as it were, of a rare vision of loveliness just beyond, where the landscape picture continues to widen until nearly two-thirds of the horizon line to the eastward is visible. The rather surprising name of "Sunset Hill" has been given this magnificent viewpoint, for the reason that it has long been a favorite place for a stroll at the sunset hour when the lake reflects its most charming hues. Like a rich mosaic, the hilltop picture is diversified by meadow and woodland, orchards, and fields of waving grain. The Sampson mill-pond stands out at times like a bright blue sapphire in the distance, rugged stone walls lend a picturesque touch, while the distant church spire in Thompson reflects the gleam of the western sun, and as the crowning feature, the lake gives back bright reflections of "heaven's own blue!"

In one of his famous "Star Papers" the Rev. Henry Ward Beecher paid tribute to this wonderful vision as unique in its beauty and best described by likening it to the view from Mount Holyoke in miniature.

Another gifted clergyman, Doctor Hillis, when he gazed upon the same broad outlook voiced his admiration in the words, "The way to Heaven from Woodstock must be short!"

Upon the brow of the Spalding Hill, at the end of the village near the postoffice, one is again impressed with the wealth of natural beauty where the hill commands not only an extensive horizon view to the east but also opens up to the westward an intervening picture of well-kept farms, rolling hills, and drumlins, and the far vision of sky and cloud effects often so brilliant at the twilight hour of a serene summer day. A pretty hemlock grove in a depression at the rear of the Spalding Hill is enlivened by the music of a bubbling brook and graced by the presence of Jack-in-the-pulpit, maiden hair ferns and other woody treasures.

Visitors to the Spalding Hill, which is within easy access of the street, are wont to give expression to its wondrous possibilities as the site of an attractive inn from which all lovers of the beautiful might gain rich enjoyment and satisfaction in the perpetual feast to the eye which Nature has so lavishly spread there, and from which appreciative souls can always derive new inspiration.

The author of a familiar poem chanced one year to pass the early summer season at "The Elms"—an inviting farmhouse in close proximity to the Spalding property—and she declared that nowhere in her world-wide travels had she ever found a place of more absorbing charm than Woodstock in apple blossom time!

The reason of the unusual range of vision from the two hills described is not because of the great elevation of Woodstock at its center, as its height at the Academy Building is but 616 feet, but rather because of the contour

of the surrounding country sloping to the eastward; while to the westward, a rising approach reveals fine vistas of scenery as one drives to West Woodstock and Woodstock Valley. The drives about Woodstock in every direction are in fact exceedingly rich in colorful views.

Traces of Indian life are still in evidence in that portion of Woodstock which lies between Hatchet Hill and Hatchet Pond. Indian mounds today show that the location was used as a burying ground. An interesting Indian relic may also be found near the boundary line of the town where it borders upon Southbridge, Mass. There an ancient mortar still exists. The large stone carefully hollowed out is worn smooth from use when Indian corn was converted into meal through the pounding process.

Bungee Hill which rises to a height of more than nine hundred feet above sea level is situated very near the Village of West Woodstock. The Indian trail, leading from Woodstock Pond, in the heart of Woodstock, to Black Pond and then onward to Hatchet Pond, passed over the southern end of Bungee Hill, and with the settlement of Woodstock became the highway of today. The name "Bunggee" or "Bonggee" is of Indian derivation and means a "shallow ford." This was doubtless applied to the fordway at the foot of the western slope where the highway crosses Bungee River. Bungee cemetery, located here, was used as a burial place as early as 1750 but is now sadly neglected.

From the summit of the hill the view to the south and west is well worth seeing. Glimpses of the forests of Union, Eastford and Ashford may be here obtained, enlivened with an occasional farmhouse and here and there a church steeple adding a picturesque touch amid a wealth of foliage. It has often been said that life amid the peaceful and beautiful surroundings of the country tends to longevity. One of the quaint epitaphs of Bungee Hill cemetery would seem to offer tangible evidence that a superlative quality of sterling character may also be stimulated and achieved amid such inspiring surroundings if the unique phraseology employed correctly sums up the rare degree of virtue attained in this instance within the comparatively brief span of thirty-one years! Beneath the name of this very exemplary individual with customary dates is this accompanying tribute:

"If boundless benevolence be the basis of beatitude and harmless humility the harbinger of a hallowed heart, these Christian concomitants composed her characteristics and conciliated the esteem of her contemporary acquaintances, who mean to model their manners by the mould of their meritorious monitor."

The present "Town Farm" is situated on a most commanding site whence a former owner of the place used to say that he could count twenty-three church spires from his porch, which in the thinly settled country means a vision of wide sweep.

Coatney Hill, about a mile from Woodstock Street in a westerly direction, may perhaps be said to rival in its extent of vision almost any other viewpoint in the town and is rich in varied outlooks. On a clear day from Coatney Hill not only is Wachusett Mountain visible but Mount Monadnock in New Hampshire has also been sighted there.

Bald Hill, on which stands the summer residence of Clarence W. Bowen, is a slightly spot and reveals a particularly fine view to the southeast. The crags at the summit of the hill add variety to the rich luxuriance about them in this fine estate of a hundred acres. A white birch grove, choice evergreens, winding drives and an Italian garden help to beautify the ample grounds.

Chandler Hill overlooking the eastern portion of the town, affords pleasing glimpses of East Woodstock Village in the lowlands as contrasted with the towering academy and the homes clustered about it on the crest of Woodstock Hill.

Quassett Hill to the southwest of the town's center, crowned as it is with a simple schoolhouse structure, should send forth into the world men and women of broad vision if the far-reaching and inspiring outlook which the boys and girls may daily absorb is to bear fitting fruit.

At the foot of this hill, a large reservoir known as "the old South meadow" has helped to turn the mill wheels in the days when manufacturing flourished in Sprucedale and South Woodstock, but which no longer has opportunity to spend its force in that way. A little stream winds from it to meet eventually the Quinebaug River and on its way, in a little glen near the Wells sawmill, widens into a fascinating nook. Glossy hemlocks and picturesque rocks reflected in the pool combine to make this forge a charming scene, while a steep roadway at its right reveals in June, like huge bouquets, masses of exquisite pink and white laurel.

A drive from Woodstock Hill to the little Village of North Woodstock is enriched by pleasing glimpses of East Woodstock, formerly called "Muddy Brook," and the surrounding hills. The former name for the east village was undoubtedly applied because the vigorous action of the stream upon its banks makes the waters sometimes of dusky hue; but on its winding way to the lake, particularly as it broadens near the Lindeman Bridge, this brook has its attractions and has been a favorite haunt in the fishing season of boys on torch-light expeditions.

Black Pond, a nearly circular lake in the western portion of the town, has also been a lure of the fishermen and a favorite picnic ground for those who search out the beauties of sequestered nooks.

As the road from the crest of Woodstock Hill takes its winding course to East Woodstock, it passes through the fine farming section familiarly called "the lower neighborhood." Here substantial homes have been maintained by the Child families for generations. In this valley, not far from Muddy Brook and the lake's inlet, mineral springs still exist which at one period because of their medicinal properties attracted tourists of this section. The inn near the springs which once accommodated these guests has long since given place to a modern farmhouse.

Upon the eastern shore of Woodstock Lake is a dense growth of lofty pines—sometimes called Cathedral pines—so closely intermingled that many of the side branches are undeveloped while a soft carpet of moss and pine-needles here and there reveals in summer glimpses of pink moccasin flower and ghostly Indian pipes—fitting relics for the land of the Wabbaquassetts! The roadway which winds close to the lake, in and out among the fragrant pines, is particularly inviting on a hot summer day. As it merges into Senexet Road leading toward Putnam, glimpses of pleasing scenery are enjoyed.

Roseland Park, which borders upon the western shore of the lake, is a region of beauty familiar not only to those in the vicinity for whom it has long been a favorite resort, but it has also had a national reputation serving as the charming setting from which in many Fourth of July celebrations, distin-

guished visitors—the most eminent speakers of the country—have voiced messages of tremendous importance whose echoes have been heard around the world. With indefatigable patience and perseverance and from the swampy ground which originally bordered upon the lake, the late Hon. Henry C. Bowen caused to be built up by means of many thousands of loads of sand the foundation of the attractive park which he afterward continued to improve and beautify. Today as a monument to his memory the inviting park is open to the public and in summer season is enjoyed by many visitors from far and near. Here opportunity is afforded for boating and bathing. The broad boat-house piazza makes an ideal spot to spend a summer morning, and the well shaded park itself is admirably adapted for picnic purposes.

A description of the "beauty spots" of Woodstock would be sadly incomplete were no allusion made to the beautiful spirit of sympathy and kindness which exists among its choice residents. Dwellers "on the heights" they are indeed in more than one sense. When a dark cloud of sorrow or suffering casts its shadow over some home, a wonderful "silver lining" is revealed in the countless ways in which, like members of one large family, volunteer burden-bearers study how they may help to lighten at least a portion of the load, so closely are the warp and woof of community ties and interests intermingled in this township beautiful.

I have been requested to insert in this sketch a description of the old homestead which stands on Woodstock Hill at one end of the triangular common near the postoffice, and which was erected there by my great-great-grandfather before Washington was made President. A simple, quaint structure is this old-time dwelling-over whose enormous door-stone six generations of the same name have passed. Its simplicity of design is appropriate setting for its wealth of associations, many a tree and shrub serving as memorials of members of the family or friends whose enriching influence has, in many cases, passed into the larger life; and yet, like a lingering benediction, each returning spring-time, fresh leaves and blossoms breathe anew the fragrance of some earlier affection.

Within, the living-room at the left,—once the "keeping room" with its sanded floor, the quaint corner cupboard built in when the house was made—reveals Lowestoft, Washington vase and other antique dishes used by former generation. Great-grandmother's arm chair is still there where she sat to tell stories of the days when Indians were sometimes grouchy neighbors, and of one day in particular when an Indian invader coolly walked off with her kettle of meat which he had removed from the crane in the great stone fireplace. The old-time foot-stove, warming pan and crude implements of earlier days, throw light upon past history, while an ancient letter case embroidered in 1770 with her name and date by great-grandmother herself contains interesting letters sent before the days of envelopes or postage stamps.

In the ancient case letters written a century ago echo the Puritanical spirit and teaching in that they dwell largely upon matters of religion while again even the quaint teaspoons which have been in use in the old homestead for more than a hundred years are singularly suggestive of the serious viewpoint of life in vogue at the time of their construction. The ends of these spoon handles are shaped like antique caskets, with the purpose that even as the partaker sipped his tea he might be reminded of his latter end! The same

absorbing thought is brought out in the old sampler which hangs near the ancient front door. This sampler painstakingly wrought by a child of eight years bears the following gruesome inscription: "Yet a little while and every heart that is warm with hope and busy with design shall drop into the cold and silent grave. The eye that reads this shall be closed in darkness. The hand that writes this shall crumble into dust."

Artistic needlework of antique design bears silent witness of the feminine patience in existence a century ago, while hand-wrought nails and strap hinges show that the old homestead, said to have been "built upon honor," was painstakingly finished in detail. "Country Life in America," in its issue of April, 1919, devoted a full page to the illustration of this ancient dwelling, accompanying it with the following sweet tribute:

"You may travel afar and come back convinced that England knows best how to build country houses or that the French have reached the height of achievement in their chateaux, or that in Italy or Spain will be found the source of all charm; but architectural style is not a matter of lintel or arch, of half timber or stucco, of column or buttress. It has to do with the very soul of a building. Can you look upon this homestead, built in 1776 and deny that America too has an architecture of its own?"

The old-fashioned garden after a century of cultivation is now productive of a profusion of stately hollyhocks, some of which are eight feet or more in height by actual measurement. As they nod in the breeze like old-time ladies in the minuet, they make a particularly fit setting for the antique dwelling. Huge quantities of old-fashioned orange lilies in the garden's foreground, as viewed against a mass of pale blue larkspur, have a decorative effect, while enormous maples with their grateful shade help to make inviting the wide lawn about the old homestead whose foundations the forefathers wisely placed "Somewhat back from the village street."

The residence of Gardner H. Sumner about a mile north of Woodstock Village is a fine old house which has remained in the same family for nearly two hundred years. Mr. Sumner's fruit orchards about it make in May a rare picture which is only surpassed by a vision of the same setting in autumn with the trees bending under their weight of luscious fruit.

Whittier says:

"The hills are dearest which our childish feet have climbed the earliest,
And the streams most sweet are ever those from which our young lips drank."

Many of Woodstock's adopted children, however, are willing to pay tribute without stint to the hold which this beautiful town has upon their hearts.

Though my work calls me for a portion of each year to an attractive city, its allurements pale when compared with the charms of the hilltop town which I have been able but faintly to describe, but for which my affection is deep and abiding.

Because of the rare beauty of its setting, because of our family roots which strike deeply into its soil, and particularly because of the warm atmosphere of friendliness which envelops it, Woodstock is to me, without exception, "the dearest spot on earth."

BEAUTY SPOTS OF ASHFORD

By Emily J. Chism

Westford Hill is in the chain of hills running south from Mount Ochepatuck in Union and is 957 feet above sea level. From the summit a broad view extends from the northeast south and around to the northwest. The longest view is at the south and southeast. The Franklin Hills beyond Willimantic can be seen plainly and other rows of hills beyond. Indeed tradition says that Long Island Sound can be seen on a clear day, but as no one living seems to remember a day clear enough, the accuracy of this statement cannot be guaranteed; and it may be merely an assumption based on the fact that no higher hills intervene. Whether or not the Sound can be seen, the view is not lacking in beauty. Hampton Hill with two church spires appears in the gap north of Sunset Hill at the southeast. West Woodstock, Ashford Town, Willington Hill and the Connecticut Agricultural College at Storrs are seen against the background of hills and woods. Willimantic and Stafford can be located by the smoke above them and rivers, lakes, and marshes can often be traced by the white fog above them. At the northeast are the Boston Hollow hills with the "Old Storm Mountain" at the north which rivals Pilatus as a weather prophet, for when its head is in the clouds, the storm is not over yet.

From Grass Hill, which is just east of Westford Hill across the Mt. Hope River, the view is not so extended but is equally charming. The view at the west is Westford Hill with its six terraces all wooded and the schoolhouse flag flying at the top. A vista of blue hills can be seen at the south. The Mt. Hope River after leaving the region of the reservoirs takes a winding course among pines and hardwood trees, just a little stream it is, here, with clintonia, high bush cranberry, lady slippers and trailing arbutus on its banks. Farther down in open meadows, fringed gentians and grass of Parnassus, pink orchids of four or five varieties, Indian cucumber and banks covered with laurel, sweet fern and bayberry. The stream is wider here rushing over the rocks in the spring floods and creeping among them in the summer drouth. The rocks contain a good deal of mica and some fair sized pieces have been found there. In the Loomis meadow the west branch is joined by the east branch, which comes down the rolling earth of Grass Hill from the Boston Hollow region, and boasts the highest natural waterfall anywhere on any branch of the river. From the Loomis meadow the river flows mostly through open fields with several elms and keeps in sight of the road nearly all the way to the Mansfield line.

The Chaffee reservoir is a perfect little gem of a pond covering several acres, surrounded by woods of beautiful foliage changing as the season changes from the foam-like, tasseled tree tops of spring through the deepening shades of summer to the brilliant colors of autumn; darkened here and there with the deeper tones of pine and fir, and undergrowth of laurel.

An island also covered with trees adds to the picturesque effect.

Seen from the open grassy knoll by the road, with the sunset clouds above and mist wreaths rising in the shadows, it makes a picture to be remembered. Pine Point juts out at the left; cutting off the south end of the lake, which leads the imagination to picture indefinite stretches of water beyond, thus giving the effect of a much larger lake.

Another beautiful view is from the camp under the pines where the birches dip into the water and the breeze is always cool.

Just south from the reservoir is an old burying ground where some of the early settlers sleep. A stone wall surrounds the lot, with iron gates given by Mrs. Perry, a descendant of Capt. Jedadiah Amidon of the Revolution who was buried here.

Leaving the reservoir by the north road, up Sky Hill, one gets a beautiful hilltop scene toward the east and south. On the brow of the hill stands an ancient tree with whitening trunk and what branches it has left are all apparently blown toward the southeast, almost the counterpart of the "Lone Wrestler" in a popular picture.

A mile farther on is the Morey reservoir and the head of the Mt. Hope River. This reservoir extends into Union, and as it lies open to the view at the west, a good view of the whole length of it can be had from the road, with woods behind it at the east and a glimpse of the distant blue hills at the southeast.

Knowlton Brook, rising in the swamps back of Westford Hill, flows south through a valley many times too large for it, through the Walker meadow, and then instead of flowing into Knowlton Pond as one might expect, it turns easterly through West Ashford, and enters the Mt. Hope near the old Bicknell place about a mile and a half south of Warrentville. Knowlton Pond lies somewhat higher than Knowlton Brook at the nearest approach, but its waters flow out toward the south where it winds back among the hills making a picturesque little stretch of water and a favorite fishing ground for the Waltons of the neighborhood.

PLAINFIELD

By Ellen B. Lynch

People who have traveled far find few more beautiful avenues than Plainfield Street with its row of old, large and graceful elms on each side and the lawns of the farms and residences bordering on the street, which is now known to some extent as Main Street.

A lady who had long lived away from Connecticut, but whose childhood home was in Plainfield, once said to a Boston clergyman, a native of Plainfield, "When I was a little girl I thought Plainfield Street the most beautiful place in all the world." The reply was, "I thought so when I was a boy and I think so now." With such testimony to its beauty, residents of the town may well be enthusiastic in its praise.

The Dow Road, running east from the street for a mile and a half, is such a favorite strolling place for young couples that it is called Lovers' Lane. It abounds in wild flowers from the coming of the dandelion in spring to the time of asters and golden rod in autumn. Roses, buttercups, red and white clover, laurel, lilies, azaleas, yellow and white petaled daisies, clematis, blood-root, crane's-bill, cardinal flowers, violets, closed and fringed gentians, are found by the roadside and on the farms, though fringed gentians and blood-root blossoms are comparatively rare. At times in a minute's walk as many as six varieties of flowers are found. While the road is attractive as a strolling place, it is too steep and rough for pleasure driving.

On one of the farms on the Dow Road, a mile from Main Street, is a lot

from which half the horizon can be seen, giving an attractive view of trees, hills and rivers and grass-covered plains.

Robbins, swallows, sparrows, yellow birds, bobolinks, blue birds, brown thrashers, cat birds, quail and black birds please both eye and ear.

The trees of the town include oak, maple, elm, chestnut, hickory and butternut trees, and several varieties of evergreens. Wild grapes and huckleberries abound in their seasons.

Eminences from which there are beautiful views are Academy Hill, Black, Bradford and Shepard hills. Home Hill is an attractive feature in the scenery and can be seen from various places for miles around.

From Black and Bradford hills there is a view of Jewett City and Putnam. From the top of Black Hill to Canterbury Bridge there is an avenue of maple trees, half a mile in length, set out by William Kinne about a century ago.

There are many beautiful drives in different parts of the town, the Bradford Hill Road which passes Edward Hall's farm and the Flat Rock Road being among them. From the elevation back of Henry Dorrance's farm is a fine view of the surrounding country.

Moosup Pond, the Moosup and Quinebaug rivers add beauty to the scenery of the town and Babcock's Grove on the Quinebaug, a favorite place for picnic parties, is a beautiful spot.

Squaw Rocks, a name supposed to have been given by the early Indian inhabitants, is a unique locality and is also a favorite of neighborhood picnic parties, but it is less widely known than it should be. It is a ledge, near the extreme north of Plainfield and about three miles and a half from Moosup station. Tradition says that in the wars between Indian tribes, the caves in these rocks were used as hiding places for squaws and papooses. They were also popular in winter, affording shelter from cold and severe storms. This ledge extends north and south for about twenty rods. The ridge at the highest point is nearly one hundred feet high. Some of the caves are known as The Devil's Kitchen, Old Ladies' Arm Chair and Old Ladies' Stove. There is a flat rock known as The Dancing Floor, near which is appropriately found The Fiddler's Stand, sometimes called Pulpit Rock. One cave has two openings from without, one of which leads into a large room, and a third passage leads to an unknown distance. It has been explored until the lights carried went out, indicating danger if the parties went further. Large trees grow apparently out of the rocks, there being no visible soil for their nourishment.

Such are some of the attractions of beautiful Plainfield.

"O, Lord, how manifold are thy works! In wisdom thou hast made them all: the earth is full of thy riches."

"He hath made everything beautiful in his time."

BROOKLYN

By George F. Genung

The highest elevation is Alworth Hill, locally known as Grant Hill, the summit of which lies on the line between Brooklyn and Hampton, and which is 749 feet above sea level. As one approaches this hill from Brooklyn Village the "little red schoolhouse," a rare survival of centralized graded instruction and the collecting school team, still forms a quaint and picturesque feature in a grove on the right.

Tatnic Hill is next in elevation, its height being 530 feet. From its top an extensive view is had of the most of Brooklyn on the north, with Killingly, Plainfield, Sterling, and Canterbury on the east and south. A spur on this hill extending southeast becomes quite precipitous, and overshadows the Canterbury Road near the south line of the town. A shelving rock which forms a shelter halfway up the side is known as the "Lyon's Den," from the legend that a deserter from the British army found refuge and surreptitious hospitality there in revolutionary times.

A somewhat prominent wooded elevation of some 430 feet, just north of Brooklyn Village, is known as "Graymare Hill" from the legend that a gray mare once lost its life by falling from a precipice near its summit.

Allen Hill is a long ridge in the southeastern part of the town, scenically interesting for the views of Danielson and the Killingly hills to the east, enjoyed from the road which traverses the ridge from north to south. The hill, with its few residences of some architectural pretension, is a somewhat decayed reminder of former social importance in the life of the town. A neighborhood house with social hall and bowling alley sporadically exercises its function of keeping up a neighborhood spirit.

Well to the north of the town, on the road from Brooklyn to Pomfret Landing, is Barrett Hill, 520 feet high, at one point of which in an angle of the road, is the most magnificent eastward view readily accessible to the automobilist in all the Town of Brooklyn.

Brooklyn is not very notable for its water scenery, its principal fluvial feature being the Quinebaug River, which forms the boundary between that town on the west and Killingly and Plainfield on the east. The most picturesque glimpse of that river is in plain sight from the bridge as one enters the town from Danielson. A lovely scenic bit is the so-called "ox-bow" in the river a mile further north.

The principal brook is Blackwell Brook, which flows east of south, clear across the town from the northeastern corner, and reaches the Quinebaug River in Canterbury. On this brook are two mills, near each other in the Village of Brooklyn, the Bradley mill and the Lawton mill. The pretty pond of the former delights the eye on the right of the road as one leaves the village going toward Willimantic. A quarter of a mile further south is the larger Lawton mill; and this pretty building, reflected in the mirror-like embowered pond, forms one of the most delightful features of Brooklyn scenery.

But the pre-eminent beauty spot of Brooklyn is Brooklyn Village itself. The place is beautiful, not as a "model village," not as an aestival aggregation of magnificent city estates, but as a dignified and self-sufficing neighborhood of comfortable homes. Its streets have not the dreary commonplaceness of the mill village, nor its life the feverish shopping restlessness of the suburb. Brooklyn was once the county seat of Windham County. It still uses the old courthouse as its town hall; and indeed even now shares with Willimantic and Putnam in the county government, its third being the location of the jail. In its residences it is still redolent of the atmosphere of old-time lawyers and intellectual people. Yet it is not a wealthy place, and with frank self-respect assumes no camouflage of wealth. Central in interest and supreme in beauty is its Green, almost a literal square surrounded and diagonally crossed with well-kept roads, shaded like a park with magnificent trees, and dominated by the interesting old Unitarian Hall, originally the parish church of Israel Put-

nam's time. The bronze equestrian statue of that eminent hero fails to function, as it ought to do, as the central feature of the town, being located a little to one side near the quaint hotel which poses as the General Putnam Inn.

The main street of the village, entering from the Danielson side and passing southward toward Norwich by one branch, and past the Agricultural Society Fair Grounds and the cemetery toward Canterbury by the other, is lined with dignified residences. Particularly noticeable are the Isaac's residence, the beautiful stone Trinity Church with its fine rectory and spacious grounds, the Public Library, the Hatch residence, the Congregational Church, and the fine estate of the late Harry Marlor. The Green is also surrounded with residences in keeping with its quiet beauty, besides the Town Hall and the brick Baptist Church.

