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**HISTORY**  
OF THE  
TOWN OF WORTHINGTON.  
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# HISTORY

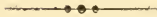
OF THE

## Town of Worthington,

FROM ITS

FIRST SETTLEMENT TO 1874.

*James C. Rice & C. H. Brewster*



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SECULAR HISTORY

OF THE

Town of Worthington,

FROM ITS

FIRST SETTLEMENT TO 1854.

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By JAMES C. RICE.

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“No history can present us with the whole truth; but those are the best histories, which exhibit such parts of the truth, as most nearly produce the effect of the whole.”—MACAULAY.



TO THE  
OLD PEOPLE OF WORTHINGTON,

THIS HISTORICAL PAMPHLET IS MOST RESPECTFULLY

*Inscribed :*

WITH EARNEST WISHES

FOR THEIR HAPPINESS AND PROSPERITY,

BY THE AUTHOR.



## PREFACE.

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FEELING that the unrecorded history of one's native town, like the unmarked graves of parents, evidences both the want of a proper respect and a filial gratitude, we commenced the following chapters, more from a sense of duty than from motives less worthy of regard. To this sense of duty was soon added the virtue of necessity, which so often causes a person to hazard that before the public eye which no motives otherwise could have induced, and no ambition could have prompted.

Taking advantage, therefore, of the recollection of the living and the records of the dead, we place before the people of Worthington a history of their town, asking for its brevity, its imperfections, and its errors, that charity of criticism which a thoughtful consideration of the many difficulties and disadvantages under which it was written, will naturally suggest.

WORTHINGTON, *July 10th*, 1853.



# SECULAR HISTORY.

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## CHAPTER I.

### THE EARLY SETTLEMENT OF THE TOWN.

ON the 2d of June, 1762, by order of the General Court, nine plantations of land were sold at public auction in Boston. These plantations embraced the townships of Cummington and Plainfield, Windsor, Partridgefield (now called Peru and Hinsdale) and Worthington, on the Green Mountains, together with five other towns, situated in different parts of the State. "Plantation No. 3," which extended at that time, on the east, as far as the north branch of the Westfield river, was purchased by Col. Worthington, of Springfield, and Maj. Barnard, of Deerfield, for about £1,500. In honor of the former gentleman, who liberally induced the early settlers to occupy the land, by the erection of a church and a grist-mill, at his own expense, together with a generous assignment of ministerial and school lots for the use of the town, the plantation was called Worthington. The larger part of the first inhabitants of the town came from Connecticut, and the middle and eastern counties of this State; among whom was Nathan Leonard, who resided where his grandson, Mr. Alonson Leonard, now lives; and Samuel Clapp, who resided in a log house, near the lot of ground now occupied by what is called the Woodbridge place; Nathaniel Daniels, who built the first frame house in town, nearly opposite to the dwelling of Mr. Tilson Bartlett; Nahum Eager, who resided near the place

where Mr. Nathaniel Eager now lives, and who was the first representative of the town in the Provincial Congress, held at Cambridge; Doctor Moses Morse, whose house stood on a spot of ground between the dwellings of Mr. Ames Burr and Medad Ames, now marked by a butternut tree; John Kinne, who lived on the place now owned by Mr. Jotham Clark; Ebenezer Leonard, who resided on the place now occupied by the dwelling-house of Mr. Ames Burr; Thomas Clemmons, who lived where Mr. Jonathan Burr now resides; Benjamin Biglow, who resided in a house situated north and east of what is now called the Jonah Brewster farm; Thomas Kinne, who lived on the above named farm, and from whom the brook, near that place, took its name; John Watts, who resided a few rods east of the first church that was built in town; Ephraim Wheeler, who resided near the spot of ground now occupied by the house of Mr. Harrington; Mr. Collamore, who lived nearly opposite to Mr. Wheeler's; Alexander Miller, who resided on the "Buffington place," and who was the first innholder in town; Joseph Marsh, who lived on the place now owned by Mr. Franklin Burr; Amos Frink, whose house was situated on "Cold-street;" Abner Dwelly, whose residence was situated on the east side of the road which leads from Capt. Clark's to the church; Jeremiah Kinne, who resided where Mr. Calvin Tower now lives; Stephen and Davis Converse, who resided on the "Elijah Higgins place;" Phineas Herrick, who resided near where Mr. Amasa Briggs now lives; Joseph Pettingell, and Joshua Phillips, who lived opposite to him, resided on the north side of the road, passing by Mr. John Coit's; Gersham Randall, who resided where Mr. Jonathan Prentice now resides; Daniel Gates, who lived near the place of Abner Dwelly; Asa Cotrell, who resided on the place now owned by Capt. Randall; Asa Burton, whose house stood where that of Mr. Dwight Perry now stands; Zephaniah Hatch, who lived on the place now owned by Mr. Noah Hatch; Nathan Branch, who occupied the place where Mr. Morgan Hall resides; John Buck, whose house stood on the ground lately occupied by that of Capt. Ring; Timothy Meech, who resided on Mr. Wm. Coit's place; Samuel Crosby, who lived where Col. Stone now lives; Daniel Morse and Daniel Morse, Jr., who resided on the farms now owned by Mr.



Azariah Parsons and Mr. Silas Marble; John Skiff, who lived on the spot of ground now occupied by the dwelling-house of Mr. Horace Cole; James Benjamin, who lived on the farm now owned by Mr. Ira Johnson; Beriah Curtis, whose dwelling stood near the ground now occupied by the house of Mr. Alden Curtis; Jonathan Prentice, who lived on the "Cushman place;" Samuel Morse, who resided near the ground now occupied by the dwelling of Capt. James Bisbee; James Wybourn and Israel Hoton, who lived nearly opposite to each other, on the road which passes, on the north, the house of Mr. John Adams, near the plot of ground now called "The Vineyard;" Col. Ebenezer Webber, who owned the place now called the Widow Cole farm; Samuel, Robert and Amos Day, who resided on the spot of ground now occupied by the dwelling-house of Mr. Elijah Drury; Joseph and Isaac Follett, who lived where Mr. Abraham Drake now resides; Stephen Fitch, who resided nearly opposite to the dwelling now owned by Capt. Cyrus Robinson; Ezra Cleaveland, who lived on the south side of the road in a house situated in an angle of a lot, north of the dwelling now occupied by Mr. Harvey Dewey; Samuel Buck, who owned the farm, and erected the house in the year of 1780, now occupied by Mr. Silas Robinson; Edmund Pettingell, who resided on the farm now owned by Mr. Wm. Cole; James and John Kelly, whose house was situated where that of Capt. Kelly now stands; Isaac Herrick, who resided a short distance south of the school-house, in Mr. Alden Curtis' district; Joseph Prentice, who lived on the place now owned by Mr. Alpheus Prentice; John Partridge, whose house stood nearly one hundred rods north of Mr. Wm. Leonard's, on the west side of the road; Seth Sylvester, who lived a short distance south of the dwelling-house lately owned by Capt. Ring; Amos Leonard, who owned the farm now occupied by Mr. Amos Cole; Elijah Gardner, whose house stood nearly west of Ring's factory; Joseph Dewey, who lived in a house west of the "Buffington Grove" (the land where it stood is now owned by Mr. Horace Cole); Luke Boney and David Brunson, who lived in a house that formerly stood in Capt. Buck's orchard—they were the first millers who came into town; Asa Spaulding, who owned the farm now owned by Capt. Jeremiah Phillips; Hezekiah Maheuren,

who resided east of a grove now owned by Col. Wm. Rice; John Howard, who occupied the place now owned by Mr. Merrick Cole; Thomas Hall, who lived west of Col. Oren Stone's, on the farm formerly owned by Mr. Wm. Meech; Joseph Gardner, who resided opposite to the dwelling-house now occupied by Mr. Morris Parsons; Miner Oliver and Capt. Constant Webster, who lived near where Mr. Hiram Bartlett now lives; Joseph Geer, who resided where the late Mr. William Parish lived; Samuel Tower, whose house stood a few rods west of the old church, by Mr. Watts'; Nathaniel Collins, who resided a short distance south of the house of Mr. Isaac Herrick, mentioned above; Reuben Adams, who owned the second saw-mill and the second grist-mill built in town, which were situated near Ringville; John Drury, who lived on what is now called the Drury place; Mathew Finton, whose house stood a few rods east of the spot of ground now occupied by the dwelling-house of Mr. Granville B. Hall; James Bemis, who resided on the place now known as "The Widow Granger farm;" Moses Buck, who resided with Mr. John Buck, spoken of before; Thomas Buck, who lived on the farm now owned by Mr. John Coit; Samuel Petingell, whose house stood on a lot now owned by Mr. William Cole, and nearly south-east of Mr. Nathaniel Eager's residence; Noah Morse, who resided on the farm now owned by Mr. Milton Adams; Nehemiah Prougthy, whose house stood on the ground now occupied by that of Mr. Ezekiel Tower; Seth Porter, who lived on the farm now owned by Mr. Jacob Porter; Stephen Howard, whose house stood near the spot of ground now occupied by that of Mr. William H. Bates; Mr. Hickbey, who lived in the south part of the town, near where the Methodist church now stands; Elihu Tinker, who resided where the late Mr. John Tinker lived.

In addition to the above-named persons, there were living in town, at or near the time of its settlement, the following individuals, whose places of residence we have been unable to ascertain:

WM. BURR,	THOMAS BUTLER,
JONAS BELLOWS,	SIMEON LEE,
JONATHAN EAMES,	SAMUEL TAYLOR,
Mr. WILKINS,	SAMUEL CLAY,

Mr. RICE,	NATHAN MORGAN,
Mr. FORD,	LEWIS CHURCH,
SAMUEL WILCOX,	JOHN ROSS,
RUFUS STONE,	JAMES TOMSON,
MOSES ASHLEY,	LEWIS PORTER,
JOSEPH FRENCH,	MOSES PORTER,
SAMUEL CONVERSE,	JOSEPH LEE,
ALEXANDER CHILLSON.	

It seems, from the large number of the first inhabitants, that the settlement of the town was rapid from its commencement; and, from the town record, it also appears, that the population steadily increased for a number of years, so that, before the close of the last century, there were more persons living in town than at the present time.

The early inhabitants of Worthington were men whose characters were formed in that severe school of discipline, where the patient and cheerful endurance of hardships and trials was taught to be a virtue. Commencing their manhood at a time when the whole energy and valor of the New England Colonies were demanded to resist the encroachments of the French and their Indian allies, they became brave and resolute men. Without the privileges of schools and seminaries—deprived of the advantages of an early education—possessing but the Bible and the spelling-book, they yet excelled the present generation in that practical learning which unites prudence with resolution and wisdom with goodness. They were men of strong minds, acute discernment and unerring judgment. When they arose to speak on any subject, in church or town meeting, they expressed themselves with the greatest firmness and perspicuity. Well acquainted with the political affairs of the colonies, they hesitated to act upon none of the various questions brought before the town. While they warned their town meetings, in his Majesty's name, they discussed our relations with Great Britain with unhesitating boldness. They voted that they would keep "good regulations under his Majesty's reign," but at the same time they voted a supply of powder and balls for the use of the town. In liberally raising money for defraying the expenses of the army—in the number of men they promptly

sent to the war, and cheerfully supported during its campaigns—in the amount of clothing with which they generously supplied the wants of the soldiers—they were unrivaled by any town on the mountains. Feeling a want of that education, which circumstances had denied to them, they took the earliest opportunity to found schools, and to raise money to defray their expense. Believing in the doctrine of the same religion, they, like their descendants, with commendable unanimity, always steadily and zealously supported the preaching of the gospel. Such are some of the peculiar traits that marked the characters of the first settlers of this town. Leaving a climate much milder than that of the mountains to which they had removed—arriving here, as many of them did, at the commencement of one of our severe winters, with their wives and their children, after a journey of ten and twelve days on horseback, guided only by the marks on the trees—sleeping in log houses, hastily prepared, or, as was often the case, upon the ground—deprived of nearly all of those comforts and luxuries of life, in which their eastern homes had commenced to abound—procuring their food from the forest and their water from the brooks—without chairs, without tables, without anything, save a small quantity of food, brought with them for their present subsistence—did the first inhabitants of the town, eighty-nine years ago, commence the settlement of Worthington.



## CHAPTER II.

### INCORPORATION OF THE TOWN, ROADS, ETC.

DURING the session of the Provincial Congress of Massachusetts, in 1768, a bill was passed for “creating the New Plantation, called Number Three, in the county of Hampshire, into a town by the name of Worthington.” The limits of the town, as recognized by this bill, extended at that time from the Partridgefield line on the west to the north branch of the Westfield river on the east; while the northern and southern boundaries were defined nearly the same as they re-

main at the present day. In pursuance of this act of Congress, Hon. Israel Williams, who had been empowered by the General Court to call a meeting of the inhabitants of this town, issued the following warrant: "These are, therefore, in his Majesty's name, to require you, Nathan Leonard, to notify and warn the inhabitants of Worthington, that they assemble together at the house of Alexander Miller, innholder in said town, on the first Monday in August next, at ten of the clock in the forenoon, then and there in public meeting to choose all such officers, as towns within this province are impowered and enabled by law to choose in the month of March annually. Hereof, you Nathan may not fail. Given under my hand and seal, at Hatfield in Hampshire county, this eleventh day of July, in the eighth year of his Majestie's reign, anno Domini 1769.\*

ISRAEL WILLIAMS, *Jus. Pacis.*"

By virtue of the above warrant, the freeholders and other inhabitants of the town met at the inn of Alexander Miller, on Monday, the first day of August, and chose Captain Nathan Leonard, Moderator; Mr. Nahum Eager, Town Clerk; Captain Nathaniel Daniels, Captain Nathan Leonard, and Mr. John Kinne, Selectmen; Mr. Benjamin Biglow and Mr. Thomas Kinne, Wardens; Mr. Thomas Clemmons, Constable and Leather Sealer; Mr. Samuel Clapp and Dr. Moses Morse, Surveyors of Highways; Mr. Nahum Eager and Mr. Ephraim Wheeler, Fence Viewers; Mr. John Watts, Tithingman. These were the first officers chosen by the town. At a subsequent meeting, Amos Frink and Ebenezer Webber were chosen Deer-reeves. The business of the town, for the first two years after its incorporation, consisted principally in surveying and laying out roads.

Among the first of the roads that were thus surveyed by the town, was one which, in the fertile imaginations of the selectmen, was called "The direct road through Worthington to Boston and Albany." This road was laid out, so as to connect with the Chesterfield road, at the "Gate," and, running west, to lead by the farms now owned by Mr. Harrington and

\* This date is doubtless wrong, since the eighth year of his Majesty's reign would have taken place in 1768, having commenced on the 25th of October, 1760.

Mr. Drury, till it reached the "Buffington place," where stood, at that time, the inn of Alexander Miller. From this place, it was laid out directly north, till it passed the house of Mr. Tilson Bartlett, and then it was continued north and west, passing through a part of Peru and Windsor, till it intersected a road which led more directly to Pittsfield. Subsequently this road was changed, so as to lead directly to the inn of Capt. Nathaniel Daniels from "The Corners." This change was made by the town, so as to prevent any travel by the house of Alexander Miller, who favored the cause of Great Britain, and to secure the same to Capt. Nathaniel Daniels, who was a zealous patriot. In after years, "*to make the road more straight and direct,*" the town laid it out over what is now called Snake Hill. The second road of importance which the town surveyed led from Cummington to Chester. This road extended through Cold-street, and passed the inn of Captain Daniels and the Buffington place, till it intersected a road near where Mr. Alden Curtis now lives; and from there crossed directly to Middle river, where it continued on the banks of that stream till it reached Chester. During these two years, the town laid out and surveyed twelve cross-roads, all of which, except two, have become obsolete, as it regards travel. On the 17th of April, 1770, the town voted to raise "£45 for repairing the highways, and to pay for men's labor on the road, 3s per day, for that of a yoke of oxen, 1s and 6d, for use of a plow, 8d." Previous to the year 1768, there was scarcely a road in town; all journeys, at that time, were performed over trails, or paths marked by cut or girdled trees. To go to Northampton and back, without infringing on the sacredness of either of the Sabbaths that bound the week, was considered by the farmers as a recommendation for the speed and endurance of their horses. A journey to Boston, or to Albany, was prefaced by the prayers of the church, and the safe return of the individual who hazarded it, was the cause of thanksgiving and public rejoicing. Quilting, at that time, as now, was one of the practical amusements of the ladies in town; but the preparations which preceded a quilting party were much more extensive than at present, on account of the distance from which the inhabitants lived from each other, and the almost impassable state of the roads or paths. To attend

a "quilting" at the more distant parts of the town, as it was the practice then, was an absence from home of no less than three days; the first of which was spent in going, the second in quilting, and the third was consumed in returning. A mother, before starting on one of these expeditions, was obliged to bake a sufficient supply for the family at home; and if she was so fortunate, or unfortunate, as to have the care of an infant, she was under the necessity of putting it out with the neighbors, to be nursed, till she should return.

The town, through its clerk, commenced in 1769 to publish the bans of matrimony. The following is copied from among the earliest recorded:

"These may certify to whom it may concern that the bands of matrimony have been published as the law directs between John Leonard of Preston in the Colony of Connecticut and County of New London and Sarah Pierce of Worthington.

Attest:

NAHUM EAGER,

*Town Clerk.*

WORTHINGTON *April 6th 1770.*"

Preceding the action which the town took in regard to the Revolutionary War, it chose a committee, in accordance with an act of the General Court, for the Massachusetts Bay, to prevent oppression and monopoly, in consequence of the effect of the non-importation act. This committee fixed the following prices to labor, and all the articles of merchandise bought and sold in town:

	£.	s.	d.
Men's labor in time of harvest and haying, per day, .....	0	3	0
At other seasons in the summer, " " .....	0	2	8
In the fall and winter, " " .....	0	2	0
Women's labor, per week, .....	0	3	0
Wheat, per bush, .....	0	6	0
Rye, " " .....	0	4	0
Indian Corn, " " .....	0	3	0
Peas, " " .....	0	6	0
White beans, " " .....	0	6	0
Oats, " " .....	0	1	8
Spanish potatoes, " " .....	0	1	0
Wool, per pound, .....	0	2	0
Flax, " " .....	0	1	0
Grass fed beef, " " .....	0	0	2-2
Stall " " .....	0	0	3-2
Pork, " " .....	0	0	3-3

		£.	s.	d.
Cheese,	per pound	0	0	5 0
Butter,	" "	0	0	8 0
Stockings, good wool,		0	6	0 0
Shoes, calf skin,		0	8	0 0
Pork, barrels containing eleven score per bbl		4	0	0 0
Beef, " " " twelve "		3	2	6 0
Tow cloth,	per yard,	0	0	2-3
Flannel,	" "	0	3	6 0
Horse keeping for twenty-four hours,		0	0	10 0
Ox " " "		0	1	4 0
English hay out of the field in summer,	per ton,	1	4	0 0
Out of the stack in winter,	" "	1	10	0 0
Out of the barn in spring,	" "	1	15	0 0
Salt,	per bush.,	1	4	0 0
N. E. Rum by the hogshead,	per gall.,	0	4	10 0
" " single gallon,		0	5	6 0
" " single quart,		0	1	6 0
West India rum, by hogshead,	" "	0	7	8 0
" " by single gallon,	" "	0	8	6 0
Sugar, by hogshead,	per hundred,	3	4	0 0
" by single pound,		0	0	9 0

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### CHAPTER III.

THE PART WHICH THE TOWN TOOK IN THE REVOLUTIONARY WAR,  
TOGETHER WITH A LIST OF THE NAMES OF THE SOLDIERS IN  
THE WAR OF 1812.

NEARLY a year before the first battles of the Revolution at Lexington and Concord, the inhabitants of this town were taking an earnest interest in regard to the political relations of the colonies with Great Britain. In the spring of 1774, the British government, in a spirit of revenge upon Massachusetts, and especially on Boston, for the determined spirit with which the town had refused to submit to the payment of a duty upon tea, passed a bill, by which the citizens of Boston were denied the privilege of landing or shipping goods. To carry this bill into effect, the government of Great Britain took possession of the port of Boston. The intelligence of these proceedings aroused the inhabitants of this town to the greatest degree of excitement, and called out the following preamble and warrant:

“Whereas a number of the inhabitants of Worthington



have desired a town meeting to be warned, for the purpose of taking into consideration the alarming circumstances of the times, in regard to the trade and commerce of the town of Boston, and the towns of America in general—to the constable of the town of Worthington, greeting in his Majesty's name. You are hereby required forthwith to warn all the inhabitants of the town of Worthington, that they meet at the Meeting-house, in said town, on Tuesday the 28th day of June, 1774, at two of the clock in the afternoon, then and there to act on the following articles: Firstly, to choose a moderator; secondly, to hear the letters read sent from the committee of correspondence at Boston; thirdly, to say in what. since you would be understood in favor of the inhabitants of Boston; fourthly, to say if you will do anything for the relief or encouragement of the town of Boston."

Pursuant to the above warrant, the town met, and chose Capt. Ebenezer Leonard as Chairman, and Nathan Leonard, Nahum Eager, Nathaniel Daniels, Thomas Kinne and Moses Morse, a committee of correspondence. This committee of correspondence immediately communicated with the committee of safety at Boston, promising the zealous co-operation of the town for their encouragement, and all the means in their power for their relief. The threatening state of affairs, and the earnest correspondence of the committee of safety at Boston, caused the selectmen, a few weeks after the above mentioned meeting, to issue a warrant, calling upon all of the inhabitants of the town who were soldiers, and all who were obliged to keep arms, to assemble at the meeting-house for the purpose of choosing military officers.

