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1650-1900.

MATTABESECK. MIDDLETOWN.

A DESCRIPTION OF THE EXERCISES

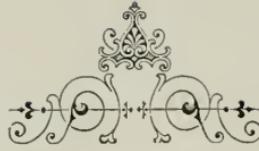
CONNECTED WITH THE

Two Hundred and Fiftieth Anniversary

OCTOBER 10 AND 11, 1900.

THE TRIBUNE COMPANY,
MIDDLETOWN, CONN.

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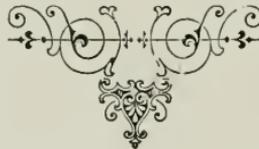


INTRODUCTION.

As many of the citizens of this town have requested that a report of the exercises connected with the Two Hundred and Fiftieth Anniversary of the Town of Middletown might be preserved in permanent form, The Tribune Company issues this book in the hope that it may meet this request. The report is in the main the same as that which appeared in the columns of THE TRIBUNE at the time, though some of the descriptions have been amplified. The historical article is also enlarged so as to include some material which was omitted in the first article. There has been, however, no attempt to encroach upon the history of the town, which is being prepared by "The Committee on First Settlers," and which will appear later.

THE TRIBUNE COMPANY.

1798-04
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Feb. 10, 1912

Two Hundred and Fiftieth Anniversary.

THE booming of the cannon and ringing of the bells on Wednesday, October 10, at 7 o'clock, ushered in the first of two days devoted to the two hundred and fiftieth anniversary of the settlement of the town.

For several weeks previous preparations had been made for the proper observance of that occasion. The idea of a celebration was first mentioned in the columns of THE TRIBUNE some fifteen months before. It was next broached at a meeting of the Ladies' Literary Club and by one of their members to a Daughter of the American Revolution. The Regent of Wadsworth Chapter, D. A. R., Mrs. James H. Burr invited a few friends to her house, and at that meeting the celebration movement gained new impetus. A meeting was called a few days later at the residence of Former Governor Coffin and the matter discussed. It was decided to hold a celebration which should include this town and Portland, Chatham, Cromwell, and Middlefield, which were originally parts of this town.

A general committee was then formed and the work begun. That committee was subdivided into special committees and the various details arranged. The various sub-committees of the general committee were:

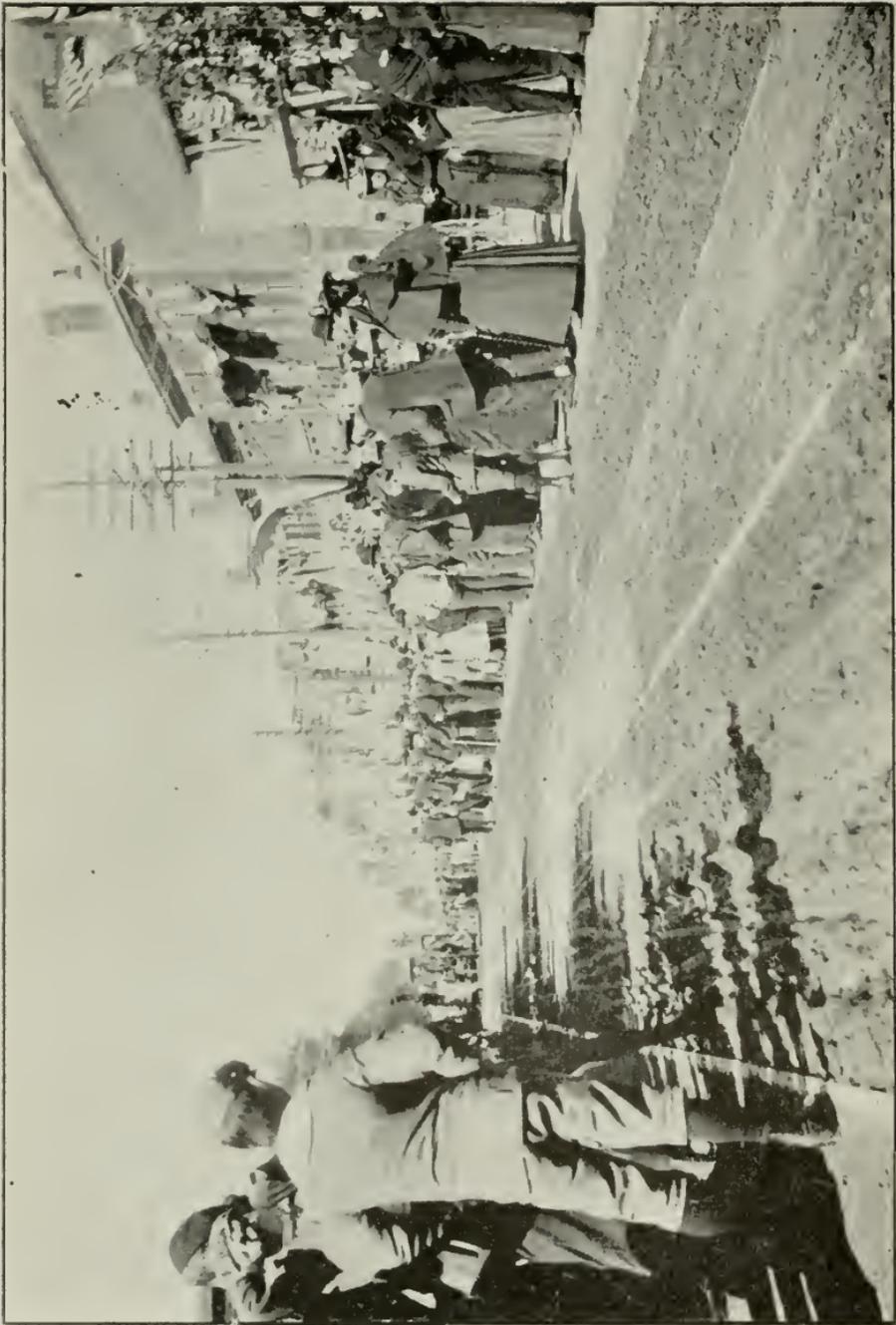
Committee on Plan, Scope and General Management—Hon. O. Vincent Coffin, Chairman; Frank B. Weeks, Secretary; Seward V. Coffin, Assistant Secretary; Rev. Azel W. Hazen, D. D., Richard L. deZeng, Judge Daniel J. Donahoe.

Committee on Finance—Seth H. Butler, Chairman; William H. Burrows, James K. Guy, Henry H. Smith, Revilo C. Markham, Samuel T. Camp, Charles E. Jackson, George A. Coles, Isaac E. Palmer, Herbert L. Camp, William W. Wilcox, Jr., James Donovan, Thomas Kelly 2d, Eugene H. Burr.

Committee on Literary Exercises—Rev. Azel W. Hazen, D. D., Chairman; Rev. William N. Rice, Ph. D., LL. D., Rev. Samuel Hart, D. D., Rev. B. P. Raymond, D. D., LL. D., Rev. E. Campion Acheson, M. A., Rev. Richmond Fisk, D. D., Rev. Frederick W. Greene, Rev. John Binney, D. D., Judge D. J. Donahoe, Judge Wesley U. Pearne, Eldon B. Birdsey, William W. Wilcox.

Committee on Music—Edward G. Camp, Chairman; Clarence E. Bacon, Henry C. Ward.

Committee on Parade—General Charles P. Graham, Chairman and Grand Marshal; Henry P. Bliss, Nathan H. Smith, John C. Broatch, Josiah M. Hubbard, John G. Pelton, Eddie S. Davis, Michael W. Lawton, William B. Brewer, Ralph A. Blydenburgh, John G. Palmer, J. Francis Calef, M. D., Joseph T. Elliott, Elijah K. Hubbard, Jr., Richard Davis, Charles E. Bacon, Joseph Merriam, Andrew W. Budde, Walter R. Markham, Edwin J. Roberts, Frederick Meyers, George E. Spaulding, Richard Coleman, Frank E. Boardman, Julius C. Atkins, Thomas M. Durfee, Elmore R. Chaffee, G. Ellsworth Meech, Richard J. Maher, Julian N. Cressman.



WAITING FOR THE PARADE.

Committee on First Settlers and Their Descendants—Charles A. Pelton, Chairman; Frank Farnsworth Starr, Stephen B. Davis, Robert N. Jackson, Conrad G. Bacon.

Committee on Invitation and Reception—Hon. Samuel Russell, Chairman; Judge William T. Elmer, Judge Silas A. Robinson, Hon. Frederick P. Burr, Hon. Charles R. Woodward, Hon. D. Ward Northrop, Hon. Charles G. R. Vinal, Hon. Henry E. Weeks, Rev. Herbert Welch, Rev. Raymond Maplesden, Prof. John M. Van Vleck, LL. D., M. Eugene Culver, Michael Wall, Samuel Russell, Jr., T. Macdonough Russell, William J. deMauriac, George A. Craig.

Committee on Permanent Memorial—Elijah K. Hubbard, Chairman; Henry Woodward, Rev. Samuel Hart, D. D., Rev. John Townsend, M. A., Prof. Caleb T. Winchester, LL. D., Frank D. Edgerton, M. D., Walter B. Hubbard.

Committee on Decorations—Hon. D. Luther Briggs, Chairman; Wingate C. Howard, Charles W. Warner, John T. Walsh, Henry C. Beebe, Charles F. Merrill.

Committee on Printing—Wilbur F. Burrows, Chairman; James P. Stow, James Lawton.

Committee on Loan Exhibition—Albert R. Crittenden, Chairman; Samuel Russell, Jr., Gaston T. Hubbard, Henry C. Beebe, Edward H. Martin, William W. Van Deusen, George H. Hulbert, G. Tracy Hubbard, Frank C. Whittlesey, Eldridge S. Ferree, Addison G. McKee, Mrs. John C. Van Benschoten, Mrs. O. Vincent Coffin, Mrs. John Townsend, Mrs. Elmer G. Derby, Mrs. Nellie A. Douglas, Mrs. James H. Bunce, Miss Lucy C. Alsop, Miss Mariana Townsend, Mrs. F. K. Hallock for Cromwell, Miss Mary Lyman for Middlefield, Mrs. William H. Bevin for East Hampton, Dr. and Mrs. Levi Jewett for East Hampton, John H. Sage for Portland.

Committee on Collation—Lyman D. Mills, Chairman; George I. Allen, Thomas W. McDowell, George T. Meech, Claude B. King, William Jamieson, Charles C. Tryon, Robert P. Hubbard, Sherman M. Bacon, Charles Fitzgerald, Edward A. Gladwin, Thomas Walsh, Leonard Bailey, M. D., E. Burton Fall, Denison I. Chapman, Gilbert F. Peckham, Isaac Spear, Charles Ritchie.

Committee on Press—Charles F. Merrill, Chairman; Ralph Blydenburgh, Thomas P. Bill.

Members of the General Committee—Charles W. Page, M. D., Melvin B. Copeland, Rev. B. O'R. Sheridan, William G. Fairbanks, Archibald W. Inglis, George S. Pitt, Rev. Ferdinand Scholander, Rev. Carl Blecher, Daniel W. Prior, William B. Douglass, Walter B. Ferguson, A. B., Frank D. Haines, Henry L. Mansfield, Martin Loveland, Rev. S. E. Robinson, Rev. H. A. Morgan.

As a result of the efforts of this committee, aided by an appropriation of one thousand dollars from the town, and the contributions of a number of citizens, the celebration became a reality, and a most pronounced success.

The decorations were most elaborate, surpassing any ever seen in this State before.

The celebration was arranged into two days. The literary exercises were on Wednesday, October 10, and the grand parade on Thursday, October 11.

The exercises on Wednesday were opened by a high celebration of the Holy Communion with Festival Te Deum at the Church of the Holy Trinity at 7:30 A. M., the Rev. E. Campion Acheson, M. A., celebrant.

At 9 o'clock there was a special service at St. John's Church. There was a mass of Thanksgiving and the Te Deum. The musical program was :

Solemn High Mass at 9 o'clock.

Processional—Holy God, We Praise Thy Name.	
Kyrie Eleison	<i>Hayden</i>
Gloria in Excelsis Deo	<i>Hayden</i>
Credo	<i>Hayden</i>
Offertory, Solo, J. E. McKenna	<i>Gounod</i>
Sanctus	<i>Hayden</i>
Agnus Dei	<i>Hayden</i>
Te Deum	<i>Lambelette</i>
Recessional.	
Star Spangled Banner.	

The soloists were John E. McKenna, Miss Margaret Borden and Mrs. A. J. Campbell.

The celebrant was Rev. B. O'R Sheridan, who was assisted by Rev. Fathers McGivney and Walsh. The following address, which was a most excellent one, was delivered by the Rev. Edward Flannery of the Connecticut Mission :

MY BRETHREN—Let it not seem strange that, whispering through the glad refrain which greets your festal day with joyous acclaim, the murmur of a sacred voice is heard swelling the exulting chorus. Let it not be held unworthy for the Church of God to hail with resounding welcome the sunrise which sheds a halo of glorious light around this anniversary of the foundation of your city. Let it not be unbefitting for priests of the Lord to vie in generous rivalry with ministers of the State, weaving honorable wreaths to bedeck a history of two centuries and fifty years—a history wherein men of faith struggled shoulder to shoulder with men of might in establishing and transmitting to posterity the inheritance of enduring progress which gives to your celebration to-day its significances and reason. Religion has the right to send forth her word to-day, a right she purchased by contributing in no small degree to the welfare of the beloved town whose birthday these festivities are recalling.

For why, in truth, should memory, tripping lightly over years that have fled, be glad to-day and think of the past with smiling? If it were length of days alone upon which one centered thought, then would yonder river with laughing ripple put your boast to scorn, as it counts its age and tells of the races it knew centuries before it carried your ancestors upon its bosom. If it were endurance alone, resistance to destructive forces, that gave cause for joy, written upon yon neighboring hill is the story of a victorious struggle against fiercer foes, nature battling against nature, and the mountains that resisted the shock might bid you hush your vaunting. It is not simple growth, for then the fields with their returning verdure might have something to say in contradiction. No, rejoicing bubbles forth from only one true source, a source tintured with religion; it is the realization that the work of your forefathers has been put to the test of time, and two hundred and fifty years of universal advance bear eloquent evidence to the fruitfulness of the principles that drove them to lay the foundation of your city.

Those principles were grounded upon religious conviction. The forefathers believed in God, and that faith, while to them a personal support, was also the mighty sun that sent a glimmer of eternal light through their every act and motive. Because they grounded their plans upon belief in God, all faithful men, no matter what their descent, nor whence they sprang, may participate in your rejoicing to-day, as sharers of the benefits of dwelling here as witnesses to the productiveness of faith of hailing from elsewhere.

The type of men that founded this town gripped faith to God with so steadfast and withal so personal a hold, that it is difficult to estimate how large a space was filled in their lives by this belief in the Almighty. They knew God as no dim speck upon the distant horizon. He was so near that they seemed to touch Him with their very hand. Like the all-embracing air, God's presence enveloped them as with a mantle. They stared in the very eyes of the Eternal Judge; they felt a bodily warmth when a Provident Father seemed to shield from danger with His protecting care; the gentle zephyrs of God's loving breath beat against the cheek that soon turned to the chilling blasts of savage-beset regions. It was the thought of God that emboldened the faltering heart to penetrate the wilds where death was skulking. Because He was nigh; because His was the hand that led them savingly on; they banished fear in meeting trials that only staunch hearts would venture to encounter. Take your records and read what they came hither to meet. Settlements above, settlements below this point, but here a dreaded and shunned spot, protected from the white man's approach by the hostile savagery that resented his coming. The Indian enmity overreaches itself at last when repeated crimes against undefended travelers attract the retributive notice of those who were strong to punish. The location thus was thrown upon public view, and a mere handful of hardy settlers, undaunted by the brooding destruction that hovered in the surrounding woods, cast together their fortune and founded here your dwelling. What need had they for fear of man when the God they feared was no more distant here than in populous, fortified cities? Under the shadow of his protecting wing they might fall calmly to slumber, confident that the eye they served was watching to warn of approaching danger; or if harm befell, the voice that rang constantly in their ear would bid them sweetly to their eternal resting. With such a mind, life, with all its hardships, was rendered, if not easy, at least bearable, because the Master was looking on, and death itself held little terror since it was the gateway leading to their Father's home. Unless this was their belief, how may we account for the little company that shrank from no odds, fled from no peril, paled before no foe in the endeavor to rear in the new world no palace gilded with pilfered store, but a home where a family might nestle and speak of the God they knew without fear of persecution?

This nearness of God bred in the believer such a sense of responsibility that every motive seemed to be directly referable to an all-surveying divinity. As evidence, the garments worn had a religious cut, and though this might appear a trivial thing, it only bears out the impression that God was the overseer of all, even the simplest action. Under that impression, imbued with the consciousness of their responsibility, what wonder if their handiwork was constructed to withstand the test of time? They builded, not for a day, but, I might fairly say, for eternity. If laws were to be enacted for the safeguarding of the community, the enactment must not seek sole inspiration from temporal motives and expedient reasons. The never-changing law of God, based on undying justice, would serve as a model, for what heaven approved must in the end work to the advantage of all. The very houses, thrown up roughly, seemed intended to share in some manner the eternal duration, so strongly were they constructed. Stability was stamped upon all their undertakings, for they labored in the presence of the Divine Taskmaster, according to rules they learned from him. Setting their institutions upon this eternal base, where is the surprise that their workmanship perdures and their labor thrives, even down to the present?

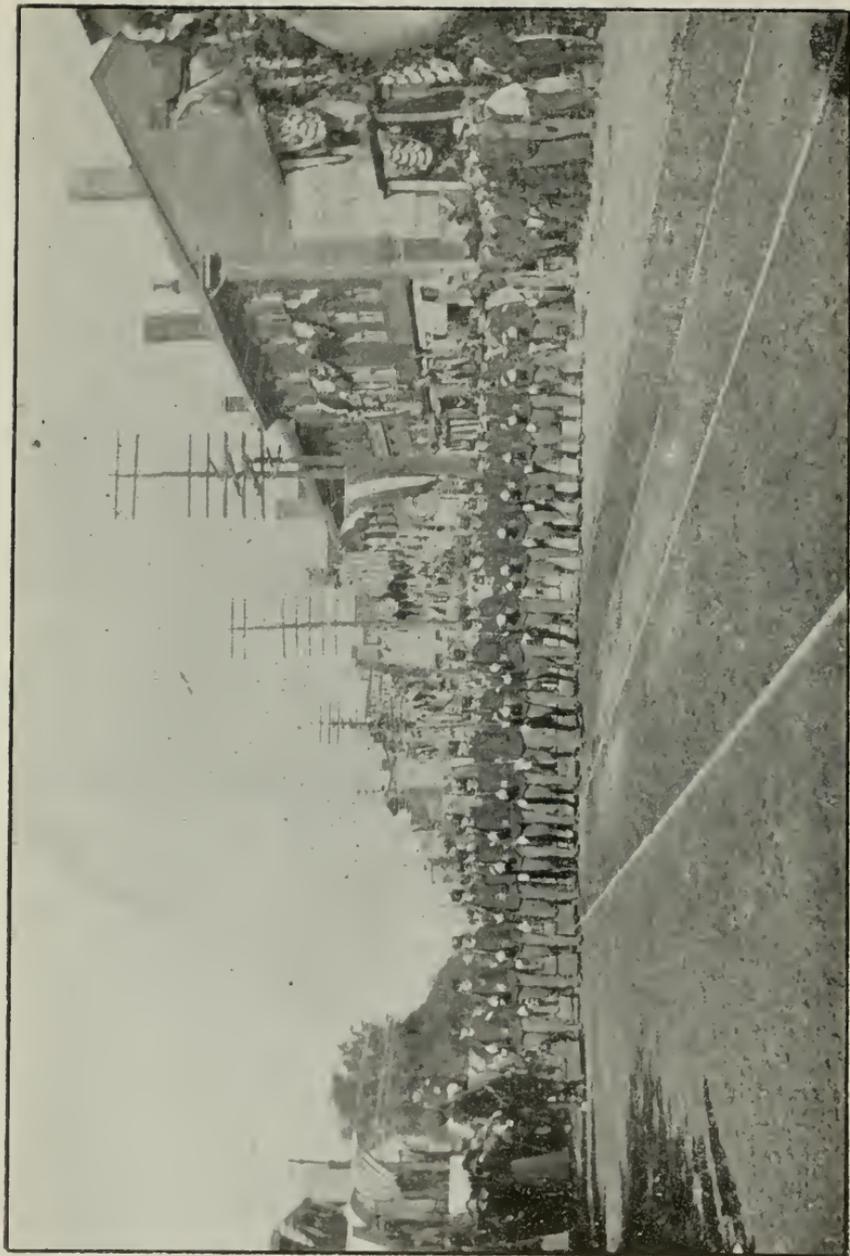
It was a truth-loving race, which is only another way of expressing how sensible they were of their accountability to the God of truth, who abominates

the false and the deceptive. We repeat that they were lovers of truth, and though we may disagree on the definition of the word, yet must it be confessed that the truth they knew was the star that gave them guidance. Now it is only the false that disappears. What is untrue only appears to be—it is brushed aside and ceases to exist when the sun of verity rises. The winds have no pity for the gaudy tinsel with which falsehood adorns its sable cloak, but sends the tawdry stuff flying down the breeze of annihilation. So what vanishes is in some way unreal, since all truth emanating from God must be as immortal as the source of its being. Since, therefore, our fathers, in founding this little portion of our similarly founded country, were moved mainly by considerations of truth, it has happened that the great body of their work has come down to us, while the parts which have been swept away by progress in its tide had been laid on by the hand that ignorance of craft or imperfect methods of training ill taught to strike. Much has continued to exist of all they set in motion, because in general they followed the basic truths that are born from a right faith in God; more has come down to the present, because in good faith they worked in the gloom that necessarily attended their day when they confidently imagined they were laboring in sunlight; some things have vanished, like the airy tenants of an idle dream, where fallacious vision distorted the outlines. The rock of truth upon which they built still remains, glistening in the mid-day light of the present age, its sides whitened and made pleasant to view by the waves of years that tore away the barnacles of error. Because sincerity with God ruled their lives, the great schemes into which they threw heart and soul must have rested upon some pinnacle which the hand of the Lord set up, and supported by the secret purposes of Heaven, they achieved results far beyond their reckoning. As illustrative, take the great desire which led them to foster the idea of giving free pinions to worship. Liberty of conscience, the right to adore God according to the light which Heaven lends, hatred of religious persecution, these are the questions which it is neither the time nor the place now to discuss. The early settlers, impregnated with the true religious spirit that disdains to behold the altar propped up by the secular throne; to see religion a creature of state, looking for patronage and living on mundane favor; to know that servile men wait upon the Lord for social or worldly advancement, the early settlers despising the mockery of it all, fled from the enervating climate that shatters true faith, and crossed the seas where they might answer with natural voices the words which God Himself let fall upon their hearing. Having fled from persecution, they sought to do away with the occasion that had forced them into exile. They would not persecute; at least that was the announcement, and though a fact or two might appear to contradict the assertion, after the very earliest times, for which excuse might easily be urged, the freedom they recommended gradually was interwoven into the warp and woof of their customs.

Herein, we may find how the leaven of God was fermenting. The Lord wished a faithful race to serve Him for Himself alone. Incidentally, He desired to begin the development of a sturdy stock that should be exemplars of virtues until their time lacking full cultivation. As a prime prerequisite there were needed independence of spirit and fearlessness of character. God wanted men to love Him with the pure love, which is regardless of the comments, the plaudits or the jeering of the multitudes. To discover such a people it was needed to create a new world, and our land was called into knowledge. The primeval forests were cleared away by men, who, as we saw, feared God alone and were fearless of aught other. That fearlessness was to be the understructure upon which a noble type should be elevated. Not dreading any other than God, the new race possessed, even at that early day,

the independence that in the passing of years would be turned to God's advantage. But first note how the gift of Heaven promoted the advancement of the country at large, as it assured the prosperity which gives your town this occasion for grateful celebration. For with independence of character was born as a mate the determination to progress despite all resisting forces. The lone paddler, loosing his frail canoe at the head of yonder stream, drifting down with the hurrying tide, unmindful of the hostile forms that peer from the wooded banks, undeterred by the unfriendly winds that would wreck his craft, unwearied by the monotony of the rhythmic dip of the falling oar, unfed and yet uncomplaining, worn out and yet not resting, till his craft grates on the sand of this inhospitable shore, which his touch, as if by magic power, shall transform into a beauteous city; that paddles is the product, as is the people which he represents, of heavenly influence by which God leads over ways of independent and yet faithful love towards a bourne that the divine mind has in vision. As the children of Israel saw the beckoning hand of Jehovah, covered by day with a glove of cloud, hid by night behind the pillar of fire, calling them over the desert to the land of promise, so is the same finger tracing the path that leads our people on to a blessed station.

We have not reached the appointed goal. The Almighty acts by laws that work through gradual evolution. With nations, as in nature, perfection is the outgrowth of patient cultivation. By a miraculous touch, God may multiply the loaves that sate the famished thousands. But his ordinary will commands the hungering crowds to cast seed into the earth, to watch wearily by day and dream worriedly by night, while the rains from heaven fall upon the soil to draw forth the blade that the sun may kiss it and the air embrace it, repeating by slow stages the miracle of production which the Lord worked in an instant. So does the divine design carry itself with nations. God might create with a single word a perfect race and "purify to Himself an acceptable people." But the plan demands that the race perfect itself. By toilsome watching and laborious effort must man work out temporal, as well as eternal salvation. When, therefore, the under-soil was made ready; when the Creator knew that in the independent spirit of our forefathers he possessed the groundwork for a new and glorious structure; when the God-fearing, truth-loving, tolerant exiles had planted their own habitation, the hour struck for beginning the edifice which the Almighty had in contemplation. But lest the virtues of our ancestors might degenerate into vices; lest the love of freedom might give occasion to lethal unrestraint; lest independence might breed arrogance and proud disdain of others; lest faith in God might infuse an insidious spiritual pride, heaven did not permit those pilgrims to withdraw from intercourse with other men. They were not in all things the perfect type; they did not possess the fullness of development; indeed, they were destined to supply only a share in upbuilding the national character that the hand of the infinite workmen was moulding. So Providence did not condemn the settlers to everlasting isolation. The winds wafted to their shores peoples from every clime and exiles from every country. In the newcomers, God offered a mirror in which our fathers might behold their own defects that before were unremarked, and the observation would aid them to be rid of imperfections. Through the newcomers, heaven emptied the treasure of the earth into our father's possession. It was not the gold the visitors bore; it was not the physical strength they offered; but it was the unborn virtues of soul which were to be cast into the crucible where independence already lay, that a perfect national type might be the resultant. Every race under heaven, every child of God has something divine within his being. The Lord directed the nations hither that from each



SECOND REGIMENT, C N, G,

He might take the inner gift and adorn with their virtues the figures that already gloried in freedom.

The labor is not ended, nor is the completion of the design at hand. We are still in a period of transition, but how far the work has progressed even this service gives witness. In a temple, the very mention of whose name might have caused the same founders to shudder, their descendants join with the descendants of the newcomers in giving thanks to the God who has brought about the better understanding. The spirit of the founders lives on, purified of many imperfections. God gave them the love of freedom, because He knew that after the twilight of the early morn the full brightness of light would clear the world of shadows. If the same fathers were permitted to take visible part in the festivities to-day, their eyes would glow with glad delight, as the material growth, the improved physical conditions, the advanced civilization, the greater social order, the closer civic relations, were pointed out to their wondering gaze.

But all such exultation should pale to naught before the knowledge that the spirit of freedom which they came to plant in the heart of a future race has blossomed into a beauteous flower that beggars their dreams of anticipation. They builded better than they knew. And to-day, as we stand on the cross-roads, thinking of the journey already past, we may pray that the God who has used our fathers for a divine purpose, shall still watch over the place they founded, guiding its destiny to the perfect accomplishment of His designs by a continuance of the progress which makes this anniversary a day of rejoicing.

PUBLIC LITERARY EXERCISES.

The public literary exercises were held in the Middlesex Opera House, Wednesday afternoon at 2:30 o'clock. Hon. Owen Vincent Coffin, LL. D., a former Governor of this State, was the chairman. The Beeman & Hatch Orchestra of Hartford furnished the music. The committee and their wives were seated on the platform. Seats were reserved in the body of the house for the invited guests and the members of Wadsworth Chapter, D. A. R. The house was packed to overflowing, the stage and boxes were prettily decorated, the years 1650-1900 being conspicuous.

The exercises opened with Kretschmer's Overture "Athena" by the orchestra.

The Rev. Azel Washburn Hazen, D. D., pastor of the First Church of Christ, offered prayer.

The orchestra rendered an intermezzo, "Cupid's Pleading," after which former Governor Coffin gave the following

ADDRESS OF WELCOME.

Upon the occasion of the celebration of the two hundredth anniversary of the settlement of this town fifty years ago, the chairman of the committee of arrangements, Dr. William B. Casey, delivered an address, in the course of which he said:

"Few or none of those now before me, it may safely be said, will ever witness the return of another Centennial anniversary; but a hundred years



GOVERNOR'S FOOT GUARD.

hence your children will celebrate it, doubtless, on a scale of magnificence of which we who are here now can form no conception. Instead of the hundreds who have this day assembled together * * there will be thousands * * gathered within some vast and spacious edifice, to listen to the history of their forefathers' advent. From the South and West, aye, even from the very borders of the Pacific Ocean, it may be, will the iron horses speed them * * Then will our descendants turn with pride to the printed record of this day's proceedings and rejoice that this, our feeble attempt at the commemoration of Middletown's nativity, was not suffered utterly to fail."

Although only half the "hundred years" have elapsed, much that he anticipated has a ready come to pass. The iron horse has been speeding from ocean to ocean for thirty years; the few hundred who met in the old church are succeeded by the multitude now gathered in this spacious edifice to listen to the story of the past. The town, considered so pleasant to look upon then, has increased largely in population and wonderfully in attractiveness; business interests have grown to many times their dimensions then; instead of railroad facilities in only one direction we have them now in five; and our educational, charitable and religious institutions and interests have expanded and improved to a remarkable extent. It is true that we have not accomplished all we have hoped and attempted to do in behalf of our good old town, but we must not cease to strive. Let us seek, through consideration of work done, and difficulties encountered and surmounted by those who preceded us, the encouragement and inspiration which will secure a greater measure of secular and religious progress and prosperity than has hitherto been attained for all the community within the borders of old original Mattabesek.

In the spirit of this high purpose and obligation of duty, I heartily welcome to these exercises, in the name of this mother town, the eldest daughter, Chatham, whose filial loyalty has extended throughout the entire period since she began housekeeping for herself one hundred and thirty-three years ago; also to Cromwell, who started for herself forty-nine years ago, and has always honored her mother by the creditable history she has made; and to Portland, daughter of Chatham and the only granddaughter of Middletown, who began to go alone in 1841, whose beauty and enterprise are a source of pride to all the family; and finally, to fair Middlefield, thirty-four years old, and having many of the best traits of all the others.

Welcome all four to these exercises and to the magnificent pageant prepared for the morrow, in all of which you are to bear so creditable a part, and, looking to the future, welcome hereafter to a share of whatever of favor in material or spiritual interests God may vouchsafe.

Now to you, Daughters of the American Revolution, to whom we all owe so much, not only for your thoughtful foresight in originating the movement for this celebration, but for your patient and patriotic efforts in discovering and preserving many facts and objects of early history, of great present and permanent value—to you I tender most cordial thanks and bid sincerest welcome.

To you, invited guests, who have come from far and near, taking time and trouble to grace this occasion, I offer assurance of our appreciation and gratification. If you find as great pleasure in being with us as we feel in having you here, we shall be content.

HISTORICAL ADDRESS.

Former Governor Coffin then introduced Prof. John Fiske, LL. D., of Cambridge, Mass., as follows:

We have with us to-day one who, through his earliest years, was a resident of this town; of whose career we feel as great pride as in that of any other who has had his home in Middletown during the two hundred and fifty years of its existence; one whose name and fame are familiar wherever in all the world good English is spoken or read. I have the honor and the pleasure of presenting to you, as the orator of the day, Professor John Fiske of Harvard University.

Professor Fiske said:

We are met here, my friends, to commemorate the beginnings and to recount some of the features of the town which we love, and which is or has been the home of so many of us.

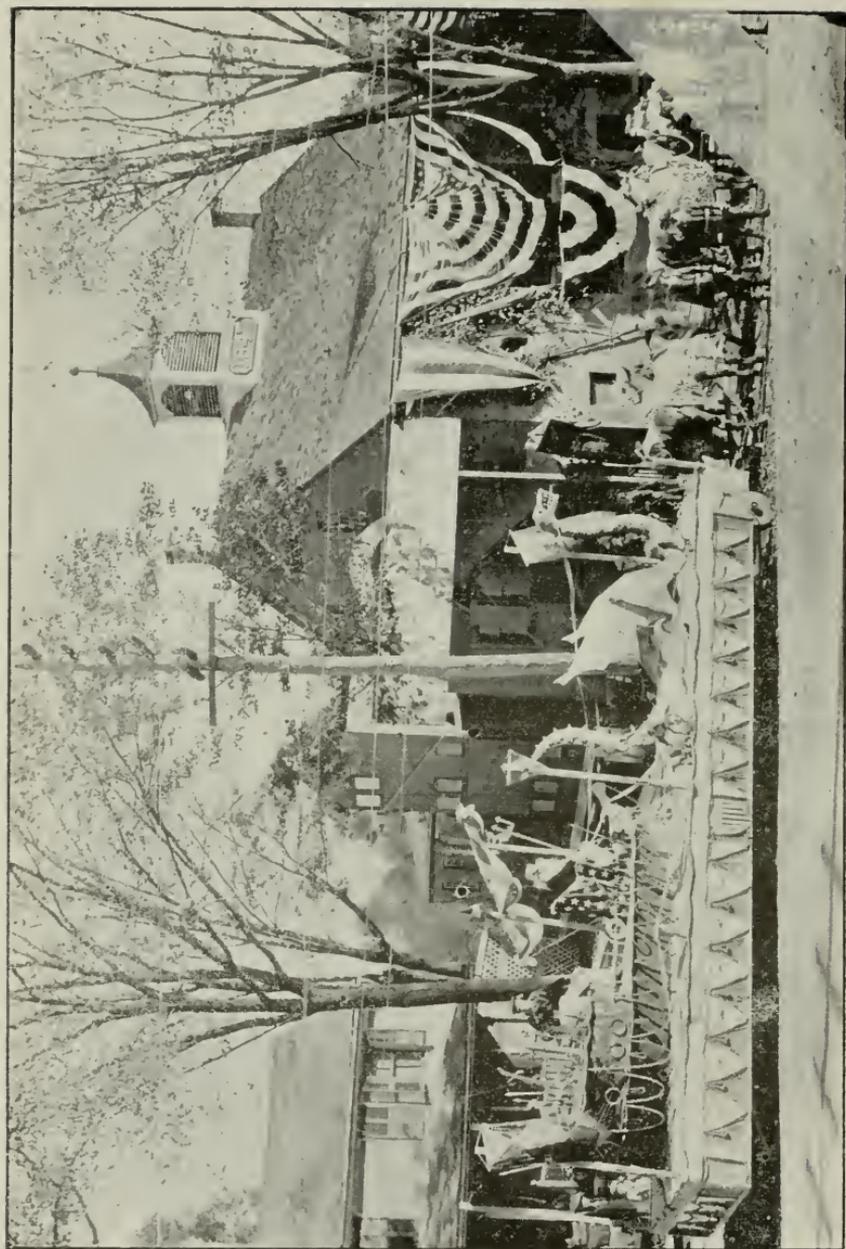
The history of Middletown is not that of one of the world's great centers of commerce or government, of literature or of art; nevertheless it has its points of attraction, not only for those who dwell within the precincts of the town, but for all who feel interested in the development of civilization in our western hemisphere. The mere length of time during which the town has existed may serve to stamp for us the folly of the assertion that "America has no history"—one of those platitudes that people go on repeating until they become deadened to its absurdity. Next year the English-speaking folk of our planet are to take part at Winchester, the ancient capital of the kingdom of Wessex, in a grand millennial celebration of the mighty hero, statesman and author, who stands prominent among the founders of English nationality and English literature; the history of Middletown carries us back over one-fourth of the interval that has elapsed since the death of Alfred the Great. It is a history as long as that of Rome from the beginning of the Punic wars to the reign of Augustus, and twice as long as that of Athens when she was doing the things that have made her for all time the light of the world. These are great names, perhaps, to bring into the same paragraph with that of our modest little town. But the period of development with which we are concerned is as important as any that is known in history. In the time of Charles I., when our story begins, there were about 5,000,000 people in the world speaking the language of Shakespeare; at the time of our first national census there were about 12,000,000, one-third of them in the United States; to-day there are more than 120,000,000, three-fifths of them in the United States; and there are children now going to school who will live to see this vast number trebled. The task of organizing society politically, so that such immense communities might grow up peacefully, preserving their liberties and affording ample opportunities for the varied exercise of the human faculties, is a task which baffled the splendid talents of ancient Greece, and in which the success of the Romans was but partial and short-lived. We believe that the men who use the mingled speech of Alfred and William the Norman have solved the great political problem better than others have solved it. If we except the provinces of the Netherlands, the Swiss cantons and such tiny city-states as Monaco and San Marino, which retain their ancient institutions, there is not a nation on earth making any pretence to freedom and civilization, which has not a constitution in great measure copied, within the present century, either from England or from the United States. Thus, whether willingly or not, does the civilized world confess the primacy of the English race in matters political.