The main traffic thoroughfare crosses the Green diagonally from the stone-pierced guide board and well-house—the central ganglion of diverging ways—and passes the schoolhouse and the jail through the west village toward Willimantic. From the northwest corner of the Green the road, called the Wolf Den Drive, winds through the hills and Nature's wildness toward Bush Hill, Elliott's Station, and the famous wolf den of Putnam's legendary adventure. Almost straight north from the Guide Board and the Town Hall the road goes by the picturesque house where it is said William Lloyd Garrison was married, and past the stately Marlor residences, and leaving the village goes over the hill to Pomfret.

The west village, at a slightly lower level, is less interesting architecturally, but fully up to the average beauty of the New England country town. Brooklyn is a place not of stirring business, but of homes; an admirable quiet spot in which to live, if not to make a living.

CANTERBURY

By Mrs. Clinton Frink

Canterbury was so named by the original settler because on approaching the site they first came to the beautiful river which the Indians called Quinebaug and as the Town of Canterbury, England, is approached by just such a beautiful river.

The banks of the Quinebaug afford beauty spots along the entire eastern side of the town and all through the valley are many old, historic Indian haunts.

Canterbury Green is a beautiful, restful spot with the old church and lawn situated at the highest pinnacle. The view from the spire of the church is regarded by tourists as most wonderful.

The old "Prudence Crandall School," now a beautiful residence, is situated at Canterbury Green. Also the birthplace of Moses Cleveland, the founder of Cleveland, O., is here; and a large boulder erected in his honor attracts many visitors.

Another far-reaching view is that to be had from Westminster Hill in Canterbury, and here another old church graces the hill which can be seen miles away.

CHAPLIN

The fine state highway leading from Willimantic by way of North Windham to Eastford passes through the quiet village of Chaplin, and auto-parties

never fail to exclaim as they come upon the beautiful view of the Natchaug River Valley which is revealed in frequent glimpses as the car rolls along through the village. But first scene of beauty is that of the abrupt rocky channel of the river with its picturesque cascades and rapids, as you cross the stream at the south center.

If you choose to drive to Hampton from Chaplin by "the back way," an old highway now little used, you may revel in a view from the crest of Hampton Hill that is an inspiration. If you prefer to follow the state road to Eastford, the quiet beauty of Chaplin Centre itself, with the white church on the hill, will have impressed you; while all along the way to the Eastford line you may follow the river as it winds in and out of the luxuriant growth of summer or the icy meadows of the winter time.

At the north end of the village you may, if seeking beauty spots, leave the state highway by either of a choice of routes. You may bear to the right and climb Natchaug Hill, pausing or turning to overlook the village as you ascend the hill; or you may turn to the left and go over "Tower Hill," not a state road, and to be traveled for its natural beauty and not for its beneficial effect on tires; but it will certainly repay for an occasional trip, as the way to cross from Chaplin Village to Mount Hope in Mansfield; for Tower Hill is all that its name implies.

EASTFORD

By John P. Trowbridge

Amid the graceful, round-topped hills,
Down in the Nutmeg State,
A little town, like an Angel-child,
Lies asleep in the lap of Fate.

The charm of the summer sky o'erhead,
The stars in the evening mild,
The meadows green and the wooded paths
Fill the dream of that sleeping child.

The song of the birds is in her ear
With a note that is free from care
The early flowers come forth to view
And beauty is everywhere.

J. P. T.

"Clear as a crystal" is a Bible expression connected with the most sacred of all things—the throne of God and the Lamb. It is not with any irreverence that such beautiful language may be applied to Eastford's most famous and extensive sheet of water, Crystal Lake. It mirrors the sky perfectly. Through its clear depths one may see the sparkling sands that form its silent bed. Nowhere in Windham County is there a more picturesque body of water. Recently its superior merits and many attractions as a summer camping place have become appreciated by a steadily increasing number of visitors. Sloping hills and open pasture lands surround it on practically every side. There is no inlet to the lake itself. It is fed by cool springs and fountains. A few quiet

farmhouses have for many years looked out upon its quiet surface and now bungalows of modern type are dotting its shores. There is a wonderful attractiveness in such a rural lake. It forever hallows the beautiful spot where God has set it on the broad bosom of nature.

"Beautiful for situation, the joy of the whole earth" is another Bible expression. Originally it referred to Mount Zion in the City of Jerusalem. The words may with peculiar fitness be applied to the charming outlook seen eastward from the steps of the Congregational Church in Eastford Village.

More than twenty years ago, one beautiful summer Sabbath morning the Rev. Dr. William H. Moore of Hartford, then the secretary of the Connecticut Missionary Society, said as he stood on those steps that he did not know of another church in the entire state that enjoyed such a charming view of land and sky, of hill and valley, of forest and cultivated field, of village homes and quiet streams. Doctor Moore was right and many another visitor to this country sanctuary has entertained the same opinion.

The church together with the "castle," a private residence near by, form a picture of rural beauty long to be remembered by every one who has dwelt in Eastford and carried with him, perhaps to the ends of the earth, a vision of his old home and the town of his dearest memories.

A half-mile eastward from the village on the road to Putnam there is a dancing little brook, crossing the highway, to join "the flowing river." A short distance up this stream, and in a spot once densely shaded by hemlocks and birches, there is a peculiarly romantic spot, known throughout the neighborhood as the "Indian Rock." It is in a steep declivity of the rugged hillside and the fast flowing water, falling over hidden stones, makes a music all its own, delightful to the ear.

Tradition tells us that once the place was a wigwam of the red man, and still there are some evidences to be seen of a primitive fireplace and other signs of a human habitation. The curious visitor of today will find it a place in which to dream of the distant past—a relic of a time when only the children of the forest dwelt in the confines of what is now the lovely rural township of Eastford.

HAMPTON

By Allen Jewett

Robinson Hill is the highest point of land in town, on a clear day with a good glass a part of Massachusetts and Rhode Island can be seen and in summer time it is much visited by summer residents. Here wild flowers are scattered in great varieties; at the foot of the hill west is Mericks Brook and the "Burnt Cedar Swamp" where the mountain laurel and yellow cowslips are seen in great profusion. The lover of Nature can here find plenty of inspiration for pen and pencil. This hill is about one mile northwest of Hampton Village.

Shaw Hill, so called on the early maps, is in the southern part of the town, west of Howard Valley, a short distance from Little River and the Cowantic Ledges, these ledges are about one-fourth of a mile in length and in some places are nearly forty feet in height being nearly perpendicular. This hill, though not as high as the others mentioned, is well worth visiting.

Cowantic Ledges: tradition has it that a tribe of Indians once dwelt there, hence the name. I have heard my father say that when he was a boy there

were a few Indians in this vicinity and he had heard them tell of a battle in which the Cowantics drove their enemies off this ledge to their death. It is nearly straight up and down on the east side in places. It is a short distance west of Little River on high land, an ideal place for an Indian encampment. Miss Larned speaks of this Ledge in her "History of Windham County," Vol. I, Page 288. I do not find mention of it in any other history.

DESCRIPTION OF KIMBALL HILL

By Jerome W. Woodard

Kimball Hill is one of the oldest farm places in the Town of Hampton. It was once in the Town of Pomfret and is today bounded on the west by the Canada line, so-called, which was an old parish division. The farm was originally several hundred acres but now contains 250 acres. It was settled or bought from the Indians nearly three hundred years ago. The first house was torn down by the writer fifteen years ago and was a planked house, one story high. The planks were pinned on with wooden pins. The present house is about two hundred years old, has a stone chimney throughout and all of the old-fashioned equipments. The hill is about two hundred and thirty-five feet above the sea level and on clear days eleven church spires in this state and in Rhode Island can be seen from here. Lantern Hill can be seen from here to the northwest. You can also see into Massachusetts.

It is a very healthy place and a good farm. The Kimballs, the settlers and owners, of this farm, for nearly two hundred and fifty years were a long lived and hardy race, but few of them died here, as they shrunk with their great age and blew away into the valleys where they soon died for want of the pure air of Kimball Hill.

SCOTLAND

By Mrs. L. K. Fuller

Pudding Hill was so named from the fact that a traveler or peddler called at every house on the hill and all invited him to eat with them and at every house he was given pudding and milk. There is no more beautiful drive in Windham County than over Pudding Hill. The woods on the east which can be seen for miles are beautiful from April to November. In the spring the different shades of green from the pale tints of the white birch to the deep green of the pines are lovely, while in the fall there is a perfect riot of color from maples and sumac.

Parish Hill, so named from the fact that once upon a time every family on the hill was named Parish, is another exceedingly pleasant spot. The woodsy road from Scotland Village is a cool pleasant drive and from the top of the hill there is a magnificent view.

There is a beautiful view on the road from Scotland to Baltic. Just before a traveler reaches the house which for many years was occupied by the late Anthony Parkhurst, off to the west the glimpse of valley, river and mountain are charming.

The quaint deserted Village of Appoquag is very picturesque. The remains of a once busy mill are still there with the mill dam. About a dozen

houses in various stages of ruin are still there. This is a favorite spot for courting and many couples can be seen there on pleasant Sundays.

The road around by Scotland Dam has many beauty spots.

EKONK HILL IN STERLING

The commanding view from the long crest of Ekonk Hill never fails to rouse the enthusiasm of travelers who have the good fortune to find that remote region. Somewhat off the beaten track of the conventional auto-tourist, it is a spot of wonderful natural beauty that is sought out by all who learn of it. There are thousands and thousands of well-to-do persons now residing in New York City, tired of the wear and tear of a crowded urban life, who would wish never to go back to the metropolis if only once they could drive along the crest of Ekonk Hill, and their money could soon build an array of homes along the crest which would rival in beautiful outlook the famous reaches of Morningside Heights—notwithstanding the glories of the Hudson. There is no natural beauty exceeding that of the rolling hills of Eastern Connecticut.

Tradition tells of the time when the Indians rode over Ekonk Hill where the grass grew so luxuriantly that they could twine its tops together over their ponies' backs, as they talked of the hunt and the chase.

Then there are picturesque spots where the young people of today resort for picnics and outings, and where they take visitors to "point with pride" to these natural beauties—as at "Devil's Den" just over the line in Plainfield, and the "Pharisee Rock" on the farm of Alfred Gallup in Sterling. Never have the hills of old Sterling been more resplendent in natural beauty than with the wonderful flowering of fruit and foliage as following the severe winter of 1919-1920.

BEAUTY SPOTS OF WINDHAM

The favorite drive in and around Willimantic is to go down Windham Road to South Windham, turn through its short but beautifully shaded residential street, thence travel north through quiet old Windham Centre, with its wide street, well-kept lawns, tall shade trees and attractive homes; thence over to "Brick-top" and back to the city, pausing at the crest of Miller Hill to overlook the substantial modern mills of the great American Thread Company, at the left, and directly spread to the west and north the Prospect Hill residential section.

Then you may drive along until you come to Ash Street, thence around to Jackson and south to Prospect; then across Prospect Hill with its many beautiful homes, and all along the way you may overlook the prosperous city of the Willimantic Valley.

The wonderful panorama revealed from Hosmer Mountain, the most striking eminence as you look across from the west end of Prospect Street, is vividly portrayed in the address "Historic Environment" as given in the opening pages of this volume. Not only may one there enjoy the historic inspiration, but the immediate view of the city and of "The Ridges" region is a beautiful picture.

On the Saturday night preceding the "Old School and Old Home Week" celebration, "Beacon Fires" were lighted on Hosmer Mountain and also on the commanding elevation southeast of the city, near Willimantic Camp Ground, and from this latter eminence one may see the larger part of the city, and

realize its picturesque setting at the junction of the Natchaug and Willimantic valleys.

All of these high points may be reached by automobile. Crossing from Hosmer Mountain to the southeastern elevation one passes along Pleasant Street, whence more immediate view of the city, the fine residential section of Windham Road, may be enjoyed.

Babcock Hill in South Windham is another eminence which commands a wonderful view of rolling hills.

NOTES OF INTEREST

"THE TURNPIKES OF NEW ENGLAND"

The volume of Frederic J. Wood (Marshall Jones Company, Boston, publishers) under above title states that the old turnpikes of Windham County were as follows:

The Windham and Mansfield Turnpike, crossing Windham. This turnpike passed Col. Thomas Dyer's house in Windham.

The Windham and Brooklyn Turnpike crossed Windham, Hampton and Brooklyn.

The Providence Turnpike crossed Brooklyn and Killingly.

The Windham Turnpike crossed Windham, Scotland, Canterbury and Plainfield. "Soon after 1699, when Major Fitch had established his home at Peagscombsuck in Canterbury, a road was cut out to that point from Windham." This road connected with a road running through Plainfield to Greenwich on Narragansett Bay. "These, offering the best route then available by which the Windham County colonists could reach Providence, became a road of importance which was later known as the 'Great Road.'" "The Windham Turnpike passed into history in 1852 when its corporation was dissolved." (Pages 352 and 354.)

The New London and Windham County crossed Plainfield and Sterling, and existed prior to 1849.

The Norwich and Woodstock Turnpike ran between Canterbury and Plainfield, crossed Brooklyn, Pomfret and Woodstock.

The Boston Turnpike crossed Ashford, Eastford, Pomfret and Thompson. Along this road there were various taverns,—Jacob's Tavern in Thompson; Nichols' Tavern, two miles from Jacob's; Grosvenor's Tavern in Pomfret, seven miles from Nichols; Spring's Tavern, in Ashford, seven miles from Grosvenor's. Ashford had two other taverns, Perkins' and Clark's, "three and five miles respectively beyond Spring's."

The part of the Boston Turnpike in Pomfret was made free in 1845, in Eastford in 1850, and "by 1879 all rights to collect toll had ceased."

The Centre Turnpike crossed Ashford, Eastford, Woodstock and Thompson.

The Connecticut and Rhode Island Turnpike crossed Pomfret and Killingly.

The Pomfret and Killingly Turnpike crossed Putnam and Thompson. "The Pomfret and Killingly Turnpike Company was created in May, 1802, but since the charter was revoked in 1819, the compiler of the special laws gave no details of the act of incorporation, and access must be had to the spacious vault in the basement of the Hartford Capitol, where the manuscript records of the assembly are kept."

The Thompson Turnpike crossed Thompson.

The Woodstock and Thompson Turnpike crossed Woodstock and Thompson. The Norwich and Woodstock Turnpike crossed Woodstock.

References used by Major Wood in connection with the above work, which may be of use: "Connecticut Historical Collections," J. W. Barber; Cornhill Magazine; "History of Windham County," Miss Ellen D. Larned.

MEMBERS OF CONNECTICUT CONSTITUTIONAL CONVENTION, 1902

It is interesting to recall the list of Windham County members of the Constitutional Convention of 1902, one from each town. The revision of the State Constitution as proposed by this convention failed of adoption by the people: Ashford, Thomas K. Fitts; Brooklyn, Henry M. Evans; Canterbury, Levi N. Clark; Chaplin, William J. Groesbeck; Eastford, Monroe F. Latham; Hampton, William H. Burnham; Killingly, A. P. Somes; Plainfield, Edwin Milner; Pomfret, Thomas O. Elliot; Putnam, Byron D. Bugbee; Scotland, Gerald Waldo; Sterling, Claramon Hunt; Thompson, Randolph H. Chandler; Windham, Eugene S. Boss; Woodstock, George Austin Bowen. George E. Hinman of Windham, now a judge of the Superior Court, was assistant clerk of the convention.

STATE MILITIA—1859

An interesting reminder of the old-time training days is found in the following record of officers of the Seventh Regiment, State Militia, in 1859. Colonel, Amos Witter, Plainfield; lieutenant-colonel, Ephraim Keech, West Killingly; major, Alexander Warner, Woodstock; engineer, Edward L. Cundall, Killingly; adjutant, John Bard, West Killingly; quartermaster, James Webb, West Killingly; paymaster, E. Y. Smith, Plainfield; chaplain, Isaac H. Coe, Killingly; surgeon, John McGregor, Thompson; sergeant major, Waldo Tillinghast, Plainfield; drum major, William A. Scott, Central Village; captain regiment band, Findlay M. Fox, Putnam; judge advocate, Elisha Carpenter, West Killingly; captains: cavalry, Orville M. Capron, Danielsonville; artillery, Dwight M. Day, Dayville; C. Cleveland, Brooklyn; infantry, Charles H. Davison, Willimantic; William I. Hyde, Moosup; Thomas K. Bates, Danielsonville; Jabez L. Bowen, Killingly; rifle, William R. May, Putnam.

WINDHAM COUNTY IN PUBLIC LIFE

William H. Taylor ("Souvenir") calls attention in a recent article to the fact that Windham County has never yet furnished a senator of the United States. The late John M. Hall and the Hon. Charles E. Searls, present state's attorney, have been among those mentioned for the honor in recent years. Taylor also regrets that his native town of Putnam has never had a representative in Congress, although here again it is quite well understood that Mr. Searls could undoubtedly have had that honor if he would have consented to the use of his name. In a recent newspaper article, "Souvenir" brings out the following interesting facts: "The only state officer Putnam has had in these hundreds of years was the lamented Deacon James W. Manning, who was comptroller in 1869, 1870, 1871 and 1873, and our present popular and efficient state treasurer, Hon. G. Harold Gilpatric. Windham County has had eleven representatives in Congress since 1789, as follows: Zephaniah Swift, author of "Swifts Digest," Windham, 1793-97; Calvin Goddard, Plainfield, 1801-05; Ebenezer Stoddard, Woodstock, 1821-25; John Baldwin, Windham, 1825-29;

Ebenezer Young, Killingly, 1829-35; Andrew T. Judson, Canterbury, 1835-37; George S. Catlin, Windham, 1843-45; Chauncey F. Cleveland, Hampton, 1849-53; Sidney Dean, Thompson, 1855-59; Alfred A. Burnham, Windham, 1859-63; Charles A. Russell, Killingly, 1887-1902.

"The county has had two chief justices: Eliphalet Dyer, Windham, 1789-93; Zephaniah Swift, Windham, 1815.

"The county has had six speakers of the House of Representatives of Connecticut the past one hundred years: Ebenezer Young, Killingly, 1827 and 1828; Chauncey F. Cleveland, Hampton, 1835-36, and 1870; Alfred A. Burnham, Windham, 1858 and 1863; David Gallup, Plainfield, 1866; Edwin H. Bugbee, Killingly, 1871; John M. Hall, Windham, 1882.

The state officers from the county since 1839 were:

"Governor—Chauncey F. Cleveland, Hampton, 1842-44.

"Lieutenant-Governors—Ebenezer Stoddard, Woodstock, 1835-38; Thomas Backus, Killingly, 1849-50; William Field, Pomfret, 1855-56; Alfred A. Burnham, Windham, 1857-58; David Gallup, Plainfield, 1879-81.

"Secretaries of State—Daniel P. Tyler, Pomfret, 1844-46; Marvin H. Sanger, Canterbury, 1873-77; Charles E. Searls, Thompson, 1881-83; Charles A. Russell, Killingly, 1885-87; Huber Clark, Windham, 1899-1901.

"Treasurers—Frederick P. Coe, Killingly, 1856-57; Ezra Dean, Woodstock, 1861-62; Henry G. Taintor, Hampton, 1866-67; Edwin S. Moseley, Hampton, 1867-69; Edwin A. Buck, Windham, 1877-79; Marvin H. Sanger, Canterbury, 1893-95; Charles W. Grosvenor, Pomfret, 1897-99; G. Harold Gilpatric, Putnam, 1919 to (as long as he wants the office, I hope).

"Comptrollers—William Field, Pomfret, 1836-38; Mason Cleveland, Hampton, 1846-47; James W. Manning, Putnam, 1869, 1870, 1871, and 1873; Daniel P. Dunn, Windham, 1913-15.

"Attorney-Generals—William A. King, Windham, 1903-07; George E. Hinman, Windham, 1915-19."

CHAPTER XXXI
THE VENERABLE CLUB OF WINDHAM

THE VENERABLE CLUB OF WINDHAM—SOME OF WINDHAM COUNTY'S OLD PEOPLE—
OCTOGENARIAN ACTIVITIES.

“As we near the end of life
One day feel night encroaching,
May we at life's last setting sun,
See heavenly morn approaching.”
—Selected.

July 5, 1902, at the Hotel Hooker, Willimantic, a unique society was formed. It was known as the “Venerable Club of Windham.” The now venerable S. C. Hooker was then landlord and owner of the Hotel Hooker, and to him must be given the credit of the final formation of this club, for it was he who conceived the notion of inviting all the men in the immediate vicinity of Willimantic, who had reached the three-score-and-ten milestone on life's journey, to come to his hotel and spend the day in sort of a re-union affair. Fifty were present at the first meeting and enjoyed themselves immensely. The morning hours were pleasantly spent in the office, parlor and other rooms of the “Hooker,” and at the noon hour the company was invited by the genial landlord to enter the dining-room, where three long tables had been set. The tables and walls were artistically decorated and adorned with flowers.

The daily paper wrote the affair up in “Chronicle” style, one paragraph of which read: “And when it was about the hour of twelve, came the keeper of the house and said with a loud voice, ‘Come ye! My oxen and fatlings are killed and all things are ready. Come ye to the feast which I have prepared for you.’ And they with one accord, said: ‘Most worthy and honored host, we come.’ And it was so, and they did all eat and were filled.”

Fifty of those present made a total age of 3,841 years, with an average of seventy-seven years. A few were there just under seventy, and the oldest was eighty-five years. On the piazza of the hotel the “Venerables” had a fine large group-photograph taken, a copy of which is still hanging in the parlor of the hotel, and is reproduced with this article. After dinner speeches and songs were in order. Much was said and written about this gathering in the local press, but the most important thing in connection with it all was the making up of the roster of so many old gentlemen and the formation of a permanent club.

It was after the speeches of B. Frank Bennett and others that Origen Bennett of Chaplin suggested that an old men's club he organized, and this was carried out, and the first officers were: George W. Burnham, president; Joel Fox, secretary. The next place of meeting was to be at the Hotel Hooker, July 4, 1903. These annual love-feasts of the pioneer men of this club were continued for about ten years, and until a few years after Mr. Hooker had retired, after which date the meetings did not seem to have the interest they had when “Uncle

Chauncey" conducted the house and spread his good cheer to all. The hundreds of incidents, comic and pathetic, that were narrated by these fifty and more old men at their gatherings concerning what they saw and experienced in their youth, young manhood and older years, if compiled into a volume would be "rich, rare and racy" indeed.

For a sketch of Mr. Hooker's life the reader is referred to the biographical section of this work. He is now aged about eighty-five years.

As the years come and go, it will not be without interest to the readers of this volume to peruse the following roster of membership of this club, which went out of existence in 1912—the names are given in the order found on the record they kept, all born in Connecticut, unless otherwise stated.

Charles E. Carpenter—Town of Windham, b. Attleboro, Mass., 1833.

Alonzo B. Green—Windham, b. Lisbon, 1826.

N. B. Williams—Windham, b. Lebanon, 1822.

George C. Martin—Windham, b. Chaplin, 1827.

B. F. Bennett—Windham, b. Stonington, 1826.

George W. Burnham—Windham, b. Milford, Ohio, 1818.

Marvin Lincoln—Washington, D. C., b. Windham, 1813.

William Martin—Chaplin, b. Chaplin, 1823.

James Walden—Windham, b. Canterbury, 1826.

Jesse T. Leonard—Windham, b. Willington, 1824.

Elizur F. Reed—Windham, b. Granby, 1828.

George R. Farnham—Windham, b. Windham, 1831.

Loren Lincoln—Windham, b. Windham, 1819.

Robert W. Hooper—Windham, b. Winchenden, Mass., 1817.

Orville B. Griswold—Windham, b. Vernon, 1832.

E. D. Grant—Windham, b. Mansfield, 1823.

Amos T. Fowler—Windham, b. Lebanon, 1832.

Charles Broadhurst—Windham, b. England, 1831.

Origen Bennett—Chaplin, b. Bedlam district, Chaplin, 1820.

Joel Fox—Windham, b. Willimantic, 1818.

Ira P. Sweetland—Windham, b. Coventry, 1828.

Charles L. Filmore—Windham, b. Sprague, 1830.

Lafayette L. Jacobs—Windham, b. Mansfield, 1829.

H. A. Franklin—Windham, b. Exeter, R. I., 1822.

A. S. Chapman—Scotland, b. Scotland, 1819.

Freeman D. Spencer—Windham, b. Windham, 1820.

Henry Spafford—Windham, b. Hampton, 1819.

