DR. ALLEN'S

SECOND CENTURY

ADDRESS,

AT NORTHAMPTON.

Mrs. Jane E. Loftin
from
Ezekiel Wright Esq.

AN ADDRESS,

DELIVERED AT

NORTHAMPTON, MASS.,

ON THE EVENING OF

OCTOBER 29, 1854,

IN COMMEMORATION OF THE CLOSE OF THE

SECOND CENTURY

SINCE THE SETTLEMENT OF THE TOWN.

BY WILLIAM ALLEN, D. D.,
Author of the American Biographical and Historical Dictionary.

NORTHAMPTON:
HOPKINS, BRIDGMAN & COMPANY.
1855.

ADDRESS.

Not for purposes of pride have we met on this occasion;—not for the idle praise of the long since dead;—not to extol our ancestors, because they were our own, without aim and good result:—but to recall to remembrance the kind and merciful works of God towards our Fathers, for "he hath made his wonderful works to be remembered;" and that we may also gather from a review of the past lessons of useful instruction and incentives to Christian virtue.

It was a memorable event,—marked in the history of this world,—en the Pilgrims landed on Plymouth rock in 1620; it was also a emorable event, when the settlement of Massachusetts Bay was de ten years later; and to us it should be a memorable event, when ly twenty-four years still later the emigrants from the Bay—our thers—planted themselves here on the rich meadows of Nonotuck nd began the settlement of Northampton on the borders of the great forest wilderness, stretching far to the west and north and east, traversed only by the roaming, copper-colored natives of this western world.

We know beyond all doubt, that it is now two hundred years since a little colony engaged in this bold enterprise, and, having purchased the soil of the Indians, here built their cabins and began the cultivation of the soil and the organization of a town under self-government and for the furtherance of the public welfare,—the common weal.

At this period—the close of the second century, since a Christian community was planted in this spot, planted too by the fathers of many of us—it is a right feeling, I am persuaded, which prompts us to meet together, that we may commemorate the past, that we may acknowledge the kind, over-ruling providence of God, that we may learn the great lessons the occasion should teach us, and may be excited anew to a course of life, not unworthy of our ancestry and of our privileges.

APOLOGY FOR THE ADDRESS.

In speaking to you at this time, at your request, it is with pleasure, that I lend you what aid is in my power in noticing the scenes of the past and in strengthening the good impressions, which should be made upon our hearts by recalling the toils and worth of our fathers. I love to dwell upon the ancient times of New England; and, indeed, as some of you may know, my taste for researches into the history of the illustrious dead of our country began to be cultivated nearly fifty years ago. That taste abides with me still;—not at all diminished, as you may well imagine, by the recent discovery, that I have myself a particular relationship to the May Flower and Plymouth Rock, being a lineal descendant of Wm. Bradford, the ancient and excellent governor for many years of the "old colony."

Permit me to say also, that I have a stronger affinity and alliance with Northampton, than that of having chosen it for my abode in the decline of life and having been a citizen for the last fifteen years. I live in the street, in which my fathers lived. My grandfather was the neighbor of Jonathan Edwards and his steadfast friend in all his trials. I stand now in this church 'on the hill,' on which hill, within a few rods' distance, the town gave my earliest ancestor at Nonotuck a home-lot, and where he dwelt within the palisades, when driven from his first home, half a mile distant, in the Indian war of 1676. Let me not then be regarded only as a new-comer and a stranger. The old Nonotuck blood, from various springs, runs in my veins, as it does in yours. After this apology for yielding to your wishes I proceed to my work. You will not expect from me a minute detail of facts, now impossible, and which a respected fellow citizen may give to the public at a future time.

WHEN WAS THE TOWN FIRST SETTLED?

Should it be asked, by what authority is the year 1654 and the month of October in that year fixed upon as the time of the settlement and legal acknowledgment of Northampton? my answer is as follows.

In May 1653 certain inhabitants of Springfield and of other plantations petitioned the General Court for liberty to make a settlement at Nonotuck or Nolwottoge, as the place was called by the Indians. The following was the petition.

"To the Right Worshipful Governor and the Worshipful Magistrates, Assistants, and Deputies of this much honored Court.—Your humble petitioners wish increase of all prosperity.—Your humble Petitioners being fully persuaded of your former promptness and pious endeavors to begin and settle Plantations in such places, as appeared convenient within the liberty of your jurisdiction and Patent for the further enlarging of the territories of the Gospel of our Lord Jesus Christ and the common utility of the Common Weal, are therefore emboldened to present these few lines to your judicious consideration and their request therein, that you would be pleased to give and grant Liberty to your Petitioners, whose names are subscribed, and such as shall join with them according to your wonted clemency, power, right, and authority from, by, and under you to plant, possess, and inhabit the place, being on Conetiquot River, above Springfield, called Nonotuck, as their own inheritance, according to their divisions by estate, and to carry on the affairs of the place by erecting a town there, to be governed according to the laws, directions, and instructions they shall receive from you. Your Petitioners having some knowledge of the place by reason of the propinquity of our habitation to be a place, desirable to erect a town in for the furtherance of the public weal, by providing corn and raising cattle not only for their own, but likewise for the good of others—the propagating of the gospel—the place promising in an ordinary way of God's Providence a comfortable subsistence, whereby people may live, and attend upon God in his holy ordinances without distraction. So, committing you to the Guidance of the mighty Counsellor, we rest your humble Petitioners.

Edward Elmore, Richard Smith, John Gilbert, Wm. Miller, John Allen, Richard Wekley, Thomas Burnham, Matthias Foot, Thomas Root, Wm. Clark, Joseph Smith, John Stedman, Jonathan Smith, Wm. Holton, Robert Bartlett, John Cole, Nicholas Ackley, John Webb, Thomas Stedman, Thomas Bird, Wm. Janes, John North, Joseph Bird, James Bird."

This petition of twenty-four persons was dated May 6, 1653, and was accompanied by the petition in aid of it of three of the principal men of Springfield, who were doubtless the projectors of the settlement,—John Pynchon, Elizur Holyoke, his son-in-law, and Samuel Chapin; in which they state, that twenty-five families at least in the neighboring plantations were desirous to emigrate, "many of them of considerable quality for estates and fit matter for a church, when it shall please God to give opportunity that way;"—and they add—"the inducement to us in these desires is not any sinister respect of our own, but that we, being so alone, by this means may have some more neighborhood of your jurisdiction." Alone indeed the planters of Springfield were at that time, for there was no other settlement in Massachusetts west of Lancaster and the immediate neighborhood of Boston. The petition was granted by the General Court May 18, 1653, and Pynchon, Holyoke, and Chapin were appointed commissioners to lay out Nonotuck into two plantations.

The next step was the purchase of the land on the west side of the river, designed for settlement, of the Indians of Nonotuck, or Nalwottoge, or Nolwottug. There are three Indians, mentioned in the

deed as claiming to be "sachems of Nonotuck," namely, Wawhillowa—(the same as Chickwallop)—Nenessahalant, and Nassachohee; and by them, and one other Indian, Paquahalant, "with the consent of the other Indians and owners" of the land, was the deed signed, giving the territory to "John Pynchon of Springfield and to his assigns forever;" it being understood that he was acting for the petitioners. Accordingly he assigned all his rights in this deed to the inhabitants of Northampton January, 16, 1662, acknowledging, that he "acted in the premises only as being intrusted by the said persons."

The land, thus purchased, extended from what is now the south part of Hatfield to the falls at Holyoke about ten miles, and running back into the woods nine miles,—or, as the line was measured from the most westerly bend of the river, in reality ten miles,—so that there was a purchase of a hundred square miles, or sixty-four thousand acres, including now the four towns, Northampton, Easthampton, Southampton, and Westhampton.

At a subsequent period, in 1657, the south meadow in Hatfield was sold to the planters for thirty-six shillings by a sachem, called Lampancho or Umpanchela. The meadow was called Pewonganuck or Capawonke or Little Pontius or Panchus, lying on the south side of a little river, being about five thousand acres.

The purchase having been made Sept. 24, 1653, the proprietors were now in a condition to commence their settlement early in the next year, if first they should be able to obtain each man a distinct allotment of his land.

The proprietors met at Springfield Oct. 3, 1653, and agreed, that all should be "resident there, and dwell themselves and their families there by the spring next ensuing the date hereof," or else the person failing to do this should "lose his money paid for the purchase, with the charges." At this meeting of twenty persons there were present only about ten of the petitioners, so that ten new persons had joined or proposed to join the company, but of these three or four never proceeded to Nonotuck; and of the twenty-four petitioners I can find, that only eight ever settled at Nonotuck, namely, Edward Elmore, Wm. Miller, Thomas Root, Wm. Clark, Wm. Holton, Robert Bartlett, John Webb, and Wm. Janes.

It will be perceived, that the object of this meeting of Oct. 3, 1653 was to secure by a definite penalty the certain and permanent settlement of the place in the spring of the next year, 1654; and also perhaps to defeat any projects of non-residents and speculators.

The proprietors held another meeting at Springfield Nov. 15, 1653, at which meeting it was stated, that their petition had been "granted," and the following order or vote was passed—as found in the Proprietors' Records:

"It is ordered and agreed, that all such persons, as shall go up to Nalwottoge the next spring ensuing the date hereof, there to dwell the next winter for the furthering and promoting the planting of the said place—it is agreed, that every single man shall receive four acres of meadow besides the rest of his division, and every head of a family shall receive five acres beside the rest of their division."

Thus it appears, that in Nov. 1653 a settlement was in view to be made in the spring of 1654. A committee of five was appointed "to receive in such inhabitants, as they shall judge fit for the carrying on the designs of the company, and to accommodate them according to the former rule, which is a quarter to twenty families, being in estimation eight hundred acres." The meaning of this is, in the explanation of Mr. Sylvester Judd,—to whose publications I am indebted for many facts,—that the first twenty families were to have one-quarter or eight hundred acres of the meadow, estimated at three thousand two hundred acres, that is forty acres to each; and that those, who came afterwards, should receive meadow land by the same rule or in the same proportion, reference being had to the payments, estates, and qualifications. Another rule was also adopted, that there must be a residence of four years before any settler should have power to sell or let his lands without the consent of the town, and his departure from the place before a residence of four years should be followed by a forfeiture of his lands to the town. This might have been a wise measure for securing a good population to the town. I do not suppose it ever entered the thoughts of the proprietors, that all the world had as good a right to settle at Nonotuck, as they had, and that they should exercise no control in the matter.

But was Nonotuck actually settled in 1654? The evidence seems very conclusive. The primitive record of early marriages is in our town clerk's office, the heading of which is in these words—"Marriages since the town began, which was in the year 1654." Did not the first recorder know? Can there be any doubt that the town began—not in 1653, not in 1655—but in 1654?

The first recorded marriage is that of David Burt and Mary Holton Nov. 18, 16..,—the two last figures of the year being obliterated. The next marriage being that of John King and Sarah Holton Nov. 18, 1656, it might be supposed the two marriages were on the same day in the same year. But, as by the list of births, it appears that

David, the son of David Burt, was born July 30, 1656, it is evident, that the year of his marriage was before 1656, and probably 1654. For several years the magistrate and not the minister was authorized to marry.

Next, on the first page of the old town records of Northampton, is the following, the first document.

"A true copy of the bounds of the plantation, which the Committee, appointed by the Honored General Court, laid out to the Planters of Nonotuck.

"Whereas we, whose names are underwritten, were appointed by the General Court of the Massachusetts to lay out the land at Nonotuck for two plantations, for the present we have only appointed the bounds of one of them, to which we allow the great Meadow on the west side of Conecticote River, as also a little meadow, called by the Indians [Capawonke] which lieth about two miles above the great Meadow, the bounds of which plantation is to extend from the [south side] of the little meadow, called Capawonke, to the great falls to Springfield ward, and westward is to extend nine miles into the woods from the river of Conecticote, lying * * * cast the foresaid meadows and [the same] to belong to the planters and such as shall come to plant with them, who according [to the] liberty granted from the Court have made choice thereof for themselves and their successors, not molesting the Indians [nor] depriving them of their just right and property without allowance to their satisfaction.

By us, John Pynchon,
Elizur Holyoke,
Samuel Chapin."

Springfield, 9th of May, 1654.

It does not appear, that this paper was actually recorded in 1654; but as its date is May 9, 1654, and as it declares, that the lands described in it belong "to the planters," "who have made choice thereof for themselves and their successors," it is very evident, that at the date of it there were planters in Nonotuck, or men, who proposed to go up immediately as planters, and for whose benefit the document was written in the spring of 1654.

The following is a record of the General Court,—the date of the beginning of the session being Oct. 18, 1654:—the words "Naotucke Plantation" on the margin:—

"To the Honored General Court of the Massachusetts. We whose names are underwritten being appointed to divide the lands at Naotucke into two plantations, we accordingly have granted to them, that now first appear to remove thither to plant themselves on the west side of the River Conecticott as they desired and have laid out their bounds, viz., from the little meadow above their plantation which meadow is called Capawonke or Mattaomett down to the head of the falls, which are below them, reserving the lands on the east side of said river for another Plantation, when God by his Providence shall so dispose thereof, and still remain your humble servants, John Pynchon, Elizur Holyoke, Samuel Chapin."

"The Court approves of this return."

It appears from this record, that the Report or Return of the Committee, who made the first division of land at Nonotuck among the

settlers, was considered and approved by the General Court at their session of Oct. 18, 1654. If we add eleven days in order to bring the old to the modern reckoning, we shall have Oct. 29th—this very day —as the completion of the 209th year from the only legal incorporation of the town, of which we have any knowledge. No other charter can be found: no other charter perhaps was ever given, or was desired or thought to be necessary.

It appears from the records, that May 1, 1655, Ebenezer, son of Joseph Parsons, was born; and it appears also that there was a town meeting Dec. 11, 1655, when the "townsmen" or selectmen were chosen "for the town of Northampton." There is no account of the time, when this name was adopted instead of Nonotuck or Nallwottoge, nor of the reason of the name; but as Springfield was so called, because Mr. Pynchon came from Springfield near Chelmsford, England, so it is likely, that Northampton owed its name to the fact, that John King, an early settler, came from Northampton, England, —a town, afterwards the residence of Dr. Doddridge.

THE INDIAN PURCHASE.

If you ask, what price was paid for the large and rich territory of Western Nonotuck, you will be informed, that the price was one hundred fathoms of Wampum, ten coats, the plowing of sixteen acres in the summer of 1654 on the east side of the river, and a few small presents. The wampum was the Indian money, made of white sea shells,—being beads from the Meteauhock or periwinkle. The suckauhock or black money, of double the value of the white, was made of the Poquauhock, or hens. Wompi means white; sucki black. Six small unstrung beads were sold for a penny. When strung, a fathom was worth about one dollar in Narragansett, and at one time two dollars at Boston. One or two hundred dollars was then the sum paid in wampum. This with the other payments may seem a small remuneration for so much land; but the land was abundant and the purchasers were few. Besides this, the Indians might expect, that for years they would be little disturbed in their hunting grounds, while they had on the east side of the river all the land they wanted for cultivation. It was a fair purchase, for the mutual advantage of both parties. That the savages after a few years fled before the advancement of civilized life was the consequence of their preferring their

own habits and resisting the meliorating and christian influence of the new settlers. The Nonotuck Indians were enticed to espouse the cause of King Philip in the war of 1676, and on his death they abandoned this fair valley and left it to the undisputed possession of the whites.

