

AN

HISTORICAL DISCOURSE,

DELIVERED AT

WEST SPRINGFIELD, *Mass.*

1824

DECEMBER 2, 1824,

THE DAY OF THE

Annual Thanksgiving.

BY WILLIAM B. SPRAGUE,

PASTOR OF THE FIRST CHURCH IN WEST SPRINGFIELD.

Ask now of the days that are past.....*Deut. iv. 31.*

One generation passeth away, and another generation cometh.....*Ecl. i. 4.*

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91 p. 23<sup>m</sup>.

Appendix: p. 145-91.

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It will be perceived by those, who heard the following discourse delivered, that considerable alterations have been made, in preparing it for the press. Many additional facts have been introduced and some, which were stated from the desk, have been thrown into the appendix. The author is aware, that so much minuteness of detail can interest but few, beyond this immediate neighborhood but he hopes that the discourse will not be found tediously particular, by those, who have requested that it might be published, and for whom it is especially designed.

January 25, 1825.

## HISTORICAL DISCOURSE.



### DEUTERONOMY XXXII. 7.

REMEMBER THE DAYS OF OLD, CONSIDER THE YEARS OF MANY GENERATIONS;  
ASK THY FATHER, AND HE WILL SHEW THEE; THY ELDERS, AND THEY WILL  
TELL THEE.

AT the time when these words were spoken, the people of Israel were encamped on the margin of the river Jordan. Behind them was the desert, which had witnessed to their long and perilous march, and had been the grave of many of their kindred, while the land of Canaan, with its enchanting scenery, lay in full view before them. But the illustrious chief, who had headed the enterprise with so much wisdom, on account of an offence of which he had been guilty, was not permitted to enter the promised land; and the last official act of his life, was to deliver a course of instructions to the people, such, as became their circumstances and his own. Our text is part of a prophetic song, which seems to have been designed by Moses as an epitome of all his instructions. As this song might probably be on the lips of many, who would be unacquainted with his writings, he bids them

180 180

enquire of their fathers and elders, in respect to the history of preceding generations ; that thus he might awaken their gratitude for the divine goodness, and excite them to the study of the scriptures, so far as they had opportunity. *Remember the days of old, consider the years of many generations ; ask thy father, and he will shew thee, thy elders, and they will tell thee.*

The direction here given to the people of Israel, by their distinguished leader, accords with the dictates of reason, and the feelings of our nature. It is surely a rational exercise to consult the experience of those, who have lived before us ; and to gather instruction, counsel, warning, from the record of their virtues and vices, or of the dispensations of providence towards them. It is an exercise too, peculiarly grateful to our natural feelings ; for who, that has not felt his bosom thrill with emotions of delight, as he has heard from the lips of venerable age, the story of other days ? And while we consult, with interest, the general record of human experience, that interest is heightened, in proportion as our views are concentrated on those characters and objects, to which we can claim a personal relation. We read the history of our own country, of her revolution, her patriots and heroes, with an ardor which we could never feel, in contemplating the same characters or events, in connection with the fortunes

of another country. And when we descend to the society in which we were born, or the church in which we were baptized, or the family in which we were nurtured, our imaginations and affections occupy a field, in which they linger with still deeper interest. As we walk among our fathers' sepulchres, and decypher the rude and moss-covered inscription, or as we consult the record, which their own hands have left, by which we learn what they were, and what they performed, we seem to mingle in the company of those, who have been for a century the tenants of the tomb ; and if we are not criminally negligent, we gather up many lessons of practical wisdom, to aid us in preparation for our own departure.

It is my purpose; this morning, to dwell for a few moments, upon some of the advantages connected with a retrospect of past generations ; and to make these observations introductory to a brief view of the history of this Church and Society.

I. I remark, first, that this exercise is fitted *to create a deep and active impression of the providence of God.*

Every one, who has been accustomed to observe attentively, either the conduct of others, or the operations of his own heart, must be convinced that there is a strong tendency in human nature to practical atheism. Even the philosopher, whose profession it

is to analyze the splendours of the firmament, or to lay open the mysteries of organized nature, has sometimes said with his lips, and oftener in his heart, '*there is no God.*' Such a man would be an atheist, if all the evidence of a Deity which Reason can furnish, were to blaze forth at once upon the eye of his understanding; for his intellectual and moral vision is so deeply disordered, that nothing but the power and grace of God can rectify it. But an atheistical spirit, in a greater or less degree, finds aliment in the corruption of every heart; it lurks even among the virtues and graces of the christian; for where is the christian, who has not felt, on the result of some successful enterprize, that his own hand had gotten him the victory, when he ought gratefully to have referred his success to the providence of God. Now, it is an exercise admirably fitted to rebuke this spirit of proud independence, to contemplate the influence of the dispensations of heaven, as it is propagated in the character and condition of successive generations. We may not, indeed, ever be able to discover all the bearings of any event; for the providence of God is a wheel within a wheel; and there is no wisdom adequate to comprehend all its operations, except that by which they were contrived: and yet the progress of a century will often shed much light upon events, which, at the

time of their occurrence, were enveloped in mystery. Dispensations, which our ancestors deprecated as judgments, may, perhaps, when viewed by the light of a succeeding age, appear to have been the germe of happiness to their posterity. And who, that contemplates the system of providence, as it unfolds in the record of successive ages, and sees one generation sowing in tears, and the next reaping in joy ; or who, that discovers the accomplishment of important purposes, which no human mind contemplated, when the means were put in operation, but must be deeply impressed with the reality of an invisible, almighty agency, and must find a new argument for acknowledging God in all his ways.

II. A view of the history of past generations is fitted to impress us with the value of our civil and religious privileges.

We naturally value our blessings, in some measure, proportionably to the expence at which they come to us ; and of this, we can never form a proper estimate, but by consulting the record of former ages. In this way, we learn how kindly the dispensations of providence have been arranged, in order to produce the results, which we experience in our happy condition. We learn too, to regard our privileges as an inheritance from preceding generations ; as a monument of their



toils and sufferings, as well as of their intelligence and piety. And must not the tendency of such a retrospect be, to increase our value of every blessing, which we enjoy? Can we sit unmolested, under our own vine and figtree, and recur to the sources of our blessings, in the benign interpositions of providence towards our fathers, without a deeper impression of God's goodness and our obligation? Or can we recollect the perils and hardships, which it cost our ancestors to procure for us our distinguished birth-right, and not feel bound to transmit the same to posterity? From the tomb of departed generations, there is a voice charging us not to undervalue our privileges;—not to trifle with the sufferings of our fathers, by alienating from our children an inheritance, which those sufferings were designed to procure.

III. It is also the tendency of this exercise, *to keep alive a sense of our responsibility.*

In consulting the history of past generations, it is hardly possible to avoid the reflection, that no man liveth for himself alone. We see how the character of one generation is derived from that of another;—how the influence of an individual widens and widens, till it grasps the world;—how it is propagated from age to age, and often becomes more salutary, or more pernicious, as it advances. True, indeed, we frequently

see men accomplishing wonderful changes in society, while they live ; but the extent of their influence can only be estimated by posterity, who can watch its silent operation, while their ancestors are in the grave. And can we fail to recollect, that we sustain the same relation to future generations, which those, who have gone before, did to us ? If our character is derived, in a great measure, from that of our fathers, so are *we* carrying forward a process, which is to stamp the views and habits of *our* posterity. There is not a man in society so insignificant, but he has entrusted to him the charge of doing something to form the character of the next age. Can we rise up, Brethren, from a review of the past, without an impressive conviction that we have but just begun to live here, when we die ;—that we shall live in the habits and characters of our children's children ; and shall we not endeavor to exert such an influence, that we shall live also in their grateful remembrance ?

IV. We are strikingly taught from the history of past generations, *the opposite tendency of virtue and vice.*

It sometimes happens that a good man, during his life, is the object of reproach, on account of his virtues ; and as often, on the other hand, that the vices of a

bad man are excused, and even made his passport to a momentary celebrity. But it requires but little time, after the individual has gone to his grave, to rectify such errors. It is the ordinance of heaven, that virtue should be the parent of reputation, and vice, of disgrace; and it is not in the power of mortals to invert it. Thus, it has sometimes happened, that the man, who, when living, was admired as a hero, has, after he was dead, been execrated as a monster; and so too, has the good man, who has been the object of persecution from his contemporaries, had his memory crowned with the blessings of posterity. There is in man an original principle, which recognizes the distinction between virtue and vice; and though that distinction may sometimes be confounded in the estimate, which the world forms of characters, yet, after the accidental circumstances, which occasioned the error, have passed away, the good have little to fear, and the bad have little to hope from its awards. In reviewing the history of former generations, we learn the impartial decision of posterity, in regard to actions; and ascertain their legitimate influence, both upon the memories of the dead, and the characters of the living. Hence we see virtue and vice exhibited, without being blended; the one, the parent of happiness and honor; the other, of disgrace and wretchedness.

V. I observe, once more, that the history of former generations *presents a striking illustration of the truth, that 'man at his best estate is altogether vanity.'*

The history of even the longest and most active life detains us but a moment : when our interest is just awakened by its exploits, or its sufferings, we are arrested by the record of its termination. And if we linger a moment upon the spot from which one generation has retired, we find another, and another successively occupying it and passing off, like the shadows upon the plain. How many generations have lived and been active, since the settlement of New England ; but in respect to almost all, it may be said that their memorial has perished with them, and not even their names are known by their posterity. How numerous are the objects, which, while they point to the graves of our ancestors, proclaim the mutability of the world. The privileges, which we enjoy, proclaim it ; for they are an inheritance from those, who are now among the dead. The ground, which we cultivate, the streets, which we walk, the dwellings, which some of us occupy, proclaim it ; for here were employed the skill, or activity of other generations. Can we resist the impression, that we shall soon follow those, who have departed ; and that, ere long, others will be busy in collecting the

fragments of *our* history, as we are, in respect to those, who have gone before us. What an argument this for activity in the great business for which we came into the world ; for though life is short, there is a momentous work to be accomplished. Though we may be forgotten by posterity, we shall entail upon them our virtues or vices ; and though our characters may have perished from every other record, they can never be lost from the book of God's remembrance.

In the brief sketch, which I am now to present, of the history of this church and society, little more will be attempted, than to bring together, and lay before you, in narrative form, facts, which are scattered in different records.\* To the elder members of the congregation, much of what I shall say, will doubtless be familiar ; but even *they* may not consider it an unprofitable employment, to call to mind the days of old, while to the younger part of the audience, the exercise, I trust, may be both gratifying and instructive.

The settlement of the original town of Springfield, of which this town was, for many years, a part, commenced, probably, in 1635 ; but the first permanent

\* A number of the facts stated in this discourse, may be found in Mr. Breck's century sermon, and in some of the occasional sermons of Doctor Lathrop. For many of those, which relate to the early settlement of the town, I am obliged to the Hon. George Bliss. In all cases in which it has been practicable, I have consulted the original record of the town.

settlement was in the spring of 1636.\* In consequence of a large emigration from England, beside the natural increase of the population, it became necessary that some of the inhabitants of the towns first planted should seek a new residence;† and accordingly in May 1635, we find a petition presented to the general court, then in session at Newtown, now Cambridge, from several of the inhabitants of Roxbury, Dorchester, Newtown and Watertown, for leave to emigrate to Connecticut river. This petition was granted (May 6) on the express condition, that they should remain within the jurisdiction of Massachusetts; and several persons‡ were appointed to govern them for one year. In consequence of this grant, the petitioners, with their families, braved the perils of the wilderness, and planted themselves in the places, which are now Wethersfield, Hartford, Windsor and Springfield.

The first settlers of Springfield were from Roxbury, and were eight men, beside women and children. The principal of these were William Pynchon, Esq.§ one of the patentees, and for some time, treasurer of the colony, and one Jehu Burr, a carpenter; and the

\* See Appendix, A.

† See Appendix, B.

‡ Viz: Roger Ludlow, John Steel, William Phelps, William Westwood, Andrew Ward, and others.—*Hubbard's history*, p. 308.

§ Mr. Pynchon had previously laid the foundation of the town of Roxbury, and assisted in the formation of a church.

town received its name, in remembrance of the said Mr. Pynchon, who had his mansion house at a town by the name of Springfield, near Chelmsford in Essex, before he removed to New-England.\* The agreement made by the settlers, is dated May 13, 1636; and is signed by the above mentioned persons, and six others,† all whose families, with the exception of that of Mr. Pynchon, have long since become extinct in this neighbourhood.

Notwithstanding Massachusetts gave liberty to these people to remove, on the express condition, that they should remain under her jurisdiction, they seem, at an early period, to have considered themselves removed from it, on the ground, that it extended only one hundred miles; and we find the people of Springfield, or Agawam, for several years, united with the settlements down the river. In 1637 and 33, it appears from the records of the Connecticut colony, that Mr. Pynchon was one of their magistrates. Springfield, however, was not a party to the confederation made by the towns of Windsor, Hartford and Wethersfield;

\* See Hubbard's history, p. 308. The town was not called *Springfield*, till the year 1641. Previous to that time, it seems to have been known only by the name of *Agawam*. The meaning of the word *Agawam*, is supposed to be *crooked* or *rapid*.

† Viz. Matthew Mitchell, Henry Smith, William Blake, Thomas Ufford, John Cabell and Edward Wood. There was afterwards an addition of Samuel Butterfield and Jonas Wood.

though it was, for several years, considered as part of Connecticut, and sent deputies to their general court.\* In 1641, the general court of Massachusetts received a petition from Mr. Pyncheon and others of Springfield; and in 1643, he was again made a magistrate in Massachusetts, having been left out from 1636 to this time.

There is neither on the records of Massachusetts, or Connecticut, any grant of lands in the old part of the town; nor is there to be found any regular act of incorporation.

It was the first article of the covenant, into which our fathers entered, that they would, as soon as convenient, "procure some godly and faithful minister;"—a noble proof of their piety and zeal for religious institutions. Accordingly, we find they had a minister with them, the Reverend George Moxon, as early as 1637;† though there is no record of the period of

\* Reverend George Moxon and Jehu Burr appear, by Springfield records, to have been elected March 28, 1638.

† The number of inhabitants must, at that time, have been very small; as 24 persons only were taxed in 1644, to pay the Indians for the plantation. It is not easy to ascertain, precisely, the amount of Mr. Moxon's salary, or that of his immediate successors; as there was a gradual depreciation from sterling at 4 shillings and 6 pence a dollar, as it was at first, to 6 shillings a dollar, at which it was fixed in 1707. The currency afterwards greatly depreciated, so that by 1750, it was 45 shillings to a dollar. Mr. Moxon's salary began at sterling 45 pounds, and varied to 70 pounds. Beside this, he had a house lot, meadow and wood lot, and several allotments in the meadows, together with a house and barn. The house when built in 1639, cost 40 pounds. According to the fashion of the time, it was thatched.



their gathering a church.\* In February 1645, they agreed to erect a house for public worship, to be completed by September of the succeeding year.† Of Mr. Moxon, little is known, except that he received ordination in the episcopal church, before he came to America, and that he continued here, with his family, till the year 1652, when he returned to his native country.‡ At the same time also, went Mr. Pynchon, with his son in law, Mr. Henry Smith; the former being dissatisfied with the treatment, which he had received from the colony, on account of some peculiarity of religious sentiment.§ This was regarded a peculiarly inauspicious event to the town, as Mr. Pynchon had been its principal founder and most active benefactor; but he left his family behind him, and his

\* There is no record of the first church in Springfield, which extends back farther than the ministry of the Rev. Mr. Breck.

† The dimensions of this house were as follows:—length 40 feet; breadth 25 feet; and 9 feet between the joints. There were two turrets; one for a bell, the other for a watch house. Its site was about East of the spot, on which stands the present meeting house of the first parish in Springfield, and is now occupied by the public road.

‡ There is now in existence a MS. containing sketches of Mr. Moxon's sermons, taken probably at the time they were delivered, by John, son of William Pynchon, in 1619. They indicate respectable intellectual powers, and contain the general doctrines of the Reformation. There is no record of his family, except of the birth of three children, while he was in Springfield. There is a tradition, that he was silenced after he returned to England, and died in great obscurity, and as a common servant.