Robert Brown—Windham, b. Richmond, R. I., 1822.

Oliver Chappell—Windham, b. Maryland, N. Y., 1827.

A. W. Parkhurst—Scotland, b. Scotland, 1824.

Giles H. Alford—Windham, b. Otis, Mass., 1827.

John H. Moulton—Windham, b. Windham, 1828.

Jeremiah C. Bill—Windham, b. Lebanon, 1827.

Harden H. Fitch—Windham, b. Windham, 1817.

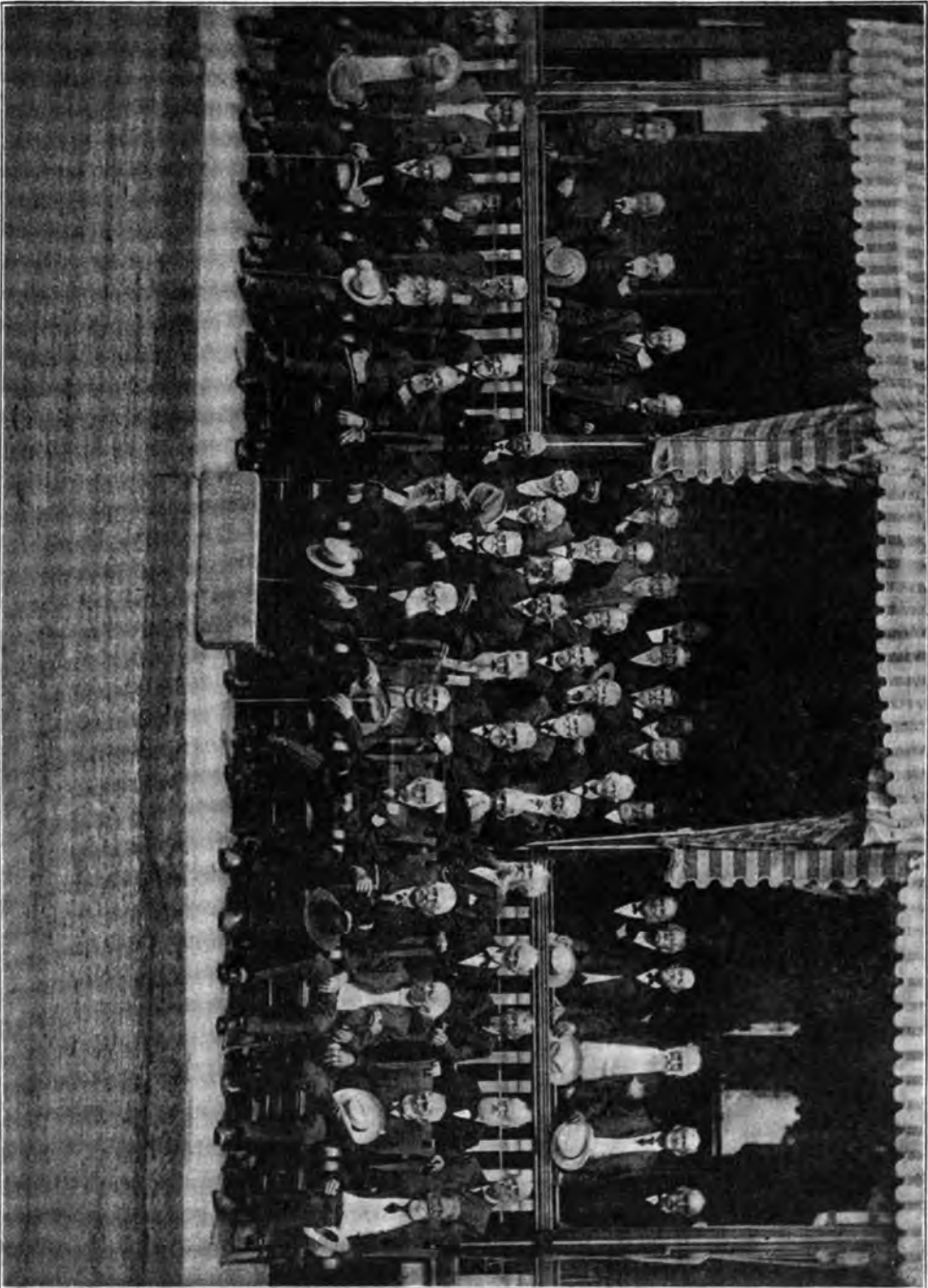
Chas. B. Pomeroy—Windham, b. Somers, 1832.

D. P. Ticknor—Windham, b. Columbia, 1835.

John M. Palmer—Windham, b. Scotland, 1830.

Henry Larrabee—Windham, b. Groton (now Ledyard), 1830.

J. H. French—Windham, b. Waterbury, 1832.



THE VENERABLE CLUB

Albert Harris—Windham, b. Windham, 1829.
 Amos B. Adams—Windham, b. Readfield, Maine, 1822.
 Jonathan Hatch—Windham, b. Lebanon, 1817.
 E. G. Sumner—Mansfield, b. Tolland, 1830.
 Orrin F. Lincoln—Eagleville, b. Chaplin, 1825.
 Edwin Bugbee—Windham, b. Ashford, 1825.
 J. Griffin Martin—Windham, b. Chaplin, 1832.
 James Macfarlane—Windham, b. Willington, 1834.
 Henry Howey—Windham, b. Hebron, 1838.
 John L. Hunter—Windham, b. Gardiner, Maine, 1834.
 John Bolles—Windham, b. Ashford, 1835.
 Samuel G. Adams—Windham, b. Windham, 1829.

To these charter members were added ten or a dozen more in later years.

SOME OF WINDHAM COUNTY'S OLD PEOPLE

From personal correspondence in recent years, the editor gleans certain information from some of the old people of Windham County, which is interesting as revealing something of the life and manner of living in earlier days.

To the younger generation the days of '60 seem very far away—those soul-stirring times of slavery, and division of North and South—and there are very few children nowadays who can climb upon grandfather's knee and get him to tell of the things that happened to him, and the things that he saw in those by-gone days, as each year more of our Civil war veterans are passing on. The days of the stage coach are long since past; the old spinning wheel, with its worn treadle, is put away in the attic, if it is still in existence even. The hoop skirts of those days are brought back again at fancy dress dances, and then laid carefully away again in grandmother's trunk that holds great-grandmother's cherished possessions. Those have become dim and romantic days, and how letters, such as these following, written by some of the oldest people in Windham County, or by some who have just gone on, shed light on their lives, and make them live again for us.

The following records are probably typical of many others. Certainly Windham County has had a remarkable proportion of old people. It is noteworthy that most of those who speak here attribute their longevity to inherited strength.

Among the most interesting of records is that of the Whitaker family of Ashford. Mary Etta Whitaker Smith, eldest daughter of George and Mary Colgrove Whitaker, was born November 10, 1828, in the Pilshire district, in what is now the Town of Eastford, but was then a part of Ashford, and died about a year ago. About three years ago she wrote:

"Being the second child in a family of sixteen, my younger days were busy ones as mother's helper and caretaker of those younger than myself. We lived for short periods of time in Pomfret, Killingly and Hampton, returning to Ashford in 1848. In 1853 I went to Hartford where I remained three years as housekeeper for my brother George, and also worked as a tailoress for a large company on Main Street. The next few years I was an attendant at the Hartford Insane Retreat. I there attended the dedication of the South Baptist Church which but recently held its sixtieth anniversary.

"I was married to Andrew Smith of Westford, October 29, 1860, the ceremony being performed in Rhode Island. Since that time a greater part of my life has been spent in Westford, a village in the north part of Ashford.

One son was born to us; George Daniel, November 17, 1863, who, with the exception of one or two years, has remained at home and is now looking after my comfort in my declining years.

"It was a sad and trying time in my life when five brothers joined the ranks of the Union army in the Civil war. One, Daniel, was killed in action, Gen. Edward Whitaker of Washington, D. C., being now my only living brother. While I have four sisters, each over seventy years of age to represent the once large family. For many years I enjoyed the religious and social life of the Westford Baptist Church, as a member, but failing hearing has of late deprived me of that pleasure. After my marriage I did much nursing in the neighborhood, often being called out in the night and in severe storms. It has been a joy to me to alleviate suffering when it was in my power to do so. I have always had a passion for flowers, and although now unable to care for them alone, my son sees that they still bloom each summer in the beds that I have attended for fifty years. My longevity may be attributed to a strong constitution inherited from my mother's people, who were direct descendants of Roger Williams. My mother lived to be over ninety-one years of age. I have tried to meet the sorrows and disappointments of life with a calm born of my faith in my Maker and His assurance that all things work together for good to those who trust Him.

"I have been wonderfully free from sickness and disease, have always been fond of walking. When at the age of eighty I walked five miles one afternoon, and now at eighty-nine, I can walk a mile without great fatigue. I still do my housework with no help except that of my son."

Maria Bugbee Knowlton Upton, lineal descendant of Capt. Daniel Knowlton, a brother of Col. Thomas Knowlton, was born September 16, 1837, in Ashford, where she still resides with two of her daughters, Mrs. Calista Biscoe and Edith Upton. Another daughter, Ethel, resides near Warrentonville, being the wife of Fred F. Fitts. Mrs. Upton has a full measure of the indomitable spirit and energy of the Knowlton patriots and has always taken keen interest in reform movements, especially the anti-slavery and anti-saloon movements. Her brother, Col. Marvin Knowlton, was for many years one of the leaders of the prohibition movement in Connecticut. She emphasizes the habit of early rising as one of the best assurances of getting your tasks done and then having some time for leisure when you can feel that you have really earned it and can enjoy yourself without the worry of work undone.

Mrs. Upton has in her home two valuable portraits, handsomely framed, of Col. Thomas Knowlton and Lieut. Daniel Knowlton respectively and presented to her by her cousin, George H. Knowlton of Albany, N. Y., to be retained in the family as long as possible and ultimately to be placed in some institution.

Mrs. Harriet Young Lanphear, who died at her home in Ashford, Sunday, July 18, 1920, in her ninety-third year, wrote as follows to the editor when she was just past ninety:

"In request to your letter I will give a short sketch of my life. I was born in the Town of Mansfield at Mt. Hope, January 27, 1828, the daughter of William C. and Mehetabel S. Young. I was the oldest of ten children. I always lived at home with my parents until I was seventeen years old, then I went to work in the silk mill in Atwood village; from there I went to the silk mills in Chaffeeville, where I worked until June 11, 1850. I was married to Jared Lanphear of Ashford and went with him to his home at his parents.

The next year his father died and we bought out the heirs and kept the place. We there lived happily together, worked hard, as farmers do, I doing my housework for the family, making butter and cheese, doing the sewing, spinning my own yarn, knitting our own stockings. We had six children born to us—three sons and three daughters. We lived together forty-two years when my husband died, aged sixty-six years. I was then left alone with my youngest son. We remained on the farm awhile, then sold the place. I went to live with my children. I worked nearly six years with Mrs. Jared Wentworth, since which time I have been with my children. I had the misfortune to fall and break my arm, then had a spell of rheumatism, but aside from that I am feeling quite well; able to work around, attend church here in Warrenville, of which I have been a member since April 16, 1848. I am now living with my youngest daughter and her husband, Wallace L. Durkee. This winter it has been very cold, but I have had good care. My birthday was January 27, 1918, when I was ninety years of age. My eyesight is very good, but I am rather hard of hearing."

About two years ago, Mrs. Ruby Williams (who passed away February 13, 1920, at age ninety) wrote a very interesting letter at the editor's request and gave the following facts from her life:

Ruby Gallup, daughter of David and Nancy (Jacques) Gallup, was born in Sterling, Conn., January 1, 1822. As Mrs. Williams herself said, "I was born on the highest point of land in Windham County and I guess the good fresh air on Sterling Hill helped to lengthen my days." Her mother died when she was quite young. After this sadness in her life she came to Brooklyn, Conn., making her home with her brother John. Her earlier education was attained at the old Brooklyn Academy. At sixteen years of age she attended a school for young ladies for one year in Norwich, but two years later she entered a select boarding school for young ladies in Hartford, making the week-end trips home in the old stage coach. Her narrative of these trips is exceedingly interesting as Mrs. Williams ever had a keen wit to observe sights and sounds about her.

On September 5, 1850, she married Dr. Horace Burgess, of Plainfield, Conn., who was one of the best known physicians in Eastern Connecticut at that time. He died in 1854. In November, 1865, she again married. This time she came to Brooklyn to make her permanent home, having married Mr. Charles G. Williams, one of Brooklyn's most prosperous farmers. Until 1886 they made their home on what is now known as Terrace Farm and at present conducted by Nathaniel G. Williams, a son of Mr. Charles G. Williams by a former marriage. From the farm they moved to Brooklyn village. Mr. Williams died in January, 1896. Mr. and Mrs. Williams were both affiliated with the Unitarian Church and Mrs. Williams, although not able for the past few years to attend services regularly, retained to the last a keen interest there as in fact, for all topics of the day. Perhaps the most remarkable thing about her life was the quiet, even tenor of its way. She was never seriously ill except once in the winter of 1916, when she suffered a severe attack of grippe. Shadows crossed her path, but with unshaken faith in the Father of all, she would see sunshine through every cloud; and up to her very last illness, she retained all her faculties except a slight failing of the eyesight, and was known as the brightest and cheeriest person upon whom one could call.

Vernon Stiles Robbins of Brooklyn, who died about a year ago, was born

in the Town of Thompson, Windham County, Conn., August 5, 1835, in the village then called Masonville, now Grosvenordale, and was educated in the schools of the town and county. In a letter received by the editor about two years ago, he wrote: "At an early age I entered the store of our village and remained there nearly forty years. I was postmaster and the railroad station was about a quarter of a mile distant, where I was station agent. My life has been uneventful, without accident or incident. After arriving at the age of twenty-one, when I became a free man, I took a hand in politics, first was elected a grand juror, next assistant register of votes, then became a tax-collector of the town and was elected to the General Assembly in 1876; attended the State Convention, the Congressional Convention, after which I gave up politics altogether. Have always voted the republican ticket from John C. Fremont to Charles E. Hughes. I have lived to see many of the little villages grow to large towns and cities. The electric trolleys now go through the town where I have lived. I have seen many changes and also wonderful inventions—the Atlantic cable telegraph, flying machines and "wireless." As to my diet, I have had no rules or regulations, ate what I wanted and when I wanted; have smoked from an early age up to this time without any injury. I came from a long-lived ancestry. My grandfathers both reached a good old age—one lived to be eighty-five and the other ninety. About eight years ago I became totally blind, for which there was no help, consequently I have been unable to work, which, after my busy life, is a great cross to me, as I feel that I now cannot do anything to support myself."

Among the best-known and most interesting among the elder folk in this part of the country are Mr. and Mrs. Joseph B. Stetson of Brooklyn. Mrs. Stetson is now seventy-eight years old and comes of a long-lived ancestry, as the following record indicates: Lory Lincoln, daughter of Nathaniel Lincoln of North Windham, was born January 20, 1791; married Darius Spafford of Windham, June 27, 1814, and died March 13, 1886, age ninety-one. Her daughter, Caroline Frink, born November 1, 1822, married Charles Frink of Scotland, May 17, 1841, and died March 31, 1903, aged eighty-one. Her daughter, Mary C. Frink, was born May 23, 1842, married Joseph B. Stetson, November 26, 1868. Mr. Stetson is somewhat older and they both appear to be in excellent health.

Writing about the popularity and good will of the Stetsons, and about some later-day phases of Brooklyn life, a resident of Brooklyn recently wrote a very interesting letter to the editor. After speaking of meeting Mr. and Mrs. J. B. Stetson at a recent meeting of the Grange, where all present were very glad to welcome them, the letter continued:

"We have quite a number of old gray heads in Brooklyn Grange. We enjoy getting together there, and are as much interested in the music, speaking and a variety of entertainments as the younger members. Mr. Stetson is treasurer this year, and sometimes gives us a farmer's talk. He and Mrs. Stetson were formerly regular attendants but do not feel able to come as often nowadays. When they were first married, Mr. Stetson's mother was past ninety, and an older sister resided with them, and many members of the Stetson families liked to visit the old homestead."

Another neighbor testifies that "Mrs. Stetson was a busy woman in those earlier days—a life thoroughly typical of the New England housewife, happy in hard work for those she loved. There was the usual housework and the

getting of meals for hungry, husky Stetsons; always good 'buttery' full for those who came without notice; and then there was the farm work, the milk and cream to take care of, the butter making, the fowls, and always a plenty to do; but it never entered her head to complain. Her amusement was a fine flower garden, which she still keeps up—with a profusion of dahlias, gladioli, nasturtiums, etc.

"Uncle Joe was equally busy with his side of the household tasks, and with the town life and public life; and their home was famed for its hospitality and good cheer. They used to attend the Unitarian Church, but so many of the former members of this society have died that these services were discontinued about two years ago, and now the Baptists and Episcopalians are each without a preacher, though a rector from Danielson conducts services for the latter. The Baptists, Unitarians and Congregationalists meet together Sunday evening in Unitarian Hall to enjoy movies and community singing and everybody likes it. All separate creeds were forgotten during the war and it was a good thing, and it is a good thing for the people to get together Sunday evenings in this way. Maybe it will all point the way to a Union Church, with the Fatherhood of God and the Brotherhood of Man as the only doctrine needed, and if we really live up to it, it will be creed enough."

In this connection the editor recalls that in 1908, when the Town of Hebron observed its Bi-Centennial, President Luther of Trinity College, and a native of Brooklyn, was speaking of the life in the smaller towns and the dwindling population of the old New England sort, and he referred to a typical Sunday morning scene which might be observed in Brooklyn in these later days "where there are now remaining several different churches of different creeds, but their spires all pointing towards the same Heaven and yet you may see them every Sunday morning going their separate ways to their separate churches, and none of them can really tell you why they keep separate." He expressed the hope that a better unity of feeling might some day prevail. Is it now foreshadowed?

Eliza Mowry Bliven, now living in Brooklyn, at age 75, is one of the most interesting women in Windham County, and quite widely known outside the county and state among her particular "cult." She is an avowed materialist, has no use for religion or churches, nor any faith in the future life of the spirit. She believes that the human form and life grow and flourish and die as trees do, and that death ends all so far as the individual life is concerned. And yet in this belief she finds no gloom, but is cheerful and happy, and withal a very intelligent woman, a good friend and neighbor and possesses the esteem of the community for her kindly personal qualities. She and her late husband were of similar belief and not only avowed materialists but active propagandists of that "faith"—if so it may be called. They were especially active as propagandists of materialism in earlier life.

Mrs. Bliven believes in the old Roman motto, "a sound mind in a sound body. Folks don't live right, don't take proper care of their bodies; don't eat the right kind of food to be healthy;" too much cider and too much tobacco, etc. She writes concerning the community meetings now being held in Brooklyn and says, "That is better than being all divided up by creeds. All creeds were dropped to work together during the war. All creeds will be dropped in political work when we get woman suffrage. In place of religion,

the people need lectures and discussions to educate public sentiment into promoting the general welfare and I hope woman suffrage will bring that about."

Philo S. Bartow, of Brooklyn, reached age 88, May 6, 1920, and celebrated the event by writing a very interesting letter to the Norwich Bulletin. He wrote: "So many people want me to tell them about things that happened before the Civil war that we thought of writing about a few things we can remember that happened a good many years ago lest we forget them when we get old. We remember seeing the steamer Henry Clay with the crew and load of passengers burned on Long Island Sound. We remember the first time we voted for state officers we voted for Myron D. Clark, the last whig governor of New York. Our first vote for President was cast for John C. Fremont in 1856 and we have voted for every republican candidate since Fremont was defeated by James Buchanan, the last democratic president until Cleveland. We can remember a snow storm that occurred in Walton, N. Y., the 13th and 14th of April, 1857, and the 20th and 21st four feet more fell. We remember hearing Susan B. Anthony make a speech on woman's rights. We remember hearing Fred Douglas make a speech at Walton, N. Y. He was a colored man who came north with the Uncle Tom's Cabin company. He started a newspaper at Rochester, N. Y., and the paper had no name except the Fred Douglas paper. We remember hearing Corporal James Tanner make a great speech at Walton, N. Y., July 4, 1876, and after an interval of forty years we heard him again at the national encampment at Boston. We remember the great singer, Jenny Lind. We remember John P. Taft, the great temperance lecturer, making a speech in the adjoining Town of Wilton, Conn. We remember while in the army we went with several other boys to the house of Robert Small's mother to get her to bake some hot cakes for us, but she was out of meal so we got no hot cakes but she told us about Robert and said she expected him home every day. He was on a rebel picket boat and when the rebel officer went ashore and left Robert in charge of the boat he got up steam and ran the boat out and delivered it up to the blockading fleet. After the war the government gave the boat named the Planter to Robert and he was elected and served as a member of the United States House of Representatives.

We remember the "know nothing" party. At one time in the town where we lived every office from supervisor down to constable was held by a member of the "know nothing" party. Their motto was "Let none but Americans Rule America." The party was all right until it got mixed up with slavery. They nominated and voted for Millard Fillmore for President and he got the electoral votes of two states. We think it was Maryland and Delaware."

William M. Smith, now living in Chaplin, March 26, 1918: "At your request I am sending you the following: My name is William Mulford Smith. I was born in New York City, May 14, 1835. My business has been a house painter. I resided in New York City and vicinity up to the time of the Civil war in 1861. At the call for volunteers for three months' service I joined the Twelfth New York militia and served my three months and returned home, and after mustering out I re-enlisted in the One Hundred and First New York regiment, infantry, August 28th, was mustered in; was first sergeant, Company A and served with the regiment. June 1, 1862 was promoted, receiving a second lieutenant's commission. I was in the fight at Flag Station; also battle of Malvern Hill and second battle of Manassas, on the retreat from which I was wounded in both legs; was sent to the hospital at Washington,

where I remained six weeks. I was finally mustered out December 24, 1862. I returned and resumed my trade at Brooklyn, N. Y., for two years, then moved to Staten Island, lived eight years and moved to Chaplin, where I have remained ever since. I represented Chaplin in the Legislature in the winter of 1879-80; have long been a member of the Grand Army Post. I was married October, 1861, to Miss Helen H. Foster of this place. Of our nine children, eight are still living; we have thirty-eight grandchildren. I am an optimist and not given to worry, accepting life as I find it, feeling assured of a better one. I consider the thing most worthwhile in life is to serve God and my country."

Mrs. C. P. Young, now living in Chaplin, writes as follows: "By request I will try to give the facts about my life in Windham County. My name is Caroline P. Young. I was born September 19, 1835, in Chaplin. Formerly my occupation was school teaching, later housekeeping. I have resided in Chaplin the greater part of my life. I lived in Wisconsin six years, was there when the war of the Rebellion broke out and my husband enlisted from that state, serving in the First Wisconsin Cavalry. He died May 30, 1870, of consumption, contracted in the army. I have lived a widow almost forty-eight years.

"I think I have taken more interest in school work and housekeeping than anything else in life. I have been temperate in my habits and had for my motto: 'Early to bed and early to rise,' which may have been conducive to long life. I think being honest and endeavoring to possess a clear conscience has given me much satisfaction and was most worthwhile in life."

Mrs. Julia Grant Russ, now living in Chaplin, is in her eighty-eighth year, and is able to be around and do some light work every day. Never of a strong constitution, she has passed through considerable sickness, and now feels the infirmities of age.

Her father was Kent Grant, a farmer of Seekonk, Mass.; she was born May 16, 1832, the third in a family of eight children, who all lived to maturity, but now the only one living is a brother in his eightieth year.

She was united in marriage in 1867 with Samuel Ralph Russ, a farmer of Chaplin, who was always quite active in the affairs of the town. Three children came to them: one daughter died in infancy, and Charles B., and Fannie E. Russ. Mr. Russ died about 1888 and the widow has made her home with the children ever since. In early life Mrs. Russ taught school and worked at dressmaking. She is an honored member of the Congregational Church of Chaplin, and for a number of years a member of the Natchaug Grange; during the war was busy knitting for the Red Cross. Being fond of good books she has found much comfort in her invalid state of late years, in reading many volumes, which possibly has added to her longevity. She is very anxious each day to peruse the daily papers for late news.

Alba H. Stevens of Canterbury is a good example of a vigorous old age. He was born where he now lives, December 22, 1834, and married Miss Olive Tyler of Griswold, Conn. He enjoys good health, carries on a small farm, keeps a cow, plants a good-sized garden, and does the work himself. He lived for ten years in Kansas on a 160-acre tract.