Of the Indians, who once occupied this region, not a descendant remains amongst us; nor do we know where a descendant is to be found. There is nothing left to indicate their past existence, except a few names of places, and a few stone implements of their manufacture; the most remarkable of which is a stone kettle, which was recently plowed up in this town after it had lain in the ground nearly two hundred years. It was called aukook; the Delawares called it by a similar name, aukeek. No aukook is preserved in the museum of the Massachusetts Historical Society; and, so far as I know, this is the only stone aukook of the whole race of Indians, preserved at the present day in the old Bay State. It seems to be made of free-stone, such as is found in the quarry at Middlefield. In the day of its manufacture it was the most important and valuable of all household implements.

We know not the meaning of Nonotuck, unless perhaps it be 'in the midst of the river,' which is the meaning of Noautuck in Eliot's Indian Bible. By the windings of the river the meadows of Northampton and Hadley seem to be in the midst of it.

CHARACTER AND NAMES OF THE SETTLERS.

But who were the men, that with a bold spirit of adventure dared to plant themselves down at Nonotuck? This was an affair, which required no small degree of courage. Let it be considered, that in the whole eastern part of Massachusetts there were only about forty settled towns, the nearest of which were Lancaster, Dedham, and Watertown,—Worcester being not settled till thirty years afterwards. Springfield was indeed only seventeen miles distant;—but the whole country to the east unto the neighborhood of Boston was unsettled, and so the whole country west unto Albany; and the vast region north to Canada was a dreary wilderness. There were scattered along the river many tribes of Indians, whose hostility,—should it be awakened,—might be desolating and fatal to the English settlers. It is no great affair, at the present day, to emigrate to Minnesota, or Kan-

zas, or even to California: there are thousands of fellow countrymen to be found as protectors. But who will protect the adventurers at Nonotuck, if the Indians should be soon hostile, when even in Windsor, so late as 1670, the number of the Indians was to that of the whites as nineteen to one?

Among the early settlers many, probably most, were natives of England, emigrants in 1630 and afterwards, who first went from the neighborhood of Boston to Hartford, Windsor, or Springfield, and thence proceeded up the river to Nonotuck: others were born in this country. Of the former class, born in England, if I mistake not, were Isaac Sheldon, John Strong, Thomas Ford, Edward Elmore, Aaron Cook, John Hillyer, Wm. Hulbert, Thomas Woodford, Samuel Wright, Joseph Parsons, Thomas Bascom, Richard Lyman, Thomas Judd, and John King.

Within four years from its origin, from 1654 to 1658, the settlers of Northampton, whose descendants remain here, or in the neighborhood, were Robert Bartlett, Richard and John Lyman, James Bridgman, Thomas Bascom, Thomas Root, Alexander Edwards, Samuel Wright, William Miller, David Burt, John King, Isaac Sheldon, Samuel Allen, Joseph Parsons, Wm. Hannum, Wm. Hulbert, Nathaniel Phelps, and John Stebbins.

In the four next years, from 1658 to 1662, came Edward Baker, Alexander Alvord, Eleazer Mather, Wm. Clark, Henry Woodward, Enos Kingsley, Aaron Cook, John Strong, Medad Pomeroy, Jonathan Hunt, John Taylor, and John Searle.

After these came Preserved Clapp, Israel Rust, Caleb Pomeroy, Solomon Stoddard, Robert Danks, Samuel Judd, and Thomas Judd.

Many of these families were very prolific, so that their descendants in a few generations became very numerous. One of our fellow citizens, skilled in his accurate researches, has published an account of the number of children in each of about twenty-five of the ancient families, there being 10 in each of seven families,—11, 12, and 13 in several,—15 in two, and 17 in two families. If we should take the lowest number ten as the average of their descendants in each family in each generation of thirty-three years, you might be surprised to learn, that the descendants of one family, in the six generations down to this time, would now amount to one million, and the descendants of the twenty-five first Nonotuck families would be now equal to about the whole number of the inhabitants of the United States.

We are informed, that of the thirty-eight settlers in the first four

years from 1654 to 1658 thirty-two had their home lots near the present centre, and built their houses on Pleasant, King, Hawley, and Market streets. Afterwards the planters settled at the west of the meeting house and on the south side of Mill River.

The settlers were men of enterprise, of good sense, and truly Christian men. They combined industry and prudence, patient labor and economy. If all the fair scenery around us of fields and meadows, of fruit trees overladen, of thriving villages and splendid mansions we should contrast with the discomforts and gloom of a cold and dreary wilderness,—the whole change is to be ascribed to patient industry under that good providence, which causes the grass to grow and the seed planted in the ground to multiply fifty or a hundred fold. So that the idler does not seem properly to have any thing to do with this world. It was not made for him.—It may be indeed, that some of us in this age escape the necessity of labor in consequence of a surplus, created in past generations, having fallen into our hands; but we are bound at least to toil in the world of mind and in the labors of charity.

It was the early care of our fathers to institute and support the ministry of the gospel as the divine method appointed for the teaching of the truths of religion. And in establishing schools they doubtless considered, that the untaught will not read, nor think, nor reason. The powers of the mind must be cultivated, else they will not yield a useful product, any more than we can expect in the material world an abundance of good fruit, when the seed is not carefully put into the ground, and all culture is neglected.

THE FIRST PILLARS OF THE CHURCH.

Of the seven pillars of the church,—on which, with Mr. Mather, the minister, the church was constituted June 18, 1661,—it would be interesting to have a particular account; but of most of them very little is known, as of David Wilton, Henry Cunliffe, Thomas Root, and Thomas Hanchet. Mr. Hanchet was a deacon in 1668, and removed to Westfield. Mr. Root had lived many years in Hartford. William Clark was of Dorchester in 1636, and as late as 1657, after which year he removed to Northampton, and was the ancestor of a great multitude of descendants. Four of his sons, men of eminence, lived half a century ago on Elm Street; and five deacons in the church were his descendants, two of whom are among the living.

Henry Woodward, one of the pillars, came from Much Worton, Lancashire, England, with Richard Mather of Dorchester, and was killed by lightning at the upper corn mill, April 7, 1683. His descendants are numerous, especially in Connecticut; one of whom was the late lamented Dr. Samuel B. Woodward of this town. Another was the late Henry Woodward, missionary to Ceylon, who died in the east,—son of Professor Woodward of Dartmouth College.

The remaining and principal pillar of the church was Elder John Strong. He was the son of Richard Strong of Taunton, England, or of that neighborhood, and was born in 1607. About the age of 23 he set sail from Plymouth, March 30, 1630, in the ship Mary and John, in company with the ministers Warham and Maverick. He arrived in two months, May 30th, and settled at Dorchester. His wife died soon after his arrival, or before. His second wife was Abigail, the daughter of Thomas Ford of Dorchester. He lived in Hingham in 1635, and thence removed to Taunton, where he was made a freeman of Plymouth colony Dec. 4, 1638. He next removed to Windsor and thence to Northampton in 1659, five years after the settlement began. He was one of the first members of the church in 1661, and received ordination as an Elder—not as a minister—in 1663. After a residence here of forty years he died in 1699, the father of sixteen children, all but John, the eldest, by his last wife. His descendants of course were very numerous, including most or all bearing the name of Strong in this part of the State, as well as others of the names of Clap, Parsons, Barnard, Clark, and Dudley.—The late Governor Caleb Strong was of the 5th generation from the Elder. The names of his ancestors are these; John Strong and Abigail Ford; next Ebenezer Strong and Hannah Clap; then Jonathan Strong and Mehitable Stebbins; then Caleb Strong and Phebe Lyman, the parents of the governor. By this enumeration we may perceive the affinity of families of well known names.

MEETING HOUSES.

The first meeting house was contracted to be built by five of the settlers to be done by the middle of April 1655, twenty-six feet long and eighteen feet wide, of "sawen timber," that is of squared logs, with one door and two windows, having a thatched roof, like the first dwelling houses. The expense was 14 pounds to be paid in work or

corn. The place was this meeting house hill, then covered with trees.

The second meeting house, forty-two feet square, was built after six or eight years, the first becoming a school house in 1663.

The third meeting house, built in 1737, stood also on this hill, a few feet in front of this house, in which we are now assembled. Few of you ever saw it, but my memory, as one of the ancients, runneth back to its existence; and I have occasion to remember it, for, unfurnished as it was with furnace or stove, I preached two sermons in it, on a winter's day in 1806, just hard on now to forty-nine years ago.

The present meeting house, the fourth, was dedicated in 1812; and this we all acknowledge as a beautiful temple, a proof of the taste and skill of the distinguished architect, Capt. Isaac Damon, who still worships in the house, so long since by him constructed.

The third meeting house had a bell, which was moved across timbers laid from its belfry over to the cupola of the present house without being taken down to the ground. The summons to attend worship in the second meeting house was not by a bell, certainly not in 1677, 1678, and 1679, for in those years Jedidiah Strong was paid 18 shillings a year for "blowing the trumpet," the manner of summons used by ancient Israel. This, according to my taste, was much better, than "the beating of a drum," which was the method of call, adopted in Springfield,—though the drum may seem not inappropriate to the time in the Connecticut Valley, when good men, through fear of an Indian attack, carried their guns with them to the house of God on the Sabbath.

THE FIVE FIRST MINISTERS.

It may here be convenient to give in one brief connected view an account of the five first ministers, being all the ministers of the old church, who are deceased.

The first minister of Northampton was the worthy son of a distinguished father,—Eleazer Mather, the son of Richard Mather of Dorchester, where he was born May 13, 1637. Having graduated in 1656, he came to Northampton to preach in 1658, four years after the first settlement. When the church was gathered three years afterwards, June 18, 1661, he was ordained the pastor. He and seven others were constituted the pillars of the church, entering into a mu-

tual covenant: and these afterwards admitted other members. Such was the custom of early times in New England. Thus New Haven had seven pillars in 1639, of which Mr. Davenport was one: and Milford Church was constituted at New Haven at the same time in the same manner; and thus it was with respect to Guilford church in 1643. Mr. Mather lived after his ordination only eight years: he died July 24, 1669, at the early age of thirty-two. His wife, Esther, was the daughter of John Warham, the first minister of Windsor: she afterwards married his successor at Northampton, Solomon Stoddard; and his daughter, Eunice, also married an eminent minister, John Williams of Deerfield, and was killed by the Indians. Cotton Mather, in his History of New England, says of Mr. Mather—"As he was a very zealous preacher, and accordingly saw many seals of his ministry, so he was a very pious walker; and as he drew near towards the end of his days, he grew so remarkably ripe for heaven in an holy, watchful, fruitful disposition, that many observing persons did prognosticate his being not far from his end."—After his death there was published from his manuscripts in 1671 a serious exhortation to the succeeding and present generation, being the substance of his last sermons.

The second minister of Northampton was Solomon Stoddard, born in Boston in 1643, and graduated at Cambridge in 1662. After preaching at Barbadoes nearly two years, he was ordained at Northampton Sept. 11, 1672, having in August been admitted to full communion in the church; and was able to preach nearly fifty-five years before he had a colleague. He died Feb. 11, 1729, aged eighty-five. Few ministers were so eminent in their day as Mr. Stoddard. He was a learned man and published many sermons and treatises. In his book, entitled the doctrine of instituted churches, he maintained, that the Lord's table should be accessible to all persons not immoral in their lives; that the power of receiving and censuring members is vested exclusively in the elders of the church; and that synods have power to excommunicate and deliver from church censures. His doctrine concerning the Lord's supper was the cause of great controversy in New England; and in his notions of church government, it would seem, he was more favorable to presbyterianism, than to the congregationalism of the Cambridge Platform. As a preacher he was very successful: he used to speak of having had five harvests, in which revivals the inquiry, 'What must I do to be saved?' was the general inquiry of the town.—He married the widow of his predeces-

sor. His son, Col. John Stoddard, was a man of distinction in public life. Of his many descendants now living here and elsewhere it may not be proper, that any thing now should be said. If the impress of his love of divine truth and of his Christian character remains among them, the praise is due to the God of their father.

President EDWARDS was the third minister of Northampton. Settled as a colleague with Mr. Stoddard for two years, he became sole pastor in 1729. His ministry here was only a little more than twenty-three years, as he was dismissed in 1750. He afterwards lived a few years at Stockbridge and a few weeks at Princeton as the President of Nassau Hall, and died March 22, 1758, aged only fifty-four years.

There seem to have been two causes of his dismission,—first, his rejection of the doctrine of Mr. Stoddard and of the church concerning admissions to the Lord's supper, and secondly some of his movements as to matters of discipline, to which the church had not been accustomed, and which they regarded as rigid and severe. It may be, that his people were in the wrong, and that their treatment of him is worthy of indignant reprehension; yet some allowance may be made for the force of prejudice, for the strength of old customs and habits of thought, for family pride, and for the reverence felt for the venerable name of Mr. Stoddard, whose principles had been opposed by his successor. Yet, it must be confessed, their treatment of the minister,—in whom once they gloried and for whom they were ready, as it were, 'to pluck out their eyes' in their love to him, through whom the gospel came with power to their hearts,—is a melancholy proof, that perfection does not belong to individual Christians nor to bodies of Christians in this world, and should be a salutary check and reproof of the pride, which may be apt to spring up in the sons of Nonotuck.

As to Mr. Edwards' philosophical opinions or his metaphysical theory, some orthodox theologians have judged concerning it, that it cannot be reconciled with human accountableness and the justice of God, and therefore cannot be true, inasmuch as it takes from man a self-determining power, or the power of volition, and subjects him in the movements of his will to an iron necessity from the action of some constraining efficient cause. But whether or not his theory is true, it was never introduced in his preaching at Northampton; it has nothing to do with the success of his plain preaching; indeed his very learned book on the Freedom of the Will was not written until after he left the town.

The philosophy of this world has nothing to do with the triumphs of the gospel, which demands repentance of sin, faith in the Son of God, the atoning sacrifice for sin,—a pure, new-created heart through the renovating spirit and power of God, sought by prayer. It is a joyful consideration, that the humble, the poor of this world have the gospel preached unto them. It is insolent pride, it is stubborn depravity, which work the perdition of the soul.

To the labors of Mr. Edwards it pleased God to give still more wonderful success, than to those of Mr. Stoddard; especially in the year 1735, when almost all the people of the town were under deep religious impressions. Although a man of learning and of great acuteness, and celebrated for his metaphysical writings; yet his preaching was plain and scriptural, solemn and pungent, very intelligible to his hearers, and coming home to their consiences and hearts.

His descendants, it is well known, have been ranked among the most distinguished men and ministers of New England.

The fourth minister of Northampton was John Hooker, a descendant of the celebrated Thomas Hooker of Hartford. A native of Farmington, a graduate of Yale in 1751, he was settled in 1754. After a ministry of about twenty-three years he died Feb. 6, 1777, aged forty-eight, deeply regretted by his people. He was an able minister, of uncommon suavity of temper and the most engaging manners. Two published sermons furnish honorable testimony of his piety and talents,—one of them at the ordination of T. Allen, Pittsfield.

It is remarkable, that both Mr. Hooker and Mr. Edwards died of a disease, which is now by the medical art disarmed of its terrors: they were the victims of the small pox. Why they were thus cut down in the midst of life and usefulness is a mystery of providence, which we are not competent to fathom.

The fifth minister of Northampton was Solomon Williams. He was born July 25, 1752; graduated at Yale College in 1770; was ordained June 4, 1778; and died Nov. 9, 1834, aged eighty-two, having been in the ministry fifty-six years.