§ See Appendix, C.

son, who lived to an advanced age, proved eminently useful, not only in the town, but in the colony.

A grant of lands was made to the Reverend Mr. Moxon, which, with the house that he occupied, the town purchased of him, at the time of his return to England, and appropriated the same for the use of the ministry, forever.\*

During the nine years subsequent to the departure of Mr. Moxon, the town was without a settled minister; though they were, a part of the time, supplied with preaching. An effort was made in 1655, to settle a Mr. Thompson, but he declined their proposals.† He seems, however, to have labored among them, a considerable time, probably, one year, or more; as it appears from the records, that the town voted him 60 pounds. In 1657, it was voted that Deacon Wright, and afterwards Messrs. Holyoke, Burt and Pyncheon should be requested “to carry on publick worship,” and should receive, for their services, a small compensation.‡

\* See Appendix, D.

† Probably, the Reverend William Thompson, who had been previously settled, first in England, and afterwards in Braintree. He went to Virginia in 1642, to carry the gospel to the ignorant, but was obliged soon to leave that colony, on account of his non-conformity to the episcopalian worship. He died at Braintree, Dec. 10, 1666, aged 68 years.

‡ The town voted 50 shillings per month to Deacon Wright, and afterwards 40 pounds per year, to be divided between four. All, with the exception of Mr. Pyncheon, were restricted to reading from some author; he, if he pleased, might entertain them “with his own meditations.” He appears to have acted as a kind of lay-exhorter.

On the 7th of February 1659, they made choice of Mr. Samuel Hooker,\* as their pastor; but he also declined their invitation. They afterwards called and settled† Mr. Pelatiah Glover, a native of Dorchester. He preached his first sermon,‡ July 3, 1659; but was not ordained, till sometime in the year 1661. He continued his labours among them, till they were terminated by death. He is represented as having been a diligent student, an energetic preacher, and a faithful pastor. The record of his death is as follows:—"March 29, 1692, the Reverend Pelatiah Glover fell asleep in Jesus."§

The ground, which our fathers appropriated for the burial of their dead,|| was the same, which is now

\* He was graduated at Harvard College in 1653. He was afterwards settled at Farmington, and was the son of the Rev. Thomas Hooker of Hartford, one of the most eminent of the puritan ministers.

† Mr. Glover's salary was originally 80 pounds, with the use of the ministry land and house. In 1678, they voted an addition of 20 pounds for that year. See appendix D, concerning the ministry land, &c.

‡ His text, as appears from John (afterwards Col.) Pynchon's notes, was Jeremiah iv. 14.

§ He left behind him a family, but I am not able to ascertain the number of his children, or where they were settled. His wife died in 1689, and at least three of his children died before him. One of them resided in Springfield, for some years after the death of his father. A great grand child of the Rev. Mr. Glover, of the same name, now lives in Wilbraham.

|| The record of deaths commences in 1511. From this, it appears that, during the first ten years from that period, that is, from 1611 to 1651, the number of deaths was 35; from 1651 to 1661, it was 38; from 1661 to 1671, it was 43; from 1671 to 1681, it was 74; from 1681 to 1691 it was 151; and from 1691 to 1701, it was 71; making in 60 years 410 deaths, and an average of nearly 7 to the year.

used for that purpose, by the first parish in Springfield. No doubt, it embosoms the dust of nearly all the early settlers of the town, but in respect to most of them, there is no stone to point to the spot, which enclosed their remains. The earliest monuments, which I have observed, are those of Mrs. Mary Holyoke, of 1657, and of Mr. John Glover, son of Mr. Pelatiah Glover, of 1666.

In April 1674, the town, finding their meeting house too small for their accommodation, after deliberating whether to enlarge the old, or build a new one, decided in favour of the latter.\* At a subsequent meeting in May, the committee, who had been appointed to superintend the work, requested permission to defer it, till October, that they might have a better opportunity for procuring materials; and the town granted their request. It seems, however, that the house was not actually built, till 1677; and that the old one remained, till that time. Probably, this delay was owing to the severe losses, which the town had sustained, in the interval, from the barbarity of the natives.

\* The site of the new house was a few rods west of the old one. According to the vote of the town, it was to be 50 feet long, 40 feet wide, to be under-pinned with stone, two feet and a half above ground, and to be so high that it might be accommodated with galleries, when the town should see need. The whole expence of the building was about 400 pounds. The architect was John Allys of Hatfield. Both the meeting house and the parsonage house were fortified. In March 1703, the town voted to repair the meeting house, and laid a tax for the purpose.

It was during the period of Mr. Glover's ministry, in the year 1675, that the town was so severely scourged by the Indians. Until this period, the people in this vicinity had been but little disturbed, by their Indian neighbours; but about this time, the celebrated warrior, King Philip, of Mount Hope, near Bristol, Rhode Island, being driven from his residence, he, with his Indians, advanced westward, and having destroyed Brookfield, they mingled themselves with the Indians on this river, with a view to excite their hostility against the white population. Though the people of Springfield were unwilling to distrust their own Indians, with whom they had lived on terms of friendship, for more than forty years, yet in consequence of some outrages, which had been committed upon some towns at the north, they began to be alarmed for their own safety. The Indians, however, assured them that they had no unfriendly intentions, and ever gave some hostages, as a security for their quiet behaviour. These hostages were sent to Hartford to remain; but they soon made their escape; and it was disclosed, by a Windsor Indian,\* that three

\* The name of this Indian was *Toto*. He lived in the family of Mr. Wolcott, the father of the first Governor Wolcott; was friendly to the English, and was observed, for a day or two, before he made the disclosure, to be greatly agitated. In consequence of being pressed, in regard to the cause of his dejection, he disclosed the plot.

hundred of Philip's men were concealed in the fort on Long Hill, and were on the eve of executing a plot, for the burning of the town. The intelligence was communicated by an express, which came in the night, and arrived in season for the inhabitants to take refuge in their fortified houses, and thus save themselves from a general massacre. Two men, who were more incredulous than the rest, on the morning of the 5th of October, resolved to ascertain the real state of things, by going to the Indian fort; but they were fired on by the way, and one was instantly killed, and the other, mortally wounded.\* The conflagration of the town immediately ensued, and about 30 dwelling houses and 25 barns were destroyed.† Among them was the house occupied by the Reverend Mr. Glover, together with his library, which is said to have been extensive and valuable. Beside the two men already mentioned, there was one man and one woman killed, and several men wounded, one of whom died soon after. There were, at that time, several houses, on this side of the river,

\* The former of these men was Thomas Miller, from whom descended the family of that name, in this parish. The latter was Lieutenant Cooper, who, though he had several balls shot through his body, yet being a man of great strength and courage, kept his horse, till he reached the first fortified house, and gave the alarm.

† See Appendix, E.

and at Long Meadow, but they escaped, in consequence of the seasonable arrival of some forces, from Westfield and Hadley.

It was a circumstance, which contributed greatly to heighten this calamity, that it occurred at a season, when the fruits of the earth were gathered in, and of course, left them without any supply, for the coming winter. But they were sustained in all their affliction, and by the good providence of God, were enabled to survive it. The succeeding season is said to have been unusually favourable, insomuch that they ploughed their fields, in the midst of winter. By the blessing of God upon their exertions, the town was soon rebuilt, and restored to its former condition.

In the spring following, some further outrages were committed by the Indians, on both sides of the river. There were six killed near Pecowsick brook, three\* of them, as they were passing from Long Meadow to Springfield town, to meeting on the sabbath. During the same season, there was a young man, by the name of Pelatiah Morgan, killed in Chickopee street, on this side of the river, and Abel Leonard, who lived near the south west bank of Agawam, was shot, as he was

\* John Keep and his wife, and son Jabez. From tradition, the guard, who accompanied them, are faulted as cowardly, by the following couplet :—

“ Seven Indians, and one without a gun,  
“ Caus'd Captain Nixon and forty men to run.”

crossing that river, in a canoe. At Skipmug, near the commencement of the last century, there were three persons killed in one house, and a fourth, who was taken captive, was killed soon after. There is a tradition of some others having been taken captive and killed, but it is too obscure to be relied on. I cannot ascertain, that there is any authentic record of more than sixteen having been killed by the Indians, within the limits of the original town.

In the year 1683, the town was visited by a distressing sickness, which spread over it a general gloom, and swept off a large number of the inhabitants. Not less than twenty adults were among its victims. Public worship was, for some time, suspended, and scarcely enough could be found in health, to administer to the necessities of the sick. The season was proverbially called, by the ancient people of the town, "the sickly winter."

In May 1692, the town voted that they would employ Mr. John Haines\* "to carry on the sabbath, till they could have advice from the elders of the Bay;" and at a subsequent meeting in September, invited him to become their minister. Upon his giving a negative answer, they twice renewed their invitation, but he persevered in his first determination. They then

\* He was graduated at Harvard College in 1656.



proceeded to take further measures, for the resettlement of the ministry.\*

In January 1694, the town voted "to give Mr. Daniel Brewer an invitation to carry on the work of the gospel" among them. In a short time, he signified his acceptance of the call, and was set apart as their pastor and teacher, May 16, 1694. He continued with them in the ministry, nearly forty years.†

It is impossible to ascertain, precisely, at what period the settlement, on this side of the river, commenced; though it was probably as early as 1654, or 55; as there were, in those years, a number of house lots granted, on Chickopee plain, on this side of the river.‡ Thomas Cooper and Abel Leonard settled on the south west side of Agawam, about the year 1660, and in a short time, Thomas Merrick was there also. Within a few years after this, there were grants of house lots in various places; some, as far west as Paucatuck brook.§

\* November 30, 1693, the town passed the following vote:—"That we will send Capt. Thomas Colton, and Sergeant Luke Hitchcock to the Bay, for the procuring a minister, to preach the word of God to this town, and that they apply themselves to the Reverend the President of the College, Mr. Increase Mather, and the rest of the Reverend elders in Boston for their help, for the obtaining a minister, that may promote *conversion* work amongst us."

† See Appendix, F.

‡ The grants here referred to, were made to the following persons:—Francis Pepper, Anthony Dorchester, Samuel Terry, Hugh Dudley, John Dumbleton, Miles Morgan, John Stewart, Obadiah Miller and Simon Sacket.

§ See Appendix, G.

In 1673, there appear to have been a number of inhabitants here; for we find there was a petition presented to the town, on behalf of the inhabitants on this side of the river, that, by reason of their great trouble, in getting over the river to attend publick worship and other meetings, a boat might be provided, at the charge of the town, for their accommodation. Also, in March 1683, as several persons were returning from publick worship, three of them were drowned, by the upsetting of a boat, and another, who was at first supposed to be dead, was afterwards restored.\*

In May 1695, the inhabitants on this side of the river, consisting of thirty two families, and upwards of two hundred souls, presented a petition to the general court, "that they might be permitted to invite and settle a minister." The reasons, which they state, are "their distance from the place of meeting for the publick worship of God, and the difficulties and danger attending their passing the river, beside many other inconveniences." A committee, on behalf of the town, was appointed to state to the general court their objections against the petition being granted. The court appointed a committee of several judicious and indifferent persons,

\* The persons drowned were Reice and John Bedurtha, and Lydia, the wife of Joseph Bedurtha. The person, who was restored, was a woman by the name of Rogers.

to investigate the matter, and report at a subsequent session. This report being favourable to the petitioners, the court, in November 1696, "Ordered, that the said petitioners be permitted and allowed to invite, procure and settle a learned and orthodox minister, on the west side of Connecticut river, to dispense the word of God unto those that dwell there, and that they be a distinct and separate precinct for that purpose." In consequence of a subsequent petition from the inhabitants on this side of the river, the general court ordered that the inhabitants on the east side should pay them 50 pounds toward building their meeting house. This order seems not to have been promptly complied with; as we find that, so late as 1711, part of the 50 pounds was still due, and a committee of this parish was appointed, to demand, and if need be, to recover it, by a legal process.

In June 1698, this church was formed, and the Reverend John Woodbridge was constituted its first pastor. Of his ministry, but little can be collected, as he either kept no record of the church, or it was destroyed, shortly after his decease. He is represented as having been a man of more than ordinary talents and learning, much respected by his brethren, and greatly beloved by his people. He continued here twenty years, and died June 1718, at the age

of 40. There is a tradition in the family, that his death was occasioned by the fall of a tree, as he was riding in the parish;\* but there is no monument of any kind, to tell the story of his death, or to mark the place of his grave.†

In 1702, was erected the first house for publick worship, which, till within a few years, has remained, a curious specimen of ancient architecture, and a monument of the piety and zeal of our fathers.‡

The first piece of ground, which was appropriated for the burial of the dead, on this side of the river, was that, which is now customarily termed “the old burying ground.” There is a tradition, that it was the gift of a man, of the name of *Foster*. It is not improbable, that for some years, after the settlement began, they were in the habit of carrying their dead for burial across the river; but it is most likely, that, if this practice ever existed, it had ceased before the

\* Since this sermon was delivered, I have been led to doubt the correctness of this tradition, by the following extract from the diary of Rev. Doctor Williams of Longmeadow, which has been obligingly furnished me by a friend.

“June 10, 1718, Died Reverend John Woodbridge. I look upon this as a very great frown upon us all in this town, and in this part of the country; for Mr. Woodbridge was a man of great learning, of pleasant conversation, of a very tender spirit, very apt to communicate, one that had an excellent gift in giving advice and counsel, and so must certainly be very much missed by us.”

Had any such casualty as that mentioned in the tradition brought him to his end, it seems almost certain, that Doctor Williams would have recorded it in his diary. I cannot learn, that there has ever been any such tradition in this parish.

† See Appendix, II.

‡ See Appendix, I

incorporation of the parish. The oldest monuments to be found here, are those of Mr. Nathaniel Dwit, who died November 1, 1711, and of Deacon John Barber, who died June 27, 1712. This continued to be the only burial-place in what now constitutes this parish, until April 1737, when the remains of Mr. Solomon Lathrop, son of the Rev. Doctor Lathrop, were interred in that lot of ministry land, which lies east of the town house, and which has since been the only burial-ground below the hill.

In July succeeding the death of Mr. Woodbridge, the parish met to consult in respect to procuring another minister; and in August, authorized their committee to employ a Mr. Hobart,\* to supply them with reference to settlement. He seems, however, to have continued with them but a short time, as they voted in November following, to invite the Reverend Mr. Pierpoint† “to come and undertake the work of the ministry.” After hearing him for some time, on probation, in May 1719, they voted to give him a call, and “to allow him 90 pounds per year for his

\* Probably, Mr. Nehemiah Hobart, who was graduated at Harvard College in 1714, and was afterwards minister of Hingham.

† I have not been able to gain any information, in respect to Mr. Pierpoint, as his first name is not on the parish record, and I can find no data, by which to decide, which of the several graduates of that name, who have been in the ministry, he was.

settlement and salary, including the use of the ministry land." He gave his answer in the negative.

In October 1719, the parish voted to request Mr Samuel Hopkins to preach to them on probation ; and in January 1720, gave him an invitation, with but three dissenting voices, to become their minister. He accepted their proposals, and was ordained, June 1, of the same year, being then twenty-seven years of age. He died suddenly, in October 1755, in the 62d year of his age, and the 36th of his ministry. He is remembered by some of the aged people now living, as having had the reputation of being an eminently prudent and faithful minister.\* From his sermons, many of which still remain, I conclude that he must have possessed respectable powers as a preacher ; though his delivery is said to have been languid. His diary, which he continued during the whole of his ministry, is also, a considerable part of it, in existence ; and though it is little more than a record of the passing incidents of each day, it breathes a spirit of ardent piety, and shews that his heart was earnestly set upon the salvation of his people. From the letters, which were addressed to him, some of which are still

\* It appears that Mr. Hopkins, in the early part of his ministry, was suspected by some of being heterodox ; but I cannot learn to what his supposed error related. A Mr. Jonathan Worthington of Springfield, was presented by the grand jury, for making such an assertion, and was fined by the court, May 16, 1722.

in existence, it appears that he had an extensive acquaintance, and corresponded with some of the most distinguished clergymen of his day in New England.\*

During the ministry of Mr. Hopkins, there were, within this parish, which then included the whole tract now called West Springfield, 660 persons baptized, and 210 admitted to the church. At the time of his death, the original parish contained about 200 families. It had increased to that number in about 60 years.