John Haley is now living in Hampton and writes: "My full name is John Haley, son of Edward and Mary (Braney) Haley, born August 15, 1830, in Ballacurn, County Mayo, Ireland. I was reared on a farm, my father dying when I was eight years of age. I toiled with my mother and one sister two

years my junior, until I was eighteen years of age, when my mother died; our home was then broken up and I worked on a canal for a couple of years to support myself and my sister, then I went to England and worked in the waterworks for five years. Next I emigrated to America and was employed in several places throughout Rhode Island, tending masons; in 1860 I came to Hampton, bought the farm where I still live, and have farmed it ever since. I have always been robust and healthy, never having called a doctor in my life but a couple of times."

Abel Burdick of Hampton writes: "I was born in Griswold (now New London County) August 1, 1836, son of Rowland Burdick, who was a veteran of the War of 1812. Until twenty-two years of age I lived at home, my occupation being that of a farmer. During that time I enlisted as a member of the state militia. I left home when I was twenty-two years of age and went to Jewett City to work for Brown & Stanton in a stable and teaming for him. Next I worked on the railroad until I enlisted in the Union army in 1862. I was a member of Company E, Eighteenth Connecticut Volunteers and served during the war and was paid off at Hartford. I was sent out a private, but soon detailed as a blacksmith and worked at that until taken sick and went to hospital in New Haven as a cripple. Later I was detailed as a regimental cook and followed that till I came home. I worked a farm at Plainfield one year and six months and moved to a farm in Hampton which I purchased and resided on forty-seven years. I teamed and farmed for thirty-five years. I have reared a family of ten children. I am the last son living of a family of twenty-four children; also I am the last one of six who served in the Eighteenth regiment from Connecticut in the Civil war. I married Susan M. Phillips, daughter of Thomas Phillips and wife in July, 1861. She died September 25, 1917. We were married fifty-six years ago last July 2d. I am now nearly blind—can't see to read or write, and cannot do any work. I receive a small pension and should have more.

William G. Anthony of Willimantic was born in Fairhaven, Bristol County, Mass., April 22, 1836, the oldest son of Caleb and wife, Asenath (Gammons) Anthony. He remained in that town until the spring of 1855, then moved to the Town of Windham, Conn. (now included in Scotland). He labored on his parents' farm a number of years and was married February 17, 1856, to Harriet M. Kimball. He farmed two years after his marriage and then engaged in the trade of a wheelwright and general blacksmithing. He followed this and also run his small farm until the death of his wife, February 5, 1915. He still continued to live at the old home place until April 8, 1917, when he came to Willimantic.

Mr. Anthony has been quite active in town politics and has held most of the official positions within his town, such as justice of the peace, assessor, selectman and has the distinction of being the only prohibition selectman ever elected in the town. He represented the town in the Legislature of 1873, and is at this date (1918) the only one of all the representatives of that session from Windham County now living.

He attributes his longevity to sturdy ancestry, having directly descended from John Anthony, born in England, 1607; came to America, 1634, and settled in Portsmouth, R. I., 1640. This John Anthony was also ancestor of the famous Susan B. Anthony. William G., of this notice, is the ninth in genealogical line from the English ancestor. The average age of the grand-

sires of Mr. Anthony has been seventy-six years. His great-grandfather, on his maternal side, was born in England in 1745, came to this country and was a soldier in the Revolutionary war, on the American side.

His grandfather, William Gammons, after whom he was named, was a soldier in the War of 1812 and lived to be over eighty years of age. He also thinks his own long life is due to his temperate habits. He believes that the things most worth living for are to be true to God and country and honest in all one's dealings—do unto others as you would that they should do unto you—be cheerful and try to make others happy. Mr. Anthony is a member of the Baptist Church, a deacon, and has been clerk and treasurer many years; also Sunday school superintendent over thirty years. His most interesting side of life has been his church work and training his children to be good citizens, and he may well be proud of his noble sons and daughters. He has three sons and two daughters (one son died aged twenty-four), also twenty-two grandchildren and sixteen great-grandchildren.

Erasmus D. Tracy, Scotland.—Erasmus D. Tracy was born in Scotland, Conn., November 15, 1836, son of George Tracy and wife. When eight years of age he commenced on a farm as a chore boy, going to school four months in wintertime. When sixteen years old he commenced to learn the foundry business, but not liking it he quit and took up farming, which he followed till of the age of nineteen, when he married Abbie Hull Kingsley, by whom he has four children. He drifted into carpentering and followed that trade until 1861, when he entered the Union army and served three years and ten months. He returned badly crippled up, but when able again did carpenter work. He moved to Colchester after the death of his wife. He there engaged in milling and married his second wife, Laura A. Michel, by whom one son was born, and died four years later. Mr. Tracy has had a varied experience; has lived in many places; was delegate to California when the Grand Army of the Republic held its National Encampment there several years ago. He finally settled down where he still lives on his farm in Scotland town. He was selectman and was a member of the Legislature in 1911-12.

Mrs. Julia M. Arnold, Windham.—Of her own life, Mrs. Arnold writes these paragraphs: "I was born in Windham County, in Windham Center, July 5, 1833, the daughter of Mr. and Mrs. Jonathan Stowel Frink. My mother was Ruth Wells Armstrong, daughter of Mr. and Mrs. Azariah Armstrong—nee Wealthy Ann Rodgers, who descended from Dr. Theophalas Rodgers, the martyr; also of William Hyde, who came over from England in 1636, settling first in Hartford, then Saybrook and removed to Norwich, where he and his son, Samuel, were two of the original proprietors of Norwich. My home was in Windham until I was married in 1866, to John Howe Arnold, of Chambersburg, Penn. He was an architect and was called to Chambersburg to make plans for re-building the railroad buildings that were destroyed during the Civil war by the Confederates. We lived there until 1868, returned to Norwich and resided till Mr. Arnold's death, when I returned to my old home in Windham, and have been living with my daughter in the old Frink homestead, which has been the home of the Frink ancestry for more than two hundred years. My grandfather, Andrew Frink, added four rooms to the front of the house in 1803, and most of my Frink ancestors were born here. While my grandfather lived, it was called the Minister's Home, as he entertained all the 'Reverends' who came here. Among them was ex-President Cleveland's father and his bride, for three weeks.

"I have been a member of the Congregational Church since 1858, and interested in Sunday school work, as teacher and pupil in the Bible class."

Mrs. Emma P. Brown, Windham.—Emma P. Safford was born in Scotland, Conn., August 28, 1835, daughter of Seth S. and Emeline (Bacon) Stafford, and sister of the late Fayette Safford of the Willimantic Chronicle. Mrs. Brown died about a year ago. She retained her remarkable mental vigor until the last. Her early life was spent in Scotland and Canterbury, where she attended school, afterward becoming a teacher. Subsequently she took up dressmaking. In 1867 she married Eden A. Baldwin, of Florence, Mass. After his death in 1868, she returned to Scotland and in 1882 married Chester A. Brown, a leading farmer. Since his death in 1913, she had lived in Windham. She was a member of the Congregational Church and various societies of the town, including the W. C. T. U. and missionary societies, of which she was a charter member; also was on the committee of the Children's Home in Putnam. She attributed her length of days both to inheritance and temperance in all things. It has ever been worth while—

"To live in a house by the side of the road
And be a friend of man."

Egbert Bass, formerly of Windham, now living in Willimantic: "In reply to yours of 13th instant I will say that I was born in Windham, now Scotland, January 29, 1828, son of John and Elizabeth (Smith) Bass. I am sixth in line from Deacon Samuel Bass, the common ancestor of all the name in New England. He came to this country about 1632, and was deacon for more than fifty years of the First Church of Quincy, Mass., and died at the age of ninety-four. My great-great-grandfather, John Bass, born in Quincy, came to Lebanon in 1708 and to Windham in 1710 and purchased from Rev. Samuel Whiting (first pastor of the church in Windham) for £105 the original homestead that remained in the Bass name for more than two hundred years.

"As to my longevity, I attribute it to the long line of Puritan stock back of me, or from which I have descended. I have a sister living in good health eighty-eight years old (or rather "young") and a brother eighty-four years. One of my uncles died in his ninety-ninth year, and you will find all through the family the common age to be eighty to one hundred years when they passed on.

"I, until age compelled me to quit, carried on a large farm in Scotland, Conn. I have been busy most of the time since. Last summer I took care of the garden and mowed the lawn at the home of my daughter in Northern Maine. I spend a good deal of my time reading for amusement to pass time, though not as interested in politics as I once was. I have always been a democrat and so have not been troubled holding office only as a minority!"

Martha Phillips, Windham.—Martha (Harris) Phillips, daughter of Annie (Bettis) and Daniel Harris, was born in Eastford, Conn., August 4, 1831. She was one of a family of nine children, which consisted of two boys and five girls, with a half-brother and half-sister. The family lived on the old Turnpike Road between Boston and Hartford. When she was six years old there was what was called the "Red Day," when everything turned red and people believed that the world was coming to an end.

The family moved to Willimantic at the time she was fifteen. Willimantic at that time consisted of a few houses, four stores and one bank, which was over

a store. She saw the first train of cars that ever came to Willimantic. At the age of nineteen she was married to Elisha Phillips. They had five children, two dying while yet quite young. In 1900, Mr. and Mrs. Phillips celebrated their golden wedding anniversary at their home. Eight years later Mr. Phillips died, and since that time Mrs. Phillips has lived with her daughter in North Windham. When she was eighty-five years old she lost her eyesight in one eye, and the other had to be operated on. She was taken to the hospital and an operation was performed which was successful. A lady with a clear mind in a sound body and still is now eighty-nine years along life's journey.

Concerning old people in Hampton, Allen Jewett writes: "William Ashley is eighty-six and his wife eighty-five. I knew his grandfather and he now has a great-grandchild, so that six generations of that family have lived in Hampton."

In Plainfield in May last there were living, all over eighty-five, Mrs. Phillip Matthewson; J. Homer Bliss, long connected with the Moosup Journal; Mrs. Jane Prior, mother of Judge John E. Prior; Mrs. Samantha Hall, Mrs. Phebe Robinson, Mrs. Phebe Moffit, Mrs. Caroline Kenyon (about ninety-five), Mrs. Maion died in Moosup last year at age 101.

In Scotland just now, there "do not seem to be as many old people as usual," writes Town Clerk John B. Bacon. "There are several between seventy and eighty, but I suppose they are not called old in these times. Charles M. Smith, father of the Willimantic produce dealer, William H. Smith, is eighty-two, and there is Jared Fuller, who was for several years a stage driver, and who now at eighty drives a jitney-auto every day between Scotland and Willimantic. Egbert Bass, a former resident, is living with his daughter, Mrs. Robert H. Fenton, in Willimantic, at age ninety-two."

Probably the most aged person in Thompson is William Segur, who lives near "Brandy Hill." He is an old soldier and is now considerably over ninety. Among those who lived to be over ninety and died within recent years were Andrew Mills, who lived on Thompson Hill, and the Ballard brothers, Deacon Ballard and his brother, Winthrop. The mother of State's Attorney Chas. E. Searls died in 1907 at eighty-seven. Mrs. Harriet Munyan, mother of Judge Fred A. Munyan, and Mrs. Jane A. Elliott, widow of Marvin Elliott, Mrs. Ann Knight, mother of Frank Knight, and Mrs. Nathan Chase, all over eighty-five, are living in Thompson.

So far as reported, James M. Keith is now the only person living in Eastford over eighty-five, and he was eighty-five May 15, 1920.

OCTOGENARIAN ACTIVITIES

By C. B. Montgomery

Our minds must be all part of one great invisible plan, aiding and pushing each other on, and from day to day as we grow older, I think all of us at times must realize this fact. Now for instance, just after I had completed a story of the D. A. R.'s 102d birthday gathering at the home of Sarah Bosworth Bradway up in Eastford, Editor Lincoln drives up to my door and asks me to write him something about old people. About the first person Mr. Lincoln meets after myself is my eighty-two-year-old father-in-law, Hiram Handy, who is still hale and hearty and loves to tell of his three years and a half experience in the Civil war. Yes, I know something about old people, for up to the first year of the world's great wicked war I kept in touch with every person over

eighty years of age in this section, and the list I had was something wonderful. I have had experience with old people "write ups" in many places, but none went ahead of old Windham County, with the single exception of our near neighbor Tolland. While I am near Mrs. Bradway, it may be well to mention that that same Eastford gave the county many other grand old people. One of the most widely known perhaps being Hon. Simeon A. Wheaton, who lived long past four score years. I attended my first democratic convention in 1880. Mr. Wheaton was Windham County Caucus Chairman, and from then until 1904, I never failed to grasp his hand at those gatherings. But the whole county is full of "old folk," due in a great measure, I believe, to the solid (frugal, perhaps) food and open air life of their early days. Also, many who are old today can thank their forefathers for their solid frames and staunch constitution. The first year that Roosevelt ran for President, Ezra Mathewson, 101 years of age, and his neighbor, Benjamin Warner, 102, walked together two miles to vote for him up in old Woodstock Town. Yesterday I read of Jacob Pidge of Killingly, way past ninety, walking three miles to visit a neighbor. But one of the most interesting and at the same time impressive "old people stories" that I ever personally came in contact with was when agent at the little station in Packerville. Some years ago an old white-headed chap hopped off the train before it had fairly stopped and asked me if his Uncle Henry was around there. "Uncle Henry," said I, "don't you mean nephew?" but just then Henry Truesdell, ninety years of age, came around the corner to meet his nephew, eighty-two or eighty-four, I forget which. I asked them what reason they could give for old age resting so lightly upon their shoulders, and both answered in unison, "temperance all our lives." I picked up my paper and in less than a quarter of an hour was aroused by a voice singing. Going out I met another old chap ninety-two and put the same question to him. His reply was: "good whisky." One of the grandest old men I ever knew was Rev. Asa A. Robinson, many years Baptist pastor at Packerville. He died in my arms about eighty-eight years old, and a brother Luther, two years older, was then on the road selling elevators. Mr. Robinson, after he was eighty-two years old, immersed in the mill pond twenty-six people, in the dead of the winter, and refused the aid of his son, also a preacher.

Mrs. Cloe Ensworth Truesdell, eighty-five, widow of Henry Truesdell mentioned above, one of God's most noble women, still lives in the old Ensworth house in Packerville, helpless in a measure, but happy and contented as many a young girl. She has no fears for the beyond. Some years ago I was trying to talk with Mr. Wilcox, the Central Village tailor, who stuck to his job until almost ninety years of age. He mentioned several past eighty that he thought would have lived to a good old age if they had taken care of themselves, and the next man I met after leaving him was "Uncle Cy" Arnold, age ninety-one, who was proud of the fact that he had voted the "dimocratic" ticket at every election for seventy years. One of my near neighbors, Mr. Charles Sweet, hale and hearty and a hard worker at seventy-six, called me in yesterday and proudly showed me some rugs and carpets made by his late mother, Audora Sweet of North Sterling, after she was ninety years old. He has refused one hundred dollars for one of the rugs. Up on Ekonk Hill resides one of the men best known in the county for an active life as a lumber man and republican politician and office holder, Hon. Avery A. Stanton. He is about eighty-two years of age. My own mother at eighty-one walks from one to two miles each

day, and her mother passed away some years ago at eighty-eight, by a peculiar coincidence my wife's grandmother, Lydia Mathewson, was called away the same day at about the same age.

Canterbury has been full of grand old men and women, one of the most widely known, late Deacon Thomas G. Clark, cut up his own wood pile when near ninety years of age, and Caleb Tarbox, a neighbor not many miles away, also passed the ninety year milestone. John Rile of "Cork City," Plainfield, lived to be ninety-four years old; Pierce Finnessy, ninety-three; his wife, Mary Finnessy, ninety-eight; Horace Gallup, eighty-eight; Walter Palmer, eighty-four; Jonathan Gorton, ninety-four; and so on as fast as I can write they have come to my mind. People do grow old in Windham County, and always have. It is, in my estimation, due almost entirely, as I said before, to the start they had.

A short time ago I had to secure some affidavits in a complicated pension case, and the clearest statement (written without glasses) among nearly a dozen was from Miss Caroline Kenyon, age ninety-seven, of Moosup. Not many rods away from Miss Kenyon at that time resided Mrs. Maria Maine, who lived to celebrate her centennial birthday at the home of her son Thomas C. Maine, Esq.

The oldest lady in the town of Sterling is Miss Melinda Gallup, eighty-six years of age, a resident of Ekonk Hill. She is one of the noted Gallup family that were among the early settlers of the mother town, Voluntown. Not far from Miss Gallup resides Hon. Avery A. Stanton, eighty-three, a man known all over New England. He has been very successful in business, was one of the organizers of the republican party and always very active in that party's work. He held many offices in the town, county and state.

Mrs. Mary A. Johnson, eighty-four, widow of Hon. Robert Johnson, a former town officer and representative, lives near Oneco. She is hale and hearty and operates her own farm.

When the law allowing women to vote for school officers was passed some years ago, the first two women registered were Mrs. Phebe L. Montgomery and her daughter, Jeanette P. Weeks, of the Town of Plainfield. Mrs. Weeks resides today with her son Charles B. Montgomery in Oneco and is past eighty-one years of age. She was twenty years station agent and mail carrier at Packerville, never missed a train, never received a black mark for a mistake of any kind, and when seventy years of age went to Providence and passed a one hundred per cent examination on the railroad book of rules. She was a newspaper correspondent fifty years and for ten years wrote social items for the Connecticut editor of the New York Sunday World.

While science and modern improvements have greatly advanced us in every respect, the great undeniable fact still remains that the nearer to nature ways of our ancestors have much influence on the lives of all of us. Improper food, fast living, drug dosing and completely losing sight of the natural medicinal remedies God has planted all around us for our use, crowding seven days into six, and then going wild the seventh one, will in future generations leave its mark, and the historian who follows the one of today will have no trouble in writing the names of his neighbors who have lived out the three-score and ten years now given to man, to say nothing of eighty, ninety and one hundred and two. This may be only my opinion, but you who read it a half century hence can judge for yourselves how near right I am today.

MOUNTAIN LAUREL*

By Alfred Noyes

(A Connecticut poet returns to his hills, singing)

I have been wandering in the lonely valleys,
 Where mountain laurel grows;
 And, all among the rocks, and the tall dark pine trees,
 The foam of its young bloom flows,
 In a riot of rose-white stars, all drenched with the dew-fall,
 And musical with the bee,
 Let the fog-bound cities over their dead wreaths quarrel.
 Wild laurel for me!

Wild laurel—mountain laurel—
 Bright as the breast of a cloud at break of day!
 White-flowering laurel, wild mountain laurel,
 Rose-dappled snowdrifts, warm with the honey of May!
 On the happy hillsides, in the green valleys of Connecticut,
 Where the trout-streams go caroling to the sea,
 I have laughed with the lovers of song, and heard them singing,
 Wild laurel for me!

Far, far away, is the throng that has never known beauty,
 Or looked upon unstained skies.
 Could they think that my songs would scramble for withered bay-leaves
 In the streets where the brown fog lies?
 They never have seen their wings, then, beating westward,
 To the heights where song is free;
 To the hills where the laurel is drenched with the dawn's own colors.
 Wild laurel for me!

Wild laurel—mountain laurel—
 Where Robert o' Lincoln sings in the dawn and the dew;
 White-flowering laurel, wild mountain laurel,
 Where song springs fresh from the heart, and the heart is true;
 They have gathered the sheep to their fold; but where is the eagle?
 They have bridled their steeds, but when have they tamed the sea?
 They have caged the wings; but never the heart of the singer.
 Wild laurel for me!

Wild laurel—mountain laurel—
 O, mount again, wild wings to the stainless blue,
 White-flowering laurel, wild mountain laurel,
 And all the glory of song that the young heart knew.
 I have lived, I have loved, and sung in the happy valleys,
 Where the trout-streams go singing to the sea.
 I have met the lovers of song in the sunset, bringing
 Wild laurel for me!

—Yale Review, April, 1920.

* Alfred Noyes, the English poet and professor at Princeton University since 1914, dedicated this poem to Connecticut friends in Litchfield County. The mountain laurel abounds in the woods of Windham County and many travel miles to see its glorious bloom in May-time.—Ed.

CHAPTER XXXII

WINDHAM COUNTY VERSE

THERON BROWN, THE EPIC OF WINDHAM—"OBWEBETUCK"—LOUISE CHANDLER MOULTON—JANE GAY FULLER—WILLIAM HENRY BURLEIGH, "SUGAR BROOK"—JOHN PHILO TROWBRIDGE—"THE KHAKE AND BLUE"—B. F. BROWN—JOSEPHINE ROBBINS—C. B. MONTGOMERY—LEVI ALLEN—EVERETT O. WOOD—ELIZABETH JEWETT—MRS. C. H. N. THOMAS.

THE EPIC OF WINDHAM

Particular attention is called to "The Epic of Windham," which was written for the Bi-Centennial Celebration of the Town of Windham by the Rev. Theron Brown, and read by him on that memorable occasion at Windham Center, June 8, 1892. In the hurry and bustle of that day, the merit of this poem was not fully realized. It was published in the "Memorial Volume" of the Bi-Centennial, of which 500 copies were printed, but they are hard to find today, except in libraries.



REV. THERON BROWN

This "Epic of Windham" is a work of rare merit—a vivid interweaving of local history and tradition and legend and romance. The Town of Windham is peculiarly fortunate in such a possession so thoroughly and accurately and inspiringly recording its career. Many towns possess poems of local value, treating

some historic incident or legend, but such a comprehensive work, done in such masterly manner, is unique. For these reasons and because so few are familiar with it, the entire poem is re-published in the present work. It is typical not only of the Town of Windham, but of the life and spirit of Windham County. It is worthy to take place as a local classic, to be treasured in our homes and taught in our schools. It will be read with interest and pleasure by future generations, as an accurate portrayal of the life of the earlier days. It is worthy of an enduring place in all our minds and hearts; and we should hold the talented author, too, in grateful remembrance.

Theron Brown was born in Willimantic April 29, 1832, the same year that the old Windham Bank was organized—a fact which he uses amusingly in the poem. He entered Yale with the class of 1856—since famous as the class of Chauncey Depew; Henry B. Brown and David J. Brewer, late justices of U. S. Supreme Court; Hon. Julius Gay, the Farmington banker, Hon. Andrew Jackson Bartholomew, a Southbridge lawyer, statesman and orator. Theron Brown himself was one of the most talented members of the class, being chosen class poet, and at every reunion of the class his services were in demand, both as poet and historian, as long as he lived. After leaving college, he entered the Hartford Theological Seminary and later the seminary at Newton, Mass., and prepared for the Baptist ministry; and served as pastor at South Framingham and Canton, Mass., during the years 1859-1870. He was brother of the late State Senator John A. Brown of Ashford, and occasionally visited in Willimantic and vicinity. In the autumn of 1862 he preached for a time on Willington Hill, where in 1859 he married Helen Mar Preston. Never of robust health, bronchial hemorrhages and failure of voice compelled him in 1870 to leave the pulpit. Always of literary talent and tastes, he had as early as 1860 become an occasional contributor to the *Youth's Companion*, and in 1875 became regular member of the editorial staff of that publication where he continued an honorable service of nearly forty years. His home was for many years at Newtonville, Mass., where he died.

He was author of various literary and religious publications, among which are "Banfill's Building Lot" and "Stories for Sunday" (Am. Tract Soc.); the "Red Shanty Boys" series (juvenile) (H. A. Sumner, Chicago); "The Blount Family" and "Walter Neal's Example" (D. Lothrop & Co., Boston); "Under the Mulberry Tree," a story of Windham County life, which will be found peculiarly interesting respecting community life of sixty or seventy years ago; also "Life Songs," a collection of poems (Lee & Shepard, Boston). He contributed historic poems for the Baptist Church centennial of Medfield, Mass., (1876), semi-centennial of Hartford Theological Seminary (1883), and quarter-millennial of the City of Malden, Mass. (1899).