He was of a family distinguished in the annals of New England and which furnished for this country a large number of ministers. Robert Williams, his ancestor, was of Welsh descent and came from Norwich, England, to Roxbury in 1638; whose son, Captain Isaac Williams, lived in Newton, the father of the eminent William Williams, the minister of Hatfield, whose wife was Christian, the daughter of Mr. Stoddard, and the sister of President Edwards' mother.

William Williams of Hatfield had three sons, who were ministers, —namely, Wm. Williams of Weston, Elisha Williams, President of Yale College, and Dr. Solomon Williams of Lebanon. The latter was the grandfather of Mr. Williams of Northampton, whose father was Dr. Eliphalet Williams of East Hartford, who died in 1803. It is remarkable in the providence of God, that these four ministers,—the great grandfather, the grandfather, the father, and the son, our late minister, should each have preached a half-century sermon from the time of his settlement.

From Deacon Samuel Williams of Roxbury, the son of Robert Williams, descended another race of ministers:—John Williams of Deerfield was his son; and he had three sons, who were ministers,—Eleazer Williams of Mansfield, Dr. Stephen Williams of Longmeadow, and Warham Williams of Waltham.

Few servants of God are permitted to remain in the ministry so long as Mr. Williams, although not so long as Mr. Stoddard.—That he had in early life a good reputation for learning is evident from the fact, that he was several years one of the tutors of Yale College, associated with Dr. Dwight and Dr. Buckminster, also tutors.

In his old age he had several colleagues and assistants in the ministry; but during the time of his being the sole pastor more than nine hundred members were received into the church. That he was a faithful preacher of the gospel will not be doubted. He was plain, and simple, and made no oratorical display; in his preaching scriptural, perspicuous, direct; in his prayers comprehensive, short, and appropriate. He was remarkable for his punctuality in all the appointed and usual services of the minister. As the teacher of one of the largest parishes in New England he had the happiness to see the people of Northampton all united and undivided for nearly fifty years.

At last, after his long toils in the service of God, came his days of sickness, and his friends had an opportunity to see how a Christian can die. Humility was a prominent trait, which he manifested: he cherished no feeling of self-righteousness; he uttered no word of self-praise: he expected nothing by way of merit, but every thing from the divine mercy in Jesus Christ, his Lord. Some of his utterances were the following:—"O, what a poor, unworthy creature I am! The lowest place among the sons and daughters of God becomes *me*. Oh! if any will have cause to glorify God, I shall!"

In his great distresses he said in patient resignation—"I haven't got home yet. I want to get home, and not stay in this world of

sin; but not till God chooses: I want to be in heaven, but not till God calls me; that is the best time."—Of the constant pious temper of his mind these his words give good evidence—"For more than forty years, whether at home or abroad, riding or walking, my mind has been in a devotional frame, praying for myself, my family, my people, the church of God, or the world."

However great his humility and self-abasement, yet he had Christian peace: his words were—"a hundred times a day I say, that God is my father, Jesus Christ my Savior, the Holy Spirit my sanctifier; religion is to be my unceasing employment, while I live, and I shall dwell with Christ and be employed in his service forever and ever." Among the last of his intelligible expressions were the words, "all is well!" He published "a historical sketch of Northampton," a sermon, 1815.

SALE OF LAND TO HADLEY SETTLERS.

The planters of this town were interested in the settlement of a neighboring town, to be interposed between them and the great northern wilderness. They therefore sold, Oct. 17, 1658, to the proposed settlers of Hadley the meadow at Capawonke at Hatfield of eight hundred or nine hundred acres on condition of payment of 10 pounds in wheat and peas, and of a settlement on both sides of the river by May 1659, and not deserting the plantation for seven years. The settlement, being the second plantation of Nonotuck or Nalwottoge, was thus made and was called Newtown, and was incorporated Hadley in 1661, named from a town in Suffolk, England: Hatfield was set off from it in 1670, named from a town in Hertfordshire, England. The committee for laying out Hadley in 1659 were Pynchon, Holyoke, and Chapin, with the addition of Wm. Holton and Richard Lyman.

CEMETERIES, SCHOOLS, MINISTRY.

The dead of Nonotuck were buried near the church on meeting-house hill for six or seven years until 1661, when the present cemetery was selected. The road to Windsor was laid out in 1664—which was the way to market. Paying their province taxes in wheat, it was carried in carts or waggons to Hartford, and thence by water to Boston at the expense of one-third of the cargo.

As to the payments for Schools, in 1663 a schoolmaster was to re-

ceive 6 pounds and the charges for tuition. In 1670 one hundred acres were appropriated for schools. In 1687 the grammar schoolmaster had a salary of 20 pounds and tuition fees: in 1725 his salary was 45 pounds. And from that time a grammar school, with little interruption, has been sustained down to the present time.

In the year 1821 it was stated, that many years before that period one hundred of the youth of Northampton had been liberally educated. How many, in the last forty or fifty years, are to be added to this number I have had no time to ascertain; nor how many natives of this town have been ministers. Surely this town has done much for education and learning.

Of the liberality of the early settlers for the maintenance of religious institutions there is very ample evidence in the records of the town. Mr. Mather had a salary of 80 pounds, and lands were given him, forty acres, and a house which cost 100 pounds. In 1663, in the ninth year of the town, it was voted to raise 115 pounds for the new meeting house, and 120 pounds for preaching one year—a very large sum considering the value of money and the number and ability of the settlers. To Mr. Stoddard, besides his salary, 100 pounds was given for a house, four acres for a house lot, and also lands of the value of 100 pounds.

Mr. Edwards received for a settlement 380 pounds, and some lands, with a salary of 100 pounds.

RELATION TO INDIANS.

The people through their justice and kindness to the Indians seem to have lived more than twenty years in perfect peace with them, even allowing them to build a fort within the town in 1664 on certain conditions of their good conduct, as in observing the sabbath—giving up their powowing—abstaining from liquor and cider—and respecting the property of the settlers. But of the conversion of any of these Indians to the Christian faith there is no account.

In consequence of the Indian war a guard was kept continually in 1675, which in the next year consisted of fifty soldiers. The meeting house was fortified in 1677. In 1690 a fortification was carried quite around the village. In the war of 1746 watch houses were built and dwelling houses fortified or palisaded, or at least one in every little neighborhood.

EMPLOYMENTS, TOWN OFFICERS.

Among the early settlers there was no lawyer nor physician, there being little occasion for either, when men do not quarrel with each other nor with the laws of industry and temperance; but they had a carpenter and mason, though perhaps the latter was only wanted to put up a stone chimney;—a tanner and shoe-maker, for they must wear shoes;—a weaver, in whose art many became expert, as every family must be clothed;—a blacksmith, and cooper, and mill-wright, for they were to rise above the rudeness of grinding their corn by hand-stones. If some were mechanics, yet all were farmers. Two men had additional grants of land on condition, "that they supply the town's need of smithery, and coopery ware." A venerable deacon was both a blacksmith and a farmer, and also a retailer of wines, —concerning whom is the report, that marrying the widow of Mr. Chauncey, the minister of Hatfield, the sermons of President Chauncey of Cambridge were thus brought to Northampton and did good service in "lining the patty pans," in which the good woman made pies for sale as accompaniments to her husband's wines. But, if these accounts are true, these luxuries must have sprung up many years after the first settlement.

Town officers were of course created according to the exigences of the times,—among which we find a recorder, a measurer of land, a supervisor of roads,—a constable acting in various capacities, as tithing man and collector, carrying a black staff,—a sealer of weights and measures,—a fence-viewer,—a meadow bailiff, whose duties related to cattle and swine,—a town treasurer, and an overseer of the poor, which could not have been in those days very laborious employments; —a clerk of the writs, to issue warrants and take bonds;—a cow-herd, or herdsman, paid in wheat by each cow-owner;—a shepherd, whose care however would have been very inadequate to the protection of the sheep without a bounty of ten shillings for each wolf's head, paid in wheat. Capt. Aaron Cook must have been expert not only with his gun but with traps and pits, for in three years he killed twenty-seven wolves: the heads being brought to a select man, he cut off the ears "according to law."

UNSMOOTH COURSE OF TRUE LOVE.

I believe the people here have always been characterized by intelligence and good sense. The witchcraft delusion, though known in Springfield, Hadley, and Salem, did not make a lodgment in Northampton. No old women in this town have ever been accused or imprisoned for witchcraft, nor thrown into a pond for the same, to see whether they would sink or swim: if they drowned, to be proclaimed innocent,—if they swam, to be hung. Yet, it must be confessed, the witcheries of the Northampton young women have been felt by strangers and foreigners, as well as by citizens, in every age.

An ancient proof of this is found on the records of the court at Springfield. Samuel Allen of Northampton, my earliest ancestor here, brought an action against John Bliss of Springfield for stealing away the affections of his betrothed wife, Hannah Woodford, laying the damages at 50 pounds! The true account of the matter is, that a young woman bewitched two men at the same time! For some reason the suit was withdrawn and prosecuted successfully in a more private court-room, to the great joy of the prosecutor, but doubtless much to the grief and sadness of Mr. Bliss.

COLONIES IN THREE TOWNS.

Northampton, as the parent of the three beautiful towns of Easthampton, Southampton, and Westhampton, has no reason to blush for her children,—all of whom take pleasure in doing honor to their common parent. What is memorable in Easthampton may be included in its early settlement, begun at Nashawannuck in 1665;—in the Indian massacre of nineteen persons,—men, women, and children,—at Paskhomuck, May 13, 1704—when one woman was taken to the top of Pomeroy's mountain and was tomahawked and scalped, but survived and lived to the age of eighty,—and in subsequent deaths by Indian attacks;—in its incorporation as a district in 1785 and as a town in 1809;—in the organization of the church in 1785, and the settlement of the first minister* in August 1789, a venerable servant of God, now living at the age of ninety-one,—and in the founding of a large and flourishing academy by the liberality of that minister's son at his sole expense, bestowing an equal amount upon Amherst College, in

*Payson Williston, D. D.

all more than a hundred thousand dollars,—an almost unequalled benefaction to literature and charity.

In respect to Southampton, one might speak of the first meeting of the proprietors in 1730; of its settlement in 1732 and its formation into the Second Precinct in 1741;—of the constitution of the church and the ordination of the first minister June 8, 1743,—Jonathan Judd, who died July 28, 1803, aged eighty-three,—succeeded by Vinson Gould from 1801 to 1832, and by Morris E. White from 1832 to 1852, and by the present minister, Stephen C. Strong;—of the change of the precinct into a district in 1753;—of the sufferings from the Indians in 1747 and 1748;—of the brave and patriotic spirit of the people in the French and revolutionary wars;—of the remarkable success of the preached gospel attended by divine power at different periods, in one instance eighty persons being added to the church in one year;—of the many ministers, about forty in number, natives of this retired town, who have been sent out over our country, one of whom was the very learned and scholarly Professor Bela B. Edwards of Andover, whose literary labors are in some respects of incomparable value and held in the highest estimation, and another is the present venerable pastor* of the church on the other side of the river at East Nonotuck,—a church still older than ours, although the town of Hadley was later in its settlement.

Of Westhampton much might be said, though a small secluded and hilly town;—of its settlement about 1767;—of its incorporation as a town in 1778;—of its first minister, Enoch Hale, ordained in 1779, when there were about three hundred inhabitants, and remaining till his death in 1837, aged eighty-four,—succeeded by Horace B. Chapin, his colleague from 1829 to 1837,—and by Amos Drury from 1837 to 1841,—by David Coggin from 1841 to 1852, and by A. Bigelow, the present minister;—and of its being, in its deep solitude, the birth-place of a few men, who have exerted a wide and important influence in our Commonwealth and through our country. I allude to Nathan Hale, son of the first minister, the aged editor of the Boston Daily Advertiser. I allude also to another man of still wider influence, though not in the sphere of politics,—Dr. Justin Edwards, a minister in Boston and President of the Theological Seminary at Andover, whose early and extensive labors in the cause of temperance are well known; and equally well known are his labors to promote the general observance of the Lord's Day; and whose last toils were

*John Woodbridge, D. D.

brief comments on the Scriptures for the benefit of all the people. A native also of Westhampton was Sylvester Judd, Jun., a young man, recently deceased,—a Unitarian minister in Maine,—whose Memoirs are now attracting the attention of many readers.

PATRIOTISM OF THE TOWN.

In the arduous struggle for Independence Northampton acted well her part, both furnishing soldiers and liberally contributing for their subsistence. There are on record town votes to provide for losses in clothing by certain soldiers,—to encourage enlistments, at one time by paying 15 pounds, at another by offering 30 pounds to each soldier enlisting for three years or during the war,—to appoint a committee to collect from house to house donations to be sent to Albany to be distributed among the soldiers from this town,—and another committee to provide for the families of men absent in the war.

When in the early part of the contest a committee of correspondence, inspection, and safety was appointed, the following fifteen men were selected in 1775, showing their prominence in the town,—Joseph Hawley, Robert Breck, Ezra Clark, Josiah Clark, Jacob Parsons, Col. Seth Pomeroy, Elijah Hunt, Ephraim Wright, Elias Lyman, Elijah Clark, Capt. Joseph Lyman, Quartus Pomeroy, Wm. Phelps, Caleb Strong, Jun., and Dr. Levi Shepherd.

Brigadier General Seth Pomeroy was a distinguished officer in the Revolution; he was also a soldier in the French war under Sir Wm. Johnson. At the defeat of Dieskau he was present: in the battle of Bunker Hill he was a volunteer. He was appointed a brigadier June 22, 1775; but died of the pleurisy at Peekskill in February, 1777. He was an ingenious mechanic and manufacturer of arms.

Major Jonathan Allen was another soldier in the Revolutionary war. He fought in the battle of Saratoga, of which he gives an account in his journal in my possession. Being at home on a furlough, he went out with a neighbor to hunt deer and was shot and killed, Jan. 7, 1780, aged forty-two. For many years he had been an exemplary professor of religion: his last moments were cheered with the hope of a resurrection to a blessed immortality.

And here it may be proper, as illustrative of the spirit of the times, to speak of four brothers of Major Jonathan Allen, natives of this town, who like him were distinguished in the Revolution for their

patriotism and courage, three of them ministers of the gospel, one of whom, settled at Midway in Georgia, was taken prisoner in Savannah and drowned in attempting to swim ashore from a prison ship as related by Dr. Ramsay;—another was an officer, charged with the conduct of Maj. Andre from the place of his capture to West Point, but afterwards the first preacher at Brighton near Rochester, and the founder of churches in all that region;—and the third, my own father, the first minister of the beautiful village of Pittsfield, who for the protection of his fireside rode up with his people one day to Bennington,—fought in the battle the next day,—and the third day rode back triumphing and grateful to his safe home and the care of his flock, forever to be honored as a Christian patriot.

Other citizens of Northampton fell in battle;—and at an earlier period, at Lake George in September, 1755, fell Capt. Elisha Hawley, Lieut. Daniel Pomeroy, and Thomas Wait: the former was the brother of Joseph Hawley, whose heart was pierced by the death of one much beloved.

MEN EMINENT IN PUBLIC LIFE.

After the passing away of the first generation one of the most remarkable of the men of the town was Colonel John Stoddard, son of the second minister, a graduate of Harvard in 1701, and who died June 19, 1748, aged sixty-six. His various services cannot be enumerated. Mr. Edwards' sermon on his death was published. His venerable grandson, in the eighty-fourth year of his age, still lives amongst us, the founder of a much respected family, the father of sons, treading in the steps of an honored ancestry.