In 1750, a number of the inhabitants, in the north part of the original parish, uniting with a number, on the east side of Connecticut river, presented to the general court a petition, that they might be incorporated as a distinct parish. This petition was granted, June 10, 1751; and they were incorporated as the fifth parish in Springfield. In the same year, they erected a meeting house, and on the 9th of September 1752, the Reverend John M'Kinstry was set apart as their minister.† By a subsequent act of division, the part on the west side of the river has become a distinct society, and is now the third parish in this town. It has never had a settled congregational minister.‡

\* See Appendix, J.

† See Appendix, K.

‡ See Appendix, L.

In 1757, the southern part of the original parish was erected into a distinct parish, containing about 75 families. It was then the sixth parish in Springfield; but in 1773, it became the second parish in West Springfield. On the 10th of November 1762, a church was formed, and on the 17th of the same month, the Reverend Sylvanus Griswold was constituted its pastor. That parish has since been divided, and both are now enjoying the benefit of gospel ordinances, under the ministry of the Reverend Reuben S. Hazen.\*

In 1773, the inhabitants on the west side of the river, belonging to the town of Springfield, were incorporated as a distinct town, by the name of West Springfield. This was done, at the request of the first parish in Springfield, contrary to the wishes of those, who were incorporated, and even against the remonstrance of the town. Perhaps, it is not easy to find a more curious fact in the annals of legislation.

But to return to the history of our own parish;—next to Mr. Hopkins, succeeded your late venerable minister, whose character you have all known, and whose memory is embalmed in your gratitude and affection. On the 2d of February 1756, the parish appointed a committee, to request the association of

\* See Appendix, M.



this county to recommend some suitable person, to preach to them with reference to settlement. They recommended Mr. Lathrop, whom they had examined and approved as a candidate, in January preceding. He was immediately applied to, and commenced preaching here on the 23th of March.\* On the 5th of July following, he received a unanimous call to take the pastoral charge of this church and society. He refused to settle upon the conditions, which were at first proposed, but they were immediately changed to meet his wishes, upon which he gave an affirmative answer.

A fast was observed in this place, a few days previous to the ordination, with reference to that solemnity.†

On the 25th of August 1756, Mr. Lathrop was consecrated to the ministry, by the usual solemnities; being then in the 25th year of his age.

The ministry of Doctor Lathrop occupied a considerably longer space than that of both his predecessors; and has been exceeded, but in few instances, in New England. It was also, for the most part, unusually quiet, and free from religious controversy. In 1772,

\* His first sermon in this place was from Matthew xxii. 37. He preached for the first time, after being licensed, for the Reverend Mr. M<sup>r</sup> Kinstry, at Chickopee.

† The Reverend Mr. Merrick of Wilbraham preached on the occasion, from Matthew x. 16.

the attention of some of his people was particularly excited to the subject of Baptism,\* which was the occasion of his preaching and publishing his celebrated sermons on that subject, which have been among the most deservedly popular of all his publications.

In 1778, Doctor Lathrop fell into a feeble state of health, in consequence of which, his ministerial labours were suspended, a considerable part of the time, for three years. It was during this period, that an impostor, by the name of Watkins,† intruded into his parish, endeavoring, and with some degree of success, to produce dissatisfaction in the minds of his people. His fanatical doctrines, as well as bold claims to superior sanctity, were soon refuted by his ungodly life. It was in reference to this state of things, that Doctor Lathrop composed and published his sermons entitled “Christ’s warning to the churches;” which have gone through many editions, and had an extensive circulation on both sides of the Atlantic.

In the year 1802, this house of worship, which we now occupy, was finished; and on the 24th of June, the day, which completed a century from the erection of the former house, it was solemnly dedicated to the

\* This was in consequence of the preaching of the Reverend Mr. Upham, upon the Baptist controversy, and the circulation of pamphlets, in reference to the same subject.

† See Doctor Lathrop’s memoir, pp. 23, 24, 25, 26

worship and service of God. The house, which your fathers had erected, had been for years, so far in a state of decay, as to call loudly for another building ; but the difference of opinion, in respect to its location, was so great, that every attempt to produce union, was for some time abortive. The controversy, as you all know, was at length terminated by the liberal proposals of an individual, who now rests from his labours. It was a subject, which Doctor Lathrop had long viewed with deep concern, as involving the prosperity, the union, the very existence of the parish ; and this was one consideration, which led him to decline an invitation to a more conspicuous, and what would usually be considered, a more eligible sphere of ministerial labour.\* He rejoiced exceedingly, when he saw the accomplishment of the object, concerning which he had felt so much apprehension ; and always mentioned in terms of respect, the liberality of the individual, who, he supposed, had prevented a division of the parish.†

At the time of the incorporation of the second, or south parish, there remained in this about 95 families and 550 souls. In 1786, nineteen years afterwards, there were 154 families and 897 souls. In 1796,

\* Professorship of Theology in Yale College.

† See Appendix, N.

there were 180 families and about 1050 souls.\* At the present time, according to the best estimate, which I have been able to form, there are about 190 families and 1150 souls. From this statement, it appears that in the 19 years preceding 1786, there was an increase of 59 families and 347 souls. During the next ten years, that is, from 1786 to 1796, there was, including the addition from the south parish, an increase of 26 families and 153 souls; and from that time to the present, including a period of 28 years, there has been only an increase of 10 families and 100 souls.

In the first 20 years of Doctor Lathrop's ministry, the number of deaths was 208; in the space of 30 years, it was 346; in the period of 40 years, it was 473; in the period of 50 years, it was 654; and in the period of 63 years, which included the whole of his active ministry, it was 867; making an average of little more than 13 to the year. Of this number, 280 had arrived to the age of 50 years; 226 to the age of 60; 162 to the age of 70; 75 to the age of 80; 13 to the age of 90; and 7 to the age of 95.† The least

\* A little before this period, nine families were annexed to this, from the south parish.

† There has been a remarkable instance of longevity in the family of Day. Of 10 children, the average age was about 80 years; and two of these were taken away by casualties, in the midst of health. It is a singular fact, that for three successive generations, this family has occupied the same spot, and has consisted of five males and five females.

number of deaths, during this period, in any one year, was 4, in 1779; the greatest number was 51, in 1800.

During the ministry of Doctor Lathrop, there were 1266 baptisms of children, whose parents were members of this church. Of admissions to the communion table, there were 513, including transfers of relation to this from other churches. Beside these, not far from 100 joined the church upon the half-way covenant, as it is called, expressing a doubt of their fitness to come to the communion.\* There were several seasons, which were marked by an unusual attention to religion, particularly, the year ending September 1816, during which, 55 were added to the church; the largest accession in any year of his ministry. With how much gratitude and joy he welcomed this interesting season, so near the close of his ministry, you well remember, who witnessed the activity of his labours,† and the fervency of his prayers that divine influences might continue to descend upon his beloved people. It was the seed, which he had sown, during a long succession of years, springing up and yielding an abundant harvest; that thus the evening of his days might be cheered with a

\* See Appendix, O.

† Notwithstanding he was advanced to the age of 84 years, he, frequently, during this period, went out in the evening, to attend a religious service.

pledge of the spiritual prosperity of his people, after he should be gathered to the congregation of the dead.

In March 1818, Doctor Lathrop, in consequence of the great imperfection of his sight, requested the parish to provide him a colleague. At that time, he delivered a kind of valedictory sermon,\* in which he gave his people many important directions, and very tenderly commended them to the care and guidance of the great Head of the church. But though, from that period, he rarely took part in the publick service of the sanctuary, his usefulness continued, perhaps I may say, without abatement, till the close of life. For it was impossible for such a man, unless his faculties had suffered a complete wreck, to live in vain. We never approached him, without feeling ourselves in the presence of a friend and counsellor; and even here, in the place of our solemnities, it was a cheering reflection, that we could behold his venerable form, and know that his heart was lifted up in devout petitions for our prosperity and salvation. He closed his life, on the 31st of December 1820, in the 90th year of his age, and 65th of his ministry. He died as he had lived, full of peace and hope; and when we committed his remains to the dust, we heard a

\* The text was John xvi. 12.

voice, as it had been from the third heavens, saying, "Blessed are the dead that die in the Lord."\*

And here, if I were to obey the dictates of feeling, I should pause to pay a tribute to the memory of our departed father; but having already borne testimony to his excellence in the presence of his remains,† I shall not now resume the topic, however grateful, not doubting that for all that relates to his character, I may safely trust to your own tender and faithful recollection.

On the last sabbath of April 1819, I commenced my labours among you as a candidate, and on the 28th of July, was called to settle with you in the ministry. On the 25th of August following, it being the 63d anniversary of Doctor Lathrop's ministry, I was constituted your junior pastor.‡ In the service of that occasion, you all remember that my Reverend father had a part; and how earnestly he prayed, that the union, which was then to be formed, might be the

\* See Appendix, P.

† See the sermon preached at his funeral.

‡ The exercises, on that occasion, were as follows:—Reverend Doctor Lathrop offered the introductory prayer; Reverend Doctor Flint of Hartford, Connecticut, preached the sermon from Luke i. 15; Reverend Mr. Storrs of Long-Meadow offered the consecrating prayer; Reverend Doctor Bassett of Hebron, Connecticut, gave the charge; Reverend Mr. Bastow of Keene, N. H. gave the Right-hand of fellowship; and Reverend Mr. Andrews of Putney, Vermont, offered the concluding prayer.

The sermon, charge and Right-hand of fellowship were printed.

source of lasting and mutual blessings to *us*, after *he* should be in the grave. It was my happiness to enjoy his company and counsels for more than a year ; a blessing, which I desire always to remember with gratitude both to God and to him ; and when he went to his rest, it seemed to me, as when an armour-bearer faileth.

During the little period of my residence with you, we have mingled with each other, both in mercies and afflictions. There have 68 persons died within the limits of this parish, since my ordination, 36 of whom were heads of families. There have been admitted to the Lord's table 127, including such as have transferred their relation to this from other churches. The last year, especially, has been marked by unusual tokens of divine favour. It has witnessed a larger accession to our church, than any preceding year since its establishment ; and a considerable proportion of them are persons in the morning of life, who, we may reasonably hope, will live to be extensively useful. The present number of our communicants is 263. And I must not forget to remark, as another token of divine goodness, that no root of bitterness has hitherto sprung up to trouble us. For all the indulgence and kindness, which you have manifested towards me, during this period, whether in prosperity or adversity, I desire



ever to be sincerely grateful; and in return, I hope never to covet any higher pleasure, than to spend and be spent in your service.

In this church, there have been 12 deacons, 9 of whom have deceased. Of these, all had arrived to the age of 70; 6 to the age of 80; and 3 had passed their 90th year. Of those now living, 2 have already reached a period, much beyond the ordinary age of man. A similar instance of longevity, it is presumed, is scarcely to be found.\*

This church, so far as is known, retains, substantially, the same confession of faith and covenant, upon which it was originally established; no other alteration having been made, than the omission, or change of some obsolete phrases.† Its ministers too, have all held the same general system of faith; and those, who are gone, have exhibited its purifying influence in life, and we doubt not, have felt its sustaining influence in death. God grant that the mantle of its departed ministers may rest upon those, who come after them: that while they hold fast the pure doctrine of Christ, they may speak the truth in love.

From the commencement, the peace of this church and society has never been materially interrupted. Of this, there is a happy illustration in the fact, that there

\* See Appendix, Q.

† See Appendix, R.

has never been an ecclesiastical council here, for any other purpose than ordination. Every important measure, which this society has adopted, has been marked with a good degree of unanimity ; and I know not that our records are disgraced by a single disorderly act. From each one of our hearts, let there now rise a devout petition, that the same peaceable spirit, which has hitherto prevailed, may continue to reign among us, as long as the sun and the moon shall endure.

Such, my brethren and friends, is an outline of the history of this church and society. And now, on a review, I am persuaded, that none of you will doubt that the subject has been altogether in unison with the solemnities of the day ; that there is enough in our history, to awaken and keep alive a spirit of thanksgiving. Let this hour, then, be sacred to a devout remembrance of those interpositions, by which the lives of our fathers were marked ; of the protection, which they experienced in the midst of savages ; of that spirit of intelligence and piety, which distinguished them, and which has, in a good degree, been transmitted to us, in our civil and religious institutions. Let us recollect with gratitude, the favour of heaven towards this church, in providing for it a succession of ministers, who have served God and their generation faithfully, and who, though they have entered into

rest, have left the savour of their faith and piety behind them. Let our preservation from discord, the continuance of our christian privileges, and above all, the influences of the Holy Spirit, conspire to engage all the powers of our souls in the service of thanksgiving. And let us testify our gratitude, by faithfully imitating the piety of our fathers; by carefully watching over those institutions, which it was their first concern to establish; and by making such use of our religious privileges, that they shall be the means, under God, of accomplishing our own salvation, and be transmitted, unimpaired, to posterity.

But, while the subject presents so many arguments for thanksgiving, there is much in it also to render us serious; for we surely cannot fail to remember, that our concern, this morning, has been with the generations that are dead. Our fathers, where are they? Where are they, who were active in the formation of this society, or who constituted it, more than half a century after its establishment? Where are they, who dispensed to our fathers the word of life, and baptized their children? And where too, are many, who were once your fellow-worshippers; who came with you to the house of God, and listened with you to the messages of grace? Gone—gone to the land of silence; to the world of retribution. We walk over their

unconscious dust, and say to ourselves, 'there they will sleep for ages;' but do we heed the voice that seems to speak to us from among their graves, and remind us, that we too shall soon inhabit that region of desolation? Hearers, time is on the wing. You meet here, this morning, to offer your thanksgivings to God; but before the return of this anniversary, your friends may have wept around your graves. Ere long, these seats will be filled with other occupants; these walls will echo to other voices. This temple of the Lord, if not blasted by the elements, will fall under the hand of time; and we trust that another and another will arise, till all, who are destined to worship in temples made with hands, shall have joined the service of the upper sanctuary. But though we shall soon be beyond the reach of christian privileges, we shall not be beyond their influence. God grant that we may remember them in eternity with joy; and that all the successive generations of worshippers, who shall assemble here, may be gathered at last in the congregation of the saved, and keep an everlasting thanksgiving to redeeming grace.

## APPENDIX.



### A.

THERE is considerable obscurity resting over the history of the first settlement of the town. There is a tradition, that the first house, which was built, was on the west side of the river ; and that it was the intention of our fathers to have prosecuted the original settlement here, but that they abandoned it, on the suggestion of the Indians, that the place was subject to inundations. The fact seems to have been, that some of them were here in 1635, and probably *commenced* building a house, on the west side of the river, and actually built one, on the east side ; that they went away, and returned the next year, and began the permanent settlement.

### B.

IN the summer of 1630, there arrived in this country, from England, ten, or eleven ships, filled with passengers and live cattle. Among the passengers, were Governor Wintthrop, deputy Governor Dudley, William Pynchon, Esq. the Reverend Messrs. Wilson and Warham, and many other persons of distinction. Mr. Pynchon, the father of the town of Springfield, as appears by a note written by himself, came in the ship Jewel, which arrived at Salem, June 15, 1630, having sailed from the Isle of Wight, on the 8th of the preceding April.

HUBBARD, in his history of New-England, states, that as early as 1635, "the inhabitants of the Massachusetts were overpressed with multitudes of new families, that daily resorted thither, so as like an hive of bees overstocked, there was a necessity that some should swarm out."—p. 305.

### C.

BY the records of the general court of Massachusetts, it appears that Mr. Pynchon published a work, in which he was considered as having advanced some erroneous views of the doctrine of atonement.