Some time after the Windham Bi-centennial I wrote to Mr. Brown urging him to tell me something about the writing of the Epic and he replied as follows:

"I know nothing worthy of note in my preparation of the 'Epic of Windham' unless it was a curious psychological experience unlike any that ever happened to me before or since. I had been writing on the historic part of the poem one evening, and naturally, took the theme to bed with me and dreamed of it. But next morning, on reading what I had written the day before, I was astonished to find it somebody else's work! The lines were in my handwriting, but by no reasoning could I make them seem mine. I had lost all recollection of them. After long puzzling, I concluded that the spirit of some ancient Nipmuck

'prophet' had possessed me and controlled my pen, resenting my charge that the Indians had no literary use for their quills. If he ever appears again, and tells his name, I'll credit him with the lines I borrowed of him—I think they are the dozen or more beginning:

“ ‘But o'er the fields by peaceful white men plowed’

“Replying to your queries, I am sorry I cannot remember precisely the sources from which I gathered the local names, but I am sure that an old pamphlet, 'The Battle of the Frogs,' was consulted and a later one by Mr. Wm. L. Weaver, and also Miss Ellen Larned's 'History of Windham County.' 'Sow-gonask,' the name of Joshua's squaw, I presume I found either in that history or in an old Indian deed copied by me many years ago from the Windham Town Records (Probate).”

Mr. Brown was an indefatigable literary worker and was a contributor to various magazines, including the Independent, the Overland, the Harpers' publications, etc.

I have met one adverse criticism of the Epic (which, perhaps, for a fair balancing I ought to mention) by a well known friend of Windham who says that he has “no patience” with the “magnifying of the frog story” which, as he thinks, has been done all out of proportion, and to the obscuring of the real nobility of Windham history. But it seems to me that this criticism loses sight of the real spirit of the poem. The author of the epic, as you will see by careful reading, gives the frog story its true setting, as due primarily to the “lying” of Parson Peters, and as ranking with the stories of “the harp that built a city in Greece” and of “Rome once saved by the cackle of geese,” and “London's Lord Mayor was made by a cat.” This criticism of the frog story reminds me of the similar perturbation of the Hartford Courant some years ago because of the persistence of stories of the “Connecticut Yankee” and the “wooden nutmeg;” the Courant seeming to fear that the fair reputation of “the land of steady habits” and the state of the “Charter Oak” and “the Constitution” may be obscured by the talk about a few tricky traders! But I suspect that the genuine character and historic influence, the industrial beginnings and development of Connecticut and of old Windham, town and county, will not be so easily obscured; while the delicious humor of the nutmeg and frog stories affords something more satisfactory to human nature than an “expurgated edition” of our state and local history could provide! And wholly aside from its unequalled rendering of the frog story, Theron Brown's “Epic of Windham” is a wonderful portrayal of the community life of the earlier days.

THE EPIC OF WINDHAM

By Theron Brown

One day of the days divine,
 When the gods roamed everywhere,
 The horse of the sacred Nine
 Came down from his path in the air;
 His lightning hoof fell first
 On the slope of Helicon green,
 And out of that footprint burst
 The fountain of Hippocrene.

And ever since then the thought
Of the world the story has kept,
And scholar and sage have sought
The place where Pegasus stepped ;
And the hole of the white hoof still
O'erflows with the magic spring
Where the poets drink their fill
And the daughters of music sing.

Will the fountain's flow ever cease?
Will the old tale ever die out?
Its part in the fame of Greece
Do any deny or doubt?
Do you call the dreamer a dolt
Whose fancy and faith indorse
The myth of Minerva's colt,
The Muses' family horse?

From the humblest ground that shows
The dent of the flying steed
Some slip of poetry grows,
Some flower of immortal seed.
Full many a hamlet's pride,
Full many a city's seal
Is the stamp where Pegasus tried
The weight of his wizard heel.

One night, on the rising whiff
Of the wind of a new renown,
The wonderful hippogriff
Came sailing o'er Windham town.
Swift Hill just under his girth
Rose, green, but he went beyond,
And his hind foot struck the earth
At the bottom of Follett's Pond.

The village woke at the whack.
Had they heard a cannon explode?
Ten to one on the stallion's back
That night Bellerophon rode.
For the noise that followed him roared
With a terrible warlike din
As if all Waterloo poured
From the hole that the horse broke in.

In the ballads early and late
Still echoes the hullabaloo
From seventeen fifty and eight
To eighteen ninety and two.

HISTORY OF WINDHAM COUNTY

And the fame of that battle dark
 Will sing over Windham Green
 Till the last frog ceases to bark
 In the mud of her Hippocrene.

The maps of glory make room
 For the town with a tale to tell;
 You are sure of a world-wide boom
 Where the Muses open a well.
 And to stir a song from its source
 In the dirt of the prosy trades
 One kick of the wingèd horse
 Is better than forty spades.

The silent ballads of the tawny tribes
 Will never sound again. No warrior scribes
 Compiled on strip or scroll the tuneful spoil
 Of the wild ancients of our homestead soil.
 No word of savage minstrel points today
 To where their Tempès and Arcadias lay,
 Nor lives one leaf or line of lettered lore,
 By hand of feathered priest or sagamore,
 To tell a rescued region's paler sons
 The story of her earliest Marathons.
 Barbarian fate! Those first New England men
 Who plucked the eagles—never made a pen.
 Their gaudy helmets tossed the inkless quills;
 Their arrows strewed them on these heedless hills,
 And left their speech, their thought, their life, their age,
 A glimmering legend on an empty page.

But o'er their fields by peaceful white men plowed
 Break the same wind and thunder from the cloud,
 Fall the same dew, and rain, and snow, and sleet,
 That wet, in strife or chase, their buskined feet,
 In the same tones through summer, winter, spring,
 The Willimantic and Shetucket sing,
 The same sun shines, the stars unsleeping glow
 Out of the dim colonial long ago,
 While here and there some local memory frames
 The forest music of the red men's names,
 And curious fancy, half unriddling, reads
 Their "totems" on our queer ancestral deeds.

Between the shadowy days of Nipmuck land
 New-conquered by the fierce Mohegan's hand,
 When Joshua Attawanhood, with his dog
 Hunted on Brick-top, angled in Natchaug,
 Or in his wigwam carved his powder horn
 While Sowgonask, his Podunk squaw, hoed corn—

Between those days (whose echoes still ascend
 From Millard's Meadow to Hop River Bend),
 And the first planting of a Christian home,
 The ghosts of Andros and King Philip come
 To tell how meanly, by their marplot aid,
 This bi-centennial was ten years delayed.
 But we forgive them. Their ungracious part
 Assured and strengthened our historic start,
 And gave us a "first-settler" to engage
 The careless eyes that skip our title page.

Late in the seventeenth century's afternoon,
 Unlike the moon-man, who "came down too soon,"
 Our Englishman from Norwich found his way
 Up where these meadows in the sunshine lay,
 And, forced to exile by some strange renown,
 Became the Cecrops of a Yankee town,
 Mysterious foreigner! still silent waits
 The story of van-courier John Cates.
 A wandering star untraced by friends or foes,
 Men saw him set who knew not where he rose.
 Romantic fancy, hovering where he died,
 Ranked him "lieutenant," called him "regicide,"
 Marked him red-handed from the Cromwell wars,
 Pious and pitiless, and at our doors
 In fable now the British bull-dog snarls
 For the stray Roundhead who helped kill King Charles.
 Pious he was, and Puritan, possessed
 Of worldly goods, a gentleman, a guest
 Of Pilgrim Land, a friend of high and low,
 A freeman—and he owned a slave, black Joe!

Enough that by the moral light he saw,
 When liberty was only white men's law,
 His human chattel was no swift reproof
 To one whose soul had felt oppression's hoof,
 Since Right, to even a Mayflower refugee,
 Implied no negro's title to be free.

We trust the legend that John Cates was kind,
 As kind of heart as liberal of mind,
 And, after twice four years of upright deeds,
 And generous thoughts for Windham's future needs,
 When, praised for scattered blessings, he who gave
 The town's first dwelling filled its earliest grave,
 That the green threshold of his churchyard inn
 Was watered by the tears of black Joe Binn.

Round that first farmstead, settling one by one,
 New households gathered; Windham was begun.

Along old "Nipmuck path" her street was laid,
 And peace built mansions where barbarians played.
 Survey, through Time's inverted glass again
 That corporation of eleven men.
 One less than Israel's chiefs, the chosen few
 Numbered in mid-May, sixteen-ninety-two,
 At the same figure where, in hopeful doubt,
 Th' apostles stood—with Judas' name left out.
 They had no use for Judas in their plan,
 Those honest souls, united man to man.
 Their law of living from one book they learned,
 In all their seven houses altars burned.
 They kept the Sabbath day, they never swore,
 And, with the horseshoe hung o'er every door,
 They balked the devil, and the Salem fad
 That drove, that year, all Massachusetts mad.
 They thrived—and if with one good-natured lift
 "Luck in odd numbers" helped their infant thrift
 Their earliest parson kept the fact in mind,
 Who served the town, in good old Bradford kind,
 With olive branches, frequent, fresh and green,
 And never stopped until he raised thirteen!
 And all that baker's dozen did so well
 That to this day the Whitings "wear the bell."

'Twas with a saintly vision, sorrow-free
 Our fathers faced th' uncertain yet-to-be,
 They fed their herds and tilled their virgin farms,
 They felled the forests with their sturdy arms,
 They drove to Norwich wharf their brindled teams
 With hay, and grain, and pine and hemlock beams,
 And piles of cheese, and barrelled beef and pork,
 And bales of home-knit stockings for New York,
 They counted eggs, and measured meal and milk,
 They weighed wool fleeces, while their wives made silk,
 They shared their plenty in Thanksgiving joys,
 They schooled and catechised their girls and boys,
 They met at Goodman More's to sing and pray,
 They praised their preacher's work—with solid pay—
 The Levite portion in their parted grounds,
 Good corn, good wood, good meat and sterling pounds,
 Nor ever dreamed, in simple faith secure,
 That calm, idyllic life would not endure.

New neighbors came; apace the hamlet grew;
 O'er vacant lots the building fever flew,
 Till the swift orders fairly put to pain
 Jonathan Jennings with his saw and plane.
 Soon rose the meeting-house, the church was born,
 Soon rose the mills, for lumber and for corn.

No prophet then saw Windham stretch her neck
 Up Willimantic to Naubeseateck
 To read her fortune in the river-gorge
 On the wild rocks by Daniel Badger's forge,
 Nor when, next century, like Elijah's cloud,
 John Cates' handful had become a crowd,
 Could the grave fathers own without a pang
 The noisier tune old "Southeast Quarter" sang.
 The psalmist's "sparrow" fretted on its perch;
 Faith took new forms, each precinct had its church.
 Austere dissensions vexed the gospel-fold,
 Debate grew hot, and piety grew cold.

Came mortal sickness next, and where it swept
 In half the village homes some mother wept,
 And strong men fell, and pastors on their knees
 Said prayers for them, and died—then thro' the trees
 "A sound of going," like King David's sign
 To meet the midnight foes of Palestine,
 Stirred the unwilling souls that waited for
 The threatened terrors of a border war.
 'Twas in that weak, unsettled, sad, half-blind,
 Foreboding, wishful, timorous state of mind
 Our fathers heard another sound, whose fame,
 In mirth immortal linked to Windham's name,
 Has laughed to health more hypochondriacs
 Than ever convalesced on Holmes or Saxe.
 O'er half the globe the very nurseries learn
 The swampy music of that droll nocturne.
 In pamphlets, scrap books from collectors' shears,
 In histories, cyclopedias, gazeteers,
 Song-books and school-books—where the English tongue
 Is talked or read—the tale is said or sung.
 We tell it gladly, smiling with the rest
 To think how far its fun the world has blessed,
 And rail at Parson Peters in our pride
 No more—but O, how Parson Peters lied!

In the periwig times of old Governor Fitch—
 Fifty-four, fifty-eight, call it either or which—
 In seventeen-hundred-and-something-half-way,
 At the close of a sweltering midsummer day,
 By the East Windham grist mill, a mile out of town,
 The flood-gate was up and the water was down;
 For the owner or miller—Job, Peter or Sam,
 Had drawn off the pond while he tinkered the dam;
 And the bull-frogs that peopled the mud-puddle gloom
 Rubbed heads in the shallows and crowded for room.
 Each croaker, beginning his first serenade,
 Felt a haul and a hitch in the music he made,

And elbowed his fellows with croupy complaint,
 Till the humor of all took the quarrelsome taint,
 And missing the seat where he commonly sung,
 Every Punch had a crack in his temper and lung.
 "Cudderow, cudderow," grumbled little and great;
 "You plug," said old Pop-eye. "You plague," said his mate;
 "Jug o' rum," thundered Yellow throat; "Slum," echoed back,
 The meanest and wartiest sneak in the pack.
 The concert was broken; they tried it in vain;
 The low-water tangle was symphony's bane.
 Once more, and once more they began it, but no;
 They could pitch the old notes, but the chime wouldn't go.
 The hole in the milldam had narrowed their brink
 And stinted their song when it stinted their drink,
 And the mischief had put the whole pond out of tune
 On that moonless and starless old evening in June.

So it went, till at midnight the jangle of sound
 Broke loose like a Bedlam shot out of the ground.
 Had the demon of discord who fingered the dice
 In the Homeric war of the frogs and the mice
 Whispered "rats" down the stream thro' the Windhamite fens
 And fooled the bog-jumpers to fight their own friends?
 Was it witchcraft? Be sure had it happened before
 By summers and winters some three and three-score,
 'Twere the toss of a copper some crazy old dame
 Would have died for the rumpus—or shouldered the blame.
 No, the romantic theory patented last
 Brings never a broomstick a-whisk on the blast,
 But calls all the gods of Parnassus to say
 The colt of Minerva that night got away
 And found that just here, at the critical time,
 He had put "his foot in it," and started a rhyme,
 And stirred up the angry batrachian Mars
 To an uproar that frightened him back to the stars.

Go down on the old Scotland turnpike, and guess
 The rage and the ramp of that web-footed mess
 And the blatant alarm in our forefather's ears
 That could echo a hundred and thirty-eight years.
 All the frogs in the fables ran never so mad
 As the tribe in that basin that went to the bad
 When the touch of a vagabond sprite set afire
 Every cold-blooded liver that grew in the mire.
 A thousand blind furies in bottle-green coats
 Fell afoul with a howl and a clutching of throats,
 And the battle waxed hot, and the swell of the storm
 Swept in every reptile that croaked in the swarm,
 Till the whole slimy kindred of Jack-in-the-pool
 Were twisted and mixed like a mackerel school

In a slippery, squirming, unspeakable hash
 Of lunatic frenzy to strangle and smash.
 There was Blunderhead crushing poor Peep like an egg,
 There was Drum-Billy butting young Grasshopper-leg,
 There were Humpback and Cottonmouth, Shiney and Stripe,
 Hee-haw, Wallow-swallow, Bim-bome, Little-pipe,
 Thorough-bass, Ganderfoot, Wapperjaw, Doubledone,
 And Bulldoze, and Speckle, and Son-of-a-gun,
 And Tom-in-the-cattails, and Crocodile-rib,
 And giant Swamp-cabbage, and dwarf Yellow-bib,
 And Longshank, and Polly-wog, White-eye, and Turk,
 And Dog-face, and Loafer-that-watches-the-work,
 Peagreen, Silver-Dude, Monkey-nose, and Dull-thud,
 And Bawler, and Sprawler, and Stick-in-the-mud,
 And fat Beetle-dragon, and slim Hammer-tongue,
 And Quack, and Fog-trumpet, and Chop, and Cow-lung,
 Go-bang, Bellows-bag, Shovel-lip, Thunder-bug,
 And Wheezer, and Sneezer, and Honker and Chug,
 And Squatter, and Squealer, and Brag, and Bow-wow,
 All mixed in the tussle, and booming the row,

They kicked and they splashed and they spattered and swore,
 They wrestled and tumbled all over the shore:
 There were scrapings and scratchings without any claws,
 There were biters that hadn't a tooth in their jaws,
 There were chokings and pinchings nobody could see,
 And death to the undermost wretch in the spree.
 The mill-water smoked like a buffalo-drive,
 The midnight, the darkness itself seemed alive.
 The black hurly-burly shot horrible sounds
 Like the Wild Hunter's bugle and bellowing hounds,
 Or the Walpurgis revel that suddenly starts
 At the bidding of fiends in the glens of the Hartz;
 And the trick of the air made them gather and go
 To the westward, away from the valley below
 So high that the miller-folk, seasoned to all
 The dogs on the turnpike and cats on the wall,
 Lay still while the frogs clamored hither and yon,
 And let the uncouth bombilation go on,
 Tho' it jarred every bedstead and window and door
 As if a small earthquake rolled under the floor.
 But the roar on the east wind, that went to the town,
 No charm could break up and no reason sleep down.
 It tore thro' the heart of the mid-summer calm,
 And shook all the clouds over Joshua's farm.
 Every bird on its roost felt the rush of the rout,
 Every leaf on the dew-dabbled trees was a shout,
 Every cubical inch of the shivering mist
 Held an ounce of blue thunder that hit like a fist,
 And, alas, for the house that was shingled too thin
 When the dream-breaking din-devil knocked to come in!

The first human soul in the village awake
 Was a poor rattled negro—the minister's Jake—
 Who ran thro' the streets at a hurricane pace
 With a budget of tidings as black as his face,
 And howled at the windows on Meeting-house Square
 "Dar's sumfin' a happenin' up in the air!"
 What is it! The sleepers pick open their eyes;
 Every hair of their heads is a creeping surprise.
 The pillows are empty before the cock-crow:
 It has come—Windham's historic moment of woe!
 In night-caps and slumber-gowns, barefoot and pale,
 The people stand helpless, like weeds in a gale.
 From the roar of the Babel which way will they fly?
 They huddle, they shudder, they whisper, they cry,
 With hearts that stop beating, and faces that blench
 "Prepare for the Indians! Look out for the French!
 There's a tomahawk dance, and a battle refrain!
 The pow-wows are out, over on Chewink Plain!"
 They listen; the clamor grows heavy and grum—
 The tramp of an army! the throb of the drum!
 Till the sound's very fury the notion destroys;
 Would a foe that was "stealing a march" make a noise?
 Some terror more solemn than war must be nigh:
 'Twas the trump of the Judgment, the wreck of the sky!

Ah, sufferers smitten with sense of their blames!
 Some fancied strange voices repeating their names.
 Grave town-folk of local and civil repute,
 Plain yeomen, sharp tradesmen, stood ghastly and mute,
 And lawyers, and doctors, and deacons, appalled,
 Wondered how came the summons, and why they were called;
 And loudest of all in the frightful ado
 Rang up "Col. Dyer!" and "Elderkin, too!"
 What said the stout Colonel now sleeps in his grave,
 But the thought of poor Cuffee, his gray-headed slave,
 When he caught the wild note of the ending of Time,
 Came out like a victor-cry, quaintly sublime,
 "I'm glad on't, I be! I'm glad on't, I be!
 My hard work is ober—dis niggah is free!"
 There were wailings of children afraid of their lives,
 There were shriekings and swoonings of mothers and wives
 There were shakings of strong men, and pallors of dread,
 And rash words, forgotten the hour they were said,
 There was mounting in haste by the bravest (they say
 The horsemen were Elderkin, Dyer and Gray),
 And they rode with a watch, and they rode with a will
 Straight out of the village and up Mullein Hill—
 Then silently back, with a sting in their ears,
 And a smile for the women and children in tears—
 And the sounds in the sky grew less awful and loud

When a curt explanation had scattered the crowd,
Till the hubbub and horror died where they were born,
And the scare of the midnight left shame for the morn.

But the cry of poor Cuffee, wrung out of a breast
That never knew Liberty's blessing of rest,
As it spoke thro' the tumult of doom in the air
The pathos of triumph in spite of despair,
Still lives in the lore of that wonderful fright,
To challenge a world that denied him his right,
And tells of the patience its burden that bore
So long without hope it could dread nothing more.
Could the pity of heaven, that counted his tears,
Have lengthened and strengthened his life thirty years,
Till the Blue-law dominion turned white in the sun
That shone on her freedom when justice was done,
The simple old slave in his happy surprise
Would have known that God's angel, tho' slowly he flies,
May come to the help of His mourners, and say
Some great benedictions before the Last Day.
But he knew it when death on his ebony brow
Put his crown, and he knows it in jubilee now,
While Peace o'er his ashes, in blossoming turf,
Writes "king" on the ground where he toiled as a serf,
And her benison falls, like a leaf from a tree,
"His hard work is over, the bondman is free."
When the morning was bright and the water was still
The good Windham fathers went down to the mill,
Where, in white-bellied ruin turned up to the day,
The last that was left of the mystery lay.
'Twas a mystery still. Of the hundreds they found
On the battle-field slain not a frog had a wound!
And whether they worried themselves out of breath
Or were strangled and bulldozed, and bellowed to death
Or squelched by the nightmare that rode in the fen,
Is as much of a riddle this moment as then;
And the poets who rhyme the old story, and feign
A demigod's doing where none can explain,
May kill off the frogs with an epic or ode,
And leave the whole question to run in the road.

The sound of a harp built a city in Greece,
And Rome was once saved by the cackle of geese
Great London grew rich by a grasshopper's chat,
And her longest lord mayor was made by a cat.
As we come in the prime of our own ninety-two
To the scene of last century's June bugaboo,
Our need to its memory measures its claim,
To the worth of all trifles that bloom into fame.
We'll grudge not a whit of its folly and fun

To the legend that gave us our marvelous run,
 But leaving our rivals, who banter our prize,
 To the fate of the dealer who won't advertise,
 Like the church or the party that wears on its breast
 The nickname its enemies gave it in jest,
 We'll nail to our lintels the bullfrog burgee
 Of the Windham that was for the Windham to be.

Another century—and these pleasant fields,
 Still rich with all the sweets that summer yields,
 Asked of the streets, that made them no reply,
 Where were the busy throngs that once passed by.
 From Quinnebaug the cocks of Brooklyn crew,
 "Keep the old court house and we'll keep the new."
 And all the partridges of Pond-town beat
 "Old Windham is no more the county seat."
 The lonely mother took a last survey
 O'er the broad freeholds she had given away,
 Then saw, between her rivers narrowed down,
 Her suburb more a city than a town,
 And swift divining, as she viewed the scene,
 The mammon mystery of her slighted Green,
 Admired the thrifty paradox that planned
 To swell her census while it shrank her land.
 Enough that Fate's decree, and Plutus' will,
 Emptied the farmhouse and o'erflowed the mill,
 Her life was like the years that marked her walls,
 Pure at the spring and wealthy at the Falls.
 Old "Center," helpless in her lean extreme,
 Must move, or die—or radiate up the stream.
 She chose the last, to please the civil whim
 That stints the heart to feed the biggest limb.
 Her churches knocked at Willimantic doors;
 Her offices, fire companies, and stores
 Went the same way; the taverns marched in rank,
 And last of all went Windham County Bank.
 (I pause to nurse a quaint remembrance here,
 That bank and I were born the self-same year.
 I mind its notes, between whose figures poked
 Two frogs—so lifelike that they almost croaked;
 The original "greenbacks," of the native race,
 That long anticipated Salmon Chase,
 They blossomed, like pond lilies from the mud,
 Memento of a war that shed no blood,
 And proof how frugal wit a joke can seize
 And turn to shrewd account the sorest tease.
 That bank held my first pittance in its tills;
 I went through college on those bull-frog bills;
 And when my next ancestral check comes in
 I'll get the cash from my old fiscal twin.)

Home of my sires, on thy historic clock,
 Since Captain Abbee out of Norwich dock
 Sailed the sloop Windham, with its pennon slim,
 Its golden-lettered streak, its snowy trim,
 Its green frog figurehead—and proudly bore
 Thy modest commerce to Manhattan's shore,
 Time's creeping hands have crossed the age of steam,
 To where the lightnings of new noonday gleam,
 And the town Windham, with her helm alee,
 Swings into port, and rigs again for sea.
 Fate, to this summit hour from long ago
 Twice round the century-dial following slow,
 Has left forever shining by the way
 Some broken sunbeams of each faded day.
 The light of old instruction will not fail
 The church that gave a president to Yale;
 Old patriotism haunts the place that bred
 One of the signers whom John Hancock led;
 Old courage lives that burned in heroes' veins
 Who, from this village, fought in four campaigns;
 Old worth and wisdom in the garden wait
 That raised a full-grown governor of the state;
 The same old Word bears witness unimpeached,
 Where stalwart Whiting and Devotion preached;
 And if old basement thrift has climbed up stairs
 God bless our wealth, and save our millionaires!