But as between our British cousins and ourselves, it is quite generally conceded that the credit for having successfully extended the principles of free government over vast stretches of territory belongs in a special degree to the American people. "The experiment of federalism is not a new one. The Greeks applied to it their supple and inventive genius with many interesting results. But they failed, because the only kind of popular government they knew was the town meetings, and of course you cannot bring together forty or fifty town meetings from different points of the compass to some common center, to carry on the work of government by discussion. But our forefathers under King Alfred a thousand years ago were familiar with a device which it had never entered into the mind of Greek or Roman to conceive; they sent from each township a couple of esteemed men to be its representatives in the county court. Here was an institution that admitted of indefinite expansion. That old English county court is now seen to have been the parent of all modern popular legislatures.

Now the Puritan settlers of New England naturally brought across the ocean the political habits and devices to which they and their fathers had been inured. They migrated for the most part in congregations, led by their pastors and deacons, bringing with them their notions of law and government and their customs of managing their local affairs in a primary assembly which was always in reality a town-meeting, even though it might be called by such names as vestry or court-leet. Such men with such antecedents, coming two hundred and sixty-five years ago into the Connecticut valley, were confronted with circumstances which soon made some form of representative federal government a necessity.

About eight miles north of Middletown, as the crow flies, there stands an old house of entertainment known as Shipman's Tavern, in bygone days a favorite resort of merry sleighing parties and famous for its fragrant mugs of steaming flip. It is now a lonely place; but if you go behind it into the orchard and toil up a hillside among the gnarled fantastic apple trees, a grade so steep that it almost invites one to all-fours, you suddenly come upon a scene so rare that when beheld for the twentieth time it excites surprise. I have travelled in many countries, but have seen few sites more entrancing. The land falls abruptly away in a perpendicular precipice, while far below the beautiful river flows placidly through long stretches of smiling meadows, such as Virgil and Dante might have chosen for their Elysian fields. Turning toward the north you see, gleaming like a star upon the horizon, the gilded dome of the Capitol at Hartford, and you are at once reminded that this is sacred ground. It was in this happy valley that a state was for the first time brought into existence through the instrumentality of a written constitution; and here it was that germs of federalism were sown which afterward played a leading part in the development of our nation. Into the details of this subject we have not time to go at length, but a few words will indicate the importance of the events in which the founders of Connecticut and of Middletown were concerned.

We are so accustomed to general statements about our Puritan forefathers and their aims in crossing the ocean, that we are liable to forget what a great diversity of opinion there was among them, not so much on questions of doctrine as on questions of organization and of government. The two extremes were to be seen in the New Haven Colony, where church and state were absolutely identified, and in Rhode Island, where they were completely separated. The first step in founding a church in Massachusetts was not taken without putting half a dozen malcontents on board ship and packing them off to England. The leaders of the great exodus were inclined to carry things with a high hand. Worthy William Blackstone, whom they found cosily settled



NEPTUNE FLOAT—WILCOX, CRITTENDEN & CO.

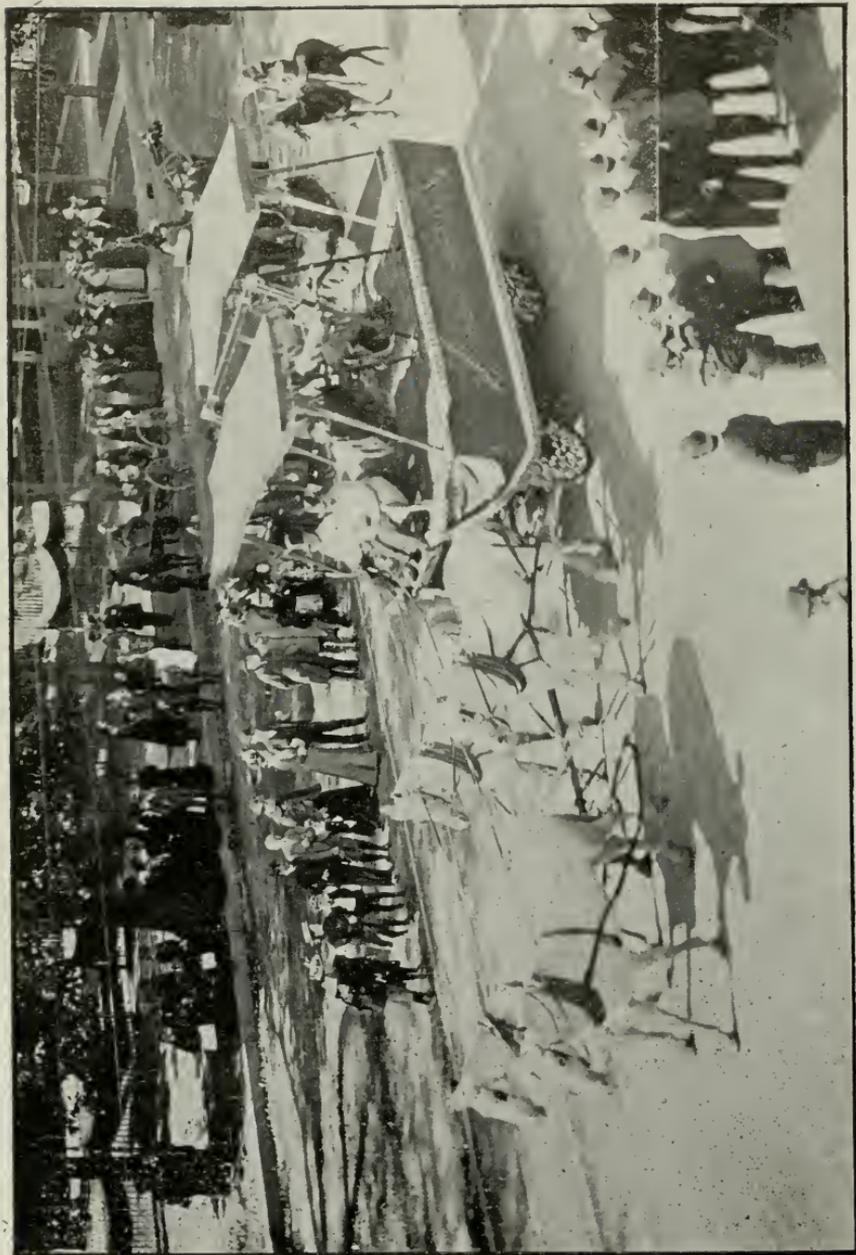
in the place now known as East Boston, was fain to retreat before them; he had come three thousand miles, he said, to get away from my lords the Bishops, and now he had no mind to stay and submit to the humors of my lords the brethren! Afterward, as the dissentients became more numerous, they scattered about and founded little commonwealths each for himself. Thus did New Hampshire begin its life with John Wheelwright, the Providence Plantation with Roger Williams, Rhode Island with Anne Hutchinson and her friends. Thus it was with those families in Dorchester and Watertown and the new settlement soon to be called Cambridge, who did not look with entire approval upon the proceedings of the magistrates in Boston. In 1631 the governor and council laid a tax upon the colony to pay for building a palisade, and the men of Watertown refused to pay their share because they were not represented in the body that laid the tax. This protest led to the revival of the ancient county court as a house of representatives for Massachusetts. Winthrop and Cotton and Dudley readily yielded the point because they fully understood its importance, but they were unable to make such concessions as would satisfy the malcontents. Their notions were aristocratic; they believed that the few ought to make laws for the many. Moreover, they wished to make a commonwealth like that of the children of Israel under the Judges, and into it nothing must enter that was not sanctified; so they restricted the privileges of voting and of holding public office to members of the Congregational churches qualified to take part in the communion service.

At this juncture there arrived from England two notable men, the Rev. Thomas Hooker and the Rev. Samuel Stone, both graduates of Emmanuel College, Cambridge, and with them came many followers and friends. They were settled as pastor and teacher of the congregation at the New Town Cambridge, and at once became known as leaders of the opposition to the policy of the rulers of Massachusetts. With them were associated the layman John Haynes and the ministers John Warham of Dorchester and George Phillips of Watertown, ancestor of Wendell Phillips.

For our present purpose it is enough to say that within three years from the arrival of Hooker and Stone, the three congregations of Dorchester, Cambridge and Watertown had migrated in a body to the farther or western bank of New England's chief river, the Connecticut, or "long tidal stream," as it was called in the Algonquin language. Here the new Dorchester presently took the name of Windsor, while its neighbor to the southward called itself Hartford after Mr. Stone's English birthplace, which is pronounced in the same way, though spelled with an e. As for the new Watertown, it was rebaptized Wethersfield, after the birthplace of one of its principal men, John Talcott, whose name in the colonial records, where orthography wanders at its own sweet will, usually appears as "Tailcoat." The wholesale character of this western migration may be judged from the fact that of the families living in Cambridge on New Year's Day, 1635, not more than eleven were there on the Christmas of 1636; the rest were all in Hartford.

Along with this exodus there went another from Roxbury, led by William Pynchon, whose book on the Atonement was afterward publicly burned in the market-place at Boston. This migration paused on the eastern bank of the river at Springfield, where our story may leave it, as it took no part in the founding of a new commonwealth.

This sudden and decisive westward movement was a very notable affair. If the growth of New England had been like that of Virginia or of Pennsylvania, the frontier would have crept gradually westward from the shores of Massachusetts Bay, always opposing a solid front to the savage perils of the wilderness, and there would have been one large State with its seat of government at



ARAWANA MILLS—I. E. PALMER.

Boston. But the differences in political ideals and the desire of escaping from the rule of my lords the Brethren led to this premature dispersal in all directions, of which the exodus to the Connecticut valley was the most considerable instance.

The new towns, Windsor, Hartford and Wethersfield, were indisputably outside of the jurisdiction of Massachusetts in so far as grants from the crown could go. For two years a supervision was exercised over the Connecticut valley by persons acting under a commission from Boston. Then in January, 1639, a memorable thing was done. The men of the three-river towns held a convention at Hartford and drew up a written constitution which created the State of Connecticut. This was the first instance known to history in which a commonwealth was created in such a way. Much eloquence has been expended over the compact drawn up and signed by the Pilgrims in the cabin of the Mayflower, and that is certainly an admirable document; but it is not a constitution; it does not lay down the lines upon which a government is to be constructed. It is simply a promise to be good and to obey the laws. On the other hand, the "Fundamental Orders of Connecticut" summon into existence a state government which is, with strict limitations, paramount over the local governments of the three towns, its creators. This is not the place for inquiring into the origin of written constitutions. Their precursors in a certain sense were the charters of medieval towns, and such documents as the Great Charter of 1215, by which the English sovereign was bound to respect sundry rights and liberties of his people. Our colonial charters were in a sense constitutions, and laws that infringed them could be set aside by the courts. By rare good fortune, aided by the consummate tact of the younger Winthrop, Connecticut obtained in 1662 such a charter, which confirmed her in the possession of her liberties. But these charters were always, in form at least, a grant of privileges from an overlord to a vassal, something given or bartered by a superior to an inferior. With the constitution which created Connecticut it was quite otherwise. You may read its eleven articles from beginning to end and not learn from it that there was ever such a country as England or such a personage as the British sovereign. It is purely a contract in accordance with which we the people of these three river towns propose to conduct our public affairs. Here is the form of government which commends itself to our judgment, and we hereby agree to obey it while we reserve the right to amend it. Unlike the Declaration of Independence, this document contains no theoretical phrases about liberty and equality, and it is all the more impressive for their absence. It does not deem it necessary to insist upon political freedom and upon equality before the law, but it takes them for granted and proceeds at once to business. Surely this was the true birth of American democracy, and the Connecticut valley was its birthplace!

If we were further to pursue this rich and fruitful theme, we might point to the decisive part played by the State of Connecticut a hundred and fifty years later, in the great discussion out of which our Federal Constitution emerged into life. Connecticut had her governor and council elected by a majority vote in a suffrage that was nearly universal, while, on the other hand, in her lower house the towns enjoyed an equality of representation. During all that period of five generations her public men, indeed all her people, were familiar with the combination of the two principles of equal representation and the representation of popular majorities. It therefore happened that at the critical moment of the immortal convention at Philadelphia, in 1787, when the big States, led by Virginia, were at sword's points with the little States, led by New Jersey, and it seemed impossible to agree upon any form of federal government, at that fateful moment, when nothing kept the convention from



THE EAST HAMPTON BELLS.

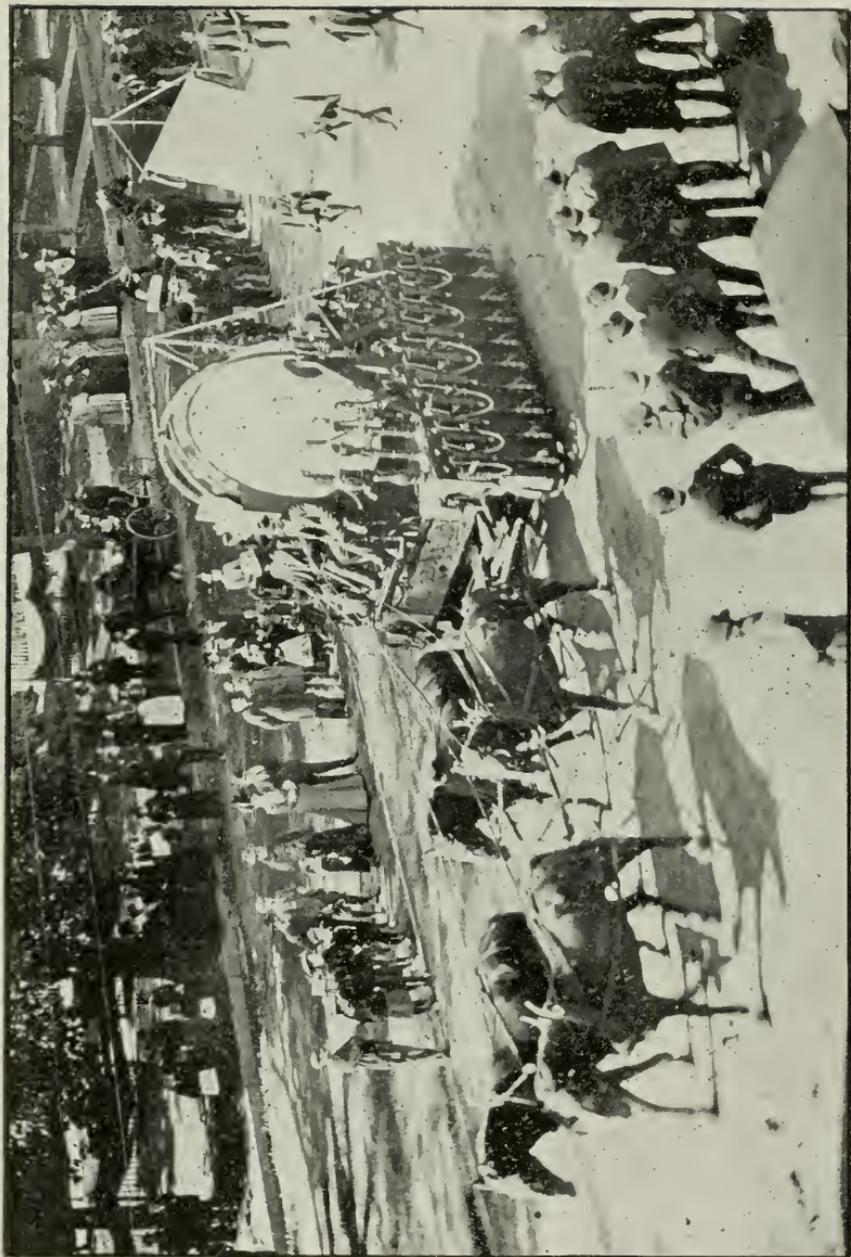
breaking up in despair but the fear that anarchy would surely follow, at that moment Connecticut came forward with her compromise, which presently healed the strife and gave us our Federal Constitution. Equal representation in one house of Congress, combined with popular representation in the other; such was the compromise which reconciled the jarring interests and won over all the smaller states to the belief that they could enter into a more perfect union without jeopardizing their welfare. The part then played by Connecticut was that of savior of the American nation, and she was enabled to play it through the circumstances which attended her first beginnings as a commonwealth.

In the present survey our attention has been for quite awhile confined to the north of Rocky Hill. It is now time for us to turn southward and glance for a moment even as far as the shores of Long Island Sound, in order that we may get a picture of the surroundings among which Middletown came into existence.

In their bold westward exodus to the Connecticut River, the English settlers courted danger, and one of its immediate consequences was an Indian war. The blow which our forefathers struck was surely Cromwellian in its effectiveness. To use the frontiersman's cynical phrase, it made many "good Indians." By annihilating the strongest tribe in New England, it secured peace for forty years, and it laid open the coast for white settlers all the way from Point Judith to the East River. Previously the English had no settlement there except the blockhouse at Saybrook, erected as a warning and defense against the Dutch. But now the next wave of migration from England, led by men for whom the ideas of Winthrop and Cotton were not sufficiently aristocratic and theoretic, listened to the enthusiastic descriptions of the men who had hunted Pequots, and thus were led to pursue their way by sea to that alluring coast. In the founding of New Haven, Milford, Branford, Guilford, Stamford, and Southold, over across the Sound, we need only note that at first these were little self-governing republics, like the cities of ancient Greece, and that their union into the republic of New Haven was perhaps even more conspicuously an act of federation than the act by which the three river towns had lately created the republic of Connecticut.

A spirit of federalism was then, indeed, in the air; and we can see how the germs of it were everywhere latent in the incompatible views and purposes of different groups of Puritans. Rather than live alongside of their neighbors and cultivate the arts of persuasion, they moved away and set up for themselves. It was not until a generation later that the Quakers thrust themselves in where they were not wanted, and through a course of martyrdom won for the New World its first glorious victory in behalf of free speech. The earlier method was to keep at arms' length. There was room enough in the wilderness, and no love was lost between the neighboring communities. The New Haven people restricted the suffrage to church members, and vituperated their Connecticut neighbors for not doing likewise. It was customary for them to speak of the "profane" and "Christless" government of Connecticut. So in our own time we sometimes meet with people who—forgetful of the injunction, "Render unto Cæsar the things that are Cæsar's"—fancy that a Christian nation ought to introduce the name of God into its written constitution.

But while the wilderness was spacious enough to accommodate these diverse commonwealths, its dark and unknown recesses abounded in dangers. With the Dutchmen at the west, the Frenchmen at the north, and the Indians everywhere, circumspection was necessary, prompt and harmonious action was imperatively called for. Thus the scattering entailed the necessity of federation, and the result was the noble New England Confederacy, into which the



SURROUND THE GLOBE—W. & B. DOUGLAS,

four colonies of Connecticut, New Haven, Massachusetts, and Plymouth entered in 1643. This act of sovereignty was undertaken without any consultation with the British government or any reference to it. The confederacy received a serious blow in 1662, when Charles II. annexed New Haven without its consent to Connecticut. But it had a most useful career still before it, for without the aid of a single British regiment or a single gold-piece from the Stuart treasury, it carried New England through the frightful ordeal of King Philip's War, and came to an honored end when it was forcibly displaced by the arbitrary rule of Andros. It would be difficult to overstate the importance of this New England federation as a preparatory training for the greater worth of federation a century later.

Thus we are beginning to get some correct appreciation of the political and social atmosphere in which Middletown came into existence. It was in the very central home and nursing place of the ideas and institutions which today constitute the chief greatness of America and make the very name United States so deeply significant, so redolent of hopeful prophecy, like the fresh breath of the summer morning. Let us not forget that what is most vital, most organic, most prolific, in our national life, the easy and natural combination of imperial vastness with unhampered local self-government, had its beginnings more intimately associated with the banks of our beautiful river than with any other locality.

The Puritan exodus from England was something unprecedented for volume, and in those days when families of a dozen children were common, a swarming from the parent hive was frequent. It might seem as if a movement down-stream from Wethersfield would naturally have come first in order. But the banks of the river would seem to have been shrouded in woodland vegetation as dense as that of the Congo, or some stretches of the lower Mississippi in our days. The settlers were apt to be attracted by smooth, open spaces, such as the Indians called Pequoig; such a place was Wethersfield itself. But the little Connecticut republic first made a long reach and laid its hand upon some desirable places on the Sound. In the eventful year 1639 Roger Ludlow, of Windsor, led a swarm to Fairfield, the settlement of which was soon followed by that of Stratford at the mouth of the Housatonic River. This forward movement separated Stamford from its sister towns of the New Haven republic. Then, in 1644, Connecticut bought Saybrook from the representatives of the grantees, Lord Saye and his friends, and in the next year a colony planted at the mouth of Pequot River was afterward called New London, and the name of the river was changed to Thames. Apparently Connecticut had an eye to the main chance, or, in modern parlance, to the keys of empire; at all events, she had no notion of being debarred from access to salt water, and while she seized the mouths of the three great rivers, she claimed the inheritance of the Pequots, including all the lands where that domineering tribe had ever exacted tribute.

In 1645, the same year that New London was founded, came the settlement of Farmington, and in 1646 the attention of the General Court was directed to the country above the Wondunk, or great bend, where the river forces its way eastward through a narrow rift in the Chatham hills. The name of the region west of the river was Mattabessett, or Mattabeseck, for, coming from Algonquin mouths, dentals were not readily distinguishable from gutturals. It is the same name as Mattapoissett, on the coast of Buzzard's Bay, and it means a carrying-place or portage, where the red men would walk from one stream head to the next, carrying their canoes upon their shoulders. It may also mean the end of the carrying-place, the spot where the canoe is re-launched, and in its application to Middletown there is some uncertainty,

arising perhaps from embarrassment of riches. We have surely streams and portages in plenty. What with the Sebethé and its southwestern tributary that flows past Ebenezer Jackson's romantic lane; what with the Pameacha and the Sanseer uniting in Sumner's Creek, Middletown is fairly encompassed with running waters, which doubtless made a braver show in the seventeenth century than in these days of comparative treelessness and drought. Just when the first settlement was made in Mattabesett we are not too precisely informed, but it was probably during the year 1650, to which an ancient and unvarying tradition has always assigned it. In September, 1651, we find an order of the General Court that Mattabesett shall be a town, and that its people shall choose for themselves a constable. In 1652, we find the town represented in the General Court, and in 1653 the aboriginal name of Mattabesett gives place to Middletown. The Rev. David Dudley Field, in his commemorative address of fifty years ago, suggested that this name was "probably taken from some town in England, for which the settlers had a particular regard." Careful research, however, has failed to disclose the existence of the name Middletown in England at any period known to history, so that we must probably fall back upon the more prosaic explanation that the name was roughly descriptive of the place as about halfway between the upper settlements and the Saybrook fort. It was one of the earliest instances in America of the adoption of a new and descriptive name, instead of one taken from the Bible or commemorative of some loved spot in the mother country. Let us be thankful that it preserves the old dignified simplicity. A later and more grandiloquent fashion would have outraged our feelings with Centerville!

Mattabesett had its denizens before the peaked hats of the Puritans were seen approaching the mouth of the Sebethé. They were Algonquins of the kind that were to be found anywhere east of Henry Hudson's river, and in many other parts of the continent, even to the Rocky Mountains. The apostle Eliot preached to Mohegans at Hartford in the same language which he addressed to the Massachusetts tribe at Natick, and his translation of the Bible is perfectly intelligible to-day to the Ojibwas on Lake Superior. Between the Algonquins of New England and such neighbors as the Mohawks there was of course an ancient and deep-seated difference of blood, speech and tradition; but one Algonquin was so much like another that we need not speculate too curiously about the best name to be given to the tawny warriors, who were gathered in the grimy wigwams that clustered upon Indian Hill. Very commonly the name of a clan was applied to its principal war-chief. Just as Rob Roy's proudest title was The Macgregor, so the head of the Sequeens in the Connecticut valley was The Sequeen. Our ancient friend Sowheag, upon Indian Hill, was of that ilk, and it is correct enough to call him a Mohegan.

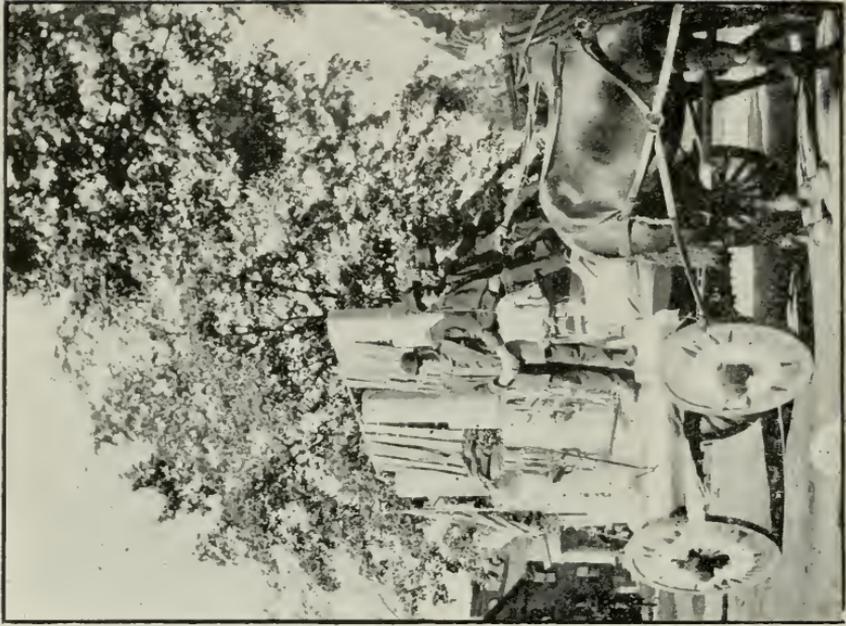
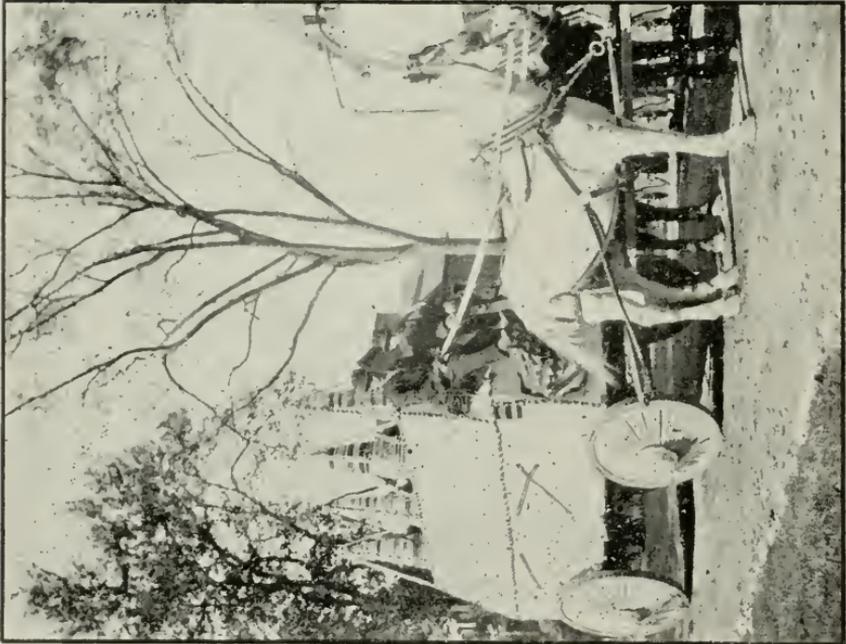
It is worth mentioning that the territory of Mattabesett was bought of Sowheag's Indians and duly paid for. Sometimes historians tell us that it was only Dutchmen, and not Englishmen, who bought the red men's land, instead of stealing it. Such statements have been made in New York, but if we pass on to Philadelphia we hear that it was only Quakers who were thus scrupulous; and when we arrive in Baltimore we learn that it was only Roman Catholics. In point of fact, it was the invariable custom of European settlers on this Atlantic coast to purchase the lands on which they settled, and the transaction was usually recorded in a deed, to which the Sagamores affixed their marks. Nor was the affair really such a mockery as it may at first thought seem to us. The red man got what he sorely coveted—steel hatchets and grindstones, glass beads and rum, perhaps muskets and ammunition, while he was apt to reserve sundry rights of catching game and fish. A struggle was inevitable, when the white man's agriculture encroached upon and exhausted the Indian's hunting-

ground; but other circumstances usually brought it on long before that point was reached. The age of iron superseded the stone age in America by the same law of progress, that from time immemorial has been bearing humanity onward from brutal savagery to higher and more perfect life. In the course of it, our forefathers certainly ousted and dispossessed the red men, but they did not do it in a spirit of robbery.

The original extent of territory purchased from Sowheag cannot be accurately stated, but ten years later we find it stretching five miles or more southward from the Sebethe River, and northward as far as Rocky Hill, while from the west bank of the Connecticut it extended inland from five to ten miles, and from the east bank more than six miles, comprising the present areas of Portland and Chatham.

The original center of settlement was the space in front of the present Catholic Church, between Spring Street and the old graveyard. There, in 1652, was built the first meeting-house, a rude wooden structure, twenty feet square, and only ten feet in height, which until 1685 served the purposes alike of public worship and of civil administration, as in most New England towns of the seventeenth century. A second meeting-house was then built on the east side of Main Street, about opposite the site of Liberty Street. About that neighborhood were congregated most of the Lower Houses, as they were called. For a couple of miles north of the Sebethe, and separated from this settlement by stretches of marshy meadow, was the village which within the memory of men now living was still called the Upper Houses. In those heroic ages of theology, when John Cotton used at bed-time to "sweeten his mouth with a morsel of Calvin," when on freezing Sundays the breaths of the congregation were visible, while at the end of the second hour the minister reached his climax with seventeenthly, in those days it was apparently deemed no hardship for the good people of the Upper Houses to trudge through the mire of early springtime, or under the fierce sun of August, to attend the services at the central village. Indulgence in street cars had not come in to weaken their fibre. But by 1703 there were people enough in the Upper Houses to have a meeting-house of their own, and we find them marked off into a separate parish, the first stage in process of fission, which ended in 1851, in the incorporation of Cromwell.

I do not intend, however, to become prolix in details of the changes that have occurred in the map of Middletown during more than two centuries. Many such facts are recounted in the address, lately mentioned, of Dr. Field, my predecessor in this pleasant function fifty years ago. It is a scholarly and faithful sketch of the history of our town and full of interest to readers who care for that history. Instead of an accumulation of facts, I prefer in this brief hour to generalize upon a few salient points. As regards the territorial development of the town, it may be noted that while it long ago became restricted to the western bank of the river, its most conspicuous movement has lately been in a southerly direction. After the cutting down at the north, there came a considerable development just below the great bend, in which the most prominent feature is the Asylum upon its lofty hill. Nothing else, perhaps, has so far altered the looks of things to the traveller approaching by the river. But little more than a century ago, say at the time of the Declaration of Independence, the center of the town was still north of Washington Street. There stood the town-house in the middle of Main Street, while down at the southern end, just east of the space since known as Union Park, stood the Episcopal Church, built in 1750. With the growth of the State there had been a creation of counties in 1668; and until 1786 Middletown was still a part of Hartford County. A reminiscence of bygone days was kept up in the



alternate sittings of the Legislature at Hartford and New Haven, but Middletown had grown to be larger than either of those places. With a population of between five thousand and six thousand it was the largest town in Connecticut, and ranked among the most important in the United States at a time when only Philadelphia, New York and Boston could count more than fifteen thousand. John Adams, in 1771, was deeply impressed with the town from the moment when he first caught sight of it from Prospect Hill, on the Hartford road, but his admiration reached a climax when he went to the Old North meeting-house and listened to the choir. About the same time, a well-known churchman and Tory, that sad dog, Dr. Peters, the inventor of the fabled New Haven Blue Laws, said of Middletown: "Here is an elegant church, with steeple, bell, clock, and organ; and a large meeting without a steeple. The people are polite and not much troubled with that fanatic zeal which pervades the rest of the colony." This is testimony to an urbanity of manner that goes with some knowledge of the world. The people of the thirteen American commonwealths were then all more or less rustic or provincial, but there was a kind of experience which had a notable effect in widening men's minds, softening prejudices and cultivating urbanity, and that was the kind of experience that was gained by foreign trade. During the eighteenth century, Middletown profited largely by such experience. In 1776, among fifty names of residents on Main Street, seventeen were in one way or another connected with the sea, either as merchants, ship-owners, shippers, or rope-makers. The town was then a part of some consequence; more shipping was owned here than anywhere else in the State, and vessels were built of marked excellence. After 1700, the cheerful music of adze and hammer was always to be heard in the ship-yards. These circumstances brought wealth and the refinement that comes with the broadening of experience. The proximity of Yale College, too, was an important source of culture. Richard Alsop, born in 1761, grandson of a merchant and ship-owner, who sat in the Continental Congress, was a wit, linguist, pamphletter and poet, who cannot be omitted from any study of American literature. There was a volume of business large enough to employ able lawyers, and thoroughness of training sufficient to make great ones. Such was Titus Hosmer, brilliant father of a brilliant son, whom men used to speak of as the peer of Oliver Ellsworth, of Windsor, and William Samuel Johnson, of Stratford. In the society graced by the presence of such men there was also material comfort and elegance. The change in this respect from the seventeenth to the eighteenth century was strongly marked. On opposite sides of the old village green until some thirty years ago, one might have seen the contrast well exemplified. While near the corner of Main and Spring Streets a group of small houses preserved the picturesque reminiscence of one of the styles which our forefathers brought from their English lanes and byways, just opposite was the spacious estate of Captain Hackstaff, with its majestic avenue of button-ball trees. The complete destruction and disappearance of that noble landmark, to give place to a railway junction, is a typical instance of the kind of transformation wrought upon the face of things by the Titanic and forceful age in which we are living. The river bank, once so proud in its beauty, like the elder sister in the fairy tale, has become the grimmy Cinderella, pressed into the service of the gnomes and elves of modern industry. The shriek of the iron horse is daily echoed by the White Rocks, and the view that used to range across green pastures to the quiet blue water, is now obstructed by a tall embankment and a coal wharf.

