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BEACON SOCIABILITY

GATHERING OF CORRESPONDENTS, PROPRIETORS AND EMPLOYEES
IN PHOENIX HALL

It has been the cherished desire of several Beacon correspondents for a few years past, to hold a general gathering or reunion of correspondents, employes and others identified with the Beacon. This idea was partially carried out last fall during the Fair of the Summit County Agricultural Society, where a few of the correspondents got together in one of the dining halls, and enjoyed a pleasant time. This little reunion had the effect only to kindle a stronger desire for a more general gathering which finally culminated in the one held yesterday. At a meeting of several of the more active correspondents, an executive committee consisting of Rev. Daniel Emmerson of Peninsula; W. J. Schrop of Springfield and Wellington Miller of Copley, was appointed to make all necessary arrangements, prepare a programme, fix the date and place of meeting, etc. Fountain Park was selected as the place at which to hold the reunion, but the heavy rains of the past few days caused a change, Phoenix Hall being selected. Some 12 correspondents, the editorial staff, employees, and others with their wives and families gathered together about 10:30 o'clock. The remainder of the forenoon was passed in social converse, and in becoming acquainted one with another. A little after high noon the party nearly 50 in all, sat down to a sumptuous repast, prepared by the ladies. When the tables had been pretty well cleared of the substantial, Mr. W. J. Schrop, chairman of the committee called the meeting to order. Rev. D. Emmerson was selected chairman, and W. J. Schrop, secretary.

REV. D. EMMERSONS ADDRESS OF WELCOME

Upon assuming the chair, Mr. Emmerson thanked the meeting for the honor conferred and said: We are met together on a new and most interesting occasion. More than 40 ladies and gentlemen distributed through this county and its vicinity as regular correspondents, together with the editors, printers and other colaborers on the Beacon have been invited to meet together for the first time, and see one another face to face. As a band almost of brothers and sisters, we have been engaged in a common cause, and from week to week, and some of us from day to day, have mutually spread the common labor of our minds and our hands before the eyes of each other. The speaker refered to the fact that most of the correspondents were known to each other only by their nons de plume and said that in order to become acquainted with each other the roll would be called and each correspondent was to answer in propria persona. He then spoke of his gratitude for the gift of a well regulated newspaper; paid a generous tribute to the Beacon, and closed by bidding welcome to all present. His remarks were greeted with applause.

THE BEACONS HISTORY
THE TOAST "PAST AND PRESENT HISTORY OF THE SUMMIT BEACON
RESPONDED BY S. A. LANE, MAYOR OF AKRON

In opening, Mr. Lane referred to the fact that the day thus celebrated was the 46th anniversary of his advent to Akron and followed this by the story of how he first acquired a taste for

journalism - his taking a temporary position in a southern newspaper office in 1834, while as a book canvasser awaiting in Georgia, a consignment of books from the north. The taste thus developed led, on his return to Akron three years later, to his purchase of a dismantled newspaper office and the starting of the famous Akron Buzzard. Out of the discontinuance of the Buzzard grew, in 1839, the Summit Beacon, as the successor of the American Ballance, with Mr. Hiram Bowen as editor. He then continued: Notwithstanding its flush financial start on the 17th day of April, 1839, and notwithstanding it became the official organ of the Whig party and the new county of Summit, erected in 1840, the Beacon, like most of the weekly papers of the Western Country, at that early day, had a hard struggle for existence for several years. But through the pluck and energy of its founder, and the increasing ability and liberality of the business men of the town and county its success became finally assured, and though its offices of publication and their entire contents have three several times been consumed by fire, the paper, for the full 42 years of its existence has never missed an issue, though sometimes somewhat diminished in size while recovering from its several disasters and it now steadily where it has always stood, in the front rank of the weekly papers of Ohio. About the year 1845, Mr. Bowen sold the Beacon to Mr. Laurin Dewey (previously editor of the Ohio Star at Ravenna, and sheriff of Portage County) and brother-in-law of Mr. Richard S. Elkins, then a member of the Book and Drug firm of Beebe and Elkins, the name of the firm being Dewey and Elkins, Mr. Dewey officiating as editor and Mr. Elkins being a practical printer, having charge of the mechanical department. On the 9th day of June 1848, the office was destroyed by fire, but was immediately re-established, and later in that year Messrs. Dewey and Elkins sold to John Teesdale, Esq, previously editor of the Ohio State Journal, and state printer of Iowa. Mr. Teesdale soon formed a partnership with Messrs. Beebe and Elkins and united the printing business with the Book and Drug Business, under the firm name Elkins, Teesdale & Co., Mr. Teesdale being the sole editor of the paper. He was a graceful but incisive writer, and under his management the Beacon becoming with the change of parties, in 1854, the organ of the Republican party of Summit County, attained a high degree of popularity. Feb. 27th, 1856, Mr. Teesdale sold his interest to his co-partners, Messrs Beebe and Elkins, Mr. Teesdale, however, continuing to act as the editor of the paper until May 1st of that year. On the retirement of Mr. Teesdale, James S. Carpenter, Esq. became the sole editor of the paper, under whose management the high reputation of The Beacon, as voicing the advanced sentiment of the Republican party, was fully maintained. On his accession to the Bench of the Court of Common Pleas for Summit, Medina and Lorain Counties, Judge Carpenter on the 22nd day of Oct, 1856, vacated the editorial chair in favor of the hon Asabel H. Lewis, a former state senator for Summit and Portage Counties, a thorough scholar and a pungent writer, the name of R. S. Elkins, one of the publishers of the paper, also appearing as associate editor. On the 29th of Dec. 1856, the entire office, together with the Book and Drug Store of the proprietors was again destroyed by fire, but Phoenix like,

it once more speedily arose from its ashes in a more attractive form than ever before. The editorial connection of Mr. Lewis with the Beacon continued until Jan 10th, 1861, when he was superceeded by our speaker, then just retiring from four years of service as Sheriff of Summit County. Single and alone I performed the entire editorial duties of the office, besides doing considerable canvassing throughout the county both for subscriptions and for local items. It was my aim to make the Beacon more thoroughly a home paper than it had hitherto been, by giving more attention to local matters than was then customary with the weekly papers of the country. I established as far as was then practicable, the system of township correspondence which is now so valuable a feature of the paper, and which is the occasion of this happy gathering here today. I also paid especial attention to army correspondence during the war, devoting many a weary hour, after other people were asleep, to dressing up and getting into presentable shape the hastily written but graphic descriptions of army life and experiences, penned the "Boys in Blue" to their loved ones at home or directly to The Beacon itself. The results of the "new departure" immediately became visible in the enhanced circulation of the paper, which during the four years of the war, increased from about 1,300 to about 2,500 copies weekly. So far I had been working upon a salary for Messrs. Beebe & Elkins. In Jan, 1865, those gentlemen sold to myself and Horace G. Canfield each a one third interest in The Beacon, the firm name being changed to Elkins, Lane and Co. This arrangement continued two years, myself as editor, Beebe & Elkins as business managers and Mr. Canfield in charge of the mechanical department. In Jan 1867, the remaining one third interest of Beebe & Elkins was purchased by Albertis L. Paine and Dennis J. Long, former apprentices in the office, and faithful soldiers during the war, the Summit County Journal those gentlemen published by becoming thenceforth merged into The Beacon. The name of the firm was Lane Canfield & Co, the sole editorial duties being performed by myself until the winter of 1868-69 when Mr. Thomas C. Raynolds, then greshly graduated from Michigan University; but with decided journalistic proclivities, was employed as assistant editor and local reporter. The speaker then spoke in pleasing strain of the inauguration, in 1867, of the pay in advance system and then said: In the meantime Akron had grown from a village of 3000 inhabitants in 1850 to a city of 10,000 in 1869, with an augmented commercial and manufacturing activity to match, creating a demand for something faster than a weekly local paper. To satisfy this demand, after a careful survey of the field, Messrs. Lane Canfield and Co. on the 6th day of Dec, 1869, issued the first number of the Akron Daily Beacon, a seven folio, myself, as editor in chief, and Mr. Raynolds as assistant doing the entire editorial and reportorial work. Though quite a liberal advertizing patronage was at once accorded the daily by the liberal minded business men of Akron, its average daily circulation the first year was only about 600. Gradually, however, the people have come to appreciate its worth as a gatherer and disseminator of local as well as frest general news, until now its average daily circulation is a little over 2,000.

In June 1870, Mr. Reynolds severed his connection with the paper, Mr. Carson Lake, then a compositor in the office, taking his place, and for several weeks, in the summer and fall of that year, during the illness and absence of the editor in chief from the office, he performing the entire editorial and reportorial work upon the paper. In Dec, 1871, the establishment was transferred to the Beacon Publishing Company, Messrs. Canfield and Paine retiring from the concern, and myself and Mr. Long retaining our respective one third and one sixth shares as stock in the new corporation. In organizing the new company your speaker was elected business manager, and Mr. Long secretary, he continuing also to act as superintendant of the news department. At this too, Mr. Reynolds was recalled and placed in charge of the editorial department of the paper, in which capacity, with the exception of one short interregnum, he has since acted with Mr. Wilson M. Day as his able and faithful lieutenant. Mr. Lane then told the story of the fire of April 27th, 1872, which destroyed the entire establishment but did not cause the suspension of a single issue, the rebuilding and enlargement of the old Beacon block, the heavy loss, which caused the sacrifice of the entire stock and its purchase by a new company composed of Messrs. Thomas C. Reynolds, Frank Staral, and John H. Auble, in Jan, 1875, the final retirement of the speaker from the establishment, in Dec. 1875, with "nary a nickle" to show for nearly 15 years of unceasing effort and labor, the retirement of Mr. Auble a year later and the sale of his stock to his remaining co-laborers, and a reference to the present condition of the office, and thus concluded: The Beacon, therefore notwithstanding its many disastrous reverses, may well be considered one of the permanent institutions of Akron and of Summit County, and taken all in all, one of the most complete establishments of its kind in the state; and notwithstanding my own personal misfortunes in connection therewith, I shall ever feel a sort of paternal pride in its prosperity, and cherish a mingled feeling of affection and commiseration for its faithful but often sorely tired proprietors, employes and contributors; for verily, I know, by dear bought experience, just exactly "how it is myself!" Thanking you for your patience with which you have listened to this necessarily dry and somewhat lengthy homily, I close with the sentiment: "The Beacon and Its Correspondents, Long May they Scintillate!".

SUMMITS PAST AND PRESENT

MR. C. C. BRONSON, OF TALLMADGE, UPON CALL ABLY RESPONDED TO THE TOAST, "PAST AND PRESENT OF SUMMIT COUNTY."

By act of the legislature, the county of Summit was brought into existence March 3rd, 1840, and by the election of officers it was organized into a county April 6th, 1840. Thus 41 years only has it been in existence, a rather short time to make history. But when we look into the past we find young Summit has a history that some of her older sister counties might feel proud of. Be this as it may, there are many things worthy of our consideration. We are on the great watershed, or divide, between the water that

runs into Cuyahoga River, and mingles with the ocean at the Gulf of St. Lawrence, and that which runs south into the Tuscarawas River, mingling with the Ohio and Mississippi Rivers and falling into the Gulf of Mexico. The Indian trails across the county of Summit are worthy of a few moments attention. First there was the great Indian Trail, the highway of savages, that came from the northwest around the south end of Lake Michigan, crossing the country near the line between Michigan and Indiana, running in both states and into the Ohio, crossing the Maumee at Perryburg, the Sandusky at Fremont, thence across the country to the crossing of the Cuyahoga River, at a point in early days known as Cuyahoga Portage. Here the trail continued by crossing the river and crossing Northampton into Stow township by the outlet of Silver Lake, and into Franklin township in Portage County by crossing the Cuyahoga at the Standing Stone, thence by the Salt Spring to the Forks of the Ohio, now Pittsburgh. Another trail left this where it crossed Fish Creek near the east line of Stow township, taking a northwesterly course, and crossing the Center road near the Kilbourn in Hudson, thence to Pontys Camp in Boston. A trail left at the Portage, taking a southeast course crossing the Little Cuyahoga at its mouth, and then crossing it again between Gilchrists Mill and King J. Ellets in Springfield, and thence to the Ohio River at Steubenville or Wellsville. But the most important is the celebrated Portage Path. This old highway of the savage nations is classic ground almost. The Indians with their canoes, when they wished to cross the country from Lake Erie to the Ohio River, made this one of their principal routes. Leaving Lake Erie, they would ascend the Cuyahoga River, to the point well known as Cuyahoga, or Old Portage. Here they left the river and carried their canoes, with other possessions across to the Tuscarawas River, near the road where it crosses the Tuscarawas, leading from Akron to Manchester. The Portage Path was surveyed by Moses Warren, of the Connecticut Land Company in 1797, and he found it to be eight miles and four chains and 55 links long. If I am correctly informed, this celebrated path is a well defined highway from the Portage up the hill, thence in a southerly course to the stone house, the residence of our venerable fellow citizen, Simon Perkins. Thence to the Tuscarawas on the Summit County Atlas, it is well defined by a dotted line marked, Portage Path or Indian Trail. Mr. Warren in his report says: "After ascending the hill west of the Cuyahoga Portage, the land will admit a good road being built to the Indian Portage on the Tuscarawas. Gen. Bierce locates the Indian Portage at what is at this day New portage. This was as far as Flat Boats ascended the Tuscarawas, but the Indians ascended about two miles more in their canoes. But our attention is called to another portion of history of which the county of Summit is interested. When the Federal Constitution was adopted by the 13 states, and the United States of America, went into operation as a government, they began to adopt plans to extinguish the Indian titles to the land northwest of the Ohio River. Commissioners on the part of the United States were appointed to meet the several tribes of Indians who laid claim to the land to meet in council at Fort McIntosh in Pennsylvania. This Fort stood at the mouth of the Big Beaver River. The names of the commissioners on the part

of the United States I have not learned. The Indian Tribes interested were the Delawares, Shawanese, Otawas, Potwatomies, and Weas. The six Confederated Nations in the State of New York; were also represented they having a claim on the land to be ceded. This Treaty was opened Jan 21st, 1785. By this Treaty, the Indians ceded to the United States, and at the same time the Indian title was extinguished to all their lands east of the following boundaries. Commencing on the south shore of Lake Erie, at the mouth of the Cuyahoga River, up said River to the Portage. Then following the Indian Trail known as the Portage Path, to the portage on Tuscarawas, then down the Tuscarawas River to Fort Laurens, (half a mile below the present village of Bolivar, in Stark County) thence a westerly course across the country to a point known in the early history of the north west territory as Loramies, (this point is at the mouth of Loramies Creek, 16 miles N. W. of Shelby, the county seat of Shelby County, O. This is a place of historic interest. For it was the first place of an English Settlement in Ohio. But there was a trading post here as early as 1752. The Treaty Line thence down the Big Miami River, to the Ohio River. The Treaty of Fort McIntosh was not satisfactory to the Indians, and an Indian War ensued. Gen Harmar was defeated near Fort Wayne, in Sept. 1790. The Indians continuing hostile, another Army commanded by Major Gen. Arthur St. Clair, who was governor of the territory north west of the Ohio River. Nov 3rd, 1791 St. Clair was defeated with heavy near Fort Jefferson, near the line of the present counties of Darke and Mercer Ohio.

In the spring of 1794, the army assembled at Greenville in Darke County, under the command of Major Gen Anthony Wayne; he met the Indians and fought the Battle of Fallen Timbers Aug. 3rd, 1795 which confirmed the Treaty of Fort McIntosh. Thus we find young Summit to be the line of demarkation between the United States and Indian Territory, from the northwest corner of Northfield, to the Tuscarawas Portage, and thence down the Tuscarawas River to the 41st parrallel of Lattitude, until June 1805. The Treaty of Fort Industry extinguished the Indian Title to the whole Western Reserve. The first settlement of Summit County was in the township of Hudson, by David Hudson Esq. and others. Mr. Hudson came in 1799, and being one of the origional proprietors of Town 4 Range 10, he came to explore and survey the township. Joseph Darrow, was the surveyor, and the survey of the township was completed Oct. 11th, 1799. The next day, Mr. Hudson left for Connecticut and arrived safe. And on one of the early days of June 1800, he and his colony arrived and the township had received the name of Hudson. The first celebration of the nations natal day in Summit County was held on what is now the park at the center of Hudson, July 4th, 1800. The men, women and children all sat at a table made of elm bark in the shade of the forrest and partook of a dinner. The population of Hudson, on that day all told was a grand total of 42 inhabitants. The first birth of a white child in Hudson, or the county of Summit, was Anner May, daughter of David and Anna Hudson, was born Oct. 28th, 1800. She occupies the house her father built in 1806; and is the widow of the late Harvey Baldwin of Hudson. "This certifies that George Darrow, and Miss Olive Gaylord, both of Hudson were married Oct. 11th, 1801, by me David Hudson, Justice

of the Peace. Recorded in Trumbull County Records May 12th, 1802, John Stark Edwards, Recorder.

This being the first marriage ceremony in the County of Summit. The first saw and grist mills in Summit County was built on Tinkers Creek in the north east part of Hudson in 1801, the saw mill in operation in the fall of 1801. The grist mill in the spring of 1802. The first frame erected was a barn built by Esq. Hudson in 1802. The first frame house was built by Deacon Stephen Thompson in Hudson. In all probability the house erected by Esq. Hudson in 1806, now the residence of his daughter Mrs. Harvey Baldwin, is the oldest building in Summit County. And is thought to be the first two story frame house built west of the longitude of Warren on the Reserve. David Hudson was the first Justice of the Peace of Hudson, when it began at the south east corner of Atwater, thence north to the north east corner of Hiram, thence west to the north west corner of Northfield, thence south on the Cuyahoga River Portage Path and Tuscarawus River to the 41st parallel of Latitude, thence east to the place of beginning, and is known as Hudson. When Portage County was organized in 1808, two of her associate Judges were from the county of Summit, William Wetmore of Stow, and Aaron Norton of Tallmadge, now middlebury. And the present state of Summit County is well worthy of our attention, 81 years ago a vast unbroken forest with one exception; and what do we see today: the fruitful fields, the pleasant farm house, the noble barns, the fine horses and cattle, and the sheep on a thousand hills. The large amount of low and swampy that have been reclaimed and have been made valuable land for cultivation, all show forth the prosperity of her farmers. Then take a view of the various manufactories in many parts of the county. The mills to manufacture flour and feed for man and beast; the manufacture farm implements, sewer pipe and potters ware, fire brick, wagons and carriages, friction mashes and rubber goods. Including machine shops, foundries, with rolling mills, wire mills, and paper mills. All these employ a large of men and some women, they and their families are consumers of the products of the farmer. By this the producer and the consumer are able to aid each other on the way to prosperity. Then look into the various mercantile establishments and see the business they transact; it all shows the great degree of prosperity with all classes of her inhabitants. There are those now living that have seen almost the whole of Akron and Cuyahoga Falls a forest. The great project of DeWitt Clinton to build the Erie Canal, when it went into operation, caused a visible change. Then when the Ohio Canal was located across the Portage Summit, Middlebury held a jubilee, for Akron was nowhere. But when the canal commissioners let the jobs to the various who put in proposals. Akron received its name and began to be populous; but still Middlebury was a place of much business and at one time had eight, for that day heavy dry goods stores in full blast. Two flouring mills were in operation in Middlebury, and one at Cuyahoga Falls, which opened a market for wheat, which had previously hardly worth raising beyond

family consumption. Now Summit County has great facilities, by canal and by the railroads, two of which run northerly and southerly and one northeast and southwest, passing through Akron, her county seat. And the other places are receiving great benefit from the same sources. From all this may we not draw a safe inference that the people of Summit County may feel proud of her past history and not be ashamed by any means of her present history, while they entertain great hopes of her future.

POWER OF THE NEWSPAPER PRESS

Mr. Wm. Day, associate editor of the Beacon responded by referring, by way of contrast to the fact that in 1841, when President Harrison, it was ten days before the news reached Springfield, Ill. and then Abraham Lincoln would not believe it, because it seemed impossible to have come in so short a time, while, a few days ago, within four minutes from the moment Iroquois passed the wire, the first American horse to win the English Derby, the news was going into type in the office of the New York Telegram. To the telegraph the newspaper owed much, as it would in the future owe a great deal more to the telephone and kindred inventions. In illustration of what had been said by previous speakers, Mr. Reynolds read from dispatches just received, to show how the news of the world comes in.

THE MORAL RESPONSIBILITY OF THE PRESS

This toast was ably responded to by Rev, J. A. McKinstry of Richfield. The speaker presented some very excellent thoughts and well worthy the consideration of every honest and fair-minded journalist. In closing his remarks he said: The newspaper is the instructor of the age. It is bound to see that all is for good. A wholesome newspaper is a blessing not to be estimated by gold or silver. Long life to the Akron Beacon; may its light go forth on its mission to guide and to bless.

OHIO, THE MOTHER OF STATESMEN

"Ohio the Mother of Statesmen" being the next sentiment, it was responded to by Mr. Hiram S. Falor, of Columbus. He said; From the stock of Virginia, mother of Presidents, Ohio worthy decendant and true to her ancestry, the mother of statesmen and soldiers comes. Less than 100 years old, the nation but a little older, yet what mighty changes she has produced. In 1788 the sturdy pioneers drove the aborigines from their abode, the wild beast from his lair, dammed the streams, strewed the forests, decked the earth with smiling fields and happy homes, and the hillsides with churches and schools. Old John Brown so well known to you all, as the apostle of freedom and martyr, found reffuge here. It was an Ohio statesman who dared utter the truth and tell the slaveholders of the south, that no man, white or black was so poor as not to possess the inalienable right to be free. Joshua R. Giddings was that man. When the conflict came, 300,000 Ohio men responded and under the leadership of Ohio men like McDowell, McPherson, McClellan, Rosecrans,

Buell, Mitchell Gilman, Grant, Sheridan, Sherman, poured forth their lives blood. Ohio burnished General Schenk, Salmon P. Chase, "Bluff" Ben Wade, Edwin M. Stanton, Morison R. Waite. In times of war, the service of Ohio Statesmen could not be dispersed with, in times of peace they have not been. The Treasury department has been placed in the hands of Sherman and Windom. The names of Hayes and Garfield now stand side by side with that over which Ohio statesmen have presided, and the nation needs no better. Who knows but standing here today among this group of intelligent literary men, Ohio may produce a greater than these time alone can tell.

'THE BEACON STAFF AND EMPLOYEES' WERE NEXT TOASTED
THE RESPONSE OF A WINTENBERG FOREMAN OF THE JOB ROOM

As follows: Not being aware that I was expected to respond here, my remarks will be brief. As to "the Beacon employees" there is not a more enlightened, hard working, and at the same time more genial set of fellows anywhere and in their behalf I desire to return our sincere thanks for this pleasant entertainment etc. Rev D. Emmerson, W. J. Schrop and H. S. Falor, com. They adjourned

"MEMORIAL SERVICES"

Marking the spot where the First Congregational Church was
gathered in the log house of Rev. David Bacon
The venerable Dr. Leonard Bacon and his sons present and participating

'Twas a great and notable day in the township of Tallmadge, Thursday, June 2, 1881. About 10 o'clock that morning a long procession of double and single carriages bearing the good people of the vicinage started the center of town and moved down the south road a distance of two miles and over, and thence into a grove one half mile west of the main highway. The line was led by the Tallmadge Cornet Band whose music waked the echoes in the country round and gave such early warning of the approach of the procession that people living on its route made ready to join it as it passed their farms. Next after the band rode the honored guests of the day. Rev. Leonard Bacon, D.D., of New Haven Conn; L. Wolsey Bacon, of Norwich Conn; and two Misses Bacon, daughter and granddaughter of the venerable divine first named. These members of the Bacon family had come to witness the placing of a remorial stone on the spot where Rev. David Bacon built his cabin when Tallmadge was literally a howling wilderness; and the purpose of the citizens in thus assembling themselves together was to attend to this same business and to listen to some account of the preacher pioneer.