Our mother! backward to thy morning star
 We scan the past that made us what we are.
 Tell us, thy debtors, tell us, nurse of men,
 What Windham-now can do for Windham-then.
 Her ancient silence grows a vision seen—
 There stands a cenotaph on yonder Green—
 Its polished tablets rich with names and dates,
 Its bust the ideal form of Founder Cates.
 Recumbent round his shaft their living sons
 Count his ten colleagues in eternal bronze;
 Along the solid plinth, in cameo brown,
 Brave scenes of civic story sketch the town,
 While keen beholders, questioning below,
 Spy the bent shapes of Cuffee and poor Joe,
 And in one small cartouche, obscurer still,
 The carved facsimile of a frog bank bill.

Bucolic hamlet, if thy children say
 Such monuments are money thrown away,
 Bid them at least in sacred honor hold
 The lingering remnants of thy life of old,
 Preserve the pious hopes and pure desires
 That fed and fanned her morning altar-fires,

And teach again thy first domestic lore
In modern homes where hearthstones glow no more.

To thee, fair Centre, pilgrims, fain to greet
Thy busy borough clamoring at thy feet,
Soon tiring of its bustle and its throng,
When earth is bright and summer days are long,
Escape, where nature never hears or feels
The humming spindles and the roaring wheels.
Thy scene of leafy calm and breezy space
To us will every year be "Hither Place"
Until thy vanished saints in dream pass by
And call us to the Yonder Place on high.

Theron Brown—AN APPRECIATION

By Mrs. Annie A. Preston

As my indispensable Oliver strives to keep pace with my thought in this attempt to portray picturesque Windham County and its worthy peoples of the old stock in a true neighborly spirit, constant reminders of my brother-in-law, Rev. Theron Brown, a native of the county, reach out suggestive tendrils that lead me on to give from the rays of memory upon the reflecting surface of the past some idea, not too intimate, of this exceptionally gifted, versatile and scholarly man.

He treasured in memory and loved to recall the home and scenes of his early life as only so true and poetic a soul could, and that these vivid word pictures were not given permanence is but another illustration of present duty overshadowing future regret.

These reminiscences were pleasant episodes of many summer vacation visits at our home, but words fail to convey the gently modulated voice that carried his graceful sentences, for he talked as he wrote, always using the correct and best word.

From memory's sieve, after the chaff is blown away by the breath of discretion, is recalled a cold rainy spell-o'-dog-day-weather, with several of the assembled family at the S. T. Preston home on Willington Hill, afflicted with hay fever, and with genial and hospitable "Mother Fear" (Glazier Preston) dispensing hot, freshly made, green-catnip tea, with cream and sugar, ostensibly to the children. But when neighbors from the parsonage across the green dropped in, attracted, as Pastor C. W. Potter admitted, by the fact that they were sure to find a fire, and as others laughingly averred, by the fragrance of the pungent herb tea, and begged for a cup that was quickly forthcoming, with freshly-baked ginger-snaps as an accompaniment, Mr. Brown remarked that the exhilaration of the herb tea reminded him that his grandmother called them "poverty cakes"; and one reminder followed another, to the delight of the circle, until he was reminded of an ancient game of "parlor magic" where the date of birth of each one present, written on slips of paper, was the foundation.

When the new sister-in-law gave hers as October 18, 1840, the poet, editor, minister and entertainer was delightfully reminded as he left his seat and crossed the room to her side: "My father, Eliphalet Brown, was born in old Windham, Windham County, Conn., October 18, 1801, thirty-nine years before my sister-in-law was born in Windham County, Vt." In this remote coinci-

dence he was pleased to discover a poetical significance, and out of it wove a whimsical web of suggestion and fact. His father married Ermina Preston, daughter of Soloman of the line of Roger; he, Theron, had married Helen Mar Preston of the line of Darius and Roger; that Annie A., of the line of Lemuel of the Lexington alarm, and also of Roger, had married Charles Taylor Preston of the line of Darius and Roger, showing a remarkable consanguineous attraction, proving beyond doubt that marriages, that were to be, were "made in Heaven!"

Another proof of this congenital attraction was that as exchange editor of the Youth's Companion, he had, while she was yet a stranger, clipped from the contributions of his sister-in-law in the Springfield Republican, and they had appeared with his introduction and comment in the Boston paper.

Memory is clear as to the fact that Eliphalet, a farmer's son in Old Windham, active and industrious and fond of books, availed himself of every opportunity for study until, as a matter of course almost, in those days, he became a successful winter-term schoolmaster; having married Ermina Preston, who was born August 16, 1801 (August 16th being the birthday of his sister-in-law's only sister, Emma Gertrude Preston), added another thread to his fanciful genealogical fabrication.

For a year or two after the marriage of Eliphalet and Ermina, the couple lived on an Ashford farm, but returned to Willimantic, where two sons, John Albert and Theron, were born, and where the father sickened and died in 1824, and was buried in a cemetery on the Coventry road near Willimantic, where Theron made many a pious, solitary pilgrimage.

With her two small sons the young mother returned to the home of her parents, a farm located in the northwest corner of Ashford, on a corner where a road leading from Willington to Westford crossed one of the ancient turnpikes running east and west.

The destruction by fire of the dwelling hallowed by so many memories was sentimentally deplored by the gifted man, who had, as the years passed, harbored a mental possibility of restoration and improvement that would create an ideal summer retreat. No vacation was complete without a visit to the homestead where old landmarks were relocated and old memories revived, the pleasant little homey incidents of the family life being as charming and varied as the view of sunset from the rock seat under the mulberry trees in the old-time garden.

One long-ago summer day it was my privilege to make one of a family party who drove to the colonial Walker homestead located in the immediate neighborhood.

This house stood on the west side of the highway, and the Preston-Brown home on the east, but both stood high-up, back from the road; and instead of an iron fence had a substantial stone wharfing representing much time and labor, as well as a regard for hygienic drainage. About both places were lilac, rose, flowering almond and the rose-acacia, with currents, gooseberry, cherry and plum trees—especially plum, a pound-for-pound, jelly-like preserve making a delicious addition to our picnic lunch, in which the large family participated. The long table was a feature of the kitchen, and this kitchen ran the entire length of the low frame house, with wide north and south doors, and a plank floor; all so arranged that in winter a yoke of steers could be driven through the room dragging a huge back-log for the fireplace that yawned midway of the

large room, with a broad, flat, native rock for a hearthstone; and this stone with a never-failing spring nearby, had decided the location of the home-spot beloved by generation after generation.

This was for me the first of many calls at the interesting, historical old farm that was the birthplace and last earthly home of Mrs. Alice Walker Glazier of Willington and of her maiden sisters, Leafy (Relief) and Lindy (Celinda or Malinda). The reminiscences of this venerable, intelligent lady made the old days real to all the gathering, but especially so to Mr. Brown whose timely questions or suggestions fanned the spark of memory to a flame.

The three sisters adored Ermina's two small boys, yet Theron was recognized as the prodigy. She produced an ancient family Bible, upon one fly leaf of which was legibly written, with a goose-quill pen, the ink being still unfaded: "Theron Brown, three years old." She also had carefully preserved bits of verse and little notes and letters written by the precocious child during these early years. She told of his love for Bible stories, of his learning "all the school study books by heart; how he borrowed and read every book in the neighborhood, and often talked in rhyme and metre unconsciously." That there had been a sister, Ella, of the new sister-in-law, who died at the age of three, and who had also had this spontaneous gift, added another thread to the mythical tapestry and helped the familiar chatty conversation to endure in memory.

The aim of the industrious mother, whose resources consisted largely in an active mind, a loving heart and a will to do, was to educate both her sons, that having been the purpose of their father. The lads went on observing and absorbing all that Nature had to bestow, as they worked on their grandfather's rugged farm, and all that the community life, which centered about the church, had to confer. The family were well and widely known and the presence of the two fatherless boys added interest to the attractive and hospitable home.

Theron particularly drew attention to himself by his versatility. He wrote verses, illustrated by remarkable pen pictures, both verse and drawings so often being caricatures that they got him into trouble, and these particular manifestations of genius were not encouraged.

It was "The Minister's School" at Westford Hill that gave meaning and definite purpose, and the needed incentive to fit for the popular literary institution at Suffield, just over the hills in the beautiful Connecticut Valley and within easy distance from the home farm. There as a favorite student he made marvelous progress in every way and Yale followed naturally. Theron always maintained that his brother Albert excelled him in scholarship, but his eyes failing, he was obliged to give up study; but for that brother, his wife and family, Theron had greatest love, loyalty and admiration, always deferring to his brother's judgment in practical affairs.

The impress of those early years in the environment of my neighbor Windham found expression later in his remarkable novel "Under the Mulberry Trees." Here he graphically chronicles incidents of the vanished years, the actors being the people who made up the society of the country-side, Willington, Westford and Ashford. The time was during the years of the silkworm experiment, when the mulberry was raised on every farm, and every housewife added to her inevitable domestic routine the raising of silkworms, and the conservation of the raw silk, that by some was followed in all its interesting details until home-made sewing silk became a salable commodity. His devoted grandmother

was one of those notable house mothers; and the interesting tale is not only a record of peoples with whom he had familiarly mingled, but of the many who figured in the traditions of his forbears. For those who have heard many of the incidents that enliven the story from the lips of the imitative author; told as only he could tell a story when in the mood, the book holds charm as its trueness to life holds value. This gift of recalling the past by imitating voice, manner and individualities, in repeating amusing incidents, made him popular in the reunions at Yale. Year by year he made Ashford and Wellington a call in going from Boston to New Haven, and all that was worth while lost nothing in the telling.

Driving him to the station on one of these occasions I said, "Do not forget anything, especially any of Mr. Depew's pleasantries." The next morning came this telegram: "Read poem through Chauncey's glasses; look for mine in phaeton." Shortly after at Williamstown, Mass., one who had been present said, "It was pleasant to meet you at New Haven." "How was that?" "Incidentally, Theron paid you one of his pleasing tributes on finding his eyeglasses missing, standing manuscript in hand when he said composedly, 'I used them last on my way to the station in Willington. My sister-in-law-in-love-and-in-letters will find them in her phaeton'—Did you?" "Yes, and was so sorry that I did not notice his dropping them." "There was nothing to regret, it but added another 'Brownie' to the occasion; you know Theron is never at a loss for a bright thought to bridge over any situation." Mr. Brown had great resiliency which was a prime factor in helping him to unusual success under favorable conditions.

Ill health and loss of voice power compelled him to leave the ministry in the way of holding a pastorate, and to devote himself entirely to literary work. Just as he was well established as contributor to many leading journals, and in departmental work on the *Youth's Companion*, the death by drowning on one August vacation day in Ashford of his promising thirteen-year-old son, plunged him into a state of grief and despondency from which he did not rally sufficiently to write a line for publication for over a year. With his overwhelming sorrow grave doubts of ever being able to write again obtruded. During this time the sympathy of his college classmates and that of Mr. Daniel S. Ford of the *Youth's Companion* kept alive in his heart the assurance that if to him life seemed no longer worth while, it meant further service to others and to the world.

This battling with a soul-crushing sorrow was sometimes referred to in an attempt to comfort some one he held dear in affliction, and as a proof that "Love Divine all love compelling" had then come to his aid, and in the years and the trials that followed never failed him. Later his mother, to whom he was devoted, his faithful diary-letter being one unfailing solace of her shut-in years, passed on, and he missed her sympathetic appreciation of his attempts as well as of his successes.

A cheerful episode was the marriage of his idolized only daughter, Helen Preston Brown, to Walter Beckwith Allen, and this gave to him a son-in-law who for the remainder of his life was like a son in devotion and in companionship. Never were grandchildren more welcome than the two, Walter and Dorothy, that followed this union; but their earthly sojourn was brief, and the beautiful young mother soon faded away like a cherished flower. By her own choice she was here at our Maple Corner home on Willington Hill, where she

loved to be and where she had passed every summer of her sweet young life. Beautiful in person and in character, her life after the shock of her brother's death, when her own life hung in the balance; her endeavor to be all in all to her parents; her power of endurance and repression in striving to alleviate their anxiety and sorrow, and that of her husband, was unparalleled. The death of his brother and of Mr. Ford of the Youth's Companion were deeply deplored, and the passing of his wife closed the series of those held most dear; but he went on and on with his daily life, and his writing became a solace as unfailling in serenity as the golden sunshine of an autumn day.

At the death of his wife, her niece, Gladys Gertrude Preston, a graduate of Simmons, and an ordained deaconness, now Mrs. Percy Maxim, came like an adopted daughter and made it possible for the life of this home-loving student and scholar to flow on without a break in the familiar routine; the quiet of his study being an absolute mental requirement of his work. It was always understood by us all that when the spirit moved, he slipped quietly away and as quietly returned. In the writing of "Under the Mulberry Trees," the accumulated folk-lore of his wife made the writing to both a delight.

After an attack of grippe that impaired his health, in the late summer of 1913, his devoted son-in-law, Walter B. Allen, brought him in his easy touring car for his usual August vacation trip to Stafford, Willington, Westford and Ashford. At his request this sister-in-law, the only one remaining here of the old intimate family circle, joined the party at Maple Corner. "You are the pilot," he said, with an effort at his old cheerfulness, and hardly spoke again; but his eloquent eyes missed nothing of the old familiar scenery, of rugged landscape and smiling skies. There were only two who recognized the old landmarks; the Walker homestead in ruins, but the ancient immense butternut tree still reaching out its only remaining limb from which a few yellow leaves forlornly clung; past the home-spot of his childhood, depleted of buildings, of trees and almost of vegetation, save a huge bunch of house-leek, the live-forever of our grandmother's medicinal herbs.

Taking the road leading to Ashford town, the heavy machine climbed the steep hill, past the Chism home, where the many garden trees, loaded with golden and blush-cheek pears, elicited an exclamation of admiration; onward to Westford Hill, where just north of the church he asked for a moment's pause for the enjoyment of one of the most beautiful and extended views in Windham County; then on again, until the broad, level, grassy village street was reached. He spoke of the Peck home, of which I also had a pleasant memory; past the site of the old church, the white-pointed spire of which was for many years a suggestive unlift to the spirit, as the eye scanned the horizon from afar, to our destined point, the Dr. Simmons colonial house; the birthplace of his sister-in-law, Mrs. Sarah Simmons Brown, to which she had returned after the death of her husband, John Albert, and the sale of the beautiful farm at Mount Hope.

Here Mrs. Brown and her charming daughter, Miss Anna, made us welcome. It was a short visit to treasure in memory, as have been all my visits at the ideally-delightful home of this family, here and at the farm. There was much pleasant reminiscent talk, and as we left, our hostess, "Sister Sarah," a tall, dignified, beautiful lady of the old school, and Brother Theron, stood beneath the overshadowing trees upon the broad step of native stone in front of the

fine old colonial doorway and hall, for the words of parting. It was most impressive, like the last line of a life poem.

On February 14th of the following winter, when the news came over the telephone that both had passed away at the same hour during the extreme cold of the previous tempestuous night, she at her home in Ashford and he at his own in Newtonville, Mass., we said, "They must have met on the golden stair."

As pastor and preacher, Mr. Brown won great favor, but as writer and editor he came into touch with many people, and thus is best known. From writing miscellaneous articles for the "Youth's Companion," Mr. Brown came to be exchange editor and for several years edited the two pages of clippings that were such a favorite department of the paper. In the summer of 1878, he and Mrs. Brown visited us in Northfield where he was much interested in obtaining information regarding Timothy Swan, who came to Northfield when he was sixteen; learned the hatter's trade of his brother, and practiced "making psalm-tunes," "China" being his masterpiece. He attended meetings where Mr. Moody was the speaker, being particularly engaged and impressed as the evangelist was to hold a series of meetings in Boston during the winter. On his return he wrote an article for Companion entitled "Mr. Moody and his Methods" that so pleased Mr. Ford that he entirely changed his work on the paper giving him the control of the "moral and religious" page.

This leading unsigned article Mr. Ford always declared to be the most difficult to write of any in the always-interesting paper, and he found Mr. Brown's discriminating, conscientious work not only a delight but a comfort, that article often striking the keynote for the whole issue. Contributions poured in for that feature leader despite the extreme difficulty of its requirements. The first demand was that the incident be true. Neither charm of matter of literary merit availed if its veracity could not be substantiated. To write that article was a supreme satisfaction to me, but no favor was shown; and when a manuscript was returned, it was accompanied by so graceful a note of rejection that it was almost as great a pleasure to receive as the check on acceptance. All returned manuscripts passing through Mr. Brown's hands were accompanied by a spontaneous expression of regret, often with a flavor of appreciation and a note of encouragement in his characteristic handwriting and were signed "T. B."

Having had a wide and prolonged experience with editors that has left nothing lingering in memory of which to complain, and with many little episodes treasured as links in friendship's chain, this mention is simply to place my friend and brother as a worthy member of this exacting profession of opinion, which reaches the creator and the recipient reading public with a power that no other profession shares. With Mr. Brown it drew from the best forces of life and helped him to keep up and keep place in the ranks of his peers, and has left a pleasant and lasting impression in the hearts of many whom he never met face to face.

So scholarly, versatile and genial a man as Theron Brown could not fail to be companionable, especially to the young, and all the nephews and nieces loved and deferred to him; but the favorite, as he was to all the family, was Clarence Spellman Preston, whose mother gave her life for him in May, 1876. His grandmother and aunts, Helen and Annie, mothered him and the uncles would seemingly have spoiled him; but he remained unspoiled, lovable and loving, at home in all the households, but at the Brown's, like a son of the house.

As soon as he left school he was taken into his business by Mr. Allen, who loved him like a brother, and until the breaking out of the war with Spain he was with Mr. and Mrs. Brown. His regiment, the Massachusetts Sixth, was one of the first called upon. His health became broken in Porto Rico, after having participated in all the engagements, and after a few years of battling with the insidious tropical miasma, he passed on, a year after the death of Mr. Brown, to whom his bright young life had been a joy, and to whom he owed more in the formation of his character than he was himself aware. It is impossible to look back over these years without the golden sunshine of Clarence's personality illuminating every family gathering, however casual—a charm not effaced, if invisible.

OBWEBETUCK

(At South Windham, overlooking Windham Cemetery)

“Obwebetuck, once more with grateful feet,
I tread at eventide thy mossy height,
Forget the city's crowd, the noisy street,
And feast upon the landscape with delight.

Afar encircling hills shut in the view,
Within, green fields and woods refresh the eye,
While just below Shetucket's line of blue,
Reflects the glory of the parent sky.

I see the village, nestling as of old,
Beneath the shade of sycamores and elms,
Its roofs and spires suffused with sunset gold.
The past comes back and memory overwhelms.

A little nearer lies the grassy slope,
Where sleep the early lost, but still endeared.
No marble mockery of faith and hope,
No broken shaft above their dust is reared.

But simple tablets cut from native stone,
Record the names of venerated sires,
And show the narrow path by which alone
Our souls can satisfy their deep desires.

There dwell the living whom I fondly love,
Here rest the weary whom I long to see,
And in the kindling heaven that bends above,
Our blest abode, our Paradise shall be.

Dear Windham, if my wayward heart forget
My mother's birthplace and her kindred's home,
With none to miss me, none to feel regret,
May I be doomed through earth's wide waste to roam.”

—Author Unknown.

LOUISE CHANDLER MOULTON

[From "The National Encyclopedia of American Biography."]

Louise Chandler Moulton was born in Pomfret, Conn., in April, 1835. Miss Chandler was a descendant of the Rev. Aaron Cleveland. She was educated in Pomfret, at the school of the Rev. Dr. Roswell Park, with a final year at Mrs. Willard's Female Seminary, Troy, N. Y. She published her first book, "This, That and the Other," a collection of sketches and poems, when only eighteen years of age, and nearly 20,000 were sold. Then came "Juno Clifford," a novel, which was published anonymously by the Appletons. In 1855 she married William U. Moulton of Boston, the editor of a weekly paper. The following year she began writing for Harper's Magazine. In 1859 the Harpers published a collection of her stories, entitled "My Third Book." She also contributed to The Galaxy, Atlantic, Scribners, etc. She became the Boston literary correspondent of the New York Tribune in 1870, and continued in that capacity until she went abroad in 1876. In 1873 she published her first juvenile book, "Bed-Time Stories." It was such a great success that her publishers asked her to call a similar volume, published the following year, "More Bed-Time Stories." "New Bed-Time Stories" appeared in 1880, "Firelight Stories" in 1883, and "Stories Told at Twilight" in 1890. Other works are "Some Women's Hearts," published in 1874; "Poems," in 1878, which were published also in England under the title of "Swallow Flights," and which were published also in America under that title in 1892, with ten poems added to the collection. The volume of "Poems" was followed in 1881 by "Random Rambles," consisting of sketches of foreign travel. In 1887 "Ourselves and Our Neighbors" was published, and in 1889 "Miss Eyre From Boston, and Others." In that year a second volume of poems was published, entitled "In the Garden of Dreams," and which appeared at the same time in London. Mrs. Moulton considered her poems her most important work, and was pronounced by various critics, both English and American, one of the best sonneteers of that period. From 1887-1892 Mrs. Moulton wrote a weekly letter on literature for the Boston Sunday Herald. In 1887 she edited "Garden Secrets," written by Phillip Bourke Marston, in 1891, "A Last Harvest," also his writings, and in 1892 a "Collected Edition" of his poems.

LEFT BEHIND

By Louise Chandler Moulton

[Harpers, August, 1881]

Wilt thou forget me in that other sphere—
 Thou who hast shared my life so long as this—
 And straight grown dizzy with that greater bliss,
 Fronting heaven's splendor strong and full and clear,
 No longer hold the old embraces dear
 When some sweet seraph crowns thee with her kiss?
 Nay, surely from that rapture thou wouldst miss
 Some slight, small thing that thou hast cared for here.
 I do not dream that from those ultimate heights
 Thou wilt come back to seek me where I bide,
 But if I follow, patient of thy slights,

And if I stand there, waiting by thy side,
Surely thy heart with some old thrill will stir,
And turn thy face toward me, even from her.

BEFORE THE SHRINE

By Louise Chandler Moulton

[Harpers, April, 1880]

I built a shrine, and set my idol there,
And morn and noon and night my knees I bent,
And cried aloud until my strength was spent,
Beseeching his cold pity with my prayer.
Sometimes at dawning, when the day was fair,
A ray of light to his stern visage sent
The semblance of a smile. "Does he relent,"
I cried, "this strong god, Love, whose high-priest is Despair!"
But noon came on, and in its full, clear light
I saw his lips, as ruthless as of old;
And his eyes mocked me like relentless fate,
Till I was fain to hide me from his sight;
But one swept off from him his mantle's fold,
And lo, my idol was not Love, but Hate.

THE OLDEST FRIEND

By Louise Chandler Moulton

[Harpers, May, 1883]

Oh, Life, my Life, 'tis many a year since we
Took hands together, and came through the morn,
When thou and Day and I were newly born—
And fair the future looked, and glad and free,
A year as long as whole Eternity,
And full of roses with no stinging thorn,
And full of joys that could not be outworn;
And time was measureless for thee and me.

Long have we fared together, thou and I:
Thou hast grown dearer, as old friends must grow:
Small wonder if I dread to say good-by
When our long pact is over, and I go
To enter strange, new worlds beyond the sky
With Death, thy rival, to whom none saith "No."

THE LATE SPRING

By Ellen Louise Chandler Moulton

She stood alone amidst the April fields—
Brown sodden fields, all desolate and bare.
"The spring is late," she said, "the faithless spring,
That should have come to make the meadows fair.

“Their sweet South left too soon, among the trees
 The birds, bewildered, flutter to and fro;
 For them no green boughs wait—their memories
 Of last year’s April had deceived them so.”

She watched the homeless birds, the slow, sad spring,
 The barren fields, and shivering, naked trees.
 “Thus God has dealt with me, his child,” she said,
 I wait my spring-time, and am cold like these.

“To them will come the fulness of their time;
 Their spring, though late, will make the meadows fair;
 Shall I, who wait like them, like them be blessed?
 I am his own—doth not my Father care?”

TROTH-PLIGHT

By Ellen Louise Chandler Moulton

(For the Golden Wedding of a Husband Thirty-seven Years Blind.)

I brought her home, my bonny bride,
 Just fifty years ago;
 Her eyes were bright,
 Her step was light,
 Her voice was sweet and low.

In April was our wedding-day—
 The maiden month, you know,
 Of tears and smiles,
 And willful wiles,
 And flowers that spring from snow.

My love cast down her dear, dark eyes,
 As if she fain would hide
 From my fond sight
 Her own delight,
 Half shy, yet happy bride.

But blushes told the tale, instead,
 As plain as words could speak,
 In dainty red,
 That overspread
 My darling’s dainty cheek.