Of Joseph Hawley, the grandson of Mr. Stoddard, Dr. Dwight says —that "he was one of the ablest and most influential men in Massachusetts Bay for a considerable period before the Revolution: an event, in which few men had more efficiency. He was a very able advocate. Many men have spoken with more eloquence and grace: I never heard one speak with more force. His mind, like his eloquence, was grave, austere, and powerful." The value of his liberal bequest for schools was at one town meeting estimated at about 900 pounds for the lands, not including, I think, the house. Another deceased liberal benefactor of our schools was the late Judge Joseph Lyman.

Major Hawley's patriotic pride was stronger than the hypocondria, to which he was subject,—for when Mr. Strong, his fellow representative, returned from the General Court, and heard his desponding language as to success in the Revolutionary struggle, "we shall both be hung," and replied to him—"No, Maj. Hawley; probably not more than forty will be hung—we shall escape!"—he was aroused, and replied, "I will have you to know, that I am one of the first three!" and the next day he made a flaming whig speech before the town.

Governor Caleb Strong, who studied law with Mr. Hawley, died suddenly Nov. 7, 1819, aged seventy-four. A patriot of 1776, he assisted in forming the constitution of his native State in 1779 and in 1787 that of the United States, under which he was a Senator for eight years to 1797. He was Governor of Massachusetts from 1800 to 1807 and from 1812 to 1815,—in all for ten years. He and Mr. Williams married daughters of Mr. Hooker.

President Dwight, whose father lived in the house occupied by Dr. Walker in King street, was grandson of President Edwards, his mother being Mary, Mr. E.'s third daughter. He died Jan. 11, 1817, aged sixty-four, having been President of Yale College twenty-one years.

If I should undertake to call your attention to the characters of all the eminent and memorable men of Northampton since the days of the first fathers, and known in more recent times, I should far transcend the limits of a single discourse. It would be necessary to speak of distinguished statesmen, known both in the halls of Congress and in our own State House,—of learned and eloquent lawyers,—and of respected Judges of our courts;—also of a succession of skilful physicians and of upright and successful merchants;—and of a long list of honored magistrates, of ingenious mechanics, and substantial, intelligent farmers. But concerning a host of worthies I am compelled to be silent.

PURITAN ORIGIN OF THE SETTLERS.

The first settlers of Massachusetts were of two classes; first, the Pilgrims at Plymouth in 1620, who fled from the north of England to Holland, and thence came to America,—and the emigrants about 1630 to Salem and the neighborhood of Boston, who came from near

London and the south and west of England. Both were Puritans; and, having tasted the bitterness of despotic power, they were hostile to it in church and State; and they landed on Plymouth rock and pitched their tents on Trimount in Massachusetts Bay as the founders of a State without a king and of a Church without a bishop. They had a strong conception, that ancient tyrannical institutions, a resistless despotism, and childish pageantry and ceremonies did not constitute a State;—but they had imbibed the ideas and theory, expressed by a Greek poet, that a State was constituted by men,—by free, high-minded men,—who knew their rights, and, knowing, dared maintain them; and that the foundations of a State were to be laid in equal, impartial, sacred law.—In respect to the constitution of a church the two classes of settlers were much agreed, except, that at Plymouth there was a little more of the democratic element, and less of authority in the minister. Most of the first settlers of Northampton were from the neighborhood of Boston; whence they emigrated ultimately to this wilderness, that they might have the benefit of many acres of land and plenty of room for growth and expansion. We may imagine how delightful it was for them to settle down in the fields and meadows on the borders of a glorious, dark, untouched forest, furnishing materials for houses and resinous pine-knots as lights for their dwellings,—and game for their food,—the small and large rivers contributing to the same object. The land they cultivated yielded an abundant product. Here they could breathe freely. They had courage, manliness, independence; they tasted the joys, they cherished the hopes of the settlers in the wilderness. They could see their children coming easily into the possession of estates like their own. Thus in following the dictates of reason and conscience they found themselves—as all such men will find themselves ultimately, if they do not immediately,—in the pathway of prosperity, happiness, and honor.

EMIGRANTS FROM NORTHAMPTON.

This little spot in the wilderness has not only been changed into beauty and elegance by the unslacked hand of industry; but it has been the nursery of men, whom it has sent out widely in our country and even to distant countries; it has reared up men eminent in peace and in war, in the Senate and the Church, acting well their part in all the professions, avocations, and conditions of life.

If we go into our great cities, there we may find active, prosperous citizens and even merchant princes, who have been emigrants from Nonotuck. As to the Empire city, its growth in all, that makes it a truly great city, has not been wholly a domestic Dutch growth: it has sprung much from the country towns of New England; and the love of freedom, which was nourished on the banks of a broad, free river, and in the neighborhood of mountain heights,—ever the abode of liberty,—has found strong utterance amidst the pressing calls of business in the stone pathway of mammon, and has sent out a voice startling, alarming, and terrifying to the men of the south, who forge chains for their fellow men, aiming always to enlarge the domains and increase the power of slavery, and who thrive on the life-blood and the souls of the victims of their cupidity.

It is not the great object of human existence to grow rich; but wealth gives a certain degree of earthly distinction; and wealth well employed and liberally distributed is worth gaining and bestows imperishable honor. Perhaps half a dozen or more Northampton boys, who were brought up in the simplest habits of a country life, by their enterprise and the divine blessing acquired large fortunes, being worth from a hundred thousand to half a million or more of dollars each,—though some of them lost all in the general wreck of property in 1837. I knew two of these, who had prosperous banking houses in four large cities,—and who were not strangers to charitable deeds. Another, a merchant prince, failed for a million of dollars;—yet justly and honorably paid up every cent. But what he had given away in charity he did not, he cannot lose. As a benefactor of the Western Reserve College, and as one of the founders of Oberlin College, Ohio,—a seminary of some peculiarities and oddities, yet extending the benefits of a literary and Christian education to both sexes and all colors, and having this year the astonishing number of eight hundred pupils, and wielding an immense influence for good; as one of its founders he must feel a high satisfaction.

Another emigrant to another city has been abundant in charities and liberal communications, some of which from time to time have come to the place of his birth for the aid of learning and religion; and his time and good judgment have for years been bestowed in aiding the direction of various benevolent societies. Two of the sons of Nonotuck are of the Prudential Committee for the management of our largest and most important charity, the American Board of Commissioners for Foreign Missions. But all these grew up under the

teaching of Christian parents, remembered with deep gratitude and profound reverence.

It has been said, that there have been or are emigrants from Northampton in every State of the Union, including California. Citizens of this town were large owners of land in the Western Reserve; and this led to a considerable emigration to Ohio, where a town is named after this; and other towns bear the names of citizens of this place. One young man from here went as a farmer to Ohio soon after its settlement began: he became a lawyer, and was many years a Senator of the United States, and is still living at a very advanced age. Another emigrant from this town is now a Judge in Ohio. Another more than fifty years ago established a newspaper which he still conducts,—a political "Sun," shedding its light, if not more widely, at least on the hills and vallies of Berkshire.

Colonel Ethan Allen of Vermont, of Revolutionary memory, was descended from an early planter of this town; and so was the late Silas Wright, a statesman of New York. But in vain shall I attempt to enumerate the absent and distant sons of Northampton.

MISSIONARIES FROM THIS TOWN.

Of one, however, I may not neglect to speak—a descendant of the venerable minister, Stoddard,—a skilful astronomer as well as missionary, who has been for years an able and successful teacher of the way of salvation to his brethren in distant Persia, carrying back to the east that blessed light, which centuries ago came out from the east to the west and lighted up the dark wilderness of Nonotuck. Nor ought I to omit saying that a daughter of Nonotuck was the companion of an early missionary to the Sandwich Islands; that another with her husband is now a missionary instructor and guide of dark-minded, deluded men on the southeastern coast of Africa;—and another is the companion on the mountains of Lebanon of the very learned Christian teacher of unequalled skill in the languages of the east, the translator of the scriptures into Arabic. But, while I speak of the living missionary, surely I ought not to neglect to recall to your thoughts the dead, who were animated with the like noble Christian spirit, as Henry Lyman, who in his youth was a victim in the cause of benevolence, being murdered by the Battahs in Sumatra, in 1834. To his memory we have in our cemetery a cenotaph; and it stands by the

side of the monument over the body of Brainerd, by the history of whose life Lyman doubtless was animated in his toils and sacrifices for the salvation of the heathen.

MODERN IMPROVEMENTS.

You will perceive, that it is impossible for me to speak of the changes, improvements, and advances wise or unwise of modern times —of high school, and law school—of the excitement of the mulberry tree cultivation—of the introduction of broom corn—of the water cure by a colored professor—and of new water cures, where men go to the water carried for them to the top of a hill, instead of descending for it to the river—of the community of goods scheme and its evanishment—and of the waking up of the people by the railroad whistle—of the new method of mowing forty acres of meadow grass in one day by a team of horses ;—and further, that I cannot attempt to give a history of the many new churches, which have sprung up where, within my memory, there was only *one*, nor speak of the eminent living ministers, once teachers here, as Drs. Tucker, Penny, Spencer, Todd, Wiley, Rogers, and others, which Northampton has sent out as lights to other parts of our country.

LOVE OF EARLY HOME.

Do not all wanderers from their native village retain in sweet memory the home of their childhood and youth as the dearest spot on the face of the earth ? For this imperishable attachment two reasons may perhaps be assigned ; first, because in that place their eyes first opened to the beautiful or sublime scenery of nature,—first saw the green field, the smooth meadow, or the broad prairie ;—the full-leaved tree and dark forest ;—the stream, as it dashes over the rocks, or winds along the level surface, or swells into a mighty river ;—the expanded, calm lake, or the trackless, illimitable ocean, dashing in fearful surges on the shore ; and the arch of the blue sky over all, and in that sky the glorious sun, and the moon and the stars of the evening ;—and, next, because in that place the young eye first saw the beaming affection of a mother's face, and the young heart first felt the emotions of regard and trust towards a father and of love and delight towards sisters

and brothers. Thus with all, that in our early life made glad our soul, is associated our early home.

The natives of this fair region are bound to their home not indeed, like the natives of Switzerland, by the sublimity of ever snow-capped, unascendable mountains and of swift-rushing and roaring torrents, bursting from the foot of ever-enduring glaciers,—but by mountains of milder majesty, at the foot of which flows the broad, equable, quiet river, through meadows of unequalled beauty, with upland varied scenery most delightful to the eye. Happy are they, who as they gaze upon the forms of beauty and grandeur, which were among the earliest objects of their vision, have their thoughts and affections raised to Him, whose hand fashioned them, and who is himself "first fair, first good," and of infinite majesty and glory.

FAITH AND INSTITUTIONS OF THE FATHERS.

But a higher consideration, than that of outward nature, as marking the place of our birth, is the character of our ancestors, including the system of religion and morals, which they embraced and practised, and the institutions of education and learning, which they founded for the benefit of their descendants in future ages.

What if the noble-minded, enlightened men, from whom we sprung, had been of the class of idolators, still composing the greater part of the human family? Then we might have been the poor, besotted worshippers of a block of wood or of uncouth images in stone and metal,—the miserable slaves of terrifying superstitions. What if they had been of the same class with the Spanish conquerors and planters of Central America, the subjects of the Romish Hierarchy? With such ancestors we might have been, under the name of Christians, the adherents of that new idolatry, which had its origin at Rome, and which shows its debasement and absurdity in the worship of a cross of wood, and a piece of bread,—of the dead virgin Mary and numberless other dead saints,—to the dishonor of the God of heaven, who will not give his glory to another. Then we might have been among that class of religionists, all whose great bishops from all parts of Europe and America are in a few weeks to assemble at Rome, in obedience to the summons of the Pope, to settle the strange question,—which, it seems, that pretended true church has left unsettled for eighteen hundred years,—whether the doctrine of the immaculate

conception is true,—that is whether we are to ascribe to the virgin Mary an existence among the sinful family of man without the taint of sin, common to all others? We may well be astonished at the folly of such a convocation, on such a question, which has no bearing whatever on the character, dignity, and glory of the Son of God. But as Mary is the chief object of worship in the Catholic idolatrous church, we know how the decision will be made by the Pope. But we did not spring from men, thus blinded, bewildered, and debased,—held in bondage through ignorance and superstition to the most revolting tyranny,—the tyranny of priestcraft and greedy covetousness over the reason, and conscience, the fears, and the purses of men.

No. Such was not our descent. But our ancestors knew the pure truth of God; they received it into their hearts, and obeyed it in their lives; and knowing its value, in respect to the present life and the future, both to themselves and their children, they fled from the bigotry and oppression of the English Hierarchy, and abandoning their pleasant homes they sought a refuge in the wilderness of America, where they might breathe a free air, and worship God in the manner, which they found taught in scripture, and which their reason approved. And thus following the path of duty they built up a new home, still fairer in itself, than the dear native home, which with many a pang of heart they had forsaken, not without casting many "a longing, lingering look behind."

It was only seven years after the first log houses were constructed in this village of the wilderness, when our fathers organized an institution, memorable in the history of this world, of unspeakable importance for the maintenance and spread of the truth and for the welfare of mankind: they established here a Christian church, after the models presented in the New Testament. That is, a few servants of God and disciples of Jesus Christ formed an agreement, entered into a covenant one with another, declaring their belief of certain Scriptural doctrines, and pledging themselves to the observance of the Christian ordinances and the practice of the Christian virtues, that they might aid each other in the way to heaven and might transmit their own privileges and untrammelled worship and dearest rights to their posterity. This covenant made them a church: their pastor was not a lordly bishop to rule over them: he was one of their number, entering into covenant with them, as their teacher and guide, their friend and brother. After a couple of years an elder was chosen

as an assistant to the minister and a deacon was also elected; but the first office of elder fell into disuse after a little more than half a century, and there remained only the minister and deacons as the essential or useful officers of the church.

Our Fathers did not irreverently and disobediently ask, 'What need is there of this church combination and covenant? Why should not the believers in divine truth be left to promote the interests of religion in their own way, by their uncombined efforts?' They knew, it was the command of the King of Zion, that there should be a Christian society, agreement, and covenant,—the adoption of certain rules, —the pursuit of a certain plan: and this to them was sufficient: it was their business to obey. Infinite Wisdom knew what was wisest and best. But it requires only a little reflection to discover in the structure of the church its wise adaptation to preserve the truth, which has been revealed from heaven,—to impress it more and more deeply upon the hearts of those, who embrace it,—to spread abroad its influence upon others, especially upon the children of believers,—and to secure its transmission in its purity to subsequent generations of men. The Bible may indeed teach, if men will read and understand it, consulted in their closets: but the living preacher addresses the eye and the ear; he explains and illustrates; and, speaking to a multitude, in one assembly, he arouses their attention, enlightens them and constrains them to understand;—he transmits to them his own strong emotions, and by all the topics of persuasion urges them to flee from sin and from misery, and to practice "the godliness which hath the promise of the life, which now is, and of that, which is to come."—And then again the two ordinances of Christianity teach most impressively and affectingly the two great principles of sanctification by the Spirit and of redemption by the blood of Jesus Christ: and the church covenant binds the members to acts of Christian brotherhood and friendship.