PLACING THE MEMORIAL STONE

Having arrived at the grove, the horses and buggies were abandoned and left at its outer edge, while the people passed on into the shady depths, carrying their lunch baskets with them, and finally halted at a point where a platform had been erected and rows of seats arranged for the greater comfort of both

listeners and speakers. After a few minutes delay, a farther advance was made on foot, through a broad pathway where the grain had been prematurely cut down, into the center of an adjacent wheat field on the land of Thomas Brittain. Here was found the memorial stone, a huge boulder of granite, whose estimated weight is at least five tons. It rested on the very spot where had been discovered the ruins of the chimney in the old Bacon cabin on a little eminence near a spring of most delicious water. The north face of the stone presented to view the following inscription, neatly cut in capitals:

HERE
THE FIRST CHURCH
IN TALLMADGE WAS
GATHERED IN THE
HOUSE OF
REV. DAVID BACON
JAN. 22nd 1809

JUNE 2nd, 1881

The formality of "placing" the stone was gone through with by Dr. Leonard Bacon, and by him a few words were spoken touching the identification of the spot, and a prayer was offered, (by Dr. Bacon) Then, at the suggestion of Ira P. Sperry, (who was Marshall of the day,) and had charge of the exercises up to this point, the people returned to the grove and say down before the speakers platform.

First the Sire.

When quiet was restored, Mr. Daniel Hine, as President of the day, called for music from the Pioneer Band - an organization quite distinct from the Tallmadge Band. Then Rev. Thomas D. Butler, of the Sixth Ward Church of Christ, of this city, read one of the psalms of promise unto "David" and his seed, a most appropriate selection. Prayer was next offered by Rev. Dr. Bidwell of Eclectic Magazine fame, whose presence in this region has been noted in the Beacon. After this, Dr. Bacon, whom all were anxious to hear, arose. He told how some '74 years ago in the month of May, a little family set out from Hudson in this county in a wagon, crossed the Cuyahoga River, could not say where, (at Munroe Falls, as known at this time 1881) and finally arrived one night fall at the spot where now stands the memorial stone. He told of the father, in the vigor of manhood; the mother, a brave young woman of 24, the wee ones, himself then aged five, the oldest of them. He traced the experiences of that family through the few years of their stay in Tallmadge, laying special stress on the church event commemorated on the stone, and described their departure for Connecticut in 1812. The trials and privations of that family, the heroism and patience of the mother, the struggles and hopes and disappointments of the father - the David who had gathered the first church, the final fruition and rich realization of the plans that once seemed to have reached such disastrous end - all these things are a part of the well known history of Tallmadge; but

Dr. Bacon reviewed them with such a peculiar tenderness and pathos, born of intense filial love, that everyone listened as eagerly as if the tale were then for the first time being told.

Then the son

Rev. Leonard Woolsey Bacon, of Norwich Ct., the son of Dr. Bacon and known far and wide among Christian people through his writings, spoke briefly but very aptly and with evident emotion. He expressed his keen appreciation of the public interest shown in the doings of his grandsire in this (Tallmadge) township.

LUNCH

It was now after 12 o'clock. An intermission of an hour was announced for refreshments. On all sides, the people broke up into groups and forth from the family baskets came liberal loads of all the toothsome things that one could desire for a dinner in the woods. After satisfying the inner man and woman a season of free social intercourse was enjoyed. About 2 o'clock all were again seated and the exercises were resumed. An announcement was made from the stand that a historical sketch of Tallmadge Township, suggested by the observance of this day, had been prepared by Mr. C. C. Bronson of Tallmadge, the full text of which would be printed in the Beacon of Saturday, together with an account of these exercises. Thereupon arose an eager demand for copies of the promised issue and 200 subscriptions were taken in a few minutes. Folling is Mr. Bronsons paper in full.

MR. C. C. BRONSONS PAPER

God in His providence makes those things which appear small and insignificant to many the means of great benefit to the human race. Martin Luther nailed those celebrated Theses on the Church door of Wittenburg. They might have looked upon as not much account, but there was a violent controversy, great councils convened, the tramp of armies, the clash of arms, Europe becoming a great battlefield. When Queen Elizabeth of England, with the aid of Parliament, enacted what is known in history as the Act of Conformity, little did she think that this spirit of intolerance would drive great numbers of her most loyal and peaceful subjects into voluntary exile. When Carver, Bradford, Brewster, Winslow and Standish, with their families and associates, went on board the Mayflower to leave their native land, and cross the Atlantic, to battle with untried scenes on the eastern shores of this vast and at that day unexplored continent, they little knew the hardships to be endured. And why was all this? Because this same intolerant spirit was continued by King James, and these stern and devoted Pilgrims did not fully comprehend the great mission they in the providence of God, were sent here to perform. For the set time had come, when the seed of civil and religious liberty was to be sown on this western continent. That immortal compact which the Pilgrims signed in the cabin of the Mayflower on the 11th of November, 1620, speaks for itself. The Pilgrims were

followed by the Puritans of New England, the Scotch and the Scotch Irish from the north of Ireland, and the Germans of Pennsylvania and Maryland, the Swedes of Delaware, the French of New Jersey, and the Carolinas, and those who settled New York City, and on the banks of the Hudson River from Holland, and those who settled on the Mohawk River from the German Palatines. All were more or less imbued with the great principles of civil and religious liberty as they understood it. These exiles from the various nations in Europe co-operated together to establish as the grand principles of this republic that which has grown with its growth and strengthened with its strength, viz: Free thought, Free Speech, Free Press, and Free Men. They erred, but we must admit they were honest in their belief, for it has taken 200 years to develop those principles as we understand at this day. The Puritans advocated in their legislative halls, in the pulpit and at the bar, and on all occasions, where the subject was agitated, the Church and the school house as being the only foundation on which to build a Republican Government. Those principles have been so strongly inculcated into the minds of the people, that they incorporated into the constitution of our government, with the principle of toleration, that man may worship God in accordance with the dictates of his own conscience. As the population increased, the sons and daughters went forth to form new settlements in Vermont and in the state of New York, in Northern Pennsylvania and Ohio; and its population has continued to advance, until its influences are felt throughout the west and north west, for wherever they went they carried their principles with them, and as soon as they had provided for the comfort of their families the next move would be the erection of a log building for the double purpose of holding meetings on the Sabbath for worship, and to educate their children in the common schools of that day. Our ancestors recognized the Sabbath as holy time, and they and their families did not forget the assembling of themselves together, not in a gothic cathedral, or the meeting house of their native town in the eastern states, but they would assemble in the log cabin of one of the few settlers in the town, when someone who had brought his religion with him would take the lead of the meetings, would pray, select the psalm or hymn, which they would sing, and a sermon would be read by one of the congregation, and two services. And they were good if they were Deacon meetings. A large portion of the pioneers of the Western Reserve were brought up to keep the Sabbath, and to go to meeting, and read the Bible at home, and in the testament in school, and recite the assemblys shorter catechism in the common school and to the minister of the parish in his visits among his people, and also to our parents Sabbath afternoon by the fireside; for the Sabbath began Saturday night and ended Sunday at sunset. This is brought to show forth the Puritan element of Mr. Bacon, and those who co-operated with him in the first settlement of Tallmadge. And as this day we look over the Western Reserve, let us make a contrast: The winter of 1796 and 1797, Elijah Gun and wife spent the winter in Cleveland, and James Kingsbury and wife at Conneaut. And what do we see today? We may go the length and breadth of the Reserve and instead of a vast, unbroken forest, of heavy timber, in

which the redman and the wild beasts roamed, we behold churches, colleges, seminaries, school houses, cities and villages, in which are manufactories, the elegant dwellings, the pleasant farm houses and the fruitful fields all indicating a high degree of prosperity. It becomes us to express our gratitude and respect for the pioneers of the Reserve; and we would refer more particularly to the pioneers of Tallmadge, who suffered the hardships and privations connected with pioneer life, which the fathers and the mothers endured with heroic fortitude. In making some search into the ecclesiastical history of the Western Reserve, I find that the Presbyterian Church in Youngstown was the first organized on the Reserve in 1800, probably by Rev. William Wick. The second was the Congregational in Austinburg by Rev. Joseph Badger October 27th, 1801. The third was the Congregational Church in Hudson by Rev. J. Badger September 4th, 1802; Poland 1802; Vernon, September 17th, 1803; Warren, September 19th, 1803; Canfield by Rev. J. Badger, April 26th, 1804; Vienna in 1805, Euclid Presbyterian by Rev. William Wick, Aug. 27th, 1807; the Congregational Church in Tallmadge, by Rev. Jonathan Leslie, Jan. 22nd 1809; The Congregational Church in Hampden, Nov. 28th, 1809; Geneva and Harpersfield, by Rev. Nathan B. Derrow, Dec. 13th, 1809; the Congregational Church in Aurora, by Rev. N. B. Derrow, December 31st, 1809. And I think we can reasonably claim that the Congregational Church in Tallmadge is the eleventh church gathered on the Western Reserve, Congregational or Presbyterian. We are convened here today to place the monumental stone, that will never perish, to mark the ground where stood the log house in which the first Cong. Church in Tallmadge was gathered. An extract from the Church Record:

"Sabbath, Jan. 22nd, 1809. "Met according to adjournment. Were present George Kilbourn, Almira his wife, Ephraim Clark, Jr. Alla Amelia, his wife, Amos C. Wright, Lydia A. his wife, Hepzibah Chapman, Allice Bacon, Justin E. Frink. After due and solemn consideration of the duty and importance of forming a church of Christ, the persons above named presented themselves to be constituted the Church of Christ. A system of faith was then read to which they gave their consent. They were then led to the solemn adoption of a covenant in which they engaged to give themselves to keep and walk in all the ordinances of the gospel of Christ. They were then dedicated a church, comended to His blessing, and charged solemnly to keep covenant and walk worthy of the followers of the Lord Jesus, the head of the church".

Jonathan Leslie, Moderator

Rev. Leonard Bacon, D.D. in his address at the semi-centennial in 1857 well remarked: "Then for the first time in the place, the death, the great sacrifice of the worthy Redeemer, was solemnly commemorated thenceforth to be commemorated in like manner by Christs disciples here till time shall end." Fellow citizens and members of the Congregational Church in Tallmadge, this is not the first time that we have met together to commemorate an important event in the history of the township of Tallmadge. The first time was the semi-centennial of the settlement of this township, June 24th, 1857, the second the semi centennial of the organization of

the Congregational Church in Tallmadge Saturday January 22nd and Sabbath, 23rd, 1859; the third, the semi centennial of the dedication of the Congregational Meeting House, September 8th, 1875, and many present here this day will remember the interesting services of all these days. And now, this 2nd day of June, 1881, we are convened to give the finishing move to a boulder with this inscription: "Here the First Church in Tallmadge was Gathered in the house of Rev. David Bacon, January 22nd, 1809 - June 2nd, 1881". This stone marks the site of the log house erected and occupied by the Rev. David Bacon and family in which, without any doubt, was the first reading of the scriptures, the first prayer at the family altar, and also was preached the first Gospel Sermon, and the first singing of psalms and hymns in praise to God. I have been informed by the pioneers that the few inhabitants of Springfield, united with Mr. Bacon in holding public worship on the Sabbath. As the few settlers were scattered, to accommodate they would go from one log house to another and hold meetings and Mr. Bacon would preach, and in turn they would come to Mr. Bacons, and hold meetings. We may I think infer that Rev. Mr. Bacon preached the first sermon in Tallmadge and Springfield, and perhaps in Suffield, at the house of Mr. Martin Kent, in the fall of 1807; and we can say that Rev. David Bacon and Alice his wife, his son Rev. Leonard, Susan Dunhan, and Juliana Smith, their daughters, Justin E. Frink, a hired man, George Boosinger, Nancy his wife, and their infant daughter Betsey, were the inhabitants all told of Town 2 Range 10, as it was called in 1807, for it did not receive its present name until May 1808, probably. The gathering of the First con g. Church in Tallmadge, was no different from the gathering of other churches in these Western wilds of that day. If they were small in numbers they were strong in faith, willing to lay hold of the promises set forth in the word of God, and spend and be spent in His service. By historical research, I am able to say that at the organization of the Church, the following families were living in the township, viz: George Boosinger, Rev. David Bacon, Ephraim Clark, Jr., Jonathan Sprague, Nathaniel Chapman, Wm. Neal, George Kilbourn, Joseph Hart, Charles Chittenden, Aaron Norton, Moses Bradford, Thomas Dunlap, Dr. Amos C. Wright, making thirteen families; and counting men, women and children, including hired men and women, it is thought it would not exceed 70 as residents. These heads of families were not all in sympathy with Mr. Bacon and his plans. Messrs. Kilbourn, Wright, Clark, Sprague, Chapman, Norton and Frink were; Chittenden was Episcopalian, Mr. Neal partially, Dunlap a Lutheran, Mr. Boosinger years after united with the Presbyterian Church in Springfield; Capt. Hart was not a professor, but treated the subject with respect. Bradford claimed to be a lineal decendant of Governor Bradford, of the Mayflower, but his daily walk and conversation were not in accordance with the life and example of that firm and decide of old Pilgrim, until the last years of his life, when he became a firm and decided Christian. Of the original nine m embers, Mr. and Mrs. Kilbourn presented letters from the Presbyterian Church in Euclid Ephraim Clark, Jr. by profession; Mrs. Clark by letter from the Congregational Church in Euclid; Ephraim Clark, Jr. by profession ,

Tallmadge be retained by their decendants, until the final consumption of all things. The Lords Supper was administered the second time to this church June 25th, 1809. At this time Nathaniel Chapman, Jonathan Sprague, both by letters from the church in Canfield, and Aaron Norton, by letter from the church in Hudson, were admitted. These three persons were expecting to be present at the organization of the church, but were from home and detained from getting home by high water. There were also admitted John Wright, Jr, and Salome, his wife, by letters from Austinburg, making 14 admission in 1809, and seven infant baptisms. In Feb, 1809, John Wright Jr, Edmond Strong, Ara Gillett, from Morgan, Ashtabula County; Feb 22nd, Jotham Blakelee, and Jotham Blakelee 2nd, from Revenna, and soon after Captain John Wright and his son Alpha, from Morgan, and Stephen Upson from Suffield. On the 30th day of June, 1810, Elizur Wright, Esq. arrived in town with his family, a valuable addition, for he was a man of wealth in his day, and was ready to labor to promote religion and education. David Preston and family with Drake Fellows and family arrived in May, all from Canaan, Ct. In 1811 the Gillett and Wilcox families settled in town from Morgan, and in April, 1811, John Carruthers and family arrived from Butler County, Pennsylvania, and settled in town. In July, 1811 Dea Salmon Sackett with his family and Daniel Beach arrived from Warren, Ct, and Luther Chamberlain from Sharon Ct. In 1811 there were five admissions to the church, and four infants baptized. There were nine infants baptized in 1812. On the 27th of Dec, 1812, Rev. John Seward visited Tallmadge as a missionary, administering the sacrament and admitting three into the church. The people would meet on the Sabbath for meeting. A missionary would come and preach, administer the sacrament, receive members, and baptize. The people would meet in the log houses, conduct the meetings and read sermons. The first Sabbath Rev. Simeon Woodruff spent in Tallmadge he preached in Esq. Wrights barn, July 25th, 1813. A unanimous call was given Mr. Woodruff to become the pastor, and on the 18th day of May, 1814, he was duly installed in Ephraim Clarks barn. He labored nearly nine years half of the time, the other half he labored as a missionary. He was followed by Rev. John Keyes, who was installed September 9th, 1824. He labored seven years and seven months. Rev. Jedediah C. Parmelee was acting pastor six years and three months. Rev. Seagrove W. Magill was installed August 16th, 1841. He labored two years and nine months; Rev. Carlos Smith, pastor elect, 14 years and six months. Rev. Seth Willard Segur was installed February 6th, 1867. He labored with us eight years and nine months. Rev. Charles Cutler, labored as stated supply, three years and nine months. Rev. Wm. B. Marsh is the present acting pastor. The deacons have been Elizur Wright, Nathaniel Chapman, Lemuel Porter, Garry Treat, Clark Sackett, Samuel M. Bronson, Andrew Fenn, Elizur V. Wolcott, Hiram A. Sackett, Louis H. Ashmun, Orange S. Treat, Andrew K. B. Richards. Of the pastors of the church Rev. Messrs. Magill, Cutler and Marsh are living. Of the deacons, Messrs. Fenn, H. A. Sackett, Ashmun, Treat, and Richards are living. The oldest person in the township and also the oldest by admission into this Cong. Church is Mrs. Harriet(Wright), widow of Rev. John Seward. She will be 89 October 17th, 1881, having lived on the Reserve 71 years. The first settler of this township

Mrs. Clark by letter from the Congregational Church in Austinburg; Dr. A. C. Wright by letter from the church in Vernon; Mrs. Wright by profession; Mrs. Bacon by letter; Mrs. Chapman by letter from the church in Canfield; Justin E. Frink by profession. As this little band of believers assembled in this log house, and coming from the few then in town, their faith, their love for the Gospel, and the teachings of His Holy Word, were made manifest. What must have been the feelings of these parents as they left their humble cabins, on this Sabbath morning with their families, to attend meeting in a log cabin as humble as their own, where the Gospel was to be preached, and a vine planted in the vineyard of the Lord. These worshippers took the paths through the forest, but not to the old white meeting house of their native New England. This little congregation assembled, and the blessing of God was invoked, the reading of the scriptures, a psalm or hymn was read, and then sung; for these pioneer fathers and mothers had not hung their harps on the willows, if they did remember the former days, the prayers offered, the sermon delivered; the little band stood up giving their assent to the confession of faith and covenant, and were declared a Church of Christ. The parents who wished to have their children baptized were called. Mr. and Mrs. Bacon presented their daughter Juliana Smith, and Alice. The first was two years old lacking a month; the other three days less than a month old. Dr. Amos C. Wright and wife, their eldest son Amos, an infant of three months and 15 days; Mr. and Mrs. Kilbourn their daughter Eliza, an infant of five months and seven days. Thus these four were the first to receive baptism in this Church by Rev. Jonathan Leslie; thus we see infant baptism recognized at the first by the fathers and the mothers and their example has been followed by their sons and daughters to the present time. And the Sacrament of Lords Supper was administered to the church for the first time. In the year 1808, there were five added to the population of Tallmadge by birth. The first child born in this township was Cornelia, daughter of Charles and Elma (Steele) Chittenden, born in June 1808. The second was Eliza, daughter of Capt. Joseph and Anna Hart, born Aug. 6th, 1808. The first child born in Middlebury, sixth ward, now Mrs. Roswell Kent. The third was Eliza, daughter of George and Almira Kilbourn, born Aug. 15th 1808, near the house owned by Mrs. Anna Snyder, south of the center a few rods. The fourth was Amos, son of Dr. Amos C. and Lydia A. Wright, born Oct. 5th, 1808, the first male child born in Tallmadge. the fifth child was Alice Parks, daughter of Rev. David and Alice (Parks) Bacon, born Dec. 25th, 1808. All are living or supposed to be at the present time (1881) but Eliza Kilbourn. Alice (Bacon) Peck, died Rochester N.Y. Dec. 1881, aged 73. We are called upon to revere the memory of Rev. David Bacon, and the pioneer fathers and mothers who co-operated with him in laying the firm foundations on which the churches and society rest to this day. Their labors, their prayers, and their examples were such and the foundations were laid so broad and so deep, that as yet they have not been obliterated. And may that Puritan element which had such an influence with the pioneers of

for the first 20 years with few exceptions, were of Puritan descent. This, in the minds of a large number is a good and sufficient reason for the position the town has held in religion and morals, as well as education. Having given the subject some attention, I think I can in safety say that the ancestors of the early settlers of Massachusetts and Connecticut, from 1630 to 1660, with two or three exceptions. And this also accounts for the high stand which has been taken in education. Many of the sons and daughters have been graduates of colleges and seminaries. The first settlers of the township of the Western Reserve, as well as in other localities, gave tone and character that is plain to be seen after 70 or 80 years have passed by. The old proverb, "Birds of a feather flock together", holds good. A man who was seeking a home for himself and family would pass by those places where Sabbath desecration, vice and immorality were in the ascendancy. The Western Reserve early occupied the attention of the Connecticut Missionary Society. Rev. Wm. Wick appears to have preached the first gospel sermon on the Reserve, at Youngstown on the 1st day of September, 1799, and on the 3rd of September, 1800, he was installed over the churches of Youngstown in Ohio, and Hopewell in Pennsylvania. Rev. Joseph Badger was the first missionary sent out by the Connecticut Missionary Society. He arrived at Mr. Wicks cabin in Youngstown and preached his first sermon on the Reserve on the last Sabbath of the year 1800. His text, 2nd of Cor. 5:20, "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God". Mr. Badger then rode to Vienna, one family; thence to Hartford, three families, then to Smithfield, now Vernon, five families. The next place was Warren, here were eleven families; in Canfield, eleven families, in Boardman and five or six families in each town; in Deerfield five, and Atwater, one family. In Messopotamia he found seven, and in Windsor three families. In Nelson Delazon Mills, the only family; in Mantua, 3 and Aurora, the family of Esq. E. Sheldon; at Hudson, five families and four or five in Revenna. Five families in Newburg, and two in Cleveland. One in Euclid, David Abbot in Chagrin, now Willoughby. In Mentor, there were the families of Ebenezer Merry, Charles Parker, Moses Park and Jared Ward. In Painesville, there were only two families. At Burton several families. In Austinburg, ten families, and ten in Harpersfield. And some families in Conneaut. And these settlements he visited, in the summer of 1801, and he preached the first sermon in many of these new settlements, and he gathered the first Congregational Church on the Reserve at Austinburg. He returned to New England for his family and arrived in Austinburg in April 1802. In this connection I would say that Mr. Badgers team was the first driven through from Buffalo, on to the Reserve, drawing his wagon with his family. He wrote: "Here and there I found professing Christians, mourning the loss of former privileges, and wondered why they had come to this wilderness, where there was no house of worship nor gospel ordinances. I told them that they had been moved here by the hand of God, to plant the church in this wilderness". After all these and privations of pioneer life, Mr. Badger was able to endure it all, and died at the age of 90 years.