On the opening of the campaign of 1777,\* a number of the young men of the town, without arms or ammunition, offered to join the army of Washington, at Morristown, N. J. The town, thereupon, voted that "The selectmen shall be empowered to draw powder and arms, for any person or persons that shall apply for the same, and to send money to purchase the

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\* The action of the inhabitants of the town, during the following years, from 1774 to 1777, in regard to the war, has no record. The probable reason for this omission, for so long a period, is the fact, that in the early campaigns, most of the soldiers from the mountain towns voluntarily joined the army; and no record but that of town business, has been preserved.

same, agreeable to a resolve of the General Assembly of this State;" at the same time, the town voted that a petition should be presented to the General Assembly, to have a store of blankets, to draw out of, when needed upon an emergency, for the town. In 1778, the want of shoes and clothing in the army called upon the sympathy and patriotism of the State of Massachusetts, for its relief. Worthington generously responded to a part of this demand, by raising £120 for the suffering soldiers. On the 3d of November, 1779, the town voted to raise £600, as a tax, to pay for twelve blankets, and bounties for the soldiers last raised. The number of soldiers that the town raised this year was twelve, six to serve six months, and the remainder twelve months. On the 3d of June, 1780, the town voted £200 as a bounty to each soldier, and three pounds per month in addition, valuing the Continental money in wheat at five shillings, rye at three shillings, and corn at two shillings and sixpence per bushel. In July, 1780, the town voted that each of the soldiers raised by the town should have £150 as bounty, to be paid to them in two months from the above date. During this year, the cavalry became so reduced in the army, that Congress was obliged to call upon the States for a supply of horses. The requisition of the State of Massachusetts, upon the town of Worthington, was for so great a number of horses, that the town was obliged to pass the following resolve: "Voted, that the town will give security on the town, if they can not provide the horses sent for, at the stated price."

The wants of the army, at the close of the campaign of 1779, again aroused the sympathies of the country for its relief. Early in the spring of 1780, the General Assembly for the State of Massachusetts passed a bill, requiring each town to raise, by tax, a certain amount for the purchase of clothing for the army. In accordance with this act the town voted to raise £2,130 for supplying the army with the clothing required. During the same year, the town raised £5,000,\* to supply, in

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\* Bills of credit were first issued by Congress, in June, 1775, to the amount of two millions of dollars. At the expiration of eighteen months, twenty millions had been issued. By the year 1780, the amount in circulation was two hundred millions. At an early period, these bills began to depreciate, and continued to do so till their circulation was limited by Congress, in 1780.

part, the army with beef, as required by an act of the General Assembly, passed on the 25th of September, 1780. In May, 1781, a committee from Congress visited the army, and became more thoroughly acquainted with its distress and destitution. They reported to Congress, soon afterwards, the situation of the army, in the following words, viz: "That the army was unpaid for five months; that it seldom had more than six days' provisions in advance, and was, on several occasions, for sundry successive days, without meat; that the medical department had neither sugar, tea, coffee, chocolate, wine nor spirituous liquors of any kind; and that every department of the army was without money, and had not even the shadow of credit left."

What effect this report had on the inhabitants of this town, may be seen in their patriotic action. During this year, the town raised fifteen men to serve in the Continental army, for three years, granting each one forty shillings advance pay, and four pounds per month, and also sent four thousand weight of beef to supply, in part, the wants of the army.

The trials and hardships which the majority of the families in town endured, during the war, will scarcely be credited by the present generation. Happy in the freedom which had been won, and joyful at the return of peace, too seldom did the mothers and sisters of the soldiers who went from this town recite their sufferings to their descendants, for us at the present day fully to understand, and appreciate their self-denials and sacrifices. The females of many families worked on the farms of their husbands and brothers, during the greater part of their absence in the war. Many ploughed their own lands, sowed their grain, and planted and hoed their corn during the spring; in the summer and fall gathered their hay and harvests; in the winter months fed and took care of the cattle in the barns, drove them to the brooks for water, and oftentimes yoked their oxen, and went to the woods to cut the fuel necessary for their use. So few of the male inhabitants, at this period, did patriotism leave in town, that at no time during the interval between the years of 1779 and 1782, were there above ten or twelve men, out of over seventy families living in town, who attended church on the Sabbath. At length, the destitution of the families of those persons who had

joined the army, became so great, that on the 10th of October, 1777, the General Court of Massachusetts was obliged to pass a bill, by which each town was required "to appoint a committee to supply the families of the soldiers who were engaged in the Continental army with the necessaries of life." Pursuant to this act, the town of Worthington appointed Jonathan Brewster, Moses Porter and William Burr, as a committee to take care of the families of the soldiers, while engaged in service.

The following is a list of the names of those soldiers, as far as it has been able to be ascertained, who served in the Revolutionary war. That the list falls much below the actual number who joined the army, there can be but little doubt, since many persons sent their hired men to the war, whose names are not now known :

Samuel Dewey,	Jeremiah Kinne, killed.
Barnabas Clapp,	Samuel Cole, do.
Lemuel Clapp,	Daniel Goodman,
Isaac Clapp,	Gershom Brown,
Stephen Clapp,	John Howard,
Gershom Randall,	David Woods,
Samuel Buffington,	Samuel Follett,*
Nathaniel Daniels, Jr.,	Jonas Leonard,
John Daniels,	Asa Cottrell,
Samuel Daniels,	Nicholas Cottrell,
Dan. Daniels,	Samuel Petingell,
Elisha Brewster,†	Ephraim Parish,
Richard Briggs,	Timothy Meech,

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\* Samuel Follett, who is still living in this town, was born on the 23d of November, 1757, in the town of Attleborough, Bristol county, Mass. He joined the army when he was in his eighteenth year, where he remained fifteen months, serving in the regiment commanded by Col. Reed at the battle of Bunker Hill. He came into this town before the close of the war, in 1781, where he has resided ever since. His first vote was cast for Gen. Washington, for President of the United States, when he was thirty-two years of age ; his last for Gen. Scott, when he was ninety-six.

† Elisha Brewster was born in Preston, Conn., on the 25th of February, 1755, where he resided until the commencement of the Revolutionary war. He early enlisted as a volunteer into a regiment of light dragoons, for and during the war, and served to its close, as an officer of the same, during the period of seven years and six months.

His regiment was exercised in cavalry tactics by Count Pulaski, the distinguished

Israel Burr,	Asa Benjamin,
Roger Benjamin,	John Stone,
Thomas Buck,	Nahum Eager,
Asa Jackson,	Lott Drake,
Sylvanus Parsons,	Jonathan Ring,
Moses Buck,	Rufus Marsh,
Samuel Kingman,	Joseph Marsh, Jr.,
Alexander Kingman,	Joshua Morse.

## SOLDIERS OF 1812.

*Commissioned Officers.*

William Ward,	William Rice.
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*Non-Commissioned Officers and Privates.*

Thomas Hall,	James Hatch,
Joseph Starkweather,	Barnabas Anable,
Nehemiah Tinker,	Perkins Fitch,
Alfred Brown,	Milton Brewster,
John Cushing,	William Brewster,
Henry Warner,	Rufus Taylor,
Timothy Parsons,	Obadiah Tower,
David Parsons,	Elijah Burr,
Luther Bartlett,	Richard Briggs,
Ezekiel Tower,	Joseph Daily,
Daniel Parish,	Harvey Metcalf.

Poland disciplinarian, who first introduced cavalry tactics in this country. After the close of the war, he served as Captain of cavalry and Brigade Quarter-master.

At the time of Shay's Insurrection, he volunteered his services to General Shepard, at Springfield, and was appointed one of his aids, on that memorable occasion. Subsequently, he was employed by Government to take the oaths of the insurgents for their allegiance to the Commonwealth.

He held various offices of trust in town, and was chosen to represent its interests in the General Court, in 1806. Joined to the great exposure and suffering which he experienced in the army, was a slender constitution, which, in the latter period of his life, so enfeebled his health, that he was unable to take an active part in the affairs of the town.

While in the army, he experienced many hard fought battles, always charging into the very midst of the contest, with an impetuosity and courage which no prudence could restrain. He was a fine looking officer, and in daring and horsemanship no one excelled him in the army. As a civilian, he retained that dignity and courtesy which so often mark the officers of the army, and always bore with him, in the intercourse with his fellow-men, that affability and gentlemanly feeling, which so eminently characterized his younger brother, Mr. Jonah Brewster. He died on the 25th of September, 1833.

## CHAPTER IV.

## CHURCHES, PUBLIC LANDS, ETC.

THE original proprietors of the town, to encourage the rapid settlement of the plantation, erected a church, in the year of 1764, near the spot of ground occupied by the house of the late Mr. John Watts. The immediate district surrounding the church, at this time, was an unbroken wilderness. A few years subsequent to the above date, the inhabitants of the town assembled together, and agreed, "that every male person living in the plantation, of sixteen years of age and upwards, should spend one day in cutting and clearing away the forest about the meeting-house." The church was but partially finished, internally, by Mr. Worthington, but it appears that the town worshiped in it, nevertheless, with all of its inconveniences, till the year of 1780, when it was remodeled, but not entirely finished. Previous to the time stated above, the church had no pulpit, but a temporary stage erected in its stead. The seats for the congregation were composed of benches, made from boards nailed to movable supports. The aged part of the congregation, brought chairs with them, for their own ease and comfort during the service. On the 29th of March, 1780, the town voted to build a pulpit, two deacons' seats, four seats on each side of the broad aisle, and also to lay the gallery floor and stairs. The remaining pew locations were drawn by lot, on the following conditions: That the pews "should be finished at a stated time, and that each one should finish the back, up to the gallery girt." In May, 1791, the unfinished state of the church, inside, aroused the public spirit, and called together the inhabitants of the town, when they passed the following resolutions: "Voted, to have the Meeting-house taken down—moved—erected, and every way finished, by the 1st day of December, in the year 1792, and that the whole expense, accruing therefrom, shall be paid by the inhabitants of the town, by the first day of December, aforesaid, in the following articles, viz: one-fourth part to be paid in cash, and the remainder to be paid in good neat cattle, or Indian corn, or rye, or flax, or beef, or pork." At a sub-

sequent meeting, the town voted to have all the pews in the meeting-house, sold at public auction to the highest bidder. The amount for which these pews sold, was £601. 8s, lawful money. When the new church was built, those persons who had paid for pews in the old church, were entitled to have the amount deducted which they had advanced, in purchasing the pews in the new building. This church occupied part of the ground now lying between the store of Messrs. Sidney Brewster & Son, and the dwelling-house of Mr. S. N. Parish. In the year of 1825, after a controversy too lengthy to be recorded, the town voted to build the church which is worshiped in at the present time.

#### *Churches of the Methodist Societies.*

The Methodist society at the southern extremity of the town, in the year of 1828, erected a church by subscription, which was worshiped in for twenty years. In the year of 1848, a plan was drawn of a small but neat and beautiful church, from which the model pews were sold to defray the expense of building. The new church accordingly was erected, and dedicated in the following year. In 1848, a new society of the Methodist denomination was formed in the west part of the town. By the liberality of a few individuals, the church in which religious service is now regularly performed was erected. The church was dedicated in the year of 1849.

#### *Public Lands.*

Soon after the purchase of this plantation, Col. Worthington made the town a donation of nearly 1200 acres of land. This land was divided into twelve sections, and was situated in different parts of the town. Six of these sections were called ministerial lots, and the remainder school lots. The object of this donation was to supply the town with the preaching of the gospel, and to defray the expenses of the town schools by the rent of these lands. However generous the gift, and noble the motives which prompted it, the town for a long time realized little or nothing from them, since they remained uncleared and uncultivated. Four of these

lots were leased a few years after the incorporation of the town. The remaining eight were rented in 1780.

The following is a report of the committee appointed to dispose of the lots :

WORTHINGTON, December 18th, 1780.

We, the subscribers, being a committee, chosen by the town of Worthington to dispose of the ministerial and school land belonging to said town, have given leases to the following persons of the land above mentioned, for the term of nine hundred and ninety-nine years, viz :

To E. Williams, the school lot No. 125 for the sum of ten bushels and four-fifths of good wheat, yearly.

			£.	s.	d.
To Daniel Chapman school lot	No. 223 for	.....	57	0	0
To Joseph Marsh " "	No. 57 "	.....	160	0	0
To Joseph Brown " "	No. 175 "	.....	128	0	0
To Edmund Petingell Jun, Min'l lot	No. 190 "	.....	100	0	0
To Timothy Meech " "	No. 75 "	.....	90	0	0
To Samuel Buck east half "	No. 18 "	.....	55	0	0
To Asham Fanning west half "	No. 18 "	.....	55	0	0
To Levi Flint " "	No. 91 "	.....	66	10	0

Taken obligations of the above cited persons.

JOHN KINNE,	} <i>Town</i>	
STEPHEN FITCH,		} <i>Committee.</i>
JONATHAN BREWSTER,		

### *Common Schools.*

The subject of education early engaged the attention of the town, and received steadily the support and encouragement of the law. Considering the district school-house as an insurance building, where the morals and the virtue of the community were exempted from all hazard, by the corruption which arises from ignorance, the town at once, after its incorporation, paid its premiums from its scanty means, and received its policy, which will run out only with eternity. The pecuniary embarrassments experienced by the inhabitants of the town at its first settlement, and the active and liberal part which they took in the war with Great Britain soon after, furnishes them with a silent apology for the limited allowances which at first were granted for the maintenance of common schools. When we remember that, for the first four years, the expenses of the town, though amounting to only forty pounds, were obliged to be defrayed with borrowed money; when we consider that



the State taxes, from the want of hard money, were obliged to be paid in produce; when we contemplate the extreme low price of all kinds of labor, we are rather surprised at what the town done for the support of common schools, than at what, in their necessity, they were prevented from doing. On the 19th of March, 1771, the town voted to raise ten pounds, silver money, for the support of common schools. After the close of the war, this sum was increased, at first to twenty pounds, and afterwards to thirty; till at length, before the close of the last century, it amounted to sixty pounds annually. At the present time, and for the last ten years, the town has appropriated a medial sum of over \$1400, including teachers' board and fuel, for the support of common schools annually. In 1772, the town was divided into five districts. The limits of these districts, changing from time to time as the population increased, which, together with the addition of new ones, makes it difficult to trace their boundaries with any accuracy. In the year of 1833, the town voted to choose a committee of ten persons, one from each district, to re-divide the town into districts. This committee reported an additional district, with some alterations in the limits of the old ones. The first school-house, composed of logs, was erected in 1773, near the ground now occupied by the dwelling-house of Mr. John Adams. At the present time, eighty years from the above date, there are ten district school-houses in town.

The Academy.

ILLIUM FUIT.\*

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## CHAPTER V.

### THE MINISTRY.

THE town, for the first seven years after its settlement, was supplied with the preaching of the Gospel by ministers from the neighboring towns, who were paid for their services by

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\* When the Romans looked back with pride at one moment to the glory of Troy, and at the next with grief to its destruction by the Greeks, under the com-

voluntary contributions. On the 3d of April, 1771, the town voted "to have the Rev. Jonathan Huntington for their minister." At the same time, the town voted to raise forty pounds for his support in the ministry, and to raise four pounds each year, till it amounted to sixty pounds, which, after that time, was to be paid to him annually. Subsequently, the town voted to raise fifty pounds by subscription for Mr. Huntington, and sixty pounds for his yearly support; to be paid in wheat at six shillings, rye at four shillings, corn at three shillings per bushel, and other necessaries of life at their market value. Some dissatisfaction having arisen in regard to the manner of maintaining Mr. Huntington, and a few individuals refusing to contribute for his support, the selectmen of the town issued, on the 31st of March, 1777, the following preamble and warrant: "Whereas, when Mr. Huntington settled with us in the ministry in this town, he told us he would have no straightning for rates, and would have no money, raised in that way; and notwithstanding the town did unanimously agree to support Mr. Huntington by tax, or liberality, as by the vote of said town, it will appear; and sundry of the inhabitants refuse or neglect to pay their proportion of agreement, or covenant, or contract—These are therefore to warn all of the inhabitants, who have a right to vote, by a late vote of this town, to meet together on Tuesday, the 8th day of April, next, at two of the clock in the afternoon, at the Meeting house in said town, then and there to act on the following articles:

"In the first place, to see if the town will shift their former method of supporting Mr. Huntington; in the second place, if so voted, then, to consider what way or method to come into, upon consideration."

To this dissatisfaction on the part of a few individuals, Mr. Huntington magnanimously replied to the town in the following letter:

"Whereas, when I was settled, in this town, in the work of the ministry,

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mand of Nestor, Achilles, two Ajaxes, and other Grecian princes, they were accustomed to exclaim, in the bitterness of their feelings, *Ilium fuit*—Troy was.

A commentator upon these words of Virgil remarks, that, "it was a custom among the Romans, when they would intimate the destruction of anything which reflected glory upon their nation, to say *fuit*, so as to shun sounds that were shocking, and accounted of bad omen.

on the 26th of June, in the year of our Lord 1771, I made known my principals and sentiments to the people, when I accepted their call to the work of the ministry; and likewise before and after my ordination, that it was contrary to my principals to ever have the civil law take place, to support the Gospel, and that I would have no money raised in that way; and since it has been my principal ever since, and still is, that the civil law has nothing to do with the support of the Gospel; and, whereas, there arises some uneasiness in some minds, with regard to their paying their proportion of the covenant, which they made with me for my support in the Gospel way, because I have it in the power of my hand, to make the town pay all of the arrearages and interest that is behind, and so, that they shall have more than their proportion to pay—for which reason some refuse to pay;

“Therefore to remove all difficulties that lay in such minds, and to minister my principals, if possible, more fully for the glory of God, and the peace of the church and people—these are therefore to give a full discharge to the town, of all that I might require of them by the civil law, since I have been ordained among them even to the present day; and furthermore I nor my heirs never will nor shall bring any action against the town for my service in the ministry so long as God in His providence shall continue me here; and furthermore it is my design and desire, that notwithstanding I give this lawful discharge to the town, that I look upon myself as much holden to them to serve them as before and that the town is as much holden to support me a Gospel way.

JONATHAN HUNTINGTON.

To the Selectmen and town }  
of Worthington ” }

The town, at the next meeting, unanimously voted to support the Rev. Jonathan Huntington by a free contribution of sixty pounds a year, to be paid to him quarterly.

On the 20th of May, 1788, the Rev. Josiah Spaulding was invited by the town to settle with them in the work of the ministry. His salary, during the first year of his ministry, was one hundred pounds. The reply to this invitation of the town by Mr. Spaulding, has no record.

On the 6th of August, 1794, the town voted unanimously to give the Rev. Jonathan L. Pomeroy a call to settle in the work of the ministry, and also voted to give him for the first year, as a salary, one hundred and eighty pounds, lawful money, and ever after that, as long as he should continue in the work of the ministry, one hundred and ten pounds, together with

thirty cords of fire wood, to be paid annually. The following is Mr. Pomeroy's reply :

“To the Church and people }  
of Worthington, }

“BRETHREN AND FRIENDS,

“The call which I have received from you to settle in the work of the ministry in this town, I have attentively and prayfully considered, and have concluded to accept.—The advice of my friends—the apparent harmony among this people—a consideration of the division, which in the opinion of many of you, as it has been manifested to me would probably take place, should you employ a number of candidates—all these things have operated powerfully with me to bring me to this determination.—The liberality of the town, considering the sums which have usually been paid to ministers in this part of the country, I readily acknowledge to be great ; and the generosity of individuals, I also recognize with gratitude as a testimony of esteem for me, and good wishes for the peace and happiness of this society.—What umbrage my unwillingness to comply with former customs may occasion, I cannot determine.—No objections of any considerable consequence have come to my knowledge, respecting this article.—Should there be uneasiness in the minds of many—my continuance among you cannot be for your advantage, and should it be exhibited before it is too late, I shall not view myself bound by any thing contained in this answer, to make a permanent settlement with you.—With the warmest wishes for your lasting union and prosperity, spiritual and temporal,

I am Gentlemen unfeignedly your  
friend and obedient serv't

JONATHAN LAW. POMEROY.

WORTHINGTON, Oct. 14th, 1794,”

On the 5th of November, 1833, the town voted to give the Rev. Henry Adams a call to settle in the ministry with the Congregational Society of Worthington, and to offer him the sum of six hundred dollars for his yearly salary. Mr. Adams made the following answer to the town :

“To the Congregational Church and }  
Society in Worthington, }

“BRETHREN AND FRIENDS,

“Your invitation to me to settle with you in the ministry, has been communicated to me by your committee. In answer to it, I would say, that I see no sufficient reasons, why I should not comply with it.—I have long devoted myself to the spiritual benefit of my fellow men, and considering the

unanimity of feeling, manifested in favor of my remaining with you, I see not why I may not be as useful here in the cause, to which I have devoted myself, as in any other field of labor.—I confess that my mind instinctively shrinks from the responsibilities of a Christian minister, and well it may, if my confidence, is any thing like self-confidence. But I trust in God, that He will sustain me. Relying upon Him, that He will give me His guidance, and the comforting aid of His spirit, I answer your letter in the affirmative.—The sum mentioned in the invitation of the society, as a means of support, is no doubt sufficient for every reasonable purposes, and is therefore satisfactory.—That also which is said in reference to the manner, in which our connection may be dissolved, coincides entirely with my own feelings in reference to the subject.—With the prayer that God would bless my efforts for your benefit I am  
Your servant in the ministry

H. ADAMS.”

On the 20th of September, 1838, Mr. Adams, on account of ill health, which had for some time obliged him to cease from his labors, addressed the following letter to the church and society :

“To the Congregational Church and }  
Society in Worthington, }

“ BELOVED BRETHREN AND FRIENDS,

“ It has seemed to be my duty, no longer to delay making a communication of the views, in which my mind has been for some time becoming fixed, in reference to the prospect of my being able to resume again my labors, as your minister.—The fact ought not to be concealed from you that my expectations of being able to preach within any period of time not remote, have been continually diminishing since ceasing from my labors, till the present time, and now I cannot say that I think there is any reason to hope, that I shall be able to do it.—This being the case, your interest seems to require, that I should retire from my station, and make room for some other person to occupy my place. Accordingly, I would hereby request you to join with me in dissolving the relation, which we hold to each other.—As the circumstances of the case prevents the necessity of my giving the six months’ notice of my intention of my leaving, which was the basis of our connection,—I will therefor say that you are at liberty to proceed immediately to make arrangements for obtaining as soon as may be an individual, to supply my place. Hoping that you may succeed, in that you may soon find a man after God’s own heart, and that you may enjoy uninterrupted temporal and spiritual prosperity.

I remain most affectionately Yours,

HENRY ADAMS.”

On the 10th of November, 1838, the town voted to give the Rev. John H. Bisbee, the present pastor of the church, an invitation to settle over the Congregational Society as its minister; voted also, if he accepts, to give him six hundred dollars annually as his salary, so long as he shall continue to be minister and pastor of said society. The following is a copy of Mr. Bisbee's reply:

“To the Church and Society }  
in Worthington, }

“BRETHREN AND FRIENDS,

“Having received from you, through your Committee, an invitation to settle with you in the work of the Gospel Ministry, I hereby inform you, that after due deliberation, and prayer, I consider it my duty to accept said invitation. I will therefore be in readiness to unite with you, when desirable in making the necessary arrangements, preparatory to my installation. Wishing you grace, mercy and peace,

I remain Yours &c.,

J. H. BISBEE.”

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## CHAPTER VI.