The court ordered the book to be burned, May 1652, and summoned him to attend. They proposed to write to England, signifying their disapprobation of the sentiments advanced; and Sir Henry Vane, the friend of Mr. Pyncheon, who had been king Charles' secretary of state, and was then president of the council of state, in a letter dated Whitehall, April 15, 1652, urged the governour and magistrates "to deal with him tenderly and in a brotherly way, and to encourage him in the improvement of his excellent abilities, for the further service of the churches." The court, however, suspended him from his office at Springfield, and appointed Mr. Henry Smith to be his successor. They also directed the Reverend Mr. Norton of Ipswich, to prepare a refutation of the heretical opinions advanced in his book. Mr. Pyncheon afterwards made a recantation of his former sentiments, and declared, that in consequence of further light, which it had pleased God to give him, he had been brought to admit the commonly received doctrine of redemption. Mather alludes to this affair in the following manner:—

"A gentleman of New-England had written a book, entitled, '*the meritorious price of man's redemption,*' wherein he pretends to prove, that Christ suffered not for us those unutterable torments of God's wrath, which are commonly called hell torments, to redeem our souls from them, and that Christ bore not our sins by God's imputation, and therefore, also, did not bear the curse of the law for them. The general court of the colony, concerned that the glorious truths of the gospel might be rescued from the confusions whereinto the essay of this gentleman had thrown them, and afraid lest the church of God abroad should suspect that New-England allowed of such exorbitant aberrations, appointed Mr. Norton to draw up an answer to that erroneous treatise. This work he performed, with a most elaborate and judicious pen, in a book afterwards published, under the title of *A discussion of that great point in divinity, the sufferings of Christ; and the questions about his active and passive righteousness and the imputation thereof.*" Magnalia, Book III, pp. 265, 6.

Notwithstanding the recantation of Mr. Pyncheon to the general court, it appears that he wrote a long reply to Mr. Norton, after

he returned to England, which was published, at his own expense, in 1662.

Beside the difficulty in which Mr. Pyncheon was involved, in consequence of his book, he was, at an earlier period, brought into an unhappy collision with the people of Connecticut. In the year 1637, when provisions were unusually scarce, the general court at Hartford contracted with Mr. Pyncheon to furnish the country with 500 bushels of Indian corn. This contract he failed to fulfil; and the court severely censured him, charging him with violating his oath, and abusing the trust, which had been reposed in him as a magistrate. He was also censured by the church in Windsor; and though he wrote his defence, and desired a reconsideration of the case, they saw fit to abide by their original determination. It does not appear, on what ground he was amenable to the church in Windsor, as there was, at that time, a church in Springfield, and the churches were strictly independant. Whether it was on the ground, that the offended brother lived at Windsor, or that Mr. Pyncheon, from the circumstance of his having a warehouse\* there, was, in some way, connected with that church, or for some other reason, I have not been able to ascertain. He, however, afterwards wrote to the Reverend Mr. Eliot, and the church at Roxbury, of which he had been a member, in consequence of which, they went into a particular investigation of the affair; and though they gave notice to his accusers and judges, who were then at Charlestown, they did not make their appearance. The result of the Roxbury court was a complete acquittal of Mr. Pyncheon, and a publick testimony in his favour.

It does not appear that Mr. Pyncheon left the country, with a determination not to return; and the contrary may be rather inferred, from the fact that he left his family behind him. He settled down at Wraisbury, a small place on the Thames, in Buckinghamshire county, where he seems to have spent the rest of his days. He died there October 1662, aged 72 years.

It appears that Mr. Pyncheon was married, and brought his wife with him, when he came to New-England, and that she died at

\* Hence that part of Windsor is called *Warehouse-point*.

Charlestown, probably, before he came to Roxbury ; but neither name, or family is known to any of the descendants now living. As it appears from some of his letters, that he had a wife at Springfield, between 1636 and 1640, he must have been married a second time ; but nothing more is known, in respect to the connexion, than the fact that it existed. By the town records, it appears that he had four children with him at Springfield ; viz : *John*, who was married at Hartford, October 30, 1645, to Miss Amy Wyllis ; *Anna*, the wife of Mr. Henry Smith ; *Mary*, who married Mr. Elizur Holyoke, November 20, 1640 ; and *Margaret*, who was "contracted at Springfield, to Mr. William Davies, and was married in the Bay, December 6, 1664, by Mr." (doubtless, Deputy Governor) "Dudley." It seems also, from some of Mr. Pynchon's letters, that he had a son, who resided at Barbadoes, who was probably left in England in 1630, and came thence afterwards. His son John (afterwards Colonel) Pynchon was a magistrate in the town, more than fifty years, and died January 17, 1703, aged 77 years. Mrs. Holyoke died October 26, 1657. The inscription on her tomb stone is as follows :—

" Here lyeth the body of Mari  
the wife of Elizur Holyoke  
who died October 26, 1657.

Shee that lyes here was while shee stode,  
A very glory of womanhoode ;  
Even here was sowne most pretious dust,  
Which surely shall rise with the just."

The brick house, built by Colonel John Pynchon, probably before 1660, and the lot belonging to it, have never been alienated from the family, or name of Pynchon. The land was included in the grant, originally made to William Pynchon. At the time the house was erected, Colonel Pynchon transplanted from his lands, on the west side of the river, the two noted elm trees, which stood in front of his house. In 1807, one of them was felled. The circumference of its roots, two feet above the level of the ground, was 112 feet. The circumference of the trunk, five and a half feet above level, was 22½ feet. The circumference of the trunk of the other was 25 feet, 8 inches.



## D.

The town purchased Mr. Moxon's estate for 70 pounds. Though it seems to have been their original purpose to appropriate it for the benefit of the ministry, it does not appear that this was expressly done, till 1655. At the time of Mr. Glover's settlement, the town voted that he should have the use of the house and land belonging to it, while he continued with them in the ministry, on condition that he should leave it in as good a state as he found it. But in 1665, they voted to *give* the aforesaid estate to Mr. Glover, provided that he should continue to be their teacher, during his life, or that he should remove by mutual consent; and in case of his thus removing, or in case that, after his death, his wife and children should choose to leave the place, the town should then have the refusal of the property. In 1677, shortly after the destruction of the town, by the Indians, in which the house occupied by Mr. Glover was burnt, they voted to rebuild it; but having determined that they had no right to transfer to him the property, which had once been appropriated for the use of the ministry forever, they also voted that the building, with the lands connected with it, should be improved, according to the original appropriation, being no longer considered as private property: but inasmuch as they had once been given to Mr. Glover, in order to recompense him, the town agreed to allow him 100 pounds in addition to his stated salary, provided he should continue their minister during life. In 1681, there was an agreement between Mr. Glover and the town, to refer to the general court the question, "whether the donation, which the town had made to him, of the house and land purchased for the ministry, were legal and consistent with right." The general court decided, that the town had no right to dispose of the property, after the original appropriation, but that they were nevertheless bound to make up the loss to Mr. Glover, in some other way. In 1682, they endeavoured to bargain with him by exchange of property; but the controversy was never finally settled, till after his death. In 1692, there was an agreement between the town and Mr. Pelatiah Glover, son of the deceased clergyman, to refer the matter to arbitrators; and their decision was, that the town should pay to Mr. Glover the

sum of 350 pounds, and the land, on that condition, should revert to its original use. This decision terminated the controversy.

About the time that the second parish was incorporated, in 1696, the general court ordered, that there should be a division of the land, and that the inhabitants on the west side of the river should have 100 acres. There seems, however, to have been no definite settlement, in respect to it, for a number of years; as we find, so late as 1706, the second parish petitioning for their part of the land. It seems, afterwards, to have been settled by an agreement between the ministers of the two parishes.

Until about 1684, there was a large tract of land belonging to the town, called the outward commons, situated in what are now the towns of West Springfield, Wilbraham and Ludlow, which had never been appropriated. At that time, it was divided into five parts, three on the east side of the river, and two on the west; and each individual was to have his proportion of the land, according to a given rate. In 1699, they drew, and decided the order in which the lots should lie; but the lands were not all surveyed and appropriated, till after the year 1740. The north division, on the west side of the river, was surveyed in 1734; the south division, in 1746. In each of the divisions, there was a lot appropriated for schools, and for the ministry. At the time Ludlow and Wilbraham were incorporated, a portion of these lands were given to them. The last of the ministry land, belonging to the first parish in Springfield, was sold in 1806; that belonging to the first parish in West Springfield, in 1821. The avails go to constitute a permanent fund, for the support of the ministry. There is also a lot of ministry land in Long Meadow, but I am not able to gain any particular information, in respect to the manner in which it was acquired.

#### E.

Whether there were any dwelling houses saved, when the town was burnt, beside the two or three which were garrisoned, it is not now easy to ascertain. One of these, which was then owned by Major John Pynchon, is standing at this day. There is a manuscript letter in existence, from Major Pynchon to his son Joseph,

then in England, in which he particularly describes the calamity. He states that, although his own dwelling house was spared, his mills, barns and out houses were all consumed, so that he had nothing left for food, for man, or beast.

The following entry, in reference to the same calamitous event, is made on the cover of one of the town record books:—"On the 5th day of October, in the year 1675, a day to be kept in memory by posterity, when the barbarous heathen made an assault on this poor town, killed two men and a woman, and wounded several, one of which died soon after; burned down 29 dwelling houses and barns, much corn and hay; but God did wonderfully preserve us, or we had been a prey to their teeth. God, in his good providence, so ordered it, that an Indian gave intelligence of the enemies' designs to fall on this town, whereby we escaped with our lives, for which we should give God the glory.

Jonathian Burt, being an eye witness of the same."

#### F.

The town "voted to give Mr. Brewer 80 pounds per annum, and the use of the ministry house and land; also to give him 100 pounds, within the term of six or seven years, over and above his yearly salary, to enable him for further settlement, as he might see cause." In 1717, they voted him 85 pounds, being an addition of 5 pounds to his original salary, for three years; and in 1718, they made another addition of 15 pounds for that year. Mr. Brewer's answer to their call was, that, "provided the town were unanimous, he was inclinable to compliance with the town's proffer, and that, in order to a continuance with them, if he should further find God leading him so to do."

The town then appointed a committee "to declare to Mr. Daniel Brewer, in the name of the town, the town's *good resentment* of Mr. Daniel Brewer his answer to the town's invitation, and to give him thanks for the same."

The Reverend Mr. Brewer was a native of Roxbury, and was the son of Daniel Brewer, who is said to have been born in England. He was graduated at Harvard College in 1687. He married Miss

Katherine Chauncy of Northampton, August 23, 1699. He had eight children, six of whom survived him, and most of them settled in this vicinity. Mr. Brewer died November 5, 1733, in the 66th year of his age, and the 40th of his ministry. His widow died May 15, 1754, in her 79th year. The only publication of his, which I have ever seen, or heard of, is a sermon entitled, "*God's help to be sought in time of war, with a due sense of the vanity of what help man can afford: shewed at Springfield, March 26, 1724.*" It is a respectable performance, and indicates a spirit of ardent piety.

## G.

The following are the earliest settlers, whose names are to be found on record, who were ancestors of the inhabitants in West Springfield :—Thomas Horton, Thomas Merrick, John Leonard and Robert Ashley, first mentioned in January 1639. These all had allotments, originally, on the east side of the river. Rowland Stebbins, Thomas Stebbins and William Warriner, first mentioned in January 1641. Thomas Cooper removed to Springfield from Windsor in April 1641. Samuel Chapin first named in 1644. Miles Morgan and Francis Pepper, first named in 1645. Benjamin Cooley, Francis Ball, Nathaniel Bliss, Joseph Parsons, George Colton and Griffith Jones, first mentioned in 1646. In respect to most of them, I am not able to ascertain the precise time when they, or their descendants settled on this side of the river. Soon after 1660, there were persons settled here of the names of Riley, Foster, Jones, Petty, Scot, Barber, Rogers, Miller, Parsons, Morgan, Fowler, Leonard, Bedurtha, Ely, Bagg and Day. Several of these names are now extinct in this parish.

## H.

The original contract between the parish and Mr. Woodbridge cannot be exactly ascertained, in consequence of a defect in the record. It appears, however, that there had been some difficulty, in respect to it, and that there was never a definite settlement, till 1704. According to the agreement, which was then committed to writing, Mr. Woodbridge was to receive annually for his salary

80 pounds, to be paid in provisions at a certain rate ; also, as a gift from the parish, the house and home lot which he occupied, being about three acres ; and in case he should be called away by the providence of God, he, or his heirs, should still hold the property : in case his removal should be judged, by indifferent persons, to be his own fault, he should relinquish his title to it ; but if it should be judged to be the fault of both himself and the parish, then the estate should be equally divided. Beside this, he was to have the benefit of all the land appropriated for the ministry, on this side of the river, and of sixty acres in addition, granted him by the parish. They were also to assist him in building a barn, whenever he should desire it.

In 1712, they voted him 85 pounds salary ; for the three succeeding years, 90 pounds ; and for the two last years of his ministry 100 pounds. Probably, the additional sum was in consequence of the gradual depreciation of the currency.

The Reverend Mr. Woodbridge was the grandson of the Reverend John Woodbridge, who was born at Stanton in Wiltshire, England, in 1613. The ancestor came to this country in 1634, was married to a daughter of the Hon. Thomas Dudley, and was ordained at Andover, September 16, 1644. Upon the invitation of his friends in England, he returned to them in 1647 ; but being ejected by the Bartholomew act, he came again to America in 1663, and became an assistant to his uncle, the Reverend Mr. Parker of Newbury. He was afterwards dismissed on account of his views of church discipline, and became a magistrate in the colony. He died March 17, 1695, in the 82d year of his age,\* leaving behind him three sons in the ministry, and four grandsons, who were preparing for it. His son John, the father of Mr. Woodbridge of this place, was graduated at Harvard College in 1664, and settled in the ministry at Killingworth, Connecticut, in 1666. In 1679, he removed, as it is said, by the influence of his wife, to Wethersfield, where he was installed, and continued till his death, in 1690. His son, who settled in this place, was graduated at Harvard College in 1694 ; and it is said, that seven before him, of the name of John Woodbridge, had been in the ministry, through as many successive generations. He was

\* For a more particular account of his life, see Mather's *Magnalia*, vol. 1, p. 542. ❖

married, November 14, 1699, to Miss Jemima Eliot, daughter of the Reverend Joseph Eliot of Guilford, and grand-daughter of the celebrated missionary, John Eliot, often styled the apostle to the Indians. They had eight children, six sons and two daughters. Two of the sons, John and Benjamin, were graduated at Yale College, and settled in the ministry. The former, the Reverend John Woodbridge, was first settled at Poquonoc,\* Windsor; but after a few years, was dismissed, and installed at South Hadley. His brother, the Reverend Benjamin Woodbridge, was the minister of Amity, (now Woodbridge, in remembrance of him) near New Haven. Two other of the sons were settled in Stockbridge, from whom the family of that name, now residing there, descended. His widow is said to have been left in indigent circumstances, and it was by the assistance of some of her friends, that she was enabled to educate two of her sons. Several of the last years of her life were spent at Stockbridge.

The house, in which Mr. Woodbridge lived, stood a few rods north of the spot, now occupied by the house of Mr. Aaron Day. There is a tradition, that there was a cavern connected, by a passage, with the cellar of the house, to which the women and children of the neighbourhood fled for protection, in case of alarm from the Indians. The present appearance of the ground is such, as to give a high degree of probability to the tradition.

#### I.

The dimensions of the old meeting house, as near as can be ascertained, were as follows:—42 feet square on the ground, and 92 feet in height. There were three roofs. On the first, there was a steep hip-roof, on each side of the building, presenting to the view a gable end. The second story seems to have been without these projections,† and the third similar to the first. Each succeeding story

\* The church, of which he was pastor, has since become extinct.