The mention of the railroad reminds us of the fact that in the middle of the nineteenth century our town had ceased to rank as foremost in the State for population. The two capital cities, perhaps one or two others, had

already passed it in numbers and in commercial activity, and when its growth was compared with that of American cities in general it had begun to seem rather small and insignificant. The Rev. Dr. Field in this connection pointed to the wholesale westward emigration of New Englanders. Why are there not more of us here, he asks; is it not because so many have found new homes in the central parts of New York, and about the shores of the Great Lakes? Truly, Connecticut has been a sturdy colonizer. In the Revolutionary period, the valley of the Susquehanna was her goal, a little later the bluffs overlooking Lake Erie, and finally the Northwest in general, until she has come in a certain sense to realize the charter of Charles II., which gave her free sweep as far as the Pacific. The celebrated Alexis de Tocqueville, when he visited this country, during the presidency of Andrew Jackson, observed that Connecticut sent two senators of her own to Washington, but upon inquiry he discovered that nine members of the Senate first saw the light in this State, and a dozen more were born of Connecticut parents. I will not vouch for the figures, but I give you the point of his remark—now this westward migration, first greatly stimulated by the invention of steamboats, acquired an immense volume after the introduction of railways. Vast tracts of country, abounding in industrial resources, became tributary to sundry centers of rail and water traffic, such as Buffalo and Cleveland, Milwaukee and Chicago, and such centers offered business inducements which drew population westward as with a mighty magnet. After a time, however, this sort of depletion began to work its own cure; for there can be no doubt that Eastern cities are far more prosperous through their myriad dealings with a civilized west than they could ever have become had the era of the Indian and the bison been prolonged.

In this rapid and extensive series of industrial changes, those towns and villages naturally suffered most that were left aside by the new routes of travel. The mountain towns were the first to feel the change, for the railroad shuns steep places. A century ago, the largest town in central Massachusetts was Petersham, with two thousand inhabitants, and it was proposed to make it the shire town of Worcester County. To-day the city of Worcester numbers over one hundred thousand souls, Petersham scarcely six hundred. With Middletown there was no topographical reason why the railway between New Haven and Hartford should not pass through it; but undue reliance upon the river seems to have encouraged a too conservative policy on the part of its citizens, while Meriden, which had no such resource, was nerved to the utmost efforts. The result soon showed that under the new dispensation nothing could make up for the loss of the railroad. In the commercial race, Middletown fell behind, and perhaps it was only the branch line to Berlin that saved her from the fate of the New England hill towns. The weight of the blow was increased by some of the circumstances which attended the Civil War. I have already spoken of the maritime enterprise of Middletown at an earlier period. Her shipping interests suffered severely in the War of 1812, and some of the energy thus repressed sought a vent for itself in manufactures. Of the manufacturing that sprung up so generally in New England after 1812, Middletown had her fair share; and in this her abundance of water power was eminently favorable. But her shipping likewise revived, and its prosperity lasted until the Civil War. In the decade preceding that mighty convulsion there was a distinctly nautical flavor about the town. To this, no doubt, the fame of McDonough in some ways contributed, for it was linked with personal associations that drew naval officers here from other parts of the country. Then there was a thriving trade with the West Indies and China, and visitors to what seemed an inland town were surprised at the name of Custom House over a brownstone building on Main Street. But with the Civil War, began a decline in the

American merchant marine, from which it has not yet recovered. The cities fronting upon East River are seven times as large as in 1850, yet when the steamboat lands you at Peck Slip, no such bewildering forest of masts now greets your eyes as in that earlier time. When this decline first became apparent, people had an easy explanation at hand. It was due, they said, to the depredations of the Alabama and other Confederate cruisers. Yet it continued to go on long after those mischevicious craft had been sent to the bottom and the bill of damages paid. In truth, you could no more destroy a nation's oceanic commerce with cruisers than you can destroy a lawn by mowing it with a scythe. If after cutting down the grass it does not spring up with fresh luxuriance, it is because some baleful influence has attacked the roots. It is much to be feared that the drought under which our merchant marine has withered has been due to unwise navigation laws, to national legislation, which has failed to profit by the results of human experience in other times and countries. However that may be, it is clear that a great change was wrought in the business aspects of Middletown. With the decline in her shipping interests she became more and more dependent upon the prosperity of her manufacturers, and while these bravely flourished every increase in their activity made more manifest the need for better railway facilities than we enjoyed. To supply this need, the project for building the Air Line Railroad was devised, and speedily became the theme of animated and sometimes acrimonious debate. Among the topics of discussion on which my youthful years were nourished, along with predestination and original sin and Webster's Seventh-of-March speech, a certain pre-eminence was assumed by the Air Line Railroad. I think I found it more abstruse and perplexing than any of the others. Its advocates were inclined to paint the future in rose-color, while besides the gloom depicted by its adversaries the blackest midnight would be cheerful. As usual in such cases, there were elements of truth on both sides. Great comfort was taken in the thought that the proposed road would shorten by twenty miles or so the transit between New York and Boston—a point of much importance, perhaps ultimately destined to be of paramount importance. What was under-estimated was the length of time that would be needed for carrying a thoroughly efficient double-track road through such a difficult stretch of country, as well as the resistance to be encountered from powerful interests already vested in older routes. For a long time the fortunes of the enterprise were such as might seem to justify the frowns and jeers of the scorers. The money gave out and things came to a standstill for years, while long lines of embankment, mantled in verdure, reminded one of moraines from an ancient glazier, and about the freestone piers of a future bridge over the road to Staddle Hill, we boys used to play in an antiquarian mood such as we might have felt before the crumbling towers of Kenilworth. In later years, after the work was resumed and the road put in operation, it turned out that the burden of debt incurred was in danger of ruining many towns before the promised benefits could be felt. For Middletown it was a trying time; taxation rose to unprecedented rates, thus frightening business away. Among the outward symptoms of the embarrassment were ill-kept streets for a few years, an unwonted sight and out of keeping with the traditional New England tidiness. Yet the ordeal was but temporary. There was too much health and vigor in the community to yield to the buffets of adverse fortune. The town is becoming as much of a railroad center as circumstances require, and the episode here narrated is over, leaving behind it an instructive lesson for the student of municipal and commercial history.

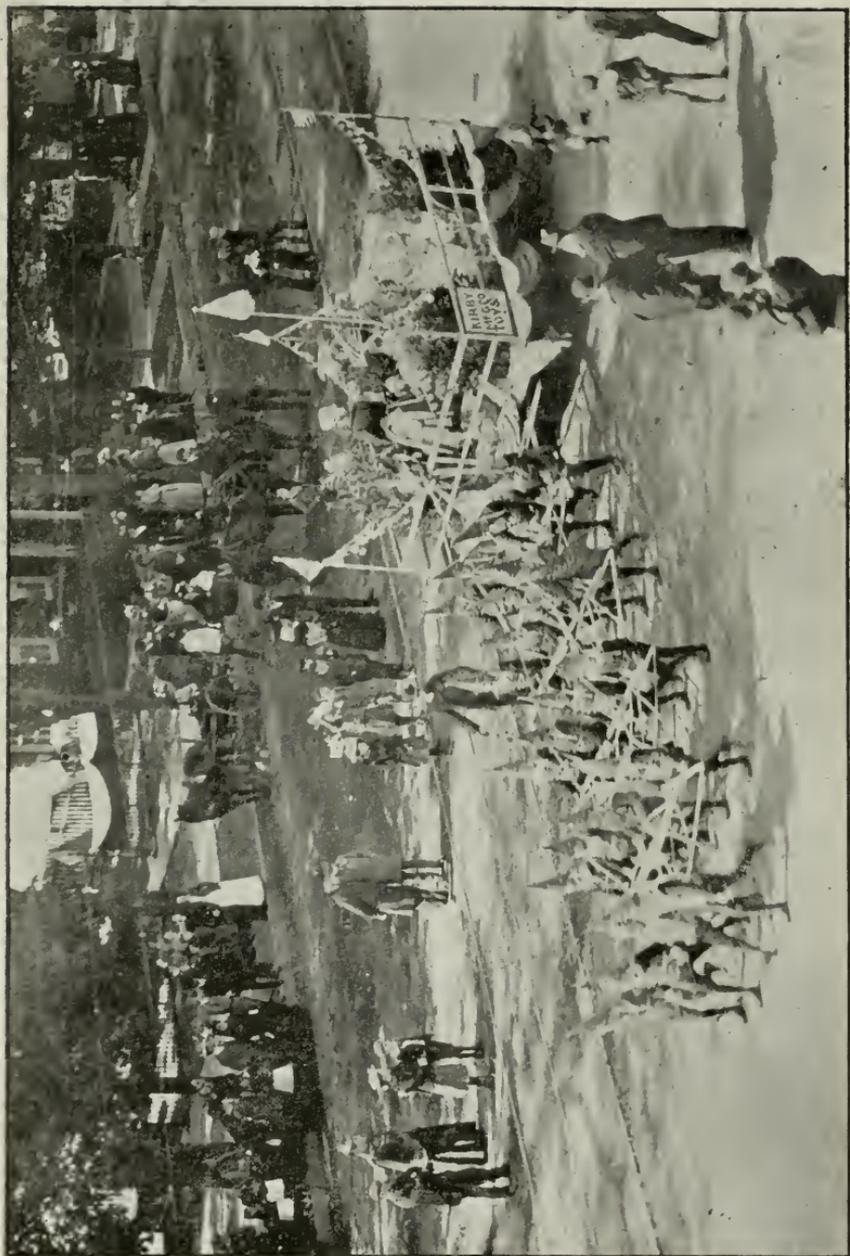
Yet if Middletown has not kept pace in material development with some of her neighboring cities, she has had her compensations. It has become



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characteristic of us Yankees to brag of numbers and bigness. A real estate agent lately asked me if I did not wish to improve my property, and when I asked his meaning, it appeared that his idea of improvement was to cut away the trees in the garden and build a house there for some new neighbor to stare in at my windows. To make comfort, privacy, refined enjoyment, everything in short, subservient to getting an income from every available scrap of property, such is the aim in life which material civilization is too apt to beget. I remember that John Stuart Mill somewhere, in dealing with certain economic questions, suddenly pauses and asks if after all this earth is going to be a better or pleasanter place to live in after its forests have all been cleared and its rough places terraced, and there is but one deadly monotony of brick and mortar, one deafening jungle of hoofs upon stone pavements "from Greenland's icy mountains to India's coral strands." There are other things worth considering in a community besides the number of individuals in it and the value of their taxable property. The city of Glasgow is three times as populous as Edinburgh and a thousand times noisier, but it is the smaller city that engages our interest and appeals to our higher sympathies. Of late years, in weighing the results of my own experience, after an acquaintance with nearly all parts of the United States, from Maine to California, and from Duluth to New Orleans, amounting in many places to familiar intimacy, and after more or less sojourning in the Old World, I feel enabled to appreciate more clearly than of old the qualities of the community in which it was my good fortune to be reared. We understand things only by contrast, and in early life we are apt to mistake our immediate environment for the universal order of nature. What is more beautiful than the view from one leafy hillside to another in the purple distance across some intervening lowland, especially if the valley be light with the gleam of water sparkling in the sunshine? Such pleasure daily greets the eye in Middletown, and no child can help drinking it in, but to realize the power of it one must go to some town that is set in a flat, monotonous landscape, and then after some lapse of time come back and note the enhanced effect of the familiar scene when clothed in the novelty of contrast.

Looking back, then, upon Middletown in the light both of history and of personal experience, it seems to me that in an age and country where material civilization has been achieving its grandest triumphs, but not without some attendant drawbacks, in an age and country where the chief danger has been that the higher interests of life should be sacrificed to material ends, Middletown has avoided this danger. From the reefs of mere vulgarizing dollar-worship her prow has been steered clear. In the social life of the town some of the old-time charm, something of the courtliness and quiet refinement that marked the days of the spinning-wheels and knee buckles has always remained and is still to be found. Something, very much indeed, has been due to institutions of learning, the university and the divinity school; much also to the preservation of old traditions and mental habits through sundry strong personalities,—the saving remnant of which the prophet speaks. In the very aspect of these broad quiet streets, with their arching trees, their dignified and hospitable, sometimes quaint, homesteads, we see the sweet domesticity of the old New England unimpaired. Nowhere is true worth of character more justly valued or cordially welcomed, with small regard to mere conventional standards; and this I believe to be one of the surest marks of high civilization. It was surely in an auspicious day, fruitful in good results, that our forefathers came down the river and made for themselves a home in Mattabesek.



KIRBY MFG. CO. — TOYS, BOYS' REINS AND HARNESS,

The orchestra then rendered a grand selection from "Lohengrin," by Wagner, and Former Governor Coffin then said :

It affords me much pleasure to introduce as the poet of the occasion, our well-known and esteemed fellow-citizen, Judge Daniel Joseph Donahoe.

Judge Donahoe then read the following poem :

BUILDING UNTO GOD.

"Nunc autem manent, fides, spes, charitas :
tria hæc. Major autem horum est charitas."

I.

FAITH.

Tossed in frail bark upon the hoisterous sea,
With prayerful lips the ship-wrecked mariner
Peers, pale and trembling, through the gloom
that shrouds

The roaring deep. Then sudden from the
skies

The clouds begin to break, and winds, that
late

Howled o'er the leaping seas, now stroke the
waves,

And sprinkle dewy spray against the skies.

Then shines, through scurrying rick, the
northern star,

Sure guide to sheltering haven, home, and
friends,

A ray of light that thrills the soul with joy.

So, steadfast o'er the sea of life faith shines,
'Mid changing lights that move like wind-
borne clouds :

So cheers the traveler, tossed on waves of
doubt,

And lifts his soul to song and heavenly praise ;
So did it cheer and guide that simple band.

The builders of our land, who wrought for
God,

Faced the grim shape of death to do His will,
And stablished in the wilds His covenant.

As Abraham of old at God's command
Led Isaac to the mountain, bowed in will
And strong and stern, though sorrowing ; so
they came

Through the grim wilderness to build for God.
Plain men were they, but of heroic mould ;

Stern-browed, harsh-featured, silent, thought-
worn, grave,

Of moral fiber gnarled as the oak,
But great of heart and strong in living faith,
The very seed of Abraham bowed in will.

And thus they broke the soil, and clave the
wood,

And raised their homes, dear pledges unto
faith.

The frowning wilderness, gaunt famine's stare,
Or shaft of savage archer, stayed them not.

Their toils were constant and their prayers
were strong,

God walked with them, and spake with them,
and filled

Their souls with light ; their voices, night and
morn

Assaulted Heaven with pleadings ; and their
hearts

Went out to God in canticles of faith :

We bow to Thee, O God, we bow to Thee ;

Thy foot is on the land and on the sea ;

A living God, Thou reign'st forevermore ;

Thou art from everlasting ; Thy command
Is law : sun, moon and stars are in Thy hand,

Glory and power are Thine forevermore.

We are Thy sheep, O God, Thy sheep are we,
Thy judgments are our mercy ; Thou shalt be

Our ruler and our judge forevermore ;

Thy power shall break the heathen ; Thy right
hand

Shall scatter princes ; men in every land
Shall know and praise Thy name forever-

more.

II.

HOPE.

I stand among the shadows on the slope,
And search the east, above whose wooded hills

The day-star shines, a promise of the morn.

Silent the city lies ; no sound is heard,

Save mid the trees, uncertain twitterings

Of birds that wait the breaking of the dawn.

Thus o'er the shadowy hills of life hope shines,

A star resplendent from the glow of God,

A promise of the day that is to be.

Its luster wakes the toiler unto strife

For human glory, fills his soul with light ;

And fires his tongue to songs of prophecy.

So through the night of years that held our
land

In cheerless gloom and bondage, comes the
light

Of hope's enduring star ; and in its ray

The planter's barren wand blossoms with
flowers,

The cloven hollow in the wilderness

Is grown a garden ; out of every vale

Rises a sound of gladness ; all the hills

Are bright with homes, where hope and pleas-
ure dwell,

And children's voices fill the land with joy.



THE W. H. CHAPMAN CO.

For lo ! the seed of freedom, sown in faith,
Amid the toil and danger of the night,
Nursed by God's blessings and the light of hope,
Has sprung a nation. Young, and strong and
brave,
She lifts her voice in fearless majesty,
Filling the world with music as she sings
Her deathless anthem unto liberty.

Hark, how the bells ring while the song re-
sounds !

Hark, how the people shout man's destiny !
Fearless forever he shall walk the earth,
King among kings ; and labor shall lift up
Her head in joy ; for God's free gifts to man
Are sanctified and never shall be sold.

So let the bells ring evermore ; for lo :
A brighter dawn is breaking on the world ;
Even now the birds are singing in the trees,
And night with all its shadows, flies amain.
The toiler's brow is now no longer stern ;
His voice no longer silent ; for his heart
Throbs with the strong and quickening pulse
of hope.

A glory, new from God, is on his way ;
And like the song of thrushes in the dawn,
His dreams are heavenly sounds, that wake
his tongue,

In holy music, to a hymn of hope :

We call to Thee, O God, we call to Thee :
Tender and sweet Thy voice o'er land and sea ;
Earth is thine own, O Lord, forevermore ;
We hear the sounding music of Thy feet
Walking the paths of earth ; O, passing sweet
The promise of Thy love forevermore.

We see Thy light, O Lord, we see thy light ;
The brightness of Thy coming cheers the
night ;

Thou art, O God, our trust forevermore ;
The shadows vanish from the morning slope ;
A roseate dawn illumines the world with hope ;
Angels and men shall praise Thee evermore.

III.

LOVE.

Are they but tinkling cymbals, the sweet
sounds
That cheered us through the gloom ? but
sounding brass,
The mellow music prophesying day ?
Nay, have no fear ! behold the flaming
heavens
The rosy clouds, the flood of warming light,
The glory of the sunburst on the hills !

So love breaks o'er the world, and night is
dead ;

The clouds of woe are scattering, and a voice
Of wondrous sweetness rises from the sod.
The toiler feels upon his soul the breath
Of love, and fearless, lifts his face to God.
He stands among the angels robed in light,
And joins the choir of God in holy joy.

The tinkling cymbal and the sounding brass
Are silent ; hushed the horrid brawl of war ;
The serpent's brood are swallowed up in death ;
And pride is stricken by the bolt of God.
And with the light comes wisdom ; while the
earth

Bathes in baptismal innocence, her sons,
Children of God, and brothers of the Christ,
Striving in love and breathing words of peace.

Is this an idle dream that shapes the hour
When one mild brotherhood shall rule the
earth ?

Is the hope vain that love shall be our law,
Made perfect by divinity in man ?
Nay, vanity is not of God ; His light
Is truth ; His golden sun of love
Is no false glare to lead our steps astray.

But we must slay the brute ; must purge the
soul

Of soiling lust and hate ; must lift our hearts
To God, and greet each brother with the smile
That shows the kinship of divinity.
For this the fathers planted and their seed
Blossoms unto a hope that ripens fair
To golden fruitage. We must reap in love,
And soul-pure as the angels, raise our song :—

Father, Thy little ones o'er land and sea,
Lift up the mellow song of love to Thee

In joy that shall not die forevermore.
Thy mercy is our law, Thy love our light ;
We walk in Thy sweet visions day and night,
And chant thy love with angels evermore.

Sorrow and sin and evil are of earth ;
But Thou hast brought, dear Christ, to heavenly
birth

Love's innocence that lives forevermore ;
And sorrow, sin and evil, touched by love,
Rise glorifying God ; and like a dove
Peace broods o'er all the world forevermore.

IV.

HAPPINESS.

All night upon the sea the fishermen
Have toiled in vain ; but now while morning
wakes,

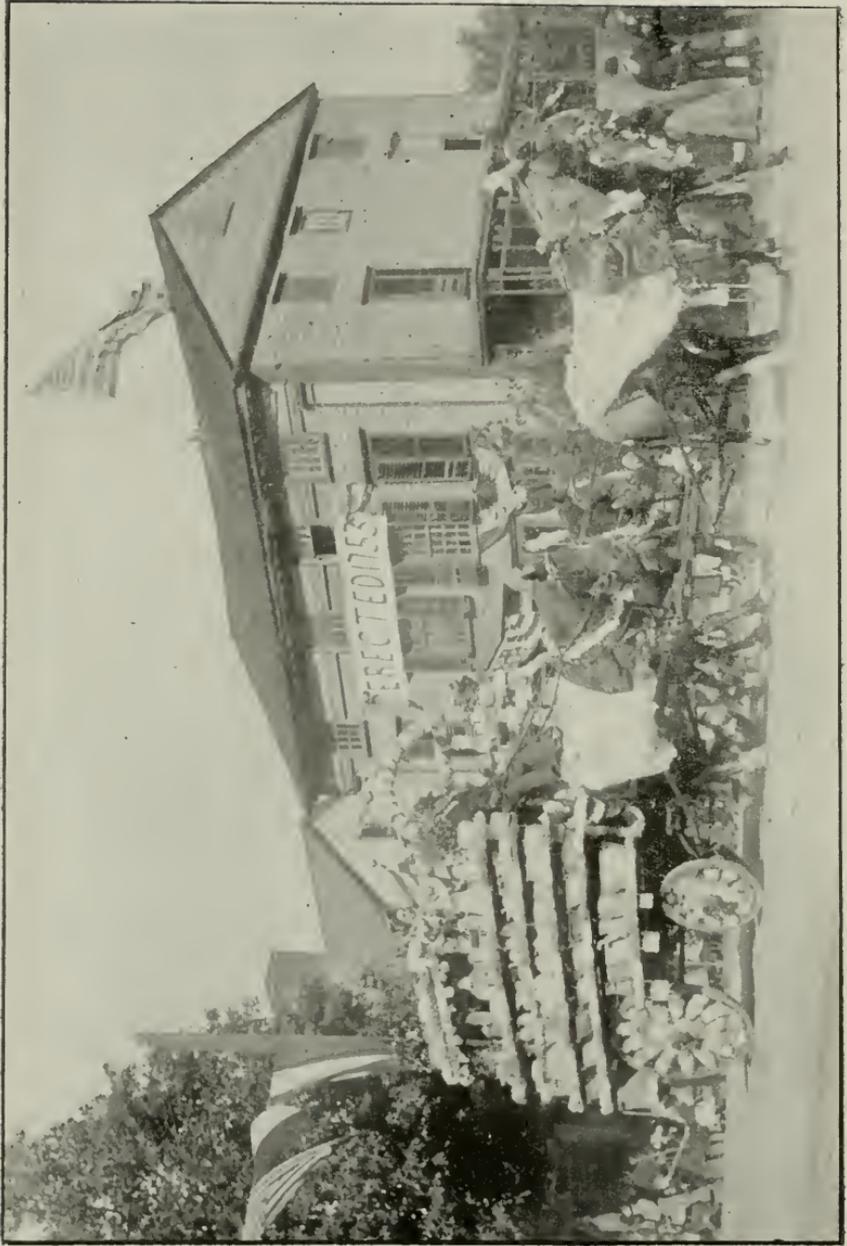
And they upon the shore mend their torn nets,
Grieving, the green waves breaking at their
feet,

Comes, like the rising sun the gentle Christ,
And sprinkling golden words amid the throng,
Turning to Simon, speaks : " Let down thy
nets."

Then Simon draws ; and lo, the wondrous
draught !

And seeing he cries out,—a cry that still
Rings down the ages,—" Brothers, speed your
help !

Bring every soul into the ship of faith."
So have we toiled all night ; so watched and
prayed,



THE NATIONAL ENAMELING CO.—PORTLAND.

And oft our strenuous labor seemed but vain,
Till now, at sunrise, on the beach we stand,
While break the sounding waters at our feet.
But night is dead; the sun is on the sea;
And strong in faith, we draw the nets, and lo!
From the wide waters comes a wondrous
draught,
That strains but shall not break. And with
new joy
O'er the rude ocean rides the gallant ship;
The waves part at her prow, and favoring
gales
Fill her white canvas, whistling in the shrouds.

So is the bark, that 'mid the stress of storms,
And o'er the deeps of strange and changeful
seas,

Set out on venturous voyage, in God's name,
Become the pride and glory of the waves.
The sea is blue; the skies are pure and fair,
God's hand is at the helm; the sails are filled
With prosperous blessings; and the nations
gaze
Upon her beauty, loud with shouts of cheer.

Her freight is human happiness; she bears
To every port sweet messages of hope;
And fills the heavens with her songs of joy.

But faith sufficeth not, nor hope, nor both
Without love's holy light; and so she flies,
Above her ample sails, a threefold flag,
Blue faith, white hope and the red glow of love.

Thus ever sail, a harbinger of peace,
Fair Ship, and bring glad tidings of great joy
To all the heavens, till the light of God
Shall shine upon a world new-born in love;
Till the sweet hymn of faith and hope and love
Thy mariners are choring on the sea,
Shall fill the world with music and the strain
Shall find an answering voice in every soul:

Unto Thy name, O God, we bow the knee;
At morn and noon and night we cry to Thee;
Thou art our strength and stay forevermore.
With saving hope Thou cheerest every heart;
Let not the beauty of Thy light depart;
But be our hope, our trust forevermore.

We are Thy children, Father: let us be
As little children playing at Thy knee,
But strong in bonds of love forevermore.
Let not Thy faith depart from us, O Lord:
Let hope be kindled by Thy flaming word,
And be Thy love our law forevermore.

Loraine's intermezzo, "Salome," was then rendered by the orchestra, and Hon. O. V. Coffin introduced Mr. Richard Lawrence de Zeng, who read a paper entitled "The Settlers of Mattabesek, 1650-1660," written by Mr. Frank Farnsworth Starr. The paper gave a brief sketch of the men who organized this town.

The orchestra then rendered the "Venetian Love Song" and "Gondoliers," from "Suite Romantique" by Nevin. A hymn written by Prof. Richard Burton, Ph. D., of the University of Minnesota, was sung by the audience, led by the Wesleyan University Glee Club. The hymn was:

Time—NUREMBURG.

Where the red man roved of yore
By a stately water-lane
Lo, was sown a seed that bore
Hundred-fold of goodly grain;
Which the hardy pioneers
Harvested with blood and tears.

Homely times were those, and grim.
By the green-rimmed river-side;
Oft with battle smoke were dim.
Where the staunch forefathers died;
But, with sounds of prayer and praise,
Came white peace and sweeter days.

Ships were built of sturdy frame,
And the marts with trade were rife;
Schools uprose in wisdom's name,
Churches hymned the higher life;
So the holdfast English race
Set God's seal upon the place.

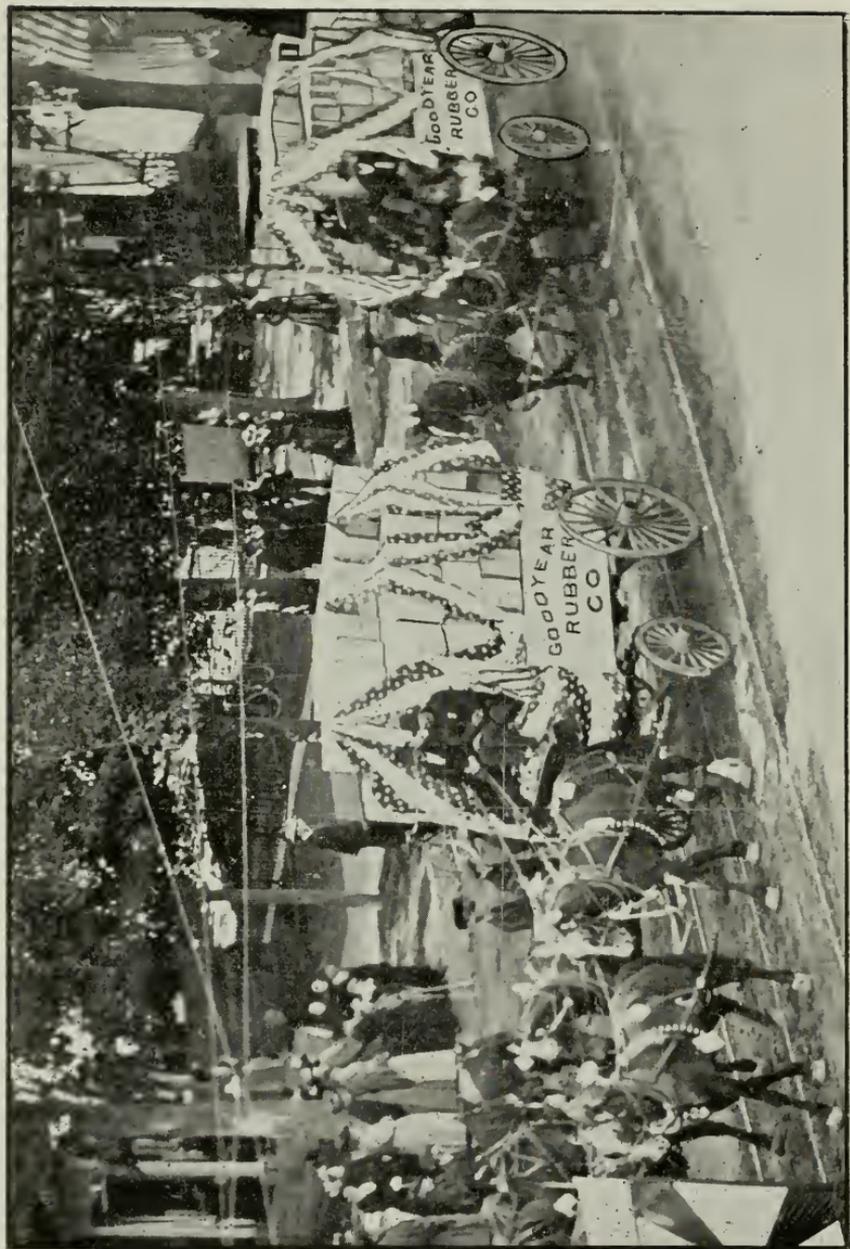
We have reaped what they have sown.
Honored, down the streets we tread,
Carven clear in changeless stone,
Be the memories of the dead;
For through them our town doth bide
Beautiful her stream beside.

Not to them alone, to Thee,
God of older years and ours,
Be the land, for Thou canst see
In the root the pledge of flowers;
Though man's ways be passing strange,
Yet Thy counsels do not change.

City of our love and life,
River town of spreading trees,
Peaceful, after early strife,
Prospered by the centuries,
Thou forever shalt endure
If thy faith be firm and pure.

Hon. O. V. Coffin said:

The Rev. Father Sheridan was to have been present to pronounce the benediction, but I deeply regret that, by the judgment and under the orders of



THE GOODYEAR RUBBER CO.

his physician, he is unable to be with us this afternoon. The benediction will now be pronounced by Rev. S. D. McConnell, D. D., of Brooklyn, N. Y., formerly the well-beloved rector of Holy Trinity Church of this city.

PART II.

THE EVENING EXERCISES.

The evening exercises at the Middlesex Opera House began at 7:30 o'clock. The house was crowded. Former Governor O. V. Coffin presided. The exercises opened with the rendering of Schubert's "March Militaire," Op. 51, No. 1, by the orchestra.

Hon. O. V. Coffin then introduced the Rev. Frederick William Greene, as follows:

I have the pleasure of introducing as the first speaker of this evening, Rev. Frederick William Greene, the esteemed pastor of the South Congregational Church, whose topic is

"THE RELIGIOUS LIFE OF MIDDLETOWN."

The subject of this paper is to be the religious life of Middletown, and the writer is aware that all the religious life of any community cannot be identified with its church life.

That as in the case of the individual the religion of a community is its relation to God, and not to any church or even churches. That this religious life overspreads the church life as the broad expanse of our Great River spreads out beyond the narrow line of its channel. Yet as the safest and surest way of exploring the river is by following the channel, so the writer has found that almost his only possible way of tracing the religious life of Middletown, has been to follow the history of the conscious religious thought and activity of her people as expressed in their church life.

Behind the pulpit of the Center Church in New Haven is an impressive memorial window. It is a memory of the first religious service held by the founders of the New Haven colony. The artist has pictured a group of worshipers gathered under the shade of some great elm about their young leader, John Davenport. On the outside of the group stand the men armed. Within, some of them seated upon the grass, are the women, Puritan mothers with their children about them. All are gazing intently into the shining face of the preacher, who, with words of sublime faith, lifts the thought of this little company of strangers in a strange land up to God, "who is our dwelling place in all generations."

The religious life of Middletown had its beginning in a similar scene. At the two hundredth anniversary the massive elm under which our fathers first gathered was still standing at the entrance of the old graveyard.

Now we have only a rude sketch of the same. One of their first votes in town meeting was to build them a house of worship. The colonial records of Connecticut about that time specially enjoin upon all towns to make provision of men at arms to attend upon divine service for the protection of the company. To provide for this necessity Middletown surrounded its first church

edifice, which was but twenty feet square and ten feet high, with pallisades. It was completed in 1652, and situated not far from the present site of the Parochial school of St. John's Roman Catholic church. From that time legal boundaries were described as so far in this or that direction from the meeting house. As we learn from Dr. Benjamin Trumbull, the first few years of Middletown's history were years of religious controversy in the neighboring settlements of Hartford and Wethersfield. The first great question of the New England church—that of the Half-way Covenant—was then for the first time being agitated. And this probably accounts for the fact, that the fathers appear to have been divided in their mind as to the permanent settlement among them of Mr. Samuel Stow, who for the first seven years led their worship as a candidate for the pastoral office. But the General Court finally ordered “Respecting Mr. Stow of Middletown, there appearing to be such unsuitableness in their spirits, that Middletown shall have free liberty to provide for themselves another able, orthodox and pious minister.” This they proceeded to do in the person of Mr. Nathaniel Collins, who, like Mr. Stow, was a graduate of Harvard College. But that the people of the settlement were determined to obey the Scripture injunction to “lay hands suddenly on no man,” is amply proven by the nearly ten years of candidature through which the fervent and “godlie” Mr. Collins passed before he was finally ordained as pastor in October of 1668. It was probably because of the same unsettled condition of ecclesiastical opinion concerning the limitations of church membership, that the formal organization of a church was deferred till the same time.

The First Church of Christ in Middletown was organized in that little stockaded meeting-house built sixteen years before. The names upon the council include those of Mr. Hooker of Farmington, Mr. Mather of Northampton, and Mr. Whiting of Hartford. We need not be surprised then that the creed and covenant which they approved are to-day interesting documents. Probably prepared by their pastor, Mr. Collins, with the help of the church, they express, as does no similar document of that date that has come under the writer's eye, the great essentials of the Christian faith, with a simplicity and depth that still make them, after two hundred and fifty years of ripening thought and broadening theological opinion, a fit expression he believes for the faith of a majority of the Protestant Christians of Middletown to-day. The impression made by their perusal is not of the great theological acumen of the writers, but of their deep sense of the reality of the faith which they are expressing, and the broad foundation it lays for noble, earnest, whole-souled Christian living. And as for the covenant, I could not give you a better idea of the spiritual life of our first settlers than by reading it to you.

THE COVENANT,

with ye names of such as on their own account publicly and solemnly owned it at first.

“We doe in ye presence of God, the Holy Angells, and this assembly take, acknowledge and avouch the one and onely true God, God the Father, Son and Holy Ghost to be our God, giving up ourselves and our children to him to be his people. Ingaging that we will walk with this God, and one with another according to the rules of ye Gospel, attending His Holy will made known to us in His word. That we will bee subject to ye government of Christ, and observe all those lawes which he hath established in His kingdom, soe far as hitherto he hath or hereafter shall be pleased to reveale ye same unto us. And particularly that we will maintaine and diligently attend, all his ordinances; obeying them that are over us in the Lord; that we will watch over one another, and faithfully deale with and submitt to one another in case

of offense according as our Lord hath commanded. All this we promise lawfully to perform through the grace and strength of Christ.

“Nathaniel Collins, Thomas Allen, Thomas Wetmer, Senior, John Hall, Junior, Samuell Stockin, Senior, William Harris, John Savage, Senior, Robert Warner, Andrew Warner, Senior, George Hubbard, Senior.”