Rev. John Seward arrived on the Reserve Oct 18th, 1811, and Rev. Wm. S. Kennedy says: "At the time of his arrival there were but eight ministers on the Reserve". I find them to be: Rev. Joseph Badger, Ashtabula; Rev. Wm. Wick, Youngstown; Rev. Nathan B. Derrow, Vienna; Rev. David Bacon, Tallmadge; Rev. Joshua Beer, Springfield; Rev. Thomas Barr, Euclid; Rev. Jonathan Leslie, Harpersfield; and Rev. Giles H. Cowles, Austinburg. We can readily see that the lab ors of these ministers would be very great, when traveling from one settlement to another, fording the numerous streams, and following marked three (blazed lines as they were called) or Indian trails, or taking their course through the trackless wilderness, keeping the points of compass, by their judgment or by certain indications, well known to hunters and backwoodsmen. Rev. John Seward preached his first sermon in Aurora, November 8th, 1811. He received a call to be their pastor and was installed August 5th, 1812. The council was called by letters missive Rev. Messrs Badger, Cowles, Leslie, Barr and Derrow. The lay delegates were Deacon Lemuel Fobes, Painesville; Dr. Orestes K. Hawley, Austinburg, Daniel Ladd, Sen. Mantua, and Benj. Whedon Esq. Hudson. Mr. Badger preached the sermon, text, Acts 17:6, "These that have turned the world upside down have come hither also." Rev. Mr. Seward died in Tallmadge January 24th, 1874, aged 90 years, and is buiried with eight other ministers of the Gospel in the center of Tallmadge. There is another point of interest of the early settlers of the Reserve, of Puritan descent, and that was to build a meeting house with a steeple, after the pattern of their dear New England. The first meeting house of this description was built in 1815, in Austinburg. Then one in Euclid in 1817; Aurora built one of brick in 1818, but it was not dedicated until 1824. The first meeting house in Hudson was built in 1819, dedicated in January or February 1820. The present meeting house in Tallmadge was built in 1822, dedicated September 8th, 1825. Austinburg, Aurora and Hudson have built new meeting houses while Euclid and Tallmadge still worship in the first houses. At the time the Tallmadge Church was dedicated, it was admitted to be the best built and finished house of worship on the Reserve. We also lay claim to its being the fifth meeting house built on the Reserve of the above description. Church statistics: Whole number of admissions to the church to this time, 1,015; united by letter, 327, by profession 688, males 406, females 609, dismissed 516, males 215 females 307; died as far as known, 429, males 169, females 260; baptisms, adults 122, children 759. total 881; by the report to the Congregational State Association Males 105, females 169. 274.

BARRISTER BACON

The first speaker of the afternoon was Theodore Bacon, Esq. of Rochester, N. Y. attorney-at-law, who had arrived on the ground just before the intermission. His remarks were quite as appropriate and fully as well received as those of his clerical brother Leonard W, whom he resembles much in manners and appearance. Local speakers briefly presented thoughts suited to the spirit of the occasion, Dr. Amos Wright, Mr. I. P. Sperry and Mr. C. C. Bronson, being among those called out. Rev. Dr. Bidwell also spoke in a very happy vein.

BREAKUP

About 4 p.m. the assembly broke up and departed from the spot with feelings of great satisfaction over the well spent day.

MERE MENTION

Everything was done decently and in order after the true Tallmadge fashion. Barrister Bacon of Rochester, seemed to be sorry he wasn't an Ohio man. Mr. Daniel Upson fasted with the grit of a monk until he had served lemonade with a lavish hand to all who thirsted. His duty done, he ate - nobody knows how much or how long. The representative of the Beacon received special favors from Rev. W. B. Marsh and Capt. J. A. Means. Rev. Leonard W. Bacon told the writer of these chronicles that Tallmadge today furnished a better example of Connecticut life and manners, pure and undefiled, than does the average Connecticut town. The old commonwealth has absorbed such an immense influx of immigration from across the sea, that the distinctive characteristics of the old town life there are fading away, while in Tallmadge they yet abide. The spot of land one rod square once occupied by the Bacon cabin has been deeded to Rev. Dr. Bacon, of New Haven, and is said that he proposes to deed it in turn to the Cong. Church and Society of Tallmadge. The memorial stone says the church was "gathered" not organized by which it is doubtless meant that it started out with one set of officers and no regular pastor. A company of the faithful gathered there to worship and receive the Sacrament, and that made them collectively a "church" in the New Testament sense of the term. The stone stands about 25 rods north of the south line of Tallmadge township and about a half a mile west of the north and south center road. In hunt-for the site of the old cabin a few years ago, the search was aided by the discovery of nettles and spearmint in the neighborhood, a sure indication of civilization.

The only thing that smacked of politics in the whole days proceedings was the frequent reference in private talks to the senatorial trouble at Albany. The sentiment expressed seemed almost unanimous against Conklin and his crooked course. Mrs. Smith and the Misses Smith of 120 South Broadway, (wife and daughters of Rev. Carlos Smith, who was pastor of the Tallmadge Cong. Church for many years) attended the exercises. Mr. C. C. Bronson said on the platform that he lacked "the gift of gab", nevertheless he spoke feelingly for some five minutes to the honor of "the fathers and the mothers."

The memorial stone was found about 40 rods from the spot where it is now placed, and was drawn to its intended site with great labor. There were about 300 people in the grove at noon. The greater part of them came out from the Center in the procession.

MEMBERS OF YE PIONEER BAND

R. H. Devin, Seville, violin; C. C. Bronson, Tallmadge, Clarionet; Henry W. Bill, Cuyahoga Falls, Clarionet; Horace Camp, Cuyahoga Falls, clarionet; Dr. Amos Wright, Tallmadge, double bass; A. J. Huse, sixth ward Akron, Violoncello; Wm. H. Bronson, flute Tallmadge; their playing was an interesting feature of the day. Rev. Dr. Leonard Bacon is small in stature but of sturdy frame. His head is somewhat bowed with the weight of years, but when he opens his mouth he talks with the vigor and pointedness of a speaker in his prime. His kindly face is none the less attractive for the strongly marked "character lines" that furrow it, and in all things his presence bespeaks for him the reverence his works do merit.

Copied from the Summit Beacon, Feb. 1882 by C. C. Bronson

NECROLOGY OF 1881

READ BEFORE THE T.H.S. FEB. 13th, 1883

Biographical sketches of some that have died in Tallmadge and those of former residents of Tallmadge in the year 1881.

MRS. P. M. WIFE OF MR. WM. HINE

Mrs. Hine, whose maiden name was Phila Melia Root, was the second child of Capt. Samuel and Rebecca Pritchard Root. She was born in Waterbury New Haven Co Conn, Dec. 18th, 1805. Like others of her day and generation the common schools of her native state and township were the means foremost of the people to obtain any education. And they were not to be despised by any means. Mrs. Hine was one that in the days of her childhood attended the common schools in her native town; and made good proficiency. Her parents having a numerous family he made up his mind that he had better seek a western home. Their mode of conveyance was a waggon drawn by one yoke of oxen and a horse; their household effects, the parents and the children, and S. M. Bronson, who was an apprentice drove the team to Ohio. They arrived in Tallmadge on the 4th of July 1820. She lived in her fathers family and being diligent in all the household affairs of the family. She was married to Mr. Wm. Hine Dec. 24th, 1823, by Rev. Joseph Treat of Windham. Mr. Hine had purchased his farm; and cleared a small piece and built a log house in which they commenced keeping house, and being determined if life and health were granted them, that by industry and economy they would succeed. And it can be truly said they did have success. Their family two sons, and a daughter were all settled in life. Mrs. Hine, was the subject of a revival this church enjoyed in the summer of 1821, and united with the Cong. Church in Tallmadge March 10th, 1822, with 39 others 31 by profession and 8 by letter. Mrs. Hine was one of the singers in the choir until her marriage; and was a teacher in the sabbath school for many years. And her interest in the S S was continued by being a member of the class of elderly ladies, as long as she was able to attend meeting. They celebrated their Golden Wedding Dec. 24th, 1873; and Dec 1880 closed 57 years of married life. Mrs. Hine was admonished by slight shocks of paralysis, to set her house in order and on the 25th of January 1881,

she died aged 76 years.

Read before the T.H.S. Feb. 15th, 1884

Mrs. Nancy Wright Jones. Mrs. Marcia W. Ashmun

These two sisters were the daughters of Dr. Amos C. and Lydia A. (Kinne) Wright, they were born in Vernon Trumbull County O. Marcia born Feb. 26th, 1806, and Nancy born April 6th, 1807. Rev. David Bacon, having selected Town 2 Range 10 in order to found a Puritan colony of the true New England pattern. Mr. Bacon labored with Dr. Wright to cast in his lot not only as a Physician, but as one who would be ready to aid in carrying out those Puritan principles, that were so dear to them. Dr. Wright in the spring of 1808, had made up his mind to settle in Mr. Bacons colony and employed a man to chop and clear a five acre piece and fence it and build a log house; and Dr. Wright and family moved from Vernon to Tallmadge in Aug. 1808, the township having received previous to his coming the name it still bears. Mrs. Ashmun was two years and five months old; and Mrs. Jones one year and four months old. And thus it appears they were residents of Tallmadge, nearly 73 years; being the oldest inhabitants in the township by residence. And that honor now falls upon their brother Dr. Amos Wright, who was born Oct. 5th, 1808, the first male, and the fourth child born in Tallmadge. What a change has taken place on the Western Reserve, and in Tallmadge, which these sisters have been permitted to see and enjoy. The vast wilderness to become a fruitful field, religious and morals to bring forth its fruits, the churches to increase in strength and influence, and flourish like the green bay tree. They both were the subjects of the revival of religion in 1821, uniting with the Cong. Church March 10th, 1822. Mr. Treat Fenn is the only one of the 39 that resides in Tallmadge in 1882. They were both active in their day being members of the Sabbath School as schollars and teachers as long as they were able to attend public worship. For years they were members of the elderly ladies class in the Sabbath School. Mrs. Ashmun was a prominent singer in the choir. Russell A. Ashmun and Marcia Wright were married Oct. 13th, 1834 by Rev. J. C. Parmelee; Mr. Ashmun died April 18th, 1844, leaving her with four young children. Mrs. Ashmun died Aug. 7th, 1881, aged 76 years. She was for years a great sufferer, and has acted well her part in the drama of life; and has at last entered into her rust. Mrs. Jones in her youth taught school and had a home with her parents. She was not possessed of a strong constitution, but as one member after another of the family went forth to battle with life, she remained to be a comfort to her parents in their declining years. The death of her father in 1845 made a change but she remained on the old homestead with her mother. Her mother died in 1854. This made another change necessary and for sometime Mr. Morris Jones, a native of Wales, had labored on their farm a faithful hired man. In April 1855 Mr. Jones and Miss wright were married. A house and barn were built on the farm on the east side of the road. It is not known what day of the month of Aug 1808, Dr. Wright moved his family into Tallmadge, but the probability is that Mrs. Ashmun, lived in Tallmadge 73 years and Mrs. Jones the same time lacking 6 months.

She died Feb. 17th, 1881, aged 74 years.

It can be said in safety that she acted her part well for it can be said that in the faith she was steadfast and immovable as was taught in her childhood and youth. And it can also be said was abounding in the faith as once delivered to the saints. And I will here express my thankfulness to these sisters for much valuable information of the early days of Tallmadge. Their retentive memories and clear perception of the various things in Church and Society that transpired in the days of their childhood; makes me feel under great obligation to them and particularly to Mrs. Jones. We can say that Mrs. Jones lived and died within thirty rods of where her father first settled in Tallmadge in 1808.

MISS MARY LUCINDA BEACH

Read Feb. 15th, 1884

Miss Beach was the youngest of six children of Reuben Burton and Phebe (Bronson, Upson) Beach. She was born on the homestead of her grand father and father 1843. Francis D. Alling marrying an older sister, and purchasing the Beach farm; after the death of her parents, she remained in the family of Mr. Alling until her death which occurred on the 22nd of March 1881, aged 37 years. She was connected with the Sabbath school from early childhood as a schollar or teacher, until her health failed. She united with the Cong. Church Sept. 6, 1857, with 19 others, and has been an active member in the church, until consumption laid its hand upon her.

Read before the T.H.S. Feb. 13th, 1883 by C. C. Bronson

MRS. JANE (CARRIGAN) RICHARDSON

Mrs. Richardson was the daughter of Charles H. and Elizabeth Carrigan, who were natives of Ireland. They emigrated to Quebec Canada east where Jane was born Jan. 7th, 1834. Her parents left Canada and settled in Cuyahoga Falls, where he died. She married Edward A. Richardson. Most of her married life was spent in Tallmadge. She united with the Cong. Church in Tallmadge Nov. 3rd, 1861; near the close of the pastorate of Rev. Carlos Smith. And she continued her until her death. The last months of her life were those of intense suffering. She died June 17th, 1881, aged 47.

Biographical Sketches of former residents of Tallmadge

SAMUEL HOMER ROOT. FEB. 13th, 1883

He was the eldest son and fourth of Sapt. Samuel and Rebecca Pritchard Root, and was born in Waterbury, Conn April 6th, 1810. And of this family of nine children the only survivors is Mrs. Martha J., widow of Dea. Samuel M. Bronson of Tallmadge. He was by trade a carpenter and joiner. He married Miss Eliza Hart of Springfield, Summit Co., O. Soon after he settled in Medina, where he has resided for the last forty years and raised a family. He died in Medina of typhus fever Nov. 19th, 1881, aged 71 years.

E. T. STURTEVANT

Ephraim Tanner Sturtevant, was the eldest child of Warren and Lucy Tanner Sturtevant, and was born in Warren, Litchfield County, Conn, on the 26th day of July, 1803. In 1816 the family left their native place with an ox team and waggon to draw the family and their household effects to the Eldo Rado of the west, the Connecticut Western Reserve. Their destination was Richfield, then Medina County O. For some cause he soon left Richfield with his family and came to Tallmadge where Dea Salmon Sackett and Mr. Reuben Beach had previously settled with their families, and all from his native town Warren. At that time Tallmadge was in the county of Portage. Having made up his mind that Tallmadge should be his future home; he bought Lot 2 Tract 8 and built a log house near the southwest corner of the lot, in the latter part of the summer of 1816, being the first settler on Tract 8. In 1819 his two sons E. T. and Julian Munson Sturtevant having a strong desire to obtain a classical education, they entered upon a course of studies preparatory under the tuition of Elizur Wright Esq, a graduate of Yale College, in the class of 1781, at that time Principal of Tallmadge Academy. They entered Yale College and graduated in the class of 1826. E. T. Sturtevant in 1827 was connected with the Western Reserve College, but his name does not appear in the catalogue among the professors or tutors. He was married to Miss Hellen Louisa, daughter of Capt. Heman Oviatt, of Hudson; Aug. 28th, 1828, by Rev. William Hanford. In 1829 he removed to Tallmadge, Capt. Oviatt having given them the farm now owned by dennis E. Fenn and others to them; at that time it was covered with timber with the exception of 12 or 14 acres on the point adjoining the Public Square. He built a house on the ground now occupied by the dwelling of D. E. Fenn. He was the Principal of Tallmadge Academy; and under his efficient management, the institution flourished for several years. Mrs. H. L. Sturtevant died Nov. 13th, 1831, aged 21 years. She was one of the noble Christian women. His second wife was Miss Julia De Forrest, a native of Connecticut, she was a woman of thorough education and was assistant teacher in the Academy. They were married July 13th, 1832, by Rev. John Keys. Their children were a daughter and two sons, Hellen Louisa, Warren De Forrest, and Wheeler De Forrest, and Wheeler is all that are living. Mrs. Julia Sturtevant died Sept. 13th, 1845, aged 36 years. Mr. Sturtevant in his leisure hours turned his attention to the cultivation of choice fruit with shrubbery and flowers. At this time but little attention had been paid to obtain the finer kinds of fruit. He obtained choice cherries and blumbs, with pears and apples, and also small fruit. He was one of the first to cultivate strawberries and other berries and it had its effect upon the people for they discovered that with a small outlay they could have a good supply of small fruit. The cherries raised previous to this were the red pie and morello. But he raised the heart, Duke, and Biggerau cherries, it had its effect on the people at that day. And those that can call to mind that period can perceive a very marked change in the line of fruit both great and small. His third wife was Mrs. Fanny P. Leonard; they were married April 18th, 1844. In 1846 they left tallmadge and settled in East Cleveland, known in pioneer days as Doans Corner, a short distance south on a farm.

They had a daughter born here, now Mrs. Tuttle, of East Cleveland. In 1870, he removed with his wife to Dade County Florida, and engaged in raising tropical fruit. "While there he took an active part in the reconstruction government of the state, and being an unflinching Republican, it is undoubtedly true that for at least four years the control of the state was held by the Republican party through his efforts. He was twice appointed county judge, and in 1872 was elected to the state senate. While serving in this capacity, party feeling ran high, and he was once shot at in the streets of Tallahassee. The infirmities of advanced age compelled his return in the spring of 1880 to Cleveland, where he made his home with his daughter Mrs. Tuttle during the remainder of his life". He became a member of the church in Warren, Ct., in early boyhood. He united with the Cong. Church in Tallmadge, Nov. 24th, 1816, dis to the Pres Church in Collamar, Dec. 3rd, 1846. He was an active thinker, and was one that held strong opinions, and had strong friends and also bitter enemies. He died in East Cleveland Dec. 19th, 1881, aged 78 years.

MRS. ALLICE (BACON) PECK

This lady was the third daughter and fourth child of Rev. David and Allice (Park) Bacon, and was born Dec. 25th, 1808, being the fifth child born in the township of Tallmadge. When the Cong. Church was gathered on the 22nd of Jan. 1809, and the first administration of baptism and the Lords Supper, she was the second to receive the ordinance of baptism in this church. At the time she was baptized she was three days less than a month old. In June 1812, when she was three years and six months old, her parents left Tallmadge for Connecticut. In 1832, she was married at West Bloomfield N. Y. to Rev. Elam H. Walker. He was for many years pastor of the Presbyterian Church at Danville, Steuben Co., N. Y. where he died in 1849. After the death of Mr. Walker, she removed to the city of Rochester. In 1852, she was married to Mr. Everard Peck. "After a second wedded life of only two years, she again became a widow, and since her husbands death, in 1854, she continued to reside in Rochester. She had no children by either husband. The two sons of Mr. Peck, toward whom, from the time of her assuming the place of a mother, she has consistently and lovingly fulfilled, as well its duties and responsibilities." Mrs. Peck visited the place of her birth in June 1857, with her brother Dr. Leonard Bacon and her sister Julianna Smith, she married J. L. Woodruff. Mr. Elisha N. Sill in his historical address at the semi-centennial of the settlement of Tallmadge, June 24th, 1857, says: "And it is certainly not the least interesting circumstance of this occasion, that three of this pioneer family should be present at this festival, the son now the Rev. Leonard Bacon, of New Haven, Connecticut, to be as most fitting the orator of the day; one of the two daughters, now Mrs. Julianna Bacon Woodruff of Cuba, N. Y., who but a child of four months at her fathers arrival in the township, who now revisits the place of her earliest recollections, and a younger daughter, Mrs. Allice Bacon Peck, of Rochester, N. Y. one of the first native citizens of Tallmadge, who comes with her brother and sister, to unite in this celebration of the settlement

of the place of her nativity". Mrs. Aalice P. (Bacon) Peck died at her residence in Rochester N. Y. December 2nd, 1881, aged 74 years.

REV. LEONARD BACON D.D.

He was the eldest child of David and Aalice P. Bacon, and was born in Detroit Michigan Feb. 14th, 1802. "His father came west in 1800, and labored among the Indians in the vicinity of Detroit, and on the island of Mackinaw. Here his eldest daughter was born on the 4th of July, 1804, whom they named Susan Dunham. Dr. Leonard Bacon in a letter before me say of her: she married Dr. Lewis Hodges of West Bloomfield N. Y. Her eldest child is Hon Leonard B. Hodges, of St. Paul Minnesota. Her two daughters were successively connected with the missions of the American Board of Foreign Missions in Turkey. She died in Adieman Central Turkey in 1856, aged 52. Julianna Smith born in Hudson Ohio Feb. 25th, 1807. She married Jacob Lansing Woodruff in 1836. She had one child the wife of Mr. Eugene Walner. She died at Cuba, N. Y. in 1873, aged 66 years. Mrs. Woodruff was the first that received baptism in Tallmadge, Delia Salter was the child of David and Aalice P. Bacon, was born in Tallmadge Feb. 2nd, 1811. She was the 13th baptized in the church, March 15th, 1812 by Rev. John Seward missionary. She never married, was a successful teacher and an author. She died in Hartford Conn in 1859, aged 48 years. David Bacon Jr., born in Prospect, Ct. Nov 13th, 1813. On coming of age he added the name of his deceased brother to his own name, and was known David Francis Bacon. He was a graduate of Yale College of the class of 1831. He graduated in medicine in 1836. He was also for a time physician to the Colony of Liberia in Africa. He was a journalist, and an author. He died in New York City, unmarried in 1865, aged 52. Francis Bacon born in Hartford Ct., Dec. 23rd, 1815; and died at West Bloomfield N. Y. July 4th, 1822, aged 7 years. When his father died he was a year and 8 months old. And in this connection would say: that Rev. David Bacon died in Hartford, Ct. Aug 27th, 1817, aged 46 years. Mrs. Aalice (Parks) Bacon died in New Haven Ct, Aug 2nd 1850, aged 62 years. In this connection it is proper to remark that I am greatly indebted to the valuable information connected with his fathers family who had so much influence in laying the foundation of christian principle in connection with the first settlers of Tallmadge. Many valuable and interesting items of information connected with the first settlement; having been furnished from Dr. Leonard Bacon, himself. C. C. B. Rev. Leonard Bacon was 7 years and four months, when his parents moved from Hudson to Town 2 Range 10 in June 1807, and in about one year from that time it received the name of Tallmadge from the few inhabitants in the township at that time.

The inhabitants all told was George Boosinger and wife and daughter Betsey; Rev. David Bacon and wife, Leonard, Susan D., and Juliana S., their children, with Justin E. Frink a hired man in

Mr. Bacons family, making nine persons as residents in 1807.

And on the 22nd day of Jan 1809, the day the first Congregational Church of Tallmadge, was gathered there were but 13 families in the township and it is thought that the population all told did not exceed 70 men, women and children.