BIOGRAPHICAL SKETCHES OF SOME OF THE MOST PROMINENT MEN  
WHO HAVE RESIDED IN THE TOWN.

Doctor MOSES MORSE was educated at the University of Cambridge, in England, and subsequently practiced his profession, as physician and surgeon, in the hospitals of Liverpool and London. From the commencement of the Revolutionary war, he appears, by the town records, to have inclined in his prejudices towards the cause of Great Britain, and to have shown himself to have been as notorious as a tory as he was eminent as a physician. By shrewdness and tact, he influenced the town to pass a vote, in 1774, making the Non-impotation act in regard to tea, which the town a few years before had covenanted to maintain, null and void. In 1777, his talents procured him a seat in the General Court, where he re-

mained but a short time, having been recalled and censured, on account of his flagrant toryism, by the following resolution, passed by the town on the 14th of January, 1777: "Voted that Doctor Moses Morse, for his misconduct in refusing to act in behalf of the town, relative to a petition, and saying that he would oppose it with all of his might, directly contrary to the vote of this town, ought not, in justice to the cause for which we are now contending with Great Britain, sit any longer as a Representative in the General Court for this town." This petition was a request made by the town to the Massachusetts Legislature, to have its unimproved land taxed, to assist in defraying the expenses of the war.

In spite of the ill-will and prejudice which his conduct at this time occasioned, he subsequently was appointed by the town to act on important committees, on account of his eminent talents and ability.

In character, he appears to have been an antipathetic, dogmatical person, whose affections and sympathies differed entirely from those of his neighbors, and whose desire always to be classed in the ranks of those who opposed their cause, robbed him of that respect and esteem which his abilities otherwise would have won.

He died near the close of the last century, in a fit of apoplexy. His body was borne to the grave on the shoulders of Revolutionary soldiers, whom during most of his life he had opposed.

The coffin in which he was carried burst open on the shoulders of his neighbors before they reached the grave, which was nearly a mile from his residence, causing the corpse to roll upon the ground, and manifesting, as one of the soldier bearers quaintly expressed it, that "habitual contrariness which was so characteristic of him."

EZRA STARKWETHER, who was born on the 15th of December, 1754, in Stonington, Conn., was the eldest of nine sons, four of whom early enlisted in the service of their country, and lost their lives in the Revolutionary struggle. Near the commencement of the war, the subject of this notice, who had just entered his profession as physician in the town of Preston, Conn., abandoned his practice and immediately joined the army, which at that time was stationed at Crown

Point. At the expiration of six months his health failed him, and he was obliged to leave the army, for which he had so zealously and patriotically relinquished a lucrative practice. Upon leaving the army, he returned to Preston and resumed his profession, where he remained until near the year 1785, when he removed to this town.

To the worth of Ezra Starkwether, his adopted town have borne ample testimony. He represented the town as a member of the Legislature during six years, and gained for himself as a legislator that respect which talent, joined with integrity, so often wins. He was a member of the Senate from 1803 to 1813, inclusive, and also in 1815-16 and 1817. In 1820, he was chosen by the town as a member of the State Convention, held at Boston, for the purpose of revising the Constitution of the Commonwealth.

Although he was honored during so many successive years with the emoluments of office, yet his pacific and controlling character was felt, if possible, more in the church than in general society.

He was the great pacificator in the difficulties of the church, and the great compromiser in the dissensions of the town. His words fell on the angry elements of discord as "oil upon troubled waters." He listened with attention and respect to the arguments and claims of both parties in controversy, and decided between the right and the wrong with a just and unprejudiced arbitration.

He was easy and facetious in conversation, affable in his disposition, and courteous in his manners. He died on the 27th of July, 1834.

JONATHAN BREWSTER, Jr., the subject of this notice, was born in November, 1759, in the town of Preston, New London county, Conn. Starting in life at the close of one war, and at the commencement of a controversy which led to a second, he had the advantage of both of those periods of existence, when the fresh recollection of patriotic devotion and self-sacrifice in the past, and the hopes of usefulness and distinction in the future, tend to awaken the better impulses of human nature and produce men of firm and unchangeable characters. He had the advantage, too, with a father ardently



inclined to the cause of the colonies, and an elder brother engaged in the war, of becoming familiar with all the details of his country's dispute with Great Britain, and of the conflict which was to end it.

How far a family interest in the struggle for our National Independence, and in the twelve years' conflict of words which preceded it,—how far a domestic sympathy in the wants and dangers of an army struggling for freedom, tended to produce and form a class of men of strong and resolute minds, let that difference answer which so plainly exists at this day between the present generation and the two that have preceded it. Of this family hearth-stone interest in our political controversy with Great Britain, the subject of this sketch early partook. He read in the family newspaper with earnestness those eloquent debates in Congress which we now calmly peruse in history, and became, while a boy, thoroughly acquainted with all those details of a great political debate which necessarily imparts vigor and energy to the mind.

Thus he became, in after life, an invaluable man to the town, representing its interests with a fearlessness and success which no other man at that time could have commanded.

In the spring of 1777, when he was in his eighteenth year, he removed with his father, Deacon Jonathan Brewster, to this town. Soon after his age had entitled him to take a practical part in the business of the town, he was chosen to fill the most important offices in its gift. Having a good command of language, and being a sound reasoner, he was often appointed by the town to advocate their cause in differences with other towns. Before the Board of County Commissioners he presented the interests of the town seldom without success. In town meetings, as chairman, he presided with confidence and dignity. As a public speaker, though impulsive, and sometimes passionate, he was never listened to without attention and respect.

At seven different times he represented the town in the General Court, where he was respected for his ability, and often honored by being appointed as chairman upon important committees. He belonged to the Board of Selectmen during a number of years, and held important town trusts till near the time of his death.

In character, he was firm and unchangeable. He expressed his opinions hastily, confidently, and perhaps sometimes dogmatically; but no man in town ever weighed a subject more accurately, or viewed it in all of its manifold bearings more scrutinizingly, than he. A man of strong prejudices, when once he had examined a subject and taken his position in regard to it, no motives could influence, no arguments persuade him to relinquish it. As a husband, he was kind and affectionate; as a father, he was a thorough disciplinarian—austere, yet mingling kindness with austerity. He died in February, 1841, loved by the poor for his kindness, and respected by the rich for his integrity.

AZARIAH PARSONS was born in the town of Northampton, in the year 1761. He removed to this town at a period of its history, the most cheerless and uninviting. The soldiers of the war, worn out with service, and without money, were returning to their families, who could welcome them with nothing but indigence and want. The treasury of the town, too, where the poor and destitute were authorized to find protection against the sufferings of cold and hunger, had long been drained by the expenses of the war. At this time, 1782, most fortunately for the pecuniary interests of the town, Azariah Parsons, the most charitable and humane man known in the individual history of its early citizens, settled in this place. He was a man who earnestly sympathized with the poor in their suffering, and it was as natural for him to give to them the half of his goods as it was for Zaccheus. There was a humanity in his nature, which was ever opening to the poor an avenue to his heart, and which was calling continually to the suffering and destitute to take shelter under the wings of his benevolence. Charity with him was considered a duty; and the more cheerfully it was performed, the greater recompense he thought he should receive from that kind Being, who is a friend to the friendless. Thus he visited, during his whole life, the families of the poor in town, sought out their wants and promptly relieved them of their destitution. He died on the 25th of May, 1846, and received as a recompense for his temporal charity the eternal benefaction of Him “who tempers the wind to the shorn lamb.”

Closely following the early settlers of this town upon the stage of life, was a generation of men who not only inherited all of that individual firmness and self-reliance, which so eminently characterized their fathers, but also added to their hereditary excellencies, that refinement of character, which is gained by the privileges and opportunities of a more liberal education. As the branches of the banyan tree, which bend to the ground and take new root, grow up as strong as the parent stock, and whose timber, from the fineness of the grain, at the same time is better adapted to the wants of man; so the second generation of the inhabitants of this town grew up as strong in character as the first, yet with minds more refined, and with manners more polished. While the influences of the war, and the nature of the controversy which preceded it, exercised all of the intellectual faculties, and stimulated all of the energies of the soul, causing so many of the early settlers of the town to become valuable and controlling men, the history of this war, told as it was around the fireside at evening, and the investigation of those elementary principles of society and government which grew out of it, formed a class of individuals to succeed them, no less useful or influential. What the long series of sufferings and trials which the new settlement endured, and the hardships of a protracted war accomplished in forming the resolute characters of such men as Nathaniel Daniels, Nahum Eager, Nathan Leonard and the elder Brewster, the history of the same and the practical knowledge derived from it, necessarily inspiring the noblest principles and awakening the highest energies, did to create that class of dignified men, of which the subject of this biographical sketch stood prominent.

WILLIAM WARD was born in the adjoining town of Cummington, on the eighteenth of May, 1781. His father dying when he was quite young, he removed to this town when he was but fourteen years of age, and entered the store of Mr. William Gove as clerk. His strict attention to business, and the faithful performance of his duties, won for him at an early age, the implicit confidence of his employer. At the age of seventeen, the entire business of the store was entrusted to his care; and it was at this time, while he was purchasing

goods in Boston, that his ability and engaging manners gained for him a passport into the best society, and the acquaintance of such men as Fisher Ames, Josiah Quincy, and other distinguished gentlemen, whom it was his fortune to meet with, when his business called him to the city.

In 1805, he formed a matrimonial connection with Miss Elizabeth Gove, of Connecticut, daughter of Mr. William Gove, of an ancient and respectable family of that State. This lady, of whose virtues and exemplary piety, it were impossible to speak in terms of exaggeration, was, for a period of little short of half a century the cherished and affectionate partner of his life. By her kindness and amiable disposition, she robbed life of many of its cares and perplexities, and strewed his path through this world with the proofs of affection. The companion of his youth and manhood was the comfort of his declining years, and to the close of life enjoyed the evidence of his warmest regard and affection. To her virtues, she united those endearing qualities which signalize the fulfillment of all the social duties, and adorn with grace, and fill with enjoyment, the tender relations of domestic life.

Soon after his marriage, he removed to "The Corners," and commenced business in his own name, which he continued with little or no intermission until within a few years of his death.

As a public man, he held during his life various offices of trust and distinction. At five different times, he represented the interests of the town, in the General Court of the Commonwealth. In 1826, he was chosen to fill a vacancy in the Senate, occasioned by the death of the Hon. Elihu Lyman. He accepted this office at the time of his election, but on account of his business, he did not take his seat in that body. Subsequently, he was chosen a member of the Senate for Hampshire county, which office he held during the years of 1836 and 1837. He also held, by the appointment of the State, a prominent place among that body of distinguished men, who were called to alter and amend the legislative enactments of the Commonwealth. As an officer of the United States Government, he was post-master for the town during eleven different administrations.

In 1851, the town with a commendable gratitude for his

past services, and a unanimity of sentiment which will always be recollected with pleasure, honored him with the highest office in its gift. He accepted this office, probably with more just pride than any honor which during his life had ever been conferred upon him. He felt as if it was to be, as it proved, the last public testimony borne by his towns-people to his character. No man ever left his neighbors and friends with a deeper sense of gratitude, or a higher appreciation of their confidence, than Col. Ward did, after his election as representative in 1851.

To the pleasant recollection of this confidence, was added the happy anticipations of a retreat to Holyoke, where, in the company of a beloved wife and affectionate daughter, he could retire whenever fatigued with the cares of legislative business. These fond anticipations never were realized. His wife was taken sick near the last of November, and died on the 14th of December following. He followed her corpse to his residence in this town, but his heart never left her. He died on Saturday, the 20th of December, 1851.

Col. Ward was one of those men, whose death creates a vacancy, so impressive, that it robs language of all of its powers of eulogy, and renders panegyric tame and profitless to those who knew him well. With the turf scarcely green upon his grave—to the young, who had the honor of his personal acquaintance, and in whose behalf he always manifested the warmest interest—to the middle aged, who sought with confidence his advice, and to the old man, who looked upon him as a friend—no commendation of his life and services, can be compared to that personal knowledge of his character, which was gained while he was in life; but to those who know less of the character of Col. Ward than his neighbors and townsmen, and to those, who in aftertime, shall desire to look back with pride upon their native town, a record of some of his prominent qualities will not be entirely in vain.

The character of Col. Ward was formed at an early period of his life. Leaving his home when he was only fourteen years of age, and entering soon after into the active and responsible duties of a mercantile business, he was taught before he had reached the threshold of manhood, that lesson of self reliance, which germinates and quickens to growth all

the latent energies of the mind. Having naturally a retentive memory, and a fondness for history, he commenced early in life to collect and treasure up in the storehouse of his mind, those facts and records of events, which in after life, became the sources of that unlimited information which he possessed. He had an ardent passion for the details of events, and those minute particulars of affairs passing around him, which other men scarcely notice and never retain. Thus he knew the name and age of every child—the genealogy of nearly every family in town, and the individual history of its members. To this power of gathering and retaining the particulars of events, his mind joined the faculty of generalizing these details and arranging them into their respective classes. Hence arose his faculty of judging so correctly upon any subject which was brought before him, and of giving advice so judiciously to those who sought it.

In conversation, he was particularly interesting and instructive. Having an inexhaustible fund of information, no subject could be started, either in Church or State history, about which he could not relate something which would interest the most inattentive and phlegmatic listener. His literary taste was more refined than most men of his time and circumstances. He read with delight the gorgeous imagery, and eloquent descriptions contained in the works of Burke, and perused with no less pleasure, the vigorous and terse letters of Junius. He was familiar with the writings of Shakspeare, and read with an appreciating sense the epic poems of Milton.

As a public speaker he was indifferent, and it was seldom that he ventured to speak upon any subject before an audience; but as a writer, some of his reports, made while he was a member of the Senate, bear the marks of great perspicuity in diction and vigor in style.

He was conservative, as it regards his political opinions, but upon many subjects, the inquiring nature of his mind often betrayed his radicalism. To know the cause of all things, often led him to examine new theories in science and religion, and this habit of examination often caused him to view the exposition of any modern phenomena, whether physical or moral, with more leniency than he otherwise would have done.

As a citizen, he was entertaining and hospitable; as a neighbor, obliging and courteous; as a friend, he was especially kind to the young.

The vacancy which his death occasioned, extended not only through the neighborhood where he resided, and the town in which he lived, but to the heart of every one who had had the pleasure of his acquaintance, and the honor of his friendship.

The death of Col. Ward occasioned the following remarks, which were made in the Massachusetts Legislature, near the commencement of the session of 1852:

Mr. HOPKINS, of Northampton, arose and said:

MR. SPEAKER: It becomes my painful duty to announce to this House the death of Hon. William Ward, of Worthington, a member elect of this body.

William Ward was born on the 18th of May, 1781, and died at his residence, in Worthington, on the 20th of December, 1851, in the 71st year of his age. He was bred and continued through life a merchant, with partial attention to farming interests. He was more than a common man. He was an extensive reader, possessed of a retentive memory, and kept himself well informed of current events. There were few men in the country whose knowledge of public affairs, of nations and governments, was superior to his. With a mind well stored and cultivated beyond most others in like situations, he became a friend, associate, and desirable and honorable companion of many of the most distinguished men of his time in the western part of the State.

The public have borne testimony to his worth. He first represented the town of Worthington in this House in the years 1816 and 1817, and afterwards in the years 1831 and 1835. The county of Hampshire honored him with the trust of Senator in the years 1836 and 1837. The State honored him by calling him to serve on the committee for revising the statutes of the Commonwealth.

For forty-six years of his life he held the office of post-master—a just tribute to his integrity, and a singular indication of the esteem in which he was held by all classes and parties.

He was a friend whose counsel and decision were extensively sought in his own and neighboring towns, and his death has left a vacancy in the community which must long be felt and lamented.

His wife died but six days before him. He was then in health; but ere she was laid in the grave, death commenced its work with the husband also.

They were united in life, and were permitted, almost hand in hand, to pass the valley of the shadow of death.

But, sir, there is one circumstance which, more than all others, gives a peculiar impressiveness to the event in its relation to us. Had he been spared to take his seat here, the duty would have devolved on him of calling the House to order, and presiding over it through the preliminaries of its organization. But, sir, that hand which seemed destined to grasp your own in welcome to the chair you occupy, lies cold in a snow-clad grave. That voice which seemed destined to offer the first official greeting to us all, is hushed in death. Our friend, our senior, is no more. We are here. He is amid other scenes and in other duties. There is but a step between us and our friend, between our position and duties here, and our position and duties there. May the thought, sir, chasten and hallow all our acts.

This notice, sir, I have felt was due to the memory of our departed friend, and due also to us, that we should properly note and improve the admonitions of Providence.

Having thus announced the death of Hon. William Ward, I move, sir, that a committee be appointed to report what order the House should take thereon.

Mr. KELLOGG, of Pittsfield, in seconding the motion, spoke as follows :

MR. SPEAKER : I second the motion, and I desire to add that Colonel Ward was almost as well known in Berkshire as in his own county of Hampshire ; and the public there will, I am sure, cheerfully concur with the gentleman, in ascribing to the deceased the elevated character that we have heard. His life was, indeed, one of great usefulness to the people of the region where he lived. He possessed, as the gentleman has said, superior natural endowments, a highly cultivated general intelligence, a judgment unusually sound and discriminating ; all his conduct was directed by the strictest integrity ; and he has been, through his whole life, hailed by all who knew him or felt his influence, as a chief counselor in all the affairs of life.

I sincerely sympathize with his children and relatives under their sudden and severe bereavement ; and I sympathize, also, with the people of Worthington and the neighboring region, who have lost so great and patriarchal a character ; and allow me to say, furthermore, that I deplore that, in the providence of God, Colonel Ward could not join us in the public duties of the session, where he would certainly have commanded the same universal esteem from his associates that he used to enjoy amongst our predecessors, and where he would have amply justified, before our eyes, the eulogy that the gentleman from Northampton has paid to his character and services.

The motion was adopted, and Messrs. Hopkins of Northampton, Kellogg of Pittsfield, Lincoln of Boston, Fay of



Southboro, and Allen of Tisbury, were appointed on the committee, and they reported the following :

*Resolved*, That the House of Representatives has learned with grief of the decease of the Hon. William Ward, a member elect of this body from the town of Worthington.

*Resolved*, That the House bears cordial testimony to the worth, the integrity, and the eminent public services of the deceased, and is deeply sensible of the loss which it has sustained in being thus deprived of his counsels.

*Resolved*, That the House deeply sympathizes with the family and friends of the deceased in their bereavement.

*Resolved*, That copies of the foregoing resolves be transmitted to the family and friends of the deceased, and to the selectmen of the town of Worthington.

*Resolved*, That as a further testimony of respect for the memory of the deceased, the House do now adjourn.

These resolutions were unanimously adopted, and accordingly the House adjourned.

*A list of the Representatives of the town of Worthington to the Provincial Congress, and to the General Court of the State of Massachusetts, with the year in which they were chosen by the town, affixed to their respective names.*

MOSES MORSE, Agent to Provincial Congress, 1773.

MOSES MORSE, Representative to General Court, 1777.

NAHUM EAGER, Representative to Provincial Congress, 1774.

NAHUM EAGER, Representative to General Court, 1781, 1783, 1789, 1790, 1791, 1792, 1794, 1796, 1797.

NATHAN LEONARD, Representative to General Court, 1775.

Dea. JONATHAN BREWSTER, Representative to General Court, 1778, 1779, 1782, 1784, 1785, 1786, 1787, 1793, 1795.

HON. EZRA STARKWETHER, Representative to General Court, 1788, 1798, 1800, 1801, 1802, 1803.

MATHEW WARNER, Representative to General Court, 1799.

JONATHAN WOODBRIDGE, Representative to General Court, 1804, 1805, 1807.

ELISHA BREWSTER, Representative to General Court, 1806.

JONATHAN BREWSTER, Jr., Representative to General Court, 1808, 1809, 1810, 1811, 1813, 1819, 1831.

SAMUEL HOWE, Representative to General Court, 1812.

JOSIAH MILLS, Representative to General Court, 1814, 1815, 1822, 1829, 1835.

HON. WM. WARD, Representative to General Court, 1816, 1817, 1831, 1834, 1851.

TROWBRIDGE WARD, Representative to General Court, 1820, 1821.

JONAH BREWSTER, Representative to General Court, 1823, 1832, 1833.

RANSLOE DANIELS, Representative to General Court, 1836, 1845.

CHANCEY B. RISING, Representative to General Court, 1838, 1840.

JAMES BENTON, Representative to General Court, 1839.

AMES BURR, Representative to General Court, 1841, 1842.

ETHAN C. RING, Representative to General Court, 1843, 1844.

ELISHA H. BREWSTER, Representative to General Court, 1847, 1852.

ELBRIDGE HAZEN, Representative to General Court, 1848.

ETHAN BARNES, Representative to General Court, 1849, 1850.