The records of the church are in fine condition, being usually kept by the pastor. And even amid the dull monotony of the registrations of those who owned the covenant, and those who received the “initiatory seal” of the covenant in baptism, there breathes the spirit of the consecrated man, who found in every entry a cause of intense joy and humble thanksgiving. But one entry during the pastorate of Mr. Collins deserves special mention in any account of the religious life of the city. It was that of Christmas Day in 1671, “Being,” as the record says, “The Lord’s Day.” “The church being in some way sensible of ye great weight of duty incumbent on themselves in relation unto the children of this church, together with the as yet little appearance of the saving efficacy of ye ministry of ye word upon them, as great matter of mourning did, by a joint unanimous consent agree upon the 28th day of the present month, to be kept by us as a day of solemn fasting and prayers. In a special manner on that day both more solemnly, explicitly and distinctly, than as yet they have done, to own the children of the church, that are come in any measure into any competency of understanding. To inform those of and acquaint them with that confession of faith and order, with ye awful covenant bond and tye under ye engagement whereof, be ye infinitely wise, holy and gracious providence of God in ye way of his own ordinance, they now stand.”

I wish I had time to tell the story in the quaint and fervent words of Mr. Collins. But the substance of it is, that on the day appointed, after a loving word of exhortation and prayer in their homes, the parents and guardians of baptized children came, with their older charges, to the meeting-house. And there, in the presence of the children, and of God, that beautiful creed, and ye awful covenant and tye, were read and explained, the parents spoke of its worth in their own lives, and then upon their knees besought God’s spirit to bring home the obligation to their sons and daughters. As a result, all there gathered gave the customary silent assent to the covenant at that time, and were thereafter numbered among God’s people. The day was indeed memorable in the hearts of that generation, for when twenty-five years later they, too, became anxious for their own children, they solemnly took the same vote, and at another day of fasting and prayer ninety-five of their sons and daughters were led to accept their personal obligations to God.

Seasons such as these were repeated at the close of the seventeenth and at the beginning of the eighteenth century; but soon after there fell upon the religious life of Middletown, as of all New England, that spirit of indifference and impiety which was so marked just before the Great Awakening. This is noted in the church annals by innumerable cases of discipline; sins of all sorts seem to have been dealt with by the church, but especially sins against chastity, and Middletown apparently offered no exception to Trumbull’s statement, that “throughout the colonies looseness of morals, drinking and the neglect of a family and social religion were the rule rather than the exception.”

It was the time of the Witchcraft madness, which brought such disgrace to the religious history of Massachusetts. It is interesting, therefore, to note that the only hint of any agitation in this community is contained in the entry in the records for 1709, when one “John Lane made confession of his sin in tampering with ye devil, in its several agravations both as a breach of the III. Commandment, and of his covenant sealed in baptism.”



THE BRODERICK CARRIAGE COMPANY.

But if spirituality was at a low ebb ecclesiastical controversy ran high. The church had lost its first pastor, Mr. Collins, in 1684. Cotton Mather says of him in his *Magnalia*, "The church in Middletown upon Connecticut river was the golden candlestick from whence this excellent person illuminated more than the whole colony." And to this prose notice he added a poetical effusion which ended as follows :

" Pity, the church of Middletown bespeaks
Set in the midst of swoons and sobs and shrieks."

He was succeeded by Rev. Noahdiah Russell, who led the community in sympathy with the higher educational interests of the colony, as is testified by his appointment as one of the first trustees of Yale College. Indeed, all the pastors were marked for their interest in education, even Mr. Samuel Stow, the rejected candidate, leaving the city a bequest for its schools. Mr. Russell was a prominent figure in the ecclesiastical controversies of his day, being one of the framers of the Saybrook platform, and seems to have held his people in sympathy with the stricter form of church government, embodied in that document, though of this last we cannot be entirely sure, for the adage "like priest like people," did not always hold true in New England.

In the meantime the town had built them a new meeting-house (1689), which was thirty-two feet square and fifteen feet between joists. The difference of opinion as to its site having been peaceably settled by placing it at the foot of what is now Liberty Street.

But if the people showed their peaceful disposition in the question of the site of this meeting-house, they showed their great reverence for the Divine guidance when they again had the task in hand. For when their third sanctuary was built, there was so much danger of friction between those living on what they called the west and north and east sides of the square bounded by Main and High Streets, that it was decided to leave the question of site to the Lord's decision by means of the lot. And the lot having fallen upon the south corner where no one desired it, they bowed to the Lord's will and built at the head of Church Street. Mr. Noahdiah Russell died in December of 1713, and was followed by his son, the Rev. William Russell, a graduate of Yale. During his pastorate occurred another eventful day in the spiritual history of Middletown.

The great religious awakening which began in Northampton with the preaching of Edwards and was felt throughout New England, was inaugurated in Middletown by the visit of Mr. Whitfield. It is probable that Mr. Russell was in sympathy with the revival, for we find the following entry in Mr. Whitfield's journal for October, 1740. "Accordingly at night I rode to Middletown, ten miles from Wethersfield, and was entertained at the house of Mr. Russell, the minister of the place, and I think an Israelite indeed, and one who I hear has long been mourning over the deadness of professors. Oh, that all ministers were like-minded." That the people were least interested in the man and his message, we may judge from the following description of an eye-witness who rode from Kensington to Middletown that morning to hear his sermon. "And when we came within about half a mile or a mile of the road which comes down from Hartford to Wethersfield and stepping to Middle:own on high land, I saw before me a cloud of fogge arising. I first thought it came from the great river, but as I came nearer the road, I first heard a great noise something like a low rumbling thunder, and presently found it was the noise of horses' feet coming down the road, and the cloud was a cloud of dust made by the horses' feet. It arose some rods in air over the tops of hills and trees, and when I came within about twenty rods of the road

I could see men and horses slipping along in the road like shadows, and as I drew nearer it seemed like a steady stream of horses and their riders, scarcely a horse more than a length behind one another, all of a lather and foam with sweat, their breath rolling out of their nostrils every jump. Every horse seemed to go with all his might to carry his rider to hear the news from heaven for the saving of souls. It made me tremble to see the sight, how the world was in a struggle. I found a vacance between two horses to slip in mine. We went down in the stream, but heard no man speak for three miles, but every one pressing forward in great haste, and when we got to Middletown old meeting-house, there was great multitude (said to be three or four thousand people assembled). We dismounted and shook off the dust, and the ministers were then coming to the meeting house. I turned and looked toward the great river, and saw the ferry-boats running swift backwards and forwards, bringing over loads of people. All along the twelve miles I saw no man at work in the fields, but all seemed to be gone." Dr. Trumbull thus describes the moral result of the movement throughout the colony: "There seemed to be a general conviction that all the ways of man were before the eyes of the Lord. It was the opinion of men of discernment and sound judgment who had the best opportunity of knowing the feeling and general state of the people at that period, that bags of gold and silver, and other precious things, might with safety be left in the streets and no one would have converted them to his own uses."

But one of the results of this greater activity of religious thought on the part of the people, with which we may be sure the good Mr. Russell did not sympathize, was a greater freedom in criticizing what was called the "standing order" both of the church and the ministry. And this movement was followed throughout New England by divisions in the doctrinal thinking of the people and finally in the establishment of other denominations. We need not be surprised then to find that in Middletown the stream of religious life, which up to this time had been almost universally expressed through relation with the Congregational church, was now divided.

Indeed we may trace to that revival the larger freedom in religious thinking that has brought it about, that the religious life of our city now finds its expression through fourteen churches representing seven different denominations.

This was of course bemoaned sadly by those who were most closely in sympathy with the original church. And those men and women whose independent thinking and conscientious convictions led them to come out from the establishment, and support their own ecclesiastical order, not only had to pay double parish rates, but were also treated to a good deal of ecclesiastical snobbery.

We cannot but feel sympathy with them to-day, although had we been faithful members of Mr. Russell's church we would very likely have felt with him that this was an unnecessary dividing of the forces of righteousness. But remembering the covenant which the Fathers took upon themselves to be obedient not only to all known commands of God, but to those which might afterward be revealed, and accepting for ourselves two articles of that creed which they first formulated, the one, "That a living Spirit would always guide a living church," and the other, "The union of all true believers in the mystical body of Christ," some of us still have confidence to believe that, in spite of the present variety in the thought and shade of religious opinion, the religious life of Middletown is still flowing forward in one single stream, under the guidance of the one Father and the inspiration of the Common Lord.

Such has always been the faith of the writer, and it has been largely strengthened by such researches as he has been able to make into the history of the various branches of the Church of Christ in Middletown, as each has put him into possession of the facts from their own standpoint.

Three great causes have brought about the divisions in the churches through which the religious life of Middletown seeks its expression to-day.

I. The first has been (the) divisions in theological opinion, unavoidable in the development of personal religion under the Protestant ideal of individual liberty. Under the stress of moral and intellectual convictions the Episcopalians, the Separates, the Methodists, the Baptists, and finally the Universalists, have broken away from the mother church, each with the avowed purpose of forming a congregation of worshipers more after the New Testament model.

II. The second cause of the present division has been the removal into town of large bodies of men and women religiously trained under very different ecclesiastical conditions. This has brought to us the Roman Catholic communion, the Swedish and German Lutherans.

III. While in the third place the growth of the city and the natural desire for more convenient facilities for worship, has caused the establishment of two more branches of several of the denominations, and of about six different chapels.

THE EPISCOPALIANS.

The Episcopalian and the South Congregational have sometimes disputed the title of being the second church of Christ established in the city. The honor, however, I think, belongs with the Episcopalians. For as early as 1740 we have record of sixteen families who gave adherence to the Church of England. This little company had probably been increased, if not indeed gathered, through the influence of Rev. James Wetmore, a grandson of Mr. Samuel Stow, the first candidate for the ministry.

In 1750 a parish was organized, and after two refusals, the town granted them a spot of ground on the east side of what is now the South Park, on which they might build their first church edifice. It was fifty by thirty-six feet in dimensions and was completed in 1755. In this church, on the 2d of August, 1785, the first American bishop, Right Rev. Samuel Seabury, first met his clergy after his return from his ordination, and here he held his first ordination of deacons. Since then the hold of this church upon the community has continued to strengthen, under the ministry of able rectors and the episcopal care of so noble a bishop as our late lamented townsman, the Right Rev. John Williams. Two other church edifices have been erected, one of which, through the generosity of Mr. Russell, is now used as our public library. Three chapels have been started to minister to the immediate needs of outlying districts. While, through the self-sacrificing efforts of some of the professors and students of Berkeley Divinity School, another flourishing parish has been established in South farms, which succeeded to the name of "Christ Church" when the city parish assumed that of "The Holy Trinity." St. Luke's Home, for widows and old ladies, is a monument to the truly religious life of the Episcopal congregation in this city, while Berkeley Divinity School, with its company of devoted instructors, is yearly sending forth young and consecrated Christian servants into the vineyard of the Lord.

Certainly many outside Middletown have reason to bless the time when God put it into the hearts of some of His Christian children in this city to wish to serve Him after the manner of their English forbears.



COMMITTEE ON SCOPE.

HON. O. V. COFFIN.

JUDGE D. J. DONOHUE.

R. L. DE ZENG.

REV. A. W. HAZEN, D. D.

FRANK B. WEEKS.

THE SEPARATES.

What is now the South Congregational Church was not originally an offshoot from the First. But after the Great Awakening, many who had been converted at that time hesitated to associate themselves with the church which still practiced the half-way covenant, and accepted the Saybrook platform with its semi-Presbyterian tendencies. A little company of such dissenters from up and down the river associated themselves together at Wethersfield in 1747. They were a part of the Separate or Strict Congregationalist movement which was more or less general throughout the eastern part of the State. They rejected all relations between church and state, and emphasized much the emotional side of the conversation.

The First Church of Wethersfield made it so uncomfortable for them, that, with their pastor, Ebenezer Frothingham, they soon established themselves here in Middletown. Probably choosing the place because the First Church was supposed to be more in sympathy with the revival. They found at least a type of Christian tolerance, for they had apparently an uneventful existence here, during the pastorate of their elder, Mr. Frothingham; first worshipping in his house, and then building themselves a spacious church, which still stands on South Main Street. Toward the close of the century a great company of their members again separated themselves and formed the First Baptist Church. That church finally absorbed a greater portion of the separates, until, in 1812, the few remaining members ceased to be Separates or Strict Congregationalists, and became the second Congregational Church of Middletown. Under the able pastorates of Mr. Jinks, Mr. Tyler and Mr. Dudley the church was thoroughly established.

It is now in fullest communion with the Congregational body and the first church, cherishing only such memory of separateness as may insure the development among its membership of personal relations with the Living God. During these years the church has built four church edifices, three of which are still standing. It has had seventeen pastors. It was the first to introduce the Sunday school and Y. P. S. C. E. into the religious life of Middletown.

THE METHODISTS.

The first Methodist sermon heard in Middletown was preached by Rev. Jesse Lee, December 7, 1739. Two years later a society was organized which was a part of a circuit until 1816. The first time Bishop Asbury visited town he preached in what he called the "church of the standing order," but had to go a mile or so out of town for his lodging. Afterward he often occupied the Separate church and was entertained by their ex-pastor, Mr. Frothingham. Since 1816, when it became a station, its long list of pastors has contained many names well known in the Methodist communion—Heman Bangs, A. C. Eggleston, Charles K. True, G. L. Westgate, and John M. Reid, together with the names of Curry and Kelley, afterward connected with the denominational publications.

The church has erected three houses of worship, in 1804, 1828 and 1885 respectively. It has done mission work in the northern part of the city and in Westfield, and from the work at first supported by students in South Farms, where a chapel was built in 1880, there has arisen the South Methodist Church of Middletown, which became a conference appointment in 1896. By far the richest contribution which Methodism has brought to the religious life of our city is witnessed to by the presence of the University, which from its foundation to the present time has immeasurably deepened not only the intellectual but the spiritual life of the city.



CHAIRMEN OF SUB-COMMITTEES.

HON. D. LUTHER BRIGGS.

CHARLES A. PELTON.

ALBERT R. CRITFENDEN.

CHARLES F. MERRILL.

SETH H. BUTLER.

WILBUR F. BURROWS.

LYMAN D. MILLS.

GEN. CHARLES P. GRAHAM, GRAND MARSHAL.

EDWARD G. CAMP.

HON. SAMUEL RUSSELL.

The African Methodist Church has also ministered to the needs of the members of the colored race in our community since 1828. They own a church and parsonage on Cross Street, and, with more or less help, have been able to support a pastor for nearly eighty years.

The hope in the heart of that Methodist circuit rider who, in passing through Middletown in 1789, thought that perhaps there might once have been some religious life in these parts, and that possibly by the blessing of God and the Methodist order, there might be again, has been fulfilled abundantly, though not perhaps exactly as he imagined.

THE BAPTISTS.

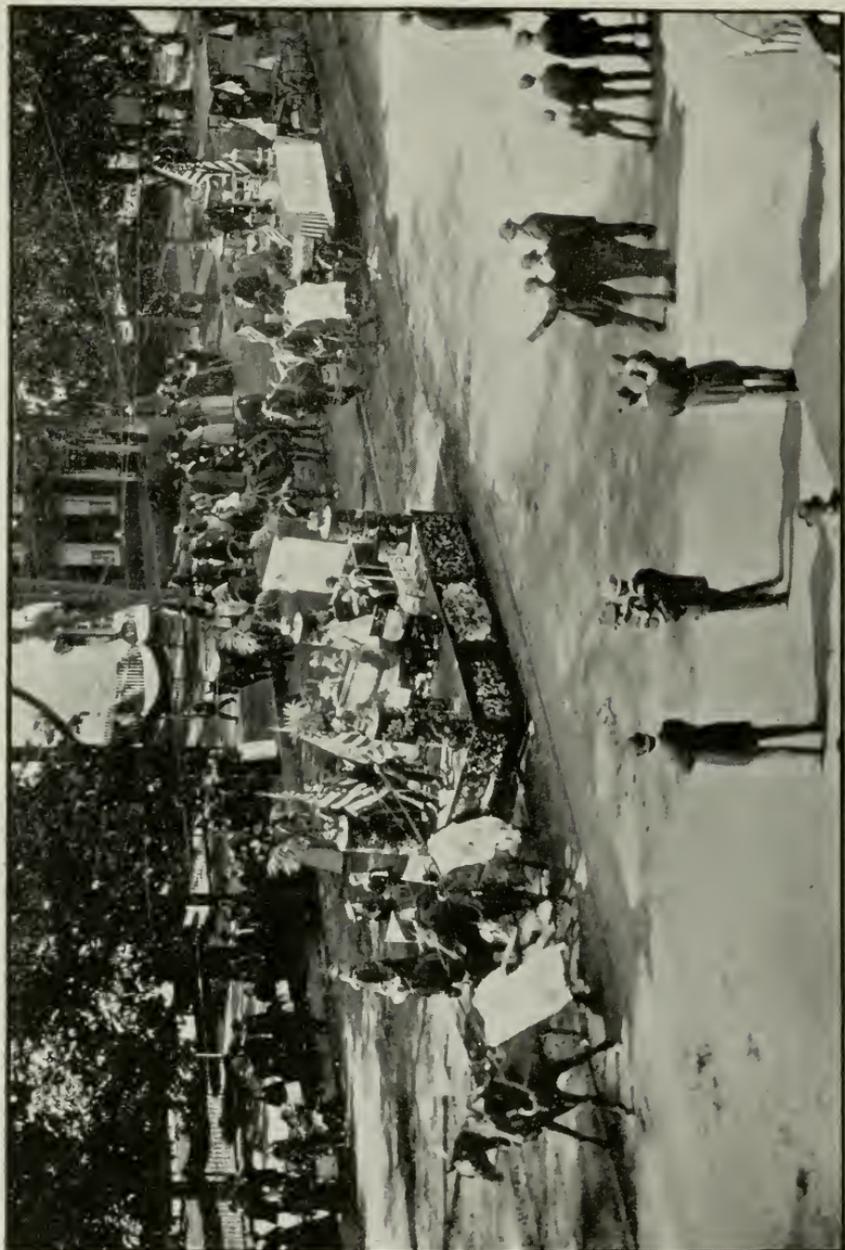
The Baptist Church, as has already been said, was organized in 1795 from members of the Separate Church, because they honestly believed there was in Middletown no such local organization of baptized believers as the New Testament describes. They took God's word as their only guide for faith and practice in religion. They retained their separate principles also, and gradually absorbed the greater portion of that church. This large draft of individualism probably explains the checked history of the church in its relations with its pastors, as well as the sturdy types of personal piety which have been therein developed. In its hundred years of existence it has had twenty-five pastors, and was once at least six years without a pastor, being held together in its worship by the lofty faith and personal piety of a few deeply religious souls, and the vigorous use of the talents of its lay members.

It has contributed to the history of the religious life of our city some of its most devoted examples. And I think it would be difficult for any church to match either in health or piety the record of a Mrs. Barnes, who "tho' she labored all the week at the loom, was yet never too weary to go to church on the Sabbath," and from her seventieth to her ninety-second year was only absent from church for two half days, making a total of one whole day out of a possible 1,144, "while she was equally as consistent, thorough-going and systematic in other departments of Christian duty." Another instance of personal religious character is that of Thomas Pilgrim, who went from this church into the ministry of the Word, and who, being among the foremost advisors and sympathizers with the early political leaders of Texas, has the reputation of having done for that State what Thomas Hooker did for Connecticut. The church has built two houses of worship, in 1800 and 1842 respectively.

THE UNIVERSALISTS.

Perhaps the opposite extreme doctrinally of the religious life of the city is represented by the Universalist Church. Yet in their articles of organization, which were published in 1829 and addressed to "The believers in the doctrine of God's impartial and universal grace in Middletown and vicinity," we find a ringing echo of the same spirit of earnest religious conviction, by which each of the other denominations was brought into being.

We find them covenanting thus: "Therefore, to promote mutual and Christian friendship and brotherly love, to inquire after truth and to diffuse knowledge of the 'good tidings of great joy which shall be to all people,' we, the subscribers, do hereby agree to unite ourselves into a social compact by the name of the First Universalist Church. And without binding ourselves to any human established creed or form, do agree to take the Scriptures of the Old and New Testament for our guide, and to look to our Heavenly Father for instruction, protection and support." We are not surprised that the city found a place in its religious life for a society whose professed purpose has been to



J. H. BUNCE'S DISPLAY—"THE BIG STORE."

emphasize "the height and depth, the length and breadth of the love of God, which passeth knowledge and understanding." For about nine years this society met in the Lancastrian school-house on William Street. And then their present church edifice was erected in 1839. Rev. L. S. Everett was the first pastor, and has been followed by fifteen others. The form of government of this church is Congregational, like that of the fathers.

THE ROMAN CATHOLICS.

We now come to the churches which have been founded to minister to the spiritual needs of those multitudes who are still seeking America as their "land of promise." First among these in order of founding and importance is St. John's Roman Catholic Church. At the time of the two hundred anniversary, Dr. Field said "that for some years the oppressed and suffering Catholics of Ireland had been coming to this place, attracted by the opportunities of employment afforded by the Portland quarries." They came in such numbers that as early as 1830 Mass was celebrated in private houses in Portland by a missionary from Hartford. In 1845, Rev. John Brady, of Hartford, purchased land of Charles R. Alsop, where now St. John's Church stands, the price of land being a gift of Mrs. Richard Alsop, herself a Catholic. Another Rev. John Brady, a nephew of the former, completed the church and became its first pastor. So rapidly did the congregation increase that within five years a much larger building was obliged to be erected, the old church being used as a school-house. Father Brady was succeeded by Rev. Lawrence T. P. Mangan, and he in turn by Rev. James Lynch. During his pastorate the tower of the church was completed, a handsome rectory built, and the convent building east of the rectory erected.

On May 10, 1872, a community of seven Sisters of Mercy from Ennis, County Clare, Ireland, came to occupy the convent, taking charge at the same time of the Parochial School, and becoming the Mother house for five other branch houses of the sisters in different parts of the State. The present pastor, Rev. Bernard O'Reilly Sheridan, has during his pastorate built a handsome new school building and erected a chapel on the site of the old church. The parish is large and well cared for by the help of two resident assistants, Father McGiveney and Father Walsh. Certainly all must rejoice that our city possesses a branch of the Mother of all the churches, which can minister to the religious life of the great throng, who Sabbath by Sabbath take their way to the church, which, in its topographical location, stands nearest to the spot where our fathers first worshiped.

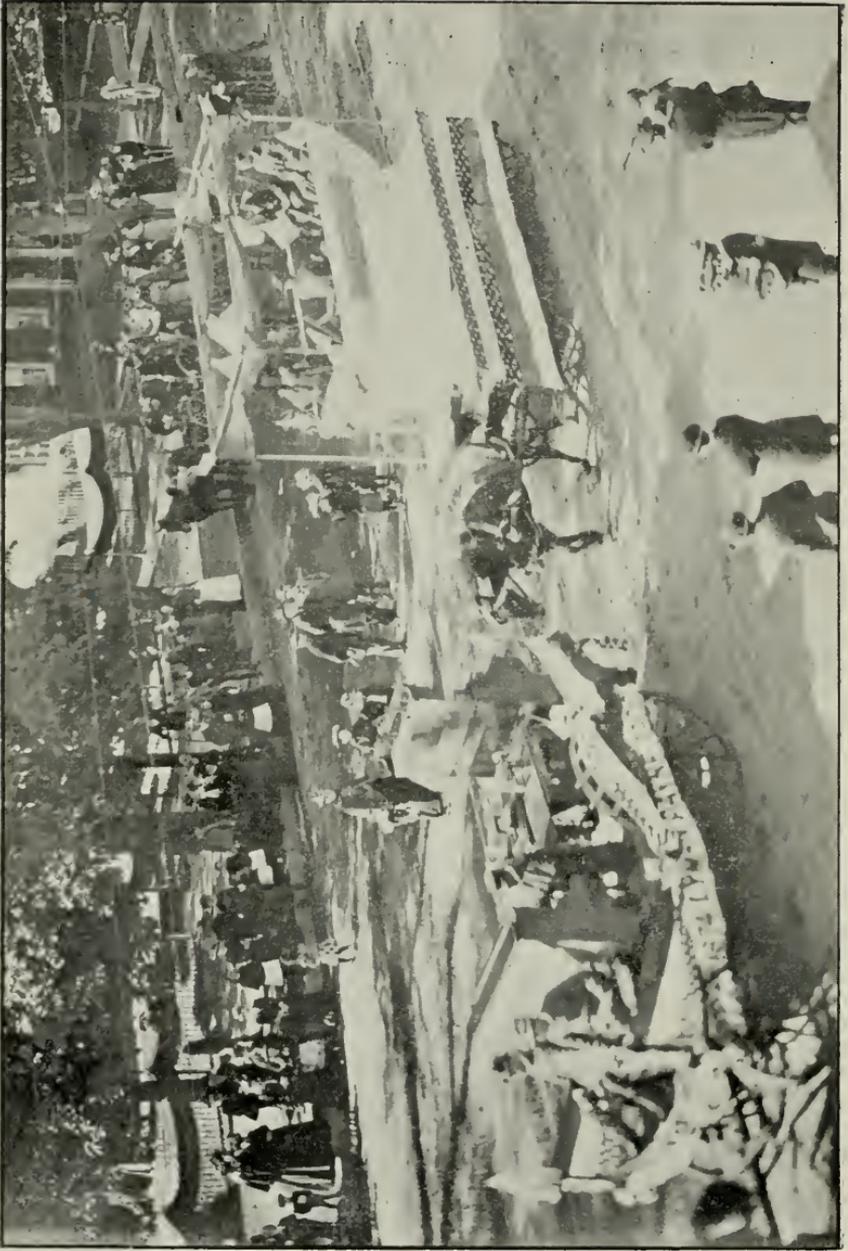
LUTHERANS AND OTHERS.

In 1887, the Swedish Congregationalists of the city began to associate themselves together for worship in their own tongue. They were encouraged by the fostering care of the First Church, in whose chapel they worshiped, till in 1893 they built them a sanctuary of their own upon North High Street.

A branch of the Swedish Lutheran Church was established here through the efforts of Rev. K. A. Martin. In 1893 they also built themselves a church on North High Street, and now gather together a goodly congregation on the Sabbath.

The German Lutherans were gathered in 1894 by the earnest ministry of Pastor Blecher, and worshiped for three years in the chapel of the South Congregational Church. In 1897, through their own efforts and the encouragement and generosity of friends in the other churches, they built a substantial and commodious house of worship on South High Street.

For eleven years the Salvation Army has been with us, calling its congregation together, as was the custom with our fathers, at the roll of the drum.



LYMAN FAYNE,

HALE & KELSEY.

They claim a total of seven hundred and fifty conversions in their meetings, and are a constant witness to the militant spirit in the church, which rejoices to show its colors every day in the week.

There are several chapels and religious organizations in the outskirts of the town, established through the co-operation of the churches and supporting more or less regularly a preaching service—one in Long Hill, in 1876, by help of the South, Methodist and Baptist churches, and one each in Johnson Lane and Maromas—established through the work of the State Sunday School Society.

CHAPELS.

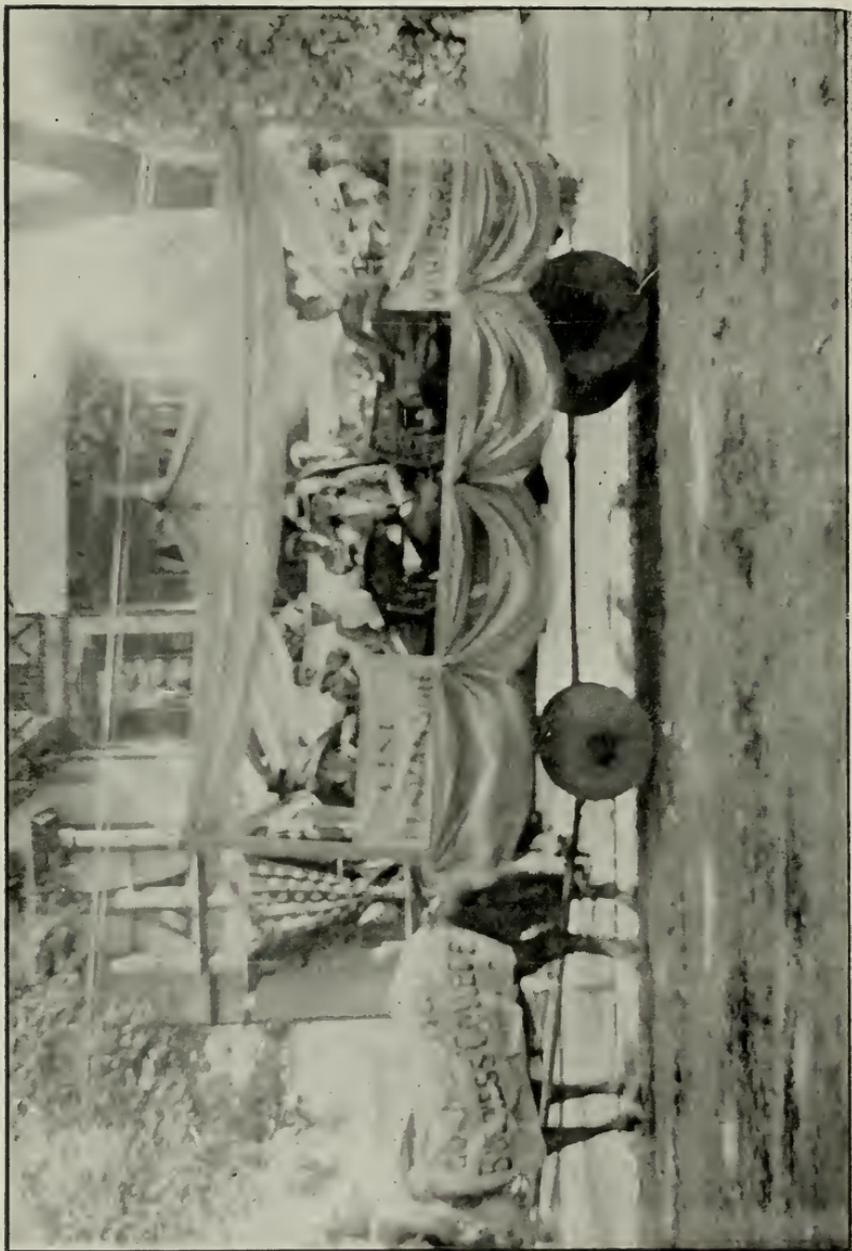
There have been other branches of the Christian family established at times in our city. The Millerites once held regular services here, and there was at one time a branch of the United Presbyterian Church, of Scotland, cherished by a colony of faithful Scotch souls who dwelt among us. But as they came to know us better they cast in their lot with the other churches, and the proceeds from the sale of their chapel were turned into a fund for benevolent uses. Another fund administered with loving care by the ladies of the churches, is that of the Female Charitable Society, founded in 1809, whose special design is "To provide for the education of the poor and furnish clothing for the destitute."

And what has been the history of the mother church while her daughters have been growing so robust. In faithfulness to her pastors she has certainly surpassed them all. Ten pastors in two hundred and fifty years is a record seldom equalled or surpassed in any community. William Russell was succeeded by Enoch Huntington, a learned and devoted minister, who led his people nobly in thought and action during the days when our national life was being established.

In 1773, the First Church set off a colony in Westfield, which, as the Third Congregational Church of Middletown, has not only continued to bless its own community, but has also been influential in establishing the religious life of the neighboring city of Meriden. And yet in spite of the constant drawing off of its membership to the larger towns, the Third Church is to-day stronger in numbers than ever before. When Enoch Huntington died in office, a Mr. Daniel Huntington was called to take his place. He was the grandfather of the Rt. Rev. Huntington, Bishop of Central New York, whom we hoped to have had with us to-day. He was the first pastor to be dismissed to serve elsewhere in the earthly vineyard. He was followed by Drs. Goodrich and Crane, then by Dr. Crane's son, for a short pastorate, he in turn by Dr. Jeremiah Taylor, and finally by our beloved Dr. Hazen, the chaplain of the day. During these years the church has built two houses of worship, has established and supported a chapel in the Staddle Hill District. She has learned to love her grown-up daughters, and to lead them in a generous rivalry of good works. In the missionary revival of the nineteenth century, she, with her daughters, has taken a noble part.

The evangelism of the century has been welcomed here under the preaching of Pentacost and Moody, and a branch of the Y. M. C. A., with its world-wide efforts to save the young men, has, we hope, found a permanent home in our city. While the Young People's movement of the last fifteen years has found a place in some form in the work of almost all of our churches, this later work I cannot more than mention in so short a paper.

Beneath and around and within all this manifestation of religious life through the churches, there has been working the revelation of Divine life in



THE CONNECTICUT BUSINESS COLLEGE,

the human family, where more aptly than in any other school, we learn the great lesson of the Divine Fatherhood.

Those who can remember the olden times, say that while the number of the denominations is increasing rather than diminishing, the points of distinction between them are growing to be less and less barriers to fellowship, and the great essentials of Hope and Faith and Loving Service, which are destined to outlast all partial visions, are more and more coming to the front. And while there do not seem to be signs of a complete uniformity in our religious lives and experiences, there is a hope constantly growing brighter and more universal, of such a unity in variety as is characteristic of the Divine life in all its natural manifestations, and which therefore may be the only unity which can characterize true religion, which is itself but the Divine life shed abroad in the hearts of men.

The orchestra then rendered "Czardas," from "Coppelia," by Delibes, after which Hon. O. V. Coffin introduced Prof. William North Rice, Ph. D., LL. D. He said :

Probably no resident of Middletown is better qualified to speak intelligently on the subject "Education in Middletown," than Prof. William North Rice, of Wesleyan University, who will now address you.

"EDUCATION IN MIDDLETOWN."

The first settlers of Middletown were of the same race and the same traditions as the settlers of New England in general. In Middletown, as elsewhere, the organization of the school and the church followed closely upon those labors of clearing the ground and building houses, which were absolutely necessary for subsistence. It was in the very year of the settlement of Middletown that the laws of the colony of Connecticut were for the first time codified. The provision of the Connecticut code of 1650 in regard to schools is eminently characteristic of the intellectual and religious life of the people. Its quaint preamble is as follows :

"It being one chief project of that old deluder, Sathan, to keepe men from the knowledge of the Scriptures, as in former times, keeping them in an unknowne tongue, so in these latter times by perswading them from the use of tongues, so that at least the true sence and meaning of the original might bee clouded with false glosses of saint-seeming deceivers, and that learning may not be buried in the grave of our forefathers, in church and commonwealth, the Lord assisti g our indeavors." After this preamble the statute prescribes that every township of fifty householders shall provide a teacher to teach the children to write and read, and that every town of a hundred householders shall "sett up a grammar schoole" in which youths "may bee fitted for the university."

Two points are noteworthy in this legislation and in the educational institutions for which it provided : First, the profoundly religious spirit of the education of those times. The highest purpose of learning was to be found in the right interpretation of that book wherein was recorded a divine revelation. We notice, secondly, the essentially aristocratic character of the intellectual life of the time. The mass of the people were considered sufficiently educated if they knew how to read and write and to do enough of ciphering for the most simple forms of ordinary business. The education in the ancient languages, which was almost the only advanced instruction in the schools of that age, was to be the special prerogative of those who were called to the

ministry or to other learned professions. Between the educated few and the general multitude a great gulf was fixed. The clergy were a Brahmin caste.

There is no reason to doubt that the early settlers of Middletown held the same ideas in regard to education that found expression in the law which I have cited. The rudimentary education, which in their judgment would suffice for the common needs of life, they were determined to place within the reach of every child in the town. In 1676-7 we learn that Mr. Thomas Webb was paid £25 for his services as school-master for one year, £10 of that sum being granted by the town, and the remaining £15 being levied upon the "children that have gone, shall goe, or ought to goe to school." When we consider that at this time the population of the town included less than sixty families, the appropriation for school purposes may seem more generous than the three and one-half mills of taxation, more or less, which we have consecrated to our schools in recent years. A striking illustration of the interest felt in popular education is found in the fact that three of the early settlers of Middletown, Samuel Stow, Nathaniel White and Jasper Clements made bequests for the support of the common schools. Those bequests made in the early days of poverty still afford a small income to our schools. In 1782, we find a body of citizens, represented by a committee consisting of Nathaniel Eels, William Sage and Timothy Gibson, petitioning the town for permission to erect a school-house at their own expense for the benefit of the town, a petition which, it is needless to say, was readily granted.