The pioneers have represented Leonard Bacon, as somewhat precocious. Mr. Jotham Blakelee in the fall of 1808, assisted his uncle Jotham Blakelee to clear a piece of land and sow it with wheat in the autumn of 1808; on lot No. 4 Tract 15 and built a log house. And on the 22nd of Feb. 1809, they moved from Revenna to their farm in Tallmadge. Mr. Blakelee said: that when they were clearing the land Mr. Bacons cabin was their boarding place, and in the evening Leonard would sit on his knee and read Pilgrims Progress to him. This was before he was seven years of age, and the summer of 1810 he attended the school taught by Miss Lucy Foster, afterwards Mrs. Alpha Wright. Mrs. Wright said: that Leonard was quiet and a good scholar, and had no disposition to enter into the amusements of the other scholars, and after he was ten years of age his parents left in June 1812, for Connecticut. He was soon taken into the family of his uncle Leonard Bacon, in Hartford Ct, and attended school and entered upon a course of study preparatory to a college course, and graduated from Yale College, at its commencement in 1820, in the same class with T. D. Woolsey, ex president of Tale College. In 1824 he was graduated in Theology at An dover, and in 1825 he was ordained pastor of the famous Center Church of New Haven, of which he was active pastor from 1825 to 1866, he was continuous pastor of the ancient first Church of New Haven 41 years. And was pastor Ereritus until his death. From 1866 to 1871 he was acting Professor of Systematic Theology and since 1871 has been lecturer on church policy and American Church History in the Divinity School of Yale College. He has contributed largely to the Christian Spectator and the New Englander, and was for years one of the editors of the New York Independent. He received honorary degrees from Hamilton and Harvard Colleges. The subject of slavery was discussed by Dr. Bacon in essays from 1833 to 1838, and these were published in book form in 1846. A brief writing of Dr. Bacons, entitled, "The Address of the Christian Alliance", had the honor of provoking a somewhat memorable bull from Pope Gregory XVI, and of a place in the Index Expurglatorious. Among his other published works are a Life of Richard Baxter, published in 1833; "Thirteen Historical Discourses on the completion of Two Hundred Years, from the beginning of the first church in New Haven", published in 1839, a very valuable work, and in reality, the history of the New Haven Colony; "Christian self Culture", published in 1833, "In troductory Essay to Conybeare and Howsons Time and the Epistles of St. Paul," published in 1868. His "Genesis of the New England Churches", published in 1874, is generally considered his greatest and most valuable work. He was appointed to address the Western Reserve College in 18 , which he accepted; and he came to Tallmadge, and with Mr. Alpha Wright visited the places where both the houses of his father lived in when he was a child, a very pleasant visit of a few hours only; and returned to Hudson, for he was expected to preach on the Sabbath in the Chapel, to the faculty of the College and the students, as

well as address the society. This was the first time he had visited Tallmadge since his fathers family left in 1812. The committee of arrangements for celebrating the semi-centennial of the townships settlement on the 24th of June 1857, they were unanimous in inviting Dr. Leonard Bacon of New Haven, Ct. to be present and address the people. He accepted the invitation; and with his two sisters Juliana Smith Bacon and Allice Parks Bacon, came with their brother to visit the scenes of their early childhood, and participate with the great number that came together to celebrate the day. He and his sons, Rev. Leonard Woolsey of Norwich Ct., aged 48. Francis Bacon M.D. of New Haven Conn aged 46, Theodore Bacon of Rochester N. Y. Lawyer aged 44, Rev. Edward Woolsey Bacon of New London aged 35, Dr. Bacon and his sons visited the places ocupied by the two log houses which Rev. David Bacon and family lived in during their residence in Tallmadge. The people met to pay their respects to Dr. Bacon and his sons. At this time the people of Tallmadge and their visitors resolved to place on the site of the Bacon log house, where the first Cong. Church of Tallmadge was gathered, and the first administration of baptism, and the Lords Supper, a boulder with a suitable inscription to commemorate the important event. A committee was appointed, viz: C. C. Bronson, D. A. Upson, and H. A. Sackett, afterwards I. P. Sperry, Dr. Amos Wright and H. S. Carter, were elected additional committee. A deed was procured from the owner of the land Mr. Thomas Britton for one square rod of land. A suitable boulder was found and drawn about 80 rods and placed upon the stones that made the foundation of the chimney, of the log house first built by Rev. David Bacon. The stone was selected and drawn to the spot which was designed to commomorate and the inscription placed upon it in 1880. The committee and the citizens of Tallmadge most of them were desirous that as many as could be present of the name of Bacon, the committee would arrange so they could be present. In the spring of 1881, a correspondence was opened with Dr. Bacon in reference to his being present with his only surviving sister Mrs. Peck, and be accompanied by his own family, as could conveniently be present, and he might set the day most convenient for them, and the people of Tallmadge would arrange accordingly. Dr. Bacon selected June 2nd, 1881 as the day. The people of Tallmadge, made the necessary arrangements not only to be present, but to assist to feed the crowd after the manner of a pic nic. The day came and the people began to assemble on the public square, preparatory to proceeding to the remote place half a mile from any road or any dwelling. Dr. Bacon was present with his son Leonard W. Bacon, a minister in Norwich, Conn; and two Misses Bacon daughter and grand daughter of the venerable divine first named. The Tallmadge Coronet Band led the procession; the first carriage that followed the band of music, contained Dr. Leonard Bacon, and his son Rev. Leonard W. Bacon, and the daughter and grand daughter of Dr. Bacon. It is not out of place to remark that these members of the Bacon family had come to witness the palcing of a memorial stone on the spot where Rev. David Bacon built his cabin when Tallmadge was literally a howling wilderness; and the purpose of the citizens in thus assembling themselves together was to attend to this

same business, and to listen to some account of the preacher "pioneer". On arriving on the ground, the venerable Dr. Bacon was called upon to finish placing the stone, with a few remarks and a prayer by the venerable divine, and that part was done and they returned to the stand. Dr. Leonard Bacon made some very happy and felicitous remarks; and was followed by his son Rev. Leonard W. Bacon of Norwich, Conn. The assembly then adjourned for dinner. After the appetites were satisfied from the numerous baskets, they were again seated at the stand, and were addressed in a few well chosen remarks by Theodore Bacon, Esq. another son, attorney at Law in Rochester N. Y. and followed by others. After the adjournment Dr. Bacon and his son daughter and grand daughter rode to Cuyahoga Falls, where they were the guests of Mr. E. H. Sill, a class mate in Yale College. Rev. Leonard Bacon D. D. married Miss Lucy Johnson of Johnstown N. Y. July 28th, 1825. They had nine children, one died in infancy. The mother died Nov. 28th, 1844.

CHILDREN OF REV. LEONARD AND LUCY J. BACON

- 1st - Rev. Leonard Woolsey Bacon, born in New Haven, a graduate of Yale College in the class of 1850. Pastor of a Cong. Church in Norwich New London, Co. Conn.
- 2nd - Dr. Francis Bacon, born in New Haven, a graduate of medicine at Yale College Professor of surgery in the Medical Department Yale College.
- 3rd - Theodore Bacon, a graduate of Yale College in class of 1853. Attorney at law Rochester, N. Y.
- 4th - Rev. Edward Bacon, of New London, Conn.
- 5th - Mrs. Eugenia Catharine (Bacon) Smith of New York
- 6th - Rev. Thomas Bacon, pastor of the Dwight Place Church in New Haven
- 7th - Alfred T. Bacon, of Colorado Springs
- 8th - Rev. George Blagden Bacon, a graduate of Yale College in the class of 1856, pastor in New Jersey

Dr. Leonard Bacons second marriage was with Catharine Elizabeth Terry. This took place in Hartford Ct., June 16th, 1847. They have had five children; and I believe but two are now living. Miss Ellen B and Miss Aalice M. Bacon.

Dr. Leonard Bacon for a few months past, had premonitions of approaching death, the end came very unexpectedly to the family and friends. For some time he had been suffering from angina pectoris, and he passed away during one of these attacks. He was taken about 5:30 Saturday with a slight attack and, although his daughters, Miss Ellen and Miss Aalice were by his bedside as soon as the attack seized him, they did not apprehend fatal results until a very short time before his death. He died peacefully and apparently without any considerable pain. He died Dec. 24th, 1881, aged 80 years.

HISTORICAL SKETCH OF THE RISE AND PROGRESS OF THE
METHODIST EPISCOPAL CHURCH IN TALLMADGE
WRITTEN AND READ BEFORE THE TALLMADGE HISTORICAL SOCIETY
BY REV. CYRIL BY REV. CYRIL WILLSON, AT THE TIME
ONE OF THE CIRCUIT PREACHERS JAN. 1864

Mr. President, Ladies and Gentlemen:

In attempting to write the history of the Methodist Episcopal Church in Tallmadge, I frankly acknowledged my incapacity. Were I capable three years of preparation in connection with other duties, rather than three months would be required. All history should be faithful. A partial history may be truthful and yet fail to give a clear and impartial account of the whole that is required. As it is I can say: as one time honored said; "Such as I have give I thee".

In the year 1825, Milo Stone and Jotham Blakelee, having experienced religion and dissenting from the Calvinistic Articles of Faith as taught in the Congregational Church of Tallmadge, they went to Middlebury and listened to the preaching of Rev. Billings O. Plimpton, who at that time was preaching on Canton Circuit. They being pleased as well as convinced of the truth as taught by him, they invited Mr. Plimpton to preach in the school house at the center of Tallmadge. He accepted the invitation and preached in the school house, then standing in the present highway between James Webbs Shoe Store, and the Town Hall, 1882. Here he labored the remainder of the Ecclesiastical year. The ultimate result was the formation of a class about the ecclesiastical year. The class was composed of the following members, Jotham Blakelee, Class Leader, Milo Stone, Sarah B. Stone his wife. Shubael H. Lowrey, Anna P. Lowrey his wife, and Mrs. Martha Stephens. In 1826, B. O. Plimpton was returned to Canton Circuit and Tallmadge was one of his appointments. Following him in 1827 was John Summerville and R. Scott. In the years 1828 and 1829 Philip Greer, and Lorenzo Dow Prossor were the preachers. In 1829 there was an addition to their numbers; Ephraim Clark, his sons Allen I. James A, and Miletus S. Clark. Mrs. Hannah Hill and her daughters Julia, Sally and Amanda Hill. Philemon Blakelee and James Crabb, he afterwards became a local preacher. The same year Sally Cox, her sister Jane Cox, and Mrs. Hannah, wife of Mr. Alexander Griswold. In 1830 and 1831 the preachers were William Tipton, T. Thompson and Frederick Stow. In 1832 Aurora B. Callender and Hiram Gilmore. In 1833 and 1834 Walter Athey, and Dennis Goddard were the preachers. In 1834 and 1835 the records show that Tallmadge and Middlebury were stations and Rev. Billings O. Plimpton the Stationed Preacher. William Stevens presiding elder, and Milo Stone Steward. Jotham Blakelee who with other officers constituting the (members) Quarterly Conference, as a committee relative to purchasing a lot, and building a Methodist Meeting House in Middlebury. Oct. 4th, 1834 Milo Stone was appointed the delegate to the General Steward Meeting (or what is called at the present time District Steward 1864) There is found also a resolution that Tallmadge and Middlebury Station organize themselves into a missionary and publishing fund

Society Auxiliary to the Pittsburgh Conference Society. To carry the above into effect a committee of two were appointed to draft a constitution to present to the next quarterly conference for this station. Billings O. Plimpton and Jothan Blakelee were that committee. Dec. 20th, 1834, the constitution reported was adopted Milo Stone, was chosen President; Francis Weston of Springfield, Secretary; Alfred Witter of Middlebury Treasurer. March 4th, 1835, we notice the name of Shubael H. Lowrey as Steward. May 23rd, 1835, of the amount for the year from Middlebury; \$126-22 cents. From Tallmadge \$145-75 cents; total 271-93 cents (B. O. Plimpton, thinks the elders expenses for two quarters are included). At the first quarter, a committee was appointed to estimate the expense of fuel and table expences for the current year. This committee consisted of Jotham Blakelee; Henry B. Stephens; and Bennet Vial; but do not find any record of any report. 1836 the Rev. J. K. Hallock, preacher in charge. The following resolutions are on record; resolved that this quarterly conference feel themselves deeply interested in the Methodist Book Concern and would express their deep regret that it has been consumed by fire. Therefore resolved: that we do all in our power to rebuild it. On motion resolved: that a committee of three be appointed to circulate a subscription, to aid in raising funds for the same; on motion: J. K. Hallock, Milo Stone, and Alfred Witter be this committee. William Stephens presiding elder, Milo Stone Secretary. Thus we have witness to the same regard to our moral and educational interests as at present; by this we see the Methodist publishing houses at New York and Cincinnati, have by the fostering care of the people have come to be the most extensive religious houses in the United States. The following 1837 J. K. Hallock was returned to Tallmadge and Middlebury circuit. For a short time however, he was sent to Canton, and Elisha Dewey from Canton Circuit supplied his place. But in two months Mr. Hallock was returned and remained the rest of the year. And Wm. Stephens, P. E. Up to this time we were a part of Pittsburgh Conference. The next year 1838, we appear as Akron Circuit within Revenna District, Erie Conference; Isaac Winans was the Presiding Elder, Thomas Carr, John L. Holmes Circuit Preacher. The year 1839 we find Isaac Winans Pres Elder, and D. M. Stearns and T. Graham Circuit Preachers of Akron Circuit. We find Allen Brittain's name as an assistant: a part of the year; and we find it otherwise associated as a supernumerary and cannot say that he was ever appointed to labor. We next find William Stephens of Revenna District presiding elder; and Henry S. Winans preacher in charge of Middlebury circuit. By reference to minutes of the circuit, we find ourselves again with Akron, constituting Akron and Middlebury circuit. John Chandler presiding elder, John Robinson and Caleb Brown circuit preachers. Judging from the financial reports would say: this was a prosperous year, we find William Wells an assistant preacher. The following year 1840 the minutes show that John Chandler was presiding elder. John Robinson and B. K. Maltby circuit preachers. The first quarterly meeting for 1841 and 1842 were held in Tallmadge Sept. 18th, 1841. Rev. John Chandler presiding elder; Ira

Eddy and John O Wood circuit preachers in 1841. This year Ephraim K. Ellet who had been an exhorter was licenced to preach the gospel. His residence at the time was in Springfield, Summit County. Akron becoming a station 1843 Ira Eddy and John O Wood were the preachers on Tallmadge and Middlebury circuit; J. O. Wood on the south part; and Rev. Ira Eddy in Tallmadge and Mogadore. Mr. Eddy was very successful in his ministrations. (Rev. Mr. Browning assisting in a series of meetings) and the society in Tallmadge numbering 85 at the close of the year; it being the largest membership of its history up to the present time, (1864). The two following years 1844 and 1845 Billings O. Plimpton was presiding elder, Rev. Peter Borrow and K. W. Ely. The years 1846 and 1847 Aurora B. Callender and Milo Butler, assisted by Milo Bettes for several years a resident of Tallmadge, with his parents. Mr. Butler was the first Methodist Minister that resided in Tallmadge, house rent \$25. We then find that the next four years that Timothy Goodwin was presiding elder. And the 1st year, Milo Butler and C. P. Henry circuit preachers. The 2nd year, J. R. Look, and T. B. Tait. The 3rd year, T. B. Tait and G. W. Maltby, circuit preachers. The 4th year Lewis Clark and Supply. In 1851, H. N. Stearns presiding elder for three years. Allen Fouts and James Greet, Circuit Preachers. 1852 Allen Fouts preacher. 1853, Wm. Bear and D. M. Stearns, circuit preachers. Presiding elder from 1854 to 1858, A. Hall. J. H. Tagg and D. M. Stearns from July 1854 to 1856, with V. Lake. From July 1856 to July 1858, Wm. Monk of precious memory. July 1858 to July 1860 Stephen Heard and William Wilson for one year. Then Lewis Clark was appointed and remained two years; Moses Hill associated with him in 1862. Rev. Cyril Wilson was appointed in 1863, and reappointed and the term closing according to the rule at that time in July 1864. There was a revival of religion in 1834; Walter Athey and Dennis Goddard were then laboring in Tallmadge. But the most extensive revival was during the winter of 1842 and 1843. The Rev. Ira Eddy was in Tallmadge and Browning preaching part of the time. There was another revival in 1850 and 1851, when William Bear, and D. M. Stearns were upon the charge. Then in 1857 and 1858 while William Monks was laboring in the Church, about 20 as far memory serves were brought into the church. And again the Lord visited the church in much mercy in the early part of the year 1863, during my feeble labors when about 20 professed to seek and find the Savior. Others were quickened the additions were 15 making a net increase during the conference year of about 12; others however have moved away since, leaving the Church only a little more than when I came and assumed the charge. Our present membership number altogether about 49 names. The class leaders at the present time (1864) are Sylvester Barnes and James Webb Stewards, Sylvester Barnes, James Webb, Calvin Treat and Robert Randall. There was a class at Bettes Corners and Enoch Woodruff was a class leader for a time. Milo Bettes was a member of this; but when he received licence to preach, and what church recommended him to travel as a preacher, I have not ascertained. He is considered as one of the inhabitants of Tallmadge; and was a young man of much promise, and is still a nominal member of Erie Annual Conference, but not doing active work. The first Sabbath School in the M.E. Church in Tallmadge was organized in 1830. It has passed through various trials up to the present

time; being the largest during the last summer (1863) being about 60 members. Those that have died in Tallmadge, who were members at the time of their death as far as I can ascertain are Laura (Clark) Douglass, Mrs. Marianne (Nash) wife of Webster Kellogg, Col. Philo C. Stone, Milo Stone, Mrs. Sarah B. Stone, Webster Kellogg, Mary Ann Wells, Alexander Griswold, More K. Dimmock, Sally Cox, Thomas Robinson, Mary Church. The present house of worship (1864) was built by Sebbens Saxton, during the years 1832 and 1833; at a cost of about \$1,500. The house was dedicated it is thought in Aug. 1833, W. B. Mack presiding elder, officiating. In 18 the house was thoroughly repaired and the inside was fitted up in its present neat style. The first trustees were Milo Stone, Jotham Blakelee, Shubael H. Lowrey, Ephraim Clark, and Sylvester Barnes. The present trustees (1864) are Sylvester Barnes, Elijah Taylor, William Wells, Henry Seymour, James Webb, and Samuel Keller. In looking over the record of the M. E. Church in Tallmadge, we find much to cheer us on our way. Founded in the days of opposition it has kept the even tenure of its way with some bright spots; and alas like the Church of Christ here upon earth every where it has had its clouds and storms; some of its prominent members have fallen victims of skepticism; some have lost their first love, and quietly disappeared from the Church, only to awake we have reason to fear when it is too late. Others have lived and died ornaments to the church and lights in the cause of Christianity. Some are scattered in different parts of the world Brother Sylvester Barnes forms the connecting link between the first class and the present; he being the only one in Tallmadge that held communion with the members of the first class and the present.

COPY OF A LETTER FROM REV. BILLINGS O. PLIMPTON

Brother Wilson

Madison Lake County, O. Nov 15th, 1863

Rev. and Dear Sir: Your letter of inquiry of Oct. 12th was received Nov. 14th, a little over one month after date, and I hasten to briefly reply. In answering your question concerning the origin rise and progress of Methodism in Tallmadge, must depend mostly upon my treacherous memory. In the year 1825, my appointment was on Canton circuit; which included Springfield and Middlebury. Soon after entering upon charge, I was invited to preach at the center of Tallmadge, being informed that a school house could be occupied for preaching. The invitation was accepted and the appointment duly announced at the usual hour of morning service. The assembly was quite respectable as to numbers, and there were signs of interest. It may be proper to mention that the Presbyterians held a controlling influence in the township. Indeed it was certified that the proprietors of the land were slow to sell the land of the township to persons of other religious proclivities than Presbyterian; with a set purpose to make it impervious to other denominational heresy. A second appointment was requested, and duly announced this occasion much alarm lest the leaven of Methodism should get into their measure of meal and the whole should become leavened. To prevent such disasters some of the

parents prohibited their children from attending Methodist Meetings upon the peril of disinheritance, saying: if the people would but stay away, the preachers would cease to come, and the inheritance would be theirs. Hearing of this strategem, I informed my friends, I would preach there as long as I could obtain six hearers. To meet the exigency I changed the hour of my service to 12 o'clock so that the people could improve the recess of their morning and afternoon service. In attending at the school house this was a fortunate arrangement, our assemblies increased in number and interest, and we soon had conversational meetings, for the special benefit of serious persons. They took the form of class meetings. We always invited our pious friends to remain with us and our meetings became spiritual and profitable; and some were savingly benefited. During the year some solicitude was manifested for securing the labors of our ministry the ensuing year. I informed them that by establishing a class agreeable to our form of discipline they would be entitled to circuit preaching. Upon this statement, it was proposed to have an organization. I accordingly gave notice that on my next appointment, I would receive the names of such as would like to become members by certificate or otherwise; and would receive "probationers" also. Some eight or nine entered their names after listening to the reading of our articles of our religious faith: and the general rules of our "Societies". I should think, Brother Blakelee, Mallory, Stephens, Stone and some of their families constituted some of the first elements of the society thus formed. And if my memory serves me brother Blakelee became their first class leader, brother Stone was soon made a steward. Mrs. Stone was an eminent member of the Presbyterian Church, applied for a letter of transfer and after a tedious delay, she united with us on probation. Meanwhile they decided against her having a letter on account of heresy of the church to which she proposed connecting herself. Some two or three years subsequently, when the Rev. Mr. Keyes became pastor of the Presbyterian Church in Tallmadge, while looking over the records of the church he saw with amazement that item and immediately had it reconsidered and a letter was accordingly executed and delivered to Mrs. Stone. A brother Clark and family, afterwards came from the same church with others. I must refer you to brother Blakelee, for much information which I must omit for my time is so much taken up in duties of Bible Agency in Pennsylvania, that I can do no justice to any thing else. Please accept this as my apology for this poor sketch, with affectionate and prayerful regards to yourself and your charge and all my friends. I remain in Christian bonds your most obedient servant.

B. O. Plimpton Agent.

Pardon me if I say as a minister if I say what I believe to be true: that few churches can boast a brighter galaxy of preachers both for talent energy and piety. Yet alas here as elsewhere, two one presiding elder, and one minister have fallen basely fallen; we would not point out their even. We have only used them in the connection as facts demand. The ministry too no doubt have sympathized with the trials of the church and may have experienced some peculiarities of their calling. And thus we are reminded that

this is the church militant, the church triumphant is above. May we all have the armor on, and finally be safely housed. And may the future history of the M.E. Church in Tallmadge be ever more glorious than the past; and when old earth has filled its mission, and when the master comes and reigns on earth over all; may the songs of praise arise from hundreds hearts Methodist Episcopal Church in Tallmadge.