*A list of the Selectmen of the town, from its incorporation to the present time.*

- |   |  |
|---|--|
| 1768. Nathan Leonard,<br>Nathaniel Daniels,<br>John Kinne.        | 1776. Ebenezer Leonard,<br>Thomas Kinne,<br>Moses Morse.   |
| 1769. Thomas Kinne,<br>Moses Morse,<br>Samuel Clapp.              | 1777. Nathan Leonard,<br>Thomas Kinne,<br>Joseph Marsh.  |
| 1770. Nathan Leonard,<br>Nathaniel Daniels,<br>Nahum Eager.       | 1778. Dea. Jonathan Brewster,<br>Timothy Meech,<br>John Skiff.   |
| 1771. Joseph Marsh,<br>John Kinne,<br>Alexander Miller.           | 1779. Dea. Jonathan Brewster,<br>Moses Porter,<br>William Burr.  |
| 1772. Ebenezer Leonard,<br>Joseph Marsh,<br>Alexander Miller.     | 1780. Dea. Jonathan Brewster,<br>Moses Porter,<br>Joshua Phillips,<br>Nathaniel Daniels,<br>Zephaniah Hatch. |
| 1773. Nathaniel Daniels,<br>Nahum Eager,<br>Thomas Kinne.         | 1781. Nahum Eager,<br>John Kinne,<br>Jonathan Prentice.  |
| 1774. Nahum Eager,<br>Nathaniel Daniels,<br>John Kinne.           | 1782. Nahum Eager,<br>Samuel Woods,<br>Stephen Fitch.  |
| 1775. Nathaniel Daniels,<br>Jonathan Prentice,<br>Jeremiah Kinne. | 1783. John Watts,  |

1783. Stephen Fitch,  
Samuel Woods.
1784. Nahum Eager,  
Dea. Jonathan Brewster,  
John Kinne.
1785. Nahum Eager,  
Dea. Jonathan Brewster,  
Job Marsh.
1786. Nahum Eager,  
Dea. Jonathan Brewster,  
John Kinne.
1787. Dea. Jonathan Brewster,  
Nathan Branch,  
Ezra Leonard.
1788. Dea. Jonathan Brewster,  
John Kinne,  
Ezra Leonard.
1789. { Dea. Jonathan Brewster,  
1790. { Mathew Warner,  
          { Thadeus Chapin.
1791. { Dea. Jonathan Brewster,  
1792. { Mathew Warner,  
          { Nathan Branch.
1793. Jonathan Woodbridge,  
Rufus Marsh,  
Israel Burr.
1794. Dea. Jonathan Brewster,  
Nahum Eager,  
Mathew Warner.
1795. Dea. Jonathan Brewster,  
Mathew Warner,  
Jonathan Woodbridge.
1796. Dea. Jonathan Brewster,  
Rufus Marsh,  
Nathan Branch.
1797. { Rufus Marsh,  
1798. { Elisha Brewster,  
          { Samuel Cook.
1799. Elisha Brewster,  
Samuel Cook,  
Ezra Leonard.
1800. Ezra Leonard,  
Samuel Cook,  
Joseph Marsh.
1801. Samuel Cook,  
Jonathan Brewster, Jr.,  
Eliashib Adams, Jr.
1802. Samuel Cook,  
Jonathan Brewster, Jr.,  
Jonathan Woodbridge.
1803. Jonathan Brewster, Jr.,  
Jonathan Woodbridge,  
Nathan Hazen.
1804. Jonathan Woodbridge,  
Roger Benjamin,  
Elijah Curtis.
1805. Roger Benjamin,  
Elijah Curtis,  
Azariah Parsons.
1806. Ezra Leonard,  
Cyrus Stowell,  
Trowbridge Ward.
1807. Ezra Leonard,  
Trowbridge Ward,  
John Stone.
1808. Jonathan Brewster, Jr.,  
Trowbridge Ward,  
John Stone.
1809. { Jonathan Brewster, Jr.,  
1810. { John Stone,  
          { Josiah Mills.
1811. { Jonathan Brewster, Jr.,  
1812. { Josiah Mills,  
1813. { Roger Benjamin.
1814. { Ezra Starkwether,  
1815. { Azariah Parsons,  
1816. { Cyprean Parish.
1817. Ezra Starkwether,  
Cyprean Parish,  
Azariah Parsons.
1818. Trowbridge Ward,  
Joseph Marsh,  
James Kelley.
1819. { Jonah Brewster,  
1820. { Josiah Mills,  
          { Roger Benjamin.
1821. { Jonah Brewster,  
1822. { Trowbridge Ward,  
          { William Eager.
1823. Jonah Brewster,  
William Eager,  
John Stone, Jr.
1824. { Jonah Brewster,  
1825. { John Stone, Jr.,  
          { Timothy Austin.
1826. Jonah Brewster,  
John Stone, Jr.,  
Joseph Bardwell.
1827. { Jonah Brewster,  
1828. { John Stone, Jr.,  
          { Gorham Cottrell.
1829. William Coit,  
Ansel Burr,  
Lathrop Reed.
1830. Jonah Brewster,  
Ansel Burr,  
Jeremiah Phillips.
1831. Josiah Mills,  
Ansel Burr,  
Jeremiah Phillips.
1832. { Clement Burr,  
1833. { Jeremiah Phillips,  
          { Luther Granger.
1834. Ransloe Daniels,  
Ames Burr,  
Oren Stone.
1835. { James Benton,  
1836. { Elkanah Ring,  
          { Azariah Parsons.
1837. C. B. Rising,  
Jeremiah Phillips,  
Ames Burr.
1838. Ransloe Daniels,  
Ames Burr,  
Elkanah Ring.
1839. Norman Allen,  
Luther Granger,  
James Bisbee.
1840. Ransloe Daniels,  
Elkanah Ring,

1840.	Russell Bartlett.	Elbridge Hazen,
1841, {	Ransloe Daniels,	Tilson Bartlett.
1842. {	Ames Burr,	1847, {
	Russell Bartlett.	1848. {
1843.	Ransloe Daniels,	Oren Stone.
	Elkanah Ring,	1849, {
	Russell Bartlett.	1850, {
1844.	Russell Bartlett,	1851. {
	John Adams,	Ethan Barnes.
	Elbridge Hazen.	1852.
1845.	John Adams,	Elisha H. Brewster,
	Elbridge Hazen,	Jotham Clark,
	Oren Stone.	James Bisbee.
1846.	John Adams,	1853.
		Jotham Clark,
		James Bisbee,
		William H. Bates.

*A list of the Professional men who have resided in the town of Worthington.*

## PHYSICIANS.

Doctor Morse,	Doctor D. Peirce,
“ E. Starkwether,	“ H. Starkwether,
“ Marsh,	“ Wheeler,
“ Brewster,	“ Bois,
“ Porter,	“ Colt,
“ Richards,	“ Brown,
“ Dwight,	“ Prevost,
“ Spear,	“ Lyman,
“ Rodgers,	“ Knowlton,
“ Case,	“ Freeland,
“ Peirce,	“ Smith,
“ Mekins,	“ A. Peirce.
“ Holland,	

## LAWYERS.

Joseph Lyman,	Jonathan Woodbridge,
Samuel Howe,	Elisha Mack,
Daniel Parish,	Chancey B. Rising.

## PASTORS.

Rev. Jonathan Huntington,	Rev. Henry Adams,
“ Josiah Spaulding,	“ John H. Bisbee.
“ Jonathan Law. Pomeroy,	

Productions of Agriculture, &c., in the Town of Worthington, in the year 1850.

1,134	Population.
237	No. of Families.
220	No. of Dwellings.
137	No. of Farms.
\$200,213	Valuation of Real Estate.
\$77,666	Valuation of Personal property.
13,143	Improved.
3,955	Unimproved.
\$253,455	Cash value of Farms.
\$6,515	Value of Farming implements and machinery.
141	Horses.
379	Milch Cows.
170	Working Oxen.
496	Other Cattle.
5,129	Sheep.
126	Swine.
\$39,450	Value of Live Stock.
ACRES OF LAND.	
LIVE STOCK ON THE FIRST JUNE.	
565	Wheat, bushels of.
130	Rye, bushels of.
3,089	Indian Corn, bu. of.
3,406	Oats, bushels of.
15,745	Wool, lbs. of.
168	Peas and Beans, bush. of.
14,126	Irish Potatoes, bush. of.
1,015	Barley, bush. of.
1,126	Buckwheat, bu. of.
\$1,022	Value of Orchard Products in dol's.
32,217	Butter, lbs. of.
8,775	Cheese, lbs. of.
3,191	Hay, tons of.
25,002	Maple sugar, lbs. of
427	Maple Molasses, gallons of.
180	Beeswax and Honey, lbs. of.
\$475	Value of Home-made manufactures.
\$4,378	Value of animals Slaughtered.
PRODUCE DURING THE YEAR ENDING FIRST JUNE.	



ECCLESIASTICAL  
History of Worthington,

FROM THE

FIRST SETTLEMENT OF THE TOWN

TO JULY 1, 1853.

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BY THE REV. J. H. BISBEE.





DEDICATION.

—  
TO THE

Congregational Church in Worthington,

THIS BRIEF RECORD OF THE PAST

IS MOST AFFECTIONATELY

**Dedicated:**

WITH THE FERVENT PRAYER

THAT ALL ITS MEMBERS MAY BE RICH IN FAITH AND FRUITFUL  
IN GOOD WORKS,

**BY THE AUTHOR.**



## ECCLESIASTICAL HISTORY.

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THE first settlers of Worthington had been reared under the influence of the gospel. Like most New Englanders, they had been trained to "fear God and keep his commandments," and sacredly to regard Divine institutions and ordinances. To these they were strongly attached, not only from principle, but by the force of education also. When they sought their home in the mountain wilderness, they took their religion with them, and not only made early and ample provision for the support of public worship, but as soon as practicable adopted measures for the full enjoyment of all gospel ordinances. Like wise Christian men, they correctly judged that both their temporal and eternal well-being demanded the institutions of religion, and that if they would lay a broad and firm foundation for the prosperity and true elevation of themselves and their posterity to the latest generation, they must do it in Christianity. Though poor in the things of this world, they could not afford to live without the privileges of the gospel, by means of which they might become rich in faith. As soon, therefore, as a sufficient number of professors of religion had become permanently established in the place to warrant it, measures were taken to gather them into one body, or branch of the visible church of Christ. A church was organized April 1st, A. D. 1771, composed of the following individuals, viz:

Thomas Kinne,  
Ebenezer Leonard,  
Nathaniel Daniels,  
Thomas Clemans,  
Ephraim Wheeler,

Grace Buck,  
Sarah Pettengil,  
Sibil Holton,  
Meribah Converse,  
Sarah Huntington,

Jonathan Huntington,	——— Biggelow,
Hannah Kinne,	Eunice Morse,
Lydia Marsh,	Joseph Marsh,
Nathan Leonard,	Israel Holton,
Benjamin Biggelow,	David Jewit,
Moses Soul,	James Bemiss,
Samuel Convers,	Elizabeth Bemiss,
Edmund Pettengil,	Ellenor Soul,
Priscilla Benjamin,	Dorothy Daniels,
Anna Williams,	Abigail Mehurin.

These individuals, “solemnly, and in the presence of the heart-searching God,” entered into covenant with each other, and unanimously, and with “hearty consent,” adopted a “confession of faith,” which is still retained by the church, until the present day, unaltered. In this confession of faith, they declared their belief in the Sacred Scriptures as the word of God, and adopted these as their only unerring rule of faith and practice.

Their views of the particular doctrines of the Bible, may be clearly understood by the following declaration: “In general we declare our approbation of the Westminster Confession of Faith and Catechism, as for the substance of it, agreeable to our belief in the doctrines of Christianity.” And though they specified several of the leading doctrines of the gospel, and adopted some few and simple rules, by which to regulate their proceedings, they, at the same time, discarded all servile bondage to any human formula or discipline. In their own language: “We agree that the word of God is a sufficient rule as well for the practice and discipline of the church, as the doctrine of faith, and that human compositions on the subject of church discipline are to be used only as helps and means, for the better understanding of God’s word.” And without casting any reflections upon other denominations of Christians, or forms of church government and modes of discipline, or setting up any claim of special divine right in favor of their own views, they very modestly said: “In general, it is our opinion that what is called the Congregational form of church government and discipline, is in the main agreeable to the word of God.” This form they adopted. It

was manifestly their aim to build a church "upon the foundation of the apostles and the prophets, Jesus Christ himself being the chief corner-stone."

Having organized a church, they immediately sought a pastor to labor among them, and be over them in the Lord. They correctly judged that their spiritual interests would be best promoted by a settled permanent ministry. Their first pastor was Rev. Jonathan Huntington, who was ordained to the work of the ministry and settled over them, June 26, A. D. 1771. He was a native of Windham, Conn., and belonged to one of the most distinguished families in that State. The names of his father and brothers stand high in the records of the past. How or where Mr. Huntington was educated, does not now appear. It is known, however, that he first entered the medical profession, in which he evidently became somewhat eminent. For what particular reason he changed his profession is not now apparent. From what may now be learned respecting him, it is very evident that he was by nature peculiarly mild and amiable, and by grace, a man of deep-toned piety, and irreproachable Christian character. As might naturally be expected of such a man, he won the confidence and secured the esteem and affection of the church and people. He was removed by death, March 11, A. D. 1781, at the age of 48 years. As he lived beloved by all who knew him, so, when he died, and devout men carried him to his burial, great lamentation was made over him.

Under the ministry of Mr. Huntington, the church was generally prosperous. The additions, however, for the first nine years were few, and those mostly by letter. In 1780, the last year of his life, fifty-three were received into the church. And though no record is left of any special awakening, or general outpouring of the Spirit, yet the increase of professors plainly shows that such a season was enjoyed.

After the death of Mr. Huntington, the church remained several successive years without a pastor. Different individuals were employed to preach, some of whom were invited to settle, but declined the invitation. Under this course of procedure the church did not prosper, and religion evidently very much declined, as is frequently, if not usually the case where an unsettled and fluctuating ministry is employed.

The second pastor of the church was Rev. Josiah Spalding. He was a native of Plainfield, Conn., and was educated at Yale College. He had been previously settled at Uxbridge, Mass. Being dismissed from his charge there, he came to Worthington, where he was duly installed, August 21, A. D. 1788. He remained but a short time. Many became dissatisfied with him, in consequence of which he was dismissed in 1794. He was subsequently settled in Buckland, Franklin county, where he remained until the time of his death.

He was, evidently, somewhat eccentric, though a man of full ordinary powers of mind. He published a valuable, and somewhat popular octavo volume, entitled, "Universalism confounds and destroys itself." Some of his sermons also appeared in print. There was, evidently, great excitement respecting his dismissal. Several meetings of the church were held before any definite action was taken. At length a committee was appointed, and charges were preferred against the minister. The most important of these may be summarily expressed as follows, viz: A change of religious doctrine; immorality in practice, and delinquency in duty. Either of these three charges, if sustained, would, according to Congregational principles and usages, have worked a forfeiture of his ministerial standing.

The charge of neglect, related to visiting the sick, and the people in general; that of immorality, was falsehood and fraud; but in what particular doctrine he was thought to have changed, does not appear from the record. An ecclesiastical council was at length called to investigate these charges, and give advice. The result was that not one of them was sustained. The council endorsed both his sentiments and his character, and bore honorable testimony in favor of his piety. They recommended him, as an example of meekness, fidelity and charity. Their language, further, is: "We find no fault in Mr. Spalding which should operate as a reason for the dissolution of his pastoral relation; nevertheless, there is such a large number of the church and town so dissatisfied with him as their minister, that it is not for the interest of religion for him to continue here."

Though several were received to the church, under the ministry of Mr. Spalding, still the number was small. No

general religious interest appears to have been awakened, and no special season of revival enjoyed.

The third pastor of the church was Rev. Jonathan L. Pomeroy. He was born in the parish of Greenfield, in the town of Fairfield, Conn. His father was a clergyman and pastor of the church in that place, where he died in the meridian of life. Mr. Pomeroy was thus early in life left without a father; and for some reason, his mother, who had charge of his education, did not send him to college. He received both his classical and theological education under the instruction of Rev. Timothy Dwight, D. D., who was subsequently President of Yale College. Dr. Dwight was, at that time, pastor of the church, and preceptor of an academy at Greenfield. But, though without the advantages of a college, Mr. Pomeroy was still a ripe scholar, particularly in the languages. He read Latin and Greek fluently, and was almost as familiar with the French as with his mother tongue. The degree of Master of Arts was conferred on him by Yale College. He was ordained, and settled over the church in Worthington, November 26, A. D. 1794, where he remained until 1832, a period of thirty-eight years. And though at the time of his settlement, a portion of the people were not satisfied with him, and even laid before the ordaining council a formal protest against their procedure, still the length of his pastorate conclusively shows that he must have soon secured, and retained, the confidence of the people generally. In 1832, he was, at his own urgent request, honorably dismissed. He soon after removed to Feeding Hills, a parish in West Springfield, where he lived mostly in retirement until his death, which occurred June 4, 1836. His age was sixty-seven years. He possessed a valuable property, most of which he bequeathed to benevolent societies. He published a volume of practical sermons, several of which were preached on special occasions. Some other writings of his may also be found in print. He was a man of more than ordinary powers of mind. His perception was quick, his penetration keen, and his memory was uncommonly retentive. The man who met him in intellectual contest, usually found him with his armor on, and ready for use. On account of some bodily infirmities, real or imaginary, his habits of study, during some of the last years

of his life, were not rigid; his preaching was mainly extempore, and often rather desultory. From his personal appearance, the stranger would think him cold, distant and austere. But they who knew him best, and most frequently partook of his liberal hospitality, found him social, affable, and exceedingly warm-hearted. In religious sentiment, he was strictly evangelical, and dealt with error and errorists with great plainness, and sometimes with peculiar severity. He regarded himself as "set for the defence of the gospel," and would make no compromise with what he regarded as error, or with those who preached it. He possessed an uncommon share of moral courage and firmness. He was not often, if ever, known to shrink from what he honestly believed his duty.

Under the ministry of Mr. Pomeroy, the church was generally prosperous, and religion flourishing. Revivals were frequent, and some of them extensive and powerful. Some of these demand more than a passing notice. In 1798, a work of special grace commenced, which continued until the following year. As the fruit of this refreshing, fifty-four were admitted to the church; some of whom still remain, though nearly all have long since "fallen asleep."

Another season of refreshing was enjoyed in 1808. God appears to have shaken the whole place at that time, and sifted the people. The power of the Holy Ghost seems to have been almost as signally displayed as on the memorable day of Pentecost. The following is an extract from an entry, made in the church records, at the time, by Mr. Pomeroy: "Be it forever remembered to the glory of all conquering grace, that after a long, dark and stupid time, thirty-six persons having before made a public relation of their religious experience in the meeting-house, united with this church on the first day of May, 1808." These were, however, but the first-fruits of that revival. During that year, one hundred and thirteen were received to the church.

In 1819 was another season of special mercy. In the language of Mr. Pomeroy: "A glorious season of the grace of God began here about the time of the State Fast." That work was also very general. All parts of the town, if not all families shared in it. One hundred individuals were admitted to the church during that year.



The church was blessed with another revival in the year 1827. This was neither so powerful nor so general as some of the preceding. Thirty-two were admitted to the church as the fruit of it.

Besides these remarkable seasons of general religious interest, there were many others, the same in kind, though less in extent and power. Additions were made to the church nearly or quite every year. Probably one-fourth or one-third of all received into communion, were gathered in when there was no general awakening. This would indicate a healthy state of morals and religion generally.

The preceding statement of facts is sufficient, and even more than sufficient, to correct one of the gross misrepresentations which has been made, and extensively circulated, in relation to Mr. Pomeroy. It has been said, and extensively published, and is believed by many, especially in some of the neighboring towns, to this day, that he was opposed to revivals of religion, and that few, if any, were enjoyed under his ministry.

The records of the past set this matter in its true light. They show, to a demonstration, that the church, during his pastorate, was peculiarly blessed with such seasons, probably far beyond that of any other church in the vicinity. And the entries, which he made upon the records at different times, clearly show that his whole heart was engaged in the work of promoting them.

It is true that, in the latter part of his ministry, he did oppose the introduction of certain novelties, technically called "New Measures," for the promotion of revivals of religion. He regarded them as innovations, and pernicious in their effects. In this opinion he was not alone.

Probably a majority of the pastors of Congregational churches in Massachusetts, agreed with him then, and no doubt a still greater number would now, after having seen the results so clearly manifested.

The fourth pastor of the church was Rev. Henry Adams. He was settled December 25, 1833, and was dismissed in 1838, on account of the loss of his health. As he is still living, it is unnecessary to speak minutely of him. Suffice it to say, that he is a native of Worthington. He received his classical

education at Amherst College, and his theological at Andover Seminary. Since his removal from Worthington, he has regained his health, and resumed the labors of the ministry. He has been settled in Bolton and Berlin, in Worcester county. During his pastorate, the church was in a state of general health and prosperity. Additions were made to it yearly. In 1837, more than usual religious interest was manifested. The Spirit descended like the gently refreshing dew, as the fruit of which, nineteen were received to the church by profession.

Rev. John H. Bisbee, the present pastor of the church, was settled in December, 1838. He was born in the town of Chesterfield; but his parents being members of the church in Worthington, he was baptized by Rev. Mr. Pomeroy, and brought up under his ministry. He was graduated at Union College, and received his theological education in part at Auburn, N. Y., and the remainder under the instruction of Rev. Mr. Chapin, then pastor of the church in Westhampton.

Mr. Bisbee was first settled in the adjoining town of Middlefield, where he labored in the ministry five years. Since his settlement in Worthington, the church has generally been in a prosperous condition. Additions have been made to it, by profession, every year except one. Special seasons of grace have also been enjoyed. In the fall of 1842, a revival of religion commenced, which continued through the following winter and spring; as the result of which, forty-eight were received into the church, by profession. Another similar season began about the commencement of 1850, which continued nearly through the whole year. The Spirit came not as the mighty rushing wind, but as the still small voice, speaking in whispers to the soul. As the fruit of this revival, forty-nine were received into the church. Besides those gathered in times of general awakening, others, though in smaller numbers, have been added at other seasons. Under the ministry of the present pastor, including some few received by letter, more than two hundred have been admitted to the church. The whole number received since its organization, is not far from nine hundred. And yet, notwithstanding these numerous accessions, so frequent have been the removals by death and dismissal, that only two hundred and

twenty-six members remain at the present time, July 1st, 1853.

The following persons have held the office of deacon in this church, viz :

Joseph Marsh,	Nathan Leonard,
Joshua Phillips,	Jonathan Brewster,
Rufus Marsh,	Ezra Leonard,
Ebenezer Niles,	Asahel Prentice,
Charles Starkweather,	Azariah Parsons,
Daniel Pierce,	Asa Marble,
Normand Allen,	Lyman White,
Schuyler R. Wilbur.	

Of the five pastors of this church, only two now survive ; and of the fifteen deacons, only four. It may reasonably be supposed that an equally large proportion of the private members of the church have "fallen asleep," as of its officers. Thus "one generation passeth away, and another generation cometh."

There was but one church organization in the town of Worthington, and but one congregation of worshipers on the Sabbath, until 1828. During that year, a Methodist Episcopal church was formed in the south-eastern part of the town. A congregation was gathered, composed of individuals residing in Worthington, Chesterfield, Norwich and Chester. Public worship was established, and a plain, substantial meeting-house erected. They were, for several years, supplied with preachers from the Conference. More recently they have changed their organization and connection. The church is now called Wesleyan. They manage their own affairs, procure and contract with their own ministers.