Next in importance to the church was the early establishment of schools for the education of the children of the planters, that they might not be left to grow up in ignorance and rudeness, undisciplined, untrained to obedience, self-willed,—the future unhappy heads of families,—the pests of society,—and the hopeless travellers towards another and eternal world. Our fathers thought of schools very differently from Berkley, an early Governor of Virginia, who wrote as follows,—"I thank God, there are no free schools or printing; and I hope, we shall not have them these hundred years; for learning has

brought heresy and disobedience and sects into the world, and printing has divulged them and libels against the best government. God keep us from both." The Nonotuck planters' prayer was very different from this.

One other institution ought not to be overlooked, also existing in all the villages of New England,—that of the self-government of towns by their own free votes and the election of such few officers, as were necessary to carry into effect their purposes and resolves. This made the people the friends of law and the supporters of a free republic.

AN ACT OF LIBERALITY BY OUR LATER FATHERS.

That our fathers in this village nearly a hundred years ago, notwithstanding the narrowness of their fortunes, were not destitute of an enlarged and liberal spirit, nor deficient in the love of what is beautiful and in the judgment of a good taste is proved by one very united act of theirs, for which 'recorded honors' may well gather around their names. I will not repeat their numerous names, for you may all know them already, or may easily find them. Many of you bear them. But the act, to which I allude, I will explain. They had reached that period in the social progress of this village, when the hard struggle for subsistence began to be alleviated and they were able to give some little attention to the embellishment and adornment of their dwellings and grounds, and the improvement of their common home. They widened the streets: they saw, that it would add much to the beauty of this village in all future time and would benefit the whole county of Hampshire, if a certain private estate in the very centre of the town, at the junction of the four streets, was purchased for the public, the house removed, and the grounds thrown open, to be forever an unenclosed green, excepting that a court house for the county might be there erected. They therefore liberally contributed of their hard earnings and for a considerable sum made the purchase, and presented the lot to the inhabitants of the county as a site for a court house and for 'a green or common,' and for no other purpose whatever. Could they have foreseen what a very elegant and splendid row of buildings would be constructed by private enterprise and taste on one of the sides of the proposed green,—buildings showing forth their beautiful proportions after the lapse of a hundred years,—they would have found

a new satisfaction in the manner,—in which they evinced their public spirit, and generous character, and love of the beautiful. Nor can I doubt, that when another hundred years has taken its flight,—and an unsightly, intruding structure by a returning sense of justice and honor, and in obedience to a recent and existing order of the County Commissioners, has been displaced,—when elegant rows of buildings shall be on all sides of the public square, and the county court house shall look down towards the morning sun upon its own unobstructed beautiful green,—there will then be a just appreciation of the noble spirit of the donors,—the benefactors of the town and the county.

WHAT, IF NOW LIVING, THE FATHERS WOULD SEE.

One could almost wish, that our fathers were permitted to revisit, at this time, the place of their abode, and to contrast the past with the present;—their log houses, standing among the stumps of forest trees, with the present mansions of comfort and beauty;—their rude encampment with a village of taste and elegance, comprising not only private dwellings, but numerous temples, consecrated to law, to justice, to education, to health, to the wants of refinement, to the arts of life, and to the worship of God;—their rare moving and slow-moving private post,—making them acquainted, at long intervals, with the more populous regions, whence they had emigrated,—with the rapidity, and regularity, and frequency of our public mails, and especially with that wonderful, mysterious, lightning dialect, in which we can converse in a moment with a friend at a thousand miles' distance;—their rough, home-spun and home-woven garments, the product of great domestic toil, with our elegant webs for clothing, which are produced by hundreds of wheels and hundreds of shuttles, moved without hands or feet by the force of water or of steam;—their saddles and pillions and ox-carts or ox-sleds for travelling with our multitudinous, divers-fashioned carriages of ease and luxury;—their very cramped and imperfect aids to educational labors with our abundant supply of all the discoveries, inventions, and appliances, which now quicken the progress of children and youth in the path-way of knowledge;—and, finally, their limited means of spiritual improvement,—though they had all, that was essential,—the Bible and the preacher,—with our innumerable means and aids of religious instruction and incitement in religious books, and tracts, and journals, ever new and adapted to every age and every condition and shape of life.

WHAT THE FATHERS MIGHT EXPECT OF US.

In the view of these and other changes, improvements, and advances our fathers might well say, that surely their children must be far wiser and better, more upright, just, virtuous, holy, and happy, than they were while laying the rude foundations of such new and polished society. But would they find the children thus surpassing the fathers? Would they find a deeper sense of justice, a sterner integrity, a more effective charity, a purer, simpler piety,—a more cheerful resignation in trouble, a humbler walk with God, a holier life, a more triumphant death? Would they find here a village of purer morals, undefiled with the grossness of intemperance, unstigmatized with night-thefts and great crimes? Would they find the people industrious, but not sinfully greedy of filthy lucre.—'ready to distribute, willing to communicate;'—abundant in noble acts of charity and true beneficence in correspondence with their increased means of doing good;—not bound down to the earth by the influence of worldly prosperity and wealth, but living with their affections placed on the things above; laying up for themselves 'incorruptible treasures;'—and by their fervent, importunate, and unceasing prayers seeking the advancement of that holy and blessed kingdom of Christ, with which is associated all their happiness?

I say not what they would find, could they walk again in these streets, in which were the last steps of their earthly pilgrimage. I put not these questions by way of reproach; but as such, as we are all bound to put to ourselves, for "of them, to whom much is given, much will be required."

With such ancestors, as God has given us,—with the lustre of their upright and holy examples shining in our path-way,—with an inheritance they have left us of almost unapproached commingled beauty and magnificence,—with invaluable institutions, the germs of which they put into the ground, and which are now in full-spread expansion and fruitfulness,—let us all feel the pressure of these good influences, calling us "to glory and virtue."

THE PATH TO HEAVEN.

If we would learn the way to the eternal mansions, we have only to follow the same guidance, by which they were conducted,—the guidance of Him, who came down from heaven to tabernacle in hu-

man flesh, and who is "the way, the truth, and the life;"—who was himself, in his own sufferings, a sacrifice for the sins of men, and who in his memorable prayer just before his betrayal uttered these words, —"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." In this teaching let us confide,—in its simple meaning, unclouded by the theories of philosophy, whether ancient or modern,—in its full extent, as implying the knowledge of the heart as well as of the understanding, all the holy emotions springing from our relation to God and to his Son, our Savior,—and a spirit of entire and cheerful obedience to the commandments of Him, whom God hath constituted King on his holy hill of Zion.

FINAL TEACHING OF OUR HISTORY.

The review we have taken of the history of Northampton ought not to fail to bring to us—in reference to our moral being—one most important lesson, else the historic survey of a multitude of nteresting facts will be lost labor,—idle, worthless employment of time and thought. Where, for the greater part, are the generations of the last two hundred years?—the hundreds and the thousands of our ancestors or friends, who once lived in this sweet valley of our abode, and looked upon its majestic river, and lifted their eyes to the dark and noble mountain ranges around, and above them to the glorious sun in the blue sky, or to the silver moon and resplendent stars of the night? They are not here; they are gone! Their eyes are closed and their bodies sleep in our thick-shaded cemetery; and we are from day to day to follow them to the narrow house, appointed for all the living;—not at a known and foreseen period,—not in any discernible order,—not by the operation of conspicuous causes,—not at a definite age nor after a definite course of earthly experiences, nor after a certain number of solemn monitions;—but perhaps at a moment, when we think not,—suddenly,—promiscuously,—in childhood, youth, manhood, or old age, as it may be,—by a sudden blow as of lightning glancing from the cloud, or by the steady inroads of a lingering disease, a stern enemy, pressing upon us until his aim is accomplished, —blasting our dearest joys,—disrupting the ties of strongest affection, despoiling us of our wealth, treading down our honors, bearing us away from our beloved home, and shutting us up in a narrow pit in the ground.

Such is our fate, such is our doom, as taught by the review of the past in respect to the men, who have lived here before us. Then ought we not to see, and to know, and to feel, that the busy toils of the earth in planting the seed and gathering in the harvest,—in the diligent handling of matter by mechanical skill,—in the sorting, and exchange, and sale of the products of nature and of art,—in the analysis of the particles of the earth or in probing the highroads of the stars in the heavens, —in the search of science and cultivating the refinements of literature, —in disentangling the complexity of statutes and vindicating the supremacy of law,—in guiding wisely the heavy, crushing car of war, and in shaping aright the courses of national policy,—in making new inroads into the fields of discovery and invention, and in multiplying the books, under which the earth groans;—ought we not to feel, that all these and all other pursuits of this world are "VANITY?" But then each of the men, women, and children, whose bodies sleep in our well-peopled cemetery, and each of the sons of Nonotuck, whose bodies sleep elsewhere, had another nature besides the body; and that nature, that spiritual nature is not here, was not shut up in the close coffin, and lies not in the narrow pit.—And where is it? Whither has the spirit gone? If the Bible is true,—if its ample teaching, which I have studied for three-score years, is plain and palpable; then it is not true—as some misguided men allege—that the future, in respect to all human beings, is a sea for the voyagers, unruffled by any storm, not exposed to the perils of any collision, and where no shipwreck can possibly be known; but, on the contrary, the future brings punishment to the guilty as well as eternal good to the righteous; for the Judge himself has taught us, that he will say in the great day of scrutiny, when all men, with new-formed bodies, shall stand before him,—"Depart, ye cursed, into everlasting fire, prepared for the devil and his angels," to them, who shall be for their wickedness on his left hand,—but to the holy and just on his right hand—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

With this certain alternative before us,—compelled to the conviction,—as there is no hint of any other probationary state,—that we must be placed, and may be soon, among one or the other of the two classes, who are to be assembled in the judgment,—with what an irresistible force ought the claims of religion to come upon our souls? I do not say, the claims of a denomination, of a sect, of a faction, of a company; but the claims of our broad and common Christianity,—

that we love God with all the heart and worship him in the beauty of holiness;—that we exercise faith in his crucified Son, the Redeemer, the sacrifice for the sins of men, the light of the world, the resurrection and the life;—that we love our brethren, as we love ourselves;—that we repent and believe,—turn from sin and practice righteousness;—that we "live soberly, righteously, and godly in this presenist world,"—"looking for the glorious appearing of the great God and our Savior Jesus Christ."

If this lesson does not come to us from the history of the past,—of how little comparative value must be its teachings concerning worldly prudence, economy, and industry,—which, standing alone, are but the perishable virtues of the earth,--quitting us at the very moment, when we need the peace of a Godward trust, the joys of a heavenly hope, the triumphs of an exulting faith?

If there is any place in New England, where the power of true, sweet, loving, heavenly religion has been experienced in New England's past generations;—that place, I am convinced, is Northampton, under the crystal, heaven-derived teachings of Stoddard and Edwards and their successors in the ministry, accompanied by the Divine spirit, bringing those teachings to the heart;—proved to be efficacious by the transformation of pride to humility, of worldliness to charity, of impurity to holiness, of hatred to love,—of profaneness to fervent devotion,—of all wickedness to every Christian virtue. And these changes have occurred, age after age, under circumstances to impress upon the world the interposition of the power of God,—sometimes most sudden, wonderful, and overwhelming,—as though to annihilate the philosophy, which speaks of the unfolding by culture of man's natural goodness, and to shame the reason, which denies the possibility of a sudden turning about from sin to God.

I know from our history, that allowances must be made for unintentional exaggeration,—that imperfection betrays itself,—that sometimes the road of folly is taken after a choice of the path of wisdom,—that self-deceit and hypocrisy are intermingled with truth and piety. But, after all deductions, a great sum of goodness remains. I have seen with mine own eyes in this place, more than half a century ago, the piety, then beaming forth in an ancient of fourscore years,—who had lived in the friendship of Edwards,—as clear and radiant as the sun in heaven;—and I have seen here in recent times the same piety commingled with the charity, which said to a poor aged Indian sister, the last of the race—'Thy home shall be with me, as long as I live!'

And what has been, may it not be again? And will it not be, when Christian professors awake from their slumbers, and pour out the strong breathings of a heavenly charity into the ears of God?

In what way can we better honor the memory of our pious and excellent ancestors in this valley of delight, than by catching the noble spirit, by which they were animated,—by proving that we inherit as well their character, as their estates,—by maintaining and strengthening the institutions, which they commenced and founded,—and by the cheerful service of the same omnipotent Preserver and Benefactor, whom they worshipped here in the wilderness, and by cherishing the hopes of the same gospel, which enabled them to depart from this, their earthly abode, in the triumphs of Christian faith to ascend to their everlasting home in the heavens?

We cannot trace our descent from what is called noble blood on the other side of the ocean,—and we have no connexion with

> "The boast of heraldry, the pomp of power:"

we sprung not from a race of princely warriors, who divided among themselves the territories of a conquered country, creating great, and wealthy, proud families on the bondage and degradation of the people, whose toil furnishes the food of their pride and luxury and criminal self-indulgence. But we had ancestors, who were among the true nobles of the earth,—the sons of God, "a royal priesthood, a peculiar people;"—men, who made great sacrifices for truth and for duty and for the glory of their Maker;—men unknown to fame, yet who attained to true and high honor, for

> "This is true glory and renown, when God,
> Looking on th' earth, with approbation marks
> The just man."

Just men indeed were our fathers in the intercourse of the earth, and, in a higher sense, just men with God by reason of their faith in his crucified Son. What thanks, then, do we owe to God for such an ancestry,—for such examples,—for such lights and guides in the pathway of duty,—for the fruits of their industry, temperance, and economy,—for the institutions, which they founded,—for the pure and uncorrupted gospel, which they transmitted,—and that, through them, "our lines have fallen to us in pleasant places and we have a goodly heritage?"

FORWARD LOOK TO THE THIRD CENTURY.

At this anniversary we can hardly avoid glancing a thought forward to the return of another century of years, when the third grand period since the settlement of Nonotuck will be closed. It will be nothing to us, for not one of us will be here;—nothing to us, except as our present toils and influence may have a bearing on the character and welfare of the thousands, who may then live in this village. I believe in progress—in the certain advancement of the human family towards the ultimate good destined for the race of man; not founded on a certain supposed natural law of improvement by science, and art, and culture in successive ages, but a progress, resting on God's purpose and promise, by means of his own divine truth revealed from heaven and brought with new power to the understanding and heart. After much study I may be permitted to say, that I have no doubt, the Scriptures speak of a long and disastrous sway in this world of an impious and tyrannical power, described as 'forbidding to marry, and commanding to abstain' from lawful meats,—as 'sitting like a god' in God's temple, and exacting from men a new idolatry and subjecting them to a most grievous bondage:—nor can I doubt, after tracing the history of this prominent and well-known power, that the days of its existence are well nigh ended, so that perhaps in less than two centuries the annihilating blow will be struck. But whether or not this conclusion be right, the event, when it comes, will be brought about by the progress of God's truth, by its strong radiance poured upon the public mind, and its sweet and holy influence felt in the hearts of men. In this way will the dark errors of the earth be scattered, as the gloomy shadows of the night are dispersed by the rising sun.