† There is not an exact agreement of opinion, in respect to this part of the construction of the building. Several of the elderly people in the parish are quite confident that the three roofs were alike. This difference of opinion will not appear strange, when it is recollected that nearly 40 years have elapsed, since all the hip-roofs were taken away.

was smaller than the one, which preceded it ; and the highest came to a point, surmounted by an iron rod, which supported a huge vane, of sheet iron, on which were cut numerous devices and the date of the house. Above this was a weathercock. The windows were of diamond glass, set in lead. Of these there were four, on each side of the body of the house, and one in the front of each of the hip-roofs. The floor of the building was placed upon timbers at the bottom of the sills. On the wall, there were fifteen pews. The body was made into slips fronting the pulpit, with a partition running through the middle, and forming two equal divisions. One of these divisions was occupied by the men, the other, by the women. The aisle did not pass through the centre of the house, but surrounded the slips. The galleries were supported by pillars. There were four massive beams, which passed directly over the front of the galleries, resting at the ends on the plates, and supported in the centre, by four needle posts, which hung down below the beams, terminating in the shape of a heart. These posts were supported by large braces, running into the posts, in the sides of the building. The interior was all open to the bottom of the second story. The pews, pulpit and railing were of oak and yellow pine. It is said that the timber, of which the frame of the house was made, was cut near the spot where the house stood ; and that the number of inhabitants, at that time, was so small, that all the males could sit on the sills of the house, after it was erected. The building was unique in its whole construction. The architect was John Allys of Hatfield.

Until 1743, the people assembled for publick worship, at the beating of the drum. At that time, there was a bell procured, partly by subscription, and partly by tax. It was broken and recast in 1761, and at one or two subsequent periods. In 1802, it was transferred from the old to the new meeting house, where it still remains. In 1748, the meeting house was furnished with a clock, probably, by individuals of the parish, as it is not mentioned in the parish records. It was made by Obadiah Frary, of Northampton.

In March 1786, after many unsuccessful attempts to agree upon a spot for a new meeting house, the parish voted to give liberty to

individuals to repair the old one.\* This was accordingly done, in the course of that year. Some alterations had previously been made, at several different periods; but at that time, the hip-roofs were all taken down, the floor was raised above the sills, and another floor placed at the top of the first story; pews were substituted for slips, and crown glass, for diamond glass. The expence of repairs considerably exceeded 100 pounds. The clock had been taken away several years before.

The house continued to be occupied as a place of stated publick worship, till June 20th, 1802, when, the new one being completed, Doctor Lathrop preached a valedictory sermon, from Psalm xlvi. 9. It was afterwards published. The old house remained for the accommodation of the people, on funeral and other occasions, till 1820, when, by a vote of the parish, it was taken down. A large part of the timber was then quite sound, and some of it was used in building the present town house.

Until 1760, the New England version of the psalms had been, so far as is known, the only one used here, in publick worship. At that time, there was an attempt made to introduce Watts' version, but after the trial of a few months, when the minds of the congregation were asked respecting it, it was disapproved by so many, that it was judged inexpedient to introduce it by vote. It was then proposed and voted, that "trial should be made of the old version, Watts', and Tate and Brady's versions, during the time of singing, three times a day, to be sung alternately." At a subsequent meeting of the congregation in 1761, it was voted "to sing Tate and Brady's version of the psalms, upon the stated worship of the sabbath, and Doctor Watts', at the sacrament and all times of occasional worship." It was but a short time after this, before Doctor Watts' version took the precedence of both the others, and has ever since continued to be used in our publick religious service. The practice

\* The old meeting house had, for some years, been hardly a decent, or even a comfortable place of worship. As early as 1773, the roof was so defective, that in a town meeting, which was held on a rainy day, it was humourously moved, that they should adjourn to meet under a large tree near the house, in order to protect them from the weather.



of singing and reading line by line, after being the occasion of some controversy, was finally laid aside about the year 1781.

## J.

The salary, which the parish originally voted to Mr. Hopkins, was 100 pounds per annum, to be paid in provisions, at the market price, or in money, at the liberty of the people. As the currency gradually depreciated, his salary varied, from time to time, till, in 1748, the nominal sum was 500 pounds. After his death, the parish, in consideration of the loss, which he had sustained from the depreciation of money, in the several yearly grants, which had been made to him, voted that his widow should have the improvement of the ministry land for one year.

The Reverend Samuel Hopkins was born at Waterbury, Connecticut, and was probably a connexion of Governor Hopkins, who was among the early settlers of that colony. It appears from his diary, that his father, who was a man of exemplary piety, died at Waterbury, November 4, 1732. Reverend Samuel Hopkins was graduated at Yale College in 1718. He was married, June 28, 1727, to Miss Esther Edwards, daughter of the Reverend Timothy Edwards of East-Windsor, and sister of the Reverend Jonathan Edwards of Northampton, afterwards President of New Jersey College. They had four children; one daughter, who was married to the Hon. John Worthington, and died November 25, 1766, aged 36 years; and one son, who was graduated at Yale College, and settled in the ministry at Hadley. Mr. Hopkins, in the early part of his ministry, purchased the house, which was afterwards occupied by Doctor Lathrop, and remained there, till the close of his life. An appropriate discourse was delivered here, on the sabbath succeeding his death, by the Reverend Mr. Breck of Springfield; and on a subsequent occasion, was given to the publick.\* Mr. Hopkins wrote, during his ministry, about 1500 sermons. His only publication, so far as I can learn, was his *Historical memoirs, relating to the Housatunnuck Indians; or an account of the methods used for the propagation of the gospel, among that heathenish tribe, under the ministry of the*

\* Funeral of the Rev. David Parsons of Amherst.

*Reverend John Sergeant, with the character of that worthy missionary, and an address to the people of this country, &c.* 4to. 1753.

A monument was erected, by the parish, at his grave, bearing the following inscription :—

“ Here rests the body of the Reverend Mr. Samuel Hopkins, in whom a sound judgment, solid learning, candour, piety, sincerity, constancy and universal benevolence combined to form an excellent minister, a kind husband, parent and friend, who deceased, October the 6th, 1755, in the 62d year of his age, and 36th of his ministry.”

Mrs. Hopkins died June 17, 1766, in the 72d year of her age. She was a lady of distinguished talents and attainments, and filled her station with uncommon usefulness and dignity.

#### K.

The parish voted to Mr. M'Kinstry 80 pounds settlement, and 49 pounds salary, for the first year ; but they were gradually to increase the sum for ten years, when it was to be fixed at 62 pounds 13 shillings and 4 pence. In addition to this, they were to furnish his wood.

The following clergymen constituted the council, by whom he was ordained :—Reverend Stephen Williams of Long Meadow, Reverend Samuel Hopkins of West Springfield, Reverend Peter Reynolds of Enfield, Reverend Robert Breck of Springfield, Reverend Noah Merrick of Wilbraham, and Reverend John M'Kinstry of Ellington. The father of the candidate preached the ordination sermon.

Mr. M'Kinstry died November 9, 1813. The following sketch of his life and character is taken from the manuscript sermon of Doctor Lathrop, preached at his funeral, from Job xlii. 17.

“ The venerable person, whose remains lie before us, lived long in the natural, and we trust, in the moral sense of the phrase. He died, being old and full of years. He was born at Sutton, in this state, in December 1723. His father was an European. His birth and education were in Scotland. He was, for several years, a minister of Ellington in Connecticut, and I have often heard him spoken of in terms of respect.\*

\* He was graduated at the University of Edinburgh in 1742. He married Miss Elizabeth Fairfield of Wenham. He was minister of Sutton about 8 years, previous to his settlement at Ellington.

“ This, his son was educated at Yale College, and was graduated in the year 1746. After spending a suitable time in preparatory studies, he was licensed to preach the gospel. Some of his earliest labours were in this place, and here he was settled in the ministry, with comfortable unanimity, in September 1752, being then in his 29th year. Here he laboured with constancy and diligence, and to the general acceptance of his people, till the year 1789, when the failure of his voice, which was naturally small and feeble, induced him, with the consent of his people, and the approbation of a mutual council, to resign his labours, and to retire to a private station. For a number of years past, he has suffered under great bodily infirmities, to which have been added other trying afflictions, incident to this state of mortality. On Tuesday last, he closed this mortal scene, having almost finished his 90th year.

“ He was a man of good natural talents, a respectable scholar, and a sound divine. His preaching, though it suffered some disadvantage from the feebleness of his delivery, yet was edifying to his stated hearers.

“ He was a man of exemplary piety, of a candid spirit, of a modest, humble disposition, of great resignation under trials, of steady, unwavering patience under long continued infirmities, and of christian fortitude and hope in the view of approaching dissolution.

“ He has left to mourn his death an aged consort, with whom he had lived almost 54 years. I think their connexion was formed in February 1760.”

Mr. M<sup>o</sup>Kinstry married Miss Eunice Smith, daughter of Mr. David Smith of Suffield. They had eight children, six of whom survived their father. Mrs. M<sup>o</sup>Kinstry died, September 1820.

After Mr. M<sup>o</sup>Kinstry retired from his labours, the parish hired preaching at intervals, but had never a stated pastor, until April 28, 1824, when the Reverend Alexander Phoenix\* was constituted their pastor. The ordination sermon was preached by the Reverend John B. Romeyn D. D. of New-York, from 2 Timothy ii. 15.

\* He was graduated at Columbia College in 1795.

## L.

The third parish in West Springfield, commonly called *Ireland*, was incorporated, July 7, 1786. It is said to have received the name of *Ireland* from the circumstance, that several Irish families were among the earliest settlers of that part of the town. The Baptists commenced building a meeting house in 1787, but there was but little done, beside setting up the frame and partly covering it, till 1796. Its site was, originally, about 100 rods south of the spot, which it now occupies; but in 1796, it was removed to the place where it now stands, and was so far finished, as to render it a comfortable house of worship. At that time, it became the joint property of the Baptists and Congregationalists, and has ever since been held by individuals. In 1812, it was extensively repaired, and has since been occupied by the Congregationalists about 12 sabbaths in the year, and by the Baptists about 40.

The Congregational church in this parish, was formed December 4, 1799, and consisted, originally, of 9 male members. It consists, at present, of 43.

The Baptist church was formed October 5, 1803. A sermon was preached, on the occasion, by the Reverend Stephen Gano of Providence. On the day succeeding, the Reverend Thomas Rand\* was constituted its pastor. The sermon, at his ordination, was preached by the Reverend Elisha Andrews of Templeton. The present number of communicants in this church is 144.

The average annual number of deaths, in this parish, for the last twelve years, is about 10.

## M.

In the year 1727, there were five persons† baptized, by immersion, in this town, by the Reverend Elisha Callender, pastor of the first Baptist Church in Boston. In 1740, they, with several others, who had joined them, were formed into a church, and the Reverend

\* He was graduated at Brown University in 1803.

† Their names were John Leonard, Ebenezer Leonard, William Scott, Abel Leonard and Thomas Lamb.

Edward Upham became their pastor. Though there were persons belonging to this church from different parts of the town, yet most of them were from that part, which was afterwards the second parish; and that was the principal field of his ministerial labour. In 1748, he resigned his charge, and removed to Newport, Rhode Island, where he succeeded the Reverend John Callender, as pastor of the first Baptist church in that town.

Sometime after the departure of Mr. Upham, most of those, who had constituted the church, of which he had had the care, consented so far to wave their peculiar sentiments, as to join with a number of others, of a different denomination, to form the church of which the Reverend Mr. Griswold was afterwards pastor. It, originally, consisted of 9 male members. There was a mutual agreement, that while Mr. Griswold should, when desired, conform to the views of the Baptist brethren, in respect to the mode of baptism, they, on the other hand, should reciprocate his candour, by receiving from him the sacrament of the Lord's supper.

In 1761, a meeting house was built, near the center of the second parish. Mr. Griswold's salary was 75 pounds per annum, with his wood, and a settlement of 40 acres of land.

The several parts of the service, at the ordination of Mr. Griswold, were performed by the following clergymen.

Reverend Mr. Ballantine of Westfield, offered the introductory prayer; Reverend Mr. Dorr of Hartford preached the sermon from Colossians iv. 3; Reverend Mr. Breck of Springfield offered the consecrating prayer; Reverend Mr. Williams of Long Meadow gave the charge; Reverend Mr. Lathrop of West Springfield gave the Right hand of fellowship; and Reverend Mr. Merrick of Wilbraham offered the concluding prayer.

Mr. Griswold continued his stated labours here till 1781, when he relinquished all claims upon the parish for support, and they, upon him, for ministerial services. He continued, however, to be the pastor of the church, and occasionally supplied the pulpit, till a short time previous to his death. His last sermon was preached on the 15th of March 1818, from Ephesians ii. 13. He died December 4, 1819, in the 87th year of his age. His funeral sermon

was preached by the Reverend Mr. Gay of Suffield, from Luke xxiii. 28. Mr. Griswold had himself selected the text, with particular reference to the destitute condition of his parish.

Mr. Griswold was of a respectable family, and was a native of Lyme, Connecticut. He was the son of the Reverend George Griswold, who was graduated at Yale College in 1717, and was settled in the ministry in the east parish in Lyme; and was the cousin of the first Governor Griswold. He was graduated at Yale College in 1757. He was married November 17, 1763, to Miss Elizabeth Marvin, of his native place. They had six children, four of whom survived him. Mrs. Griswold died in January 1797, aged 59 years. He was afterwards married to Mrs. Elizabeth Colton of Granby, Connecticut. She died November 1815.

In 1772, the Reverend Edward Upham having resigned his charge at Newport, returned to reside in the second parish in this town. Here, he resumed his publick labours, and again collected his former charge. As a considerable proportion of them had become members of Mr. Griswold's church, which, at best, was feeble in point of numbers, their secession was sensibly felt. Mr. Upham continued his labours among them, till he had passed his 80th year, from which time he gradually sunk under the infirmities of age. The church, of which he had been pastor, about that time, became extinct. He died at his residence in Feeding Hills, October 1797, aged 87 years. His funeral sermon was preached by Doctor Lathrop, from Job xlii. 17.

Mr. Upham was born at Malden in 1709, and was graduated at Harvard College in 1734. He probably received the benefit of Mr. Hollis' donation. He was an open communion Baptist, and had the reputation of being a sensible man, and a good scholar. He was one of the earliest and most zealous friends of Rhode Island College, of which he was an original trustee and fellow. He was married, in March 1740, to Miss Sarah Leonard, daughter of Doctor John Leonard, of Feeding Hills. They had six children, five of whom survived him. His oldest son was shot dead, by mistake, while engaged with a party, in hunting bears, in the night.

In 1800, the second parish was divided, by an act of the legislature, forming what are usually called the parishes of Agawam and Feeding Hills. The meeting house, which had been built by the second parish, was removed, in 1799, from its original site, to the place where it now stands in Feeding Hills. The interior of the building, had always remained incomplete, till the year 1821, when it was neatly finished. The meeting house in the parish of Agawam was erected in 1803, and was dedicated in June of the same year. A sermon was preached on the occasion, by the Reverend Doctor Lathrop, and was afterwards published. The meeting house is occupied by the Baptists and Congregationalists alternately. In 1819, as the congregational church originally formed in the second parish, then belonged chiefly to the parish of Feeding Hills, there was a separate church gathered in Agawam. The original church was at the same time re-organized, and both adopted the same confession of faith. Each of the two churches now consists of about 40 members.

In 1821, the two Congregational churches and societies of Agawam and Feeding Hills associated in giving an invitation to Mr. Reuben S. Hazen\* to become their minister. He accepted the call, and was ordained on the 17th of October. The Reverend Mr. Osgood of Springfield preached on the occasion, from Psalm cxxxii. 13, 14, 15, 16.

About the time that the church under the care of Mr. Upham became extinct, another Baptist church was organized in Agawam, consisting, originally, of persons, who had been members of the Baptist church in Westfield. The date of its constitution is January 26, 1790. On the 29th of the succeeding September, the Reverend Jesse Wightman, of Groton, Connecticut, was constituted its pastor. The sermon at his ordination was preached by the Reverend Ashbel Gillet of Wintonbury. Mr. Wightman was removed from his labours by death, September 20, 1817. In January 1823, he was succeeded by the Reverend Thomas Barrett, of Woodstock, Connecticut. The church, of which he is pastor, consists, at present, of about 90 members.

\* He was graduated at Yale College in 1818.

There is a small Baptist society in Feeding Hills, which was organized in 1811, of which the Reverend Joseph Shepard is pastor. There is also in Feeding Hills, a small Methodist society, which has been in existence, since about the year 1802, and which, for the most part, is stately supplied with preaching.