The schools of Middletown have passed through various changes of organization in common with the schools of Connecticut in general. In the earliest days, the schools of each town were under the direction of the selectmen. As the towns increased in size, and their territory became divided into several parishes, the care of the schools passed into the hands of the parishes or ecclesiastical societies, for in the early days of New England, church and state were pretty closely united. The control of the schools by ecclesiastical societies is recognized in a law of the colony passed in 1712. The supervision in behalf of the ecclesiastical societies seems to have been exercised by more or less permanent committees, and in this way the now familiar name of school committee came to be introduced into the Connecticut educational system. With increasing density of population, the parishes came to be divided into school districts, which possessed a certain degree of independence in the administration of their school affairs.

In 1798, a new class of bodies politic was organized in the state under the name of school societies. These were territorially co-extensive with the parishes or ecclesiastical societies, which previously had charge of the schools. But their distinct organization as school societies reveals a separation of church and state, in such sense that the schools were no longer to be under ecclesiastical control. Under the organization of these school societies, the separate districts included within the limits of a single society retained their partial autonomy. In the school district system of Connecticut we may recognize a most extravagant and pernicious exaggeration of the noble idea of local self-government. It is to be hoped that in our own town the system by which a district reporting an enumeration of seven or eight school children runs an independent educational system may be speedily abolished. Prior to 1839, the territory of the city of Middletown was divided into four school districts. In that year those four districts were consolidated under the name of the Middletown City School Society. In 1856 the schools of the state were reorganized, the school societies became extinct, and the Middletown City School District took the place of the Middletown City School Society. In place of the dual administration of town visitors and district committees, the schools of the city

district have been governed by a Board of Education, in whose election partisan politics has never had control. Under these conditions the character of its schools has rapidly improved. Probably very few cities of equal population and wealth are to-day superior in their school system to Middletown. May we not hope that at an early date the other districts of the town may be united with the city district, and the benefits of the same system and the same administration extended over all?

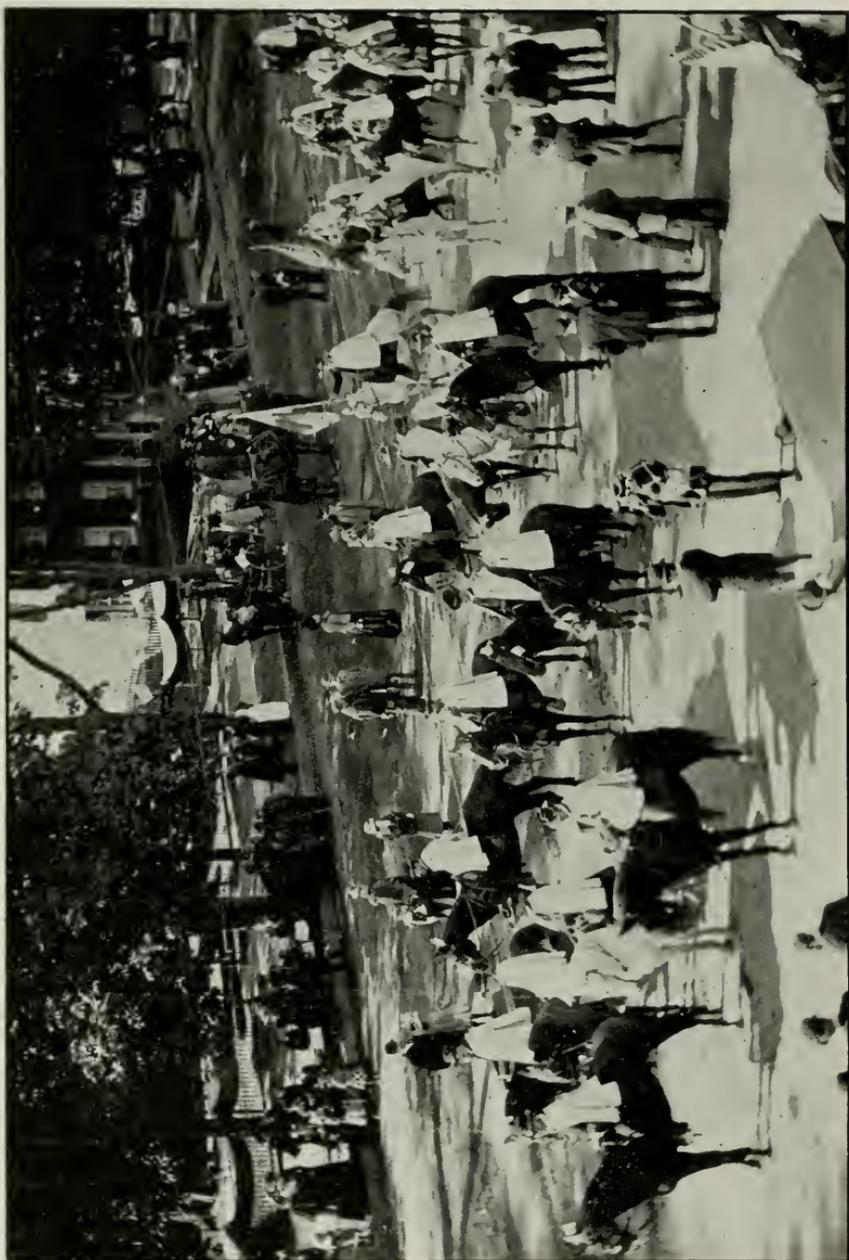
Attention has already been called to the essentially aristocratic character of the intellectual life of colonial times. The new conditions to which the English race was exposed in America, the establishment of national independence, and the spirit of the age in general, gradually transformed an aristocratic into a Democratic society.

A sharp distinction between an educated professional class and an uneducated multitude could no longer exist. Many of the youth of both sexes craved a more advanced education than the common schools could give, though not desiring to go to college or to enter the learned professions. A new type of educational institutions was demanded, which should be in harmony with the new social environment. The answer to this demand was in the development of High Schools. Our town may well take pride in the fact that its High School is the oldest in the state. The Middletown High School was organized in 1840.

The honor of this movement is largely due to Hon. Samuel D. Hubbard and Dr. Charles Woodward, members of the Board of Education, whose influence in its behalf prevailed over great opposition. These two gentlemen secured for the purpose of a High School building the site now occupied by the Central School, and conveyed it to the City School Society in 1841.

A building was erected thereon which accommodated the High School and also a part of the schools of lower grade. That building was greatly enlarged and improved in 1869, and after its destruction by fire, was rebuilt in 1879. The present High School building was dedicated in 1896, the first building in the town which had been devoted exclusively to High School purposes.

As Middletown was in the front rank in that reform of our educational system which was marked by the development of High Schools, it has also been in the front rank among Connecticut towns in that later reform which has enriched the course of study in the lower schools. No longer is the instruction in our primary schools limited to the "three R's." From the lowest primary classes upward the effort is now made to open the eyes of the children to that glorious universe in which we live, and to make them heed the lessons which nature loves to teach to her reverent students. Beside the public schools, Middletown has been favored with a number of private schools of high repute, some of which have had a brief, but by no means a useless life, while others have been somewhat permanent parts of the educational system of the town. Time does not permit even a list of these private institutions. The Rev. Enoch Huntington, fourth pastor of the First Church, had under his training during his long pastorate, a large number of young men who did honor to his teaching in later life. Among them was the elder President Dwight of Yale College. Some time before 1840, a school for boys was established by Isaac Webb, a former tutor of Yale College, in the building now belonging to Wesleyan University, and known under the name of Webb Hall. Among the pupils in that school was Rutherford B. Hayes, upon whose title to the presidency of the United States some cloud may have rested, but upon whose administration was no stain.



THE EAST HAMPTON CAVALRY BRIGADE,

The Middletown institute, under the charge of Dr. Daniel H. Chase, was in operation from 1835 to 1870. Among its pupils was the distinguished historian and philosopher who has honored the home of his childhood by his presence and words this afternoon. The Parochial School of St. John's Church was founded in 1849. From 1866 to 1872 it was under the control of the Board of Education and was recognized as one of the public schools of the city.

In the early part of the present century public spirited citizens of Middletown, felt that it would be in many ways an advantage to the town if some higher institution of learning could be established within its limits. At the time of the organization of Trinity college, efforts were made to secure its location in our town, but Hartford proved the successful competitor.

In 1819, Captain Alden Partridge, who had been for twelve years professor of mathematics in the United States Military Academy at West Point, and for two years superintendent of that institution, established in Norwich, Vt., an institution which he called the American Literary, Scientific, and Military Academy. In 1824 citizens of Middletown made generous offers of aid to Captain Partridge, on condition that he would move his institution to this town. Accordingly, in 1825, the American, Literary, Scientific and Military Academy was established here, occupying the two buildings now known as North College and South College of Wesleyan University. In 1829, however, the Academy was again removed to Norwich, Vt., since Captain Partridge was unable to secure from the Legislature of Connecticut a charter authorizing the granting of academic degrees. The institution still survives under the name of Norwich University. As a military school it has been a most valuable auxiliary to the National Academy at West Point, more than five hundred of its graduates having served as officers in the army or navy.

It was about the time of the removal of the Military Academy from Middletown, that the Methodist Churches of the northeastern states were emerging from their early period of poverty and struggle, and aspiring, as the representatives of a religious movement born in Oxford University were bound to aspire, to have their share in the work of higher education. The generous offer on the part of citizens of Middletown to give the buildings of the old Military Academy to the new college, determined the location of Wesleyan University in Middletown. The name of the institution reflects the views of its founders. The word "Wesleyan," expresses their enthusiastic loyalty to the religious ideas of the great founder of Methodism. The name "University," expresses their intention of associating with the college in due time, a group of professional schools. The evolution of the institution has taken a different course from what was expected, and the purpose of establishing a cluster of professional schools has been abandoned. The only ambition of the institution now is to do better work from year to year in those courses in literature and science and philosophy which serve for general culture.

The choice of Wilbur Fisk as the first president of the institution was most felicitous. His pure and lofty piety and his gentle and winning manner endeared him to all who knew him, while his tact and prudence, his high administrative ability, and his untiring labors, soon assured the success of the institution. Few men have ever possessed in richer measure those attractive traits of character which constitute a gentleman, and thereby it came to pass that the representative of a religious denomination, then poor and despised, took by general consent a prominent part in the social and civic life of the community. It is an interesting fact that some modern ideas in regard to the college curriculum were anticipated in a rather crude way in the plans adopted by President Fisk. There was no division into classes. Partial courses were

encouraged. Studies were arranged in the catalogue by subjects and not by years. The anticipation of the new education was certainly premature, and the college soon fell into the usual routine of four classes and fixed curriculum.

It was not until 1873 that the old ideas came to the front in a new form in the adoption of a liberal elective system and the establishment of parallel classical and scientific courses. Since 1873 the progress of the institution in the development of the new education has been rapid. Time will not allow the presentation of details of the history of Wesleyan University. From the small beginnings of details of 1831 it has grown in financial resources until it possesses a material equipment worth almost \$700,000, and an endowment of about twice that sum.

The Supplement to the Alumni Record, published in 1899, reports 1,544 living graduates.

The influence of the college is felt in every phase of our national life. A Christian college naturally sends many of its sons into the work of the ministry, and the record of Wesleyan University shows 319 ministers of the gospel, of whom 271 are in the Methodist Episcopal Church. In even greater numbers the alumni of the college have turned to the work of education. The record shows 339 teachers, including 12 college presidents and 97 professors in colleges and professional schools. The influence of Wesleyan University has been felt most profoundly in the other educational institutions of the same denomination, those institutions having been largely officered by graduates of Wesleyan. Wesleyan University is a denominational college in the sense of being officially related to a certain ecclesiastical organization, but its spirit is free from sectarianism.

A graduate from another college rightly characterised the spirit of Wesleyan University, when he said, "Some colleges are free and not Christian, some colleges are Christian and not free, Wesleyan is one of the colleges that are free and Christian."

Of those who have been in the faculty of Wesleyan University in the 70 years of its history, many have been well known in the civic and religious life of the town, but the limits of time forbid even the mention of their names. Yet I cannot forbear to remind you that some men are still living in our town who remember the colossal sermons of Stephen Olin, which men heard with the same sort of breathless awe with which they look upon Mt. Blanc or Niagara, and a larger number of our citizens remember those impassioned patriotic addresses with which Joseph Cummings stirred the souls of men in the national crisis of 1861. The three score alumni of Wesleyan, resident in Middletown bear an honorable part in the professional and business life of the town.

The youngest of the higher institutions of learning connected with Middletown is the Berkeley Divinity School. In unusual degree that institution is the monument of the life and work of a single man. It is the noble memorial of that ripe scholar, that ecclesiastical statesman, that simple, earnest preacher, that courtly gentleman, the Right Reverend John Williams. Before the middle of this century Dr. Williams had already gathered about him a group of theological students, when he was the rector of a church in Schenectady, N. Y. In 1848 he became president of Trinity College, and his students came with him to Hartford. A few years later he was made assistant bishop of the diocese of Connecticut, and in 1856 the Berkeley Divinity School was definitely organized and established in Middletown under his presidency.

The school has numbered among its professors many men of high reputation as Christian scholars. None of these, perhaps, has been so largely

identified with the life of our town as Frederic Gardiner. Member and president of the city board of education, trustee of the Industrial School for Girls, president for ten years of the Middletown Scientific Association, his influence was felt for good in many phases of the life of the town, and precious is the memory of his genuine scholarship and his beautiful life. With a fresher sense of loss, we remember that in the death of Professor Barbour there passed from among us a character pre-eminent in sweetness and light.

In the educational life of New England the institutions for primary and secondary instruction have been for the most part under the direction of the local government, while the institutions of higher learning have been mostly under the charge of private corporations. One of the evils of our educational life has been a lack of intimate relation and harmonious cooperation between the public schools and the higher institutions of learning. Educational men everywhere to-day are working in the direction of a closer articulation between the educational institutions of varying grades—the unification of our educational system. In Middletown we have a relation between the high school and the college which is mutually helpful.

Middletown is proud of its educational institutions of every grade, jealous of everything that affects their interests. May the achievements of the past, may the possession of the present, be the promise of a nobler future.

A grand selection from "Carmen," by Bizet, was rendered by the orchestra. This was followed by Greetings from the Daughter Towns, which had been set off from this town.

"GREETINGS FROM THE DAUGHTER TOWNS,"

Ex-Governor Coffin said :

We are now to hear greetings from the daughter towns. Chatham, as the eldest of the family, comes first, and will be well represented by Capt. Delos Daniel Brown, whom I have now the pleasure of presenting.

Capt. Brown said in part :

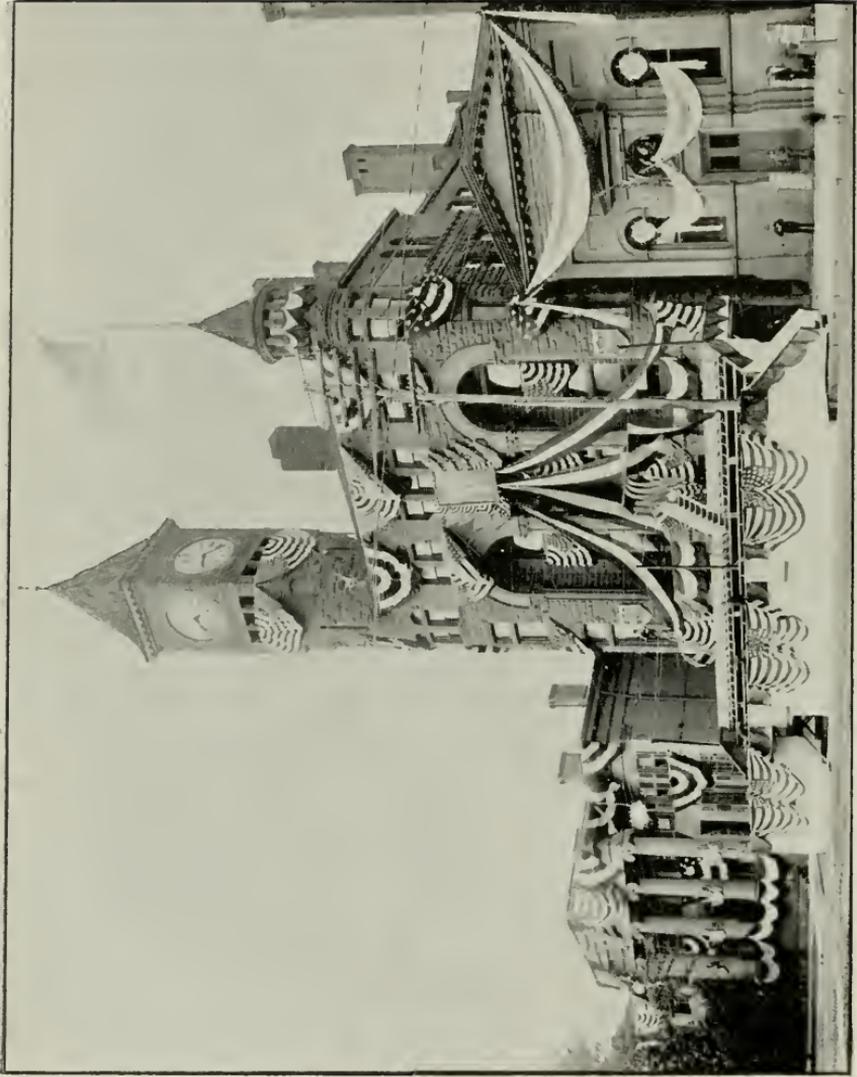
Chatham comes to greet the mother town and to show her loyalty. She can do this in no better way than to show that she is worthy. Chatham was incorporated in 1677, and lived in happy contentment with her sister town, Portland, until 1841, when Portland was set off as a separate township. Chatham's leading industry during its early days was ship building. This industry, however, began to decline in 1850, and this industry soon became a thing of the past. Later she turned her attention to manufacture, and to-day she has more than a dozen prosperous factories. She manufactures more sleigh bells than any town in the United States. In conclusion, he said: "May Middletown ever remain prosperous, and may her fame extend. May Chatham show herself worthy by becoming like her."

Hon. O. V. Coffin then said :

Portland is next to be heard from, and her greetings will be very interestingly offered by her valued citizen, the rector of her Trinity Church, Rev. Oliver Henry Raftery.

He said in part :

There has always existed strong neighborly bonds between Portland and Middletown, and these bonds seemed to strengthen with time. Next to living in a city like Middletown is living in its suburb. In a humorous way, Mr. Raftery referred to Portland's leading industry, the brownstone quarry. He said: "Portland has done more to build up New York, Philadelphia, and some other large cities, than any town in the United States. There was a time



THE MUNICIPAL BUILDING AND THE MIDDLETOWN NATIONAL BANK.

when the Connecticut was a barrier. Men and women in both places seldom, if ever, crossed by ferry from one town to the other, but this has changed since the trolley line has connected them. Now the Connecticut is a ribbon which binds the two places more closely in the bonds of friendship. Some day when Middletown outgrows herself, Portland hopes to become a part of her and contain the residences of the business men of the city—the bedroom of Middletown."

Hon. O. V. Coffin then said :

The greetings of Cromwell are sure to be worthily spoken by Rev. Henry Grimes Marshall, the popular pastor of her Congregational Church.

Mr. Marshall said in part :

The history of Middletown is the history of Cromwell, as they were one a few short years ago. When a young country visits the mother land, it is customary to bring some product or fruit of the land. Cromwell has not these fruits to-night, but in to-morrow's parade will be represented, and the mother can then judge the growth and prosperity of the daughter. The leading industry of Cromwell is floral culture. In this way we scatter joy and happiness throughout the state. Cromwell feels that they have done their part, and hopes to meet the approval of the mother.

Mr. Coffin then said :

Now comes Middlefield, whose representative on this occasion is, for the moment, the acting Governor of Connecticut, who might well, for the advantage of the state, be the actual governor. I take pleasure in introducing His Honor, Lieutenant-Governor Lyman Allen Mills.

Lieutenant-Governor Mills said :

Middlefield is a beautiful town, much the same as Middletown must have been in its early days. The view which greeted the eye of the first settlers of Middlefield must have been much the same as that which greeted the eyes of our forefathers when they first saw the present site of Middletown. The youngest daughter comes to hear your history, to pay you homage, and do you honor. Since the daughter is so like the mother, strong bonds of friendship should exist. May they ever grow stronger. Since Middlefield went housekeeping for herself she has prospered. Where the Indian once chose his game, now the wheels of the factory are heard, and instead of the bow and arrow the percussion cap is made. The town makes no claim for large population, but for a very prosperous population. We too, like our sisters, extend our greeting and wish our mother many returns of the anniversary.

Thorne's "Simple Aven" was rendered by the orchestra. Ex-Governor Coffin then introduced President Raymond as follows :

Of all the present citizens of this town, not one is better qualified to speak upon the topic "Middletown in the Civil War," than that one who participated actively in the contest, and is now President of Wesleyan University. It affords me especial pleasure to present our friend and brother, Bradford Paul Raymond.

"MIDDLETOWN IN THE CIVIL WAR."

The part played by any man or any community in a great historic crisis seems trivial. Nevertheless, to lift a torch and add a ray of light to such a day of the Lord as that of '61-'65 adds luster to a family name. No voice or pen can reproduce the Middletown of '61. The census of 1860 gives Middle-



THE MIDDLESEX MUTUAL ASSURANCE CO.

town a population of eight thousand six hundred and twenty. The city lay cradled among the hills as to-day. The Connecticut ran noiselessly to the Sound as to-day. The symmetrical maple in our valleys blazed like the burning bush as to-day. The wide-spreading elm tossed its graceful branches to the breezes of autumn as to-day. The streets and the people bore the same names for the most part as to-day. But the hour was electric with a spirit which this generation has never known, and even the hills and streets, the trees and river seemed restless with the utterance of the impending hour.

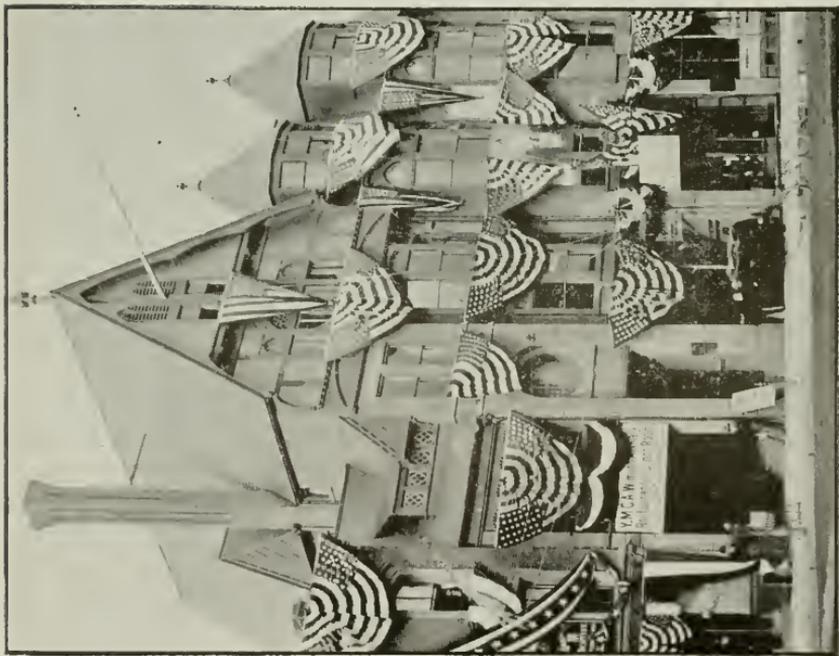
A division of parties was inevitable in the vast issues of the war. Business interests were involved. A war with the South meant the ruin of business and actual poverty for many families. Political affiliations and political educations determined political theory and action. Ethical theories, theories of the rights of man, theories of the state and nation, the interpretation of the constitution and theological creeds were all involved. The belief on the part of many that the controversy could be peacefully settled, the horror of war, all these factors, theoretical and practical, were evident in the life of Middletown, as in every other New England town. The conflict had been on for a generation. It had divided parties in Congress, and in every state Legislature, had rent ecclesiastical bodies asunder, and now the rumbling earthquake shook the whole superstructure of our government. Had one stood on the dome of the national capitol on the 6th of November, 1860, the day which made Lincoln President, he would have needed neither gift clairvoyant, insight poetic, nor temper prophetic to have seen :

“ Fierce fiery warriors fight upon the clouds
In ranks and squadrons and right form of war,
Which drizzled blood upon the capitol.”

There was a wordy war in Middletown. There was hot blood and hot words, crimination and recrimination, in the store, on the street, in public halls and the churches. The political parties were at the fighting point most of the time. One of our worthy citizens declared, it is said, that he would shoot his grandmother were she arrayed against the Union. Passion blinded men's minds for a time. But the issue at length became luminous. It was this: The government defended, united; and freedom is abandoned, disunited and defeated, with half of the national domain given over to slavery. The flag stood for the government.

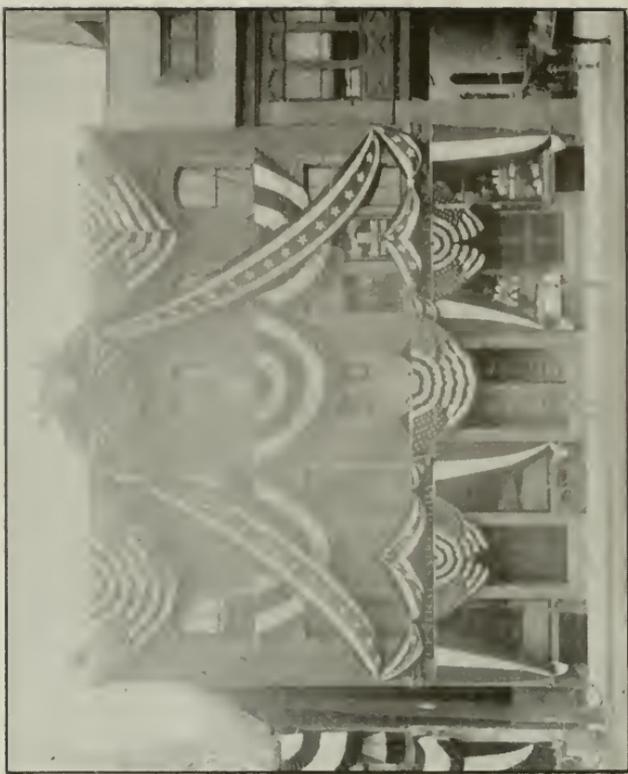
Permit me to give you the news from the files of an old newspaper. Its date is Wednesday, April 24, 1861: “The red, white and blue; these are the prevailing colors everywhere. In the store windows goods are arranged to display the national flag. Red, white and blue cockades are worn about the streets. The ladies display the colors in their dresses. They have been busy for the last two or three days in making up uniforms for the volunteers, in preparing bandages, lint, and other things necessary. A. M. Colegrove has given the whole stock of his underclothing in his store for the use of the volunteers from this city.” Dr. Baker offered his services free of charge to the families of volunteers.

On Friday evening, April 20th, a great mass meeting was held in McDonough Hall. “Charles C. Tyler was appointed president, and there were several vice-presidents. Patriotic speeches were made by Messrs. Tyler, Culver, Warner, Douglas, Griffin, and by Revs. Taylor, Dudley and Woodruff.” One of the resolutions passed reads as follows: “Resolved, That we tender to the governor of this state in support of the principles herein avowed, all the material aid at our command, assuring His Excellency that in this hour of our country's peril, the honor and renown our good old state gained by



Y. M. C. BUILDING.

COLUMBIA TRUST COMPANY.



THE CENTRAL NATIONAL BANK.

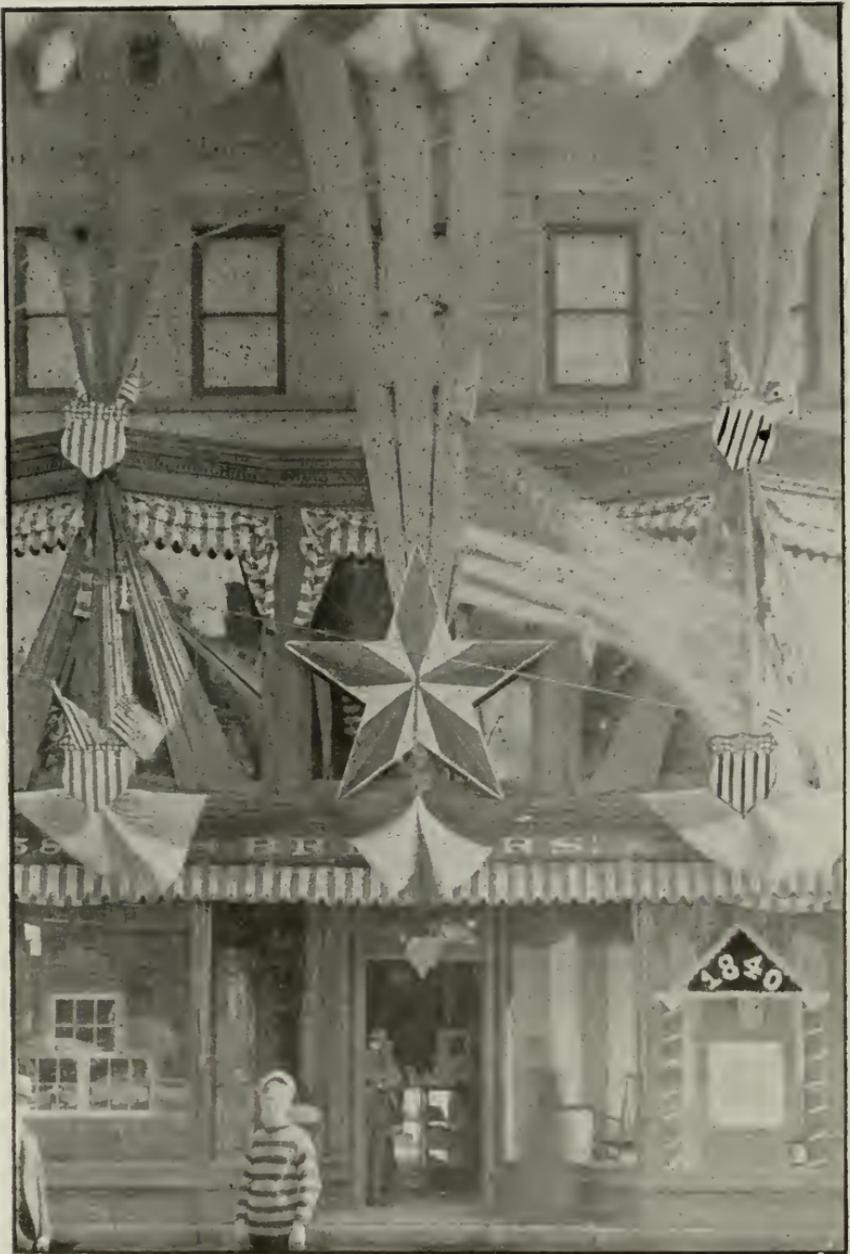
revolutionary struggle and sacrifice shall not be dimmed by want of fidelity on our part." Other resolutions pledged allegiance to the constitution, support for the families of the volunteers in case of need, and a committee was appointed to carry out this resolution. The committee consisted of the following: "Messrs. Benj. Douglas (then lieutenant-governor), Wm. G. Hackstaff, W. P. Vinal, M. H. Griffin, C. C. Hubbard and Rev. Jeremiah Taylor." On the preceding day Benjamin Douglas had summoned his workmen together, numbering about one hundred and fifty, and told them "that if any of them wished to volunteer their services for the government he would provide for their families during their absence, and if they should gloriously fall on the battlefield in defense of their country's flag, their wives and children should not want as long as he had a dollar he could call his own.

The relation of the churches and the clergy to the cause shows how the war spirit had taken possession of all classes. Sunday, April 28th, brought the clergymen to the front with patriotic sermons, which the reporter says: "Though they might not be esteemed evangelical, were certainly patriotic, appropriate, and constitutional," and "met the approbation of those who heard them." Rev. Mr. Taylor, of the North Church, and Rev. Mr. Dudley, of the South, are referred to, and while I cannot learn that they had much to say about their texts, they undertook to show that it was the duty of every man to uphold the government. Dr Woodruff prayed that there might be no dishonorable peace. The flag was afloat everywhere. You might have seen the hand of Bishop Williams at the rope, hauling the stars and stripes up the flagstaff above Berkeley Divinity School. And Dr. Cummings, massive and stalwart, was often on the platform in defense of the government, and in the interest of the volunteer. The issue of April 24th says: "A meeting will be held at the Methodist Church, where there will be a public presentation to the volunteers of articles prepared for them." The next item reminds one of Wendell Phillips when he asks: "Do you suppose that if Elder Brewster could come up from his grave to-day, he would be contented with the Congregational Church and the five points of Calvin?" No, Sir, he would add to his creed the Maine Liquor Law, the underground railroad, and the one thousand Sharpe's rifles, addressed "Kansas" and labeled "books." The item referred to is labeled "bullets." "These leaden missiles are now being prepared. It is intended to present the volunteer company with about eight thousand, or a hundred apiece."

The halls of the college on the hill rang with patriotic songs. In the parade and on the platform, the student body was seen and heard in the support of the cause for which they were to carry arms. Commencement program of 1861 makes both valedictorian and salutatorian "excused." The war had actually begun. No more peace expedients; compromise is impossible. And why impossible—must we now confront the horrors of war? The causes lie deep in the past. They have been wrought into the warp and woof of our history. On the 12th of April, 1861, the flash from the brazen lips of a cannon's mouth, a cannon sighted on the flag of Fort Sumpter, ignited a train of explosives. That flash illuminated the whole north like the swift flight of an ominous meteor. The long debate had ended. The sentiment expressed in the knit brow of men was:

No more words;
Try it with your swords!
Try it with the arms of your bravest and your
best!
You are proud of your manhood, now put it
to the test,
Not another word;
Try it by the sword.

No more notes,
Try it by the throats
Of the cannon that will roar till the earth and
air be shaken;
For they speak what they mean and they can-
not be mistaken.
No more doubt;
Come—fight it out!



THE F. BREWER CO.—OLD CORNER STORE.

What answer did Middletown make to the grim summons?

On the 15th of April, 1861, President Lincoln issued that memorable proclamation, calling for 75,000 troops "to suppress combinations too powerful to be suppressed by the powers vested in the marshals by law, and to cause the laws to be duly executed." One regiment was asked of Connecticut, to be composed of 780 men. There was not a regiment of organized militia in the state. Without a shred of legal authority that great governor, William A. Buckingham of Norwich, on the 16th of April issued a call for a regiment of volunteers—fifty-four companies enlisted, instead of ten. What answer from Middletown? April 12, the first shot on Fort Sumpter; April 15, President Lincoln's proclamation; April 17, the call by Governor Buckingham; April 20, a full company, Company A, of the Second Connecticut Volunteers, every man enlisted on that date, and every man a resident of Middletown. I hold in my hand a list of the names of Company A. How many would respond to the roll call to-night?

And now for a moment let us forget Middletown and follow those boys to the south. Fifty-four companies enlisted from Connecticut instead of ten. Three regiments were offered to the government instead of one, and accepted. The census of 1860 gives Middletown a population of 8,620. The adjutant-general's report credits Middletown with 958 men. They were at Bull Run, and I have no doubt that they fought as well and retreated as lively as any of their comrades on the day of that fortunate defeat. Fortunate? It opened our eyes and gave us sense, fixed the grim purpose of those that supported the government, developed our resources and disciplined our army. One has but to follow the gallant Fourteenth, which had about 130 Middletown men, or the First Connecticut Heavy Artillery, which had over 100 Middletown men, and among them a large number of Wesleyan students, or the Twenty-first with 60 from Middletown, to understand that they were counted on in the hours of crisis.