Rev. Cyril Wilson

The above sketch embracing the first 40 years of its existence as a church was written by my request and was read by Mr. Wilson before the Tallmadge Historical Society Jan 1864. It being brief yet I suppose to be correct being taken from the records of the M. E. Church. I propose to add a few things that may be of historical interest. C. C. Bronson

The first Cong. Church in Tallmadge was gathered on the 22nd of Jan. 1809. And from that time untill 1825 the Cong. Church was the only church organization at the center. When my father arrived with his family in Oct. 1819, my impression is that there was no other church within the ancient limits of the township. Some of the early settlers of what is now Middlebury becoming members of the Cong. Church they with other citizens of Middlebury attended meetings on the Sabbath at the Center. We have to say: However that Rev. Simon Woodruff, being installed over the church and congregation of Tallmadge, it was only for half of the time; the other half he was employed by the Missionary Society of Connecticut; under whose orders and patronage he came to the Reserve. During his pastorate I am not aware that much in road was made upon the congregation by any denomination, the date of the organization of the M.E. Church in Middlebury is unknown but probably it was the first class that was formed in the original limits of Tallmadge township. Capt. Nathaniel Bettes and family came from Mass in 1816, and settled at Bettes Corners as it has been called for many years, and he and some of his family were Armenian in sentiment, and it is thought by some that a class was formed about 1823 or 1824. And there is presumptive evidence that the class in Middlebury was formed about 1823 or 1824. It is known to some who are still living that Rev. Mr. Woodruff, only as a missionary under the patronage of the Missionary Society of Connecticut. But when Mr. Woodruff was officiating as a missionary the congregation would not forget the assembling of themselves together on the Sabbath, and Deacon Wright or Deacon Chapman, would take the lead of meeting and a member of congregation would be called upon to read a sermon and two services on the Sabbath. I remember Sabbath morning, I think in May or June 1823 the cong has assembled, Dea Chapman, came into the house and said: that Mr. Bronson a Methodist Minister, was at the door and would preach but not wishing to have him preach without the consent of the brethren and if no one objected he would invite Mr. Bronson to occupy the pulpit, and no objection being made he was invited by Deacon Chapman to preach, and in the afternoon fulfilled his appointment in Middlebury. Now it is not

improbable but this was the first sermon delivered at the Center of Tallmadge by a minister of the Methodist Episcopal Church. Rev. Julius Bronson was from the same ancestor as myself but nearly 200 years there were two brothers Isaac and Ebenezer; I am a decendant of Isaac and he of Ebenezer. The Historical reader or the one advanced in life can call to mind the change that has manifested itself in the past half century. We can call to mind a feeling of intolerance and jealousy which was to clearly showing itself, forgetting that grand principle of toleration, guaranteed to us by the constitution and our government. That all may worship God according to the dictates of his own conscience with none to molest or make him afraid. While it is well known that Mr. Bacon commenced the settlement of Tallmadge with the intention of its being a pure Puritan Church after the New England pattern, but there were circumstances beyond his control that hindered him carrying out his plans. As it is the Congregational Church and Society had full possession of the field from 1807 to 1825. I well remember the first movements, Mr. Stone and his family were regular attendants at the Cong. Church owned a seat in the meeting house as it was at the time. I think he was a subject of the revival in the summer of 1821. But he never could be reconciled to the Calvinistic doctrines as taught and held by the Cong. Church and never united although he was labored with by the brethren but he could not see his way clear. Mr. Blakelee was an attendant with his family and when there was no Methodist preaching he attended the Cong. meetings. Mr. Blakelee was steadfast in the faith, and yet he was tolerant and would defend himself and allow others the same privilege. The elderly people by their reading and their own observation were led to form conclusions very different between the past and the present, all things are said: to progress and who will dispute it. The fathers and the mothers who were the pioneers of the Reserve were honest in their belief in the fundamental doctrines, as taught by John Calvin. But 50 years has made a very great change, the principles of education, the multiplicity of books and periodicals, have effected a great change. The Sabbath School has made a very great change, and mankind do their own thinking and reasoning. All this brings about a certain amount of tolerance, allowing your opponent his own opinion while you still maintain your own. Thus we find at this time a very great advance in a liberal feeling between denominations which at this time (1882) are able to see the great partition walls between Christian denominations crumbling into oblivion. Mr. Plimpton mentions opposition to his coming to Tallmadge to preach. The majority of the church and congregation would prefer to remain as they had thus far without anyone to molest them. That parents forbid their children from attending Methodist Meetings on peril of disinheritance, I doubt. I remember well hearing it at the time but was not able ever to ascertain who the parents were that thus threatened their children. Some parents did forbid their children attending Methodist Meetings. That they were very jealous of their rights and privileges is beyond dispute; and I think that any unbiased mind reading Mr. Plymptons letter that he was bound to maintain his position and his threat that he would come and preach if he had only six hearers and his change of

time of holding the meeting to 12 o'clock that being the intermission between the forenoon and afternoon sermons; and all can form their own opinion. In reference to Mrs. Stones case, he is correct, the records speak for themselves. The fathers of that day did not recognize the Methodist Church as orthodox, and they delayed granting a letter and she united on profession before she received her letter of dismissal. Mr. Plympton makes some remarks about Rev. Mr. Keys being disturbed or reading records of Mrs. Stones. Rev. Mr. Keys was installed over the Cong. Church and Society Sept. 9th, 1824 as pastor over the church and congregation and also was clerk of the church and kept the records of the church during his pastorate. Extract from church records. "Nov 3rd, 1827, Church stopped after preparatory lecture to take into consideration a request from Mrs. Sarah Stone, for a letter of dismissal and recommendation to the Methodist Church. Voted that Messrs. Elizur Wright, Nathl. Chapman, Doct. A. C. Wright and Jonathan Sprague be a committee to visit her, inquire into the reasons of her request; and so far as she appears to be in an error, labor to reclaim her.

Teusday Dec. 18th, 1827

The committee to visit Mrs. Stone reports that they met with no very favorable reception from Mrs. Stone. That she professed to adopt in the main, the doctrines of the Methodist Church and remained steadfast in her request for a letter of dismissal and recommendation to that body. Where upon Dea Elizur Wright, Dea Nathaniel Chapman and Dea Salmon Sackett, were appointed a committee to take the subject of dismissing our members and recommending them to other denominations of Christians into consideration and to report at our next meeting. Adjourned till the 2nd Thursday in Jan 1828. Concluded with prayer. Attest John Keys.

Jan 10th, 1828, church met according to adjournment, and opened with prayer. The committee, on the subject of dismissing members, made a lengthy report, for which see on file No. They recommended also, the adoption of the following preamble and resolutions, viz: That members of the Church of Christ in Tallmadge on reviewing some their past acts, in dismissing and recommending those denied what we esteem some of the fundamental doctrines of the Gospel: and held others which we believe to be subversive of pure religion and are now convinced, that in so doing they acted inconsistently and to pursue such a course would be to pull down that which they are labouring to build; hence to promote the peace and unity of the church and maintain the discipline of Christs House, and sustain the doctrines of the cross, we come to the following resolution, Viz: Resolved, that this church cannot dismiss and recommend those of its members, who deny any of the essential doctrines of the Bible, contained in a summary of the articles of faith adopted by this church. The above report was adopted and the preamble and the resolutions recommended were adopted.

Attest John Keys

July 8th, 1831. After preparatory lecture, the church met, and on motion resolved that Sister Sarah Stone, who more than three years since requested a letter of dismissal from this church, and recommendation to the Methodist Church be furnished with a letter certifying that at the time she left us, she was in regular standing in this church and that since she has united with the Methodists, she will be considered as no longer under our watch and care. Closed with prayer

Attest John Keyes Pastor

Further extracts from the records of the church:

April 10th, 1821. Brother Erastus Chidester, having applied for a letter of dismissal without having named the denomination of Christians with which he wishes to unite, the church decided that they could not give him a letter on these conditions. Closed with prayer. Simeon Woodruff Pastor. Jan. 27th, 1822. After public

worship the church being detained; Brother Erastus Chidister renewed his request for a letter of dismissal and mentioned the Methodist Church as the body which he wished to unite. Jan. 28th, Brother Chidisters case was taken up and after considerable conversation a committee was appointed to converse with him on behalf and in the presence of the church on the subject of the change of his sentiments.

Jan. 30th, 1822. The committee and a few others met, and conversed awhile with brother Chidister on the subject above mentioned. March 13th, 1822. Brother Chidisters request was attended to and two of the brethren appointed to assist the pastor in making out a letter for Mr. Chidister, to be submitted to the church. Adjourned, closed with prayer. S. Woodruff, Pastor. The letter was soon after prepared and being submitted to the church was accepted and is as follows:

Jan. 30th, 1822. The committee and a few others met, and conversed awhile with brother Chidister on the subject above mentioned. March 13th, 1822. Brother Chidisters request was attended to and two of the brethren appointed to assist the pastor in making out a letter for Mr. Chidister, to be submitted to the church. Adjourned, closed with prayer. S. Woodruff, Pastor. The letter was soon after prepared and being submitted to the church was accepted and is as follows:

member "This certifies that Erastus Chidister is a member of the Congregational Church in this place in regular standing - whereas he has requested a letter of dismissal from our church with a view to unite with a church which holds Armenian sentiments; and whereas we consider these sentiments unscriptural and dangerous, we felt it our duty to converse with him on the subject, but being unable to convince him of his errors, and having no reason to doubt his sincerity and at the same time, considering him as having a right to enjoy his own opinion and sentiments, we shall consider his connection with us as disposed of when he has united with the church he has named.

In behalf of the church
Simeon Woodruff Pastor.

These extracts are made to show what were the existing feelings of that day between the two denominations. That the spirit manifested by Mr. Plympton did have an influence on the minds of many of the Congregational Church and Society, and but I can in truth affirm that a smile on a persons countenance was sufficient to make an attack and arrest perhaps one when discretion would have been the best for both parties. But sixty years have effected a great change in the minds of all denominations in a greater or less degree. The spirit of toleration is better understood, and that antagonistic feeling that once prevailed between Calvinists and Armenians is in a great measure done away with; and the

spirit of contention has passed away. And let the good work go on to perfection, for we have the same Saviour, the same advocate with the Father; with the same great fundamental doctrines of the Gospel and let all give the right hand of fellowship if we do differ on some minor points of doctrine or church government and let the good work go on until the final consumption of all things. For years it has been the practice of the two congregations at the center to meet together for service on Thanksgiving Day one year in one meeting house, the other year in the other. The ministers alternating, and for this, let us render thanks to Him who rules this mighty universe; and the destinies of man, that through the influence of the Holy Spirit, we can lay aside prejudice and meet together for social worship and none to molest or make us afraid.

NECROLOGY OF 1882

Read before T.H.S. Feb. 13th, 1883 by C. C. Bronson

MRS. ANNIS (PORTER) WOLCOTT

Mrs. Wolcott was the eldest child of Col. Lemuel and Margaret A. (Welton) Porter; and was born in Waterbury, New Haven Co. Conn, Nov. 12th, 1802. In her childhood she attended the common schools of her native town; and like others of her day and generation, the time of all the members of the household were brought into use to obtain what was considered necessary for all families to have, when all the linnen and woollen cloth was made in their own households. Mrs. Wolcott was a decendant of the Puritan stock of New England. And she maintained those principles through life. Her parents having six children whose ages were from 17 to 3 years of age; began to feel that to leave their native place principally for the benefit of their children. Col. Porter, and his eldest son Simeon C. left Ct. for the Western Reserve, with one horse and wagon leaving the mother and children to come with Mr. Isaac Hine and wife in the autumn of 1818. They arrived about the 1st of Oct and a log house partly finished gave them shelter and a united family in their own log house. The contrast was great but all were submissive and looking forward for better days. She was married to Mr. Guy Wolcott, then a resident of Stow township April 26th, 1821, by Rev. Simeon Woodruff of Tallmadge. They resided in Stow about one year, when MR. Wolcott sold his interest in the farm in Stow to his brother Frederick Wolcott. He purchased the farm owned by Dudley Griswold in Tallmadge, making Mrs. Wolcott a resident of Tallmadge, with the exception of one year 64 years. They were the parents of eight children, and she followed her husband and six children to their graves. She was truly a woman afflicted but she was able to pass through without murmuring or repining. She and her husband united with the Cong. Church in Tallmadge March 3rd, 1833. The last years of her life she was parylized. She died Feb. 2nd, 1882, aged 79 years.

Read before the T.H.S. Feb. 13th, 1883 by C. C. Bronson

EBENEZER RICHARDSON

Mr. Richardson was of Puritan decent his ancestry was among the early settlers of New England. He was the son of Ebenezer and Mehitable (Clark) Richardson and was born in Middlebury New Haven Co Conn, May 23rd, 1799. He was the seventh child of a family of thirteen children; who all lived to be in active life. Eben as he was called in the days of his childhood and youth and in fact, through life, was called to labor and he was able from childhood being active and a naturally strong constitution, he was able to labor in his early childhood. As all farm work in those days which required a team was done with oxen; when two yoke of oxen were required to plough the land for a crop; Eben being very fond of driving oxen, at the age of ten years he began to be plough boy (as they were called) not only on his fathers farm but on the farms in the vicinity of his fathers. His education was obtained in the common schools of his native township. His father would let him labor on the farms of his neighbors, until the summer of 1816 and 1817, when he work on the farm of Lieutenant Aaron Benedict, a wealthy farmer living near his father. Mr. Benedict in the morning would attend family devotions, but in the season of harvest and haying he would have his hired men grinding their sythes and other preparations for the days labor. But Eben had strict orders from his father not to be absent from family worship under any circumstances of farm work, and while he lived in Mr. Benedicts family he was always present. In the fall of 1817 his father consented to his leaving home giving him his time, to go forth and battle for his livelihood and fortune. He had settled in his own mind that the rough land of his native town was no place for him to remain to obtain a livelihood. Accordingly about the first Oct. 1817, he strapped on his well filled Knapsack and left his fathers house for Ohio, in company with Harvey Saxton, making the journey on foot via Albany and Buffalo, and thence to the Reserve arriving in Tallmadge, and stoping at the Bacon place in the south part of the township occupied by his uncle Mr. Reuben Upson. This being his destination he very soon obtained employment and resolved that here he would make his future home. The summer of 1818 he worked for Asaph Whittlesey Esq. on his farm at the center of Tallmadge. In November 1818 he returned to Connecticut, as he came the year previous on foot in company with John Hine of Waterbury. Hine being some what lavish in his expences he was out of money and applied to Richardson for a loan, but on arriving at Sheffield Mass, he wanted to borrow more money; they had put up for the night and Hine wanted to borrow more money. Richardson proposed that they travel all night for they were within 50 miles of home. Richardson paid the bill and travelled all night and about 8 o'clock Sabbath morning arriving at their fathers houses. In Feb 1819 he left his fathers house in the company of Jairus and Augustus, and Levi (Cook) Taylor all bound for Ohio. Arriving safely he purchased 50 acres of land Elizur Wright Esq. and commenced clearing his farm of timber and built a log house. Late in the fall of 1820 he went to Connecticut again on foot and in the spring of 1821

returned in company with his eldest brother Joseph Richardson, wife, child, they came with an ox team and wagon to bring their household effects. On the 27th of June 1822, he was married to Miss Elizabeth, daughter of Col. Lemuel Porter. They were married by Rev. Simeon Woodruff of Tallmadge. They were the parents of five children, two sons and three daughters. They began their married life like others of that day with little to do with but with the determination to succeed if life and health were given them. Mrs. Richardsons health began to fail before her marriage, but she was always cheerful and looking at the bright side of things. Although feeble health she attended to all the cares of her house and family; with that prudence and close economy that insures success. She was admonished by her poor health that she might be called to bid adieu to earthly scenes, and having pious parents and receiving religious instruction she early imbibed the Puritan principles of all her ancestors who were of the true Puritan stamp of New England. She experienced religion in the revival the Cong. Church enjoyed in the summer of 1827. She united with the Cong. Church in Tallmadge Sept. 5th, 1827, and 21 others the Rev. John Keys Pastor. Mrs. Richardson was one that attended the ordinances of the Gospel and in fact was truly a mother in Israel. She died April 7th, 1858, aged 55 years. Mr. and Mrs. Richardson walked lifes journey together 36 years lacking nearly three months; and were successful in their efforts to obtain a competence not only for themselves, but to give their children an education and to help them commence in life. She lived and enjoyed the good of their labor, the farm being cleared of timber, a fine orchard, a frame barn and house, with its pleasant surroundings and living many years to enjoy the good of their labor. After he death he lived in the family of his son Joseph B. He assisted his eldest son Charles P. to a farm, his other son retaining the homestead, he still retaining 20 acres on which he built a house and barn and like others found that it was not well for man to live alone he became acquainted with Mrs. Loretta Parker and they were married. In this relation they both enjoyed life and were happy in each others society. Mr. Richardson as he was able continued to labor but the infirmities of age kept gradually creeping on and finally the end came. He united with the Cong. Church in Tallmadge Nov. 6th, 1831, with 52 others, and of that number 27 are known to be dead, Mr. R. being the last as far as known. He died May 6th, 1882, aged 83 years.

MRS. HARRIET (WRIGHT) SEWARD

Tradition says: that during the persecutions of the Puritans and about the year 1635, three brothers by the name of Wright left Wales, and lan ded in the province of Massachusetts Bay. One of the brothers Christian name was John. One of the brothers settled in Massachusetts. John the son of John from Wales, left Mass. and settled in the valley of the Connecticut River, probably at Wethersfield in about 1675. From this man it is thought the Wright families in Tallmadge all decended, for Capt. John Wright who settled in Tallmadge in 1809 was born in Goshen Jan. 22nd, 1742, his father removed from Wethersfield to Goshen in 1741. Deacon Elizur Wright was decended from the Wethersfield Wrights, but claimed very distant relationship if any at all. Mrs. Seward

was the 4th child and second daughter of Dea. Elizur and Rhoda (Hamner) Wright. She was born in the town of Canaan Litchfield Co Conn Oct. 7th, 1792. Her father was a graduate of Yale College in the class of 1781, and appreciating the value of an education and being a man of wealth he gave his children a superior education for that day. When she was five years and six months old, her mother died leaving five children, the eldest 13 the youngest one year and two months. Their grand mother Wright for four years had the charge of the house and children and they always spoke in the highest praise of their dear grand mother. In 1809 Esq. Wright made a journey to Ohio to look at land belonging to the Brace Company in the township of Tallmadge, then the county of Portage. He returned to Connecticut, closed up his affairs, disposed of his farm, and loaded his household goods and family onto a two horse wagon, and two ox wagons, each wagon drawn by two yoke of oxen. Shubael H. Lowrey, and Justus Barnes drove the ox teams. Making a family of 12 persons in all. They left Canaan May 22nd, 1810, coming over the mountains through Pittsburgh, thence onto the Reserve, arriving in Tallmadge on the 30th day of June, coming to Dr. Amos C. Wrights, who was raising his barn, it being the first frame erected in Tallmadge. In 1811 Dr. A. C. Wright and wife went to New England and Miss Wright went with them for the benefit of her health, returned in Nov to her fathers house, and her health being improved she was able to do the various household duties pertaining to a large family and a farm. She was married to Rev. John Seward Pastor of the Cong. Church in Aurora, July 12th, 1813, by Rev. Nathan B. Derrow, of Vienna, Trumbull County. They lived in Aurora, until his dismissal from his pastoral relations May 22nd, 1844, a period of 32 years. He was installed over the church in Solon, Cuyahoga County, O. Oct. 7th, 1845. Here they lab ored in the Lords vineyard until the infirmities of age admonished them of their advanced years, and he was dismissed by his own request Sept. 4th, 1860. They soon removed to Tallmadge, purchasing the little home of his brother in law Rev. Wm. Hanford deceased. Here they lived the remainder of their lives in the enjoyment of a serene old age. Rev. Mr. Seward died in Tallmadge Jan 24th, 1873 aged 89 years, after having preached the Gospel 60 years. They had no children, but was instrumental in training many that have been active and useful in the various walks of life. I would say in this connection that after Mr. Swards death, Mrs. Seward very kindly gave me access to Mr. Swards journals, diary and other papers from which I had the permission of making extracts of his early labors in the ministry on the Western Reserve; and his labors among the scattered settlements were abundant, in preaching, visiting the sick, attending funerals, visiting schools, and visiting families in their log cabins. Mrs. Seward was equally active in her sphere, during Mr. Swards active life; for she was always looking well to her own household affairs. And b y their united efforts they were able to do good in the various ways that demanded their benevolence. And since his death the same benevolent influences have been in operation un til her death. Owing to deafness, she was much troubled to hear the preaching, but the force of habit was such that she would be in her accustomed seat on the Sabbath. But the summons at last came; she died July 15th, 1882, aged 90 years.

Rev. John Seward at the time of his death was the oldest person in Tallmadge. And Mrs. Harriet W. Seward was the oldest person in the township at the time of her death.

OBITUARY OF ABNER C. MC ILRATH

Copied from the Cleveland Herald by C. C. Bronson

The life of Abner C. McIlrath, who for 60 years has lived near the place of his death, and who for 50 years has been one of the prominent characters of Northern Ohio, furnishes an interesting story. He came from Connecticut to the wilds of Ohio, when five years of age with his parents. They, with their household goods, were conveyed in two wagons, one of which was hauled in a primitive manner by a yoke of oxen and the other by a span of horses. After a journey of 30 days duration, they reached Euclid township, where they settled on 300 acres of land that the elder McIlrath had purchased. A portion of this land included a part of what is now used for the Lakeview Cemetary. The country between this farm and the site of the present great city of Cleveland was an uncleared forest. In 1833 he was married to a Euclid lady, Miss Frances Eliza Pier. By this union the couple had 13 children, ten of whom are still living, as following: James P, residing in Boston; Mrs. William Robson, residing at No 23 Woodland; Mrs. Edward McIlrath, living with the foregoing; Philip C. and Mrs. Elih French, living on farms in Brecksville; Oliver P., on O'Connor Street; Abner C, who lives at the homestead; Mrs. Abraham Bigelow, of Newburg; Webster A, living at 37 Prospect Street and William B, living on Republic Street. It is expected that all these persons will attend funeral Sunday. It was here he grew from boyhood to manhood, and reared a family of sons scarcely less remarkable as athletes than himself. He had been married nearly 50 years, and it was hoped that the aged couple would be spared to celebrate their golden wedding in the midst of their remarkable family. Uncle Ab was a kind, peaceable man, and a loving husband and father. He had hosts of friends, and was a boon companion, even in the days of his old age.

As an athlete and a man of remarkable physical strength, endurance and size, he had few equals. Six feet, six and a half inches in height, and with an average weight of 265 pounds, he was correspondingly agile and athletic, and gifted with great powers of endurance. His life is filled with incidents of a most interesting character. As a fox hunter his reputation spread far and wide, and of all sports none so filled Uncle Ab with enthusiastic happiness as a chace. He has been known to run a fox to cover himself on foot, and the exciting fox hunts that he has given can be vividly recalled by many. One particularly interesting reminiscence of him is related by his friends. He once gave a fox hunt to a company of his associates in mid winter, and Reynard after a long chace through the woods made for Lake Erie. Reaching the shore he hesitated a moment and then broke away on the broad field of ice that stretched out toward Canada. The hunters stopped

their horses on the bank but Ab. Without hesitation and in the midst of the excitement of the sport he put his spurs to his horse and galloped swiftly away on the ice. Finally fox, and horse and rider disappeared in the distance. Mr. McIlraths friends almost gave up for lost yet waited hour after hour on the bank looking for his appearance. Finally a black speck made its appearance way out over the lake. It was the tireless rider still in hot pursuit of the fox. He was riding like a demon and had headed the fox again for the shore and followed it again to the woods until tired out and ran down it had given up the chase and in another moment hung at Uncle Abs saddle horn. For years the Mc Ilrath tavern was the social headquarters of the neighborhood. "A frequent visitor at the dancing parties at the tavern" says Mrs. Mc Ilrath "was the great humorist, Artemus Ward, who was a very intimate friend of my husband. He would sit in the room and enjoy the festivities hugely joking and keeping the company in the best of humor throughout the evening; but he never could be induced to join in the dance.

"Artemas Ward" was a whole souled, honest, worthy man. He was a boon companion of Mr. Mc Ilrath, and of course, the latter appreciated and returned his regard. They were together much of the time, most often as companions in the chase, or on some fishing excursion. In his writings Artemas would frequently take occasion to introduce incidents of his acquaintance with his friend by referring to him familiarly as Abner, or Ab - sometimes Abe. Both men were fond of outdoor sport, my husband passionately so". Once when President Lincoln was being given a reception at the Weddell House and his tall form towered above the crowd, Uncle Ab made his appearance. Immediately the people insisted that "Abe the President" and "Abe the hunter" should measure heights. So they stood back to back and Abe the Hunter was just half an inch the taller. It is said that he owed the retention of his great strength and agility even in late years much to his strictly temperate habits. He never used tobacco or liquor in any form and would never allow his boys to. Despite his strength and power, Abner Mc Ilrath was an unusually peacable man, never allowing himself to be drawn into a fight and never exerting his strength against any man without good provocation. If it become necessary, however, to resent a wrong he did it effectually, and at the same time ludicrously to outside spectators. He said he never dared hit a man with his sledge hammer fists, as such a blow would be apt to result fatally. One of the best stories of Uncle Abs strength is that telling how he cleaned out a crowd of "jolly tars" who having heard of Mc Ilraths fame strolled out to the tavern to have a little muss. They got it. It was winter and a deep snow covered the ground. The sailors numbered eleven began guying the old gentleman with a view to provoking him to some overt act. He stood it as long as he could and then went among at the same time telling his own friends to let him handle them alone. Then in spite of their fighting took one after the other by the collar and the seat of his pants and threw him like a stick of cord wood head first into the snow. "Once he went to Buffalo and there met Charlie Freeman, a giant

in size and strength and a man recognized as the champion wrestler of America. These two agreed to wrestle and Uncle Ab easily won. Afterwards Freeman went to England as easily threw the English Champion "Tipton Slasher".