The average annual number of deaths, in the two parishes, for a few of the last years, has been about 15. The population has, of late, been rapidly increasing.

#### N.

The subject of building a new meeting house began to be considered as early as 1769; and in January of that year, the parish appointed a committee to agree, in respect to its location. From that time, till the close of the century, the subject was agitated at short intervals, and several committees from abroad were chosen, to select the spot on which the house should stand; but no measures, that could be adopted, seemed likely to create unanimity in the parish. In the year 1799, Mr. John Ashley, a respectable inhabitant of the parish, offered thirteen hundred pounds, as a fund for the support of the ministry, on condition that the parish would erect a spacious and elegant meeting house, on a spot designated by him, about half a mile from the place where the old meeting house stood. On the 6th of January 1800, they voted their thankful acceptance of the donation, and thus witnessed the termination of a long and violent contest, which had threatened the dissolution of the society.

The raising of the house was completed, on the third day after it was begun. Its dimensions are as follows:—Length of the body of the house, 65 feet; breadth 51 feet; height of the posts, which support the galleries, 29 feet; height of the roof, 46 1-8 feet; height of the steeple, 125 feet; and the porch, 15 feet square. The principal architect was Timothy Billings of Deerfield.

The Reverend Doctor Lathrop preached at its dedication, from Haggai ii. 9; and the Reverend Mr. Howard of Springfield offered the dedicatory prayer. The sermon was afterwards printed.

Mr. Ashley, who established the parish fund, died July 17, 1824, at the age of 85 years.



## O.

September 4, 1785, the church, after having sometime deliberated, and several times conferred on the following articles, passed them unanimously in a full meeting.

1. That all baptized persons are to be considered as members of the christian church in general, till by words, or conduct, they exclude themselves from it, and that they ought to be exhorted, admonished and reprov'd, as occasion may require, by those christians, among whom they dwell.

2. That all, who have been baptized in infancy, ought, as soon as they arrive to proper age, seriously and solemnly to renew their baptismal covenant, subscribe with their hands to the Lord, and put themselves under the immediate watch of some particular church.

3. That they, who are qualified for such solemn renewal of their covenant, are also qualified for complete communion in all gospel ordinances.

4. That still, a church ought to treat scrupulous persons with great tenderness; and if she judges them qualified for all the privileges, she ought not to exclude them from all, merely because they doubt their meetness for one.

5. That all such as explicitly enter into covenant, are to be considered as alike under the watch, and subject to the discipline of the church, whether they come to full communion, or not.

6. That they, who have made, or may hereafter make a publick profession of religion in this church, shall be considered as complete members of the church, and as having a right to come to the Lord's table, when they see their way open to it, they first signifying this their intention to the pastor, and by him to the church.

## P.

The parish, originally, voted Doctor Lathrop 70 pounds lawful money, per annum, as a salary, and 200 pounds, as a settlement, beside his fire wood, and the use of the parsonage. During the revolutionary war, there was, for several years, a considerable deficiency in his salary, on account of the depreciation of paper currency; but he generously remitted the whole sum found in

arrear, with only this precaution, that, in future, his salary should be kept good. The parish, afterwards, in acknowledgment of his generosity, built him a barn.

The following clergymen composed the council at his ordination:— Reverend Mr. Williams of Long Meadow, Reverend Mr. Ballantine of Westfield, Reverend Mr. Breck of Springfield, Reverend Mr. Merrick of Wilbraham, Reverend Mr. Gay of Suffield, Reverend Mr. Reynolds of Enfield, Reverend Mr. M'Kinstry of Chickopee, and Reverend Mr. Hopkins of Hadley.

The Reverend Mr. White of Bolton, Connecticut, was requested to attend and to preach the sermon, but he having declined, it was preached by the Reverend Mr. Breck, from 1 Timothy iv. 6; and on a subsequent occasion, was given to the publick.\*

Doctor Lathrop was born at Norwich, (Newent society, now Lisbon) Connecticut, October 20, 1731, O. S. He was the son of Solomon and Martha Lathrop, and a descendant, of the fifth generation, from the Reverend John Lathrop, who came from England in 1634, and settled in the ministry at Barnstable, Massachusetts. His father died, when he was less than two years old. In consequence of the subsequent marriage of his mother, he removed to Bolton, when he was eight years of age, where he lived, till he became a member of college. Having gone through with his preparatory course under the instruction of the Reverend Mr. White, he joined Yale College in 1750, being then in his nineteenth year. He seems to have been the subject of early religious impressions, but never made a profession of religion till 1754, the last year of his residence at College. Soon after he was graduated, he came to Springfield, as an instructor of a grammar school, and pursued his theological studies, under the direction of the Reverend Mr. Breck. In May 1759, he was married to Miss Elizabeth Dwight, youngest daughter of Capt. Seth Dwight of Hatfield. They had six children, three of whom survive their parents. Mrs. Lathrop died, a few months after her husband, in consequence of the fracture of a bone occasioned by a fall upon the ice.

\* At the ordination of the Reverend David Parsons of Amherst.

Doctor Lathrop during his ministry, wrote about 5000 sermons ; and a considerable number, after his sight had become so imperfect, that he was unable to read. The last sermon, which he wrote, is dated May 3, 1818, and is from Phillipians ii. 12, 13, 14. The last sermon, which he ever preached, was an extemporaneous one at a communion lecture, April 29, 1819. The last publick service, which he performed, was a funeral prayer, about two months before his death in a case of uncommon affliction.\* The last time he ever attended publick worship, was October 22, 1820. He died of a comatose affection, which had recurred at intervals, for several of the last years of his life.

Doctor Lathrop received many tokens of publick respect and confidence. In 1791, he was honoured with the degree of Doctor of Divinity from Yale College, and in 1811, from the University at Cambridge. In 1792, he was elected a fellow of the American Academy of arts and sciences. In 1793, he was chosen professor of divinity in Yale College. He assisted about twenty young gentlemen in their preparation for the ministry, among whom was the late distinguished and lamented President Appleton.†

The following is a complete list of Doctor Lathrop's publications.‡

1. Seven volumes (octavo) of sermons, the last volume containing a memoir of his life, written by himself. These volumes were published in the years 1793, 1796, 1801, 1806, 1807, 1812 and 1821. Of the first three volumes, there was a second edition in 1809 and 10. The last volume was published after his death. The sixth volume consists of occasional sermons, most of which had been before published in pamphlets.
2. A letter from the elders in the province of the Massachusetts bay, who assisted in the ordination of the Reverend Mr. John Hubbard of Meriden, signed by the Reverend Messrs. Robert Breck, John Ballantine and Joseph Lathrop. 1770.

\* At the funeral of Mr. John Bagg, who was burnt to death in a distillery.

† For a more particular account of Doctor Lathrop's life, see his memoir written by himself.

‡ Those only of his miscellaneous sermons are particularly mentioned in this list, which are not included in any of the volumes.

3. *Sprinkling, a scriptural mode of Baptism, &c.* ; in several discourses. Several editions. 1773.
4. A Discourse delivered at the funeral of Reverend Robert Breck. 1784.
5. A miscellaneous collection of original pieces, political, moral and entertaining, first published in the Massachusetts Gazette at Springfield. Duodecimo. 1786.
6. A Thanksgiving Sermon. 1786.
7. Two discourses, entitled *Christ's warning to the churches*. 12 editions. 1789.
8. *The furtherance of the gospel illustrated* : A sermon preached at the dismissal of Reverend Joseph Willard from his pastoral relation at Wilbraham. 1794.
9. *The happiness of a free government and the means of preserving it* : A sermon preached in commemoration of American Independence. 2 editions. 1794.
10. *National Happiness illustrated* : A Thanksgiving sermon. 1795.
11. A sermon preached at the funeral of Reverend Ebenezer Gay, D. D. of Suffield. 1796.
12. A sermon preached at the interment of Mrs. Mary Gay, relict of Reverend Doctor Gay. 1796.
13. A sermon preached at Rutland, Vermont, at the ordination of Reverend Heman Ball. 1797.
14. A sermon preached at the dedication of Westfield Academy. 1800.
15. *The works of God in relation to the Church in general, and our own land in particular, especially in the last century* : A century sermon. 1801.
16. *Ministers set for the defence of the gospel, and how they ought to defend it* : A sermon preached at the ordination of Reverend Stephen Bemis, at Harvard. 1801.
17. A sermon delivered at the interment of Reverend Noah Atwater of Westfield. 1802.
18. A sermon preached before the Hampshire Missionary Society, 1802.

19. Two sermons on the Christian Sabbath. 2 editions. 1803.
20. *Constancy and uniformity of the Divine government*: A fast sermon. 1803.
21. A sermon preached at Western, at the ordination of Reverend Sylvester Burt. 1806.
22. A sermon preached at Putney, Vermont, at the ordination of Reverend Elisha D. Andrews. 1807.
23. *Damnable heresies defined and described*: A sermon preached at the ordination of Reverend Thaddeus Osgood, as an evangelist. 3 editions. 1808.
24. Charge given to Reverend Samuel Osgood, Springfield. 1809.
25. An address of the associated ministers of the southern district of the county of Hampshire. 1810.
26. A sermon preached at Windham, Connecticut, at the ordination of Reverend Jesse Fisher. 1811.
27. *The angel preaching the everlasting gospel*. A sermon preached at the institution of a society for the encouragement of foreign missions. 1812.
28. *Christ's rebuke to his disciples for their irregular zeal in his cause*: A sermon preached at the second church in Boston. 1812.
29. A sermon preached before the Bible and Foreign Missionary Society of Hampden county. 1814.
30. *The wisdom and importance of winning souls to righteousness*: Two sermons preached on the day which concluded the sixtieth year of his ministry. 1816.

Doctor Lathrop also contributed to some periodical publications, especially, to some of the first volumes of the Panoplist.

#### Q.

The following is a list of the deacons in this church, who have deceased :—

John Barber was chosen 1700, and died 1712, aged 70.	
Ebenezer Parsons was chosen 1700, and died 1752, aged 84.	
Joseph Ely	died 1755, aged 92.
John Ely	died 1758, aged 80.

Samuel Day		died 1773, aged 75.
Joseph Merrick		died 1792, aged 88.
Nathaniel Atchinson,	chosen 1759,	died 1801, aged 92.
Jonathan White,	chosen 1759,	died 1805, aged 95.
John Bagg,	chosen 1783,	died 1809, aged 79.

The present Deacons are

Pelataiah Bliss,	chosen 1782.
Seth Lathrop,	chosen 1809.
Elisha Eldridge,	chosen 1817.

R.

The following is the confession of faith adopted by this church.

You believe that there is one only, the living and true God, the Father, Son and Holy Ghost, the maker and preserver of all things : that when God created man, he entered into a covenant of life with him, the condition of which was perfect obedience : that man sinned and broke covenant with God, by eating the forbidden fruit, and by his disobedience, his posterity became sinners : that God of his mere mercy, sent his only begotten son into the world, who, in our nature, has borne the curse of God's law, and brought in everlasting righteousness : that all, who truly believe in him, are, through his atonement and righteousness, justified from all their sins, and are kept by the power of divine grace, through faith unto salvation : that, at the last day, the Lord Jesus Christ will descend from heaven, raise the dead, and judge the world in righteousness : that he will admit his saints to the glory of his kingdom, and punish the ungodly with everlasting destruction.

THE COVENANT.

You, at this time, take hold of the covenant of the Lord our God ; and in humble reliance on his grace, you promise that you will renounce the ways of sin, and will serve God and him only, to whom you now solemnly devote yourself. You promise also, that you will be subject to the government of Christ in this church, and that you will seek the peace and edification of it, so long as your relation to it and connexion with it shall be continued.

We admit you to our particular fellowship, and promise, on our part, that we will make you a partaker with us of the ordinances of Jesus Christ, in this church, and that we will watch over you, and behave towards you with meekness and brotherly love; and we expect that your conversation will be agreeable to your present profession, and as becomes the gospel of Christ.

## S.

The donations, which have been made to the first church and parish in West Springfield, at different times, are as follows\* :—

## To the Church.

1792. One hundred seventy eight dollars, and thirty four cents, by Mr. John Ashley, to constitute a fund for the support of the communion table.
1803. One hundred dollars, by Mrs. Rebecca Ives, to procure vessels for the communion table. The donation was applied to procure two plaited flagons, and two plaited dishes.

## To the parish.

1787. A lot of land for a burial place for the accommodation of the north district of the parish, by Mr. John Ashley.
1789. A small library, by Mr. John Ashley.
1799. Four thousand three hundred and thirty three dollars, and thirty three cents, to constitute a permanent fund for the support of the ministry, by Mr. John Ashley.
1819. Twenty two dollars to purchase a Bible for the use of the pulpit, by Mr. John Ashley.

## T.

The following is a list of those, who have received a collegial education, from the first parish in West Springfield.

1. \*John Woodbridge, A. M. son of Reverend John Woodbridge, was born December 25, 1702, and was graduated at Yale College

\* I do not include in this list of donations, the old burying ground, said to have been given by a Mr. Foster, because the only evidence of the fact, which I can find, rests upon tradition.

in 1726. He was settled in the ministry at Poquonoc (Windsor) about 1729; was dismissed within five or six years, and was installed April 21, 1742, as pastor of the church at South Hadley. He died September 10, 1783, in the 81st year of his age.

2. \*Jonathan Parsons, A. M. son of Deacon Ebenezer Parsons, was born November 30, 1705, was graduated at Yale College in 1729, and was soon after settled in the ministry at Lyme, Connecticut. The last 30 years of his life were spent at Newburyport, in one of the largest congregations in America. He was distinguished as a faithful pastor, an eloquent preacher, and an acute logician. Beside several occasional discourses, he published sixty sermons, in two volumes, 8vo. He died July 19, 1776, in the 71st year of his age, and in the joyful and triumphant hope of a better life.

3. \*Jonathan Barber, A. M. son of Thomas Barber, was born January 31, 1712, and was graduated at Yale College in 1730. He was licensed to preach by the association of this county in 1732, and commenced his ministerial labours in Agawam. It does not appear how long he continued to preach there; but, probably, it was only for a short time. In 1740, he accompanied his intimate friend Mr. Whitefield to the south, where he remained, for seven years, superintendant of the orphan house in Georgia. About 1748, he was settled in the ministry on Long Island, at a place called *Oyster ponds*. Here he continued, about ten years, and in the autumn of 1758, was installed pastor of the congregational church in Groton, Connecticut. Having discharged the duties of a pastor with fidelity and acceptance for eight years, he fell into a deep and settled melancholy, which prematurely closed his labours. After suffering under this distressing calamity for nearly eighteen years, he died suddenly, October, 8, 1783, in the 72d year of his age. He had an extensive correspondence both in this country and in Europe, and was held in high estimation, as an exemplary christian, and a faithful minister.

4. \*Noah Merrick, A. M. son of James Merrick, was born August 6, 1711, and was graduated at Yale College in 1731. He was settled in the ministry at Wilbraham in 1741, and died there in 1776, in the 66th year of his age.



5. \*Aaron Day, A. M. son of Samuel Day, was born August 11, 1715, and was graduated at Yale College in 1738. He was successively steward of college, a merchant, an inn-keeper and a farmer; but is said not to have succeeded in any of his employments, agreeably to his wishes. He first settled in New Haven, but afterwards removed to North Haven, and thence to Southington, where he died in 1779, in the 65th year of his age. He sustained the character of an amiable man, a useful citizen, and an exemplary christian.

6. \*Benjamin Woodbridge, A. M. son of Reverend John Woodbridge, was born June 15, 1712, and was graduated at Yale College in 1740. He was settled in the ministry at Amity (then part of the towns of New Haven and Milford) November 3, 1742, immediately after the formation of the church in that place. Soon after the American Revolution, the parishes of Amity and Bethany were incorporated as a town, and received the name of Woodbridge in remembrance of the Reverend Benjamin Woodbridge. He died December 24, 1785, in the 74th year of his age, and the 44th of his ministry. He was a man distinguished for prudence and equanimity, and had the affections and confidence of his people in an unusual degree. Many of his shrewd observations, it is said, are not forgotten to the present day.