Within a few years past, they have abandoned their first house of worship, as inadequate to their wants, and with commendable liberality, have erected a more beautiful, elegant and commodious one. God has often visited this church in mercy ; precious seasons of revival have been enjoyed ; and it is believed that many souls have been gathered into the fold of Christ.

In 1848, a Methodist Episcopal church was formed in the

north-western part of the town, and soon after a plain, comfortable house of worship was erected. This church is connected with the Troy Conference, from which it is supported with preachers. Some seasons of special religious interest have also been enjoyed there. The congregation is gathered mainly from Worthington and Peru.

The history of the past, though extending to a single town or church only, as well as that which embraces nations and empires, illustrates the providence and grace of God. He who reads it, and does not see the Divine hand in the persons who have been raised up, in the events that have taken place, and the scenes which have been exhibited, must be blind to some of its most prominent and expressive features; and must hence lose more than half the benefit, if not an equal share of the pleasure, of its perusal. Emphatically it is true that "God is in history." In the brief narrative which has now been given, He is too manifest to be unseen, and the impress of His hand is too legibly inscribed on the record to be erased. May the reader here see and acknowledge God, and learn lessons of heavenly wisdom from the past. As he stands among the graves, and treads upon the dust of his ancestors, may he be incited, by the record of their actions and character, to emulate their virtues, and to perform similar deeds of patriotism, philanthropy, benevolence and religion.

This brief history gives us impressive lessons of instruction upon the shortness of human life, the uncertainty of earthly good, the mutability of the world, and the rapidity with which its scenes change. Yet, be it remembered, that the length of life should be measured, rather by the amount and character of its deeds, than by the number of its years. "That life is long which answers life's great end;" and that life is short, however numerous its years, which runs to waste. A short flight with the eagle among the stars, is more valuable than a long race with the reptile in the dust. Happy he, who while passing through the changing scenes of earth, becomes by the power of Divine grace, thoroughly prepared for his own last great change, and fitted to awake from the slumbers of the grave in the likeness of God.

CONTINUATION

OF THE

Ecclesiastical History of Worthington,

From 1853 to 1874.

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BY REV. J. H. BISBEE.



## Continuation of the Ecclesiastical History.

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REV. J. H. BISBEE remained pastor of the Congregational church until March 13, 1867, a period of more than twenty-eight years, when, at his own request, he was dismissed. At the same time he received and accepted a call to the pastorate of the Second Congregational church in the neighboring town of Huntington, where he still remains (1874). During his ministry in Worthington, about three hundred persons were received to the church. A large majority of these were admitted on profession of their faith. The ordinance of baptism was administered to two hundred and forty-eight adults and infants.

Until the year 1865, the business of the Congregational society was done under the town warrant, as in the days of the fathers. All its affairs were managed by the officers of the town. But at that time it was deemed advisable to bring about a separation. A meeting was accordingly called for that purpose, by due form of law, and a separate organization was formed in accordance with the Revised Statutes. In the Spring of 1867 the church and parish unitedly invited David S. Morgan to settle with them. He accepted the invitation, and was accordingly ordained and installed the 26th day of June following. When called to this place, he was residing at Andover, Mass. He received his classical and theological education at several different places. His name appears on the catalogue of Union College, Schenectady, in the class of 1861, but he appears not to have graduated there. His pastorate continued nearly two years, when it was considered advisable, on the part of the church and parish, that the connection should be dissolved. He was, therefore, dismissed May 26, 1869. Soon after this he went West, where he has

since preached in several different places. Nothing noteworthy occurred during his pastorate. Six individuals were baptized, and five were admitted to the church.

During the year 1870, the interior of the church edifice, which had remained unaltered forty-five years, was completely reconstructed. Its original arrangement was seen to be antique and uncouth. It was neither as convenient nor comfortable, nor tasteful as the house of the Lord always ought to be. It was not in harmony with the spirit of the age. It was, hence, wisely and judiciously transformed to modern style and good taste. This change was made at the expense of several thousand dollars—a sum equal to about two-thirds the original cost of the building. The house was rededicated to the worship of God, with appropriate religious exercises, August 3, 1870. Addresses were made by Rev. J. H. Bisbee former pastor, Rev. G. W. Heacock, D. D., of Buffalo, N. Y., and Rev. E. Taylor, D. D., of Binghamton, N. Y. On the same day, Rev. Joseph F. Gaylord, who had supplied the pulpit nearly a year, and who had received and accepted a call to settle, was installed pastor. He was a native of Norfolk, Conn., and a graduate of Yale College, in the class of 1863. He took his theological course at Union Seminary, N. Y. His pastorate, though brief, was successful. A general revival of religion was experienced in 1870–71, as the results of which forty-four were received to the church. The whole number admitted during his pastorate, was sixty-four. Twenty-four persons were baptized. In 1873 he resigned his charge, and accepted a call to the Congregational church in Manistee, Mich., where he now is (1874). He was dismissed April 1, 1873.

May 24, 1871, the church had its centennial celebration with appropriate religious exercises. A historical discourse was delivered by the pastor, followed by short addresses from several other clergymen present, after which the sacrament of the Lord's supper was administered.

Previously to that time, no change had been made in the articles of faith, or covenant of the church. These documents had remained one hundred years unaltered. The foundation laid by the fathers was considered too firm to be moved. Since that time, the creed and covenant have both been re-



vised, and a new church manual, has been adopted. This revision, however, was not designed to introduce any change in fundamental doctrine, but the rather to express the truths set forth more briefly, and in more modern language. This church has thus manifestly been distinguished for its stability. It has not been blown about by every wind of doctrine. Though tolerant of others, it has still kept its own faith firmly. While other churches in the vicinity, have been disturbed by diverse and strange doctrines, and been rent by discord, this has remained united, and held on the even tenor of its way. It has had its seasons of prosperity, and its days of trial. But in all its various conditions it has continued one body, with "one Lord, one faith, and one baptism." God grant that it may thus continue, and that all its members from generation to generation may "keep the unity of the Spirit in the bond of peace."

Jonathan Brewster was chosen deacon of this church September 15, 1867. He is a lineal descendant of one of the same name who held that office in the early history of the church. Lafayette Stevens was chosen deacon, December 23, 1870. Thus is the promise fulfilled to this church "instead of thy fathers shall be thy children."

The church at South Worthington, after having retained its connection with the Wesleyans for a series of years, has at length been reunited with the New England conference of the Methodist Episcopal church. It has, hence, for a few years past, been supplied with preachers from that body. The following ministers have recently been stationed there, who have acceptably performed the duties of their office, to wit: Rev. Messrs. E. B. Morgan, L. A. Bosworth, W. Gordon, N. H. Martin, Wm. Adams, J. W. Cole. Since the return to the conference, this church has increased in numbers and general prosperity. Some seasons of religious interest have been enjoyed there. One of the most extensive and powerful of these, was in 1873, when a large number professedly commenced a new life. This church has proved a power for good in that section of the town. The social, moral, and religious character and interests of the people, have been greatly improved thereby. May this good influence continue until all shall go on unto perfection.

In conclusion it is proper to remark that in this town there has never been any marked sectarian strife. Though there have always been diversities of religious views and practices, the prevailing sentiment has continually been that every one had a right to his own opinion, and to worship God according to the dictates of his own conscience, accountable alone to him who is Lord of the conscience. While each has claimed this right for himself, he has cheerfully conceded it to others. The result of this has been manifest harmony of feeling and action throughout the town. May this unity of spirit be preserved unto the end.

# SECULAR HISTORY

OF THE

## Town of Worthington,

From 1853 to 1874,

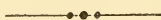
GIVING THE WAR RECORD OF THE TOWN FROM 1861 TO 1865, AND  
THE RECORD OF THE CENTENNIAL CELEBRATION OF 1868.

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BY C. K. BREWSTER.



## DEDICATION.



DECORATION DAY, May, 1874.

WHEN the Nation pays its floral tributes to the graves of her heroes, when silver-tongued men throughout this fair land, echo their brave deeds, and review their history, I pay my humble tribute. 'Tis not of flowers. 'Tis not of eloquent words. 'Tis a frail historic wreath, woven in my leisure hours from recorded facts. I inscribe it to the memory of JOHN JAY BISBEE, schoolmate, neighbor, friend, whose young life went out upon his country's altar, and the brave soldiers who went forth from Worthington—never to return—the honored dead—and commit it to the care, and charitable criticism of my fellow towns-people.

AUTHOR.



## PREFACE.

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“Times change, and we change with them.”

THE age when it was a great undertaking to make a journey to Boston or Albany, is a thing of the past ; a by-gone fact worthy of record and remembrance.\* To-day it is but a trifling affair to make such a journey, and could the fathers of that day be told that a citizen of Worthington could start out upon a Monday morning, and witness the sunset from the “Golden City” of San Francisco, upon the following Saturday, with as little effort and time as then was used to go to Boston and return ; or that matters of diplomacy concocted in European capitols, would be analyzed and considered on this side of the Atlantic, within twenty-four hours ; or that the doings of our highest executive, legislative and judicial tribunals at our national capitol would be habitually read all over this broad land upon the succeeding day, they would look upon it with incredulous astonishment. So, while nature by her constant changes has been making history, science has by no means been idle.

Nations agitated by civil war have been overturned and overturned until long-cherished principles and institutions derogatory to the best interests of humanity have been buried in the past. Millions of people bound in prisons of ignorance and superstition, worse than of iron bars, have been lifted into an atmosphere of freedom and progression, bringing forth new national hopes, and promising a much grander destiny.

“The battle of the giants,” so called, in which Abraham Lincoln and Stephen A. Douglas, in 1858, so ably defended and expounded the principles of the two political parties of the nation, the one clamoring for the perpetuation of slavery, with the government at his back ; the other boldly and persistently denouncing it as a great moral wrong, and a stumbling-block to our national prosperity, in which the principal features discussed were the “Missouri Compromise,” “Squatter Sovereignty,” “Kansas Lecompton Constitution,” and “Dred Scott decision,” was but the precursor of the greater battle of 1860, when the nation joined issue, and the two char-

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\* See Rice's History.

acters mentioned were the political standard-bearers of the antagonistic parties. A political revolution was the result. The power of governmental machinery and patronage was changed from the pro-slavery to the anti-slavery party. All the ingenuity, sophistry and magnanimity that Lincoln and his compeers could conceive and offer, was not sufficient to assuage the disappointed spirit of "Southern Chivalry." The "watchword" "Rule or Ruin," that boomed forth at Fort Sumter, was reverberated all through the Southern States. Blood was up, and blood alone could quench the fire that burned with intensest fury. Four years of desolating war overcast the sky of national hope and promise; which shook the nation from center to circumference, holding in fearful suspense the subjects of the land. Vacant chairs and soldiers' graves all over this land testify of it. But they testify not in vain, for at length the rainbow of peace and hope broke asunder the blood-tinged clouds, lighting order from chaos, and peace from war. Grand results were achieved. Democratic government received a new birth. Four million slaves were freed from a degrading bondage. The nation again cemented with the best blood of the land upon broader principles of freedom and humanity. In this great strife, Worthington would not have been true to herself, or the history of her fathers, had she not acted well her part.

To make a record of the soldiers who went forth from among us; the brave lives sacrificed in the cause; the treasure freely handed forth, has been the principal incentive to this brief work of the Author.

The first formal action by the town was taken at a town-meeting, May 20, 1861, when the town voted "to authorize the Selectmen to borrow such sums of money as may be necessary to assist volunteers and their families when it is wanted, to any amount not exceeding two thousand dollars."

August 4, 1862.—At a town-meeting, the town voted "to raise twelve hundred and fifty dollars, to be paid to the ten volunteers called for from the town, being one hundred and twenty-five dollars each."

August 28, 1862.—The town voted "to raise by tax a sum sufficient to pay the nine months' volunteers, one hundred dollars each."

September 1, 1862.—The town voted "that the Treasurer be authorized to borrow a sufficient sum to pay each of the nine months' volunteers one hundred dollars, until such time as the tax money be collected."

September 29, 1862.—The town voted "to authorize the Treasurer to borrow one thousand dollars to pay one hundred and twenty-five dollars to each of the three years' volunteers."

September 28, 1863.—The town voted "to pay its proportion of the tax apportioned and assessed, to reimburse sums paid as bounties to volunteers, agreeable to the 9th Section of the 218th Chapter of the acts of the Legislature of 1863."

September 12, 1864.—The town voted "to raise one hundred and twenty-



five dollars as bounty for each volunteer to be obtained on the quota of the town, under the last call of the President.”

May 22, 1865.—The town voted “that the Treasurer be authorized and directed to borrow on the credit of the town, the sum of sixty-five hundred and sixty-three dollars for the purpose of refunding the several sums contributed by individuals, or sums that were obtained in any other way which have been paid and applied for the purpose of filling the several quotas of the town of Worthington, agreeable to an act of the Legislature approved, April 25, 1865.”



## LIST OF SOLDIERS

WHO ENLISTED FROM WORTHINGTON TO SERVE IN THE WAR  
OF THE REBELLION, WITH THE COMPANY AND REGIMENT  
TO WHICH THEY BELONGED.



CHARLES ADAMS, Company D, 10th Regiment Massachusetts Volunteers, discharged May 26, 1863, for disability; afterwards enlisted in the 4th Regiment Cavalry, and served until the close of the war.

Martin Sherman, Company I, 15th Regiment, (deserted November, 1863.)

Abel C. Kenney, Sergeant Company A, 27th Regiment, died in Blackshire, Ga., while a prisoner; date of death unknown.

William W. Ward, Sergeant Company A, 27th Regiment, discharged September 6, 1862, for disability; enlisted again as Sergeant in Company C., 52d Regiment, and served his term of enlistment.

Edmund T. Drake, Corporal Company A, 27th Regiment, served his term of enlistment.

Frank Quinn, Corporal Company A, 27th Regiment, drowned January 1, 1862, at Newbern, N. C.

Edgar C. Brewster, Company A, 27th Regiment, served his term of enlistment.

Robert Canfield, Company A, 27th Regiment, died October 23, 1863, at Washington, D. C.

Matthew C. Clair, Company A, 27th Regiment, served his term of enlistment.

Samuel J. Dunning, Company A, 27th Regiment, killed March 14, 1862, at the battle of Newbern, N. C.

Brainard E. Taylor, Company A, 27th Regiment, died April 17, 1865, at Danville, Ga.

James F. Thayer, Company A, 27th Regiment, died July 23, 1864, at Andersonville, Ga.

William B. Watts, Company A, 27th Regiment, served his term of enlistment.

Ansel Adams, Company K, 27th Regiment, discharged April 5, 1862,

for disability, afterwards enlisted in Company K, 46th Regiment, and served his term of enlistment.

Edward P. Meacham, Company K, 27th Regiment, died October 20, 1864, at Millen, Ga.

Miles G. Smith, Company K, 27th Regiment, discharged May 3, 1862, for disability.

Isaac L. Percival, Company F, 32d Regiment. The only man drafted from Worthington, that entered the service. He was mustered in July 20, 1863, and served with his Regiment until the close of the war, when he was honorably discharged.

George A. Robinson, Sergeant Company I, 34th Regiment, served his term of enlistment.

Russell Bartlett, Company I, 34th Regiment, served his term of enlistment.

Edward Meacham, Corporal Company B, 34th Regiment, served his term of enlistment.

Sereno G. Gloyd, Company K, 34th Regiment, died October 5, 1864, at Winchester, Va.

Franklin Myers, Company D, 34th Regiment, died February 28, 1865, at Annapolis, Md.

Ezra P. Cowles, Sergeant Company D, 37th Regiment, killed April 9, 1865, at the battle of Sailor's Creek, Va.

Doras Collier, Company D, 37th Regiment, died October 21, 1862, at Downesville, Md.

John J. Bisbee, Company H, 42d Regiment, died October 30, 1864, at Alexandria, Va. The only one in his company who did not survive the time of enlistment.

Russell H. Conwell, Captain Company F, 46th Regiment, served his term of enlistment; afterwards captain in the 2d Regiment Heavy Artillery.

William C. Higgins, Corporal Company F, 46th Regiment, served his term of enlistment.

Daniel N. Cole, Company F, 46th Regiment, re-enlisted May 30, 1863, in 2d Regiment Heavy Artillery, died July 29, 1865, at Smithville, N. C.

Seth Cole, Company F, 46th Regiment, served his term of enlistment.

Charles H. Conwell, Company F, 46th Regiment, served his term of enlistment.

Isaac C. Drake, Company F, 46th Regiment, died June 27, 1863, at Newbern, N. C.

Jotham Drake, Company F, 46th Regiment, died June 10, 1863, at Newbern, N. C.

Edwin Dodge, Company F, 46th Regiment, served his term of enlistment.

Jonathan S. Higgins, Company F, 46th Regiment, served his term of enlistment.

Elisha C. Tower, 1st Lieutenant Company K, 46th Regiment, served his term of enlistment.

Charles D. Hollis, Sergeant Company K, 46th Regiment, served his term of enlistment.

Cyrus M. Parsons, Sergeant Company K, 46th Regiment, served his term of enlistment.

Alfred Kilbourn, Corporal Company K, 46th Regiment, served his term of enlistment.

Castanus Brown, Corporal Company K, 46th Regiment, served his term of enlistment.

Edwin N. Carr, Corporal Company K, 46th Regiment, re-enlisted May 30, 1863, in 2d Regiment Heavy Artillery, (but never mustered in).

Davis Bartlett, Company K, 46th Regiment, served his term of enlistment.

Henry Benton, Company K, 46th Regiment, served his term of enlistment.

Levi J. Olds, Company K, 46th Regiment, re-enlisted June 1, 1863, in 2d Regiment Heavy Artillery, and served until the close of the war.

Levi Blackman, Company K, 46th Regiment, served his term of enlistment.

Ezra M. Brackett, Company K, 46th Regiment, served his term of enlistment.

Uriah Brown, Company K, 46th Regiment, served his term of enlistment.

Henry W. Burke, Company K, 46th Regiment, served his term of enlistment.

James K. Burr, Company K, 46th Regiment, died March 15, 1863, at Newbern, N. C.

William Cody, Company K, 46th Regiment, served his term of enlistment.

Emerson B. Cushman, Company K, 46th Regiment, discharged June 23, 1863, for disability.

Timothy Donahue, Company K, 46th Regiment, served his term of enlistment.

John M. Kelly, Company K, 46th Regiment, discharged May 30, 1863, for disability.

John D. Pease, Company K, 46th Regiment, served his term of enlistment.

Dwight L. Prentice, Company K, 46th Regiment, served his term of enlistment.

Charles L. Randall, Company K, 46th Regiment, died June 23, 1863, at Newbern, N. C.

Hiram Russell, Company K, 46th Regiment, died June 30, 1863, at Beaufort, N. C.

Jerome Smith, Company K, 46th Regiment, discharged June 23, 1863, for disability.

James Starkweather, Company K, 46th Regiment, served his term of enlistment.

\*Anson F. Stevens, Company K, 46th Regiment, served his term of enlistment.

George Thayer, Company K, 46th Regiment, served his term of enlistment.

Lyman J. Tower, Company K, 46th Regiment, re-enlisted June 1, 1863, in 2d Regiment Heavy Artillery, (but never mustered in).

John Wright, Company K, 46th Regiment, served his term of enlistment.

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Note.—The 10th, 15th, 27th, 32d, 34th and 37th Regiments enlisted for three years or during the war. The 42d Regiment enlisted for one hundred days. The 46th and 52d Regiments enlisted for nine months.

\*May 2, 1865.—Anson F. Stevens was commissioned by Gov. John A. Andrew, as First Lieutenant of the Company in Military-Company District No. 230, of the State Militia. He was subsequently promoted to a Captaincy, and commissioned June 4, 1867, by Gov. Alex. H. Bullock, as Captain of the 78th Unattached Company of Infantry, in the 1st Brigade and 1st Division of State Militia.

## LIST OF SOLDIERS

WHO ENLISTED FROM, AND WERE ACCREDITED TO OTHER  
PLACES, WHOSE HOMES HAD BEEN IN WORTHINGTON,  
AND WHOSE REMAINS LIE BURIED IN OUR  
CEMETERIES.

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CLARANCE P. HEWITT, Company H, 27th Regiment Massachusetts Volunteers, served his term of enlistment, died July 22, 1865, from disease contracted in the army.

John C. Adams, Quartermaster Sergeant, 86th Illinois Regiment, died at Nashville, Tenn., February 19, 1863.

Wm. W. Adams, Company I, 61st Regiment New York Volunteers, died at Alexandria, Va., December 26, 1861.

John Q. Ring, Company D, 2d Regiment Heavy Artillery, Massachusetts Volunteers, died March 13, 1864, at Beaufort, N. C.

According to the report made by the Selectmen in 1866, Worthington furnished eighty-six men for the war. Gen. Schouler, in his history of Massachusetts in the civil war, says, "Worthington filled its quota upon every call made by the President, and at the end of the war had a surplus of nine over and above all demands; it must have furnished about one hundred and two men." The discrepancy must occur in this way, that the Selectmen counted those who actually entered the service to the credit of the town—the Adjutant General the enlistments, substitutes, re-enlistments, and those who were drafted and paid commutation money.

The amount raised by the town, agreeable to vote of May 22, 1865, to pay the war expenses, was \$6,563.00.

The amount paid as State Aid during the years 1861, 1862, 1863, 1864 and 1865, was \$4,398.42.

A L I S T  
OF THE  
SELECTMEN AND PHYSICIANS OF THE TOWN  
FROM 1853 TO 1874.

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SELECTMEN.

- 1854—Jotham Clarke, Wm. H. Bates, Ethan C. Ring, James Bisbee.\*  
1855—Wm. H. Bates, Wm. Cole, John N. Benton.  
1856—Wm. Cole, John N. Benton, E. C. Porter.  
1857—John N. Benton, John Adams, Wm. A. Bates.  
1858—A. D. Perry, A. B. Curtis, Wm. Starkweather.  
1859—A. D. Perry, A. B. Curtis, Wm. Starkweather.  
1860—Horace Cole, Wm. A. Bates, Russell Bartlett.  
1861—Horace Cole, Wm. A. Bates, Russell Bartlett.  
1862—John Adams, Charles F. Cole, Aaron Stevens.  
1863—John Adams, Oren Stone, A. B. Curtis.  
1864—John Adams, Oren Stone, A. B. Curtis.  
1865—John Adams, Oren Stone, M. A. Bates.  
1866—John Adams, Oren Stone, M. A. Bates.  
1867—John Adams, F. J. Robinson, M. A. Bates.  
1868—Wm. Cole, F. J. Robinson, E. C. Porter.  
1869—Wm. Cole, F. J. Robinson, E. C. Porter.  
1870—Wm. Cole, Edwin S. Burr, Alfred Kilbourn.  
1871—Wm. Cole, Edwin S. Burr, Alfred Kilbourn.  
1872—A. D. Perry, M. A. Bates, Jonathan Brewster.  
1873—A. D. Perry, M. A. Bates, Jonathan Brewster.