They were in the bloodiest battles of the war. "As regards the loss in the Union armies, the greatest battles of the war: Gettysburg, Spotsylvania, Wilderness, Antietam, Chancellorsville, Chickamauga, Cold Harbor, Fredericksburg, Manassas, Shiloh, Stone River and Petersburg. They were at Gettysburg. It was there that the Fourteenth made a brilliant charge, capturing five battle flags and forty prisoners." At Spotsylvania, the Wilderness, Antietam, where General Mansfield fell, Chancellorsville, Cold Harbor, Fredericksburg and Petersburg. There were over 2,000 regiments in the Union army during the war. If you arrange those 2,000 regiments in a scale determined by the number of killed and mortally wounded, beginning with those regiments that lost fewest, the Fourteenth Connecticut stands number 1962 of the list. Only 45 regiments lost more than 200 men killed and mortally wounded, and the Fourteenth stands the 38th on that list. Middletown has a just pride in the men that represented her in the field. They represented every class in society. They could do anything that was to be done. The ingenuity of the mechanic was often in demand. They represented every rank in the army from private to major-general. They did the work of brave men.

I should like to write the history of the heroes who did not go to the front. In nearly every great battle there is an hour, a moment, when victory trembles in an uncertain balance. Steadiness, reserve power, at the moment determines the scales. Such an hour came to the North in the spring of '63. McClellan was in command of the Army of the Potomac from July 25, '61, to Nov. 7, '62, with an army of 75,000 to 150,000 men. It was an army which



TYLER'S DRUG STORE.

MCDONOUGH HOUSE.

MIDDLETOWN COAL CO.

in intelligence and patriotism had never been equalled. McClellan gave himself to the task of training and developing these raw recruits. For this work he had genius. He was a man of courage, intelligence, a passion for organization, a genius for order. But he lacked aggressiveness. He was forever getting ready. His "all quiet on the Potomac" became a byword. And yet so great an authority as General Meade says, if we had not had McClellan we could not have had Grant. But when we remember Gaines' Hill, Malvern Hill, Antietam with its 14,500 killed, wounded and missing, including General Mansfield, and the seven days of fight from June 25 to July 1, with its 10,000 killed and wounded, it is made evident that we are learning the art of war at terrible cost. Then came Burnside and dreadful Fredericksburg. Hancock lost 2,000 men out of 5,000 in a very brief interval of time. Humphrey's vain assault on Marye's hill cost him 1,700 out of 3,000 men. When the smoke lifted from the crimson altar, 12,197 men killed and wounded, and 2,145 missing comrades failed to respond to the roll call. We were learning the grim art at a great cost.

And then came Hooker and Chancellorsville, with its 17,197 men killed, wounded and missing. We could hardly blow a bugle blast on those battlefields without expecting to see an embattled spectral host marshalling themselves in right form of war, and like the belligerent squadrons of old give battle in the air. Is it to be wondered at that the heart of many in the North failed? That many were ready to ask, why this sacrifice, why not let the South go and slavery with it? Can we afford to pay this war claim? This was indeed the critical period of the war. But the heart of the nation was true. There was a mysterious sense of the sacredness of the nation, and a clear conviction that the flag must continue to float over an undivided country, "one and inseparable now and forever."

This must have been the hour that gave us Stedman's poem :

WANTED—A MAN.

Hearts are mourning in the North,
 While our sister rivers seek the main
 Red with our life blood flowing forth,
 Who shall gather it up again?
 Though we march to the battle plain
 Firmly as when the strife began,
 Shall all our offerings be in vain?
 Abraham Lincoln, give us a man!

I know not how the mothers of Middletown felt whose sons were at the front, and were enlisting for the front. They said with Mrs. Browning :

To teach them—it stings there—I made them indeed	And when their eyes flashed, O! my beautiful eyes!
Speak plain the word country; I taught them, no doubt,	I exulted! Nay, let them go forth at the wheels
That a country's a thing men should die for at need.	Of the guns and denied not. But then the surprise
I prated of liberty, rights, and about The tyrant turned out.	When one sits quite alone! Then one weeps, then one kneels, God! how the house feels!

But Lowell, Whittier, Phillips, Beecher and Simpson and a host of others had propagated the national sentiment and given sanctity to the national flag, and although the people faltered, it was but for a moment.

The sentiment had been propagated by the press, the essayist, the poet, the lecturer and the preacher in Middletown. Middletown had had an unusually large number of leading men in the pulpit, at the bar, in the schools and in the counting room, who had contributed to this sentiment and thus given steadiness to faith and courage to the faltering in the dark hours of 1863. Rev. Jeremiah Taylor, pastor of the North Church during the years of the war, Rev. John L. Dudley of the South, Rev. George A. Woodruff and George A. Hubbell of the Methodist Church, Bishop Williams and President Cummings, were often heard on the great issue and in support of the government. They contributed powerfully to the moral sentiment which kept Middletown up to the demands of the great sacrifice. Little has been preserved in print, but many remember the occasions when these men spoke with thrilling effect to the multitude.

In April, 1863, Connecticut had more than a thousand troops in the field above her quota. Nevertheless, between October 1, 1862, and October 1, 1863, Middletown had voted \$98,750, to provide for the families of soldiers and to secure men for the service. In the amount expended by towns for war purposes, Middletown stands seventh in the state, only New Haven, Waterbury, Hartford, Norwich, Bridgeport, and Danbury leading her in these expenditures.

I find that Middletown paid for war purposes \$5,360,106.87. In the campaign which made Lincoln President, 1,474 votes were cast in Middletown. If we divide that sum among those who voted at the election, it would make a tax of over \$3,600 a man. But this material estimate signifies little. We are in a great conflict, the conflict of ages, the conflict for national integrity first and individual freedom with it. John Adams once said: "The highest glory of the American Revolution is this: it connected in one indissoluble bond the principles of civil government with the principles of Christianity." We need to go to the cemetery and read the names in that holy acre, to learn the cost and meaning of all progress. I often ride by and always feel like saluting as I pass. And when I read the names of those young men on that memorial window in our college chapel, who did not return to us, I learn again the lesson, that the assertion and maintenance of lofty principles is always at a great cost. The war is a memory now. The old photograph album in the home preserves its deepest sentiment. The relics will grow more valuable every year. The monument on the green speaks to us of it. The four years, '61-'65, have become history. The smoke of the conflict has died away. The rumble of the artillery is no longer heard on the hills. Passion has cooled. And we shall soon be far enough removed to discern the revelation in it all. "History is the marrow of the universe." "Man's deeds are not an episode, they are the whole drama." And we shall yet learn that the lofty peak in the granite range of our century was a veritable Sinai, cloud begirt and luminous with the presence of God.

"True Pictures of the North and South" by Bendix, the next selection of the orchestra, blended well with President Raymond's eloquent address. Hon. O. V. Coffin then spoke as follows:

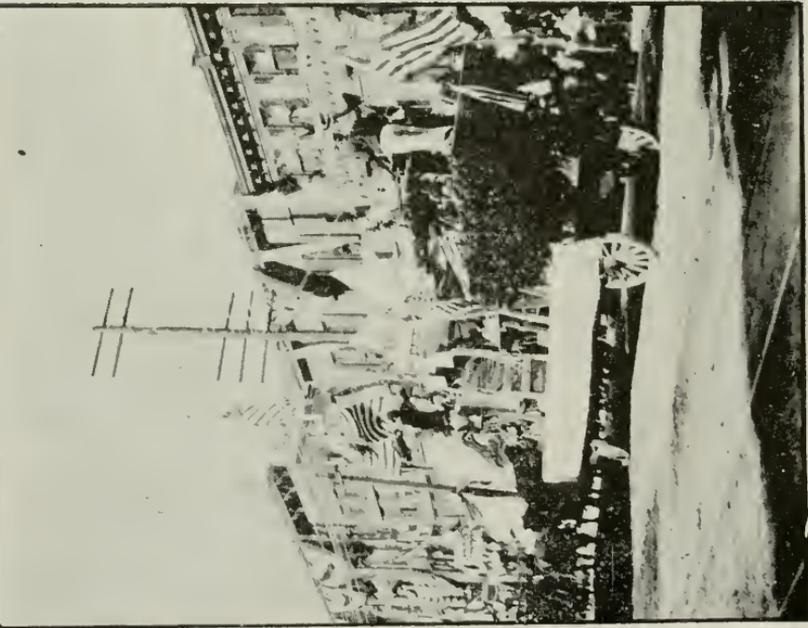
During the forty odd years in which I have been fairly familiar with Middletown and her people, there has been no instance in which we have had better reason to rejoice at the coming to us from elsewhere to reside in Middletown, any individual, than we have felt at the accession to our population of the Rev. Samuel Hart, D. D., who will now address you.

CLOSING ADDRESS.

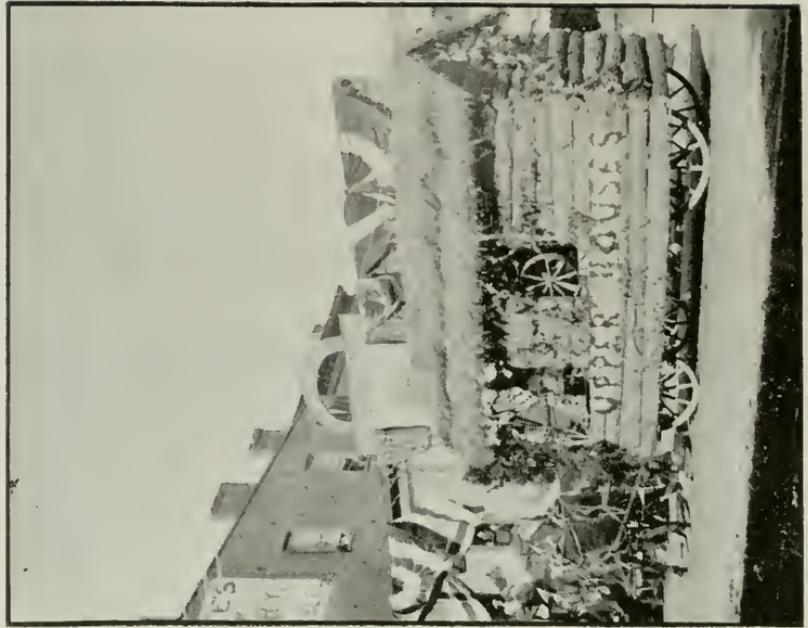
I have no excuse, Mr. President, ladies and gentlemen, for adding an address of my own to those to which you have so gladly listened to-day, except that I have tried to form a habit of obedience, and that I have been bidden to speak now. What has one who has stayed but a little along the sands that bound the solid land of history to do with the mighty ocean of possibility which lies beyond? What right has a newcomer, however kindly received, though he can trace his ancestry back to an original settler, to express an opinion as to the present opportunities or the future possibilities of this ancient yet youthful town? Yet suffer me first to bring a greeting from the Connecticut Historical Society, though I fear you will tell me it is late in the day to pronounce it. That society takes a motherly interest in such a commemorative occasion as this, and she wishes to extend her congratulations to this tenth child of the old colony—no, the fifth child of the original colony, and the tenth of the family, as it was afterwards constituted, on its two hundred and fiftieth birthday. There had been nine settlements of as many different kinds within our present limits before the year was reached which closed the first half of the seventeenth century; it needed the settlement at Mattabeseck to complete the mystic number and strike the note that should mark the completion of the scale; it needed a center to which men could look from the colony of river-towns above, the fort at the mouth of the river, and the republic further up the Sound with its daughters on either side, and from which they could look forth into the forests and fertile lands of east and west. The society congratulates the town.

And I speak also at the request of your committee, who, as I was saying, are treating one who came in to sojourn as if he had a right to a seat within your very gates. Yet I cannot venture to act the part of annalist or historian; the outlines of the history of this fair town, and some of its more important details, have been traced this day by accurate pens and eloquent lips.

I may not act the part of a Greek chorus and speak for "the idealized spectator," to point the lessons of the past; still less do I dare to suggest what ought to be or may be in the future. Those who came here a quarter of a millennium ago, just as the hardest part of the year was beginning to cast its shadows—our ancestors, on principle, made their migrations and settlements in October, unless they could find an excuse for postponing them until December—those who came here must have had some visions of the days which were to follow, drawn out perhaps by the bright beauty of the veil of autumn and the dreaminess of the air, which betokened the approach of the Indian summer. They must have had visions, not at all dim, of a community with a distinctively religious life; and if we have been reminded that the development of that life has not been exactly what they thought it would be, who will say that their vision was vain, or that they would be disappointed if they were here to-day? They had ideals of civil life in town and commonwealth; and who will say, after the history of these years has been traced before his mind, that the ideals have failed of realization? They knew the necessity and the value of sound learning, and one of their first cares was for the right training of the young in useful and wise studies. They would not have understood the titles of all the departments in which instruction is now given in our university, or have approved the exact type of theology taught in our Divinity School, or even have grasped at once the purpose of the curriculum of our High School, but we may well believe that, were they with us, they could commend every earnest effort of ours to discover and propagate the truth. They had in their purposes and their character more than the germs of true bravery and patriot-



THE MATTABESETT.



THE UPPER HOUSES.

(CROMWELL).

ism, and the spirit which deems life of little value as compared with that which makes life worth living; and they would hear to-day with thankfulness the story of what their descendants and successors have done on land and sea, to guard and extend the liberty and the right, which they so highly valued. They were not unmoved by the hope of traffic and of commerce, the stream of life which passed by them in the river, carrying their thoughts across the seas to the home of their kindred and to other and strange lands; and he could show them the progress in arts and manufactures, the advantages of trade and transportation, which have made this place prosperous and which mark out for it an ever increasing prosperity.

In all these particulars, and your thoughts will add others to them, the hopes and prophecies of those who stood here two hundred and fifty years ago have been more than fulfilled, though in every case the manner of the fulfillment has been one far beyond the ken of the wisest of our progenitors. If we look forward to-day, it is in the hope and the firm assurance that the moral and religious character of this community, its civil life, its position as a home of learning, its devotions to high standards of patriotism, its advance in that true prosperity which comes from the use of opportunities for work of hand and brain, shall not be unworthy of the history of the years that are past, but rather shall grow out of it in accordance with every true principle of progress. We may say of all these things, indeed, that they must abide, unless the laws which control the nature of things are abolished or utterly changed; that we cannot fear that religion and learning, civil government and the activities of trade and manufacture, shall disappear from among men or shall cease to be recognized as a part of our heritage. And it is in this confidence, under God's guiding hand, that we look forward now; but that confidence must not be made an excuse for carelessness or inactivity. No thoughtful person looks back over a long series of years without seeing the time when good and brave men were minded to "despair of the republic" in matters moral, or political, or social. Changes have come, of which they did not know that they were necessary to progress; hinderances have made their appearance, which they failed to recognize as incentives to action; real disappointments and failures have seemed to take the place of the prosperous issue that has been expected, and they have thought that they were singled out to be the mark of fortune.

I suppose that there are few places, very few indeed, among those whose prosperity has been largely dependent on commerce, in whose annals you cannot find some events or some period which give a reasonable excuse for such thoughts as these. But neither Roman "virtues" nor Anglo-Saxon manliness has any place for despair of the republic, as long as the republic endures; and whatever we may say of the republic of Roman law and force, the republic of character and loyalty, of study and work, is eternal. It has the indestructibility which we have been taught to attribute to the energy of the material world; its methods may change, its powers may require to be directed into new channels, its results may be unprecedented, but it is the same in its origin, the same in its laws, the same in the certainty that it will yield good results. We have examples of the truth of this principle here, in the conversion of the ancient commercial energy, which had a picturesqueness of its own, into the modern energy of manufacture, which has just as true a picturesqueness, if we but look for it, and a good deal more of humanity; and he would not be a wise man who should seek to exchange the latter for the former.

Of course you do not understand me to mean that there will not arise serious questions in the next quarter millennium, taxing the brains of earnest men, or that we may leave things to take care of themselves in the comforting hope that they will come under some scheme of general benevolence. I feel

the confidence which I am trying to express, because it is a confidence in men, that they will assume responsibilities and undertake duties; because it is a confidence in life, which is an interaction of forces and a resultant from them; because it calls for thought and activity and the trust of good people in one another's honesty and ability. Above all things, each item which thus comes before the mind—religion, citizenship, sound learning, commercial prosperity—stands in utter opposition to selfishness, be it the selfishness of the individual, or of the party, or of the class. And if I were preaching—I fear that you think I am—I should make the lesson of this celebration, testifying as it does to a common interest, a warning against selfishness. Somehow the town appeals to us in this matter in a stronger way than the city can appeal. We have for it, by the training of many centuries, almost a personal affection. It is a real thing and not a device accommodated to recently developed needs; and the town appeals to us to mould her future on the right principles, indeed, of the brave and God-fearing men, who led a colony here, but in those principles better understood, better stated, and better applied, by as much as we have been able to profit by the light of observation and experience—and, may I not add revelation?—in the years that are past.

We may hope for some immediate results from this commemoration; some plan for the preservation and publication of the historical material, of the value and interest of which we have gained much more than a suggestion from the papers read to-day; some more easily prepared publication which shall tell us and tell the communities about us and the outside world of what we are and have already, and of what we can do and propose to do; and the fostering of the spirit of true devotion to the common interests, which has accomplished much already and can accomplish very much more. But we cannot but look forward also to years which may be as far removed from this year of grace as is this from the date of our first settlement; and while we may not venture to draw a picture of the men and the circumstances of that far off time, but rather smile as we think of our inability to forecast the details of the future, or to determine the paths of progress, we feel thankful that we are committed to sound principles, to principles of duty, honor, and unselfishness, and that, though these must meet with opposition, they will be strengthened by every conflict and be victorious in the end. We trust that we have not disappointed the hopes of men of two hundred and fifty years ago; we must not allow the men of two hundred and fifty years hence to be disappointed because of us.

The literary exercises of the anniversary were then closed by the audience joining in singing "America." The Rev. Edward Campion Acheson, M. A., rector of the Church of the Holy Trinity, pronounced the benediction.



THE SECOND DAY.

ONE OF THE LARGEST PARADES EVER SEEN IN THIS STATE.

The firing of a salute at 7 o'clock on the morning of Thursday, October 11th, ushered in the second day of the celebration of the two hundred and fiftieth anniversary of the settlement of this town. This was the civic day and was devoted to the great parade. The decorations along the line of march were the most magnificent ever seen in any city in this state. Main Street was ablaze with "Old Glory" and patriotic colors. Some of the views that are published in connection with this article give a faint idea of the wealth of display that was to be seen everywhere. Nearly everyone decorated, and many private houses were profusely trimmed. The Divinity School, the University and the public buildings were most handsomely decorated. Union Park was beautified, and the soldier standing guard over the flag of his country, set off the other decorations most fittingly.

One of the most striking decorations in the city was that of St. John's Church, School and Convent. The convent was trimmed with the national emblems and the school building was profusely decorated with Old Glory, and red, white and blue arranged in every conceivable manner. On the porch was an inscription reading: "We teach the 4 R's, Reading, 'Riting, 'Rithmetic, Religion." On the steeple were the following lines written by John Boyle O'Reilly:

Give praise to others, early
Come or late,
For love and labor on our
Ship of state;
But this must stand above
All fame and zeal,
The Pilgrim Fathers laid the
Ribs and keel.
On their strong lines we
Base our social health,

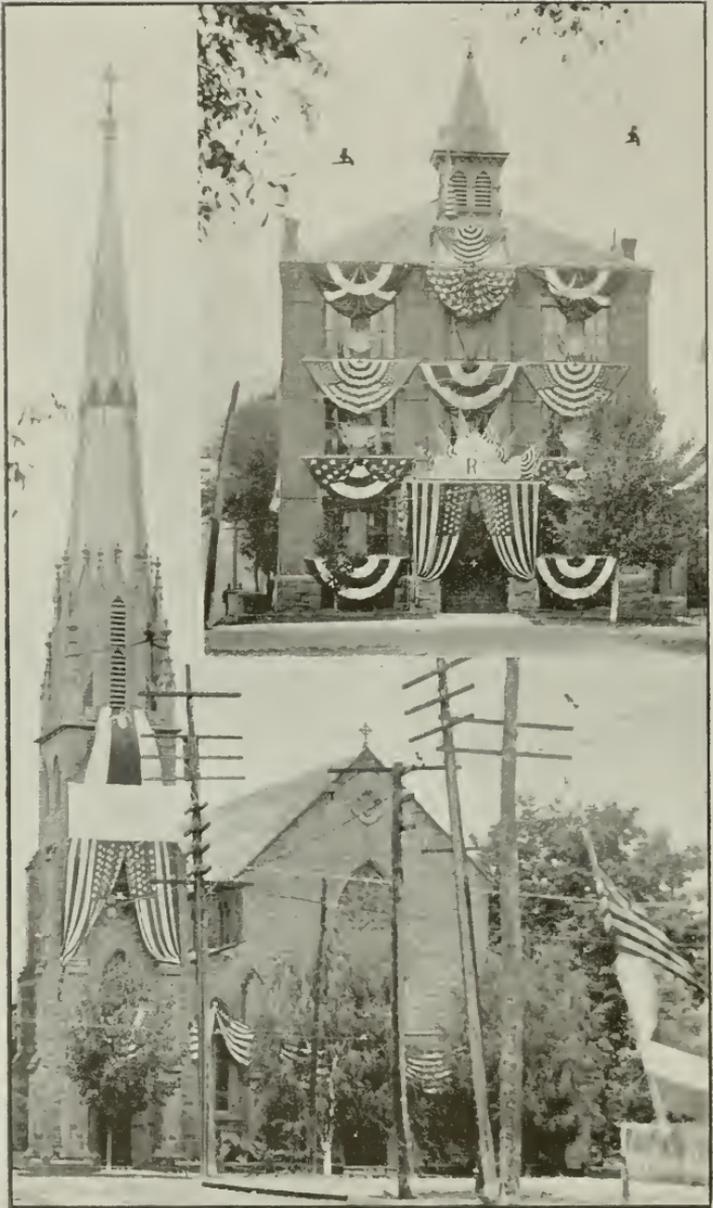
The man, the home, the town,
The commonwealth;
How sum their merits? They
Were true and brave,
They broke no compact and
Owned no slave.
As nature works with changeless
Grain on grain,
The truths the Fathers taught
We need again.

The national colors, shield and flag on the steeple, were surmounted by an eagle. The rectory was one of the most elaborately trimmed residences in the city. The front porch was completely covered with Old Glory, and in the center was the Irish flag completely surrounded by the red, white and blue. On ropes which extended from the top of the house to the coping around the yard were hung flags of all nations.

On the fence of Riverside Cemetery just to the south of the gate, was a large placard with the picture of an earlier settler on one side with an Indian on the other. The inscription read: "On this spot the settlers held their first religious service under an elm tree and erected their first church." A flag pole was attached to a limb of a tree and Old Glory proudly floated to the breeze over the grave of Commodore McDonough.

Among the blocks on Main Street which were most elaborately decorated were the McDonough House, The Middletown Coal Company, The Central National Bank, The Columbia Trust Company, The Middletown National Bank, The Middlesex Assurance Company, David C. Tyler's store, and the ornate decorations at the Old Corner store of The F. Brewer Company.

Fully 25,000, people besides the residents of this city, saw the parade, which in excellence, number of men in line, number of floats, and handsomely



ST. JOHN'S (R. C.) CHURCH AND ST. JOHN'S PAROCHIAL SCHOOL.

decorated wagons, far exceeded anything ever held before in this city, if not in the state. The line formed as follows:

First Division—Captain Wesley U. Pearne, commanding; on Main Street, right resting on Washington Street.

Second Division—F. E. Chapman, commanding; on Spring Street, right resting on Main Street.

Third Division—Lieut. Joseph P. Quirk, commanding; on Grand Street, right resting on Main Street.

Fourth Division—Gen. R. A. Chapman, commanding; on Liberty Street, right resting on Main Street.

Fifth Division—Josiah M. Hubbard, commanding; on Washington Street, right resting on Main Street.

Sixth Division—Henry R. Young, commanding; on Broad Street, right resting on Washington Street.

Seventh Division—Frederick C. Southmayd, commanding; on East Washington Street, right resting on Main Street.

The line of March was down Main Street, (passing in review at the Municipal building) to Crescent Street, through Crescent to South Main, down South Main to Warwick, through Warwick to High, up High to Washington, through Washington to Park Place, to Lincoln Street, down Lincoln to High, through High to Spring, through Spring to Main, down Main to Grand, up Grand to Pearl, through Pearl to Washington, to Broad, through Broad to Church, to Main, up Main to Grand, where the divisions were dismissed.

The parade started soon after 11 o'clock in the following order:

Bicycle Brigade, John Gardner, captain.

Durham Indians in full war paint.

Police.

Brigadier-General Charles P. Graham, chief marshal; Lieutenant-Colonel J. T. Elliott, chief of staff.

Aids:—Colonel H. L. Camp, Lieutenant E. K. Hubbard, Jr., S. V. Coffin, Charles W. Warner, Edward Douglas, Samuel Russell, Jr., H. C. Holmes, Jerome C. Smith, C. S. Wadsworth, Dr. F. H. Sage, A. A. Bevin, R. S. Mitchell, Major John G. Pelton, L. de K. Hubbard, T. M. Durfee, General William Jamieson, D. D. Butler, E. G. Derby, George Beach, H. C. Ward, George Savage, John G. Palmer, Dr. McDougall, Charles N. Burnham, C. B. Leach.

First Division—Captain W. U. Pearne, marshal.

Aids:—Corporal C. Edgar Wood, Karl G. Reiland, Edward S. Travers, George W. Schneider.

Second Regiment Connecticut National Guard.

Ten companies in the following order:

Second Regiment, American band of New Haven.

Second Regiment Drum and Bugle Corps.

Signal Corps.

Colonel Timothy F. Callahan, commanding Regiment and Staff.

Company C, New Haven, Captain J. F. Donovan.

Company A, Waterbury, Captain H. B. Carter.

Company G, Waterbury, Captain D. E. Fitzpatrick.

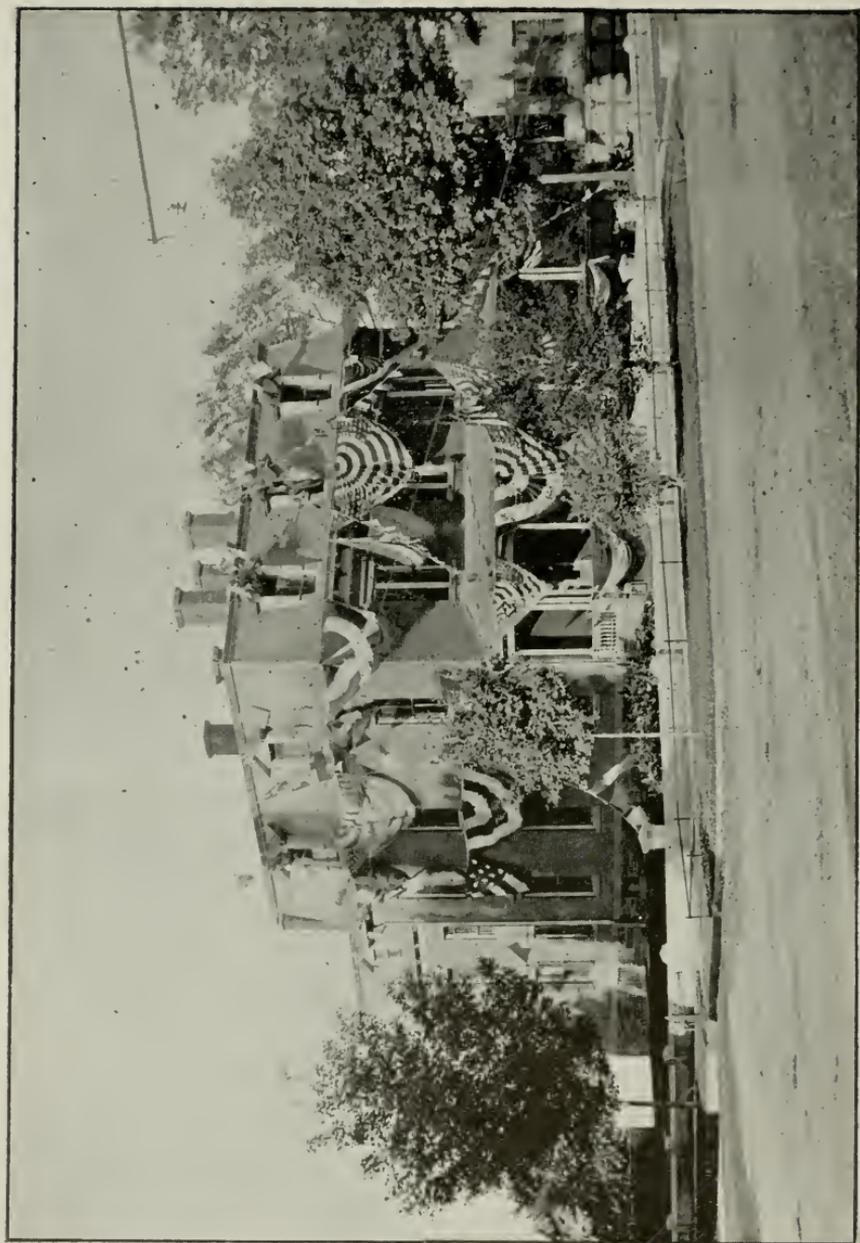
Company F, New Haven, Captain E. O. Gruener.

Company I, Meriden, Captain Oscar L. Bradley.

Company E, New Haven, Captain P. F. Reynolds.

Company D, New Haven, Captain J. Q. Tilson.

Company K, Wallingford, Captain Henry Norton, Jr.



RESIDENCE OF REV. B. O'R. SHERIDAN,

Company B, New Haven, Captain Frank Pauly.

Company H, Middletown, Captain W. R. Markham.

Non-commissioned staff.

Machine Gun Section.

Colt's Band of Hartford.

First company Governor's Foot Guard of Hartford.

Major Louis R. Cheney, commanding, and staff.

Lieutenant-Governor Lyman A. Mills and Governor's staff.

Band.

Second company Governor's Foot Guard of New Haven.

Major Edward M. Clark, commanding, and staff.

Cyrene Commandery, No. 8, K. T., R. W. Burke, E. C.

Mansfield Post, No. 53, G. A. R., Theodore A. Sage, commanding.

Boys' Brigade, Captain Yarrow, commanding.

Second Division—F. E. Chapman, marshal.

Aids, George S. Pitt, J. H. O'Brien.

Hatch's Band of Hartford.

O. V. Coffin Hook and Ladder Company No. 1, John McLean, foreman.

Douglas Hose Company No. 1, R. Maher, foreman.

Hose Company No. 2, O. W. Karber, foreman.

Hotchkiss Hose Company No. 3, J. Cressman, foreman.

Portland Fire Department, F. W. Shuttleworth, chief.

Hose Company No. 1, Timothy Callahan, foreman.

Hose Company No. 2, John A. Bengston, foreman.

Third Division—Lieutenant Joseph P. Quirk, marshal.

Aids, James Collins, Patrick C. Denehey, Albert J. Mallory.

Catholic Protectors Band of New York, (60 pieces.)

Ancient Order of Hibernians, and guests, William Kelly, president.

Forest City Council No. 3, K. of C., and guests, J. P. Quirk, P. K.

Diego Council, No. 31, K. of C., and guests, W. J. Coughlin, J. W.

G. K.

St. Aloysius Y. M. T. A. B. Society, and guests, Richard Coleman, president.

Young Emerald T. A. B. Society (Portland), William O'Brien president.

Fourth Division—General Romaine A. Chapman, marshal.

Aids, Aiken Starks, S. Ward Parshley, W. B. Griswold, C. T. Bradley.

Reeves' American Band of Providence.

Independent Order of Bread Winners, W. B. Brewer, captain.

Sons of St. George, Freestone Lodge, No. 93, G. Boothroyd, president.

Plainville Band.

Wesleyan University students.

Briggs' Band of Middletown.

Kronan Society, Martin Hanson, president.

Svea Society (Portland), H. Bastrom, president.

I. O. R. M., Arawana Tribe No. 17, C. Bishel, Sachem.

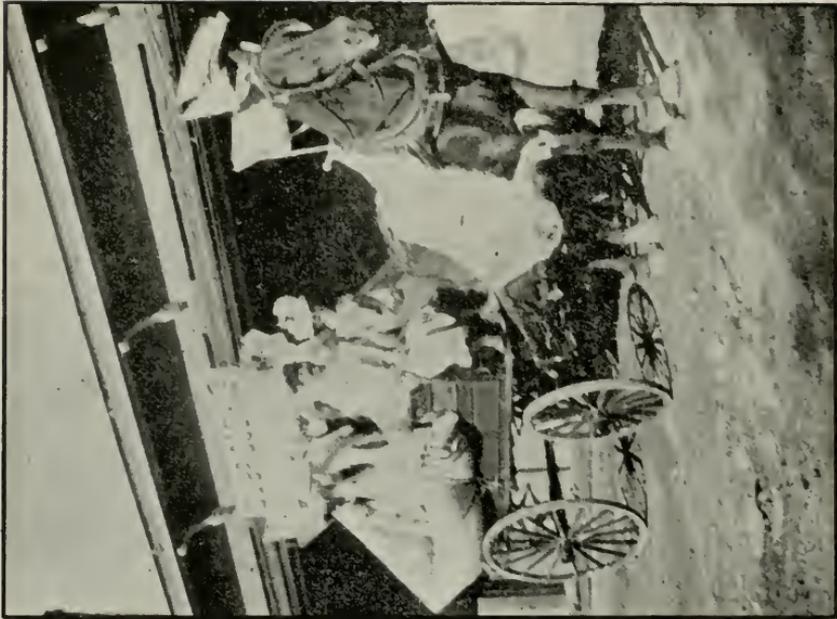
This tribe appeared mounted.

Fifth Division—Captain Josiah M. Hubbard, marshal.

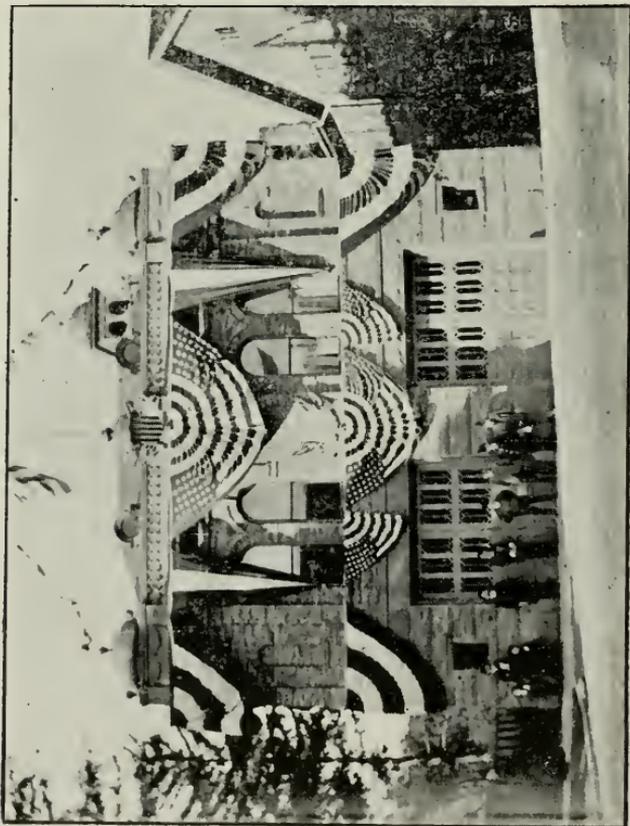
Aids, Henry B. Crowell, Arthur S. Losey, Fred K. Harris, Robert Hubbard.

Pope's Band of Hartford.

This division contained large floats and decorated vehicles representing the manufacturing and agricultural interests of Middletown, also decorated wagons



D. LUTHER BRIGGS.



FIRE DEPARTMENT HEADQUARTERS.

and carts representing the agricultural and mercantile interests of Middlefield ; also decorated wagons containing school children from Middlefield.

Sixth Division—Henry R. Young, marshal.

Aids, H. V. Barton, Joseph Brazos, Howard Bailey, R. P. Hubbard.
Philharmonic Band of New Britain.