For twice six years and more, I watched
 Her fairer grow each day;
 My babes were blest
 Upon her breast,
 And she was pure as they.

HISTORY OF WINDHAM COUNTY

And then an angel touched my eyes,
 And turned my day to night,
 That fading charms
 Or time's alarms
 Might never vex my sight.

Thus sitting in the dark I see
 My darling as of yore—
 With blushing face
 And winsome grace,
 Unchanged, forevermore.

For fifty years of young and fair!
 To her I pledge my vow
 Whose spring-time grace
 And April face
 Have lasted until now.

LIKE A CHILD

By Louise Chandler Moulton

[From Harpers Magazine, April, 1875]

Playing there in the sun,
 Chasing the butterflies,
 Catching his golden toy,
 Holding it fast till it dies;
 Singing to match the birds,
 Calling the robins at will,
 Glancing here and there,
 Never a moment still—
 Like a child.

Going to school at last,
 Learning to read and write,
 Puzzled over his slate,
 Busy from morn till night,
 Striving to win a prize,
 Careless when it is won,
 Finding his joy in the strife,
 Not in the thing that's done.

Busy in eager trade,
 Buying and selling again,
 Chasing a golden prize,
 Glad of a transient gain;
 Always beginning anew,
 Never the long task o'er,
 Just as it used to be—
 The butterfly before.

Seeking a woman's heart,
Winning it for his own,
Then, too busy for love,
Letting it turn to stone.
Sure of his plighted troth,
What more had a wife to ask?
Is he not doing for her
Each day his daily task?

A child, to pine and complain!
A child, to grow so pale!
For want of some foolish words
Shall a woman's faith fail?
Words! he said them once—
What need of anything more?
Does one who has entered a room
Go back and wait at the door?

Baby Mary and Kate
Never can climb his knee;
Motherly arms are open—
"Father is busy, you see."
Too busy to stop to hear
A babble of broken talk,
To mend the jumping-jack,
Or make the new doll walk.

So busy that when Death comes
He pleads for a little delay,
If not to finish his work,
At least a word to say—
A word to wife and child,
A sentence to tell the truth,
That he loves them now, at the last,
With the passionate heart of youth.

The kisses of Death are cold,
And they turn his lips to stone;
Out of the warm, bright world
The man goes all alone.
Do angels wait for him there
Over the soundless sea?
He goes, as he came, a helpless wight,
To a new world's mystery—
Like a child.

JANE GAY FULLER

(From "Poets and Poetry of Minnesota," published by S. P. Rounds,
46 State Street, Chicago, 1864.)

Jane Gay Fuller was a native of Windham, Scotland Parish, Conn., a region as picturesquely rugged as it is beautiful. Her childhood and youth were passed among her native hills, attending the public and private schools of her parish, with an occasional term at some neighboring seminary. At an early age she developed a taste and talent for writing, the picturesque scenery by which she was surrounded doubtless contributing in a great degree to inspire a love for the beautiful in the works of nature. Her earliest productions appeared in "Graham's" and "Peterson's Magazines," with the exception of an occasional article in the local papers. A *nouvelette*, entitled "Anna Temple," from her pen, in 1852, had a wide republication, and her poem called "The Life Book," first published in the "Home Journal," went the rounds of the press, and was copied by many of the English papers. "The Heart of Seventy-Six," which appeared in the "New York Mirror," was still more popular, and was illustrated for an annual.

In the spring of 1854, Miss Fuller came to Minnesota, and during the summer of that year penetrated the wilds of the far-famed land of lakes and beauty as far as Fort Ripley and the Chippewa Agency, a reminiscence of which was afterwards published in the "Knickerbocker Magazine." Being in delicate health, she continued her travels, and probably traveled more in the state than any other lady, visiting lakes and waterfalls; and during these excursions she collected a number of legends, which she wrought into poems. Many of these are historic, others fabulous. They are considered too lengthy to appear in this work, and it was her intention to dedicate them to the Minnesota Historical Society. Literature and literary effort were only a pastime for Miss Fuller, as her health, being always delicate, prevented any continued exertion. At the time the Civil war broke out she was in Florida, engaged on a work called "The Southern Flora," for the use of schools.

Poetry and prose seemed to flow alike with ease and grace from her pen. Her poems were characterized by melodious rhyme and a delicate tenderness of idea and expression, while all her writings were distinguished by a singular naturalness and simplicity, investing the dull and often wearisome commonplaces of life with interest and beauty.

THE HEART OF "SEVENTY-SIX"

By Jane Gay Fuller

When our great mother's hand essayed
To whip and make us yield,
Our stubborn sires quick foot-prints made,
For camp and battle field!
The lawyer quit his client then,
The parson, wig and gown,
And hosts of panting husbandmen
Left ploughshares in the ground!

Banners of snowy mist were hung
Over one autumn morn,
When a matron and two maidens young,
Went reaping harvest-corn!
The maidens were of gentle blood,
Lofty that matron's brow:
"Thou wear'st no weeds of widowhood—
Where rests thy husband now?"

"Rests!"—and she haughtily began:
"I joy to know that he
Fights foremost in the battle's van,
For Home and Liberty!
And I have taken in my hand
The sickle in his stead,
For patriot women of the land
Should reap the winter's bread!"

"Thou elder maiden, thy fair brow
Rivals our mountain snows,
And on thy cheek scarce lingers now
The faintest tint of rose!
I met thee, ere the summer-tide,
A dreamer light and gay;
A manly form was at thy side,
Where doth the loiterer stay?"

And proudly then that maid replied:
"My lover is not one
To linger at a lady's side,
While glorious deeds are done!
He stands where battle-thunder jars,
And plumes of warriors wave,
Bearing the 'Eagle and the Stars,'
The ensign of the brave!"

"And thou, my little maiden dear,
Thou hast not strength, I ween,
To bind the heavy bundles here,
Or urge the sickle keen!
Call thy young brother from his play!
Why doth that tear-drop start?
She said—"He is a Volunteer,
And bears a manly heart!"

"We taught him lessons of the strife,
And how to use a gun,
And told him that a hero's life
Was best in youth begun!"

HISTORY OF WINDHAM COUNTY

And then he took the powder-horn,
Which our dead grandsire gave,
Shouldered his gun, and one bright morn
Went forth to join the brave!"

"And are ALL gone—husband and son—
Lover and brother—all?
Ye lofty-hearted, still toil on!
No evil can befall
A country struggling mightily,
To give young freedom birth;
The unborn infant, yet shall be
The Giant of the Earth!"

SAVE OUR COUNTRY

By Jane Gay Fuller

Save our country! O, our fathers!
Is our feeble woman-cry;
See you not the tempest gathers
Black and blacker in the sky?
See you not the night-clouds hover
O'er our nation's rising sun?
Save our country! save our country!
Patriot sons of Washington!

Save our country! O, our brothers!
Ye are strong of heart and hand;
Sisters, wives and tender mothers
Call you forth, a hero band.
Say, shall despots point a finger
At our young Republic's grave
While a drop of blood doth linger
In the pulses of our brave?

O, our fathers! O, our brothers!
Waive your parties and your creeds;
Leave contentions unto others,
While a wounded nation bleeds.
Clasp your hands in close communion,
In the fellowship of RIGHT,
Pledged to save our glorious Union,
By your wisdom and your might.

While your brave feet walk with dangers,
Weeping eyes will watch and wake;
Should ye fall afar with strangers,
Loving hearts will ache and break.
But with Freedom's flag outspreading,
Never could ye nobler die,
Than your blood for honor shedding
On the fields of victory.

Go then, fathers! go then, brothers!
Is our agonizing cry;
Gentle sisters, wives and mothers
Urge you forth to "do or die!"
While the gloomy night clouds hover
O'er our nation's rising sun,
Save our country! save the Union!
Patriot sons of Washington!

SUGAR BROOK—A MEMORY OF BOYHOOD

By William Henry Burleigh

It ran through the green old meadows
Where we as children played,
With a shimmering gloam in the sunlight,
A gloom in the dappled shade;
And under the rippling waters
Did the smooth white pebbles look
Like lumps of crystal sugar,
So we called it "Sugar Brook."

In the overhanging beeches
The robin and bobolink
Sang all the summer morning
To the kine that came to drink;
And the brook with a drowsy murmur
Sent forth its answering tune
To the bees in the nodding clover
Through the still, bright days of June.

There I went to fill my runlet
From the spring beneath the birch,
Or to wile, with pin-made fish-hook
From its depths, the shining perch;
And I thought—'twas a childish fancy—
That never was brook so fair,
And never such musical song-birds
As sang from the beeches there.

There I forded the crystal shallows
With trousers rolled up from my legs,
Or foraged the clumps of alder
For the black birds' speckled eggs;
And Nature, the dear old mother,
Stole silently into my heart,
And the beautiful lore she taught me
Is still of my life a part.

JOHN PHILO TROWBRIDGE

John Philo Trowbridge, who contributes "The Story of Eastford," and selections from whose poetic sketches are included in the chapter of "Windham County Verse," was born in Eastford, December 10, 1849, son of Philander Trowbridge, born in Eastford (then Ashford), November 26, 1807, and Harriet Durfee, born in Killingly, September 25, 1811. They were married in Killingly March 30, 1834. Mrs. Trowbridge died in 1888, and her husband in 1891.



JOHN PHILO TROWBRIDGE

John Philo Trowbridge attended public school in his native town; then Norwich Free Academy; spent one year at Amherst College, and was graduated from Yale Divinity School May 14, 1874. He united with the church at Eastford in January, 1865, at the age of fifteen, under the ministry of Rev. Charles Chamberlin. For a period from 1866-1870 was a civil engineer, but since graduation in 1874 has been constantly in the service of the Christian ministry of the Congregational Church. He was ordained at Standish, Maine, September 17, 1874, remaining there until November, 1881; then in Connecticut at West Woodstock, 1882-88; Bethlehem, 1888-91; Eastford, 1891-1901; then in Massachusetts at Rochester, 1901-08; West Groton, 1908-18; since then at Interlaken, Mass.

He was married in New Haven, Conn., May 15, 1874, the day following his graduation, and went immediately to the pastorate of his first church at Standish, Me. Mrs. Trowbridge was Miss Clara P. Hooker of Brimfield, Mass., older daughter of Mr. Andrew J. and Esther Goodspeed Hooker, and granddaughter of Major Hooker of Southbridge. Mrs. Trowbridge attended Hitchcock Academy at Brimfield, and was a successful teacher until her marriage. She is active in church and Sunday school work. They have one daughter, Esther Hooker,

born in Standish, Maine, June 9, 1879. She was graduated at the Woodstock Academy, also at Wheaton College in 1901, and was class poet; taught in private school until her marriage to Joseph Priestley Catlin on June 9, 1904, at Woodstock. Mr. Catlin is now manager of the General Electric plant (formerly the Remington Arms Company) in Bridgeport, Conn. He is a graduate of M. I. T., 1901. They have one child, Joseph Priestly Catlin, Jr., born in Lynn, Mass., May 23, 1910; fifth in descent from Joseph Priestly of England and America, the celebrated chemist, the discoverer of oxygen, and the earliest Unitarian minister in America.

Mr. Trowbridge has written many prose articles for the press, mainly of biographical and historical nature. His poems have appeared from time to time in the newspapers and magazines. He has published sermons of special value as records of New England parishes.

THE HELPLESS BROOK * *

By John Philo Trowbridge

There was a brooklet in a field
Where level meadows lay:
And, though she wished it all her life,
She never ran away.

And, since she could not skip and jump,
And romp, and dance, and cry,
The people in the neighborhood,
All said that she would die.

But, while the hapless little brook
Found nothing else to do,
She nestled down and went to sleep,
Forgetting me and you.

And as she slept, an unseen friend,—
Full gentle, strong, and proud,—
Took little Brooklet in his arms,
And placed her on a cloud.

And there, above the stagnant meads
She danced and sailed away,—
The happiest, merriest little Miss
That ever saw the day.

And all the peaceful rivulets
That in the meadows dwell
Are joyful now, not caring what
Their neighbors have to tell.

* This little poem was a favorite with the late Theron Brown.

THE WOLF DEN

By John Philo Trowbridge

It had been there—that old den—
 Been there waiting long before
 Putnam and the Pomfret men
 Gathered at its granite door.

E'er the earliest settler's day,—
 E'er the red-man crossed the hill,—
 E'er the wild beasts passed that way,—
 That old den had been there still.

All the ages long it slept
 On the forest's rugged breast:
 Nature knew the gem she kept,
 But her children never guessed.

Till, one day, the baying hound,
 And the eager cry of men
 Told to all the region round
 That a wolf was in the den.

Then—as it is often told—
 Putnam with his trusty gun
 Entered where the wolf had fled,
 When the hunt and chase were done.

Flash! and the dark place was lit
 With a never-dying flame:
 Sound of triumph! and with it
 Echoes an immortal name.

Feb. 27, 1892

“SPEAK, LORD, FOR THY SERVANT HEARETH”

By John Philo Trowbridge

[For the Transcript, October 10, 1917]

Through famed Seville, one leisure day,
 Murrillo's friends were being led:
 “Why don't you finish right away
 Your picture of the Christ?” they said.

The painter, in whose dreaming eye
 A thousand fancies mingled free,
 Unto his guests thus made reply:
 “I wait for Christ to speak to me.”

The busy years fled swiftly by ;
 The canvas hung unfinished still ;
 Murillo's final hour drew nigh,
 And he was weak—in all but skill.

“O Christ,” he prayed, “speak! for I ask
 Only to follow thy command,
 And finish, if I may, my task
 Ere death shall seize my eager hand.”

In famed Seville today we see
 Murillo's painting, free from loss,
 And men of high and low degree
 Kneel at his “Christ upon the Cross.”

Perchance the world calls us today,
 And makes the present time its plea ;
 Then, happy he who yet can say :
 “I wait for Christ to speak to me.”

ASHFORD

By John Philo Trowbridge

They tell one that the place is dead,
 An old, forsaken town,
 And only aged footsteps tread
 Its highways rough and brown.

The houses, empty and forlorn,
 Are going to decay ;
 And fields that heard the noonday horn
 Are still the livelong day.

The faces that we used to seek,
 The lips we loved to kiss,
 The tender voices we heard speak,
 Have vanished long 'ere this.

But still, for one a sacred charm
 Pervades each silent glen ;
 The pictures Time hath touched with harm
 My fancy paints again.

The church, the school, the flowery lane,
 The tavern on the hill,
 Lie clustered on life's sheltered plain
 Beyond the reach of ill.

Amid those scenes my boyhood built
 Its castles in the air ;

HISTORY OF WINDHAM COUNTY

And friendship's flowers which never wilt
Were deeply planted there.

And now with care-encumbered mind
I head those sheltered ways
My soul is neither deaf nor blind
To joys of other days.

But still those joys come trooping down,
Like angels from above,
To make that grand, old country town
An Eden-place of love.

MY COTTAGE FIRE

By John Philo Trowbridge

Let others admire the great open fire
When night winds blow chill o'er the garth,
But give me the glow of coals dying low,
And only one stick on the hearth.

'Tis then that the room, half-hidden in gloom,
Seems wondrously sheltered apart,
And memories sweet, on swift-flying feet,
Come back through the door of my heart.

And I bid them remain, as if seraphim came,
And we muse in the silence and gloom,
While the embers decay, and the light fades away,
And stillness encircles the room.

MARY MASON

A LOCAL LEGEND

By John Philo Trowbridge

[The following verses were written in the summer of 1867 after the author had attended a picnic of Pomfret young people on Quinebaug River, near "Cotton's Bridge." It is a well known fact that the country along the river, including parts of Pomfret, was originally purchased from the Indians by Captain Mason and Major Fitch. One of the daughters of the first named proprietor was called Mary; and the author of these verses had heard, while a student in Norwich Free Academy, of the romantic courtship of Mary Mason and a young sailor boy, who was supposed to be lost at sea, but who, true to the girl's firm hope and trust, finally came back, landing at "Trading Cove," a spot still known on the Thames below Norwich, and found his faithful sweetheart waiting in her home beside the Quinebaug River.]

Quinebaug River is deep and wide,
 And it bears the boat on its sunny tide
 As merrily now as of old it bore
 To the early homes by its quiet shore
 The lumberman's craft, or the gundelow,
 From the Thames that gleamed in its quiet flow
 Where that beautiful river, with meadow and grove,
 Broadens leisurely out into "Trading Cove."

Once on a time, when I need not say,
 Through all of a winter's frosty day
 Mary Mason within her home
 Sat spinning the flax for her mother's loom.
 And she spun it neatly, and twisted it fine,
 For her dainty fingers let never a line
 From the distaff's load run carelessly down
 To cover the spindle with glossy brown
 And her voice so sweet, to the tune of her wheel
 Sang a song of love, while the treadle of steel
 Upwards and downwards went all the time
 To measure the notes of the maiden's rhyme:

Go around and around
 My wheel for me,
 Till my bonnie good ship
 Comes over the sea.

And around and around
 Go all the day,
 Till ye bring me my love
 From afar away.

Thus she sat by the fire, and sang and spun
 From the morning-dawn till the day was done,
 Brushing her tresses, so long and soft,
 Back from her forehead, as rising oft,
 She stole from her wheel to her mother's side,
 And watched for a moment the shuttle glide
 Backward and forth through the web in the loom
 Where the sun shone in through the afternoon.

Fair as a gossamer in the dews—
 Newly woven, with varied hues
 Of the meadow-grass lying underneath,
 And a mossy tint, or a fragrant wreath
 Of wild flowers showing, and arching roof
 Of lilies above it, the web and woof
 Of the flaxen cloth, like a Scottish plaid,
 In the loom of the household was being made.

From early till late with her ready hands
 Thus Mary Mason spun dainty strands;
 And as she wrought, like a bird in June,
 Her voice and her heart sang the old love-tune
 Till a light kindled up in her soft blue eyes,
 And under the brightness of summer skies
 She seemed to see in a pleasant glade
 Overarched by the maple's peaceful shade,
 In this dear old town where we now reside
 With houses of plenty on every side,
 A beautiful home, her home, all fair,
 With flowers around it, and children there,
 And joy, and duty, and toil so sweet
 Where love is the prompter of willing feet.

But the fond dream died, and the picture passed
 From her heart away, as outward she cast
 Her glances about her, and saw the snow
 Piling the window, or felt the glow
 Of the hearthfire flame beaming up in her face
 Till it touched her cheek with its gentle grace,
 And lighted the rude-furnished room, so tame
 And narrow-walled, with a tender flame.
 Then a smile stole over her face as she thought
 What vagrant fancies had interwrought,
 And tangled themselves in her childish brain,
 And uttered their voice in the old refrain:

Go around and around
 My wheel for me,
 Till my bonnie good ship
 Comes over the sea.

And around and around
 Go all the day,
 Till ye bring me my love
 From afar away.

And she said to herself: "I must not repine,
 Or wish for a lot that were other than mine,
 For if he comes not who one summer's day
 Told me he loved me, and went his way,
 Then—but no, for truly it ne'er can be
 That he has forgotten his love for me,
 And when the spring with her softened hands
 Shall break from the river its icy bands
 He will come with his boat on its quiet tide
 To take me away as his happy bride."

Ah, beautiful river with Indian name,
 Gliding noiselessly down through meadow and plain,
 And bearing along, on thy winding way,
 As I sit beside thee this summer day,
 Bright green tufts from the lowlands mown,
 And washed from the glittering sythes, or strown
 From the hay-boy's fork, I listen to hear
 The loving words of that distant year
 When Mary Mason pledged her hand and heart
 To her sailor lad who had gone apart
 Far over the deep blue sea to roam
 And leave her waiting within her home.

And fain would I see that lover's boat
 Lightly along thy margin float
 Where water-lillies now softly wave,
 And in thy fulness their whiteness lave.
 Glad would I wait, and watch by thy tide
 If thus I might see the man and his bride
 Sail merrily by as they did one morn
 When the earth was springing with tender corn.
 But that may not be, for time hath told
 All that remains of the legend old,
 And over the grave of the blue-eyed maid
 Summer and winter have often strayed
 While the flowers of the field that never spin
 Sing sweetly above her their evening hymn,
 And a low soft echo almost divine
 Answers forever the maiden's rhyme :

Go around and around
 My wheel for me
 For my bonnie good ship
 Has come over the sea.

Not round and around
 Go all the day
 For ye've brought me my love
 From afar away.

MY CASTLE

By John Philo Trowbridge

Today I built a castle in the air ;
 And when the sun had set I left it there
 Complete, as I supposed, in every part—
 An imitation of old English art.
 The massive walls were clad with ivy green,
 The turrets pointed toward the vast unseen,
 The windows, set to face the shining day,

Like gods appeared with hands outstretched to pray.
 The moat was filled from yon sweet mountain stream,
 The draw-bridge balanced on its central beam,
 The brazen gates on steady hinges rocked,
 And every one was firmly barred and locked;
 And in my hand I hold, as all may see,
 The deeded title and the palace key.
 The latest artisan has said "Good-bye"—
 My castle stands perfected in my eye.

Tomorrow, furnished it shall be throughout;
 And all the grounds, with roses set about,
 Shall lure the bee to every opening flower;
 While singing birds make glad the morning hour.
 And on the next day, ere the sun goes down,
 I hope to leave awhile the noisy town,
 And in my castle, far removed from care,
 To take my rest, and say my evening prayer.
 Amusement I will have, and music's power
 Shall greet my spirit in the quiet hour.
 My mind shall oft be filled with calm delight,
 As richest volume open to my sight,
 And rare old pictures from the vaulted hall
 Shed mellow warmth and color over all.
 An equipage shall be at my command;
 And servants always at my table stand.
 The baying hounds shall follow where I roam,
 Or greet me as their master nearing home;
 While fattening herds and ample flocks abound
 In every field that skirts my castle round.
 My friends, of whom a host I hope to hold,
 All duly grateful, and most gently bold,
 Shall come to visit me at my estate
 When spring is gay, or autumn's frosts are late.
 And gain from me the welcome of my heart,
 And take a blessing when they hence depart.
 But best of all—my richest legacy—
 A wife, devoted, there shall bide with me,
 A constant, sweet companion at my side,
 The equal object of my love and pride.
 And in the sunshine of our mutual joy
 Shall come to dwell a little girl and boy.
 Two cherubs, like two stars, to shine at night
 Above the tower that bears my flags in sight.

Ah me! My castle, I did surely say
 That thou wast builded in one blessed day?
 But no indeed, a thrice repeated no!
 Thou art not yet complete! Thy ramparts grow
 Far more extensive with each airy touch

Of fancy's hand, that ever raiseth such
As lean upon her arm, until they view
Beyond our forests the cerulean blue!
So I must wait until some future day
Before my golden dream shall give her sway,
And all my vaulted walls become complete.
While tower to tower my bugle's notes repeat.

That castle that I thought today I made,
The cost of which with smiles and tears I paid,
Remains despoiled, like Gaza, on that day
When all its gates were wrenched and borne away.
The mighty man of God passed up the road,
And took them with him as a boastful load,
Too light to compass half his manly power,
Or stay his onward course a single hour.
When oft in dreams I think my labors past,
And crowned with joys that shall forever last—
When visions of some rest desired arise
Transfused with hopes that bring a glad surprise
I rudely wake to find the picture fair
Dissolving, dreamlike, into vacant air.
The incompleting, unattained desire,
Which yesterday could all my heart inspire
Awaits tomorrow's dawn—tomorrow's close,
With all those coming hours may yet disclose
Before perfection it may realize
Amid the fadeless beauties of the skies.
As long as human life hath smile or frown
We build our castles, and then tear them down
And build anew some holier, loftier shrine
In closer pattern of the one divine
Which stands forever near each noble life
That knows the meaning of this world of strife.

So help me then, great Architect of all,
Who makest clouds, and causest dews to fall,
To whom the earth and air and ancient sea
Have naught of cruel harm or mystery—
So help me, that in ever statelier forms,
Like crowns completed out of worthless thorns,
I learn to fashion moments into days,
And these to years of industry and praise;
E'er building with redoubled zeal and prayer
Each incompleting castle in the air.
Until at last, from all my tasks set free,
My soul shall find her dwelling place with Thee.

THE KHAKE AND THE BLUE

A WAR-SONG

By William Henry Bishop; Music by the Rev. George F. Genung

A song under the direction of Herbert W. Smith at the Reception of the Woman's Club for Home Coming Soldiers and Sailors, at Danielson, Conn., November 6, 1918.