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\*At the annual town meeting, March 6, 1854, Jotham Clarke was chosen first Selectman. March 27th he died. James Bisbee was chosen to fill the vacancy at the adjourned meeting, April 3d, when the following resolution was unanimously adopted: "Resolved, That in view of the recent and unexpected death of Capt. Jotham Clarke, the esteemed Chairman of our Board of Selectmen, the town hereby express their sense of the loss they have thereby sustained, and tender to his bereaved family their sincere sympathy."



## PHYSICIANS.

Dr. Abner M. Smith,	Dr. Erastus C. Coy,
Dr. Arthur G. Pierce,	Dr. Chester M. Barton,
Dr. James D. Seymour.	

The Representatives to General Court, previous to 1857, were elected from the town under the provisions of the 12th Article of Amendments to the Constitution of the State, adopted in the year 1836. The following Representatives were chosen under said provisions:

Abner M. Smith in 1853,  
 Granville B. Hall in 1854,  
 John Adams in 1856.

In 1857 an Amendment to the Constitution was adopted, limiting the number of Representatives in the State to two hundred and forty, to be apportioned to the several counties according to their relative number of legal voters, the counties to be divided by the County Commissioners into representative districts. Worthington, with Cumington, Goshen, Plainfield and Middlefield, comprised Hampshire County Representative District No. 3.

Wm. H. Bates was chosen in 1857 to represent the District.

Rev. J. H. Bisbee was chosen in 1863 to represent the District.

Marcus A. Bates was chosen in 1868 to represent the District.

Since the formation of this District, the County has been redistricted, and this District established as Hampshire County Representative District No. 2, with the addition of the town of Chesterfield.

Elisha H. Brewster was chosen in 1871 to the State Senate from the "Berkshire and Hampshire" Senatorial District.

Elisha H. Brewster was chosen in 1873 to the Governor's Council from the 8th Councilor District, embracing the Counties of Hampshire, Hampden and Berkshire.

Population of Worthington in 1850, 1134.

Population of Worthington in 1855, 1112.

Population of Worthington in 1860, 1046.

Population of Worthington in 1865, 925.

Population of Worthington in 1870, 860.

BIOGRAPHICAL SKETCH  
OF  
GEN. JAMES C. RICE.

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JAMES C. RICE was born in Worthington, in the year 1828. He was educated at Yale College, where he graduated in the class of 1854. During his college course he wrote a Secular History of Worthington, which he inscribed to the old people of the town,—a work valuable as a matter of record and history. Upon leaving college he took charge of a seminary at Natchez, Miss., giving such spare moments as he had at command to the study of the law, having decided to make this his profession. He returned to the North the following year, and entered the office of Theodore Sedgwick, Esq., in New York City. Not long after, he was admitted to practice in the courts of the State of New York. He was there devoting himself to his profession when the first call was made for volunteers to defend the flag of the Union. He immediately offered himself as a private in one of the New York regiments, but so rapidly were the ranks then filling up, that the regiment was found to have a surplus of men, and he was transferred to the 39th N. Y. S. V., known as the "Garibaldi Guards." He received a commission as First Lieutenant, and was appointed Adjutant of this, then splendid regiment. The regiment was early in the field, but from lack of discipline did not meet the expectation of its friends. Insubordination soon began to manifest itself among the men, and on one occasion Lieutenant Rice took such a determined and courageous stand, as to successfully quell a formidable mutiny. For his gallant conduct on this occasion he was promoted to a captaincy. With this regiment Captain Rice was engaged in the first battle of "Bull Run." Soon after, he was appointed Lieutenant-Colonel by Governor Morgan of New York, and transferred to the 44th New York Regiment. The following reply to a speech attending a sword presentation soon after his appointment as Lieutenant-Colonel, will show the spirit with which he entered upon the active and earnest service which terminated with his life. "In the sentiments which you have so eloquently and

feelingly expressed in regard to the war, I fully concur. I have long and confidently believed that God, looking down from His eternal throne of justice upon the American people from the formation of our Government, and despairing, after a long and faithful trial, that justice and right would ever be done to the down-trodden slave, either by the North or the South, at last has taken their emancipation upon Himself. I believe that it is God's Divine purpose, having used the wrath of the South to commence this war, to cause that wrath to praise Him by the freedom of every slave. And I also confidently believe that this war, under his Providence, will be made just severe enough to effect this object, and that it will be ended by God only when we as individuals, both North and South, shall see and realize this Divine object. Be assured

‘ There is a Divinity that shapes our ends,  
‘ Rough hew them as we will.’

Bearing no unkind or ungenerous spirit towards the South, but at the same time determined to defend my country to the last, on this Divinity, in conducting the war to a happy and glorious peace, I alone rely.”

Soon after, he was promoted to the command of the regiment, and led it through the fighting of the seven days' battles before Richmond, in the campaign of 1862. At the battle of Gettysburg he had charge of a brigade, and so gallantly and skillfully led his command as to receive, upon the recommendation of Generals Meade, Hooker and Butterfield, a Brigadier-General's commission from President Lincoln, dating from the day of the battle of Gettysburg. After his appointment as General, he was assigned the command of a brigade, and had a part in all the battles of the "Army of the Potomac," till the fatal bullet closed his earthly career at the close of a desperate day's fight at Spottsylvania, Va. It is recorded that he was engaged in twenty battles, always ready to lead where duty called. While in camp near Culpepper, Va., at a religious meeting of the soldiers, he addressed them in the following patriotic and stirring words: "You have been told how the soldiers of the Union are thought of at the North, how they are cared for, loved, looked up to. You know how in your own homes a soldier of the Revolution was revered, because he fought in the great battles which first gave us liberty, but your reward will be greater and more enduring than theirs. When this war is over, and you go home, you will be received with shouts and hosannas and tears of joy; you will be honored and cherished as man never was before you in the world. Your children, and children's children, to the latest generation, will make it their proudest boast that their fathers fought in this great and holy war. You will found families in the land; the greatest in the land will be proud to say, "My ancestors served in the great war," and if we die on the field of battle, as many of us must, do you think we shall be forgotten? Ah, don't believe

it! When the war is over, be sure every smallest incident of its history will be traced, every name will be recorded, every brave deed will be searched out, and for a century to come your trials, your sufferings, your constancy and bravery, will be a chosen theme of the most finished scholars, and the greatest writers our country produces. No act of ours will escape the vigilance of that multitude of busy writers who will, in every State and every town, search out our names and the story of our services, to make them known to the nation, which will call us fathers of a redeemed country, the soldiers of a greater revolution. Ah, it is a proud thing to fight in this war! Our reward will be great. Let us live such lives that God will love us, and that our countrymen may be proud of us."

General Rice fell mortally wounded while leading his troops, Tuesday, May 10, 1864, in the series of battles in Virginia. His last words, "Turn me over and let me die with my face to the foe," have become historic in song and biography. His funeral was attended at the Madison Square Church, in New York City, of which he was a member. It was imposing in magnitude and character. Many distinguished military officers were present, among whom were General Anderson, the hero of Fort Sumpter, Major General Dix, and Brigadier-General Hays. From the tribute then uttered by the pastor, Rev. Dr. Adams, we extract these words:

"The scene before us needs no interpreter. It is solemn and sublime beyond all speech. Solemn and sublime because we bend over the bier of a true, brave, Christian soldier, who died in the discharge of his duty, at the head of his column, full of faith in his Redeemer and the cause of his country. Six years since, in this very church, he who now lies here confessed Christ and partook of the communion. Eighteen months since he stood before this altar and was married, going forth with only a sky of blue and gold. Upon that identical spot he lies now, on his way to an honored grave. The circumstances of this occasion in themselves are eloquent. Self-sacrifice is eloquent; devotion to the cause of God and our country is eloquent; death is eloquent. Who would not rather be in that coffin, covered with the emblem of our nationality, a true patriot and a Christian, than be walking alive, a supporter of this wicked rebellion against the best government the world ever saw?"

His remains were conveyed to Albany. The following general order was issued by Governor Seymour:

GENERAL HEAD-QUARTERS, STATE OF NEW YORK, }  
ALBANY, May 14, 1864. }

I announce with pain the loss of Gen. James C. Rice. Young, brave, ardent, enthusiastic, he engaged in the support of the flag of his country, and in the suppression of the rebellion against the constitutional authorities as a duty demanding the devotion of body and soul and the willing sacrifice

of life. Ever faithful to his trust, he was the gallant leader of his command, and in the midst of a brilliant career, he fell upon the battle-field, leaving to his companions in arms, to his friends and his country, a character of unsullied Christian patriotism. As a mark of respect for his memory, the National Flag will be displayed at half-mast on the Capitol, and upon all the arsenals of the State, on Monday the 16th inst.

HORATIO SEYMOUR,  
*Governor and Commander-in-Chief.*

J. I. JOHNSON, A. A. A. G.

General Rice was buried at Albany, May 16, 1864, with military honors. The body was borne from the State Capitol to the receiving vault, followed by an imposing procession, consisting of the 25th New York Regiment, under command of Colonel Church, Governor Seymour and staff in uniform, members of the Common Council, prominent citizens, and personal friends of the deceased. After the usual formalities attending a military burial, an impressive address was delivered, closing with the following lines written and pronounced by Rev. Dr. Palmer :

“ Rest, soldier—rest ! thy weary task is done ;  
Thy God—thy country—thou hast served them well ;  
Thine is true glory—glory bravely won ;  
On lips of men unborn thy name shall dwell.

Rest, patriot-Christian ! thou hast early died,  
But days are measured best by noble deeds ;  
Brief though thy course, thy name thou hast allied  
To those of whom the world, admiring, reads.

Rest, manly form ! eternal love shall keep  
Thy still repose, till breaks the final dawn ;  
Our Martyr stays not here—he knew no sleep ;  
On Death’s dark shadow burst a cloudless morn.

Live ! live on Fame’s bright scroll, heroic friend :  
Thy memory, now, we to her record give—  
To earth thy dust ; our thoughts to Heaven ascend,  
Where, with the immortals, thou dost ever live ! ”

His was a life singularly brilliant, active and useful. Some who read these pages will remember his last visit to Worthington—how his face told of exposure, and the excitement of battle ; how his gray hairs bespoke the fearful scenes and conflicts through which he passed ; how earnestly, yet sadly, he spoke of the war and its issues, as though the shadows of his destiny were then flitting across his vision. New York proudly claims him among her honored dead. We, too, claim him with a just pride ; here lie buried his ancestors ; here he was born and reared ; here is the work of his

hand, telling the history of our fathers ; but his greatest work was his country's ; his death a nation's loss ; his march was the march of a hero ; he has halted to rest, and bivouacked for eternity.

“Soldier, rest ! thy warfare o'er,  
Sleep the sleep that knows not breaking ;  
Dream of battle-fields no more,  
Days of danger, nights of waking.”

WORTHINGTON  
CENTENNIAL CELEBRATION,

AUGUST 20th, 1868.

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THE year 1868 brought round the first centennial cycle of the town's history. The citizens began to bestir themselves with unanimity and enterprise to give the day a fitting celebration. Accordingly an organization was effected, committees appointed, money raised, and work commenced to accomplish the desired result. A corresponding committee sent invitations to the sons and daughters of Worthington, scattered all over the country, to gather and fraternize at this celebration. The work was entered upon with such heartiness and zeal that a most complete success was achieved. It was from the first determined to have everything free. This was no slight undertaking, for it was expected that several thousand persons would be in attendance, and to feed and provide for such a gathering was a task never before attempted in this region. Yet it was successfully accomplished, and all were satisfied, and the citizens of the town received from all present most hearty thanks and praises. The weather, however, was bad. During the morning, the clouds were of a threatening character; the people, notwithstanding, began to assemble, and from nine to eleven o'clock the roads in all directions were crowded with teams. The people gathered on the common, near the church, where it was estimated that from five to six thousand were assembled.

The first exercise of the day was the appearance on the common of a four-horse wagon, carrying twelve young ladies, dressed in white, representing the twelve school districts

of the town. They bore banners inscribed, "Our native town, a century old, but as good as new." "To the memory of our forefathers." Next came a company of "Rough and Ready," some on horses, and some on foot, bearing a banner inscribed, "Woman's rights one hundred years ago, ballot box and breeches." They halted in front of the Town Hall, where one of their number, Mr. Z. H. Hancock, sung the song entitled, "The good old days of Adam and Eve," which called forth three hearty cheers. There was considerable delay in organizing the procession, and it did not get under motion until an hour after the appointed time; it first moved northward from the church across the common, then southward to the other end of the common,—the "Florence Brass Band," and "Bryant's Martial Band," heading the procession, under the direction of Capt. Wm. Starkweather, chief marshal of the day, and his assistants. The procession, a full half-mile in length, after completing the prescribed route, brought up under a spacious bower erected south of the church, where six long tables were spread, capable of seating seventeen hundred persons at once. These tables were loaded with the choicest provisions that the citizens of Worthington could bring, and presented a most tempting appearance. At this time the rain began to fall, and it was for some time uncertain whether it was best to proceed at once with the address, according to the programme, or to eat the dinner and make sure of that. The latter course was determined upon, partly because it was seen to be best, but more because it was seen to be useless to attempt to satisfy such a crowd with historical facts, when the more palatable collation, furnished by the good ladies of the town, was so provokingly set before them. So, after the Divine blessing was invoked, by Rev. David S. Morgan, pastor of the Congregational church, the dinner was eaten. The tables furnished an abundance, and no one had to go away hungry. The dinner over, the brass band gave some excellent music; "Old Hundred" was sung by the entire audience, under the lead of Professor Bartlett; Rev. Mr. Gordon, pastor of the Methodist church at South Worthington, offered prayer; then E. H. Brewster, president of the day, pronounced the following address of welcome:



## ADDRESS OF WELCOME.

The histories of towns, like the histories of nations, have their marked eras. One hundred years ago, the citizens of Worthington were living under a monarchial government, with a provincial congress to make their laws. To-day, we are living under a republican form of government, with the representatives of a sovereign people to make our rule of action. One century has passed away since the town of Worthington was incorporated, and we have assembled here to-day to wait upon the old century out, and the new century in; to link the past with the future. The same period of time has elapsed since our ancestors organized this town, and it is our privilege at this time to commemorate their acts, and to canvass its history. In the name, and in behalf of the citizens of the town of Worthington, we welcome you back to this your native town. Especially in behalf of the ladies of Worthington, we welcome you to our homes. We welcome you to these your native hills. We welcome you to the hospitalities of the town, and to the festivities of this occasion. We tender to you, one and all, our kind greetings and earnest salutations. We see around us here to-day, the emblem of our nationality. While we are canvassing the reminiscences of the past, let us not forget the flag of our country. That flag was baptized with the best blood of the soldiers of the army of the Revolution, and with the best blood of the soldiers of the war of the Rebellion. Now if the present generation, and the generations that may come after us shall prove as true and faithful to that ensign of American liberty, as our ancestors were true and faithful to it, as our soldiers were true and faithful to it, then we may confidently hope that other centennial celebrations may be had down to the latest posterity. May the seeds of fraternal union be sown in the hearts of this people to-day, that may unite us in one common purpose, to build up a record of the town more enduring than marble monuments.

Contrary to the hopes of all, the rain increased, and it was deemed useless to proceed further with the outdoor exercises, and so an adjournment to the church was carried. The church, though the largest in this section of country, was in-

capable of accommodating but a small portion of the multitude. After filling it to its utmost capacity, the following Historical Address, by Rev. J. H. Bisbee, of Huntington, for twenty-eight years pastor of the Congregational church at Worthington, was delivered.

#### HISTORICAL ADDRESS.

It is fit and proper that we should sometimes pause in the career of life, and review the past. History is but the record of God's dealings with men, and their conduct under his government. This is true, not only of the world as a whole, but equally of each portion of it, however small; as the whole is but the sum of all its parts. Hence the children of Israel were charged to remember all the way which the Lord their God had led them. We are called to-day to review, not the history of the world, but the record of a single township; and here, not the history of all past time, but that of a single century. Our circle is thus narrow, and our range limited. But though our flight may not be as lofty as if our field were wider, it may still, for this hour, be as pleasant and profitable.

The township of Worthington was originally called Plantation No. 3. On the second day of June, 1762, it was sold at auction in Boston, to Aaron Willard, for £1860. Subsequently it passed into the possession of Col. John Worthington, of Springfield, and Major Barnard, of Deerfield. At what date, or for what consideration, this transfer was made, does not now appear. At that time it was, in territory, much more extensive than at present. When it was incorporated as a town, it extended from what is now Cummington, on the north, to Murrayfield, now Chester, on the south, and from Partridgefield, now Peru, on the west, to the north branch of the Westfield river on the east, according to J. C. Rice's history. This embraced a portion of the territory now called West Chesterfield. When the present boundary on the east was formed, I have not been able to learn.

In 1783, the town of Middlefield was incorporated. This was composed of the corners of several other towns. It embraced the south-west corner of Worthington, the north-west corner of Murrayfield, the north-east corner of Becket, the

south side of Partridgefield, a part of Washington, and a piece of land called Prescott's Grant. Thus Worthington originally extended to what is now Middlefield Center, where it cornered on Becket. One or two lots, from the north-east corner of Chester, were at some time annexed to Worthington, which accounts for the projection which we find on the map below South Worthington. The reason for this annexation was that it was more convenient for the residents on this territory to attend church, and do business in Worthington, than in Chester.

The records of the town do not inform us when the first settlement was made here. It is evident, however, that a few families came as early as 1764. The first settlers were mainly from the central and eastern parts of Massachusetts, and from the State of Connecticut. Prominent among them were Nathan Leonard, Nathaniel Daniels, Nahum Eager, Dr. Moses Morse, John Kinne, John Watts, Thomas Clemmons, James Bemis and others. (A more complete list may be found in Rice's History of Worthington, also in Holland's History of Western Massachusetts.) The first night which Nathaniel Daniels and family spent in town, they camped in the woods on the easterly slope of the hill, a little east of the present residence of Merrick Cole. One of the children said he thought the mosquitoes would devour him. The settlement of the town, immediately after its commencement, appears to have been rapid. The population continued to increase for the first half-century. Since then it has gradually diminished. In 1768, this territory was incorporated into a town, and called Worthington, in honor of Col. John Worthington, of Springfield, one of its proprietors, whose liberality towards the inhabitants was manifested by erecting for them, at his own expense, a meeting-house, and a grist-mill, and in assigning generous lots of land for ministerial and school purposes. He made the town a donation of twelve hundred acres of land. This was divided into twelve sections. One-half of these were called ministerial lots, the other half school lots. The object of the donor was to aid the town in the support of educational and religious institutions. The Act of Incorporation was passed June 30, 1768. The first town-meeting was held August 1, 1768, under the following warrant :

“Hampshire ss. To Nathan Leonard, of Worthington, in the county of Hampshire aforesaid, yeoman: Pursuant to an act of this Province for erecting the new Plantation, called No. 3, in the county of Hampshire, into a town by the name of Worthington, and investing the inhabitants of said town with all the powers, and privileges, and immunities that other towns within the Province enjoy; also empowering Israel Williams, Esq., to issue his warrant directed to some principal inhabitant of said town, requiring him to call a meeting of said inhabitants, in order to choose such officers, as by law, towns are empowered to choose, in the month of March annually. These are therefore in his Majesty’s name, to require you, the said Nathan, to notify and warn the inhabitants of Worthington, that they assemble together at the house of Alexander Miller, innholder in said town, on the first Monday in August next, at ten of the clock in the forenoon, then and there in said meeting, to choose all such officers as towns within this Province are empowered and enabled by law to choose, in the month of March annually. Hereof, you nor they may not fail. Given under my hand and seal, at Hatfield, in said county, this eleventh day of July, in the eighth year of his Majesty’s reign, Anno Domini, 1768.

ISRAEL WILLIAMS,

*Justice of the Peace.”*

In accordance with this warrant, the first town-meeting was held at the house of Alexander Miller, long known as the Buffington place, now owned and occupied by Levi Blackman. At that meeting, Nahum Eager was chosen Town Clerk; Capt. Nathan Leonard, Capt. Nathaniel Daniels, and Mr. John Kinne, were chosen Selectmen; Thomas Clemmons, Constable and Leather Sealer; Samuel Clapp, Dr. Moses Morse, Surveyors of Highway; Nahum Eager and Ephraim Wheeler, Fence Viewers, and John Watts, Tithingman. Several succeeding town-meetings were held at the same place.

The first grist-mill in town, was on or near the spot where A. Stevens & Son, now manufacture sieve rims and plânt protectors. It was built by the proprietors of the town, to induce settlers to come in. As this was then an unbroken forest,

men found their way from house to house by marked trees. Much of the business of the town, in its earliest years, consisted in the laying of roads in different directions. In doing this, the grist-mill was one of the grand radiating points, and was usually mentioned. In 1770, the town voted to raise £45 for repairing the highways, and to pay for men's labor on the road three shillings per day; for the labor of a yoke of oxen, one shilling and sixpence; for use of a plow, eightpence.