7. \*Samuel Hopkins, D. D. son of the Reverend Samuel Hopkins, was born October 20, 1729, and was graduated at Yale College in 1749; was appointed tutor in 1751, in which office he continued three years; and was settled in the ministry at Hadley, February 1755. He died March 8, 1811, in the 82d year of his age, and 57th of his ministry. He possessed an uncommonly discriminating mind and sound judgment; and was an accomplished scholar, an instructive preacher, and judicious critic.

8. \*John Vanhorn, A. M. son of Christian Vanhorn, was born June 8, 1726, and was graduated at Yale College in 1749, and settled as a physician in his native town, where he died November 6, 1805, aged 78 years.

9. \*Eliphalet Leonard, son of Ebenezer Leonard, was born December 28, 1733, and was graduated at Yale College in 1756.

He spent most of his life in this town, and held the office of justice of the peace. He died at Gill, February 1821, aged 87 years.

10. \*Justin Ely, A. M. son of John Ely, was born August 10, 1739, and was graduated at Harvard College in 1759. He settled in this town as a merchant. He was justice of the peace; was commissary during a part of the revolutionary war; and was, for many years, a representative of the town to the general court. He died June 26, 1817, aged 78 years.

11. \*Benjamin Day, A. M. son of Colonel Benjamin Day, was born February 23, 1747, and was graduated at Yale College in 1768. Soon after he left college, he commenced mercantile business in this town; but in 1776, he removed with his family to Natchez, which was then an English settlement. In consequence of the war, which commenced soon after between the Spanish and English, Mr. Day, who, at that time, held a Major's commission under the British government, with his family, and several others, made their way across the wilderness; and after travelling about 1200 miles, and passing 82 nights without any other covering than the heavens, they arrived in Georgia. When they were within 60 miles of Augusta, at that time the seat of government, their guide, in a fit of irritation, deserted them, and gave information in respect to the company. Immediately, about 60 ruffians, who inhabited the back part of Georgia, came out and seized them. The treacherous guide having given information that Mr. Day and one other person were the leaders of the party, they inquired, as they approached, first, for the leader, whose name is not remembered, and the moment he answered, they shot him dead. They then inquired for Mr. Day, intending no doubt, to subject him to a similar fate; but he, by his silence, saved his life. The party were then carried into Georgia, and stripped of every thing, which they had, but not made prisoners of war. Being without the means of subsistence, they applied to Governour Bronson for relief, in consequence of which they were made prisoners, and sent to the guard house. Mr. Day's wife, the next day, presented to the governour the diploma, which her husband had received from Yale College; upon which, he was immediately put upon parole. He

was afterwards exchanged, and sent to South Carolina, and thence to St. Augustine, where he remained, till the close of the war. He returned with his family to this place, after an absence of nearly 8 years.

Mr. Day died suddenly of a fit of apoplexy, April 23, 1794, aged 47 years. The following is an extract from the manuscript sermon of Doctor Lathrop, occasioned by his death, from Psalm cxlvi. 4.

“ The past scenes of his life have been attended with uncommon trials and dangers. He has been in perils by sea, in the wilderness, and among enemies. He has experienced, in an uncommon degree, the mutability of the world, in the acquisition and the loss of property. He was providentially preserved through dangers and hardships, which proved fatal to many, and which laid the foundation for the sickness and death of his consort. But he, who lived through such perilous and trying scenes, dies at a moment when no danger appears. He dies in his full strength, when his bones are moistened with marrow. Sitting amidst the social circle, and conversing with his usual cheerfulness, he sinks, gasps and expires. He drops the conversation and resumes it no more ; his breath goes forth, and vain are all attempts to recall it. Astonishment appeared in every face. They, who saw, scarcely believed ; he was no more.”

12. Samuel Lathrop, A. M. son of the Reverend Doctor Joseph Lathrop, was graduated at Yale College in 1792. He settled in the profession of law in his native town. He is now a member of Congress.

13. Justin Ely, A. M. son of Justin Ely Esquire, was graduated at Harvard College in 1792. He settled in this town as a merchant, and holds the office of justice of the peace.

14. Alfred Ely, A. M. son of William Ely, was graduated in 1804, at the College of New Jersey, where he spent some time as tutor. On the 7th of December 1806, he was settled in the ministry at Monson.

15. Elihu Mason, son of David Mason, was graduated at Dartmouth College in 1808, and was settled in the ministry at Herkimer, New York, and afterwards at Barkhamsted, Connecticut. He has been a second time dismissed, and now resides in the state of New York.

16. Moses Chapin A. M. son of Moses A. Chapin, was graduated at Yale College in 1811. He is settled in the profession of law at Rochester, New-York.

17. Solomon Lathrop, A. M. son of Doctor Seth Lathrop, was graduated at Yale College in 1811, and settled as a lawyer in this town.

18. Ely Birchard, son of Richard Birchard, was graduated at Yale College in 1811; settled in the ministry near Paris, New York; but has since been dismissed, and has engaged in the instruction of an academy at Onandago.

19. Benjamin Day, son of Heman Day, Esquire, was graduated at Yale College in 1812, studied the profession of law, and afterwards settled as a merchant in Springfield.

20. Heman Stebbins, son of Solomon Stebbins, was graduated at Yale College in 1814, and is settled as a lawyer at Brookfield.

21. Henry Dwight, son of Henry Dwight, was graduated at Harvard College in 1815. He engaged in mercantile business, and now resides in New-York.

22. Levi Brooks, son of Levi Brooks, was graduated at Yale College in 1815, and is settled as a physician in St. Clairsville, Ohio.

23. Augustus Lyman Chapin, son of Moses A. Chapin, was graduated at Yale College in 1817, and studied the profession of Theology. He is now a licensed preacher, and resides in the state of New-York.

24. Richard Beebe, son of Richard Beebe, was graduated at Dartmouth College in 1824.

William M. Lathrop, son of the Hon. Samuel Lathrop, is now a member of Yale College; and Alonzo Chapin, son of Moses A. Chapin, is a member of the collegiate institution at Amherst.



The following is a list of those, who have been graduated from the north parish.

1. \*Sewall Chapin, son of Elisha Chapin, was born in 1754, and was graduated at Dartmouth College in 1779. He studied the profession of Theology, and afterwards engaged in the instruction of

an academy in the western part of Virginia, where he died, in the year 1787, in the 33d year of his age.

2. \* Heman Ball, D. D. son of Charles Ball, was graduated at Dartmouth College in 1791; was ordained at Rutland, Vermont, February 1, 1797; was honored with the degree of Doctor of Divinity from Union College in 1816, and died December 17, 1821, aged 57. He was highly respected for his talents and virtues, and exerted an extensive influence in the church.

3. Walter Chapin, A. M. son of Martin Chapin, was graduated in 1803 at Middlebury College, where he was afterwards tutor. He was constituted minister of the first congregational society in the north parish of Woodstock, Vermont, April 25, 1810.

4. Harvey Ball, son of Charles Ball Esquire, was graduated at Middlebury College in 1818, and is settled as a lawyer in Georgia.

5. Lucas Morgan, son of Lucas Morgan Esquire, was graduated at Williams College in 1819, and is settled as a lawyer at Waterloo, New-York.

6. John Calvin Morgan, son of Erastus Morgan, was graduated at Williams College in 1820, and is now a candidate for the ministry.

Earl Dunham, son of Doctor John T. Dunham, is now a member of Union College.

The following are those, who have been graduated from Agawam.

1. \* Daniel Bedortha, son of Stephen Bedortha, was graduated at Brown University in 1814, studied the profession of law, and died in Maryland, August 1819, aged 28.

2. Reuben Stedman Hazen, son of Frederick Hazen, was graduated at Yale College in 1818, and was settled in the ministry, over the parishes of Agawam and Feeding Hills, October 17, 1821.

## U.

The second article of the covenant into which the first settlers of Springfield entered, is as follows:—"Our town shall be composed of 40 families, or if we should think meet after to alter our purpose, yet not to exceed the number of 50 families, rich and poor." Another article is, that no man but William Pynchon, should "have above

10 acres for his house lot." It is difficult to ascertain how much they intended to include in Springfield, though it is probable that, for some time, they had no very definite limits. It appears that Westfield, Suffield, Somers and part of Enfield were, in some indefinite way, very early considered part of the original town; but the present towns of West Springfield, Long Meadow, Wilbraham and Ludlow remained part of Springfield, for a considerable period, after its limits were well defined. It was well said by the Reverend Mr. Breck, in his century sermon, in reference to the surprising increase of the town, "The first settlers, were they now upon earth, might, with propriety, adopt the language of Jacob, and say, with our staves passed we through this wilderness, and now we are become not two, but seven bands."

As the plan of the preceding discourse has led me to a view of the *early* history of what is now the town of Springfield, in connection with this town, I have thought it might render the narrative a little more complete, and perhaps gratify the curiosity of some, to add some of the most important facts connected with the *subsequent* history of the present town of Springfield, and of those towns, which have grown out of the original tract, which, for many years, bore that name. Most of the facts, which are stated, relate to the ecclesiastical history, and have either been collected from the records of the respective towns, or have been obligingly furnished me by some respectable inhabitants.

#### SPRINGFIELD, FIRST PARISH.

In May 1734, about six months after the death of Mr. Brewer, the parish applied to Mr. Robert Breck, to preach with reference to settlement. On the 15th of August following, he received an invitation to become their minister; but *he* not being satisfied with the proposals of the parish, and *they* not being disposed to accede to his, the treaty, for that time, was closed, and Mr. Breck left them. He, however, afterwards, returned, by their invitation, and on the 24th of April 1735, they renewed their call, though the conditions of it seem not to have been changed. He gave an affirmative answer, and was ordained January 26, 1736, being in

the 23d year of his age. The ordaining council consisted of the Reverend Messrs. William Cooper, William Welsteed and Samuel Mather of Boston, Reverend William Cooke of Sudbury, Reverend William Williams\* of Hatfield, Reverend Isaac Chauncy of Hadley, Reverend Ebenezer Devotion of Suffield, and Reverend William Rand of Sunderland. The sermon was preached by the Reverend Mr. Cooper, from Matthew xiii. 3. It was published.

The call and settlement of Mr. Breck were the occasion of one of the most violent controversies, which have ever distracted this part of the church. The allegations against him related principally to his religious sentiments, though it is not easy to see how they could have been maintained, in consistency with his printed creed.† His ordination was warmly opposed by a majority of the ministers of this county, as well as by a considerable number of the parish; and even during the session of the council, which was to have ordained him, he was arrested by a civil officer, and carried to Connecticut, "to answer to such things as should be objected to him." In consequence of the extreme agitation, which prevailed in the town and neighbourhood, the council thought it not expedient to proceed, at that time, to his ordination, and deferred it to a subsequent period. The controversy was the occasion of, at least, three pamphlets; two, by the association of the county, and one, by the ordaining council; all of which are written with great spirit, and shew that the church sustained a prodigious convulsion. Mr. Breck, however, by his uncommon prudence, gradually gained the favour both of his opposing brethren and parishioners; and it was not many years, before the congregation became united under his ministry, and his brethren in the neighbourhood received him into their fellowship.

The Reverend Robert Breck was the great-grandson of Edward Breck, who came from England and settled in Dorchester. He was the grandson of Captain John Breck of Dorchester, and was the son

\* Reverend Mr. Williams was written to as one of the council, but he seems not to have been present at the ordination.

† See Reverend Mr. Breck's confession of faith appended to the sermon preached at his ordination.

of the Reverend Robert Breck of Marlborough. The father was born at Dorchester, December 7, 1682; was graduated at Harvard College in 1700; was ordained at Marlborough, October 25, 1704; was married to Miss Elizabeth Wainwright of Haverhill in September 1707, and died January 6, 1731, in the 49th year of his age. He was highly respected as a minister, and was distinguished by his knowledge of the Hebrew language. Mrs. Breck, his widow, died June 8, 1736. They had six children, of whom Robert was the third. He was born July 25, 1713; was graduated at Harvard College in 1730; and was married to Miss Eunice Brewer, daughter of the Reverend Daniel Brewer, April 28, 1736. They had four children. After the death of Mrs. Breck, he was married, November 16, 1773, to Mrs. Helena Dorr, widow of the Reverend Edward Dorr of Hartford. He died of consumption April 23, 1784, in the 71st year of his age, and in the 49th of his ministry. Doctor Lathrop preached his funeral sermon from 2d Timothy, iv. 6, 7, 8. It was printed.

The following is a list of Mr. Breck's publications.

1. *The duty of ministers not only to establish their hearers in a well grounded belief of the christian religion, but to exhort them that believe, carefully to maintain good works*: Represented in a sermon preached at the church in Brattle-street, Boston, May 29, 1748.
2. *Past dispensations of providence called to mind*: A sermon preached at Springfield, on the day, which completed a century from the burning of the town by the Indians. 1775.
3. A sermon preached at Amherst, at the funeral of the Reverend David Parsons. 1781.
4. A sermon preached at Long Meadow, at the funeral of the Reverend Stephen Williams D. D. 1782.
5. A sermon preached at Amherst, at the ordination of the Reverend David Parsons. 1782.

In the list of convention preachers, Mr. Breck's name is in italics, to denote that his sermon was published. But as I can find no other evidence of the fact, I conclude it must have been a mistake.



In 1747, the parish voted to build a new meeting house, within 15 feet of the one, which was then standing. They first voted to build with brick, but afterwards determined that it should be of wood. It was to be "60 feet in length, 46 in width, and 26 in height between the joints, with a steeple proportionable to the said house." It was not actually built, till 1749.

In July succeeding the death of the Reverend Mr. Breck, Mr. Bezaleel Howard\* of Bridgewater, then a tutor in the University at Cambridge, commenced preaching at Springfield, as a candidate for settlement. In November following, he received a call, and on the 27th of April 1785, was set apart to the work of the ministry. The ordination sermon was preached by the Reverend Timothy Hilliard of Cambridge, from Titus ii. 15, and was published. Doctor Howard continued his labours with acceptance, till September 1803, when a feeble state of health obliged him to retire from his active duties. After waiting about two years, in the hope that his health might be restored, it was mutually agreed that a dissolution of the union between him and his people should take place, whenever the parish should unite in the settlement of another minister. Accordingly, the resignation of his charge was read on the day of the ordination of his successor; and the grateful and affectionate regards of his people followed him to retired life.

Doctor Howard published, during his ministry, the following sermons:—

1. A sermon preached at Westmoreland, New Hampshire, at the ordination of the Reverend Allen Pratt. 1790.
2. A sermon preached at Ludlow, at the ordination of the Reverend Antipas Steward. 1793.
3. A sermon preached at Norwich, at the ordination of the Reverend Benjamin R. Woodbridge. 1799.

Doctor Howard still lives, and in 1824, was honoured with the degree of Doctor of Divinity from the University at Cambridge.

The Reverend Samuel Osgood† of Fryburg, Maine, was ordained, successor to the Reverend Doctor Howard, January 25, 1809.

\* He was graduated at Harvard College in 1781.

† He was graduated at Dartmouth College in 1805.

The sermon was preached by the Reverend Doctor Harris of Dorchester, from 1 Timothy iv. 16. It was published. The church under the care of Mr. Osgood, consists of about 350 members, being considerably the largest within the limits of the county.

In 1818 and 19, the parish erected a spacious and elegant house for public worship, a few rods west of the spot, which was occupied by the former one. It was dedicated August 18, 1819. Sermon by the Reverend Mr. Osgood.

There is within the limits of this parish a Baptist church, which was formed May 13, 1811. The Reverend Allen Hough\* was constituted its first pastor July 31, 1822. He was dismissed from the pastoral office August 26, 1823; and afterwards became pastor of a church in West Boylston, where he died August 16, 1824, aged 33 years. The church in Springfield is now statedly supplied with preaching, by Mr. Joseph Hough, a licentiate from Bozrah, Connecticut.