On one occasion, after having hauled a load of barrels to town, he was on his return and stopped at Doans tavern to water his horses. A couple of young bloods from the city had just got into their buggy, and as they drove by "Ab" they gave him a cut with their whip, and then drove as fast as they could away towards town. For a mile the frightened fellows managed to keep just so far ahead of him, but their horse grew tired and they were overtaken. "Ab" got into the buggy, took reins and whip out of their hands and drove back to the corners, where gave the youngsters a thorough flogging with their own whip, in the presence of a crowd and then let them go, and in all this he did lose his temper. Ab could not and was very much afraid of the water. Once, while in a yacht near the shore, he was capsized and clung to the boat with desperation. His son and a few others stood on the shore calmly looking on. "Con", he called out, "Con if you ever expect to help Ab, help him now". But Con only laughed, "Why don't you find out how deep the water is?", he asked at last, and then poor frightened Ab let himself and discovered that the water was hardly up to his waist. He begged the boys to keep it quiet, but the story got out and Ab had to stand the jokes and laughs about his deep water experience. But the old man is gone at last, his giant strength, his iron constitution and his muscles of oak have yield to the Grim Reaper. But Uncle Ab leaves a rich legacy in the hearts of all who knew him; and his kindly words and deeds will live and bloom brightly for years to come. The funeral will take place at the family residence this forenoon at 10 O'clock. The funeral sermon will be preached by Rev. O. Burgess; and six stalwart sons whose average height is six feet two and one half inches, and whose combined weight is 1,305 pounds will act as pall bearers, as they did just one year ago today for their brother.

From the Cleveland Weekly Herald November 24th, 1882

Mr. Abner C. Mc Ilrath universally known as "Uncle Ab" died Thursday morning at 2:45 o'clock Nov. 16th, 1882; from the effects of dropsy, after a lingering illness. "Uncle Ab" was one of the oldest inhabitants of this part of the country. He came here when but five years old, in 1817, and has lived in the same locality in East Cleveland until his death, a period of sixty five years. Mr. Mc Ilrath was possessed of an iron constitution until three years ago, when he suffered a stroke of paralysis. Since that time his health has been poor, and he has been troubled considerable with the disease that finally brought about his death. The deceased was married fifty years ago and has had a large family. Ten children are now living and all are well known. Many of the old residents of Cleveland and vicinity will recall numerous anecdotes connected with the life of "Uncle Ab" as he was familiarly called, and many are the stories told of his

exploits as a hunter. A reporter called last evening at the cottage, which has been the home of Mr. Mc Ilrath, and had a talk with members of the family relative to some points of interest connected with life of the deceased. The house in question is on Euclid Avenue just beyond the tollgate. Mrs. Mc Ilrath the widow, was found to be a lady of rare culture and remarkable memory. In the course of a half hours conversation she related many things of peculiar interest concerning the life of her husband. Said she: "Mr. Mc Ilrath was born in Morristown, Conn on the 19th of September 1812. When he arrived here, together with his father, Cleveland scarcely existed, even in name, but people all went to Newbury to do their trading. His father purchased 300 acres of land in this vicinity from a company of squatters, as they were called, at the rate of five dollars per acre. These squatters only paid ten shillings for the land per acre when they bought it. This land is quite valuable today, as you may infer. It includes a portion of Lake View Cemetary, being bounded by the ravine which belongs to the Garfield allotment now. For a time the family lived in a log house not far from the place. In 1836, the hotel at the point where Superior Street forms a junction with Euclid Avenue was built, and here my husband lived for thirty six years. Things are quite primitive in his own saw mill. The hotel was one of the stopping places for the old stage system, and at meal times we usually accomodated from fifteen to forty boarders. The tavern formed, of course, a sort of headquarters for people who lived around about in the township, and almost every evening of the week a dance would be held in its dancing hall. Old residents at the east end relate how he would leap entirely over a string fastened so that in walking under it it would not touch his head. Despite his large frame he was remarkably agile. on several occasions when he was placed in a position where physical was a matter of urgent necessity, he astonished everybody by the force which he was able to use. The instance of Uncle Abs feat of lifting a horse over a fence and throwing the buggy after it has been frequently refered to. Said one of his oldtime friends in speaking of his muscular feats - Ab Mc Ilrath never struck a man: the result would unquestionably been fatal if he had".

But Uncle Ab was a whole souled, bighearted man, a good friend and a loving husband and father. Mr. and Mrs. Mc Ilrath had been married a little over forty nine years and were hoping to celebrate their golden wedding next October. The funeral of the deceased will take place from the residence of his son, Mr. A. C. Mc Ilrath Jr., East Cleveland, Sunday morning at 10 o'clock.

MRS. CLARISSA (LADD) CARLTON

The notice of the death of the pioneers awakens a train of thought and carries us back in our own experience or what we have heard from those who have passed through the trying scenes of pioneer life. And it also awakens the recollection of those with whom we have been formerly acquainted, who have been active in

their day as pioneers to help make the vast wilderness of the Western Reserve into fruitful fields. Being acquainted with Mr. and Mrs. Carlton and her brothers Eleazer, Daniel, Jeduttran and David Ladd, with the Atwaters, the Harmons, and knowing the Edwards, the Ponds, the Judsons, Sn ows, Wilmot, Blair and Gillett, with many others that might be mentioned. Mantua being one of the first settled towns of the Reserve it had considerable of a population when very many of the townships were an unbroken forest or at best very sparsely settled. Daniel Ladd and five sons, emigrated from Marlborough Middlesex County, Mass into Mantua, in 1810 where they settled and were good citizens of the Puritan stock. The remark was often made 60 years ago that the first settlers of the townships on the Western Reserve, gave a religious tone or the contrary to the future state of society in the township. This was the case in Mantua. Honest upright people, but the principles of religion were a secondary object. The missionaries would call on the people visiting from house to house, and visit the schools, and administer consolation in time of affliction. When the Ladd family settled in Mantua, it made quite an addition to its population. The Congregational Church in Mantua, was organized in the year 1812; and the Ladds and Carltons have been prominent and active members and Eleazer and Daniel were deacons and were active in their day and generations and it can be said: of them "They being dead yet speaketh". The church in Mantua, has been a feeble church from the beginning and is feeble at this time but is still in existence while many churches have ceased to exist. How forcible the language of people to "Your fathers were are they". In the Cuyahoga Falls Reporter, the following obituary appeared of Mrs. Carlton, and having resided several in Tallmadge, through the kindness of her daughters the wives of I. P. and Dr. Wyllys Sperry, I obtained the paper of Feb. 9th, 1883. C. C. Bronson

MRS. CLARRISSA CARLTON

"To the living, the brevity of human life affords a subject for philosophical reflection or Christian resignation, and it is our duty to, not only look forward to improvement in our own condition that is within our reach in the future, but also to look backward to the lives and conditions of those who have preceeded us, for pure and noble examples, to guide us to the fulfilment of a destiny that she make our lives, a benefit to mankind. The recent decease of an aged neighbor, whose earthly life was extended to an unusual length of years, affords us an opportunity to place on record a brief sketch of a life full of good deeds, worthy examples and all the kindly charities that sweeten every life, that is worthy of our imitation.

Away back in the time of our American Revolution, among the granite rocks and hills of New England, there lived a family of sturdy and honest Puritanic and revolutionary stock named Ladd, of whom six brothers risked their lives in the Continental or American Army, and at the close of the war, one brother, Daniel Ladd, settled in Marlborough Mass, where he reared a large family of children. Clarrissa the subject of this sketch, was born there

Feb. 25th, 1789, only one week before the first inauguration of Gen. Washington as President of the United States. Here, amid the influences of the crude and imperfect civilization that existed in those early days, she was reared to habits of industry and enjoyed only such advantages as the limited means of her parents were able to bestow, until she reaches the age of 21, when she was united in marriage with Peter Carlton of Tolland Co., Conn Nov. 29th, 1810. Having heard such glowing accounts of that land of promise, New Connecticut, or the Western Reserve, then the far west, the youthful couple made the necessary arrangements for emigrating thither; and on the 1st day of May, 1811, they bade adieu to the home and scenes of their childhood, and started with a pair of horses and a wagon with all their worldly goods to seek in Ohio their future home. After a tedious journey of twenty seven days they arrived at Painesville, where they met a cousin, Horace Ladd, Esq. of Mantua, who had preceded them about two months, who took charge of wagon and goods. Here Peter Carlton and his wife mounted their horses, and struck out for Mantua, going through Chardon and Claridon to Burton. From there they came to Welchfield, where they met a man, the only person met on their journey, from Painesville to Mantua whose track in the leaves moved of great assistance in keeping the night course. At night they reached Blackbrook, a small stream, with wide and muddy bottom land, but, by exercising much care in the deepening twilight, they passed safely across, and while making preparation to camp for the night, they started a hog, which ran away, as they rightly supposed in the direction of its home. They followed after and soon came to the clearing of Elias Harmon, and from there went to the clearing of her brother, Eleazer Ladd near by, reaching there about 10 o'clock at night. They had intended to settle in Geauga County, but the settlers in Mantua being very desirous of increasing their numbers offered to build him a house and render other assistance which finally induced Mr. Carlton to make his home among them. At that time the principal settlers were the Atwaters, Harmons, Edwards, Ponds, Judsons, Snows, Ray, Loomis, Winsor, Wilmot, Blair, More, McIntosh and a few others. Having selected a lot of land it being Lot 20, he built a log house on it and they commenced pioneer life in earnest, clearing the land and making many other improvements. The next year, 1812, the war broke out and Mr. Carleton was called on to go and defend the western frontier, leaving his young wife and babe almost literally alone in the forest, the nearest neighbor being Capt. H. Nooney and Wm. Skinner two and three miles away. Her husband was soon sent home, prostrated with disease, and after reaching home lay three months nearly helpless, requiring care and attention which was cheerfully rendered by kind and sympathizing friends and neighbors, who came every night to watch over him. Wm. Skinner, who was a good hunter and was imbued with a genuine practical religion often rendered valuable and timely assistance, and was kindly remembered by Mrs. Carlton in after life who often expressed gratitude to the mercies of a kind providence whose protecting care, expressed through such kind friends in that dark and gloomy period, never suffered her to want for necessary food and assistance.

Her retentive memory and her superior conversational qualities made her an agreeable companion for young and old, and children and grand children have listened with much interest to her naration of the incidents of this early time. While siting in the door of her log cab in it used to be rather exciting at times to watch packs of wolves in full chace after deer, and the bellow of domestic cattle at night when attacked by them, though not infrequent, was a very exciting serenade. After several years spent in clearing up their farm, it was exchanged with Benjamin Blair, for the farm now occupied by their youngest son, P. A. Carlton, and where both of their lives terminated in the enjoyment of a competence, the reward of honest industry. Her husband died in 1861, aged 75, just fifty years after his arrival here. She has since been an example of a beautiful Christian resignation, ever looking with joyful anticipation to a blissful reunion with many friends and loved ones who have preceeded her to the better land. She was the mother of ten children, five of whom have passed on, leaving two sons and three daughters, with thirty four grand children and forty six great grand children, to mourn the loss of a relative, around whose memory is joined none but the fondest recollections of affection and the purest love. In early life, she made a profession of religion, and with her husband united with the Congregational Church and lived the life of a sincere and devoted Christian, amid the oft repeated changes of joy and sorrow that fell to her lot during such a lengthened period of life. In all her domestic relations, as wife and mother she was ever the devoted object of an affectionate regard, and in her intercourse with neighbors and friends, she won and retained the respect and esteem of all who knew her. She was happy in the society of the young and enjoyed conversation and books to the last day of her life, reading with interest on that day several chapters in her Bible. A scrapbook which she kept for a few of the last years of her life exhibited an excellent selection of choice articles, both prose and poetry showing that if the physical form was bowed and bent with age, the mind was clear and unclouded to the last. On the evening of Jan 9th, after listening to the reading of an excellent book, she retired in her usual health, and was found next morning apparently in a quiet and peaceful sleep. but the released spirit had flown to join that innumerable throng who people the measuredness realms of the "life beyond". Her funeral services were held on the 13th, an appropriate discourse being delivered by Rev. George Thompson, from Psalms 116, 15V, "Precious in the sight of the Lord is the death of his saints". H. C.

As this venerable pioneer had for 73 years been a resident of the township of Mantua, with the exception of years which was with her daughter in Tallmadge, I felt constrained to copy it, as a valuable sketch of one who was truly a mother in Israel. As we learn from the above the hour of her death can never be known; but may we not reasonably infer that she did not die immediately after retiring to bed. In view of all this, I will venture to say: Mrs. Clarrissa (Ladd) Carlton died in Mantua Jan. 10th, 1883, aged 93.

Copied from the Century Magazine of March 1883

A GOOD FIGHT FINISHED

"Now we may call it finished, said my father, to one of his younger children, two days before his quiet departure from this life." He was standing in front of the fine pile of building of the Yale Theological Seminary, for which with his own hands he had broken the ground in 1870, and for which and in which his chief work had been done during these last twelve years. "Sometime they may add a refectory for the other side of the quadrangle, but now that, at last, we have joined the two buildings with this library, we may consider it done. I have no doubt that the satisfaction of seeing this important work approaching a successful conclusion, was an element in the happy content with which for many weeks, he had been wont to lie down at night not knowing in which of the worlds he was to awake. So many great things for the good of the world, he had not only planned and hoped, but, "begun, continued and ended in God", as to make his career in this an exceptionally happy one. The contrast rises in my mind, as I write, between his and the short, sad, disappointed life of his own father. David Bacon was a visionary man. I like to use, in a noble sense that word which it is common to utter with a sneer. The vision which he had was a vision of this world made better and happier through his willing toil and suffering and to this heavenly vision he was not disobedient. Before the awakening of the modern spirit of missions, with no assurance of cooperation or support, he got himself up from his kindred and from his fathers house, and, walking beside the horse that bore his only wealth - his bride of seventeen years old - went out into the wilderness the north west territory to teach the knowledge of Jesus Christ to the savage Ojibbeways. There my father and his eldest sister were born. And when, after great hardships, the mission failed through the absolute cutting off of subsistence, the missionary put that heroic girl, his wife, with her two little children into a returning wagon, and crept back by slow stages, fording the Alleghany River where now stands the city of Pittsburgh. All the way to Connecticut the visionary man was pondering a new thought of service to the world. He had noted the first dribblets of emigration flowing from New England into the "Western Reserve", and seeing the scattered families here and there in the wilderness he had compassion on them as sheep having no shepherd. Looking back as well as forward, he thought of how New England had been settled by organized colonies, bringing with them the Church, the School, the framework of government; and there grew upon his mind the vision of an exclusively Christian colony from New Connecticut. He went back alone into the forest and chose a goodly township of land. He made himself responsible on the one hand, to the capitalists for his returns; on the other hand, to the colonist for the title to the land, and then he set himself to search Connecticut with a candle for the choicest material out of which to build a Christian community. Men laughed at "Bacon's Heaven" but his faith could bear laughing at. In advance of all his colonists, he went out into the forest

where there was no road, and beside the Indian Trail he built the log cabin that sheltered his wife and little children. In that cabin, when the settlers had begun to arrive, family by family, in their canvas covered wagons, the church was organized, and his baby daughter, the first born child of the wilderness, was baptized. Things looked bright about him for a year or two, and then came the embargo and the war of 1812, arresting business, suspending payments, extinguishing emigration and leaving him bankrupt, helpless, between the exactions of the eastern capitalist on the one hand, and the reproaches of the settlers on the other. He loaded his wife and little ones once more into a returning emigrant wagon, came back to Connecticut, and died of a broken heart, "not having received the promise". The boy thus left at fifteen years old, the eldest of seven children, to be the mainstay of the family, was not unlike his father in character. He had the same holy enthusiasm of humanity, the same high hope of what the world was to become, the same faith in God that there was nothing wrong that could not be set right, and the same confidence that he could help to set it right, But what a difference between the two lives - one, a life in which noble plans and for God and man seemed to go out in darkness; the other, blessed through all its later years with the visible fulfilment of its best hopes, the consumation of its work. When the story of this life comes to be told in detail, the biographer will dwell with delight on many incidents of that heroic childhood in the wilderness; and of the successful struggles of the brave, fatherless boy to educate himself and the younger children. But this sketch is to be confined to the principal of those arduous public labors and controversies which were entered into and achieved in the sixty years of my fathers public life. The first and greatest of them was the Slavery Debate. It is a little difficult for us younger men to conceive the fact that, at the time of my fathers entrance on public life, there was no slavery question. Questions incident to slavery were, of course, emerging from time to time. But the slavery question was not yet, because on the fundamental point of the morality of the slave system, mens minds were not divided. These were men enough, of course, who did not care whether it was right or wrong; and there were many more who did not see how it was to be got rid of. But that the system was thoroughly bad and wrong was admitted with substantial unanimity, both north and south. In 1818, the general assembly of the not then divided Presbyterian Church unanimously adopted a notable anti-slavery deliverance, and in no body was the thought, culture, and conscience of the south better represented than in that assembly. Within twenty five years from that time, the mind of the south had been revolutionized. The justification of the system of slavery as there maintained had become an article of political and religious faith, and the slavery question was in the high tide of an agitation that nothing could repress until slavery itself had ceased. SEveral causes had combined to bring about this change. The introduction of Eli Whitneys cottom gin had added to the value of every able bodied field hand, and an ever craving southern market for Virginia negroes. In 1831, the negro insurrection at

Southampton, Virginia, followed by a panic of terror and ferocious vengeance on the part of the whites, gave rise, in the next year, to a memorable debate in the Virginia legislature, on the abolition of slavery, and to a vote in which that measure failed of adoption, indeed, but with a large minority in its favor. This was followed by a reaction, and by the beginning of those cold blooded justifications of the system of American slavery which soon became characteristic of the national, religious, and political literature. Moreover, the defense of the slave system had now begun to be instigated and the show of a successful defense made possible, by false positions, bad logic, and in some cases malignant passions, on the part of abolitionists. Societies were formed - a society of indignant philanthropists in New York, and a society of malignant philanthropists in Boston - which, differing and even quarreling on other points, agreed in these two first, that the system of laws known as American Slavery was wicked (in which they were entirely right) and secondly, that every man invested by those wicked laws with the absolute and awful power of a master, was ipso facto a man stealer and a pirate; and in this they were mischievously and suicidally wrong. They not only exasperated and antagonized such good men at the south as were trying to do their best under an evil system while doing their best to remove the evil, but they invited at this point an easy reputation and so prepared the way for the ready though illogical inference that, since anti-slavery men were wrong, therefore slavery must be right. From his college and seminary days Leonard Bacon had been active and earnest in measures looking toward the abolition of slavery. But it was in the early years of his pastorate at New Haven that the slavery question arrived at the pitch of exasperation and entanglement above described. It was then that he took, and defined, and defended against all assailants, that true position on the subject of slavery which he held until slavery had ceased to be. I once heard him say in debate on this subject, quoting the language of Richard Baxter during the civil war in England, "Where other men have had one enemy, I have had two". The wrath of fanatical defenders of slavery against him was perhaps less fierce than that of its fanatical assailants. Human nature is liable to no more acute paroxysm of rage than that of the rough and ready reformer who, vaguely conscious that he has justice back of him somewhere, and a wrong before him if only he could hit it, is interrupted in mid torrent of denunciation by an invitation to discriminate. Accordingly, when the Anti-Slavery party, writing on their banner their one characteristic tenet, "Slave holding always and every where a sin", came clamoring to the doors of missionary societies and church assemblies, demanding conlign excommunication for all slave holders, and were met on the threshold by a resolute man with a flat denial of their proposition, they were at once outrageously angry. And then, being got between the jaws of a definition and severely pinched, they began to cry out against the injustice of being treated in that way, and declared that, when they said slave holding is always sinful, they only meant the sinful kind of slave holding. They formally "resolved, that by slave holding, this, the (Anti Slavery) Society understands the holding

and treating of human being as property".

In short, they talked about slave holding as a certain class of temperance reformers talk about "the traffic", meaning sometimes what they say, and sometimes meaning something else. When asked "Wherein do you differ from the Anti Slavery Society"? Mr. Bacon answered, citing the above quoted resolution "Just this point, I utterly repudiate their definition of slave holding. I deny that they have any right to such definition. Their attempt to do so is a fraud upon themselves and upon the public. Such a definition is an abuse of words fit only to juggle with. It is the fountain head of a perpetual stream of sophistry. Words have a meaning of their own which cannot be set aside by an arbitrary definition. Words, and especially such words as we have to do with in political and moral inquiries, are not like the arbitrary symbols of algebra, which bear any meaning we choose to put upon them for the particular operation in which they mean by slave holding what the resolution says they mean. No doubt they think that by slave holding they mean not only the holding of slaves, but the holding of them as property, and the treatment of them as property. No doubt they are perfectly unconscious of the transparency with which their cardinal sophism shines through the very language in which they wrap it up, resolved, that by slave holding we mean slave-holding and a certain kind of treatment. This very series of resolutions shows that, in spite of their unanimous resolve, they do not mean what they intent to mean. The fact is that by that word "slave holder" they understand just what other people understand by it, "the master of a slave", and then, from their arbitrary definition of slave-holding, they derive the irrestable corollary that every slave-holder holds his slaves as property, and treats them accordingly". If the brunt of my fathers argument in the earlier stages of the slavery controversy was directed more against the so called abolitionists than against the advocates of slavery, it was because he found that the cause of abolition was more endangered and damaged by the former than by the latter. In fact, he did not consider the wrongfulness of slavery to be a subject of argument. "To me it seems that the man who needs argument on that point cannot be argued with. What elementary idea of right and wrong can that man have? If that form of government, that system of social order is not wrong - if those laws of the southern states, by virtue of which slavery exists there and is what it is, are not wrong, nothing is wrong. Such a book as Wheelers Law of Slavery, leave no room for any argument to prove that our southern slavery is wrong, if only the reader is gifted with a moral sense. It is therefore taken for granted in these essays, from first to last, that every man has rights, and that our American slavery - which denies all rights to some two millions of human beings, and decrees that shall always be held at the lowest point of degradation is to palpably wrong to be argued about. The wrong of that slavery, however is one things and the way to rectify that wrong is another thing. The wrongfulness of that entire body of laws opinions and practices is one thing; and the criminality of the individual master who tries to do right is another thing. These

essays treat chiefly of the way in which the wrong can be set right. "These essays" from the preface to which I have just quoted had been written at diverse times from 1833 onward, and were collected in 1846, into a volume which had a history. It is a book of exact definitions, just discriminations, lucid and tenacious arguments; and it deals with certain obstinate and elusive sophistries in an effective way. It is not to be wondered that when it fell into the hands of a young western lawyer, Abraham Lincoln, whose characteristic was "not to be content with an idea until he could bound it north, east, south and west", it should prove to be a book exactly after his mind. It was to him not only a study on slavery, but a model in the rhetoric of debate. It is not difficult to trace the influence of it in that great stump debate with Douglass, in which Lincolns main strength lay in his cautious wisdom in declining to take the extreme positions into which his wily antagonist tried to provoke or entice him. When, many years after the little book had been forgotten by the public, and after slavery had fallen before the presidents proclamation, it appeared from Lincolns own declaration to Dr. Joseph T. Thompson that he owed to that book his definite, reasonable and irrefragable views on the slavery question, my fett ready to sin g the Nuncdimittis, I have dwelt so long on this part of my fathers life work, not only for the truth of the history, but for the moral lesson of the history, which is commonly enough perverted. When the struggle was over, and with hard tugging the car of progress had been got through the slough to the firm ground on the other side, the flies who had all along busied themselves with stin ging the teamsters and the horses, alighted together on the box and buzzed their mutual congratulations. "It was a long, hard pull; but we did it, didn't we?" In the general good will and hand shaking, no one was disposed to disturb their complacency; and indeed, in the latter days of the war, Mr. Garrisons course had been so rational and patriotic that people were disposed to be more than forgiving, and to remember rather the evil he had suffered than the evil he had done. It was not to be asked that praise so freely conceded by a good natured public should not be cheerfully accepted by a class of who had long been compelled to rely, in the matter of eulogy, on a system of mutual exchanges. Even the gentle and judicious mr. Phillips should hardly be blamed for trying the effect of an aureole before his looking glass, and posing thus as a meek but now glorified martyr. Humane people have no disposition to grudge a comfortable compensation of kind words and complacent assumptions to persons who have a hard time not wholly by their own fault. Even when these persons take advantage of the general good feeling to give new vent to their ancient grudges, and repeat their absolete obloquies upon better men, the disposition is strong to say, "Poor fellows, they can hardly help it, the habit is so strong; we need not mind it, for it really harms no one; injurious language has lost all meaning as they use it". But it begins to be evident that the public forbearance is working grave practical mischief. The moral which some people draw from the mistold story is this: that by sweeping denumciation, steady refusal to accept plain definitions and clear moral distinctions, and persistent pelting with hard names, any

point can be carried, if you will only stick to it long enough. In almost any assembly of crochety people - long haired men and short haired women - over a scheme for the reconstruction of the solar system, and you will hear the appeal to "remember Garrison" how he began with nothing and a printing press against whole nation, and the whole church and how at last he succeeded in bringing every body over to his side. It is really a matter of interest to public morals that the ingenuous youth of America should know the truth of this matter - that Mr. Garrison and his society never succeeded in anything; that his one distinctive dogma that slaveholding is always and everywhere a sin, was never accepted to any considerable extent outside of the little ring of his personal adherents; that his vocabulary, had no word but man stealer and pirate for the legal guardian of a decrepit negro, or for one holding a family of slaves in transit for a free state with intent to emancipate them, never became part of the American dictionary, that the sophistry with which he spent a life time in trying to confuse plain distinctions had little effect except to give acrimony and plausibility to the defense of slavery; and that the final extinction of slavery was accomplished in pursuance of principles which he abhorred, by measures which he denounced and under leadership of men like Leonard Bacon in literature and the church, and Abraham Lincoln in politics, who had been the objects of his incessant and cahimonious vituperation.