When the pure truth of heaven shall gain its destined sway here below, then shall the power of a besotted idolatry be overthrown amongst the nations;—then shall the impious rule of the Roman despotism, which has for many ages controlled a corrupted church, come to an end, and there will remain none of the marvellous absurdities, by which the intellect of man has been overwhelmed,—as that a piece of bread is through the prayer of a priest transmuted into God,—or that a cross and an image of wood or silver are fit objects of religious worship,—or that a dead woman is to be worshipped as the mother of God and the queen of heaven, the patroness of men. Then amidst the wreck of the innumerable illusions of the earth there will remain no fragments of the systems of error; none of a horrible atheism;—none of the pantheistic scheme, which converts all the objects of na-

ture into parts of God;—none of the invented theories, which conflict with the attributes and revealed character of the divine being;—none of the long-prevalent and wide spread Mahomedan imposture;—none of the teachings of a proud rationalism, which rejects the divine revelation, nor of any anti-christian scheme whatever, which denies, that Jesus Christ has come in the flesh in order to expiate sin by his death on the cross:—and then will the multiplied forms of strange delusion and amazing stupidity in our own enlightened country vanish away, and there will remain no followers of the various sects, which from time to time have their origin in imposture, or fanaticism, or the failure of the powers of reason;—no followers of a bewildered northern philosopher, claiming to be a prophet without any miraculous power as the indispensable seal and proof of his mission;—no followers of our American profligate and tyrannical prophets, who have gathered a great company of licentious and pitiable dupes and shut them up helplessly, as in a pound, near the great salt lake, our sea of Sodom, in the western wilderness;—no followers of a pretended spiritualism, signalized by rapping on tables or overturning them and by idle and ridiculous communications from the new oracles;—no followers of the soothing theory, which would annihilate, for the sake of the peace of sinful men, the threatenings and sanctions of the divine law;—and surely, here will be no followers of the inhuman scheme, embraced by the supporters of the 'domestic institution,' so called in our country, that because a stern and cruel despotism and slavery have existed on the earth by the permission and under the providence of God, therefore, in the judgment of God, slavery is right and by his will is to be perpetual;—as though the chains on the bodies and minds of three millions of human beings will not fall off, as soon as the precept of Christ is regarded by intelligent, noble-minded, benevolent men, the masters of slaves in our Southern States,—"All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

None of these and other schemes, theories, systems, hostile to God's truth, we may be confident, will remain. We know by the teaching of our Lord and Master, that men are to be "sanctified by the truth." In this way will our descendants, at the end of another hundred years, be a wiser, better, holier generation, than the present, if the influence of God's pure truth shall be continued and extended amongst us. For this end let us toil, while we can;—for this let us incessantly pray.—Let us think, whether our hopes of bringing great benefit to our de-

scendants, who may live a hundred years hence, ought to rest on the shifting phases of political parties, which long ago were described as "the madness of the many for the benefit of a few;"—or on the wider diffusion of mere earthly science, or the cultivation of a refined literature, or the inventions of genius, and the advance of the arts of life,—since all these things, we know, may co-exist with deep religious ignorance and the lowest depravity of morals. We may have academies and institutes of science and art;—we may have innumerable amusing and interesting lectures, concerts, and exhibitions;—we may have huge repositories of books and paintings and sculptures;—but, apart from God's truth and God's method of training men for virtue and for heaven, they will not light up the hopes of the future. Let us support, then, and strengthen and enlarge all the institutions for the advancement of heavenly truth,—for the training of the young in the paths of true goodness,—for the teaching and encouragement of the mature in life and of the old in their onward, upward course. Then may we hope, when another century shall come round, not only shall the glorious sun shine forth upon this valley, still more beautiful, than it is now, but the Sun of Righteousnes will shine upon a village of enlightened, wise, pure, and holy men. Yon mountain of beauty and majesty will still lift up its head in the morning sky;—but it will look down upon our children better, happier than we! Yon broad river will still flow on; but it will flow by a populous town, washed and purified from a debasing ignorance, from strange idolatrous delusion and impiety, from besotting intemperance, from the defilement of all criminal indulgences, from a narrow selfishness and pride, and from all injustice and dishonor. At that time, on that anniversary, let us hope and pray, that all the people by the reception of the truth and by the obedience of faith may be "a HOLY PEOPLE unto God."

Blessed will be the day, which is in sure prospect, when all the people of the earth shall become wise and holy.

"O scenes surpassing fable, and yet true,—
Scenes of accomplish'd bliss! which who can see,
Though but in distant prospect, and not feel
His soul refresh'd with foretaste of the joy?
Rivers of gladness water all the earth,
And clothe all climes with beauty. * * * * *
One song employs all nations; and all cry,
'Worthy the Lamb, for he was slain for us!'
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy,
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round."

APPENDIX.

The foregoing Address,—excepting a few omissions, made necessary by the limitation to two hours,—was delivered in the first church on the evening of Sunday Oct. 29, 1854. The order of the exercises was this: invocation and reading the scriptures by J. P. Hubbard, episcopal minister; singing by the "Old Folks" of an original hymn; prayer by J. P. Cleaveland, minister of the first church; singing; address; prayer by G. Hall, congregational minister; reading of letters from natives of the town, living at a distance, by G. G. Ingersoll, unitarian minister; singing.—The communications from abroad were from Benjamin Tappan of Steubenville, Ohio, aged 81, John and Charles Tappan of Boston,—Lewis Tappan of Brooklyn,—and Charles Stoddard of Boston:—these were published in the Hampshire Gazette, Jan. 23, 1855.

The head of the Tappan family in Northampton was Benjamin Tappan, a brother of Dr. David T., Professor of Divinity at Harvard College. His father, Benjamin, minister of Manchester, was descended from Abraham of Boston, England. Mr. T. was at first a goldsmith, afterwards for many years a merchant. A patriot of the revolution, he was in 1779 on a committee with Caleb Strong, Dr. Shepherd, Abner Barnard, and Simeon Parsons for filling up the companies of Militia; and he himself marched to repel the invasion of Burgoyne. He died Jan. 29, 1831, aged 83; and his wife, Sarah Homes, died March 26, 1826, aged 78. A memoir of her by L. T. was printed in 1834. Besides his four sons, whose letters are here referred to, there are now living his son Arthur of New York, not unknown in the history of anti-slavery, and William of Binghamton, and two daughters, widows of Col. Wm. Edwards of Brooklyn, N. Y., and of Rev. Dr. John Pierce of Brookline, Mass. The ages of these eight children of one family extend from 66 to 82 years, with an average of 74 or 75 years. Their descendants are very numerous.—Judge Tappan emigrated, with an ox team and agricultural implements, to Ohio, by the way of Buffalo, in 1799. He himself cut down the first tree, which fell by the axe in the now flourishing village of Ravenna. A sketch of his life was published in the Democratic Review, when he was a Senator of the United States, written by Mr. Gilpin, Solicitor of the Treasury at Washington.

Mr. Stoddard, who, like the writers of the other letters, had emigrated from this town forty or more years ago, is a descendant of the second minister, and the son of Solomon Stoddard, who is still living, aged nearly 84.

NOTICES OF EARLY SETTLERS.

George Alexander had a son Alexander in 1656, and died in 1703. From 1672 to 1698 there were sixteen children of John and Alexander.

Samuel Allen, (written Allyn in the old records,) was the son of Samuel Allyn, who died at Windsor in 1648, and who is supposed to have been the brother of Matthew Allyn of Hartford and Windsor and of Thomas Allyn of Middletown. His lot was north of Mr. Woodford's, afterwards Jonathan Ed-

wards', in King street. He married Hannah Woodford in 1659 and died Oct. 18, 1703. His children were ten, of whom Samuel, who died in 1739, was a deacon of the church in the time of Mr. Edwards. Deacon Samuel's son Joseph was the father of Thomas Allen, the first minister of Pittsfield, and of other sons, mentioned in the Address, of whom Solomon, minister of Brighton, N. Y., was the father of the wives of deacon Luther and deacon Enos Clark, now living, and of Phineas and Moses Allen of Pittsfield and New York. Among other descendants in Northampton are deacon Aaron Breck and Moses Breck.

A bequest of 133 pounds by Thomas Allen, who died in 1754, provided for the education of his grand nephew Thomas of Pittsfield; and he also gave between 6 and 7 pounds "to promote the spread of the gospel among the heathenish natives of this province." In the same spirit his nephew, Joseph, left a tract of land in Southampton to the president of Dartmouth College "to be expended in propagating the gospel among the Indians."

NEHEMIAH ALLEN, son of Samuel of Windsor, married Sarah Woodford in 1664, and died in 1684. He had 9 children. Samuel removed to Deerfield in 1706 and thence to Coventry. His son Joseph, born in 1708 at Deerfield, married Mary Baker of Woodbury and was the father of Colonel Ethan Allen of Vermont.

JOHN ALLEN, son of Samuel of Windsor, married Mary Hannum, daughter of William in 1669, removed to Deerfield where both were killed by the Indians in May, 1704. His son John, born 1670, removed to Enfield, where his descendants now live:—Solomon is his great grandson, born of Solomon, the son of Ebenezer.

ALEXANDER ALVORD came about 1658 and had sons Jeremiah and Ebenezer.

EDWARD BAKER was here in 1655;—Joseph had sons Joseph and Samuel in 1665 and 1673; Timothy and Grace had sons Timothy, John, Thomas, and Edward from 1675 to 1685.—He was the ancestor of Osmyn Baker, late a member of Congress.

(a) THOMAS BASCOM came from the north of England about 1650. His wife was Mary Baldwin; he died Sept. 11, 1689. His grandson, Jonathan, who married Mindwell King and died in 1780 aged 74, was a first settler of Southampton. Mary, sister of Jonathan, m. Noah Sheldon of S.

JAMES BRIDGMAN'S son James was born May 30, 1655, and died Jan. 14, 1656, the first death. He himself died in 1676: Sarah, his wife, in 1667. His descendant, Thomas Bridgman, published Inscriptions on the Grave Stones of N. 1850; and subsequently several books of Inscriptions relating to cemeteries in Boston and elsewhere.

DAVID BURT was the son of Henry of Roxbury and Springfield. His descendant, deacon Samuel of Southampton, was the father of Rev. Sylvester Burt of Great Barrington, of Rev. Federal Burt of Durham, N. H., and of Rev. Jairus Burt of Canton, Conn.

PRESERVED CLAP, son of Capt. Roger Clap and Johanna Ford of Dorchester, was born Nov. 23, 1643. He married Sarah Newberry of Windsor, was representative and ruling elder, and died Sept. 20, 1720, aged 76. Among his children were Preserved, Roger, and Thomas. Roger's son Simeon was the father of Simeon Clapp, a soldier of the revolution, who was at Saratoga, also of the guard of Major Andre at his execution, and died May 31, 1851, aged 92. Martha, his wife, died Jan. 29, 1843, ag. 79. Warham, brother of Simeon, d. Oct. 7, 1852, aged 82: Sophia, his wife, d. Nov. 2, 1846; she deserves honorable remembrance for giving a home for many years to the

(a) First at Dorchester perhaps.

last Indian, Sally Maminash, a Christian woman, who died Jan. 3, 1853, aged 88. Capt. Preserved Clap, b. 1676, m. Mehitabel Warner of Hatfield, d. Oct. 11, 1752: among his children were Roger, Preserved, John, Eliphaz, and Ezra. Roger's son Roger was a settler of Southampton. Eliphaz m. Rachel Parsons and had Naomi, Eliphaz, b. 1746, Elijah, and Mindwell.

William Clark was of Dorchester in 1636, select man in 1657; removed to Northampton, and was one of the pillars of the church in 1661. His son John, born in 1651, had six sons, John, Nathaniel, Ebenezer, Increase, Noah, Josiah, born from 1679 to 1697. They all lived in Elm street. The sons of John, Nathaniel, and Noah settled in Southampton. Ebenezer died in 1781, aged 99: *his* son, William, died in 1807, aged 87. Next, William, the son of the last, died in 1842, aged 78, the father of William Clark, now living.—Increase Clark had six sons, Daniel, Elijah, Moses, Simeon, Noah, Josiah.—1. Daniel died Dec. 26, 1804, aged 92: his son was deacon Solomon Clark, and his grandson was the late Allen Clark. 2. Elijah, deacon, died in 1791, aged 60: he was the father of deacons Luther and Enos Clark, now living, the former nearly 88. 3. Moses had fourteen children, one of whom was deacon Israel, who died Oct. 22, 1851, aged 86.

Dr. Dwight says as to John Clark, the son of William, that of his ten children four lived to be above 90 years, three above 80, and three above 70: and that his descendants,—when his son Ebenezer died in 1781, aged 98,—amounted to 1145.

Aaron Cook, major, married a daughter of T. Ford. He was early at Dorchester; at Windsor in 1640; at Northampton in 1661. He died Sept. 5, 1690, aged 80. His son, Capt. Aaron, m. Sarah Westwood of Hartford in 1661; and *his* son, Lieut. Westwood Cook, was the father of Noah Cook of Hadley, who m. first Ann Cook and next Keziah Parsons of Northampton: he was the father of Rev. William C. of Sudbury. The last was the father of Rev. Samuel C. of West Cambridge, who died 1784 and whose wife was the sister of John Hancock. Noah Cook and Keziah Parsons were the ancestors of Rev. Dr. Parsons Cook of Lynn, son of Solomon. From him also descended Noah Cook, late of Keene, and Josiah P. Cook of Boston:—Rev. Phineas Cook late of Lebanon and his son Rev. George Cook:—Rev. Amos of Bernardston, and Rev. Theodore of Northampton.

Robert Danks married Elizabeth, the widow of John Webb, who began in 1665 the settlement in Nashawannuck, now in Easthampton, and died in 1692. His descendent, Samuel, settled in Southampton.—Danks' pond may be named from him.

Alexander Edwards came from Wales and lived in Northampton from 1655 to 1690. He married Mary Baldwin, widow of John Searl who died in Springfield in 1642. From him descended two eminent men, the late Professor Bela Bates Edwards, and Dr. Justin Edwards of Andover. Both descended from Alexander's grandson Samuel, who died in 1749. The son of this Samuel, named Samuel, the grandfather of Dr. B. B. Edwards, a soldier in 1745, removed to Southampton in 1753, where he was a deacon, and died in 1784. Elisha, his son, also a deacon from 1790 till his death in 1832, was the father of Dr. Bela B. E., who d. April 20, 1852, aged 49, and whose memoirs by Dr. Park and valuable writings are well known.—Dr. Justin Edwards, whose labors in the cause of temperance and the Sabbath are also well known, was born in Westhampton and died in 1853. His memoirs will soon be published.

Thomas Ford arrived in the ship with Mr. Warham of Dorchester in 1630: he removed to Windsor, and thence to Northampton in 1661 or before. He died Nov. 9, 1676. He had four daughters: Abigail married elder John

Strong at Dorchester in 1630: Johanna, b. June 8, 1617, married Capt. Roger Clap of Dorchester Nov. 6, 1633, in her 17th year; Hepzibah married Richard Lyman and another married Capt. A. Cook.

WILLIAM HANNUM came from Windsor: he died in 1677. His son John had thirteen children; his grandson John was the father of Eleazer of Southampton.

JOSEPH HAWLEY, a graduate of 1674, a representative, lived here as early as 1678, and died in 1711. His son Lieut. Joseph was born in 1682 and died June 1, 1735, aged 53: other sons were Samuel, Thomas, Ebenezer. His wife Lydia d. 1732, aged 75. Joseph married Rebekah Stoddard, daughter of Rev. S. S., and was the father of the eminent Joseph Hawley, who died in 1788.