This division contained a large number of vehicles and floats representing the trades and mercantile interests generally of Middletown : Postoffice, Connecticut Hospital for Insane, Industrial School for Girls, and the town schools.

Seventh Division—Frederick C. Southmayd, marshal.

Aids, J. Allen Butler, John K. Sanstrom, Henry M. Wright.
East Hampton Band.

Sixty mounted men from East Hampton.

Decorated wagons and floats from Chatham.

Decorated vehicles from Portland, representing mercantile, manufacturing and agricultural interests.

Decorated vehicles from Cromwell, representing their industries.

Old fashioned vehicles and floats of various kinds.

It will be impossible to give a complete discription of all the features of the parade, but some of the leading ones are given. The Second Regiment, C. N. G., had 650 men in line, and was greeted with hearty applause throughout the entire line of march. The First Company of the Governor's Foot Guards, in their grenadier uniforms, escorted the Lieut.-Governor and the Governor's staff, who rode in carriages. The Second Company Governor's Foot Guards of New Haven, in their uniforms and bearskin hats, attracted much attention. Cyrene Commandery, No. 8, Knights Templar, presented a fine appearance. The old veterans led by the Veteran Mansfield Drum Corps, were warmly greeted all along the line of march. The Boys' Brigade and the Russell Flute Band closed the first division.

The second division was heartily cheered, for everyone has a warm feeling for the firemen. The officers of each company had flowers in their helmets, and their wagons were decorated. The Portland companies escorted a number of invited guests in carriages.

The third division had some 500 men in line representing the A. O. H., Forest City Council No. 3, K. of C., Diego Council 31, K. of C., St Aloysius and The Y. M. T. A. B. Society.

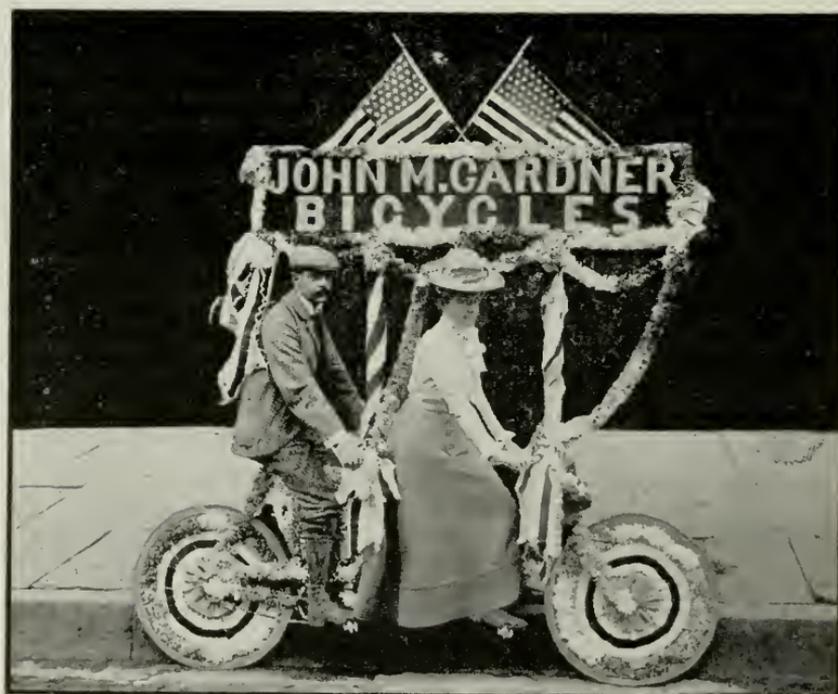
The Protectors Band of New York, all boys from the Orphans' Home, which led this division, was one of the features of the procession.

Reeves' Band of Providence, R. I., was cheered as they came in sight, for all knew that the Bread Winners and their handsome yellow badges were near at hand. Captain W. B. Brewer proved to be an excellent drum major and the Bread Winners captured the crowd. They had 150 men in line. Freestone Lodge No. 68, O. S. St. George, made a very creditable appearance with their flags and prize banner.

Then came Wesleyan with its familiar cheer. The football team rode in the 'bus Wesleyan, and the seniors and juniors escorted the faculty, who rode in carriages. Then came 1903. They wore white pants and red sashes. The class of 1904 dragged the historic Douglas gun, and carried a huge flag of the college colors, crimson and black. The Wesleyan students had the Plainville Band. In a decorated wagon were the Henry G. Hubbard Drum Corps, and then came the Kronan Society. The Arawana Tribe of Red Men, mounted, in full war paint, closed this division. It was a fine feature in the line.



GEORGE J. FISHER FURNISHED 2,000 WHISTLES FOR THE BOYS
ON THE DAY OF THE PARADE.



LEADERS OF THE BICYCLE DIVISION.

Pope's Band led the fifth division which contained a number of handsome floats. I. E. Palmer of the Arawana mills had three floats. The first one was tastefully decorated and contained three hammocks, reclining in two of these were young ladies. In the second float was a tepee, with ten little children playing around it in Indian costumes, there was a Shetland pony browsing outside the tepee. Just following this were eight boys dressed as Indians and leading Shetland ponies, all these represented "Arawana tribe." Float No. 3, was nicely trimmed with hammocks and was drawn by four horses. The L. D. Brown & Son Company's four-in-hand, in which were some of its young ladies carrying sunshades, while silk blankets adorned the horses, was universally admired.

The Keating Wheel and Automobile Co. division was in charge of John Keating, who rode in a Keating automobile delivery wagon. This wagon was followed by a Keating runabout, pneumatic tired; then there was a Japanese jurickshaw, with a little boy inside. The whole was surrounded by a body guard of men, attired in duck trousers, blue coats and caps, riding Keating wheels. The trimmings on both the jurickshaw and runabout were very pretty.

The Russell Company had three floats. First one contained cotton belting, linen and cotton, web halters and surcingles; the second, cotton yarn, with the cotton as it grows down South, on the top of the float; the third was trimmed entirely with suspenders, on top being four pyramids of suspender webbing. All three floats were nicely trimmed with national colors, with the words "The Russell" on the sides.

The float of W. & B. Douglas was tastefully trimmed. It was fourteen feet high, eight feet wide and twelve feet long. There was a large globe mounted on the float; on either side of the globe there was the inscription: "Douglas Pumps Go Round the World." There was a pulley attached to the rear axle of the float, which with each revolution of the rear axle caused the pump to be operated and the globe also. The globe also represented in the center an old water wheel, from which the water flowed as it did in olden times. There were nearly one hundred pumps of all descriptions distributed near the float. The design was by the secretary of the company, Edward Douglas.

Rockfall Woolen Company had seventeen horses in line, all blanketed with woolen mill blankets. One of the horses was marked 1650 and wore a gray Buffalo robe, a thing very hard to get in these days. The exhibit was under the charge of S. S. Stiles.

The most elaborate feature of the procession was the sumptuous float of Wilcox, Crittenden & Co., makers of Ship Chandlery and Awning Hardware. The design, which was successfully executed, was to make an effective display of the company's products in a picturesque marine setting. The float carried a spacious barge, in which was seated Neptune, the old man of the sea, while a group of living mermaids, who appropriately represented his personal attendants, reclined in the water around him. Ribbons of various bright colors passed from Neptune to the mermaids, and also to the mouth of a powerful sea dragon, who appeared as drawing the loaded barge with ease under Neptune's careful direction. On the deck of the barge there was a varied assortment of galvanized anchors, chocks, cleats and clews, of the company's manufacture, and also, for the purpose of guarding Neptune and his crew, a model breech-loading brass yacht cannon, neatly mounted on a mahogany carriage. A handsome brass railing surmounted the float, which was thirty-one feet long over all, and eight feet wide. Venetian posts, from which floated flags and banners of Eastern design, supported an ornamental canopy. The firm's name, in shining letters of polished brass, showed to good advantage against a



HENRY G. HUBBARD DRUM CORPS.



THE BANNER OF THE BREAD WINNERS.

dark background on the sides of the float, which were also tastefully trimmed with loops of showy brass fittings. Its approach was heralded by a trumpeter, who rode in front of the dragon and attracted attention by long blasts on the bugle. A team of six horses, each blanketed and guided by a groom in oriental dress, drew the float along the line of march. The horses had waving plumes on their heads, and on the saddle of each harness a triple set of Russian chime bells, which tinkled notes of sweetest melody. The blankets showed an announcement of the firm's name and business in plain letters, and were also elaborately decorated with festoons, circles and fringes of brass eyelets.

The display made by the Kirby Manufacturing Company was a fine one, and was heartily applauded. It contained ten children, drawn by twenty little boys, and a boy acted as driver. In this and the Sixth Division were to be found floats representing every manufacturing and commercial industry in town, the Westfield schools, the beautiful floats from Middlefield, floats representing "Ye Olden Time," "Husking Corn," flax spinning, Mattabesett Grange, Continental children, the Westfield Grange, and the Hospital for the Insane. The agricultural interests were well represented, and the display of ancient and modern agricultural implements was very large. The new rural delivery mail wagons, and the Mattabesett Canoe Club, and the coal industry of the town were features of the Sixth Division.

The Connecticut Business College was represented by a float having seats and desks. At each seat was a student being instructed in the various branches, penmanship, shorthand and typewriting.

Broderick Carriage Company had a float thirty feet long, with a horse, harness and sleigh and pneumatic tired wagon of Mr. Broderick's own make. The horse was driven by a little boy. He also had his delivery wagon in line.

James H. Bunce was represented by three floats. The first was an exhibition of draperies, the second carpets, and the third furniture. It was a handsome display.

Lyman Payne, the music dealer, had a pretty float in line, containing the samples of the various musical instruments that he has in stock. Music was discoursed along the line by a skilled musician.

D. Luther Briggs showed some of the best meats that can be grown in this country, and a sight of his wagon caused all to wish they could help themselves.

Hale & Kelsey's float was unique, and emphasized that they were plumbers, and good ones, too.

Allison Brothers are one of the oldest firms in the city, and they made a most creditable display.

The W. H. Chapman company's display attracted much attention along the line of march, and their handiwork is everywhere much admired.

Mr. and Mrs. John M. Gardner, on their gaily decorated tandem, called attention to the fact that bicycles were sold and repaired at Gardner's L. A. W. headquarters.

Geo. A. Fisher gave away during the parade over two thousand whistles, which fact was emphasized by his exhibit, which certainly fulfilled its mission.

The Seventh Division was headed by the N. N. Hill Band, of twenty-five pieces, from East Hampton. F. C. Southmayd was in command, and he was assisted by five mounted aides from Portland.

The Chatham Horse Guards was represented by sixty Cavalrymen. They wore oil cloth capes, trimmed with yellow ribbons, and yellow hat bands, and they escorted sixty-five members of the Chatham Infantry, with a string of sleigh bells over their left shoulders and around their waists.

The Rose Hill Drum Corps, of fifteen pieces, Frederick Strickland, leader, and Luther Wilcox, major, headed the Svea Society, of Portland.

Charles E. Magnuson was in command, and A. J. Bjorkland aide. There were one hundred in line.

The East Hampton Bell Company had the most unique float in the division. It was covered with five hundred bells, and contained a chime of eight bells and eight Belles; the latter were Misses Lizzie Rich, Mabel West, Florence Rich, Ruby Starr, Effany Miller, May Childs, Ruby Barton and Lyla Rich. Willis Wier was the driver, and Lucius Goff played the chimes.

The float of the Enameling and Stamping Company, of Portland, was trimmed with blue and white tissue paper and was loaded with porcelain ware.

Shepard & Co., cigar makers, of Portland, had a cigar manufactory on wheels and liberally distributed their product among the crowd. Charles Twenty and John Kenney manufactured Brownstone cigars in full view of the spectators.

Cromwell completed the division and surpassed all others in the skill displayed in its floats. A banner was carried at the head of the Cromwell company, which read:

The Flower Village.
Middletown North Society,
1650-1851.
Town of Cromwell,
1650-1900.

An ancient two-wheeled gig, containing two made-up colonists, and drawn by a long-haired horse, was the oldest feature of the Division. A large piece of brown stone, from the quarry, weighing two tons, was drawn on two wheels, and after the parade was taken to Judd Hall Museum at Wesleyan. A float with an old-fashioned well curb and a barrel of water bore the sign "The Old Oaken Bucket," with the original water from the original well, and on the rear end was the sign "Plain People from Over Poplar Hills." The float was trimmed with corn, wheat, rye, apples, peppers, flowers and evergreen.

Another Cromwell float represented the original vessel Mattabesett, which carried products from Middletown to the South, was laden with kegs of Porto Rico molasses and St. Cruix rum and a mule. A number of industries were represented, including moulding, clay making by steam, Warner's hammer, brick laying and masonry, stone cutting, rope making, blacksmithing, farming, ship building and floriculture. The ship's bell was the old 1776 school bell, of the South District. A. N. Pierson, the Cromwell florist, had three floats. The first contained flower girls, who strew the road with roses and other cut flowers. They were surrounded by an elaborate display of ferns, palms, and potted plants. Their second float contained little Carl Ludwig, aged six, and Margaret Pierson, aged five. They were dressed to represent bride and groom. On the back of the carriage was the inscription, "We are married."

There were carriages containing the oldest living representatives of the town, Marvin Warner and Charles Sage; the oldest selectman, William Noble; the present Board of Selectmen and ex-Representatives.

The parade was over an hour in passing any one point and was twice reviewed, once by the committee, as the line first moved, and again by the Lieutenant-Governor and the Governor's staff on its return.

The Lieutenant-Governor and Governor's staff and friends were given a collation at Masonic Temple, other invited guests in the Town Hall, the Second Regiment at Y. M. C. A. Hall, the Foot Guards, of Hartford, in Council chamber, and the Second Company, of New Haven, in McDonough Hall. All these places were finely decorated. There was an abundance to eat, good service, and the tables were finely ornamented by fruits and flowers.

BAND CONCERTS AND FIREWORKS.

Reeves' Band of Providence, gave a concert Wednesday evening from the grand stand in front of the Municipal building. The street in front of the building was densely thronged with listeners. The Municipal building presented a handsome appearance with the countless incandescent lights. Every available space in the windows and balcony of the building was taken by spectators long before the band put in an appearance.

The following is the program under the direction of B. R. Church :

Orpheus Overture	<i>Offenbach</i>
Piccolo solo, Fred Padley	<i>Scherzo. Decarlo</i>
Selection of Southern Melodies	<i>W. Perris Chanbusk</i>
Trombone solo, "Asleep in the Deep."	
Grand selection from the "Belle of New York,"	<i>Kerker</i>
Duett from the Prison Scene, Sperry and Church	<i>Il Trovatore</i>
Second Regiment March	<i>Reeves</i>
The Man Behind the Gun	<i>Sousa</i>
Burlesque of the Salvation Army.	

There was also another concert at the same place on Thursday evening by Hatch's Band of Hartford and the Philharmonic Band of New Britain. They rendered a very fine program which was greatly enjoyed.

Through the instrumentality of Dale D. Butler, assisted by the generosity of Rev. B. O'R. Sheridan and others, there was an elaborate display of fireworks from a float on the river below the railroad bridge, at 7:30 o'clock Thursday evening, which was enjoyed by thousands who lined the banks of the river.

THE LOAN EXHIBIT.

The committee on the loan exhibit had an exhibition in the Y. M. C. A. building, a rare and valuable collection of antique and other articles of interest connected with the history of this town, which was one of the largest and finest exhibits ever made in this state. Over 2,000 articles, embracing rare china, parchments, paintings, household furniture, silks, etc., were to be seen tastefully arranged on the walls and in the cases.

The library of the Berkeley Divinity School was open to the public on Wednesday from 2 to 5 P. M., and on Thursday from 9 to 11 A. M., and from 2 to 5 P. M.

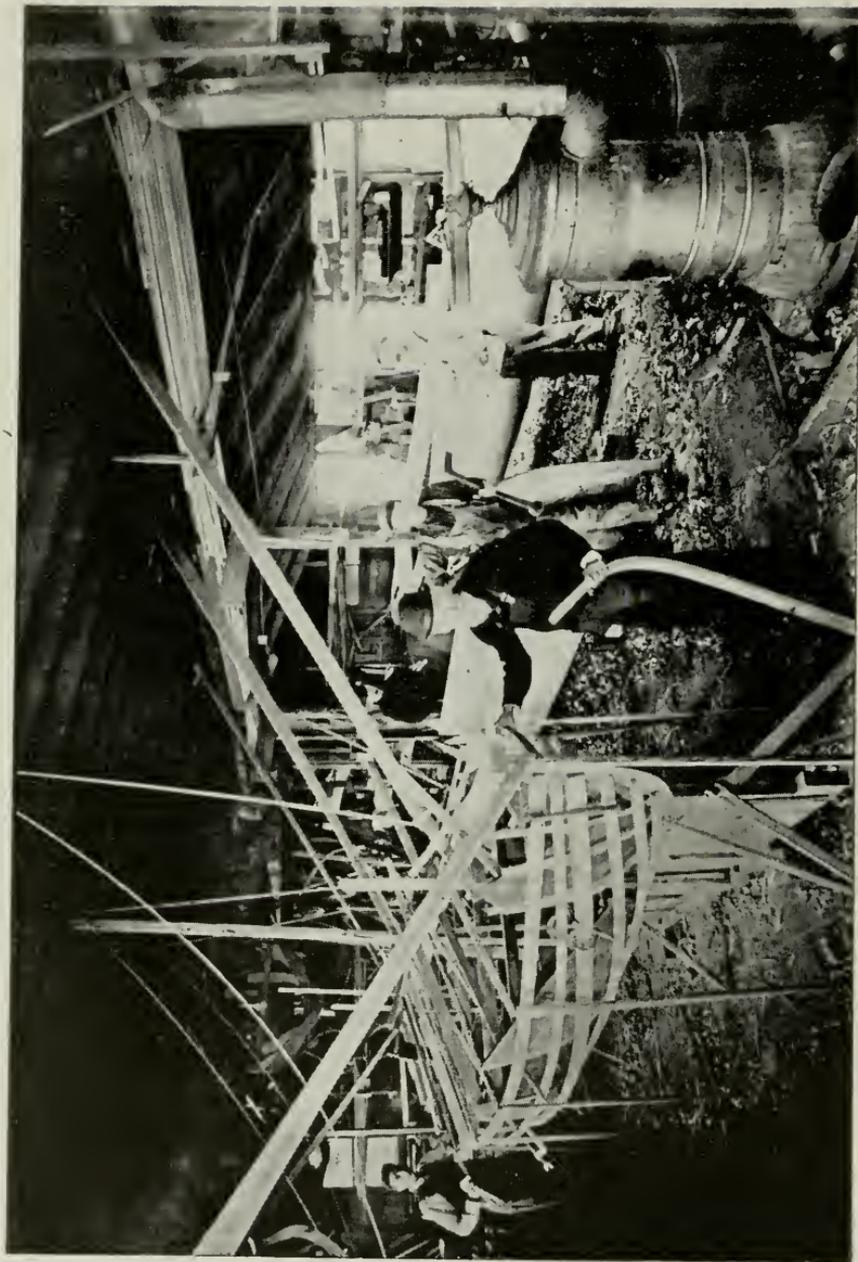
The gates of Riverside Cemetery, the oldest cemetery in town, were open both days, so that the inscriptions on the stones that mark the graves of the forefathers of this town, might be perused.

THE VISITING MILITARY,

A brief account of the history of the military organizations that took part in the parade is given :

THE SECOND REGIMENT.

The New Haven Colony in 1638 organized a military company, from which the Second Regiment, C. N. G., dates its origin, thus making it the oldest military body in America. When the Connecticut colonies consolidated the general court appointed all officers. Sergeants were to command less than twenty-five men, lieutenants thirty-five, and captains sixty-four. These men



INTERIOR OF E. A. ELY'S BOAT HOUSE,

were liable to duty when called upon and must furnish their own guns and ammunition. Captains were paid twenty-five shillings a week, lieutenants eighteen, ensigns fifteen, and privates nine. The highest officer up to 1672 was a sergeant-major. Such was the organization that did valiant service in the Indian Wars and formed the nucleus of the gallant regiments of the Revolution and War of 1812. In 1680 the office of lieutenant-colonel was created. Six drills a year were then held between March and November. These "trained bands" were called regiments first in 1697, and sergeant-majors were simply called majors. Heavy fines were inflicted on any man who sold or injured his arms. "Training days" were the great events of the year, and from near and far the yeomanry flocked to the training field.

It was in 1708 that the governor was made commander-in-chief, a custom adopted later by the United States. The first colonel was appointed in 1722. In 1739 there were forty-seven companies and thirteen regiments, and three thousand four hundred and eighty men. The French and Indian War tested the military valor of these citizen soldiers, and proved that the Connecticut militia were second to none in bravery, courage and skill. When the War for Independence began we find Major-General David Wooster, Brigadier-Generals Joseph Spencer and Israel Putnam and six regiments, whose companies contained one hundred men each. The struggles of that war were great, but Connecticut met every call for men, and her troops were greatly admired by Washington. It was near the close of the Revolution that the Connecticut militia was formed into two divisions, six brigades and twenty-four regiments. After the war there were found on the muster rolls a captain-general, a lieutenant-general and eight brigadiers. The officers' uniform was a blue coat faced with red, lined with white, white under dress, white buttons and a blue worsted knot on each shoulder. The men wore "white frocks and overalls." A black feather tipped with red, worn in the hat, was the distinguishing mark of the light infantry. In 1811, a regular uniform was formally adopted by the state, and for two years it consisted of blue coats, standup collars, white vests, blue trousers, black stocks of leather or woven hair, round black hat with Japanned front piece, and a black feather with a red tip. This was the uniform worn during the War of 1812, when the state quota was three thousand men. The spirit of '76 dwelt in the hearts of the men, and the glorious record of the past was not tarnished. The brilliant renown of McDonough on Lake Champlain does not eclipse the fame of the gallant heroes on the land.

The changes from 1815 to 1861 were many, but through them all the Second Regiment held its distinct organization. After all, it was left for the dark days of the Rebellion to bring out the latent military ardor and zeal of the militia. Despite the attacks of various Legislatures, and the strain upon the state, necessitated by the war, the militia was perpetuated, and in 1865 was called the Connecticut National Guard. The eight regiments were made into two brigades, and a six days' annual encampment provided for. One brigade was the order in 1871, and weekly drills were instituted during the winter and spring. The present state camp ground was bought in 1883, and few states can equal it in beauty or location. The present uniform, adopted in 1886, follows closely that of the United States Army. It may surprise some to learn that it was not until 1865, that flint-lock muskets were regularly discarded by law. The state has reason to be proud of its military record. From its ranks have come some of the ablest generals of the Civil War, and many of its officers have won distinction and lasting fame on the battle-field.

FIRST COMPANY GOVERNOR'S FOOT GUARDS.

It was customary in the early colonial days to tender escorts to the governor on election days, which took place on the second Thursday in May annually. In 1768 one of these trained bands was called out for this purpose but conducted themselves in such a manner that their proceedings proved to be a farce, and grave offence was given.

A number of prominent people were so impressed with this disgraceful conduct, that they were determined to organize a regular military company for escort to the governor on these annual election days, and a petition was accordingly formed and presented to the General Assembly.

COPY OF PETITION.

To the Honorable General Assembly of the Colony of Connecticut to be held at New Haven on the second Thursday of October instant:—

The memorial of us the subscribers humbly sheweth that it is with considerable expense and trouble that the standing military company in Hartford equip themselves to wait on the General Assembly at the General elections, and that their turns come but once in many years—and then it is with difficulty they are able to perform said duty so as to do honor to the ceremony—and that your Memorialists conceive it would be for the Honor of Government that a Company be constituted to perform said service and Ceremony constantly, and that your Memorialists are willing to undertake said Task and duty in Case they may be exempt from military duty in the Colony. Therefore pray your Honors to constitute and incorporate us, the Subscribers, into a Distinct Military Company by the name of the Governor's Guard, consisting of sixty-four rank and file in Number, Exclusive of Commissioned Officers, and that they be under the direction of the field Officers of the Regiment, and have Power to elect and Nominate their own Officers from time to time as occasion may require, under the direction of said field Officers, and to enlist and receive into said company as shall be necessary in case of Death or removal of any of said Company; and that said Company Shall be Obliged to perform said service and duty Annually, and to dress uniformly and be equipt with Suitable Arms as the Colonel of said Regiment shall direct. Which your Memorialists Conceive may be done without prejudice to any of the Military Companys already by Law established, and your Memorialists as in Duty bound shall ever pray.

Dated at Hartford the second day of October, A. D., 1771.

Samuel Wyllys, James Tilley, Daniel Cotton, Eliakin Fish, William Burr, Daniel Goodwin, Jr, Nat'h. Goodwin, Timothy Ledlie, James Jepson and others.

This petition was granted and act passed establishing by law a military company. Their charter was dated October 19, 1771, and they were called the Governor's Guard until 1775, when a second company was formed at New Haven, and its name was changed to the First Company Governor Guard, and in 1778 to distiguish it from the Horse Guards, it was again changed to the First Company Governor Foot Guard.

Its first public military duty was to furnish a military escort for Governor Trumbull, from the State House to the old Center Church, where the election sermon was preached, and ever since they have tendered escorts to the Governors of the State, and have also acted as body guard for President Washington, and did escort duty for Presidents John Adams, Monroe, Jackson, Harrison, Polk, Johnson and Grant. As a special feature in which this

company has participated, the following are a few of the many: Peace Celebration, 1815; Dedication Groton Monument, Bunker Hill Centennial, Battle of Saratoga Centennial, escort to the war veterans Battle Flag Day, Hartford, Capture of Major Andre Tarrytown Centennial, New York Evacuation Day, Bi-Centennial of Worcester Mass., Dedication Washington monument, funeral pageant of General Grant, Two Hundred and Fiftieth Anniversary Settlement of Springfield Mass., Adoption Federal Constitution of Providence, unveiling statue of General Israel Putnam, Brooklyn, Conn., dedication Mason Monument Mystic, Cotton Centennial, Rhode Island, Chicago Centennial, Washington Centennial at New York, Atlanta Centennial, Grant Monument dedication, dedication New London Soldiers and Sailors Monument, escort Spanish War soldiers and sailors, Hartford. Peace Jubilee, Philadelphia, Dewey Day, New York, Nathan Hale dedication schoolhouse, East Haddam, Camp Field Monument dedication, Hartford, Two Hundred and Fiftieth Anniversary, Middletown.

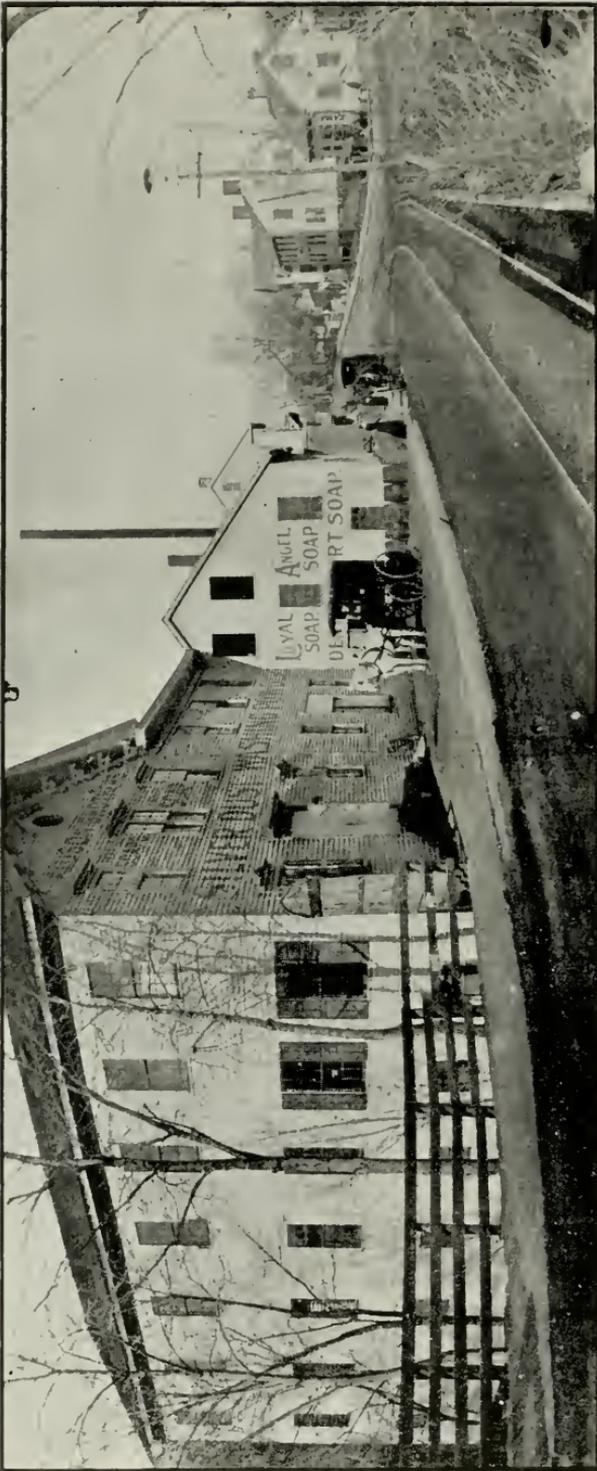
Its first commander, Captain Samuel Wyllys, has been succeeded by about forty commanders who have been the sons of Connecticut's most distinguished citizens, both in military and civic life. The same may be said of its subordinate officers, and even of the rank and file. The company own their handsome armory situated on one of Hartford's most fashionable streets, and was built in 1888 at a cost of some \$60,000. They enjoy the reputation of being self-supporting, and have on numerous occasions represented the state in celebrating historical events. On many occasions this famous command has represented the historical state of Connecticut, and perhaps nowhere more prominently than at Atlanta at the Exposition of 1895, when the Governor of the State, O. Vincent Coffin of Middletown, was escorted by the Guards under the command of Major E. Henry Hyde, Jr. Or can history record a more dramatic scene than that which took place between the Connecticut and Georgia Governors, as Governor Coffin advanced and clasped the hand of Governor Atkinson and uttered those eloquent words, "I extend my hand in friendship to you as the representative of Georgia." What more fitting expression of loyalty could Connecticut give to the Southern states?

On October 11, 1900, this Company, under the command of Major Louis R. Cheney, with 120 men, and accompanied by Colt's Military Band, took part in the Two Hundred and Fiftieth Anniversary Celebration of the settlement of Middletown. This occasion was a forcible reminder to them of the early days, and recalled vividly the struggles for independence, and reopened the pages of local history around which cluster so many associations of this famous military command. With the great growth of this historic state since 1771, it has through all these years maintained its ancient uniform and an unbroken record, and to-day is so much admired for its heritage of fame, and the manly spirit of patriotism of those whose names are on the muster rolls.

Among these names the citizens of Middletown will find men of whom she may be justly proud, the present roster showing a number of names from this city. It seems fitting that they should find a prominent place among the records of this day, which will pass into history as Middletown's greatest event, and their names are accordingly appended:

Major Com., Louis R. Cheney; Capt. and 1st Lieut., Fred. R. Bill; 2d Lieut., Wilson L. Fenn; 3d Lieut., Charles H. Slocum; 4th Lieut. and Adj., William E. A. Bulkeley, Ensign, Wm. Melrose.

Commissioned Staff Officers—Major, E. Henry Hyde (honorary); Paymaster, C. C. Strong; Surgeon, M. M. Johnson; Engineer, George H. Folts; Commissary, Henry Bryant; Inspector Rifle Practice, Robert R. Pease; Chaplain, James W. Bradin; Quarter Master, Wm. B. Davidson; Judge Adv., Austin



ALLISON BROS.' SOAP WORKS.

Brainard ; Asst. Surgeon, A. G. Cook ; Ord. Officer, P. H. Ingalls ; Inspector, Arthur L. Shipman ; Signal Officer, F. R. Cooley ; Asst. Paymaster, E. Kent Hubbard, Jr.

Non-Commissioned Staff—Sergt. Major, George E. Cox ; Q. M. Sergt., Edson Sessions ; Asst. Q. M. Sergt., Geo. A. Cornell ; Sig. Sergt, Theo. H. Goodrich ; Ord. Sergt., A. F. Woods ; Com. Sergt., W. H. Foster ; Hospital Steward, W. H. Coleman ; Asst. Com. Sergt., E. J. Andrews ; Asst. Ord. Sergt., T. W. Hooker ; Color Sergts., A. H. Brooks, A. C. Deming ; Company Q. M. Sergt., James Carter.

Sergeants—Harry Prutting, W. H. Wilson, H. S. Ellsworth, T. W. Laiman, J. C. Pratt, E. W. Alexander, C. E. Stedman, J. C. Gorton.

Corporals—F. H. Forbes, R. D. Coudry, T. A. Kimberly, J. M. Grant, E. B. Phillips, J. M. Clark, C. D. Haynes, W. A. Canty.

Active—E. W. Alexander, Wm. Argus, Jr., C. H. Adams, F. E. Anderson, A. H. Bullard, R. H. Burton, J. E. Bruce, B. L. Blakesey, W. T. Bartlett, W. H. Blodgett, C. O. Briggs, H. S. Burt, O. Buckhardt, C. E. Barrett, C. A. Baldwin, S. B. Bedell, C. B. Bodwell, H. W. Bacon, C. H. Belknap, H. C. Barlow, D. F. Conkey, J. F. Coombs, W. C. Cheney, G. D. Clark, F. W. Crosley, O. P. Clark, W. J. Connor, W. H. Dunn, J. W. Brown, C. R. Fisher, G. G. Forbes, A. E. Fenner, R. H. Fox, J. T. Grady, H. B. Gardner, J. J. Grady, M. J. Hanlon, J. W. Hopper, S. G. Huntington, H. L. Huntington, G. N. Holcomb, C. A. Hanson, S. H. Hascall, O. J. Hart, W. R. Hills, J. P. Hills, Geo. L. Johnson, E. P. Jones, C. F. Koenig, W. B. Kinghorn, E. J. Kennedy, C. F. Loomis, R. H. Lewis, C. A. Loomis, T. U. Lyman, G. M. Langdon, G. A. Long, L. S. Laws, A. R. McKinney, P. F. McKee, E. L. Montgomery, W. J. Morcom, C. C. Maslen, Geo. A. Mahl, Jr., E. Mitenius, Wm. Mahoney, G. J. A. Naedle, G. Newell, H. Y. Nutter, H. H. Olcott, W. H. Pease, E. L. Perry, J. Pepion, Jr., George Penfield, W. J. Palmer, T. F. Sullivan, S. B. Rowland, C. B. Sherwood, G. A. Snow, W. G. Smith, F. G. Stocking, E. A. Sherman, C. E. Stanton, E. D. Strong, J. A. Sutherland, Jr., R. B. Starkweather, C. S. Stern, L. H. Stanley, F. H. Stocker, T. J. Scott, F. L. Trant, H. N. Tuttle, H. A. Tyler, Jr., C. S. Wadworth, Wm. Ward, M. P. Walker, F. L. Williams, Charles Yauch.

SECOND COMPANY GOVERNOR'S FOOT GUARDS.

The Second Company of the Governor's Foot Guards, of New Haven, dates back to 1774, when the colonies were in a ferment, preparing for the great struggle for independence. Three days after Christmas of that year the first meeting was held for the purpose of organizing the company. On that day sixty-four members of New Haven colony, including Benedict Arnold, affixed their names to an agreement and formed a company, which was instructed in the military exercise by Edward Burke. When the instructor had placed the company on a military basis on February 2, 1775, the company met and adopted their uniform. In March, the company met and elected officers, and Benedict Arnold was chosen captain. Hon. Pierpont Edwards, as agent of the company, presented a memorial to the General Assembly, asking to be constituted a distinct military company of Governor's Guards. The same day of the presentation, the memorial was made the special business of the Assembly and the charter granted to the company.