The bayonets are sharpened,
The rifles sighted true.
To ocean's shore by millions
March the khaki and the blue.
Brave hearts bound like the billows
O'er which our keels advance,
As we hear the bugles calling
From the gallant land of France.

CHORUS:

O the khaki and the blue! and the blue!
O the khaki and the blue, true blue!
O the splendid deeds they do
Shall make the Kaiser rue
The coming of the khaki and the blue.

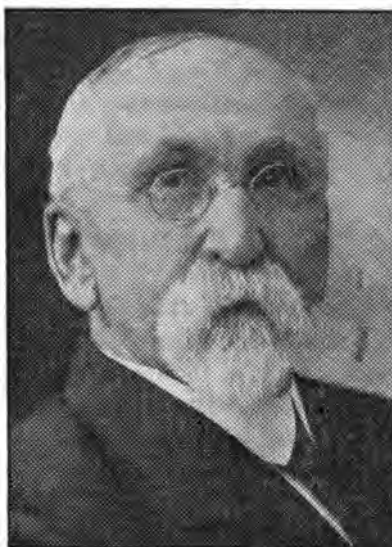
The ruthless, fell, oppressor
Shall feel the deadly thrust
Of the wrath that moves the patient,
The stern ire of the just.
He has made him monstrous gases,
That all human pity shame;
But yet hotter fires are blazing
In honest hearts aflame.

Yankee might shall thunder louder
Than all the guns of Krupp,
And the Hun in bitter measure
Drink retribution's cup.
For ne'er was prouder story,
Nor higher patriot's goal,
And bright shall be its glory
On Fame's eternal roll.

 B. F. BROWN

Benjamin Francis Brown, author of the volume of poems, "Life in the Country and by the Sea," was son of Benjamin and Emeline G. Brown, and born in Brooklyn, November 24, 1845, and one of nine children. He attended school in Gilbert district, about one and one-half miles from his home, the little schoolhouse

on the hill so happily referred to in one of his poems. He also attended graded school at Brooklyn village, three miles distant. He was quick to learn and never thought school a hardship. Then, as so many young men did in those days, he tried teaching district school himself, teaching winters and farming summers. From early boyhood, he was famed among the boys and girls as a maker of rhymes, usually to their delight, but sometimes uncomfortable for them in satire. At age twenty-four he decided to go to Providence, first as clerk in a grocery, then took up bookkeeping, brokerage and salesman's work, until April, 1911; then went to Michigan as secretary of the manufacturers' association in Muskegon. But office work was always irksome, and he always "kept his hand in" at writing verses, many of which brought him money as well as public favor. In November, 1912, he gave up business, and published his book of poems, and set out to sell the book by mail and personal travel, with such success that nine editions have now been published. He married October 12, 1875, Emma A. Morse of Providence, who died November 11, 1897, leaving one son, Arthur L. Brown, now a chemist in Wilkesburg, Pa., with Westinghouse Company. Mr. B. F. Brown later married Nellie Isherwood of Providence, June 7, 1907; they have no children, and make their home in Providence. In the following pages several of Mr. Brown's poems are given place.



BENJAMIN F. BROWN

THE HILLS OF OLD NEW ENGLAND

O, the hills of old New England,
How the pictures come and go
As my fancy paints their beauty
'Mid the scenes of long ago;
The old home beneath the maples
Where the happy children play,
E'en now their voices reach me
Till it seems but yesterday.

On a hill of old New England
 By the spreading boughs of green
 Stands the schoolhouse of my boyhood;
 Many years now roll between—
 Let the past become the present,
 Brush the mists of years away,
 And once more upon that hillside
 Life is all a holiday.

O' the hills of old New England,
 Rolling on 'neath summer skies,
 Forest-crowned or waving verdure,
 How their glory fills our eyes;
 Many lands I've traveled over,
 On their sunny slopes to rest,
 But the hills of old New England
 Are the ones I love the best.

O' the hills of old New England
 Would you all their beauty know;
 See them in the winter moonlight,
 When their brows are white with snow;
 When the Ice-King drapes their shoulders
 And like sentinels they stand,
 Ever watching, cold and silent,
 'Till the morn breaks o'er the land.

THE OLD FARM HOUSE

Go a mile or so from the old grist mill
 On through the woods where 'tis dark and still
 Up the grassy road, at the top of the hill
 Is the old farm house alone and bare,
 For a century past it has stood there,
 And now like a tramp is devoid of care.

Go up in the garret and there you will spy
 Many things that were used in the days gone by,
 There are pots and kettles that never again
 Will be hung by hooks on the swinging crane,
 In the wide fireplace, over burning wood
 Where grandmother cooked—and 'twas always good!

A carpet loom by the window stands,
 To be used no more by the weaver's hands;
 Back close to the eaves is the trundle-bed,
 Imagine, in years that now have fled,
 How it held the little ones through the night
 Till early they woke at morning light;

No one of those little ones dared to go
When winds around the house would blow,
Up in the garret in dark of night
Guiding their way by candle light,
Afraid of the ghosts that might be there,
Or a raggedy man on the topmost stair.

Right back of the house a barn once stood,
Now boards and beams that are far from good,
The garden is full of weeds for a crop
Some of them climbing over the top ;
A broken-down curb is over the well,
What its contents are no one can tell,
And the old farm house has nothing to show
'Twas a happy home in the long ago.
(Not far from the "wolf den")

IN THE HIGH-BACK SLEIGH

Over the hills in the high-back sleigh,
Over the hills on that sunny day,
Diamonds on shrubs and ice-bound trees
Flashed when stirred by the morning breeze,
For the winter night of mist and rain
Had trimmed them over and over again.

Over the hills in the high-back sleigh
With buffalo robes the cold to stay,
And soap-stones hot, wrapped snug and neat
In grandma's shawl to warm your feet,
One hand sufficient the horse to guide,
One arm free to keep close by your side.

The dearest girl you ever knew,
With rosy cheeks and eyes of blue,
And 'neath her hood strayed many a curl,
Her smiles to wreath, your head to whirl.
'Twas a joy supreme that winter day
Over the hills in the high-back sleigh.

Over the hills in the high-back sleigh—
When memory brings the far-away,
You can almost hear the sleigh-bells ring
And see the white fields hurrying
By, as they did that sunny day
When you rode with her in the high-back sleigh.

BLUE FRINGED GENTIAN

Blue fringed gentian
 Claims attention
 In September hours;
 Born of sunlight,
 'Tis its birthright,
 Queen of all wild flowers.

You must travel
 To unravel
 Questions where to find it;
 One year, hither,
 Next year, thither;
 Leaves no trace behind it.

By the brookside
 Near the noontide,
 There its beauty glows;
 Buds uplifted,
 Opened, rifted,
 When the sunshine flows.

Sky blue tinges,
 Dainty fringes
 'Round their lovely bells;
 Is the story
 Of their glory
 That the vision tells.

THOSE COWHIDE BOOTS

How well I remember in days of old
 Those cowhide boots in the village sold,
 How every boy must have a pair
 In winter days for him to wear;
 Then with woolen stockings his mother knit,
 And bright new boots his feet to fit,
 He would feel as proud as any king,
 When towards the school he was hurrying.

And when the snows of winter came,
 If wet his feet, he was to blame,
 For beeswax, tallow and neatsfoot oil,
 All melted hot, was the kind of spoil
 He must rub on his boots, for his father said,
 "Boys, grease your boots 'fore you go to bed,
 Then put them behind the stove to dry,
 And do it now, not by and by."

At morning, ere the rise of sun,
 The forenoon chores must all be done,
 Then buckwheat cakes and maple syrup
 Unending appetite would stir up;
 Next, in deep snow 'twas pure delight
 To wear those boots with pants tied tight
 Around the legs for barricade,
 A wise protection mother made.

From tramping in the snow till night,
 Those boots would shrink till awful tight,
 The bootjack seemed the only way
 To pull them off—they meant to stay.
 Sometimes your brother, very kind,
 While you with one foot pushed behind,
 Between his legs would take the other
 And pull till ended was your brother.

SCHOOLDAYS IN THE COUNTRY

In the dewy morning, over hills and dales,
 Merry voices ringing, shining dinner-pails;
 Up the hill they scramble towards the schoolhouse door,
 Just as you and I did—many years before.

Little barefoot Tommy, Rob and sister Sue,
 Curly-headed Mary in her suit of blue.
 Row by row they're seated, faces all aglow—
 'Cepting "Stubby Peter," sliver in his toe.

Teacher calls to order, "Class in 'rithmetic,
 Places at the blackboard, every one be quick."
 How the chalk does rattle till the problem's done;
 Bennie proves the victor, calls out "Number one."

Now the writing lesson; see them try to write,
 Noses near the paper, some with tongue in sight;
 Little heads a-twisting, think they'll do it better;
 Gracious! what an effort, just to make a letter.

So the lessons follow till the noon is near;
 Then a solemn stillness while they wait to hear
 Just a little tingle, then with rush and roar,
 From the desks and benches, out the schoolhouse door.

Pour the lads and lasses, bound to have some fun,
 Every minute precious till the clock strikes one.
 "School-days in the country;" were you ever in it?
 What a world of gladness pressed in every minute!

THE OLD RING GAME

“On the carpet here we stand,
 Take your true-love by the hand,
 Take the one that you love best
 Before you close your eyes to rest.”

There was one little girl with the auburn curl
 And she knew that you loved her best,
 For 'twas always the same in playing that game,
 You would take her and leave the rest.
 But that one little girl with the auburn curl
 Had a choice of her own to show,
 And your heart would ache when she chose to take
 That boy with his hair like tow.

IN THE TRUNDLE-BED

The three little tots in the trundle-bed,
 Would lie so still till their prayers were said,
 But after mother had said good-night,
 And tucked them into the bed-clothes tight,

They would tumble and roll till you couldn't tell
 Where Tommy began, or which was Nell,
 And Jimmie, the leader, would shout with glee
 While his head would bob where his feet should be.

And Tommy by poking the sheet up high
 Would make a white tent in which they could lie;
 They frolicked and laughed, were a noisy crew,
 Each tried to do more than the others could do.

But tired at last, father's voice they heard,
 “Children, keep still,” soon they hardly stirred.
 So the three little tots in the trundle-bed,
 To the land of Nod then quickly fled.

Three little tots in the trundle-bed
 To the land of Nod in their dreams have fled,
 And often a smile, while you gaze, appears
 Which the fairies gave to the little dears.

THE OLD PARSONAGE AT CHAPLIN

By Josephine M. Robbins .

Just down the road from the parish church
 Stood the village pastor's home,
 A parsonage old by the people built,
 Where the people loved to come.

'Twas a quiet place, with shadowing trees,
Where the weary at heart might rest,
And talk for an hour, with the man of God
On the themes that they love the best.

And many a time, when the cares of life
Pressed heavy upon some heart,
And the danger was that in a hurry and work
We might miss the better part,
The lessons learned in that study once
Came back as it met our eye,
And the peace of God stole into our hearts
As we thought of the days gone by.

There were children once in the grave old house,
A merry, romping band,
And grandmother too, who for many years,
Has been gone to the better land.
And instead of the merry circle of seven,
On which once the firelight shone,
Only the father and mother come,
When the work of the day is done.

But the house is old, and it shows the marks
Which the hand of time has wrought.
And to put it in order in every part,
Is the loving pastor's thought,
And so today, they are bidding good bye
To each old familiar place,
And they miss the sight, as they enter each room
Of some well-remembered face.

Grandmother's bed is smoothly made,
By its side stands her easy chair,
But both are vacant, they show no trace
Of the patient sleeper there.
So they fold up her garments and lay them away,
In the old time-honored chest,
And they lovingly think of the aged one,
In her heavenly home at rest.

They open the next; no smiling face
Looks up at them as they come.
Their only daughter and orphan niece,
Have each found another home.
They are happy homes, with the merry noise
Of children at their play,
But they think with a sigh, from this dear old room,
They have passed forever away.

They pause at the next. In the summer day
 The chamber seems cold and chill;
 For twice the foot of the Angel of Death
 Hath rested upon its sill.
 Two boyish faces, with loving smiles,
 Look down at them from the wall,
 The patient and grave—the merry and wild—
 But they answer not to their call.

Out in the hall and down the stairs,
 Tomorrow the workmen will come;
 And only the memory then shall remain
 Of the old-time happy home.
 And when the new rooms shall grow old,
 And their story some pen shall tell,
 May it be a record of work for God.
 And of service for man as well.

SWEET FOUR-O'CLOCKS

By C. B. Montgomery

Sweet little Four-o'clocks! beautiful flowers!
 With tenderest mem'ries of youth's happy hours,
 Dainty red blossoms, streaked with bright gold,
 Stories of happy days, often are told;
 While gazing on Four-o'clocks, sparkling and bright,
 Whose beauty is glorious early at night,
 As 'neath the old maple together we'd play,
 When Four-o'clocks opened at close of the day.

Sweet are the mem'ries brought to the mind,
 Tend'rest emotions the Four-o'clocks find
 Of years long ago when children together
 We merrily played in all kinds of weather.
 Some now are gone whose faces were dear,
 The voices are hushed we once loved to hear,
 But sweet little Four-o'clocks bloom as of old
 In crimson, in scarlet, in white, and in gold.

WATER LILY

By C. B. Montgomery

At daylight's first gleaming how beauteous the sight,
 Of sweet water lily, so pure and so white;
 As it nestles so closely in cloak of rich dyeing,
 In the pretty cool pool at the mountain foot lying.

How well we remember the beauteous flower
 That blooms in great glory at morning's first hour.
 How sweet the perfume that rose on the air,
 From the dear water lily so pure and so fair.

THE GATHERING

(At Chewink Schoolhouse in Chaplin, September 19, 1865)

No beckoning ghost invites our steps to stray
 To yonder house beside the public way.
 But thanks to those who took such special pains
 To invite a crowd to Chewink's barren plains,
 Where vegetation's stores are scarcely known,
 And naught but birch and shrubs are grown,
 Save some small patches few and far between
 Where stunted corn and cereals may be seen.
 The people frugal and somewhat refined;
 Where means are used to cultivate the mind.
 O, Chewink! Chewink! the chipmunk's native home,
 Thou art teeming big with something yet to come.
 These social gatherings always joy impart,
 We interchange the friendly feelings of the heart.
 Here matrons grave and maiden's lovely glance
 Thrill our hearts, our very souls enhance.
 And well the people who in Chewink reside
 Of such a gathering may take special pride.
 And now we'll tell you how it came to pass,
 Old Bedlam was let loose; all turned out *en masse*,
 Mounted a huge car got up in style complete,
 With ample room for each and all a seat;
 A band of martial music—the drum, the fife's shrill note,
 And o'er their heads the stars and stripes did float.
 Sixteen pairs of bullocks to this car attached
 For strength and beauty could not well be matched.
 Here let us introduce to you and say,
 "George and James Martin, Esq.'s, Marshals of the day."
 On horseback with all becoming grace,
 Escort the chariot to its destined place.
 While banners, kerchiefs, wave on every hand.
 Three cheers roll forth from the martial band,
 All things arranged as had been previously planned.
 Origin Bennett, Esq., takes the speaker's stand,
 And in his frank, familiar, easy way
 Welcomes the people on this auspicious day.
 George Apley next appears upon the stage
 And all the attentions of the crowd engage.
 A pleasant smile lit up his honest face—
 Told how the name originated of the place:
 Some amorous swain went once to court his dear,
 Returning in the morning as doth appear.
 The birds sang gaily, and he could hear distinct,
 These notes repeated often: "Chewink! Chewink! Chewink!"
 Hence the origin of this euphonic name,
 And will be handed down to fame.

P. B. Peck, Esq., spoke next with power and force
As did the French and Moulton in their course.
And Parson Williams, the last we have to boost;
Origin Bennett, Esq., then gave a handsome toast.
Some space of time betwixt the speeches intervene
Filled up with music, cheering in between.
And now the creature comforts, such as oyster stews,
Pies, cakes, and crackers, such as hunger couldn't refuse.
When all had well partaken to their appetite's content,
And each unto the other smiles, on pleasure bent,
The day passed off in merriment and glee,
And many a friendly greeting and smiling face you see.
So all had good reason, dear reader, you may think,
Long to remember the gathering at Chewink.

ODE TO LITTLE RIVER

By Levi Allen

[This stream heads in the north part of Hampton, flows through Canterbury and Hanover, discharges its water into the Shetucket, about a quarter-mile below Versailles, and is noted for its pure water and fine fish, especially trout. The author spent his childhood and youthful days on or near the banks of this stream which memory still holds dear.]

Little River, pleasant stream,
Subject of many a wakeful dream,
How oft in thy silvery wave
My youthful limbs I used to bathe—
At night wade o'er thy pebbly bed
With cautious step and careful tread,
With torch and spear to fish for eels,
O' how those scenes o'er memory steals.
Those scenes inwoven with my frame
Are far more dear than I could name.
The youthful sports and pastimes dear
Now gone and left me in life's sere,
But I can well remember, too,
When on thy banks thick brushwood grew
So thick that scarce a space between
Where thy bright waters could be seen,
Rank weeds and grass and tangled vines
Of hops and grapes with other kinds,
The ash, the maple and the yew
And willows in profusion grew
For miles along the adjoining farms,
Which screened thy many fish from harms.
Old homestead's eastern boundary
And thou art ever dear to me,
Now of thy former beauty shorn
Thy brush all cut, their roots uptorn,

No shady nook where fish can hide
 And few within thy stream abide.
 Thy banks o'ergrown to grasses green
 Whilst thou, bright river, flow'st between.
 Flow on pure stream, from north to south
 I know thee well, from source to mouth.
 Wind on, dear stream, through field and mead;
 Thou lookest like a silver thread.
 Wind on through dell and rock, and wood
 To mingle with ocean's mighty flood.
 Flow on and wed Shetucket River
 Now lost and gone—farewell forever!

EVERETT O. WOOD

Everett O. Wood of Danielson has relieved the cares of a busy life by verse-making, and a few years ago a pamphlet of his selections was published for private circulation. Mr. Wood has always been a lover of music, and in young manhood played the violin without a teacher. After a few years, dissatisfied with his own lack of technique, he laid down the instrument and never expected to touch it again. But at age sixty, he so longed for the old touch that he began taking lessons and studied for three years. He is now in his seventy-seventh year. The two selections from his verses are typical of his spirit.

AUTUMN MUSINGS

By Everett O. Wood

The summer days are gone; the birds
 That but a few short weeks ago
 Gave forth their glad and joyful song,
 Sit silent now among the trees
 Or flit about with mournful chirp,
 Gathering together in flocks
 To make their journey far away
 To Southern lands, ere winter comes.
 The hum of insects fills the air,
 The trees and plants have stopped their growth,
 All nature seems the while to rest.
 O, quiet, restful season now,
 You take me back to youthful days
 When, free from care and business strife,
 The hurry of the season past,
 We gathered in the winter's store,
 Talked of and planned our winter's sport,
 The school, where we should sit, with whom,
 What games we'd play, what mirth and fun
 Should while away recess and noon,
 Who would the teacher be, and what
 New scholars would among us come.
 And so we worked the autumn flowers,

The aster and the golden rod,
 The blue-fringed gentian in its time,
 Talked of their beauty as we passed,
 Their grace of form and varied hues.
 I would not take my life in hand
 To live again those years as then,
 But could I have one day to live
 Just as I lived those quiet days,
 What rest and comfort it would bring!
 But as the evening shadows fell
 My heart would long to find the home
 I knew not then, but which has brought
 Its larger love and sweeter rest,
 And so I would not backward go
 But onward to receive with joy
 The gladness and perchance the strength
 Each passing season brings to me.

A GOOD TIME COMING

By Everett O. Wood

There's a good time coming,
 And it may be near,
 For the signs are all around us
 Bringing us good cheer.

Man is learning duty
 To his fellow man,
 And the powers of heaven are working
 God's diviner plan.

Marshal, then your forces,
 Work with might and main,
 And with strong united effort
 Victory we'll gain.

Do not think that angels,
 Robed in garments white,
 Are the only beings working
 For the cause of right.

Men of noble purpose,
 Women, tried and true;
 These, our brethren, are the angels,
 God is working through.

Be they clad in satin
 Or in plain attire,
 So their hearts are true and loving,
 Warmed with heaven's fire.

Join this noble army
 Ere you're left behind,
 For our march is ever onward
 Till the goal we find.

WE THREE OLD MEN IN HAMPTON

By Elizabeth D. Jewett

In August, 1897, in honor of Patrick Pearl, Wolcott Carey, and David Green-slit, men of sterling integrity, well-known throughout the county and state, Miss Jewett (now Mrs. Elizabeth Jewett Brown) published in the *Willimantic Journal* the following verses:

We gather in the village store,
 And there relate our early lore,
 And tell the tales of boyhood o'er—
 We three old men in Hampton.
 We bring old scenes to mind again,
 And we forget we're aged men,
 And never more shall see again
 The days we've seen in Hampton.

We view the changes time has wrought—
 The training days where battles fought
 In mimic war have passed to naught—
 Since we were boys in Hampton.
 For gone are boyhood's friends for aye,
 For time has called the roll each day;
 They've mustered silently away—
 The friends we've known in Hampton.

For faces then are seen no more,
 The same trees bend their branches o'er,
 The sun shines bright as days of yore—
 When we were boys in Hampton.
 We sit in each accustomed seat,
 And gaze upon the quiet street,
 The bordered walks and houses neat—
 As years gone by in Hampton.

But still the sun shines just as bright,
 The winding roads with trees bedight,
 The pond which sparkles in the light—
 Beneath the hill in Hampton.
 We love each hill and fertile glade,
 The fairest land that God has made;
 The lanes our infant feet have strayed—
 When we were boys in Hampton.

And when our earthly race is run,
 And o'er our lives the setting sun
 Has cast its rays, may each and one—
 Be laid to rest in Hampton.
 Laid near the place which gave us birth,
 God's acre in the fair green earth;
 From death to life, the newer birth—
 We three old men in Hampton.

MRS. C. H. N. THOMAS

Charlotte Hyde Niles was a student at Killingly Academy in Danielson about seventy years ago. Later under the nom-de-plume "Mary Maylie" she contributed both prose and poetry to the Danielson "Telegraph" (predecessor of "The Transcript"). For a long time her identity was unknown, even to the publisher, but finally she became known as a frequent contributor to Bonner's New York Ledger. She married Benjamin N. Thomas of Killingly who died in October 29, 1867, at age thirty-seven, but Mrs. Thomas lived until 1917, attaining age eighty-eight. Her son George O. Thomas is now a merchant in Danielson. A collection of verse by Mrs. Thomas under the title "Lady Evelyn and Other Poems" was published in 1895 by Charles Wells Moulton of Buffalo, N. Y.

A LEGEND OF LAKE ALEXANDER

By Mrs. C. H. N. Thomas

Two miles in length and one in breadth,
 Lake Alexander lieth,
 Far to the south, one little isle
 The traveler espieth.

Loon Island, its euphónious name,
 Its shores are fringed with rushes,
 While farther in grow scrubby oaks
 And whortleberry bushes.

And yet, this island, lone and bare,
 Hath place in old tradition,
 Linked with the red-man's name and fame,
 And with his superstition.

It was a mountain's summit once
 According to the story;
 A mountain grand, which stood alone
 In solitary glory.

And hither came the Indian tribes,
 From miles around they gathered,
 Each dusky brave, as fancy pleased,
 Bepainted and befeathered.

The morn beheld their sacred rites,
Their festal scenes each even,
Night after night, to revelry
And song and dance were given.

Alas for them, like wiser men,
They tired of simple pleasures,
And to increase their wanton mirth
Devised new means and measures.

Strange panic seized that guilty crowd,
They paused in their mad revel,
And offered human sacrifice
To Manitou and devil!

Then the Great Spirit angry grew,
The sky shook with his thunder,
The mountain trembled 'neath their feet,
The earth was rent asunder.

Majestic, slow, the mountain sank
Down to its very summit,
And every living thing was drowned
That chanced to be upon it.

Save one old squaw upon the top,
Weeno, whose voice of warning
Fell on her people's ears each day,
But met with only scorning.

She stood, the last of all her race,
Her lonely lot bewailing,
Till o'er the lake, one summer night,
A weird canoe came sailing.

The oarsman was a dusky chief
Of high and noble station,
And Weeno sailed away with him
To her own tribe and nation.

Unto the happy hunting ground
Which all the good inherit,
Beyond the farthest setting sun,
Prepared by the Great Spirit.