Another great conflict in which my father was copicuously engaged from the beginning of it, and which he saw through to the end, was the famous Old School and New School controversy in the Presbyterian Church. In a threefold conflict, between a rigidly conservative and a progressive theology, between exclusiveness and liberality in ecclesiastical administration and between a Celtic and an English or New England element of membership, it was natural enough that his sympathies should be with progress, liberty and the Yankees. But how it was that he, a young man in another denomination and in a remote part of the country should happen at the crisis in the Presbyterian Church, to be a leader, and sometimes an oficial leader, of business and debate in its most intimate affairs, is worth explaining. The triple cause of division which already in the last century had occasioned a temporary rupture in the Presbyterian church, began to work violently when at the instance of the eminent Rev. Dr. James P. Wilson, young Mr. Albert Barnes, of New Jersey, was called to be his successor in the charge of the First Presbyterian Church in Philadelphia. A sermon by Mr. Barnes had lately been printed which enunciated the distinctive tenets of the New England "improved Calvinism" as against the Schtch theology; and this sermon became the occasion of a controversy that agitated session, presbytery, and synod, and at last, in 1831, reached the General Assembly meeting in Mr. Barnes own church. Not long before this time, the rule had been adopted that "delegates from corresponding bodies" should be admitted to all the rights of membership in the General Assembly; and so it happened that, when a committee of ten was to be raised to consider the case of Mr. Barnes, Leonard Bacon, not thirty years old, from a Congregational Church in Connecticut,

was a member of it as well as of the judiciary committee. For many years he was the sole survivor of it the position which he took on that committee and in the debates which went on in the Presbyterian Church until the disruption in 1838 and after it, was not without significance or consequence. But one incidental result was a delightful one to him. It brought him into a relation of warm personal friendship with a man whom he revered for his holiness of spirit, even more than for the qualities of his intellect, with Albert Barnes. The "Old school and New School Controversy" was substantially one debate, whether in New England or outside of New England, in the Presbyterian Church. And, wherever it raged, my father was outspoken in defense of his own clearly defined opinion on the metaphysical, theological questions involved; but his most strenuous contentions was in favor of liberty and against that ecclesiastical narrowness which necessitates schism. By and by the larger liberty prevailed, and after thirty one years of division, the Presbyterian Church was one again. In the church in Pittsburgh where the reuniting had been achieved in 1869, my father was present as a member at the meeting of the General Assembly in 1878, when a tablet was unveiled in memory of that event. It had been forty years since the disruption, forty seven years since the stormy meeting in which Mr. Barnes sermon was impeached for heresy. It had been seventy three years since, a little boy, Leonard Bacon crossed the unbridged Alleghany and threaded the woods where Pittsburgh stands. There was a hush of deep respect in the crowded assembly when he was called on for a speech upon the event commemorated in the tablet, and there was a profound sense of satisfaction in heart as he responded:

"It was an event in which the stern, heroic spirit of John Knox held communion with the milder spirit of John Robinson, and in which the traditions of the siege of Derry were mingled with those of the Mayflower. It was fit that those two streams of nationality, which constitute the Presbyterian Church as we now have it in this country, should here meet and flow onward in a single stream. May the reunion be perpetual. It was asked at the time, and may be still, What was the meaning of it? It was not the result of diplomacy. It is deeper than that. It means that here, in the presence of this venerable assembly, I may unchallenged pronounce the saintly name of Albert Barnes, and that means a great deal".

While my fathers theological controversies were always for peace, they were always for peace through liberty. Never once, I believe, will be found to have aimed at peace through an agreement to be silent about differences, or through a make believe that there were no differences. And the peace that he lived to enjoy through his most happy old age was a stable one. He saw the once hostile theological schools of Connecticut cooperating in fraternal emulation and his bosom friend, Bushnell, canonized in the affections of Christian people wherever the English language is read, as saint and doctor of the church. I do not know of an important public question which has come up during those sixty years, in which my father was not a disputant. He was first, or among the

first, to inaugurate the movement for cheap postage in America, and he followed it up by pertinacious criticism that refused to be put off with the delusive half measures with which the friends of the reform were to be appeased. He fought week after week in many newspapers at once, as well as in public speech, against the folly of eternal greenbacks, not as a folly only, but as an immorality. And he lived to see it extinguished in the resumption of specific payment. Every political question was to him a moral question; but it was the distinctively moral questions in politics that kindled him to fervid heat. It was like him that when his children found him, in the early morning in the brief and not ungentle pang that released him from this earthly life - there should be lying near him on his table an unfinished article against the Mormon iniquity, with his pen beside it, as he had left it the evening before. He had inexpressible in seeing the fair fruitage of the seed that his martyr father had sowed in tears. Several times, in the course of his life, he went to Tallmadge, Ohio, and saw the florid beauty realized that his father had beheld only in prophetic vision. On the last two occasions, some of his sons were with him. We stopped at Hudson and talked with the survivors of the pioneers about the events of the few months when the missionary had his family among them, and we went out to find the site of the log school house, and heard one aged woman tell about that famous school exhibition when there was a dialogue out of the "Columbian Orator", between William Penn and Hernando Cortez on the treatment of the indians and how little Leonard Bacon, as William Penn, carried off all the honors from big John Brown, who was in favor of severer measures. Poor John Brown - how well Bacon remembered Browns father that could not speak for stuttering, except when he rose to pray in the prayer meeting; and remembered John himself, and interceded tenderly with Governor Wise of Virginia to spare the old mans life, after the affair at Harpers Ferry! And thence we drove down the straight road, due south to Tallmadge. The people of the town came out with us in a multitude, the next day, to look for the site of the old log cabin by the Indian trail. My father was the first to find it. He knew it by the clear spring overgrown now with weeds and bushes - that bubbled up in the old cellar. Behind was the hillslope that they cleared the first season, building mighty fires; and he remembered the calcined bones of the rattlesnakes that they threw in the fires. In front was the forest of great trees- they stand there yet - through which ran the Indian trail. There, the first winter, it was great sport to the two little children to watch browsing deer, and to rap on the window pane, and see them turn their white tails and scud into the forest. It was less like sport to hear the howling of the wolves at night. Happily they were too young to know all it meant when the master of the house was gone, and the gangs of howling Indians came to the door to ask for a drink; and when, at evening, the young mother tugged with all her strength to drag a heavy chest over the floor for a barricade. A few months after our visit, when the citizens of Tallmadge sent my father a deed of the plot of ground containing the little ruin of his fathers

cabin, he felt somewhat as Abraham may have felt when he took the title deed of the cave of Machpelah - all he ever owned in the land of promise. In the last June before he died, the Tallmadge people sent again for the son of their founder, and escorted him with bands of music at the head of a procession of farmers wagons a mile long, to the site of the old cabin, where on the base of the ruined chimney, had been laid a noble boulder of granite, thus inscribed:

HERE
THE FIRST CHURCH IN TALLMADGE
WAS GATHERED IN THE
HOUSE OF
REV. DAVID BACON,

JAN. 22, 1809

JUNE 2, 1881

It was a fitting incident in the closing year of my fathers life. He returned from that pleasant, homely festival, well assured that when his childrens children should come their children the scene of that heroic life in the wilderness, the spot would not have been lost from the memory of men. My fathers services to history were very great, thought this part of his lifes work bore less the mark of completeness than other parts. His earliest important work of history, "Thirteen Historical Discourses" (1839) was followed by multitudinous historical articles and discourses, many of them on commemorative occasions. By common consent, he seemed to be recognized, in all his later life, as the historiographer of the New England Puritanism. His latest important volume was "The Genesis of the New England Churches", which he would have been to follow with the Exodus, and so to complete a Pentateuch of Puritan History. His latest pamphlet, reprinted from the "New Englander" for November, he was sending out to his friends on the last day of his life: it was a beautiful painting of domestic life in New England a hundred years ago. And on his study table, beside the unfinished article on "The Utah Problem" lay another, also unfinished, on the Antinomian controversy in New England two hundred and fifty years ago. My father had an individual, personal love for each one of the saints and heroes of New England history; but I am sure that it never occurred to him that he was one of them. I have found, in a drawer of his table, some of his old college declamations, and am touched with the fervid warmth of the boys hope and expectation that the conversion of the whole world to the faith of Christ was about to be achieved. This, after all, was the one inspiration, the one plan, the one conscious purpose of his life. He conceived it, measured it in its majestic magnitude, set himself about it as a thing to be accomplished. It possessed his mind when he was a boy of twenty in the theological seminary, and some of the best of his poetry was of that period and on that theme. It was then that he prepared the first collection of hymns for missionary meetings printed in America, in which his own verses were among the best and most enduring. His ordination to the ministry was to the work

of an evangelist, that he might take up the work that had dropped from the fainting of his missionary father. And it was with reluctance that he yielded to the arguments and urgencies that demanded his services for the church at New Haven, which he served in the Gospel for fifty six years. But he was reconciled to the change when he came to apprehend, as he did each year more and more distinctly, that the work of the gospel and the church in all the world is one work. He is in his pulpit, amid the elms of New Haven Green and under the shadow of Yale College, was carrying forward the same great enterprize in which his seminary friend, Eli Smith was toiling under the heights of Lebanon, and his protege, Peter Parker, in the hospital at Canton. And they felt it as well as he. Missionaries, the world over, relied on him as a counsellor and sometimes as an advocate. His most characteristic powers were never so copious as in impromptu debate; and his most memorable debates were made on the floor of the American Board of Foreign Missions. In New Haven, a monthly missionary meeting was held on Sunday evening, in which several of the principal churches and their pastors united, and it was at those "monthly concerts" that he was accustomed to unroll from month to month and year to year, the panorama of the whole worlds current history - wars, diplomacies, revolutions, discoveries, councils missions, revivals - in its bearings on the one controlling thought of his life - the advancing reign of Jesus Christ over the human race. There are many graduates of Yale College who will testify that the "monthly concert addresses" of Dr. Bacon were to them not the least important part of their liberal education. "Here then", some will say, "were an undertaking and a hope so vast that they must needs be disappointed. The life that is devoted to a project so immense as the conversion of the world to Christianity dooms itself to end in a consciousness of failure". I do not suppose that the expectations of my father in his boyhood, as to what he might live to see of the advancement of "the kingdom of righteousness, peace, and joy" were definite. They were rather infinite. But if anyone had drawn before him the picture of the changes that should come over the face of the earth during the period of his active service as a minister of the gospel, the during faith of the young theological student might have staggered at the vision. The "American Board", mother of all our organizations for foreign missions, was then a feeble infant, whose little strength seemed, nevertheless sufficient for all the work that it was possible to do in the existing condition of the world. Its first missionaries were repulsed from the shores of India by the authority of Christian England, and they might have explored the coasts of many a continent and the islands of many a sea with small chance of encountering a more cordial welcome - sailing toward the Levant, the associates of his fervid prayer and song in the seminary lecture rooms - Fisk and Parsons and Eli Smith - would have been warned away from every port of Europe, as if the cross which they bore had been the yellow flag of pestilence, they found under the crescent of Islam a contemptuous toleration that was more than Christendom would concede. My father had hardly completed twenty five years of service as a pastor at New Haven, when it became his good fortune the extent of the Turkish Empire in Syria, Mesopotamia, and Armenia, and witness every

where the springing of the seed that had been sown through all those years of hope deferred and heart sickness, the harvest of which has since been ripening visibly before his eyes. Returning through Europe, he witnessed on every the cruel exultation of the restored despotisms over the recent overthrow of the revolution. He watched this triumphing of the wicked and waited as they that watch for the morning; and presently "it passed away, and lo! it was not' he sought it, and it could not be found". Slavery and the slave trade had sealed one continent against commerce and missions; and he lived to see slavery and the slave trade extinguished, largely in consequence of his own labors, and to see the dark continent shot through with lines of light. I may not further dwell upon the often reiterated, but always amazing catalogue of the wonderful things wrought during this sixty years "in the name of holy child Jesus". No eye scanned it more intently or prophetically; no tongue or pen could sum it up more elegantly than his. But I may speak of two names on the map of the world, which in his youth and down to within the recent memory of his children, had the symbols of hopeless heathenism and resistance to the Christian light, but which have now identified with the brightest hopes and triumphs of the universal church. Standing by unchallenged right with those nearest to the coffin, in which his sons lifted that dear and noble form to carry it in great triumph to the burial, were two youthful faces whose oriental tint and contour marked them, among the kinsfolk, as of strange lineage, but who loved to call him father, and whom he had loved and cherished in his own home as his own children. No tears of a sincere grief dropped upon his happy grave than those of the Christian young man from China, and the Christian girl from Japan, who had learned of the power of the gospel through his words and prayers and holy life.

Leonard Woolsey Bacon

DEACON ALVIN UPSON

Many years since I began writing biographical sketches of the pioneers of the Western Reserve, and with more special reference to the pioneers of Tallmadge, in which township I have been a resident since 1819. I consider a brief notice of Dea. Upson, should have a place for he was an active member of the church, and of the Cong. Society, in his day and generation.

DEACON DANIEL UPSON

He was the fifth generation in regular descent from Thomas Upson of Hartford and Farmington. He was the eighth child of Stephen and Sarah (Clark). Upson, and was born in Waterbury March 7th, 1769. Daniel Upson married Mary, daughter of Samuel and Mary (Tompkins) Adams, she was born in Waterbury Aug. 18th, 1773. They had 9 children. Mrs. Upson died June 29th, 1830, aged 57 years; he died Oct. 1st, 1854, aged 85. He was a farmer and successful in business and was a prominent man in the first Cong. Church in his native town and among his fellow citizens.

DEACON ALVIN UPSON

He was the second son and child of Dea Daniel and Mary A. Upson and was born Dec. 4th, 1798. He remained at home laboring on the farm and attending the common district school in which he made good proficiency; he having imbibed the principle from his Puritan ancestry that a common school education was worth obtaining. Mr. Upsons parents were of the Puritan stock of New England, and regular in their attendance with their family on the Sabbath at the first Congregational Church in Waterbury. In 1816 the pastor of the church Rev. Luke Wood was laid on a bed of sickness and Rev. Asahel Nettleton labored in the church as an evangelist. The result a powerful revival of religion and Mr. Upson was one of the subjects of the work. He united with the first Cong. Church in Waterbury, when he was 18 years of age. He having a taste for sacred music, he became a member of the choir at an early day and continued to sing in public worship until quite advanced in life. On the 22nd of March 1819 he was married to Miss Mary, daughter of Lyman and Deborah (Newton) Sperry. She was born in Woodbridge June 27th, 1799. Mr. Sperry having disposed of his farm in Waterbury, he left his native state with an ox team with his family and household goods for Ohio, after a long journey he arrived in Tallmadge, which was his residence the remainder of his life. Mr. Upson left his wife in Connecticut, and came to Ohio with Mr. Sperry to see the country. After looking around in company with others he made the journey on foot to his native place. In 1820, Ezekiel Stone of Middlebury and Daniel Upson of Waterbury and Newton Hine, purchased of Col. Benjamin Tallmadge of Litchfield, subdivisions No. 3 and No. 4 in Tract 4 of Tallmadge township; lot 3, 144 acres, Lot 4, 81 acres. These two sections of land were to be divided into three equal parts, Samuel M. Stone taking the west, and Upson taking the center and Mr. Hine taking the east sub division. In 1829 Dea. Daniel Upson gave the land to his son Alvin Upson,

and preparations were made for emigrating to Ohio. He and his wife left their native town with their household goods on a wagon drawn by a yoke of oxen and a horse. This team was driven to Ohio by Horace Porter, a native of Waterbury, who came to see the country and to find his future home. They arrived in Sept, and very soon began to make preparations to build the 5th log house in Tract No. 4. This was built on the south side of the road and Mr. Upson cleared the farm of timber and in 1831 he built the first frame barn on the tract, this was also on the south side of the road. In 1834 he built the house on the north side of the road oposite the barn, which at this time (1883) is owned and occupied by Paul Webber. In 1837, he sold this farm and bought a farm in Streetsborough and removed in the spring of 1836. Mr. Upson was an active man in church and society, and one of the prominent singers in the choir and in social meetings. He was an active man in the establishment of the first sabbath school in the First Congregational Church and society in Tallmadge; and was one of the teachers at the first organization in 1822, until he removed from Tallmadge to Streetsborough, and he always manifested a deep interest in Sabbath Schools and all labors calculated to advance the redeemers kingdom always found him an earnest worker. The church in Streetsborough was Presbyterian but this did not hinder Mr. Upson as a Congregationalist from casting in his lot with them; the church was feeble and no house of worship. But this was to be overcome; and the effort was made and was successful. A very respectable house was erected and dedicated to the worship of God. Mr. Upson was very active in his labor and influence in building the house which is still standing having been thoroughly repaired and a fine toned bell hung in the belfry; Mr. Upson was elected Deacon of the church in Streetsborough. Dea Upson had built a barn and a small frame house on his farm; he was induced to leave the farm and take the position of traveling agent for the Ohio Observer; a weekly newspaper printed in Hudson. He sold his farm in Streetsborough, moving his family to Hudson. He finally became associate editor, with Rev. E. P. Barrow, Prof. in W. R. College. Mrs. Mary (Sperry) Upson died in Hudson, July 27th, 1844, aged 45 years. The following obituary transcribed from the Lansing Republican Michigan very kindly loaned me by Mrs. P. H. Porter of Tallmadge.

DEATH OF ALVIN UPSON

It again becomes the mournful duty of the Republican to note the demise of an old and valued citizen of Lansing, Deacon Alvin Upson departed this life at the home of his daughter, in Michigan City, on Friday, Sept. 7th, 1883, after a lingering illness, aged 84 years.

Deacon Upson, as he was familiarly called, was born at Waterbury, Conn, Dec. 4th, 1798. When but 18 years of age he embraced the Christian faith under the ministrations of the eminent evangelist, author and lecturer, Rev. Dr. Asahel Nettleton of Connecticut, and became an active church worker, In early manhood he married Miss Mary Sperry of Waterbury, who died July 27th, 1844 leaving a family of sic children, of whom but three are now living,

Mrs. Baldwin and Mrs. Haddock of Michigan City, and Mrs. Herrick of Lansing. Soon after his marriage Mr. Upson moved to the west locating at Tallmadge, Ohio. From there he removed to Hudson, where he was for several years connected with the Ohio Observer as its editor. From thence he removed to Michigan, settling in Coldwater in 1849. Four years before his removal, however, he had married a second time, espousing a Mrs. Burke of Aurora, Ohio, a very estimable widow lady, and the mother of Mrs. Theron Ford of this city. This lady died Sept. 9th, 1877. Of a family of five children, but one (Mrs. Ford) survives her. While at Coldwater Mr. Upson entered upon his labors as a Sunday School Missinary, which he continued until about five years ago, when age and physical weakness forced him to retire. He visited nearly every of the state, and has been heard to remark that by actual record, kept by himself, he drove, with a horse 75,000 miles while he was engaged in the Sunday School field. He removed in 1855 from Coldwater to Ionia, where he lived one year, and then came to Lansing, where he has since resided, until growing infirmities forced him to the home of his daughters at Michigan City, where he was tenderly cared for during four years of almost total helplessness, caused by failing mental powers, until death relieved him. Soon after his arrival in Lansing in May 1856, Mr. Upson united with the First Presbyterian Church, and was chosen an elder of the church in July of the same year. He has held this office continuously to the day of his death. His remains were brought to this city and the funeral services were held at the First Presbyterian Church on Monday. They were attended by a large audience, composed of many of his old friends and neighbors.

Mr. Upson leaves the record of a noble and blameless Christian life. With a heart ever full of kindness and sympathy for his fellows, a hand which ever opened to the cry of distress, and a clear, active brain, quick to grasp and solve the difficulties which arose in his pathway, his was a nature to inspire friendship and command respect from all with whom he came in contact. His cheerful disposition rendered him a favorite with the young, and his ready sympathy and sound judgment made him a safe and valued friend in business, social and church councils. His was a long and useful life, filled with the pleasant memories of kindly deeds.

"So his life life has flowed
From its mysterious urn a sacred stream,
In whose calm depth the beautiful and pure
Alone are mirrored, which, though shapes of ill
May hover round its surface glides in light,
And takes no shadow from them"

In a letter before me from Dea Upson, dated Lansing Mich Feb. 10th, 1859, he says: that for the last seven years, I have been in the employ of the American Sunday School Union, as a Missionary in the new settlements. In that time I have traveled 23,843 miles, most of it in this state. Families visited 3,186; No of addresses delivered 946, some 15 minutes in length and some an hour.

Sabbath Schools organized and aided 510. Whole No of teachers and schollars in said schools 21,865. No. of bound volumes circulated 27,095, silent preachers. To do which I have been obligated to donate in behalf of the society \$804.37.