The first saw-mill in town was situated somewhere below Mr. Eager's meadow. Other machinery of different kinds, on a limited scale, was subsequently introduced. Agriculture has always been the leading business of the town. For many years, wool-growing was the main branch of this. Every pasture was filled with flocks. The owners counted them by hundreds, and sometimes by thousands. This was, however, at a comparatively recent date. The farmers have generally produced the necessaries of life, or their equivalent, for themselves, and a little surplus for others. In the early history of the town, flax and wool were considered essential products of every family. The cloth commonly worn, both by males and females, was, in the literal sense of the term, domestic. Each family had the great and little spinning-wheel, the hand-loom and the quilling-wheel. These were the household musical instruments of that day, on which the mothers and daughters practiced, instead of the melodeon and piano. And though the sound thereof was not always as soft and smooth as more modern music, it was deemed quite as essential to domestic prosperity. Carding machines and clothiers' shops were early introduced. One of the first clothier's shops was on the small stream a little west of Mr. Hewett's present residence. The wives and daughters spun and wove the cloth. The plain linen was either bleached by them on the grass, or made up brown, and left for time and use to whiten, while a nicer fancy article constituted the beautiful aprons of blue and white, checked six by four, and worn by our grandmothers. The woolen, when woven, was sent to the clothier to be dressed or fulled, pressed and colored, unless it had been previously dyed. Brick were manufactured, on a limited scale, on or near the farm where John H. Coit lived and died. Mr. Buck, then living on that place, was engaged in this business. Tanneries

were located in different parts of the town. Potash was made in liberal quantities. The manufacture of hats, caps, nails, saddles, harnesses, chairs, cider brandy, curtains, children's wagons, cabs and sleds, joiners' tools, sleighs, boots, shoes, bedsteads, screws, sieve rims, plant protectors, and various other things "too numerous to mention," has at different times been carried on here. For many years, and until the days of railroads, the great thoroughfare from Boston to Albany, was through this town. There was a constant flow of travel through the place. Stages, private coaches, white-topped emigrant wagons and other vehicles were constantly passing. To accommodate the public, there were at one time five taverns in town, viz: One at the "Corners," one where J. H. Campbell now resides, one where Merrick Cole lives, one where E. H. Brewster resides, and one at West Worthington, on the place where James Benton lives.

A post-office was established here much earlier than in any of the neighboring towns. For many years it was the only one between Northampton and Pittsfield. All the towns in the vicinity came here for their mail. Col. William Ward, who it is thought was the first postmaster in the place, received his appointment in 1804, under the administration of Thomas Jefferson, and held the office nearly all the time for forty-six years, when he was removed by death. In civil, political, and military affairs, this town presents a fair record; yea, more. It presents a record of which its citizens may well be proud. In 1770, a meeting was called, as stated in the warrant, "to see if the town will choose a man to represent them in the Great and General Court, to be held at Cambridge." Voted not to send. In 1774, the British Parliament passed the Boston port bill, "by which the port of Boston was forbidden to land, discharge, load and ship goods, wares, and merchandise." "A second bill was soon after passed, essentially altering the charter of the Colony," together with other offensive Acts. When the news of this port bill reached Boston, a Committee of Correspondence, appointed for that purpose, sent letters to the various towns and plantations in the Commonwealth. In response to this letter, a town-meeting was forthwith called, which was held on the 28th day of June. A Committee of Correspondence was chosen, and

though the meeting adjourned from time to time, near this date it was voted to raise £15, lawful money, to provide a town stock of powder, balls, flints, etc. Other appropriations were made from time to time, as deemed necessary. The same year a convention, composed of ninety men, met at Salem, thence adjourned to Concord, where John Hancock was chosen President. After this they adjourned to Cambridge, where was drawn up a plan for the immediate defence of the province. This town was represented in that assembly, by Nahum Eager, Esq., for which the town voted to pay him £5, lawful money. About this time, those liable to bear arms were called together, and military officers were chosen. The patriotic feeling of nearly all was aroused, and the most intense excitement prevailed. Though the action of the town in military matters has no record from 1774 to 1777, we learn from other sources, that Worthington and Ashfield raised seventy-one minute men, who marched to Cambridge, on the Lexington alarm, under Capt. Ebenezer Webber, of Worthington, with Samuel Allen, and Samuel Bartlett, of Ashfield, as lieutenants. "From this time throughout the war, Worthington was actually drained of its resources in men and means, in aid of the Revolution. In 1780, a requisition, made upon the town for horses, found them without the requisite number. Even then they voted to give the security of the town for the price of the horses if they could be found elsewhere." The number of men furnished, and the amount of money raised for the war, clearly show that this town was one of the foremost in proportion to its means, in supporting the cause of the Revolution. For a more minute detail of their action, in that crisis, and of the number and names of those who served in the war of the Revolution, see Rice's History of the town. The women as well as the men were fired with patriotic feelings, and encouraged their husbands, brothers and sons, to defend their country, while they cheerfully took care of business affairs, both in-doors and out; yet here, as well as elsewhere, was something of the Tory spirit. But the town was prompt and severe in rebuking it. When it was found that Doctor Morse, their representative, sided with Britain, it was promptly voted that he should not represent the town in General Court any longer. And when Alexander Miller, the inn-keeper, was

found to be a Tory, they altered the road, so that the travel should not pass his house, and gave the custom to Captain Daniels, a loyal man, who lived near where Tillson Bartlett now does.

In the war of 1812, this town, it is believed furnished its full share of men and means. Some few of those who were called to fight the battles of their country, in that feather-bed campaign, under Governor Strong, still remain, though the greater portion have fallen asleep.

It is not necessary that I should speak in detail of the number of men furnished, and of the amount of money expended to defend and save our nation, in the time of her peril in the great rebellion, lately subdued. These things are too fresh in the memory to need recital here, and awaken too many painful emotions. It is sufficient to say, that no town, of its size, in Massachusetts, probably suffered more in this war than this.

In civil and political life, this town has never been wanting in men of intelligence, ability and influence. Among those, in its earlier history, whose influence was felt in the counsels of the Commonwealth, may be named Moses Morse, Nahum Eager, Nathan Leonard, Dea. Jonathan Brewster and Hon. Ezra Starkweather. Later on the list we find Jonathan Woodbridge, Elisha Brewster, Jonathan Brewster, Jr., Samuel Howe, Josiah Mills, Hon. William Ward, Trowbridge Ward and Jonah Brewster. Still later are others whom it is not needful to name. Others might perhaps also be mentioned of equal ability, who were not made so prominent in public life.

The subject of education early interested the minds of the first settlers here. They rightly judged as to the importance of this to children and youth. For this, therefore, they made suitable provision at the commencement. In 1771, three years after the incorporation of the town, it was voted to raise £10 for the support of schools. In 1772 the same amount was raised, the town was divided into five districts, and the money was equally distributed among them. This sum may appear to us small, yet considering the number of inhabitants, the scarcity of means, and the value of money at that day, it may be considered liberal. Here was laid the foundation for the education, and general intelligence of the town.



The sum annually appropriated for the support of common schools has, since that day, been increased from time to time, until at present (including board,) it amounts to \$1,800 or \$1,900. Some of this is the income of funds, the remainder is voluntarily raised. The town is now divided into twelve districts. The first school-house was built of logs, and was located near where John Adams now lives. The common school has been the main home reliance for the education of the children and youth of this place. In 1837, however, an incorporated academy, called the Mountain Seminary, was built near where now stands the store of H. Cole & Son. This flourished for a few years, supported by tuition fees alone. But other seminaries, liberally endowed with funds, were soon after built, furnishing stronger attractions for the young, and the Mountain Seminary finally became extinct. Its first teachers were Alender O. Clapp, and Mary Strong. Subsequently T. A. Hall, E. A. Hubbard, J. H. Temple, and others were successively at the head of the institution, assisted by such individuals as they needed. Though this academy was sustained but few years, it accomplished a great deal for the cause of education in this place, and in the adjacent towns. It introduced improvements in the methods of teaching, and by raising up a better qualified class of teachers, it elevated the standard of education in the common schools. An impulse was thus given which is still felt in the town, and it is believed will continue to be felt for many years yet to come.

The first settlers of this town were reared under the influence of the gospel. They were trained to fear God and keep his Sabbaths, and reverence his sanctuary, and maintain divine institutions and ordinances. They were attached to these things from principle as well as by the influence of education. Hence, when they sought a home in the mountain wilderness, they brought their religion with them. Liberal provision was early made for the support of public worship, and the full enjoyment of all gospel ordinances. Thus they laid in Christianity a broad, firm foundation for the prosperity and true elevation of themselves and their posterity here and their well-being hereafter. As an incident illustrating their regard for the Sabbath, there is a tradition respecting one man who was short of provision. His residence was on the

hill above A. P. Drury's. One Sabbath morning a noble deer presented himself before the door of his hut. He was strongly tempted to shoot him to obtain a supply of provision, but he remembered the Sabbath day and let him go. The next morning the animal appeared again in the same place, when the man killed him and thus obtained a supply of meat. He trusted in the Lord, and verily he was fed. In 1769, the year after the act of incorporation was passed, a meeting was called to see if the town would support preaching. Voted, to do it. Where their religious meetings were held at this early period does not distinctly appear. A church of thirty members was organized April 1st, 1771. They aimed to build this "on the foundation of the Apostles and the Prophets, Jesus Christ himself being the chief corner stone." While in general they declared their approbation of the Westminster Confession of Faith and Catechism, as for the substance of it, agreeable to their belief in the doctrines of Christianity, they at the same time discarded all servile bondage to any human formula or discipline. Their own language is: "We agree that the Word of God is a sufficient rule as well for the practice and discipline of the church as the doctrine of faith; and that human compositions on the subject of church discipline are to be used only as helps and means for the better understanding of God's Word." Without casting any reflections upon other denominations or forms of church government and discipline, they very modestly said: "In general it is our opinion that what is called the Congregational form of church government and discipline is in the main agreeable to the Word of God." The creed adopted at that time has remained unaltered to the present day. The first meeting-house was located near where Lyman G. Granger's house now stands. The cemetery was in the rear of the church. When this house was erected does not appear from the town records. The obvious reason for this, no doubt, is that it was not built by the town. From the most reliable information on this point, it appears that the frame was put up and partially or wholly covered by the proprietors of the town to encourage a more rapid settlement of the place. According to Rice's History it was built four years before the incorporation of the town. Others have given it a later date. After the act of in-

corporation, one or more meetings were called to see if the town would clear a spot for it or around it. A town meeting was held in it, November, 1770. Probably it was not ready for use much, if any, before that time. It remained in an unfinished state for several years, though used for public worship and the transaction of town business. The pulpit was but a temporary stage. The seats for the congregation were rude benches made of boards with the hard side up, and no cushions. Those wanting something more comfortable brought their own chairs. In 1780 it was voted that the town build a pulpit, two deacons' seats, four seats on each side of the broad aisle, lay the gallery floor and build stairs, and "that the pews be drawn by the highest in the list, they being obliged to build the same by such time as shall be set by the town, and finish the back up to the gallery girt, each against his own pew." In 1788 the question of removing the meeting-house began to be agitated. Several meetings were held for the discussion of this subject. In 1791 it was voted to remove it to land then owned by Zachari Hanchett, just in rear of the present store of E. H. Brewster & Son. It was removed in 1792 and every way finished at the expense of the town. It was also voted that Nahum Eager, John Watts and others, have the liberty to set up a steeple to the meeting-house. This liberty, however, they appear not to have used. Subsequently the pews were sold at auction to the highest bidder for £601 8s. This continued to be the only place of worship for nearly the whole town until 1825, when, after a conflict of almost unequalled severity, lasting some ten or twelve years, the present edifice was erected. Over that conflict let the curtain fall. "Let not the light shine upon it; let darkness stain it, and a cloud dwell upon it."

No provision was made for warming the old church until a short time before it was abandoned. The people entered it on cold, stormy days in Winter, brushed off the snow, and quietly took their seats for a sitting of one or two hours. The old ladies had foot-stoves for their comfort which were sometimes passed around the pew for the benefit of others. The frequent and loud knocking together of boots towards the close of a long sermon, sometimes gave unmistakable signs of a desire for a close. Still, when it was proposed to introduce

stoves there was decided opposition to the measure. It was regarded as an innovation on a time-honored practice. There was a report that the first Sabbath after the stoves were set up, though there was no fire in them, some of the congregation, not aware of the fact, imagined themselves so overcome with the intense heat that they fainted. Such magic power had cold iron stoves.

At a later date a Methodist Episcopal church was formed at South Worthington, and in 1828 a house of worship was erected there. In 1849 this house was abandoned and a more beautiful and commodious edifice erected, in which that church now worship. They have generally been supplied with preachers from the New England Conference, except a few years when they were connected with the true Wesleyans. In 1848 a Methodist Society was formed at West Worthington. This was connected with the Troy Conference, by which it was supplied with preachers. This organization was of short duration. Their house of worship has been abandoned for several years. On the third day of April, 1771, the town invited Rev. Jonathan Huntington, of Windham, Ct., to become their minister; voted to maintain him by a tax; to give him £40 the first year, and to increase it four pounds yearly until it reached the sum of sixty pounds, which is thereafter to be his stated salary. Mr. Huntington accepted the invitation, and was ordained and installed accordingly, June 26th, 1771. His place of residence was where R. M. Wright now lives. As some question subsequently arose respecting the method of raising his salary, it was, after much discussion, voted in 1778 to do it by a free contribution once in eight months. In 1779 the town voted to give Mr. Huntington sixty pounds, to be paid in wheat at six shillings a bushel, rye at four shillings, corn at three shillings, and other necessities of life, agreeable to said articles expressed. Mr. Huntington died March 11th, 1781, in the 48th year of his age. He was a native of Windham, Ct., and belonged to one of the most distinguished families of that State. Without the advantages of a collegiate education, he first studied medicine and became somewhat distinguished as a physician. Why he changed his profession is not now apparent. From what may now be learned of him, it is evident that he was, by nature, peculiarly

mild and amiable, and by grace, a man of deep-toned piety and irreproachable Christian character. Hence, as might be expected, he won the confidence and secured the esteem and affection of the church and the town. After the death of Mr. Huntington the town was some time without a settled minister. Still they kept up public worship. In 1781 it was voted to employ Rev. Mr. Barker five Sabbaths, for which he was to receive six pounds hard money, and Mrs. Huntington was to receive two hard dollars a week for his board and house-keeping. Rev. Israel Holley, Mr. Israel Day, a Mr. Warren and Enoch Whipple were successively invited to settle here in the ministry, but they severally gave a negative answer. In 1788 Rev. Josiah Spaulding, of Uxbridge, Mass., received and accepted a call to settle here with £100 settlement and £75 annual salary. He was a native of Plainfield, Ct., and was educated at Yale College. He was installed August 21st, 1788. His pastorate was short. Many of the people became dissatisfied with him, in consequence of which he was dismissed in 1794. He was subsequently settled in Buckland, Franklin county, where he remained until his death. He was evidently somewhat eccentric, though a man of full ordinary power of mind. This was admitted by his cotemporaries, and is fully shown by his published writings. There was evidently great excitement here respecting his dismissal. Many meetings were held, and finally charges were preferred against him, which may be summarily expressed as follows, viz.: a change in religious doctrine, immorality in practice, and delinquency in duty. Either of these charges, if sustained, would, according to Congregational usage, have worked a forfeiture of his office and ministerial standing. The matter was referred to an ecclesiastical council and the result was that not one of these charges was sustained. His sentiments and character and fidelity in duty, were fully endorsed by the council. They recommended him as an example of meekness, fidelity and charity. They said: "We find no fault in Mr. Spaulding which should operate as a reason for the dissolution of the pastoral relation." But such was the state of feeling among the people that they advised his dismissal.

The same year 1794, Jonathan L. Pomeroy received and accepted a call to settle here, with £180 settlement, and £110 and

thirty cords of wood annual salary. He was the son of a clergyman, and was born in the parish of Greenfield, in the town of Fairfield, where his father was pastor. He had not a collegiate education, but received both his classical and theological instruction from Rev. Timothy Dwight, D. D., the successor of his father in the ministry, afterwards president of Yale College. Still, Mr. Pomeroy was a ripe scholar. He read Latin and Greek fluently, and was almost as familiar with French as with his mother tongue. He was settled here November 26, 1794. There was, on the part of a portion of the people, such opposition to his settlement, that a formal protest was laid before the ordaining council, who did not deem it sufficient to stop proceedings. He was settled and soon overcame that opposition, and secured the confidence of the people generally. In 1832, after a pastorate of thirty-eight years, he was, at his own urgent request, honorably dismissed. He subsequently removed to Feeding Hills, where he died June 4, 1836, at the age of 67 years. His valuable property was mainly bequeathed to benevolent objects. He was a man of superior mental power, his perception was quick, his penetration keen, and his memory peculiarly retentive. He published several sermons delivered on different occasions.

In 1833, Rev. Henry Adams was settled here in the ministry, and remained until 1838, when he was dismissed on account of ill health.

The same year Rev. J. H. Bisbee was installed here and remained until 1867, a little more than twenty-eight years, when at his own request, he was dismissed, and Rev. D. S. Morgan was ordained and installed as his successor. As the three last named are still living, it is not necessary to speak minutely of them.

I have dwelt thus long on these ecclesiastical matters, from the fact that this is a part of the history of the town. From its incorporation to the year 1865, the business of the Congregational Society was done under the town warrant, and the officers of the town were the officers of the parish. In law the parish was the town in its parochial capacity. In 1865, a separation was effected, and the parish was organized in accordance with the Revised Statutes. It is proper to say, for the honor of God, that this place has been signally blessed

with revivals of religion. Such seasons have been frequent, powerful, and extensive. Among the most remarkable of these seasons, may be named the years 1794-9, when fifty were united to the church, the year 1808, when one hundred and thirteen were received, 1819 when one hundred were admitted to the church, 1827 when thirty-two were gathered in, 1842-3 when forty-eight were received on profession, 1850 when forty-nine were received. Besides these powerful general revivals, there have been many seasons of gentle refreshing, when the Spirit has descended as the dew. There have also been several such blessed seasons at South Worthington, in connection with the Methodist church, of which I cannot speak minutely. A Sabbath school was gathered here, just fifty years ago. It was held at 5 o'clock p. m., at the school-house near Ames Burr's, and was conducted mainly by two young ladies of well-known piety and benevolence.

The following persons have practiced law in this place, viz : Joseph Lyman, Jonathan Woodbridge, Samuel Howe, Elisha Mack, Daniel Parish, and C. B. Rising.

The medical men have been more numerous. It seems to have been a great place for doctors, as the following list will show. M. Morse, E. Starkweather, Marsh, Brewster, Porter, two Hollands, Case, Spear, E. Pierce, Meekins, D. Pierce, H. Starkweather, Bois, Wheeler, Colt, Brown, Church, Prevost, Lyman, Knowlton, Freeland, Smith, A. G. Pierce, Coy, and some others.

Among the educated professional men, born or bred here, may be named, Azariah Clark, who graduated at Williams College in 1805. He settled in the ministry at Canaan, N. Y.

Benjamin Mills graduated at Williams College in 1814. He studied law and practiced in Illinois. He died at Pittsfield, Mass., in 1841.

Henry Wilbur received a private education. He was settled in the ministry at Wendell, Mass., from 1817 to 1822. He prepared a reference Bible, and published some other books. In his later years, he taught and lectured on astronomy.

Joseph M. Brewster graduated at Yale College in 1822. He settled in the ministry in Peru, where he died in 1833.

Daniel Parish graduated at Williams College in 1822. Stud-

ied law, and practiced in Worthington, and other places. He has recently died.

Jonathan E. Woodbridge graduated at Williams College, in 1822, was tutor in college, has been settled in several places in the ministry, and is now a teacher at Auburndale.

George Woodbridge graduated at West Point, was for a time in the army, afterwards entered the ministry, and preached at Richmond, Va.

John Starkweather graduated at Yale College in 1825, and entered the ministry.

Orsamus Tinker graduated at Williams College in 1827. He entered the ministry, and died at Ashby, Mass., in 1838.

Consider Parish graduated at Williams College in 1828, and has been a teacher and preacher at the South.

Alonzo Clark graduated at Williams College in 1828, and studied medicine. He is now professor of pathology and practical medicine, and resides in New York.

J. H. Bisbee graduated at Union College in 1831, and is now in the ministry.

Daniel Branch graduated at Union College in 1832, and has been a teacher in Ohio and school commissioner in Illinois.

A. Huntington Clapp graduated at Yale College, and is now secretary of the A. H. M. Society, New York.

Franklin D. Austin graduated at Union College in 1845, and is now in the ministry.

Henry A. Austin and Samuel J. Austin graduated at Union College in 1847, and are both in the ministry.

Corydon Higgins graduated at Williams College in 1849, and is now preaching.

Charles H. Gardner was educated at Williams College, and is now a teacher and preacher in New York.

James K. Mills graduated at Williams College, and is now a lawyer.

W. Harmon Niles was educated under Professor Agassiz, of Cambridge.

James C. Rice graduated at Yale College in 1854. He practiced law in New York until the late war, when he enlisted in the army, and for bravery and noble daring was raised to the office of Brigadier General, and was killed in the battle of the Wilderness. It was he who said, "Let me die



with my face to the foe." He was a noble specimen of a Christian soldier.

Henry E. Daniels was educated at Williams College, studied law, and is now dead.

To these might be added a long list of professional men, whose place of education I cannot state. Among these may be named Ira and Ebenezer Daniels, Dr. Tinker, Franklin Everett, Hon. Samuel A. Kingman, judge in the supreme court of Kansas, A. D. Kingman and two Marbles, who went to Kentucky, with others too numerous to mention. In addition to these, many business men might be named, who have been successful in their different departments, some of whom have risen to eminence in civil and political life, and have filled the mayor's chair in some of our great cities, or taken their seat in our national congress. Among these may be named Aaron Clark, Gideon Lee, A. P. Stone, and F. Kellogg.

Among the fatal casualties of the place, the following may be mentioned: In 1806 William Adams was mortally wounded in a bark-mill. In 1817 a child was killed at Mr. Bardwell's by swallowing a bean. In 1820 Gaius Rowe was killed in a well by the falling of a bucket on his head. It was nearly in front of the house where James Bisbee now lives. In 1821 Thomas—a Corsican—was killed by falling under the wheel of a loaded cart in front of E. H. Brewster's residence. In 1822 Dexter, aged nine years, a son of Daniel Branch, was killed by the kick of a horse. In 1830 Josiah Mills, Jr., was thrown from a horse and his skull was fractured, in consequence of which he died. Ira Prentice was drowned in 1832 in attempting to cross the stream between his house and North Chester in the night. Marcus Brown was killed in a bark-mill in 184—. A boy by the name of Meacham was killed in 18— by the falling of a cart body. Chester Bartlett was killed by the caving in of a sand bank in 1853. A son of William Higgins accidentally shot himself in 1854. Amos Cole, a citizen of this town, was thrown from his sleigh and mortally wounded in 1864, while passing from Hinsdale to Dalton. Cornelia Brown, Mrs. Beals and Miss Beals were drowned in Spencer Parish's mill-pond in 1863. Wm. Tower was thrown from a wagon and instantly killed near Mr. Stevens' mill in 1865.

Of suicides: A traveler hung himself many years ago near the old turnpike in West Worthington, not far from the tannery formerly owned by Clark & Bardwell. April 14th, 1813, a Mr. Chamberlain, of Boston, shot himself at Mills' Hotel. He came in the stage the night previous.