WILLIAM HOLTON was one of the Springfield petitioners and one of the earliest settlers; a deacon of the church from 1663 to his death in 1691. The first marriages were of his daughters Mary to David Burt in 1654 and Sarah to John King in 1656.—John Holton lived here as early as 1668 and died in 1689.—A Thomas Holton was killed by the Indians in their attack March 14, 1676, when they broke through the palisades at the lower end of Pleasant street, setting fire to several houses and barns. Others killed at the same time were Robert Bartlett, Mary Earle, and two soldiers belonging to a company, which had arrived the evening before.

WILLIAM HULBERT was at Dorchester in 1635, at Windsor in 1640; he married Ann, the widow of Samuel Allen, and removed to Northampton. She died in 1687 and he in 1694. John and William were his sons. Martin Luther Hurlbut, a native of Southampton, a graduate of Williams College 1804, was a descendant,—whose son, William Henry Hurlbut, a graduate of Harvard 1847, is the author of Gan Eden or Pictures of Cuba.

JONATHAN HUNT by his wife Clement had sons Jonathan, Thomas, John, Ebenezer; daughters Hannah, Mary. He was here as early as 1662; and was deacon from 1680 to his death in 1691.

JOHN INGERSOLL married Abigail Bascom Dec. 2, 1657. He removed to Warronoco or Westfield, of which town the late deacon Jonathan Ingersoll of Stockbridge was a native.

WILLIAM JANES was recorder of lands for twenty years, Medad Pomeroy being town recorder or town clerk: most of the early records were by these men. He was a school teacher and bore the honorable title of Mr., as did his fellow teachers, James Cornish and Joseph Hawley, the ministers Mather and Stoddard, and William Clark and Joseph Parsons.

THOMAS JUDD, deacon, went to Hartford in 1636 and thence to Farmington. He came to Northampton about 1680 and married, as his second wife, the widow of Thomas Mason. He died Nov. 12, 1686, aged 80 or more. All of the name in New England descended from him. Jonathan Judd, the first minister of Southampton, was his descendant of the fifth generation,—leaving seven children, one of whom, Sylvester Judd of Westhampton, died in 1832, aged nearly 80, the father of Sylvester Judd now of Northampton.

JOHN KING came from Northampton England. He married Sarah Holton in 1656 and was an early member of the church. His sons were John, Joseph, Ebenezer; he had a daughter Sarah. His descendants are chiefly in Southampton. His grandson Joseph was accidentally killed, while hunting, by Samuel Burt.

ENOS KINGSLEY lived in Northampton in 1668. He came from Dorchester, and was the son of John. His grandson Ebenezer was a settler of Southampton,—clerk and school teacher. In the first half century there were forty children of the name.

DAVID LEE was the son of John Lee and Mary Hart, who lived in Farmington in 1653: he settled in Northampton and married in 1695 Lydia Strong, daughter of Jedidiah Strong and Freedom Woodward,—grand daughter of elder John S. and Abigail Ford. He removed to Coventry, probably in 1709; and there his son Jonathan Lee was born, who was the first minister of Salisbury, the father of a large family, one of which married T. Allen, the first minister of Pittsfield;—another was the late Chauncey Lee, D. D., of Colebrook, and Marlborough;—another was the father of Dr. Charles A. Lee of New York.

RICHARD LYMAN was the son of Richard, who came to Massachusetts in 1633 and was of Roxbury in 1635 and died at Hartford in 1640. He was in Northampton as early as 1658, and died June 3, 1662: in the preceding year he became a member of the church, then founded. His wife was H. Ford. The line of his descendants to Dr. Joseph Lyman of Hatfield, who died in 1828, was as follows—Richard, Richard, Jonathan, Jonathan. Dr. L.'s son was the late Jonathan H. Lyman, of Northampton, whose children are S. L. Hinckley, Dr. G. H. Lyman, and Mrs. (Rev. Charles) Mason of Boston, and and others in Philadelphia and Northampton.—It may be well supposed, that many of the name remain in N., as in the first half century the children of the name here born were seventy in number. He was recorder of the proprietors of Nonotuck from 1654 to 1657.

JOHN LYMAN, brother of Richard, was in N. in 1658. He married first Dorcas Plum: his second wife, it is believed, was a daughter of Rev. Mr. Huit of Windsor. His son Moses was born in 1662; his grandson, Moses, born in 1689, married Mindwell Sheldon, and was the father of Rev. Isaac Lyman of York, who was the father of Theodore Lyman of Waltham and grand father of Theodore, late mayor of Boston.

Elias Lyman, a brother of Isaac, born in 1715, married Hannah Allen, sister of Joseph, and died in 1790. His daughter Mindwell married Dr. Sylvester Woodbridge of Southampton, the father of John Woodbridge D. D. of Hadley.—His son Elias Lyman, who died in 1816, was the father of Justin of Hartford, of E[illegible]s of White River, Vt., and of Asahel of Northampton, now 79 years old.

Robert Lyman, the brother of John, married in 1662 Hepzibah Bascom.—From one of the three brothers descended Gen. Phineas Lyman and several ministers of Connecticut.

ELEAZER MATHER, the first minister, had two sons, Warham, born 1666, and Eliakim. Dr. Samuel Mather died in 1779; Dr. William in 1775, aged 32; Dr. Warham in 1813, aged 49; Dr. Elisha in 1841.

WILLIAM MILLER had eight children. John was killed by the Indians in 1676.

JOSEPH PARSONS married Mary Bliss at Windsor Nov. 6, 1646. His son Joseph was born in 1647 and died in 1729, aged 82: his wife was Elizabeth, daughter of Elder Strong. He had other sons, Ebenezer, born in Northampton May 1, 1655, Jonathan, and David; also Hannah, Mary, Abigail, and Hester: and himself died at Springfield March 25, 1684. Joseph, the second's, children were Joseph, b. 1672, James, Ebenezer, David, Josiah, Daniel, and Moses.—Noah Parsons was born in 1692, married Mindwell Edwards, daughter of Benjamin, Jan. 17, 1712, and died Oct. 27, 1779, aged 87. He had 12 children, 215 descendants: first a son;—then Jemima who m. Samuel Kingsley 1739;—Elizabeth m. Joseph Allen 1733 and died 1810, aged 84;—Mindwell, who m. Simeon King, 1737;—Rachel m. Eliphaz Clap;—Thankful m. Ebenezer Ashley and John Dean;—Mary m. Wm. Bartlett;—Keziah m.

Aaron Cook;—Noah, who m. Phebe Bartlett 1752, and died Jan. 11, 1814, aged 84: his wife was in 1737 the child spoken of by Mr. Edwards in his account of the revival, and she d. Jan. 5, 1805;—Margaret, m. Phineas Ashley and Joseph Hutchins;—Miriam m. Azariah Moseley 1762;—Timothy d. Feb. 2, 1822.—Mrs. Elizabeth (Parsons) Allen, who died Jan. 9, 1800, the mother of Jonathan, &c. (p.24,) is mentioned in the church records as eminently pious, and as having assisted at the birth of three thousand children. David Parsons, D. D., of Amherst, ordained 1782, d. 1823, was a descendant of Joseph, by Joseph and Elizabeth Strong. Of other descendants of the name twelve or fifteen have been ministers, among whom are Isaac Parsons of East Haddam and his son Henry M. recently settled in Springfield.

Nathaniel Phelps had a son William in June 1655, from whom and from Nathaniel were in subsequent years many descendants.

Eldad Pomeroy died May 22, 1662, the son of Eltweed of Dorchester and Windsor. His son deacon Medad married 1, Experience Woodward in 1661, and 2, Abigail Chauncey in 1686, widow of Rev. Mr. Chauncey of Hatfield and daughter of elder Strong. He died Dec. 30, 1716. He had ten or more children. His son, by his first wife, Ebenezer, had several children, one of whom was Seth. The five sons of Seth were 1, Quartus;—2, Asahel, the father of Miss Polly Pomeroy;—3, Lemuel, the father of the late Lemuel of Pittsfield, of Gamaliel of Southampton, and of Theodore, a physician in Utica;—4, Seth, father of Rev. J. L. Pomeroy of Worthington;—5, Medad a physician in Warwick.

John Pynchon deserves to be remembered on account of his relation to Northampton. The settlement of Nonotuck is probably more indebted to him than to any other person. He was the son of Wm. Pynchon, who with others commenced the settlement of Springfield in 1636, but who, having incurred the displeasure of the General Court by his book on the 'Price of Man's Redemption,' returned to England with his minister, Mr. Moxon, in 1652; but his son John remained behind, then about twenty-five years old. After a long life, employed in useful public service, Colonel Pynchon died Jan. 17, 1703, aged 76. His wife was Amy, daughter of Gov. George Wyllys. Mr. Stoddard's sermon on his death was published. Many of his descendants have lived in Springfield and Brimfield.

Thomas Root came from Hartford; he died April 17, 1694. He had sons Thomas and Samuel. His descendants are in Southampton and in other towns. The births of this name in the first half century were about sixty.

John Searl was the son of John who died in Springfield in 1642. He was at N. soon after 1658: his mother married A. Edwards. His great grand son Nathaniel was a settler of Southampton, where his descendants are numerous. His nephew, Rev. John S., graduated at Yale in 1745 and d. 1787. David S. was a graduate of Dartmouth in 1784.—John Searl and three children were killed by the Indians at Paskhomuck May 13, 1704. His son Elisha, carried captive, returned from Canada after some years.

Isaac Sheldon sailed from Plymouth, England. He was at Dorchester in 1634, and at Windsor in 1640. His son Isaac was born at Northampton Sept. 4, 1656; and by his wife Mary he had fourteen other children. The liberality of his descendant, Silas Sheldon of Southampton, ought to be remembered. By hard labor on a poor farm he acquired his property. He educated several adopted children,—founded Sheldon Academy by a gift of 2 or 3,000 dollars: gave 1,000 to the Hampshire Education Society, and 1,000 to Amherst College.

JOHN STEBBINS was the son of Rowland Stebbins, who came from the west of England with his sons John and Thomas about 1666 and settled in Springfield. John removed to Northampton, as early as 1658: and there his father died Dec. 14, 1671, aged 77. John was an early member of the church. Thomas lived in Springfield and died in 1683: his descendants in four successive generations bore the name of Joseph, of whom the last died in Springfield in 1819, aged 82, and was the father of Dr. Daniel Stebbins living in Northampton, born April 2, 1766, who entered upon his 90th year April 2, 1855.

SOLOMON STODDARD, p. 16. Professor Solomon Stoddard of Middlebury College was his descendant. A graduate of Yale in 1826, he died at Northampton Nov. 11, 1847, aged 47. His mother, Sarah Tappan, died April 27, 1852, aged 80: his father is still among the living.—He and Prof. Andrews published a valuable Latin grammar.

JOHN STRONG, elder. In addition to p. 13, it may be stated, that among his descendants were the following,—JOB STRONG, a graduate of Yale in 1747, joined as a missionary J. Brainerd at Bethel in 1748. A letter of his is printed in Brainerd's Life, p. 303. He says thirty of the Indian children could answer all the questions in the Assembly's Catechism. He was ordained minister of Portsmouth in 1749: but died in 1751, aged about 27.

NEHEMIAH STRONG, professor of mathematics and natural philosophy in Yale College, graduated in 1755, and died in 1807. He heard Edwards preach the sermons constituting his History of Redemption. SIMEON STRONG, LL. D., Judge of the Supreme Court, was born in N. in 1735; graduated at Yale in 1756. He died at Hadley Dec. 14, 1805, aged 69. JOSEPH STRONG, D. D., died at Norwich, Conn., Dec. 18, 1834, aged 80: and his son HENRY STRONG, LL. D., died at Norwich Nov. 11, 1852, aged 64. CALEB STRONG, minister of Montreal, a graduate of Yale in 1835, died Jan. 4, 1847:—he was the son of Lewis and grandson of Governor Caleb Strong.

THOMAS WOODFORD was of Springfield in 1636, and of Hartford in 1639, where in 1645 he was collector of funds for the students at Cambridge. He married Mary, the daughter of Robert Blott of Boston. He was of Northampton from 1658 till his death in 1667. He lived on the lot afterwards occupied by Jonathan Edwards, now by J. D. Whitney. His daughter Mary married Isaac Sheldon; Hannah m. Samuel Allen; and Sarah m. Nehemiah Allen.

SAMUEL WRIGHT died in 1665: he had been a deacon in Springfield. His son Samuel was also a first settler. The late Governor Silas Wright of New York State was a descendant. In the first half century there is a record of the birth of about eighty children of the name of Wright. The race, it may be supposed, is not extinct. A few years ago twenty-five or thirty of the name were members of the church.

LIBERAL ACT REFERRED TO, p. 34.

Elisha Alvord gave a deed Oct. 6, 1767 of a lot in the centre of Northampton "To the Inhabitants of the *County* of *Hampshire*," in consideration of one hundred and thirty pounds paid by Ebenezer Hunt, Timothy Dwight, Jr., Seth Pomeroy, Caleb Strong. Solomon Stoddard, Samuel Clark, Ephraim Wright, William Lyman, Seth Lyman, John King, Samuel Parsons, Jonathan Allen, Selah Wright, Joseph Allen, Joseph Cook, Joseph Lyman, Benj. Sheldon, Jr., Quartus Pomeroy, Elisha Lyman, Gideon Clark, John Hodge, Hezekiah Russell, Thomas Bridgman, Elijah Southwell, Asahel Clapp, Abner Barnard, Daniel Hitchcock, Wm. Mather, Levi Shepherd, Eliphaz Strong,

Seth Clapp, Elnathan Wright, Joseph Parsons, Haines Kingsley, Timothy Parsons, Anson and Enos Kingsley, Asa Wright, Josiah Parsons, Jr., Titus King, Oliver Lyman, Elihu Lyman, Elkanah Burt, Ebenezer Clapp, Elihu Clark, Pliny Pomeroy, Abijah Wait, John Parsons, Jr., Simeon and Jos. Clapp, Joseph Hutchins, Lemuel Lyman, David Lyman, Elias Lyman, Jr., and Asahel Danks of Northampton, and Samuel Fairfield of Hatfield: "generous subscribers of the consideration above mentioned for the purchase of the premises hereinafter described for the public use of erecting a Court House thereon for the sole use and benefit of the Inhabitants of the County of Hampshire."—The same to be held "to the proper use of the Inhabitants of the said County of Hampshire in succession and for the term of and so long as courts are and shall be held by law in said town of Northampton for the purpose of a Green or Common and for the erecting of a Court House or Court Houses thereon, as shall be ordered by the proper authority for the setting up and erecting the same:—and whensoever that term shall cease and determine, and the courts are removed and shall be held at some other town or place pursuant to law, which are now held there, that then the same shall be and remain as an open, uninclosed Common, for the use and benefit of the Inhabitants of the said town of Northampton in succession forever for erecting any meeting house for public worship or town house for town affairs or meetings and for no other purpose whatever."

On the lot thus purchased and thus given to the Inhabitants of the county there is now standing an old town hall, between the court house and the public high road, respecting which old building the County Commissioners, at their session in June 1853, passed the following order:—"It is now ordered by the county commissioners, that the license heretofore granted to the town of Northampton to erect a town hall upon the county lands in said town be and the same is hereby revoked—and that the said town be ordered to remove the said town hall from said lands within two months from June 16th, A. D. 1853."

SLAVERY, p. 42.