There is also a Methodist society here, which was formed in the year 1797, and consisted originally of about 20 members. About 1802, it had become so far diminished by deaths and removals, that it was forsaken by the circuit preachers, and for several years, was only occasionally visited by the local preachers in the vicinity. In July 1815, the church was re-organized by the Reverend William Marsh. It then consisted of 11 members, and was connected with the Tolland circuit. In 1820, this society built a small house for publick worship. In June 1823, the Reverend John W. Hardy was appointed to this station, and has continued his labours here to the present time. The church now consists of 125 members.

The average annual number of deaths in the first parish, during the 48 years, which were occupied by the ministry of Mr. Breck, was nearly 12; during the 24 years of Doctor Howard's ministry, it was about 18; and during the 16 years since the settlement of Mr. Osgood, it has been a little more than 36. The population in this parish, has, for some years, been rapidly increasing.

\* He was graduated at Brown University.

## THIRD PARISH.

In January 1820, a number of persons belonging principally to the first parish in Springfield, were incorporated as *the second society* in the first parish ; and by a subsequent act, the style was changed to that of *the third parish* in Springfield. In October preceding, a church was formed, consisting of about 30 members ; and in the same year, an elegant meeting house was erected, at the expense of Jonathan Dwight Esquire, and presented to the society. It was dedicated January 5, 1820. The sermon was preached by the Reverend Dan Huntington of Hadley. On the 12th of October following, the Reverend William Bourne Oliver Peabody\* of Exeter, New Hampshire, was constituted pastor of the church. The Reverend Doctor Ware of Harvard University preached on the occasion, from 1 Corinthians xiii. 9. The sermon was published.

## LONG MEADOW.

The Indian name of that part of the original town of Springfield, now called Long Meadow, was *Musacksick*. It is not known exactly, at what period the settlement there commenced, but probably as early as 1644. Among the earliest settlers were Benjamin Cooley, George Colton, known in the records by the name of quarter master Colton, and John Keep. These persons were the ancestors of all the families of their respective names, in this part of the country.

The original settlement in what is now Long Meadow, began in the meadow near the bank of the river. In 1703, there was a petition from the inhabitants to the town, that on account of the danger which they were in from floods, and some other inconveniences attending their situation, they might be permitted to move out of the general field, and build on the hill about half a mile east from the river. This petition was granted ; and the town voted to give them "the land from Pecowsic brook to Enfield bounds, and from the hill eastward of Long Meadow, half a mile farther eastward into the woods."

\* He was graduated at Harvard College in 1816.

Long Meadow was incorporated as a distinct precinct, February 17, 1713, when there were a little less than 40 families. In April 1714, they voted "to proceed in building a meeting house; and that the said house should be built 38 feet square, if the timber already gotten would allow it; or if the timber should be too scant, to make it something less." The house seems to have been completed in the early part of 1716. In March 1715, they voted to give Mr. Stephen Williams a call to be their minister, and subsequently, to give him 200 pounds settlement, and 55 pounds salary for five years, and then to increase it by the addition of 5 pounds a year, till it should be 70 pounds. Mr. Williams accepted their proposals, and was ordained October 17, 1716. The council was composed of the following ministers:—Reverend John Williams of Deerfield, Reverend William Williams of Hatfield, Reverend Solomon Stoddard of Northampton, Reverend Edward Taylor of Westfield, Reverend Messrs. Daniel Brewer and John Woodbridge of Springfield. The sermon was preached by the Reverend Mr. Williams of Hatfield, from Matthew ix. 38. It was printed.

Reverend Stephen Williams was the great-grandson of Robert Williams, who came from Norwich in England, and settled at an early period in Roxbury. He was the grandson of Samuel Williams, a son of Robert; and a son of the Reverend John Williams of Deerfield, who was born at Roxbury December 10, 1664; was educated at Harvard College, by the assistance of his maternal grandfather (Park,) and was graduated in 1683; was ordained at Deerfield May 1686, and was married to Miss Eunice Mather, only daughter of the Reverend Eleazar Mather of Northampton, and grand-daughter of the Reverend Mr. Warham of Windsor. They had ten children, of whom Stephen was the fourth. Reverend John Williams and his family, except the eldest son, were taken captive by the French and Indians, February 29, 1704. His two youngest children were killed, on the day in which they were taken, and his wife, on the day following. He was carried to Canada with five of his children. His son Stephen was redeemed and arrived at Boston, November 21, 1705. The father arrived just one year afterwards. One of his children only remained in Canada, and she was married

to an Indian, had a family, and died an aged woman. Reverend John Williams was afterwards married to Miss Abigail Allen of Windsor, a cousin of his former wife. They had five children. He was seized with a fit of apoplexy, on the night of the 8th of June, and died, on the morning of the 12th, 1729, aged 65 years. His second wife died July 1754.

Reverend Stephen Williams, D. D. was born May 14, 1693. After his return from captivity, he became a member of Harvard College, where he was graduated in 1713; engaged in a school at Hadley for a year, and came to Long Meadow, November 4, 1714, to preach as a candidate. He was married July 3, 1718, to Miss Abigail Davenport, daughter of the Reverend John Davenport of Stamford, Connecticut. They had eight children, three of whom were settled in the ministry:—viz. Reverend Stephen Williams, who was ordained at Woodstock, Connecticut, November 1747, and died April 20, 1795; Reverend Warham Williams, who was ordained at Northford, Connecticut, June 13, 1750, and died April 1788; and the Reverend Nathian Williams, D. D. who was ordained at Tolland, Connecticut, April 30, 1760, and still survives at the advanced age of about 90. The wife of Doctor Stephen Williams died August 26, 1766, after which he was married to Mrs. Sarah Burt. He served as chaplain in three campaigns. He received the degree of Doctor of Divinity from Dartmouth College in 1773. He died greatly lamented June 10, 1782, in the 90th year of his age, and the 66th of his ministry. A sermon was preached at his funeral, by the Reverend Mr. Breck, from 2 Kings ii. 9, 10, 11, 12. The only publication of Doctor Williams was a sermon at the ordination of Reverend John Keep, at Sheffield, in 1772.

In January 1766, the parish voted to build a new meeting house of brick; but at a subsequent meeting, voted that it should be of wood, and of the following dimensions:—viz. 56 feet in length, 42 feet in width, and the posts to support the galleries, 25 feet; the steeple to be 14 feet square and 54 feet in height. The house was not actually completed, till 1769.

After the death of Doctor Williams, the parish remained destitute of a settled minister, till December 7, 1785, when the vacancy was

filled by the settlement of the Reverend Richard Salter Storrs. The sermon at his ordination was preached by his father, minister of Southold, Long Island, from 2 Timothy ii. 1. It was published.

Reverend R. S. Storrs was the son of the Reverend John Storrs, and was born at Mansfield, August 30, 1763. He was early adopted into the family of the Reverend Richard Salter, D. D. of Mansfield, and under his tuition, was prepared for his collegiate course, and was graduated at Yale College in 1783. He was married, October 12, 1785, to Miss Sarah Williston, daughter of the Reverend Noah Williston of West Haven; and after her death in 1798, to Miss Sarah Williams, grand-daughter of his predecessor. He had ten children, two of whom are settled in the ministry. Mr. Storrs fulfilled the duties of his office, with much fidelity and reputation, till October 3, 1819, when his labours were suddenly terminated by death. His funeral sermon was preached by the Reverend Mr. Osgood of Springfield, from 1 Corinthians xv. 57. Mr. Storrs published a sermon at the ordination of the Reverend Stephen Williams, at Fitz William, New Hampshire, in 1800.\*

After an interval of little more than three years, the Reverend Baxter Dickinson† of Amherst, was called, with great unanimity, to settle as the successor of Mr. Storrs. He was ordained March 5, 1823. The sermon was preached by the Reverend Mr. Perkins of Amherst, from 1 Timothy iv. 15. The church under the care of Mr. Dickinson consists of about 250 members. The average annual number of deaths in the town, during the ministry of Mr. Storrs, was between 9 and 10. For the last 10 years, it has been a little more than 10.

There is, in the east part of Long Meadow, a Baptist church under the pastoral care of the Reverend George B. Atwell, who was ordained September 11, 1822. It has never had any other settled minister. It consists, at present, of 69 members.

Long Meadow was incorporated as a town in 1783.

\* For a more particular account of the Reverend Mr. Storrs, see a sketch of his character in the *Christian Spectator*, vol. 2. pp. 54, 55, 56.

† He was graduated at Yale College in 1817.

## WILBRAHAM.

The first settlement in that part of the original town of Springfield, now called Wilbraham, was in 1731. In May of that year, Nathaniel Hitchcock removed from the centre of the town, and built a house on the spot, which is now occupied by the house of Doctor Samuel F. Merrick. He, with his family, lived there one year alone. In 1732, Noah Alvord, with his family, removed thither; and in 1733, Daniel Warner and four others, with their families, were there also. From that period, there was a gradual increase, till 1741, when the number of families amounted to 24. In May of that year, the parish was incorporated, by the name of the 4th parish in Springfield; but it usually went by the name of *Springfield Mountains*, till 1763, when it was incorporated as a town, and received its present name. It had not, however, the privilege of sending a representative to the general court, till the adoption of the new constitution in 1780. In 1741, the Reverend Noah Merrick was unanimously called to the work of the ministry in this parish, and was ordained on the 24th of June, of that year. The ordaining service was to have been performed under a large oak tree which stood near the spot now occupied by the house of William Knight Esquire; but as the morning proved rainy, they assembled in a barn now belonging to Mrs. Warriner, and there attended the ordaining solemnities. Previous to the ordination, there were in the place six male church members;—viz. Nathaniel Warriner and David Merrick, who were soon after chosen deacons; Moses Burt, Nathaniel Hitchcock, Stephen Stebbins and Samuel Stebbins. The council convened to organize the church, determined (on what ground I have not been able to learn) that no number less than seven could constitute a church of Christ; and were, therefore, brought to a stand in their proceedings. At length, David Warriner appeared, and stated that he had wished, for some time, to make a profession of religion, and had waited only for the ordination of a minister. He being admitted to the number, the council were relieved from their difficulty, and proceeded to form the church upon the same confession of faith and covenant, which are still used in the north parish. During the first ten years from the original settlement, but

one person died, viz. a child of Daniel Warner. Its remains were carried to Springfield for burial. But in May 1741, Elizabeth Cockerel, the sister of Samuel Warner's wife, died, and was buried on the spot, which is now used as a burying place in the north parish.

Reverend Noah Merrick was the grandson of Thomas Merrick, who came from Wales to Roxbury, about 1630, and thence to Springfield in 1636; and was the youngest son of James Merrick, who was a native of West Springfield, and married Miss Sarah Hitchcock. He was married in October 1744, to Mrs. Abigail Brainard, widow of the Reverend Mr. Brainard of Eastbury, Connecticut, and daughter of the Reverend Phineas Fisk of Haddam. He had seven children, five of whom survived him. His oldest son was drowned, while a member of Harvard College in 1762. Reverend Mr. Merrick died much lamented, December 22, 1776, in the 66th year of his age, and the 36th of his ministry. The sermon at his funeral was preached by the Reverend Mr. Breck of Springfield, from 2 Corinthians iv. 7. It was preached on a subsequent funeral occasion,\* and published. The widow of Mr. Merrick died September 1807, in the 90th year of her age.

The first meeting house in Wilbraham was built in 1748. It stood 30 rods south of the spot now occupied by the house of Deacon Chiliab Merrick, formerly the residence of his father, the Reverend Noah Merrick. It was removed to the place where it now stands, and repaired in 1793.

In 1783 the town was divided into two parishes. By the act of division, the meeting house became the property of the north parish, and the ministry land belonging to the town, was equally divided between the two parishes. The Reverend Joseph Willard,† son of the Reverend Doctor Willard of Stafford, Connecticut, became the minister of the north parish, May 23, 1787. The sermon at his ordination was preached by his father. He was dismissed from his charge February 11th, 1794. A sermon was preached on the occasion by the Reverend Doctor Lathrop from Phillippians i. 12,

\* At the funeral of the Reverend David Parsons of Amherst.

† He was graduated at Harvard College in 1784.



and was published. Mr. Willard has since been the pastor of a church in Lancaster, New Hampshire.

The vacancy occasioned by the removal of Mr. Willard was supplied August 16, 1797, by the settlement of the Reverend Ezra Witter,\* of Lisbon, Connecticut. The sermon at his ordination was preached by the Reverend Doctor Lee of Lisbon. Mr. Witter was dismissed May 31, 1814, and has since been engaged in the instruction of an academy in Tennessee.

The Reverend Ebenezer Brown† of Brimfield, was ordained successor of Mr. Witter, March 3, 1819. The ordination sermon was preached by the Reverend Mr. Bartlett of East Windsor, Connecticut, from Galatians i. 8.

The church under the care of Mr. Brown consists of 114 members. The average annual number of deaths, in the north parish, for the last ten years, is about 14.

The meeting house in the south parish was erected in 1784. The Reverend Moses Warren,‡ a native of Upton, was ordained in September 1788. The sermon on the occasion was preached by the Reverend Elisha Fish of Windsor, Massachusetts, from Malachi ii. 7.

The present number of communicants in the church under the care of Mr. Warren, is about 150. The average number of deaths in the parish, during his ministry, is about 12.

Beside the two congregational churches in Wilbraham, there is a methodist church in the north parish, and a baptist church, most of the members of which belong to the south. The latter is under the pastoral care of the Reverend Alvin Bennett, and consists, at present, of 141 members.

#### LUDLOW.

The settlement of that part of the original town of Springfield, now called Ludlow, commenced about the year 1750. The names of some of the earliest families, were Colton, Hitchcock, Miller and

\* He was graduated at Yale College in 1793.

† Graduated at Yale College in 1813.

‡ Graduated at Harvard College in 1784.

Sikes. They went from what is, at present, the town of Springfield. Ludlow was incorporated as a town, February 1774. A meeting house was built in 1784, and a congregational church was formed in 1789. The Reverend Antipas Steward, the first minister of Ludlow, was ordained November 27, 1793. He continued there nearly ten years, and was dismissed in the early part of 1803. At that time, he retired from the ministry, and resided at Belchertown, till the close of his life. He died March 15, 1814, in the 81st year of his age.

Mr. Steward was a native of Marlborough, and was born January 9, 1734. He was graduated at Harvard College in 1760, where he was, for many years, a resident graduate. He was twice married, but survived all his family, unless it were one child settled in the state of New York. Though not a popular preacher, he is represented as having been a sensible man and a good scholar. He is said to have devoted himself, with much success, to the study of the Hebrew and other ancient languages.

After the dismissal of Mr. Steward, the town remained without a settled minister, till December 8, 1819, when the vacancy was supplied by the settlement of the Reverend Ebenezer B. Wright\* of Westhampton. The sermon at his ordination was preached by the Reverend Enoch Hale of Westhampton, from 1 Timothy iii. 1.

The church now under the care of Mr. Wright, consists of 108 members. The mean annual number of deaths in the town, for the last five years, has been about 13.

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From the preceding statement it appears, that within the tract which constituted the town of Springfield, for many years after our fathers covenanted that their town should be composed of not more than 50 families, there are no less than 20 religious societies, and 11 of the congregational order. There are 9 settled congregational, and 5 baptist, ministers. The methodist societies, of which there are three, are all stately supplied with preaching. Within the same limits, there are probably considerably more than 2000 families.

\* He was graduated at Williams College in 1814

The census in 1820, was as follows :

Springfield	3914	
West Springfield	3246	
Wilbraham	1979	
Ludlow	1246	
Long Meadow	1171	
		<hr/>
		11,556, total.

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Since the preceding discourse was committed to the press, I have discovered a slight error on the 50th page, which I avail myself of this opportunity to correct. It is there stated that the last of the ministry land belonging to the first parish in West Springfield was sold in 1821. It appears that this is not the case; and that one lot, commonly called the "House meadow lot" still remains unsold.

I have also ascertained that the Reverend Samuel Hopkins of this place, was the sixth son of John Hopkins of Waterbury, Connecticut, and was born December 27, 1693. John Hopkins was the son of Stephen Hopkins, who is supposed to have resided at Farmington.