I have thus glanced at the record of some few of the prominent incidents in this place for the last century. Time will not permit me to enlarge. This brief review suggests numerous reflections, and awakens many tender emotions. It reminds us of the brevity of human life and the transitory nature of its pleasures and pains, its hopes and fears. Our fathers, where are they? Where are they who first climbed these rugged hills and felled the forests, and as pioneers in this mountain wilderness, laid the foundation for an intelligent, moral, Christian community? All have passed away. I can now seem to see some of these venerable men, dignified in form and mien and hardy in appearance, as in my boyhood I saw them walk these streets and take their seats in the old church with its square pews; or, as they gathered in groups under the shade of the old birch tree in front of the church during the intermission on the Sabbath, to give and receive friendly salutations. But they have passed away. May their mantle rest on their descendants to the latest generation. One hundred years past! What great and marked changes have taken place during that time. Three generations have successively acted their part on the theatre of life. The Wilderness has become a fruitful field and we reap our daily bread from the dust of our ancestors. One hundred years ago town meetings in Massachusetts were called in the name of His Majesty. Our nation, then a colony of Great Britain, has since thrown off its yoke, asserted its independence, and taken rank with the most distinguished nations of the globe. And in crushing the late gigantic rebellion, which had plotted the overthrow of this best of human governments, at such immense expense of blood and treasure, our nation has shown its ability and its determination to maintain and defend civil liberty and human rights. It has expanded in territory until it is washed on both sides by the waves of the ocean. It has increased in population until, of a handful, we have become a great people. Revolutions have been experienced in other countries also;

kingdoms and thrones have been shaken and overturned; kings and emperors have been crowned, deposed, exiled or slain; statesmen have come and gone; orators and poets have arisen and charmed the world with their eloquence and verse, and their tongues have been palsied and their music hushed. Wonderful improvements have been made in the arts and sciences, and in the application of scientific principles to the business of life. Modes of traveling and of the communication of thought have been entirely revolutionized. Railroads, steamboats and telegraphs have been constructed and brought into use during this time. All these things show that the world moves, and some of them indicate that it moves fast. These changes in the past show what may be anticipated in the future. In what has been, we may see, as in a glass, what is to be. Change is indelibly written on all things earthly. The next century will, undoubtedly, be as fruitful in changes as the past. Who will then roam these hills and cultivate these pleasant fields and gather here to tell and hear the tale of the second century? They are yet unborn. This vast assembly, gathered here to-day, will then all have pillowed their heads in the grave. May they leave behind them an influence for good, and thus, though dead, still speak for humanity, for truth, for righteousness and for God.

Following the Historical Address, the choir sung with fine effect the following Centennial Ode, written and read by C. M. Parsons, a citizen of the town.

## ODE.

Come one and all, both great and small,  
 Now let your hearts o'erflow,  
 And joyous sing, with merry ring,  
 "One hundred years ago."

CHORUS.—"One hundred years," one hundred cheers,  
 So let the cannon roar;  
 The gala-day of earthly stay,  
 High let our anthems soar.

Welcome, ye friends! from hills and glens,  
 From city and from plain;  
 To meet us here, all hearts to cheer,  
 Thrice welcome back again.

Those valiant sires, whose altar fires,  
Burned first in Worthington ;  
Peace to their dust, let us be just,  
As every faithful son.

When years have passed, and we are classed  
With those who are gone before,  
Children shall raise their tuneful lays,  
As parents did of yore.

Let it be said of all the dead,  
Who graced this "festal throng,"  
Long years to come, a century done,  
They sing sublimest song.

Then followed speeches by William Cullen Bryant, the venerable and world-wide known poet, who for two years studied law with Judge Howe in Worthington; Rev. Mr. Woodbridge, of Boston, a son of Jonathan Woodbridge, a lawyer in Worthington; Dr. T. K. De Wolf, of Chester; W. W. Ward, of Greenfield; and John Rice, of Milwaukee; Rev. Mr. Bisbee responded to a sentiment in honor of General James C. Rice. The speeches were all appropriate and interesting, and happily received.

In conclusion, Mr. Bisbee, in behalf of the guests and the people from the surrounding region who had shared the hospitalities of the town, moved a vote of thanks for the feast provided, and it was carried with a hearty and unanimous *aye*.

If the programme of the committee had been carried out as arranged there would have been more speaking, but the rain interfered, and not only disarranged and shortened the literary exercises, but prevented a large portion of the multitude from listening to what was said.

In the street in front of the church was erected a triumphal arch of evergreens bearing in large figures the years 1768—1868.

A large brass field-piece, brought from Springfield, gave out during the day 100 guns, one for each year of the completed century.

[THE FOLLOWING POEM WAS RECEIVED FROM A NATIVE OF THE TOWN.]

## AN HUNDRED YEARS AGO.

BY PROF. FRANKLIN EVERETT, OF GRAND RAPIDS, MICHIGAN.

O, is there not a dignity,  
Commanding and sublime,  
In the silent, onward march of years,—  
Those chroniclers of time !  
Big with the fates of living men,  
Of nations, and of spheres ;  
A part of God's immensity,  
Measured by earthly years !  
The cycles of eternity,  
Transcend these minds of ours ;  
Its *minutes* are the *years*, we count ;  
Our centuries, its hours.

Eternity's revolving course  
No human thought can span ;  
Its little fractions are the time  
That's measured off to man.  
A century is a portion, which  
No human mind can reach ;  
A portion only of that time  
Is measured off to each.

The clock has struck a century,—  
Conceive it ye who can ;—  
The clock has struck a century  
Of Worthington and man.  
No human recollection through  
That century can go,  
'Tis lost ; or it is history ;  
Its latter part you know.  
Its history is the town you see,  
Where all seems growing old,  
Or else, in wasting, sculptured lines,  
On crumbling marble told.

These marbles tell of those who lived,  
 And acted in their day ;  
 Filled here their place in active life,  
 And passed from life away.

Come, go with me, and let us trace  
 The now closed century back,  
 But how ! Our utmost stretch of mind  
 Can span but half its track.  
 We'll call on memory, where we can ;  
 Let memory do its best.  
 We've records, and we've monuments ;  
 Tradition claims the rest.  
 The grandsires of our grey-haired men  
 Were then the yeomen bold,  
 Our grey-haired men can recollect  
 The tales their grandsires told ;  
 So we've the means ; and let us take  
 A retrospective view ;—  
 Head backward on the track of Time,  
 And trace the century through.

Through memory, tradition, and  
 The tomes of history  
 I've gone through time, a century back ;  
 Come, take your stand with me,  
 On Bashan's swelling height I am ;  
 That's Worthington,  *I show!*  
 A scarce unbroken forest spread,  
 On every side below,  
 Through which, with ever stealthy tread,  
 The wolf or panther steals ;  
 That little opening, wreathed in smoke,  
 The settler's home reveals.  
 Here he has pitched his future home,  
 And begun to clear his lands ;  
 And receding forests show the work  
 Of strong and manly hands.  
 Few are his thoughts, and few his joys ;  
 And few his doubts and fears,  
 His aspirations are—a home  
 For his declining years,  
 Content for simple life and bread,  
 Along through life to plod ;  
 And fearing but the Indian, and  
 The anger of his God.  
 Stern in his labor ; stern in prayer,  
 And stern to child and wife,

He, scarcely smiling, moves along  
 His plodding course of life.  
 He never chats, or romps, or plays,  
 With wife, or girls, or boys ;  
 His presence, as he nears the house,  
 Hushes hilarious noise,—  
 For know—his Puritanic creed  
 Was death on mirth and play ;  
 Had made it the business of his life  
 To labor and to pray.

Few are the numbers, such as he,  
 Who constitute the town ;—  
 A hardy few, with brawny arms,  
 And faces seared and brown ;  
 A noble few, of sturdy forms,  
 Laboring and sincere,  
 Are centered round the modest church,  
 Far in the distance, there ;  
 That church and its successor both  
 Long since have passed away,  
 And given place to the fairer one  
 The town can boast to-day.

Those men who broke the forest, where  
 We proudly meet this year,  
 Were the *grandsires* of the grey-haired men,  
 Who now are gathered here.  
 They're sleeping ; and they long have slept ;  
 Their children, too, are dead ;  
 They're sleeping ;—and there's scarce a stone  
 To mark their final bed.  
 'Tis little of those ancient ones  
 We're now allowed to know,  
 But such was all of Worthington  
 An hundred years ago.

The town had then no history ;  
 Its history then begun ;  
 But Massachusetts had a name,—  
 Her status had been won,  
 Her character was fixed and known,  
 Her history centuries old ;  
 Her virtues and her daring deeds,  
 Old chronicles had told.

Come, let us step a century back,  
 And standing there we'll see

The changes, be they good or ill,  
 That mark her history.  
 They'll plainly show that olden scenes  
 And thoughts have passed away,  
 That the Massachusetts of that time,  
 Does not exist to-day.  
 Her hills the same; her streams the same;  
 The same her honest fame;  
 But little else remains unchanged  
 Except her cherished name.  
 And even the hills are not the same;  
 They lack the towering tree;  
 Her streams have dwindled; and the name  
 No more begins with "*The*."  
 Her character, though noting still  
 The stock from which it sprung,  
 Is not the character she bore  
 When Worthington was young.

But whether changed for good or ill,  
 'Tis not for bards to say;  
 Some proudly boast her wondrous growth;  
 Some mourn her sad decay.  
 The judgment in the case will be  
 When we the changes scan,  
 Just as we deem the proper state  
 And destiny of man :—  
 Is't best that he should spend his years  
 In all simplicity?  
 Or should he strive for fame and wealth  
 And live in luxury?  
 Whether he most belongs to Time  
 Or to Eternity,  
 The Bard presumes not to decide  
 Where wise ones disagree,  
 'Tis his to draw the picture so  
 That all the change may see.  
 In sketchy pictures will he strive  
 Some little light to throw  
 On manners, customs, scenes and men  
 A century ago.

And first, we'll look upon the *house*—  
 The *home* in years of old :—  
 'Twas built as a protection from  
 The storm and winter's cold,  
 But more for shelter from the rain,  
 Than either warmth or show;



'Twas open to the searching winds,  
And to the driven snow.

They feared not these :—they lived 'mong woods,  
And knew the power of *fire*.  
As fiercer raged the howling storm,  
They piled the hearth-stone higher,  
'Till all aglow, the crannied room  
Was brilliant, light and warm ;  
And, circled 'round the fire, they bid  
Defiance to the storm.

Those kitchen fires—my memory leads  
Back to an olden time,  
When the sturdy farmer's kitchen fire  
Was a thing almost sublime.  
An ample space—ten feet or more,  
Deep bayed, was on one side  
O'er which a spacious chimney rose  
An opening deep and wide ;  
Within was heaped a pile of wood—  
The half a cord or more,  
For warmth, and light, and comfort to  
The family ranged before.  
Here, in one corner sat the sire,  
At the other sat the dame,  
The rest the half a circle made  
Around the genial flame.

And still we speak of hearth and home,  
And the circle 'round the hearth,  
And make that hearth the emblem of  
The sweetest joys of earth.  
They had no stoves ; the house was cold,  
On the hearth they built their fires ;  
And 'round the hearth all loved ones sat ;  
There centered each desire.  
There sat the father and his boys,  
Their hard day's work was done ;  
Not so with mother and the girls :—  
They mended, knit, or spun.  
The father read his Bible, or  
"Saint's Rest," or "Baxter's Call,"  
The boys conned o'er the Catechism  
'Till they could say it all.  
The father spoke with solemn look,  
Of the Devil or of God,

And ever kept within his reach  
 The awe-inspiring rod,  
 For you must know, the rule was then  
 Maintained alone by fear ;  
 And youthful ebullitions met  
 A box upon the ear ;  
 Or, if 'twas Sunday, nought atoned  
 Such disrespect to God,  
 But the solemn application of  
 The ever-present rod.  
*Parent* was then an awful name,  
 As well each child must know ;  
 For children did not rule the house  
 An hundred years ago.

Life was a simple thing to those  
 Who lived in years gone by ;  
 Fancy and fashion did not rule ;  
*Independence* was their joy.  
 They raised the grain on which they fed ;  
 They made the cloth they wore ;  
 They sought for comfort ; and they tried  
 To add unto their store.  
 They little knew of stock or trade ;  
 Thought not of sudden gains ;  
 But sought to reach their honest ends  
 By labors and by pains.  
 No foreign luxuries they knew,  
 No foreign fashions sought,  
 They dressed for *comfort*, not display ;  
 And *made* instead of bought.  
 The matrons' and the maidens' pride  
 Was not silks from foreign lands,  
 But flannel, carded, dyed and spun,  
 And woven by their hands.  
 Four yards of that composed the dress  
 Of the fairest of the town ;  
 Each had her decent dress for home,  
 And her newer Sunday gown.  
 Guiltless of shoes, at home, abroad,  
 The bright-eyed maiden trod :—  
 Shoes were alone for winter months  
 And the sacred house of God.  
 To make these clothes, tho' few they were,  
 That all might neat appear,  
 Was with the women in the house,  
 The *great work* of the year.

In the winter, while the older boys  
 Were working with the axe,  
 The father bent his sturdy form  
 To break and swingle flax.  
 The mother spun the hackled flax,  
 The daughter spun the tow;  
 Their finest clothes were made at home,  
 And bleached as white as snow.  
 The work on flax must all be done  
 When the snows have disappeared;  
 For the work on wool is to commence  
 Soon as the sheep are sheared.  
 That was carded, and spun, and woven, and dyed,  
 And fitted with needle and shears;  
 For a homespun race were the women and men  
 Who lived in the far gone years.

If simple their dress, as simple their homes;  
 A kitchen,—perhaps a spare room,  
 In the kitchen were seen a couple of beds,  
 A table, two wheels and a loom,  
 Some kettles and pots, a skillet and pan,  
 A crane and its system of hooks,  
 Some benches and stools, or home-made chairs,  
 A Bible and a couple of books.  
 With these and content they had ample store,  
 What cared they for cabinet ware?  
 They were things unknown in those simple homes,  
 Those years of labor and care.  
 They worked for a living; they'd no money to spend  
 On luxuries, fashion, or pride,  
 For a living they trusted in God and themselves,  
 And trusting in God they died.

Now our pleasure and our boast  
 Are our means of locomotion;  
 But of buggies, steam or flying cars,  
 They had not the slightest notion.  
 God gave them *feet*,—they prized their feet,  
 And prized their self-reliance;  
 With these the maidens went to church;  
 The storm and wind's defiance,  
 Cold sleety rains, and driving storms  
 For them had no alarms,  
 The mothers walked three miles to church,  
 With their babies in their arms.  
 For man and woman, maid and youth,  
 They all knew how to walk;

That art they'd practiced, even before  
 They first began to talk,  
 And then it was their honest pride,  
 If they had a horse, that horse to ride.

A pleasant rural sight it was,  
 When the Sabbath morn had come ;  
 None ever thought to spend the day  
 In idle rest at home.  
 Their shoes had all been greased before,  
 Breakfast and morning prayers were o'er,  
 All had put on their best attire,  
 They'd covered up the morning fire,  
 The horse was saddled at the door,  
 A sober horse was he ;  
 For well he knew his Sunday work,  
 Was to carry two or three ;  
 The pillion then was the woman's pride,  
 For behind her lord she could cosily ride,  
 And display, as she rode, her loveliest charm,  
 Her love for her lord, and the babe on her arm.  
 This, too, was the way the lover would ride,  
 When he carried the maiden he sought as his bride.  
 A few of you gray-beards remember the day,  
 When the last of the pillions were passing away ;  
 And how you have stood by the temple of God,  
 And seen the grave horse deposit its load,  
 The stout burly farmer, his fair buxom wife,  
 Besides what he carried of juvenile life.

They rode on a horse, if they could one afford,  
 If not, they had feet, for which bless the Lord!

A journey was a different thing,  
 From what it is to-day ;  
 A toilsome, and soul-wearying drag,  
 A tedious, lingering way,  
 Two hundred miles! O fearful thought!  
 How long that way will last!  
 What triumph to the daring man,  
 Who o'er that space had passed,  
 Such journey was a thing, a man  
 Scarce ventured on again ;  
 A noted era in his life,  
 Was the year he went to Maine.  
 With firm resolve, the time is set,  
 The journey must be made,

The congregation ask for them,  
 Protecting care and aid,  
 The neighbors meet, wish them God speed,  
 With many a fervent prayer,  
 Our hero mounts his sturdy horse,  
 His wife the dappled mare.  
 With choking voice, they bid "good-bye,"  
 Start on their toilsome way;  
 And jog along, at gentle trot,  
 Full thirty miles a day.

O, for the peaceful, good old times,  
 Sighed for so oft in modern rhymes.

Yet these show not the character,  
 But feebly they portray  
 The men who occupied the State,  
 A century to-day.  
 These show their simple style of life,  
 And by them we are brought  
 To see the change in *outward* things,  
 A century has wrought.

But there's an *inner* life, a thought  
 Which concentrates the soul,  
 Around which all those things revolve,  
 Which make up life's great whole.  
 Our fathers had their inner life;—  
*Religion in the soul,*  
 And all combined to render *that*  
 The center of the whole.  
 With solemn step, and mien sedate,  
 Their daily round they trod,  
 Because they felt and realized,  
 An ever-present God.  
 With them to waver from *that* thought,  
 No penance could atone;  
 Their life's great business was to live  
 For God, and God alone.  
 This made them *stern*, stern to themselves,  
 And stern at duty's call,  
 Stern with heretic doubters, and  
 Austere and stern to all.

For them it seemed the darkening veil  
 That closed the skies was riven,—

And before their ever-present sight  
     Were God, and hell, and heaven.  
 They saw co-equal, struggling powers,  
     Infinite good and evil ;  
 The blest incarnate Son of God,  
     And the unincarnate Devil.  
 They looked beyond this mortal life,  
     And felt 'twas theirs to dwell  
 For eternal ages with their God,  
     Or in surging flames of hell ;  
 They felt the human soul was vile,  
     All was corrupt within ;  
 That aught not linked with Christ or God,  
     Was deep and damning sin ;  
 That earthly joys, and earthly loves,  
     Were but temptations, given  
 To lure poor pilgrims from the road,  
     The narrow road to heaven.  
 What were to them the trifling things,  
     Met with or suffered here ?  
 They'd hell and heaven both full in view,  
     And they worshiped God with fear ;  
 Fear, for they felt they never knew  
     Whether God would frown or smile,  
 So sinful were their wicked hearts,  
     And wicked thoughts the while ;  
 Fear, lest when the eternal Judge,  
     Should the Book of Life unroll,  
*They* should not be of those, who find  
     Their names upon the scroll ;  
 That scroll, on which ere time began,  
     The elect were all enrolled ;  
 Fear, for their final doom, unknown  
     While here on earth they stay ;  
 Doom, that can only be revealed  
     At the great, the Judgment Day.

Centering around that one great thought,  
     Was inner and outer life ;  
 To conquer self, and live for Christ,  
     Was the daily, constant strife.  
 This gave to them their measured step,  
     And the countenance they wore ;  
 This gave to them their firm resolve,  
     And the characters they bore.  
 Theirs was no religion, which  
     Was by assent received ;

But the stern faith, that they professed,  
Their inmost souls believed.

Then was the church a sacred place,  
Sunday a sacred day,  
And then and there all people met,  
In holy courts to pray.  
In pulpit stood their reverend guide,  
A sounding-board o'erhead ;  
He felt, while standing there, 'twas his  
To break to them the heavenly bread.  
The congregation in the pews  
Devoutly thought it so,  
For religion was a vital thing  
A century ago.

The people met ; the lame, the old,  
All found an open door ;  
The body seats and galleries  
Were open to the poor.  
They met as sinners, standing in  
The presence of their Lord ;  
The rich and beggar, side by side,  
Were listening to the word.  
Their looks were solemn, and their step  
Was reverent and slow ;  
For priest and people all believed,  
An hundred years ago.

No man of fashion or of state  
Was the reverend pastor then,  
He felt his was the holy work  
To guide the souls of men ;  
That in the wilderness of life,  
'Twas his to smite the rock,  
And to the gushing fount of life  
To lead his fainting flock ;  
To guide them to the gardens, where  
The fruits immortal grow ;  
For the pastor was a guide and power,  
A century ago.

With reverent step, on Sabbath morn,  
He trod the central aisle ;

None greeted, as he passed along,  
 Their pastor with a smile.  
 Hushed was each breath; each look was awe  
 As the sacred aisle he trod;  
 They followed with a reverent look  
 The holy man of God.  
 Ordained to point to joys divine,  
 Or herald wrath and wo,  
 To them he was God's messenger,  
 An hundred years ago.

Thus filled with solemn fear of God,  
 Their souls subdued to awe,  
 They bowed to God, and God alone,  
 And revered his law.  
 Humbly before His throne they stood,  
 Through Jesus seeking aid;  
 That throne was veiled in wrath divine;  
 They trembled while they prayed,  
 For, sinful, vile, in Adam cursed,  
 They dared not there appear;  
 But, shielded by the Crucified,  
 They humbly ventured near.  
 With beating hearts, they prayed that God  
 Would smile upon his Son;  
 And pardon for that Son's dear sake,  
 The deeds that they had done.  
 Depraved in body, mind, and soul;—  
 Conceived and born in sin,  
 They did not dare appeal to God,  
 Or hope his smile to win.  
 How could they dare? They had no hope  
 From a wrathful, vengeful God;  
 Their hope was mediatorial grace;—  
 Was Jesus, and his blood.  
 They lived; they worshiped, and they prayed  
 In full, undoubting faith;  
 Faith was their guiding star in life,  
 Their anchorage in death.

Such was the inner life;—the life  
 In years a century gone;  
 New England's structure,—rising high,—  
 Had this for its corner-stone.

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But the Bard will come back,—from antiquity, down  
 To the friends of his youth, and his dear native town!



To the scenes of the present—the gathering here,  
Where Worthington's sons and daughters appear,  
Each other to greet—old loves to renew—  
And the scenes of their childhood again to review.  
A thousand fond memories are clustering round  
Each rock, each house, and each acre of ground :  
But 'tis sad, when we think of the years that have sped,  
How many, we loved, now sleep with the dead.  
But my greeting to all. A century more  
Will find us *all* passed to Eternity's shore.  
When Eternity's clock tells the century done,  
May we stand, unabashed, by the Deity's throne.