It is a fact, which need not be concealed, that president Edwards was a slaveholder, as were also Mr. Stoddard and many good men in New England, who lived before the discussions concerning liberty and human rights at the period of the American Revolution. Mr. E.'s first slave was Rose, who probably was given as a servant to his wife at the time of his marriage; but she was at last a free woman, and her husband was Joab a tanner and freeman at Stockbridge. She was the mother of Titus and Tamar: the daughter was free, but Titus was a slave. In the appraisal of Mr. E.'s estate in 1759, "a negro boy, named Titus," is estimated at thirty pounds. Even he, however, was afterwards free and lived on the Van Schaack estate in Pittsfield. In the course of time Timothy Edwards of Stockbridge, the son of the president, gave to Titus a farm at Tioga, were he died.

If the father was a slaveholder, the son, Dr. Jonathan Edwards of New Haven, who lived through the revolution, was among the earliest and the boldest to assert the rights of human nature. He preached a sermon in 1791 on the Injustice of the Slave Trade and Slavery, in which he says, "To hold a slave, who has a right to his liberty, is not only a real crime, but a very great one. You will not deny, that liberty is more valuable than property; and that it is a greater sin to deprive a man of his whole liberty during his life, than to deprive him of his whole property; or that man-stealing is a greater crime than robbery. Nor will you deny, that to hold in slavery a man, who was stolen, is substantially the same crime, as to steal him." "But methinks I hear some

say, I have bought my negro; I have paid a large sum for him; I cannot lose this sum, and therefore I cannot manumit him. Alas! this is hitting the nail on the head. This brings into view the true cause, which makes it so difficult to convince men of what is right in this case." As to the common objection, so acceptable to the consciences of slaveholders, that to liberate the slaves would be unsafe to society, he answers, that it has been found otherwise; that the time and method of bestowing freedom could be regulated by law, and that various measures of security could be adopted; that a sense of gratitude would tend more than the indignant feeling of oppression to the public safety; and that, after all, the claims of duty are not to be turned aside by the fear of harm in consequence of doing right. When this sermon was preached, two States had totally abolished slavery; and Dr. E. had such confidence in the progress of light, that he ventured this prediction—"if we judge of the future by the past, within fifty years from this time it will be as shameful for a man to hold a negro slave, as to be guilty of common robbery or theft." Though fifty years have passed, the day of universal freedom in America has not arrived; yet it will come, as certainly as the principles of the gospel are destined to triumph.

Our southern presbyterian brethren, who deem it right to hold slaves, would do well to ponder the words of the General Assembly of their church in 1818,—still authoritative—"We consider the voluntary enslaving of one part of the human race by another as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves; and as totally irreconcilable with the spirit and principles of the gospel of Christ, which enjoin, that "all things whatsoever ye would, that men should do to you, do ye even so to them."

NUMBER OF INHABITANTS.

In 1662 about 300; in 1679 perhaps 600; in 1790 only 1628; in 1800—2190; in 1810—2631; in 1820—2854; in 1830—3613; in 1840—3750; in 1850—5278.

The incorporation of three other towns from old Northampton and the emigrations to the west are to be taken into view.

ADMISSIONS TO THE CHURCH.

The first 18 years,				76	Dr. Tucker's ministry,		3	y'rs,	222
Mr. Stoddard's ministry,		56	y'rs,	630	Dr. Spencer's,	"	3	"	236
Mr. Edwards'	"	23	"	495	Dr. Penney's	"	2	"	108
Mr. Hooker's	"	23	"	409	Dr. Wiley's	"	7	"	145
Mr. Williams'	"	46	"	921	Mr. Swift's	"	6	"	108
									3350

There being no record of some years, the number received into the first church may be reckoned at 3400 or 3500.

VIVAL REMARKABLE CHURCH HARVESTS.

Under Mr. Stoddard's ministry in the years 1679, 1683, 1690, 1712, 1718. Under Mr. Edwards in 1727, 1734, 1735, 1740, 1741. Under Mr. Hooker in 1754, 1756, 1762, 1763, 1770, 1774. Under Mr. Williams in 1779, 1782, 1789, 1790, 1800, 1806, 1807, 1816, especially 1819; under Mr. Tucker in 1825, 1826, 1827; under Mr. Spencer in 1830, 1831; under Mr. Penney in 1834; under Mr. Wiley in 1840 and 1842.—The largest numbers added to the

church in any one year since the time of Mr. Edwards were 49 in 1754, 65 in 1762, 55 in 1763, 35 in 1770, 55 in 1779, 48 in 1789, 88 in 1806, 72 in 1816, 177 in 1819, 117 in 1826, 164 in 1831, 96 in 1834, 46 in 1840, 44 in 1842. The number of living members was 76 in 1677, 96 in 1706, 620 in 1736, 728 in 1832; in this year many were dismissed in order to constitute the Edwards church;—there were 515 in 1843.

CHURCHES AND MINISTERS.

The primitive church was founded in 1661. The ministers have been as follows:

E. Mather,	1658—1669	M. Tucker, D. D.,	1824—1827
S. Stoddard,	1672—1729	I. S. Spencer, D. D.,	1828—1832
J. Edwards,	1727—1750	J. Penney, D. D.,	1833—1835
J. Hooker,	1754—1777	C. Wiley, D. D.,	1837—1845
S. Williams,	1778—1834	E. Y. Swift,	1845—1852
		J. P. Cleaveland, D. D.,	1853—

Dr. Spencer of Brooklyn has died since this Address was delivered. The other ministers in the last column are yet among the living.

1825.—The Unitarian church formed. The ministers have been E. B. Hall, O. Stearns, J. S. Dwight, R. Ellis, W. Silsbee.

1826.—The Episcopal church formed. The ministers, G. Griswold, J. Muenscher, W. Chaderton, D. Devens, O. Clark, H. Burroughs, J. P. Hubbard.

1828.—The Baptist church formed. The pastors, B. Willard, A. Brown, W. M. Doolittle, H. D. Doolittle, D. M. Crane.

1832.—The Edwards church formed. The pastors, J. Todd, D. D., J. Mitchell, E. P. Rogers, D. D., G. E. Day, D. D., G. Hall.

1843.—Methodist Episcopal church organized. The ministers, W. Ward, M. Dwight, W. B. Bagnall, C. Baker, J. M. Mowry, T. Marcy, D. Waite, W. C. High.

1845.—About this time a Catholic church was built.

DEATHS,

At the age of 90 and upwards in the last half-century:

Deceased.		Age.	Deceased.		Age.
1804.	Wid. Rebecca Phelps,	93	1841.	Mrs. Catharine Gleason,	90
"	Daniel Clark,	92	"	Reuben Pelton,	92
1806.	Wid. Sarah Baker,	98	1842.	Mary Wyer,	93
1809.	Wid. Mary Rust,	95	"	Phebe Clark,	93
1812.	Wid. Hannah Wright,	98	1844.	Gershom Randall,	97
1813.	Wid. Jemima Warner,	91	"	Wid. Olive Dickinson,	90
"	Wid. Hannah Clark,	95	1846.	Elisabeth Earle,	90
1815.	Mrs. Elis. Edwards,	90	1849.	Wid. Sarah French,	90
"	Wid. Esther Wright,	93	1851.	Wid. Eunice Wright,	98
1827.	Solomon Stoddard,	91	"	Simeon Clapp,	92
1834.	Sam. Bakeman, (black,)	101	1853.	Jacob Osborn,	92
1839.	Mrs. Martha Wright,	94	1854.	Wid. Elisabeth Wright,	98
"	Mrs. Barley,	95			

About one hundred and forty persons have died since 1800 aged between 80 and 90 years. Widow Abigail Phelps Alvord d. Aug. 26, 1756, aged 102. Peter Princely still lives, aged 108.

A FEW DEATHS, within the last half century:

1805.	Dr. Levi Shepherd,	62	1840.	David S. Whitney,	52
1807.	Capt. Sam. Clark,	86		Judge Samuel Hinckley.	83
1808.	Maj. Daniel Pomeroy,	78	1841.	Dr. Elisha Mather,	53
	Capt. Ebenezer Lane,	60	1842.	John Hopkins,	72
	Dea. Josiah Clark,	87		Mrs. Mary Williams,	85
1809.	Judge Samuel Henshaw,	64		Mrs. Lydia Hopkins,	69
1812.	Capt. Simeon Clapp,	83		Mrs. Ruth Tenney,	60
1813.	Dr. Warham Mather,	49		Mrs. Martha Henshaw,	87
	Noah Parsons,	84	1843.	Charles Starkweather,	84
1816.	Elias Lyman,	75		Thomas W. Shepherd,	49
	Col. C. Chapman,	44	1844.	Charles C. Nichols,	59
1817.	Mrs. Sarah Strong,	60	1845.	James Bull,	67
	Mrs. Sarah Hooker,	86		Margarette Dwight,	41
	Nathaniel Fowle,	68		Bohan Clark,	74
1819.	Gov. Caleb Strong,	74		Isaac C. Bates, Sen. U. S.	65
	Eli P. Ashmun, Sen. U. S.	48		Mrs. Catharine Shepherd,	62
	Dr. Ebenezer Hunt,	76		Thomas Shepherd,	67
1821.	Maj. Josiah Dwight,	53	1847.	Samuel Plant,	69
1824.	Capt. James Dickinson,	44		Caleb J. Tenney, D. D.,	67
1825.	Jonathan H. Lyman,	42		Geo. W. Talbot,	72
1827.	Solomon Stoddard,	91		Simeon Butler,	77
	Col. John Breck,	56		Judge Joseph Lyman,	80
1828.	Judge Samuel Howe,	43	1848.	Wid. Esther Clark,	88
	Seth Wright,	73		Mrs. Sarah J. Allen,	58
1829.	Elijah H. Mills, Sen. U. S.	52		Dr. Charles L. Seegur,	85
1830.	Levi Lyman,	67	1849.	Col. Elisha Strong,	73
1831.	Wm. Butler, first Ed. Gaz.	67		Wid. Lucy Sage,	82
1833.	Asahel Pomeroy,	83	1850.	Dr. Samuel B. Woodward,	63
	Daniel Butler,	65	1851.	Mrs. Sarah Tappan Stoddard,	80
	Maj. Erastus Lyman,	73		Warham Clapp,	82
1834.	Rev. Solomon Williams,	82		Sylvester Graham,	56
1837.	Samuel Clark,	79	1853.	Oliver Warner,	73
	Dr. David Hunt,	64	1854.	Mrs. Sarah D. S. Walker,	46
1839.	Nathan Storrs,	71	1855.	Dr. Charles Walker,	52

The whole number of deaths on the records of Northampton is about 5300; births, 4100; marriages, 1700.

THE MOHEGAN LANGUAGE, p. 10.

Dr. Jonathan Edwards, who was perfectly acquainted with the language of the Stockbridge or Housatonnuk Indians, called the Mohegan, and who examined its affinity to many of the northern languages of our country, and, finding them all—excepting that of the Mohawks or five nations—to be of a common stock, has proposed the MOHEGAN as the general name. This is better, perhaps, than any other name, which has been proposed; better than the Algonkin of La Hontan, the Leni-Lenape or Delaware of Heckewelder, the Chippeway-Delaware or Algonkin-Mohegan of Adelung, the Algonkin-Lenape of Gallatin, and the Algic of Schoolcraft. When Hudson discovered the North River, its banks were inhabited by the Mohicans or Mohegans, thus occupying the central, principal river of our country; and thence probably they spread over New England. The Indians of Stockbridge and New London were called expressly Mohegans. With one radical language there are many dialects, or languages, the best known of which are the Stockbridge, the Delaware, the Narragansett, the Massachusetts or Natick, in which Eliot's Bible is printed, the Norridgewock, and the Penobscot.

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The Indian names of places were expressive; but we know the meaning of but few of them. Mississippi means great river, from missi, great, and sippi, river. Connecticut, Quinnehticot, means long river, from quinneh, long, high, rapid. Quinnebaug means long water: mashapaug, great pond. Massachusetts means high mountain, from missi, mussi, mahsag, great, and wadchu, mountain,—referring to the Blue Hills of Milton, in sight of which the Indians of Massachusetts Bay lived. As the plural was formed by adding og, ock, ug, uk or uck, the Indian people at the Bay were denoted by the word Massachuseuk, which the English expressed by 'the Massachuseuks' or the Massachetts.

The letters l, m, n, and r, were interchanged by different tribes. The New Haven and Windsor Indians used r, the Nallwottoge and Nipmuck Indians used l; and so the Japanese pronounce r, where the Chinese pronounce l. But neither l nor r appear in the Stockbridge and Narragansett.

The following are a few words, which are the same or very much alike in different Indian dialects.—House is wigwam, or weekwam, or wikiwaum in Mohegan, Norridgewock, Penobscot, Algonkin, Delaware, Chippewa, and other languages.—River is seepoo, sepu, seip, seeboo, seepee, sipi in Mohegan, Natick, Narragansett, Norridgewock, Penobscot, Delaware, Chippewa, Algonkin.—Mountain is w'chu, wadchu, wudju, wauchchoo, in Mohegan, Natick, Penobscot, Delaware, Chippewa.—Shoe is m'kissin, mokasin, mukkaysen, mauxen in Mohegan, Penobscot, Algonkin, Chippewa, Delaware.—The sun is keesogh, kesoos, kissis, in Mohegan, Norridgewock, St. Francis, Penobscot, Chippewa. In Natick kesuk means heaven.—Winter is h'poon, papoon, pepoon, papone in Mohegan, Natick, Narragansett, Norridgewock, Penobscot, Chippewa.—Water is nbey, nippee, nip, nabee, nipi, nepee, nippee in Mohegan, Natick, Narragansett, Norridgewock, Penobscot, St. Francis, Algonkin, Chippewa.—A bear is mquoh, macqua, mauquah, mukquaw in Mohegan, Algonqin, Chippewa, Shawnese.—Devil is mtandou, mannito, mattannit, machihando, matcheemanitoo in Mohegan, Natick, Penobscot, Algonkin, Chippewa, Delaware.—Wood is metooque in Mohegan, mehtug in Natick, meteek, in Algonkin, Chippewa.—A girl is peesquasoo in Mohegan, squasese in Narragansett, nunksqua in Natick, Penobscot, and Norridgewock.—A spirit is mannito, manitou in Mohegan, Algonkin, Chippewa.—God in Narragansett is manittoo.

JENNY LIND.

She was a benefactor of Northampton. After a residence of some months at Round Hill and after her marriage to Mr. Goldschmidt she gave in 1852 a concert in the town hall, the avails of which she beneficently appropriated, bestowing about seven hundred dollars upon the Young Men's Institute for the purchase of Books for their library, and the remainder, two or three hundred dollars, she authorized the writer of this to distribute in certain charities. If she was sincere in her confidential words to him—"I know, that our Savior is the only hope for resurrection, forgiveness of sins, and the only way to life and heaven. I am a poor, poor sinner—bad and wicked and in the dust—but *He* can help all evil, and his power is greater than my sins. I feel my nothingness—but, at the same time, I feel my faith increasing, the more my conviction of *sin* increases. My English is bad and unclear, but my belief in the Holy Gospel is clear as very clear water.—God help and bless us all, and impart to us his Holy Ghost:"—if thus, in a private note of "Jenny Goldschmidt," she uttered, as there is no reason to doubt, the sentiments of her heart, this utterance may well give a sweeter satisfaction, than the enjoyment and remembrance of her unequalled melody, for it may lead us to believe, that, while receiving the bewildering applauses of two continents, God kept her spirit humble, and that by his grace he has attuned her soul to sing the song of Redeeming Love forever.