The company was assigned to the duty of attending upon and guarding the governor and General Assembly, at all times when occasion required, equipped with the proper arms and under the direction of the officers. The company was organized independently of the regular colonial military, but

was subject to the general militia law. The Guards continued under this arrangement until the news of the battle of Lexington reached New Haven, when they were immediately assembled and fifty of them voted to proceed to Boston to the assistance of their country. On the 22d of April, after an inspection on the Green, an address by Rev. Jonathan Edwards, they took up their march to Boston. They set forth an agreement and proclamation, taking up arms in the cause of liberty. This proclamation was the first of any military company in the country of armed resistance to the authority of the English government.

About forty commenced the march to Boston. Being in want of ammunition, under Captain Arnold's command, they marched to the house where the selectmen were sitting, and forming themselves in front of the building demanded the keys of the powder house, ammunition having been refused them. They told the selectmen that if they were not granted the keys they would break in and help themselves. It is needless to say that the officers of the colony delivered up the keys, and the precocious company of patriots started on their march, well supplied with the munitions of war. They stopped at Wethersfield, where the natives gave them a great reception, and then took the middle road through Pomfret to Putnam, where they were joined by Israel Putnam, who went with them to Cambridge. The company was the only one on the ground complete with their uniforms and equipment, and owing to their soldier-like appearance were appointed to deliver the body of a British officer, who had been taken prisoner at Lexington and died of his wounds. Their appearance caused surprise in the British camp, and the English declared that the company was not excelled by any of His Majesty's troops. After remaining nearly three weeks at Cambridge the company returned to New Haven.

The company saw hard service during the Revolution and in the War of 1812. In the War of the Rebellion the company was attached to the Sixth Regiment, C. V., and they became Company K of that regiment. The company rendered gallant service in the war, and many of the members mustered in were killed in the field of battle. Subsequent to this, the company was mustered on several occasions, not in time of war, and redereed service. In 1893 the company was recruited up to its full quota. Officers were elected at this time, and soon afterward the company secured their present home, where they have been situated ever since. For the Spanish War of 1898 the company enlisted two hundred and forty-one men and a full infantry company of one hundred and six officers and men were enlisted and prepared for service at the expense of the company. Many of these have since re-enlisted in the regular and volunteer regiments, and are now seeing service in the Philippines.

HISTORY OF THE TOWN OF MIDDLETOWN.

In this sketch it is not intended to give a full account of all that has occurred since the town was settled by the pioneers from Hartford, Wethersfield, and other places, but to present in a succinct form some of the events that are worthy of preservation.

The original town of Middletown included the towns of Chatham, Portland, Cromwell, Middlefield, and a small part of the town of Berlin. The original records of the town are somewhat meagre, and the records of the

deeds given by the early settlers are to be found in Hartford, as this town was a part originally of Hartford County. Middletown was first known by its Indian name of Mattabeseck. As early as 1639 the records of the General Court show that there was trouble between the colonists and a tribe of Indians who lived here. The inhabitants of Wethersfield had given provocation to Sowheag, the Indian chieftain, owing to the latter's sympathy with the hostile Pequot. The first steps taken towards a settlement of Mattabeseck were in 1646, when a Mr. Phelps was added to a committee for the planting of a colony here. This committee reported regarding the land on both sides of Little River, that they would support fifteen families. The original settlement of the town was north and south from Little River, and the first settlers came in 1650. The records in 1651 state, "It is ordered, sentenced and decreed that Mattabeseck shall bee a Towne, and that they shall make choyce of one of their inhabitants according to order in that case, so that hee may make take the oath of a constable the next convenient season." The town was represented in the General Court in the autumn of 1652, and in November, 1653, the General Court changed the name from Mattabeseck to Middletown. Why that name was chosen is not known. Some think that it may have been from the fact that the settlement was about half way between Hartford and Saybrook settlements. "Mattabeeseec," as it is spelt in the oldest writings of the colonists, was the name given by the Indians to the stream west of the city of Middletown, which flows in a northerly direction into the meadows, where it unites with the Sebethe or Little River. It is now called the Arawana. Whether originally the Mattabeeseecs gave their name to the stream, or that the tribe was named from the stream, is not known.

Sowheig, or Soheag, was the Great Sachem, or Sassanac, of this powerful tribe of Mattabeeseecs. Before the settlement of this town he sold to Mr. Haynes, governor of Connecticut, a great part of the township. Sowheig ruled over a large tract of country on both sides of the Connecticut River, including the Piquag or Wethersfield Indians, also a tribe on the north branch of Sebethe River in Berlin. The township of Farmington is supposed to have been part of his dominions. He lived on Indian Hill. When he wished to assemble his braves for council or war, he would stand on the hill, and blow a powerful blast on his wondrous horn or shell, which could be heard all over the surrounding country, and the fleet-footed warriors would soon come rushing in from east, west, north and south, in answer to the call of their mighty chief. This shell, or horn, was far famed among the neighboring tribes and white settlers for its wondrous, far-reaching sound. It was probably buried with him. Nothing could induce the Indians to reveal his place of burial. If asked, their eyes would flash in anger, and they would reply "that death should seal their lips before they would disclose it." A field north of the city near Sebethe River, which bore his name, where stone arrows were formerly found, was thought by many to have been a battle-field, but more probably it was the Sachem's residence with many of his tribe during the fishing season, when the salmon went up that river to spawn.

In the year 1776 the spot selected for the Alsop family tomb, in "new burying ground" (now Mortimer Cemetery), was a small elevation or mound, a few feet in height and fifteen or twenty feet in diameter. It was composed mostly of sand and gravel, which had evidently been brought here, as it differed from the surrounding ground, which was a fertile mould. The workmen, while digging for the foundations of the tomb, came upon a human skeleton, sitting in an erect position, with a stone pot by its side, which had been broken by their mattocks. It is well known that the Indians in this part of the country buried their chiefs and great warriors in this manner.

In the early settlement of the town, when there were but few inhabitants and the Indians had removed to some distance from them, a small remnant of the Mattabeeseecs retained possession of the hill on the "Great River," south-east of the town. Here they fortified themselves and made what at that time was called "a strong house," which was composed of stakes driven in the ground, and strongly interwoven with boughs and filled with earth. This enclosed their wigwams and where they might defend themselves from a powerful and war-like tribe, who were at enmity with them, and who are said to be Mohawks by the white settlers. These Mohawks lived near where Glastonbury now stands. So great was the fear the white settlers had of these Indians, that if one painted and in war dress passed through the town, as they sometimes did, to insult, defy, or exact tribute from the Indians at Fort Hill, they shut themselves in their houses, barred their doors, and did not venture forth till the dreaded Mohawk had left the place. Such was the terror these Indians inspired that for many years after, "A Great Mohawk" was sometimes used as a term of reproach and detestation. The Mattabeeseecs were peaceable and kind to their white neighbors, and in turn were kindly treated and esteemed by them.

One night the Mohawks dropped silently down the river in their canoes, surprised the Mattabeeseecs, burned the fort, massacred and scalped all but a few who had escaped to the river and endeavored to save themselves by swimming across, but they were shot by the arrows of their foes. A young squaw in the midst of the attack, rushed from the fort with her infant, and fled for refuge to the house of a white man, near the foot of the hill, whose name was said to be Markham. He was absent; his wife was alone in the house. The squaw had scarcely concealed herself and child under the bed, when a ferocious Mohawk entered, brandishing his tomahawk in a threatening manner, and demanded where she was. The terrified woman nodded towards the bed. He dragged her out and dashed out the brains of the child against the floor, tomahawked the mother, tore off her scalp and that of her infant. Not a Mattabeeseec escaped. Thus perished this remnant of that once powerful tribe.

The Indians as a whole dwelt peaceably with their white neighbors, but they as the years went by gradually disappeared. The last of the Mattabeeseecs was Mamoosun. His name was preserved for generations after he passed away by the old sycamore tree, which stood on the west side of the road to "the Upper Houses," north of Sebethé bridge, and was called Mamoosun's tree, after the old Indian who abode in its huge trunk at night and in stormy weather, during his annual autumn visits to the graves of his tribe, which were in the "Indian Burial Ground" on the west bank of the Sebethé River in Newfield. The Berlin Branch road passes through part of it, just west of the railroad bridge. When building the road in 1849-50, several human skeletons were unearthed at this place, which were undoubtedly those of this tribe. In the last half of 1700 this tree was the largest and tallest on the meadows, a very monarch of the forest. Its age is unknown, but it was hollow, and Mamoosun's resting place in 1720, perhaps earlier as well as later. Mamoosun was a sensible, stately Indian. On his arrival in Middletown he would pass in silence to the burial ground, where he remained some days in sad meditation, visiting the graves, clearing them of brush and weeds, and freeing from moss the unshapen stones, which bore emblematic figures understood by him,—a flower, a deer, an arrow, etc.

Mamoosun had outlived his children, relatives, and early companions, and his sole gratification seemed to be to visit the place where their remains lay. He was the sole survivor of his race. After his visits to the graves, when about to

return, he would go to the house of Mr. Gilbert, the owner of the farm, with whom he was on friendly terms and by whom he was hospitably received. He would eat and converse with him, and conjure him not to cultivate the "Burial Ground" while he lived, which was willingly promised and faithfully adhered to. At last his visits ceased, but not for several years was the ground disturbed.



THE OLD SYCAMORE TREE.

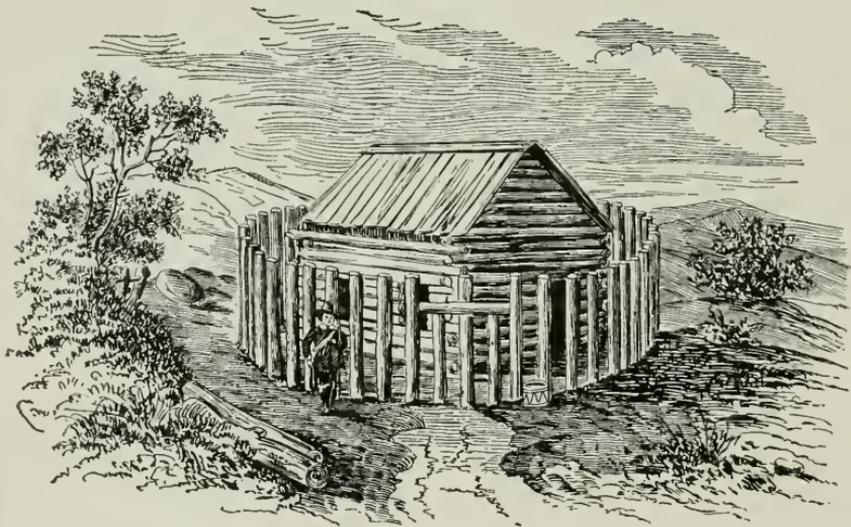
Before the settlement of the English, the Indians had a burial ground at Newfield, with rude monuments placed over their dead, on which emblematic devices were carved. Some of these stones were in a stone wall fencing the property a number of years ago. At the foot of the bank, called "The Point," where the Sebethe forms a cove, the Indians had a "Medicine House," where the sick were taken and given a sweat by standing or lying over hot stones buried in the earth. Then they rushed out and plunged into the waters of the cove. This cove is now nearly filled with reeds, and only in high water can a boat reach the Point.

The original settlers of this town came for the most part from the settlement in the Hartford colony, and included, during the first ten years: Thomas Allen, Nathaniel Bacon, William Bloomfield, William Cornwell, John Hall, John Hall, Jr., Richard Hall, Samuel Hall, Giles Hamlin, Daniel Harris, William Harris, George Hubbard, John Kirby, John Martin, Thomas Miller, John Savage, William Smith, Samuel Stocking, Rev. Samuel Stow, Matthias Treat, Robert Webster, Thomas Whitmore or Wetmore, Nathaniel White, Nathaniel Brown, William Chenev. Henry Cole, George Graves, William Markham, Joseph Smith, William Ward, John Wilcox, John Cockran, Robert Warner, Samuel Eggleston, Thomas Hopewell, and Thomas Ranney.

Among those who settled here during the next forty years are: Josiah Adkins, Obadiah Allen, Thomas Barnes, Samuel Bidwell, William Beggs, John Blake, John Boarn, Alexander Bow, Thomas Burk, Samuel Clark, Jasper Clements,

Nathaniel Collins, Samuel Collins, Thomas Cooper, Samuel Cotton, Samuel Doolittle, George Durant, John Elton, Thomas Ferman, Edward Foster, Jonathan Gilbert, John Gill, Richard Goodale, Benjamin Hands, Edward Higby, Thomas Hill, John Hulbert, Isaac Johnson, Francis Jones, John Jordan, Isaac Lane, Thomas Lewis, William Lucas, Daniel Markham, Anthony Martin, John Payne, George Phillips, Daniel Prior, William Roberts, Joseph Rockwell, Alexander Rollo, Noadiah Russell, David Sage, Arthur Scoville, Edward Shepard, Joseph Smith, William Southmayd, Comfort Starr, James Stanclift, John Stow, Nathaniel Stow, Thomas Stow, William Sumner, James Soppin, Edward Turner, John Ward, Andrew Warner, Benjamin West, Francis Whitmore, and James Wright.

The records of the town prior to 1652 are lost, but are complete from that time on. One of the earliest deeds on record in the town clerk's office, relates to a point of land now seldom recognized by its old name of Buck's Point. In volume I, page 4, of the old land records of this town, is a deed of sale to John Hall, of Buck Point, bounded south and east by the Connecticut River. This point is opposite the city where the river turns towards the straits, and



THE MEETING HOUSE.

is now some distance inland owing to the accumulation around it of sand and debris brought down by the freshets year by year. In the early settlement of the town this point was frequented by a large buck, whose constant appearance there attracted the attention of the settlers, and more so as several unsuccessful attempts were made to shoot him, but no ball was ever known to hit him. This roused the superstitious who believed in witchcraft, and gave rise to the belief that the buck was a wizard, or protected by magic. It was generally believed that if a person carried a Bible with him he might shoot him with a silver bullet, but if tried it did not succeed. The buck continued to visit this point daily for a long time, which from this circumstance derived its name of Buck Point.

The first recorded vote of the town, February 10, 1652, was in reference to the building of a meeting house. The legendary history of the town states that the first public worship was held under a large elm tree, situated near the

entrance to the present Riverside Cemetery. It was here the first church was built. The record reads: "It was agreed at a meeting at John Hall's house, to build a meeting house and to make it twenty foot square and ten foot between sill and plat, the height of it." This house, which was soon built, was surrounded by palisades, as a protection against their Indian neighbors should trouble arise. The history of the town from that time on is very much like that of all other Connecticut towns. The settlers were noted for their energy and uprightness of character. They lived in peace with their Indian neighbors, the population steadily increased, and in 1703 the Upper Houses, now Cromwell, were set off as a separate parish. Middlefield was settled in 1700 and incorporated as a parish in 1744. Westfield was settled in 1720 and became a parish in 1766. That portion of the town east of the Connecticut was settled about 1700 and the parish of East Middletown was organized in 1717 by thirty-one persons. Middle Haddam was settled in 1740 and incorporated as a parish in 1749.

The increase in population during the first hundred years was slow, as there was nothing to invite rapid immigration. What wealth the people had was the result of their own frugality. The people were known among the Colonies everywhere for their strong religious convictions. The first vessel owned here, of which there is any record, was in 1680, a seventy-ton schooner. During the fifty years preceding the Revolution, Middletown became more and more prosperous and had established quite a trade with the West Indies. The population in 1776 was 5,037, of whom 201 were blacks. The residents of this town have always been patriotic. In Queen Anne's war there were 140 volunteers from the little colony of Middletown, and in the French and Indian wars of 1744 and 1755, this town was represented by a large number of its brave young men.

When the Revolution broke out Middletown had a prosperous foreign commerce and few towns in the state felt the calamities of that war more keenly than did this town which to-day celebrates its Two Hundred and Fiftieth Anniversary. There was no hesitancy, but a rigid determination, to assist in the struggle for independence. On receipt of the news of the battle of Lexington in April, 1775, Captain Return Jonathan Meigs marched his company of infantry, fully armed and equipped, to the suburbs of Boston where they joined Capt. Comfort Sage and his troop of artillerymen. In the same month Samuel Holden Parsons and others, undertook the capture of the fort at Ticonderoga and were successful. The lead mine, then in the possession of Colonel James, a British officer, was seized and the ore used to furnish bullets for the patriots.

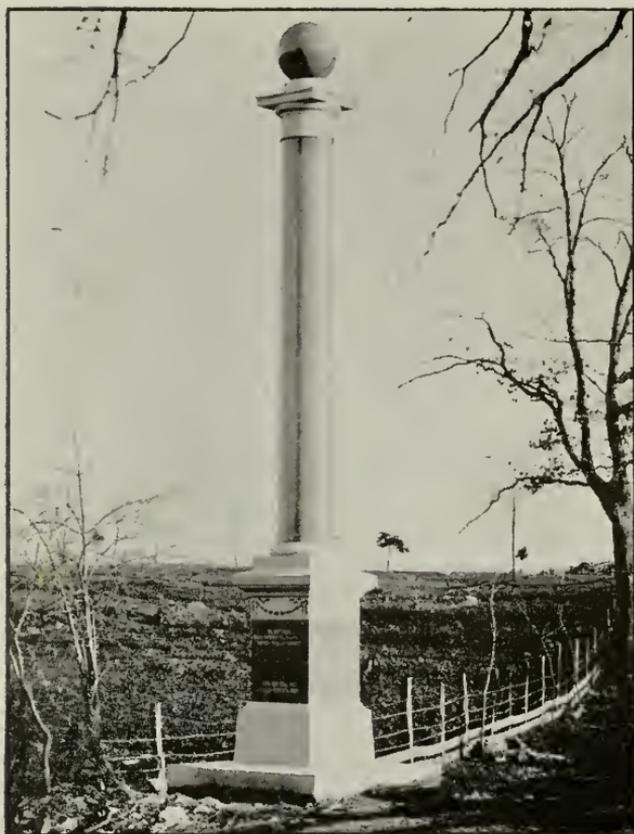
The story of Middletown men in the Revolutionary war is a proud one. Among the more prominent Revolutionary officers were: Colonel Return Jonathan Meigs, to whom the state owes the funds derived from the sale of the Ohio reservation, his brothers John, Giles and Josiah, General Samuel Holden Parsons, Nehemiah Hubbard, a quartermaster general, Colonel Matthew Talcott, Captain John Pratt, Lieutenant Jonathan Hubbard, Colonel Jonathan Johnson, Lieutenant David Starr, Captain Elijah Blackman, Captain Robert Warner, Captain Edward Eells, Captain Abijah Savage, Lieutenant Hezekiah Hubbard, Captain William Sizer, and others of the rank and file whose names to-day are held in grateful remembrance.

In the war of 1812 Middletown will ever be remembered as the home of Commodore McDonough, the hero of Lake Champlain.

It was in the war with Mexico that Capt. Joseph King Fenno Mansfield, U. S. A., won the reputation as a brilliant military officer. The story of Middletown in the Civil War is one of loyalty to the flag and of generous sup-

port and sympathy for the families of those who were fighting for the defense of the country.

On the 9th of May, 1861, the Mansfield Guards embarked for Washington. On the 16th of the same month the Wesleyan Guards, Capt. Robert G. Williams, and the Union Guards, Capt. A. C. Clark, left for Hartford to join their regiment, afterwards known as the First Connecticut Heavy Artillery. Middletown men were found in nearly every regiment recruited in this state. The story of their bravery at Antietam, Chancellorsville, Gettysburg, Petersburg, Fredericksburg, Cold Harbor, and other battles, is too well known to need further description here. At the Battle of Antietam, General Mansfield



GENERAL MANSFIELD'S MONUMENT.

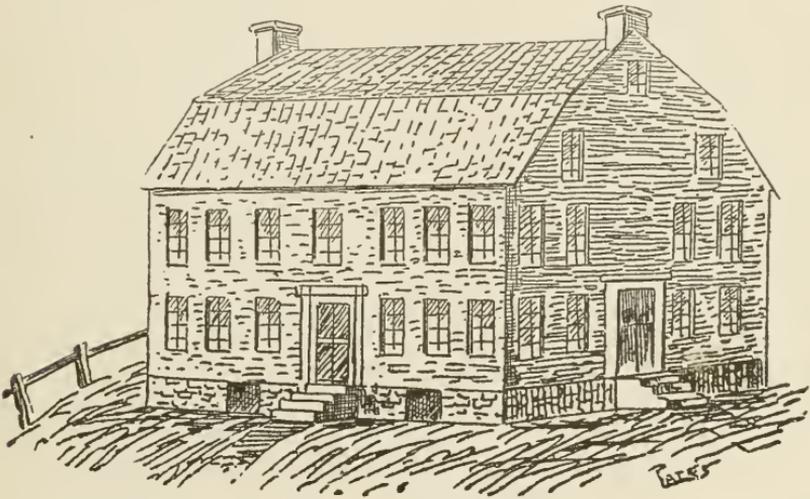
was mortally wounded, dying on the next day. His funeral occurred on the 24th of September, 1862, and the monument, which marks the spot where he was shot, was dedicated last May.

One of the best equipped regiments of the Union army that went out from Middletown at the time of the war was the Twenty-fourth Regiment. In the fall of '62 a draft was made for three hundred thousand nine months' men. Samuel M. Mansfield, eldest son of Major-General James K. F. Mansfield, had just graduated from West Point. He undertook the mustering of the companies that afterwards formed the Twenty-fourth, and in a short time was placed in command and was given the rank of colonel. For months the regi-

ment was encamped, and had their headquarters on Fort Hill, now the site of the Connecticut Hospital for the Insane. During the time they remained in camp the ladies of the town showed them every attention. All the soldiers were supplied with buttons and sewing material, testaments, and other articles that the ladies considered would be useful to them. Among the leaders of and most active workers in this movement were Rev. and Mrs. Bruce. Mr. Bruce was at that time pastor of the Universalist Church. When the regiment was ordered south there was a scene at the camp that was heart-rending. The griefs of mothers and wives parting from their sons and husbands was a picture of emotion that one could scarcely behold.

During their service the regiment made an excellent record, especially in their engagements at Baton Rouge, La., and Port Hudson. On their return to Middletown the town was afire with enthusiasm and ablaze with red fire. The ladies had arranged an elaborate reception for them, and when they arrived at the railroad station nearly everyone in town was there to meet them. The soldiers were escorted to McDonough Hall, where breakfast was served.

The City of Middletown was incorporated in May, 1784, and the County of Middlesex in 1785. The first Court House, a cut of which is given, was



THE FIRST COURT HOUSE.

built on land purchased of Samuel Russell, at the corner of Talcott Lane and Pearl Street, in 1788, for £550. The house of J. Peters Pelton now occupies the original site. The total cost of the building was £851. The contract for digging the cellar and laying the foundation walls was made with Joel Hall, of Chatham, for £72, and was paid in rum; that for the frame was made with Samuel Hawley, of Middlefield, for £130, payment for the same being made in West India rum, at 3 shillings per gallon, and molasses at 16 pence per gallon. The frame cost 750 gallons of rum and 231 gallons of molasses. The second Court House was built in 1832, and cost \$10,100. The third Court House, or the present Municipal Building, was completed in 1893, at a cost of \$100,000.

There are now standing in this city several houses which are older than the city by from thirty to sixty years. They are passed by hundreds of people and attract no more attention than any others. The oldest of these buildings is probably what is known as the Gaylord house, on Washington Street, for

many years the residence of Dr. Edgerton. This house was built in 1720. In 1750 it became the property of Captain Michael Burnham, who kept a tavern there as long as he lived. It was a substantial structure and quite roomy. What stories its walls could tell! In this place St. John's Lodge of Free and Accepted Masons was organized February 4, 1754, the complete records of which organization are preserved and carefully kept.

The long house on the north side of Washington Street, near Main, now the property of John L. Fisk, was purchased in 1756 by Jehosaphat Starr, the first master of St. John's Lodge. How long it had been standing is not known. Its peculiar shape is due to the fact that Mr. Starr's family was so numerous that he was compelled to enlarge it, and the easiest was considered the best way, so it was extended in the direction of the ridge. Another ancient mansion is that on the corner of Broad and College Streets, now owned by Charles A. Boardman. It was purchased in 1756 by Benjamin Henshaw, and in its history it has been the home of many people who have become noted. The house of Miss Kilbourne, on South Main Street, was built in 1710. The Wetmore homestead, on the Meriden turnpike, was built in 1746. Judge Wetmore, who built it, was Deputy from this town forty-eight terms, from 1738 to 1771; was Judge of the County Court and Justice of the Quorum for many years. Jonathan Edwards and Timothy Dwight, both afterwards presidents of Yale College, were accustomed to visit their aunt, the wife of Judge Wetmore, here, as did also Pierpont Edwards and Aaron Burr, who were also nephews. The Hubbard house on Farm Hill was the birthplace of Gaston T. Hubbard, and was built over one hundred and fifty years ago and has been well kept. It was at one time used as a hotel. The Hubbard house, on Main Street, now occupied by Mrs. Samuel L. Warner, and the Wright house, are both well known. In the Wright house are some of the first bricks ever made in this region.

There is a good deal of history connected with the ancient buildings. Very important changes have come to this town since they have been in existence. Although Middletown at the time of its incorporation as a city was the largest in population in the state, the city did not extend much west of Main Street. Broad Street was laid out a little more than sixty years ago. In 1830, College Street, then known as "Henshaw Lane," ended where now it crosses Broad Street. And so it is very pleasant to look back occasionally over the leaves of the past. A deal of interest clusters about these old structures which still stand, silent reminders of generations long since departed. It is well that they are preserved as monuments of the early history of this goodly town.

The church and state were one for a long period after the town was settled. In his article on "The Religious life of Middletown," the Rev. F. W. Greene has most ably sketched the life of the various churches in this city.

From the first settlement of the town much attention has been paid to education. The subject has been quite fully discussed by Prof. William North Rice in his article, which is printed in full in another part of this book. There have been a number of private schools in town, including those taught by Daniel H. Chase, Rev. Josiah Brewer, Miss Maria Payne, Rev. Henry M. Colton, the Wilson Grammer School, Westfield Falls Home School, which have ceased to exist, having given way to the present city High School. James H. Bradford, in 1875, organized a school on High Street for boys. Two years later the control of the school passed into the hands of Rev. B. A. Smith, and in 1883 it was assumed by the Misses Patten, who still conduct it as a school for both sexes. The public schools of the town have always been known for their excellency, and the present High School building is one of the finest in the state.

Middletown was up to the close of the Revolutionary War the leading commercial town of the Connecticut colony. It was the center of the West India trade for the New England colonies. Its river banks were dotted with wharves, at which the produce of those islands was landed, while on its streets were many capacious warehouses, filled with sugar, rum and molasses. The Revolutionary War checked that business, and Middletown girded itself anew to enter other fields, and in the place of the West India Man came the busy manufactory. The following are some of the manufacturing industries which have existed and do exist at the present time :

The Middletown Manufacturing Company established a woolen mill in 1810, on Washington Street, and was one of the first, if not the first factory to use steam power. The War of 1812 caused them to go out of business. In 1814, John R. Watkinson started a woolen factory in Pameacha. In 1838 his factory closed. The Rockfall Woolen Company was established in 1882. Firearms were manufactured here by Oliver Bidwell, Colonel Booth, Colonel Nathan Starr, Jr., J. R. and J. D. Johnson, and the Savage Revolving Firearm Company. Ammunition was made here during the Civil War by the Sage Company. Saneer Manufacturing Company was incorporated in 1823, and is now a part of the Russell Company. Wilcox, Crittenden & Co. were organized in 1850. Russell Manufacturing Co. was organized in 1834; the Goodyear Rubber Co. in 1875; W. & B. Douglas in 1832; Rogers & Hubbard Co. in 1878; L. D. Brown & Son Co. in 1850, and removed to this city in 1871; William Wilcox Co. in 1845; W. H. Chapman & Co in 1876; the Arawana Mills at their present location in 1881; J. O. Smith Co. in 1828; the Union Mills in 1834; the Allison Bros. in 1810; the Hall Bros.' File Works in 1865; Johnson Brickyard in 1856; Tuttle Brickyard in 1846; Portland Silk Mill in 1898; Keating Wheel Co. in 1898; Middletown Bell Co. in 1898; Kirby Manufacturing Co. in 1890. There are also a number of other manufacturing companies which have been established here, but have been absorbed by other companies and removed elsewhere, among which are the Middletown Plate Co., Schuyler Electric Co., Stiles & Parker Press Co., the Victor Sewing Machine Co. Among the recent companies established here are the Middletown Silver Co., the Omo Co., and the Doebler Manufacturing Co.

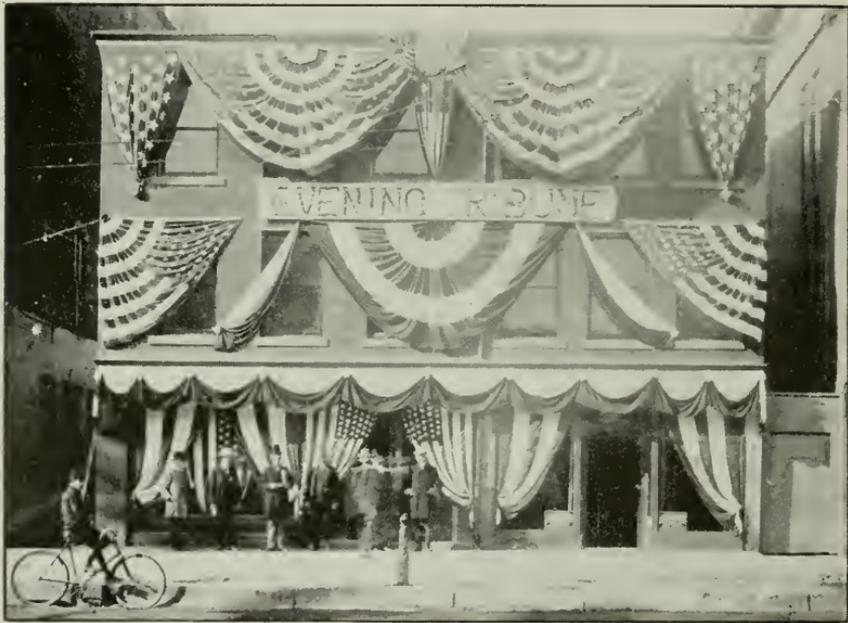
Middletown is the home of several benevolent institutions, among which are the State Hospital for the Insane, which was formally opened April 30, 1868; Industrial School for Girls, June 30, 1872; St. Luke's Home, incorporated in 1865; and the Orphan's Home in 1876.

Among the men who have been prominent in the history of Middletown are: Rev. Samuel Stow, the Hamlins, John, Giles and Jabez; Commodore McDonough, William L. Storrs, Henry R. Storrs, James T. Pratt, Gen. J. K. F. Mansfield, the Alsop family, John Fisk, Rev. Samuel F. Jarvis, Hon. Ebenezer Jackson, Jr., Hon. Samuel D. Hubbard, Postmaster-General in 1852; Hon. Henry G. Hubbard, Hon. Julius Hotchkiss, Lieutenant-Governor in 1870; Jonathan Kilbourne, Hon. Benjamin Douglas, Lieutenant-Governor in 1861 and '62; Gen. E. W. N. Starr, the Russell family, Rt. Rev. John Williams, Rev. Wilbur Fisk, D. D., first President of Wesleyan University; Dr. John Osborn, Dr. Thomas Miner, Drs. Henry and Charles Woodward, Hon. Titus Hosmer, Samuel Whittlesey Dana, Samuel Holden Parsons, Hon. Samuel L. Warner, and many others. At the present time Middletown numbers among its citizens many who have been prominent in the affairs of the state, and who occupy high positions on the bench, and in all the walks of life.

The Middletown Probate District was organized in 1752, and at the time included Chatham, Haddam and Durham. The present Custom House and

Postoffice building was erected in 1835, at a cost of \$12,289. The first Collector of Customs was George Phillips, appointed in June, 1795. The last was the late Augustus Putnam. The first Postmaster was Wensley Hobby, appointed 1775. He held office until October, 1807. The first Alms House in Middletown was completed in 1814. It was also used as a jail. The present Town Farm was bought in 1853.

The Middletown ferry was established by the General Court in 1726. The fare was established at six pence for man, horse and load, three pence for single person or a horse. The next year the price was increased to twelve pence and four pence respectively. The Portland and Middletown bridge was



OFFICE OF THE EVENING TRIBUNE.

erected in 1896, and the Ferry Company went out of existence. The town liberally subscribed to the Air Line and Valley railroads, the aggregate amounting to \$1,137,000. The City Court was incorporated in 1879, and Judge William T. Elmer was the first Judge.

Middletown has had a number of papers, among which have been: *The News and Advertiser*, *Middlesex Gazette*, 1785-1834; *New England Advocate*, 1834-1835; *Connecticut Spectator*, *Sentinel and Witness*, 1823-1899; *The Monitor*, *The Oasis* and *The Rainbow*, *The Constitution*, 1838-1885. These were all weekly papers. There have been several attempts to establish a daily paper, the first being *The Constitution*, July 1, 1847; *The Daily News*, *The Daily Herald*, *The Daily Republican* and *The Journal* have ceased to exist. The present papers are *The Penny Press* and *The Evening Tribune*.

Among the famous hotels are the Bigelow Tavern, where S. T. Camp's store now stands; the Central Hotel, which occupied the site of the present McDonough House; the Washington Hotel, built in 1812, now the residence of Dr. Samuel Hart. The Mansion House, now called the Forest City Hotel, was built about 1827. The old Kilbourn House was destroyed by fire in 1873.

The McDonough House was built in 1852. The other hotels in the city are of recent origin.

Middletown's Fire Department is a comparatively recent institution, as prior to 1803 there was no fire company, and bucket brigades were relied upon to extinguish fires. None of the present fire companies have been in existence over fifty years. The present commodious Fire Department Headquarters was erected in 1899.

The Middletown Gas Light Company was incorporated in May, 1853, and the first system of water works was built in 1866.

The Middletown Bank, now the Middletown National Bank, was chartered in 1795 and organized in 1801; the Middlesex County Bank, August 31, 1830; the Central Bank, August 1, 1851, and became a national bank in 1865; the First National Bank in 1864; Middletown Savings Bank in 1825; Farmers & Mechanics Savings Bank in 1858; the Middlesex Banking Co. in 1862, and the Jackson Co., under its present name, in 1899, though it had been in business for a number of years previous under the name of C. E. Jackson & Co.

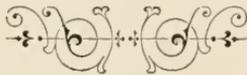
In 1809, Middletown is credited as being the home of the Marine Fire Insurance Company. Previous to that date there was one insurance company, organized in October, 1803, and in 1813 another was organized. Since that time the People's Fire Insurance Company existed for a number of years. The Middlesex Assurance Company was organized in 1836.

The first public library in this town was established in 1797; the second one in 1809. The present Russell Library, through the munificence of Mrs. Frances A. Russell, widow of the late Samuel Russell, was incorporated June 13, 1875.

The present Y. M. C. A. building, whose corner-stone was laid in 1893, stands on the site of the residence of Commodore McDonough.

There are at the present time a large number of fraternal organizations. St. John's Lodge, No. 2, A. F. and A. M., was given a dispensation in 1733. Washington Chapter, No. 6, R. A. M., was formed in 1783. The first meeting of the Grand Chapter of Northern States of America was held here in September, 1798, and the septennial meeting of the General Grand Chapter, January 9, 1806. Cyrene Commandery, No. 8, K. T., was instituted December 19, 1867. The Central Lodge, No. 12, I. O. O. F., was instituted June 12, 1843; Schiller Lodge, No. 92, February 11, 1874. Sowheag Encampment was instituted September 27, 1844, and later on Canton Excelsior, Patriarchs Militant. None of the other fraternal organizations were organized prior to 1872.

At the present time the same business spirit that has always characterized the town exists, and in the number of its stores and in the size of its blocks, and in the amount of freight received and shipped, Middletown will compare favorably with any town of its size in the country. It offers to manufacturers who may be looking for a home, ample railroad and water facilities, and the outlook for the growth of the city and town is very bright.



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