My field is what we call Central Michigan. We have two others in the state: Rev. W. S. Taylor at Detroit, and Mr. Harwood at Kalamazoo. I am obliged to write a missionary letter every month to Philadelphia. Fraterfully yours, Alvin Upson.

Dea Upson being an active member of the Cong. Church and Society and a prominent singer in the choir while he lived in Tallmadge. And feeling that he ought to be held in remembrance as well as others who were active in their day generation; I have copied the above for those who follow. Transcribed by C. C. Bronson.

IN MEMORIAM

"LEAVES HAVE THEIR TIME TO FALL,
AND FLOWERS DO WITHER AT THE NORTH WINDS BREATH,
AND STARS DO SET: BUT ALL -
THOU HAST ALL SEASONS FOR THINE OWN, O DEATH."

Died in Shalersville, Portage County, Ohio, April 17th, 1883,
General David McIntosh aged 88 years 8 months and twenty two days.

In the death of General McIntosh, a good man has gone to rest and the world is poorer for his loss, though richer and better because he once lived. He was born at Haverhill, New Hampshire, July 26th, 1794, and decended directly from Revolutionary stock, his father, Ebenezer McIntosh, being one of the party who threw the tea overboard in Boston harbor.

David came to Mantua in this county when about eight years old. He lived for a time with a half brother, Paschal Paoli McIntosh of Mantua but subsequently found a home in the family of Judge Amzi Atwarer. After his eleventh birthday, he attended school for the first time, a winter term in Hudson, boarding in the family of the Rev. David Bacon. This beginning only in creased his desire to continue in school, and at the close of his term he went on foot and alone through the unbroken wilderness, guided by the blazed trees to Warren, Trumbull county, and succeeded in finding a home in the family of General Simon Perkins. He attended school in Warren, working night and morning for his board, nearly a year. To obtain better school opportunities before reaching his thirteenth birthday, he started on foot and alone and walked to Vermont, where he remained attending school all the time his scanty earnings would permit, nearly five years. He then walked back to his old friend Judge Atwater in Mantua and lived with him until he reached his twentieth birthday. His school opportunities in Hudson, Warren and Vermont were then supplemented with a three winter term in Shalersville, which ended his educational advantages. He then contracted with George W. Kneeland for one hundred acres of land in the southwest part of Shalersville, one hundred dollars in cash and one years work on

Mr. Kneelands farm being the terms agreed upon. Having complied with the contract, and obtained a deed of his land on the 2nd day of November 1818, he married Miss Harriet Smith, of Bainbridge Ohio and at once settled his young bride in the primeval forest, where with brave hearts and willing hands they went to work with a will to make the necessary improvements for a home. While living on this farm, five children were given them, two girls and three boys, the latter dying quite young. In 1839, Gen. McIntosh sold his farm to Portage County on which to establish a county infirmary. Gen. McIntosh then came to Ravenna village where he resided several years, then removed to Stow, now Summit County, where he lived a short time, then bought a farm half a mile east of Shalersville center, which has been his home to the time of his death. The late Leonard Case, of Cleveland, and General McIntosh were classmates in the Warren School, both doing chores to pay their board and caught fish together from the Mahoning River to pay their tuition.

General McIntosh leaves a widow, one daughter, Mrs. P. S. March of Buffalo, N. Y. a number of grand children and several great grandchildren to mourn his loss. In his domestic life he approached a model. He spared no pains to make his home attractive and entertained his friends with the most liberal and friendly hospitality. His numerous guests will recall with pleasure his cordial shake and genial smile of welcome. Few communities bear upon their roll of citizens the name of one who has so honorably faithfully and acceptably served his day and generation as the subject of this sketch. In 1854 General McIntosh built the east stores in Phenix Block, Ravenna, and has ever been active and foremost in all that pertains to advancing the interests and improvements of his town and county. In 1838 he was appointed and served as a member of Governor Bartleys staff. In 1845 he was elected by the old Whig party a member of the state legislature from Summit and Portage counties. In 1852 he was chosen a member of the State Board of Agriculture for two years. He took great interest in the military organizations of the state, and obtained the rank of Major General of the 20th Division of Ohio Militia, which embraced Trumbull, Portage and Summit counties, which position he held five years. The organization and success of the Portage County Agricultural Society is largely due to his untiring labor and energy in its behalf. At the outbreak of the Rebellion, being seventy, his age unfitted him for the front, but he was made chairman of the county military committee, and he worked in season and out of season in raising and equipping men for the field. He was among the first to buckle on his knapsack and go for the defence of Cincinnati. His patriotism was unbounded and his love for the flag of his country unlimited, as is evident in his will, to furnish our national emblem to the several townships of Portage County. His has indeed been a long and eventful life. He has lived in the administration of every President elected by the people of the United States. From a few scattered settlements in Ohio, he has witnessed its growth in population and commercial importance till it ranks as the third state in the nation. He was sincere in his convictions, true in his friendships, urbane and genial in his intercourse, and wholly unassailable by corruptions.

He has resided among us over four score years, and in his death another pioneer has passed away forever to the "starry court of eternity."

Copied from the Democratic Republican, a paper printed in Ravenna Portage County, Ohio, April 20th, 1883 by C. C. Bronson. Tallmadge Jan. 1st, 1884.

EDWARD RUSSELL, OBITUARY

Edward Russell died at Brimfield, O, Dec. 20th, 1883, aged 92 years. The cause of death were the infirmities of old age. The deceased was a son of Capt. William Russell and was born at Salem, Washington County, N. Y. Feb. 13th, 1792. He was married Jan. 14th 1815 to Love Spencer, of Bennington County, Vermont, and moved to Cattaraugus County, 33 miles south of Buffalo, in 1816. He removed to Brimfield, O. in 1828 where his wife died Jan. 24th, 1845. He married again in 1847, and lived with his second wife until 1873 when she died, since which time he has made his home with his son in Brimfield until death overtook him. His remains were interred in the old cemetery on Stow Street, Kent. Copied from the Kent Bulletin Jan. 5th, 1884.

Additional reminiscences of Mr. Russell by C. C. Bronson of Tallmadge. Wm. Russell a younger brother married Barbara, daughter of David Crawford. They emigrated from Washington Co. N. Y. to Tallmadge in 1827. After a few years residence they left and are now dead. Mr. Edward Russell having disposed of his farm in Cattaraugus Co., he came to his brother Wm residence in Tallmadge in pursuit of a home. He bought the middle division of the NW corner Tract of Brimfield, at that time the name of the town was Thorndike, called after one of the original proprietors, Israel Thorndike of Boston Mass. Mr. Russell went to work on his land cutting timber for a log house to shelter his family. When he had paid for his land he was dependent in a measure on his daily labor with his neighbors to support his large family until they were able to care for themselves which they did at an early age. The first Mrs. Russell was a woman highly educated in her day and a successful school teacher. Like other pioneers of her day she received a full share of its privations but she was cheerful and looking at the bright side. She made a profession of religion on the 6th of Nov. 1831 uniting with the Cong. Church in Tallmadge. And until her death maintained the character of a humble and devoted Christian. She died aged 53. As I have before remarked the children early see the necessity of carving out their own fortunes. Three of the sons went west; and the daughters left their parental home after their fathers second marriage. Mr. Russell was a hard laboring well disposed man, a good neighbor and the last years of his life had a pleasant home in the family of his son Edward.

MRS. HARRIET (SAXTON) HINMAN

The parents of Mrs. Hinman were Dan and Jane (Pritchard) Saxton. They were natives of Waterbury and resided in that portion set off by the legislature in 1807, as a town and called Middlebury and all in the county of New Haven, Connecticut. They were the parents of twelve children, eight sons and four daughters; the two youngest daughters died young in their native town. The 8 sons all lived to be in active life, and 6 had families. The two daughters were married and had children. There were five sons, and Harriet being the eldest daughter of the family. She was born in Middlebury, June 3rd, 1802. In the days of her childhood, the flax and wool were spun into yarn and woven into cloth for wearing apparel both linnen and woollen for male and female of the household in the farm house. And in fact we can safely say but very few houses at that day but what the hum of the spinning wheel was heard, for besides the wearing apparel, cloth both linnen and woollen had to be made in the farm houses for the beds and bedding and other household purposes, and then the income was small and the prudent parent was laying something against a wet day, and looking forward to the time when their sons and daughters will go forth as their parents had before them, and establish homes of their own and assist in building up church and society in other fields remote perhaps from their native place.

She being the eldest daughter and large of her age. and robust and a strong constitution. she was capable at an early age to assist her mother in the housework and to spin and weave, and to attend the district school with others of her day and generation as they did not have but about three acres of land on which was built a small house, they labored hard to feed and clothe and educate their large family. And the children soon as they were able to earn their living went to work for the farmers in the neighborhood, and as some families hired their cloth woven, Mrs. Saxton was employed to weave for her neighbors, and Harriet was able at an early age to assist her mother at weaving for those who employed them. And thus was the foundation laid in early life for her to act her part in the drama of life. As three of her elder brothers had gone to Ohio, it was thought best that their home should be disposed of and the parents and younger members of the family should remove to the Western Reserve. In the spring of 1821, Mr. Saxton the father shouldered his knapsack well filled and left his native town on foot in company with others, his destination being Tallmadge, Ohio. Their fourth son Harvey Saxton, procured oxen and wagon, loading up their household effects and three sons and two daughters, with the mother, bid farewell to their native place, kindred and friends, and started on their long journey arriving in Tallmadge the last of Oct or first of November 1821. On their arrival in Ohio Mrs. Hinman was 19 the June previous, with good health and able to perform any labor that was required of women at that day. As she had no parents help to obtain all that was necessary for housekeeping, and like others of the human family had a desire to be prepared, if called upon to be mistress of her own house

S. D. Sackett married Hannah Saxton, a sister of her father, they came onto the Reserve in 1803, settling in Windsor, Ashtabula County. They were well to do farmers in their day and having a fine crop of flax, they proposed to Harriet to spin and weave it into cloth on shares; the offer was accepted, and in time she returned to her fathers house in Tallmadge. She was married in her fathers house to Marcus Hinman, October 24th, 1824 by Rev. John Keys, at that time the Pastor of the Congregational in Tallmadge. Mr. Hinman was born in Oxford but his parents moved into the adjoining town of Southbury and he lived there in his childhood, in 1816 he was hired by Capt. Philo Bronson to work on the farm through the summer, commencing April 1st. He worked in the same place the summer of 1817. 1818 he worked for Alvin Hine on the adjoining farm. The year 1819 he worked for my Uncle Leonard Bronson in the same neighborhood, and in the spring of 1810, he left Connecticut with Sebbens Saxton and wife, John Thompson and Seymour Saxton, arriving in Tallmadge he soon found employ on the farm of Ephraim Clark for the summer, and his time was all used in a way that he was not idle. In 1823 he bought of Norman Sackett the farm he has resided on to this time 188?. There was a few acres cleared and fenced and after all not much better than to begin in the unbroken wilderness. There was a log house which Mr. Sacketts family had left, but it being built a few years and not being well cared for, Mr. Hinman determined to build a new log house, and when they were ready to begin keeping house they moved into their new house and like others, began with but little; but were determined that their industrious habits, with prudence, and close economy, and as there was no other way but for them to carve out their own fortune, they were abundantly successful. Being strictly honest in all their dealings, and starting out in life with the motto, "Owe no man anything:" they were in unison on this principle. Our real wants we will obtain if consistent and prudent; but our imaginary wants we will let alone. And with a strict adherence to these principles, they were able to have an abundance for their own comfort. and were able to aid their four children to settle in life - they both have enjoyed good health. and almost we might say: uninterrupted prosperity. They succeeded in clearing the farm of the original forest and made the necessary preparations for building a barn, and then a house. And here they have spent their long married life of 59 years and 3 months lacking 13 days. Their Golden Wedding was duly celebrated Oct. 24th, 1874, by family relatives, friends and neighbors, in a very happy and pleasant manner. They also receiving gold mounted spectacles, and other golden gifts, which were highly appreciated by them. The entertainment and the social enjoyment making it very enjoyable for old and young. But few of the human family comparatively have enjoyed better health than this aged couple. At three score and ten they were able to assist in the care of the farm and the house. But age and its infirmities was continually creeping on, admonishing them that their work was being done. And finally they heeded the admonition and gave up business and its cares to their youngest son William E. Hinman. And I think it can be safely said: that he and his wife have done much to render them comfortable and smooth the pathway down the declivity of life. A post mortem examination was had the lungs and

heart were found in such condition that it was a wonder she could have lived as long as she had. She died January 11th, 1884, aged 82 years.

She was the lady who spun linnen yarn on a double hand wheel in 18 , at the Pioneer Meeting in Kents Grove.

MARCUS HINMAN

In Cothrens History of Ancient Woodbury Litchfield Co., Conn, is a genealogy of the Hinman family. By that it appears that the first of the name is known as Sergeant Edward Hinman. and the only one of them whom came from England, and settled Stratford Conn, probably as early as 1645. Edward Jr., youngest son of Serg Edward, had Samuel, John and Ebenezer. Samuel moved to Goshen Conn, thus giving as some presumtive evidence that as Lemuel Hinman was born in Goshen, he was a decendant of Samuel. Lemuel Hinman came to Oxford Conn and was married to Miss Marv Blackman of Oxford. And they had a family of ten children. all born in Oxford. Charlotte their 9th child m arried Peter Butler. moved to Tallmadge. where she died April 24th. 1846. aged 50 years. She was the mother of five children. all settled in life and the two eldest have passed over the river. Mrs. Butler united with the Cong. Church in Tallmadge July 3rd. 1840. And her daughters were members who are dead. Marcus hinman the main subject of our sketch, was born May 27th, 1799. When Marcus was about 4 years of age his parents moved into the neighboring town of Southbury, and not a great distance from their Oxford residence. The parents not being in circumstances of affluence the children at an early age began to assist in obtaining a living. Marcus in the summer of 1809. worked for one Gibbs. on a farm in Oxford. And from that time on he worked for Adin Wheeler. and Deacon Japhel Curtiss. both resident of Southbury. In the spring of 1816. a man from the town of Kent made him an offer to work on his farm. he put his clothes in knapsack strapped it on his back and on his arrival at the place the man was not home; but he found that most of the work was in a marbl'd quarry. hard wet. and very disagreeable work. He returned home and in the neighboring town of Middlebury. he hired to Capt. Philo Bronson for six months. and in 1817 he worked for Capt. Philo Bronson. 1818 he worked on an adjoining farm for Alvin Hine. And in the spring of 1819 he hired out to Leonard Bronson, in the same neighborhood. He being under the necessity of carving out his own fortune, he made up his mind that the new land of the west offered greater facilities for a young man than his native place. With this end in view in the spring of 1820 Sebbens Saxton having a team and wagon to convey his household effects and wife. His brother Seymour Saxton, John Thompson and Marcus Hinman in company, and they arrived on the 1st day of May 1820. Hinman very soon hired out to Ephraim Clark Jr., and in 1821 he worked for Mr. Aaron Hine. In 1821 George Washington Tallmadge. a son of Col. Benjamin Tallmadge. one of the proprietors of the township came to look after the small amount of land he had not sold. Col. Lemuel Porter and

Reuben Upson had taken up the north half of Tract No. 8 on article in 1818 and each one had built a good log house. G. W. Tallmadge, being pleased with the farm, Messrs Porter, Upson, gave up the land and their notes were given up, and the land again in the hands of Tallmadge. G. W. Tallmadge having come into possession of the two farms he commenced chopping about 4 acres, where Mr. S. Barnes house and barn stands at this time (1885) Hinman fulfilling his summers work with Mr. Aaron Hine, he made a contract with Tallmadge to chop and clear and fence ten acres for \$10 an acre; and this was all done and sown to wheat in the fall of 1822. He continued with G. W. Tallmadge, working for him and drawing logs to the saw mill at what is now known as Monroe Falls; at that time the saw mill was owned by Guy Wolcott and Milo Stone, both residents of Tallmadge. And the summer of 1823 the house and barn now owned and occupied by Mr. Sylvester Barnes, was built. The farm on which Mr. Hinman has occupied so many years was bought of Col. Beni. Tallmadge by Mr. Reuben Beach about 1815. Mr. Beach to encourage Erastus Carter, a brother of Ira Carter, who married his eldest daughter and lived in Tallmadge. In 1817 Norman Sackett sold his farm to Abraham Hine of Conn. and bought out Erastus Carter. And in 1823, Hinman bought out Sackett, the amount of land was fifty acres which he bought of Sackett paying him \$10 per acre. There was a few acres cleared, a log house and a log barn; but he thought it best to build a better house for him and his wife. He married Miss Harriet Saxton Oct. 14th, 1824. He cut the logs on his farm drawing them to the saw mill at Monroe Falls, to be sawed into such lumber as he wanted and then drawn back onto his farm. The first frame barn was built in 1828 and his house he built in 1837. In all his dealings with his fellow men it can be said he was strictly honest with all and it can be said he and his wife have been prospered in their worldly affairs and have assisted their children four in number to commence in life. He and his wife like others of that were to be industrious and also economical in order to be successful. Mr. Hinman is quite infirm and blind, and he enjoys greatly visits with his friends and talk of the past. He is truly a relic of generation that has passed away almost.

TURHAND KIRTLAND
OBITUARY OF A RESERVE PIONEER
FROM THE CLEVELAND HERALD OF OCT. 9TH, 1844

Died at Poland, Trumbull County, Ohio, on the 16th, August 1844, Turhand Kirtland, in the 89th year of his age. He was a native of Wallingford, Conn. In 1798 he first visited northern Ohio, which was then called New Connecticut, and was owned by the Connecticut Land Company. He as agent for that company conducted a boat, loaded with surveyors, emigrants, and provisions up the Mohawk River, through Wood Creek into Oneida and Ontario Lakes, and then by teams hauled his boat around the falls of the Niagara on the Canada side. On the New York Side he purchased several oxen and cows, and sent them onto Ohio through an unbroken wilderness by land in charge of two men. In this small craft he cruised up the lake, touched at Presque Isle, now Erie, then

garrisoned by United States troops, and at length arrived in safety at the mouth of Grand River to the place where the road from Painesville to Fairport crosses the River. There he disembarked his stores and emigrants and erected a temporary hut for protection.

His cattle from Niagara soon arrived, when he commenced laying out and opening a public road to Burton. Among the first steps taken was the construction of an ox sled, which must have one of the earliest vehicles for conveyance, that travelled on the public roads in Northern Ohio. As the workmen progressed in opening the road and bridging the streams, the provisions were moved forward by means of the ox sled. Some of the emigrants located permanently at Burton, where it is believed a few of the number are still living. The late Rodolpus Edwards and family, of Newburg came up the lake from Niagara in the company. At the close of the summer, Judge Kirtland returned to Connecticut, but visited Ohio annually until the year 1803, when he removed his family into this state and located at Poland. In 1805 he was one who explored and equalized for the Connecticut Land Company, every township lying west of the river Cuyahoga, and east of the Fire Lands, now Huron County. His name is intimately connected with the first settlement of northern Ohio. As either agent or proprietor, he disposed of extensive tracts of new lands, and at various times filled a number of public offices with reputation. He was distinguished for his integrity and business habits.

Having participated in converting Ohio from a wilderness to the third state in the union, and lived to see her number her million and a half inhabitants, he decended to the grave at a mature age, in peach with all mankind. Copied Feb. 16th. 1885 by C. C. Bronson

MISS MARY CLEVELAND ASHMUN

Miss Ashmun was the eldest child of Russell A. and Marcia (wright) Ashmun, and was born in Tallmadge in 1835. She was a quiet child in the family circle, and a faithful and attentive schollar in school, and at an early age, attended the Sabbath School in the Cong. Church in Tallmadge. She was a teacher in the Sabbath School for many years, and a faithful one too. She was what might be considered a constant attendant at meetings on the Sabbath, and also attended the weekly prayer meetings. And for years was one of the prominent singers in the choir, obtaining by inheritance from both parents, but particularly being a great grand daughter of Capt. John Wright, whose decendants have acted a very prominent part in connection with sacred music in the Cong. Church in Tallmadge, from its organization in 1809, untill the present time (1885). She made a public profession of religion uniting with the Cong. Church July 10th, 1853. And she adorned her profession in a well ordered life and conversation. And it can be said that in all the relations in life she was able to act her part in the church, in the Sabbath School, in the social circle and the Home of the Family. And at last she was called to "enter into that rest that remains for the people of God." Miss Mary C. Ashmun died Feb. 5th, 1883, aged 47.

REUBEN ATWATER UPSON

He was the son of Reuben and Hannah (Richardson) Upson and was born in Waterbury, Conn July 3rd, 1808. He was not far from one year old when his parents removed to Ohio in 1809. In 1812 his parents removed into Tallmadge, and remained a resident with his parents until his marriage with Miss Jane Farber Nov. 25th, 1834. His first residence was in Wadsworth Medina County, O. He removed from there to Northampton in Summit County, where he resided on a farm for several years. His family arriving at an age to care for themselves, they went west. He disposed of his farm in Northampton and removed and resided with his sons in Illinois, where he died of cancer Feb. 19th 1884, aged 76 years. He was a subject of the revival at the first Four Days Meeting held in the Cong. Church in Tallmadge in July, 1831. He publicly professed religion uniting with the Cong. Church Nov. 6th, 1831, the whole number uniting being 52, the largest number uniting at one time up to the present time Feb. 21st 1885.

MRS. POLLY UPSON

Died in Tallmadge Nov. 1st, 1884, Mrs. Polly Upson, widow of Anson Upson, aged 78 years. She was the 4th child and 3rd daughter of Reuben and Hannah (Richardson) Upson, and was born in Waterbury June 9th, 1806. Her parents feeling the necessity of making calculations for the future welfare of themselves and family. His father John Upson residing in Blandford, Mass, was the owner of a Tract of land in the township of Suffield in the county of Portage, O. And as an inducement he gave to his son Reuben, a deed of a piece of the land. With all this encouragement before him, he determined to emigrate to Ohio. And in 1809 he left with his native place with a team and wagon with household goods, a wife and four children, their eldest child Reuben died in Waterbury. Being all ready they bid farewell to many dear friends and kindred and started on their long journey of many days over the mountains on one of the leading roads from Philadelphia to Pittsburgh and then to their destination in Suffield. all safe. It can be seen that the subject of our sketch was 3 years of age. when the family arrived in Suffield. In the year 1812. he removed his family to Tallmadge, occupying the second log house built in the township of Tallmadge. which had been occupied by Rev. David Bacon and family. And from the time her parents moved into Tallmadge, until her death, she was a resident of the township. And she was one of the singers in the Cong. Church until her marriage. She experienced religion in a revival in the church in 1827, and she united with the Cong. Church May 4th, 1828. She was married to Anson Upson, a native of Wolcott, Conn, Oct. 17th, 1833, by Rev. J. C. Parmelee. Mr. Upson had purchased the farm and built a small frame house, and they commenced housekeeping like others determined to succeed if life and health were given them and they were successful. The farm was cleared and good buildings erected, and they enjoyed a good degree of prosperity. Mr. Upson was one who united with the Cong. Church May 4th, 1834. Mr. Anson Upson died Feb. 7th, 1851, aged 49 years of erysipilis. There

only son Rufus P. Upson retained the farm buying his sisters claims as they married and left the parental roof and occupy homes of their own.

CHILDREN OF ANSON AND POLLY UPSON

- 1st - Rufus Peck
- 2nd - Phebe Maria
- 3rd - Hellen Lewis
- 4th - Harriet Hendrick

It can in truth be said that R. P. Upson and wife made a pleasant home for his mother in her declining years. She had for years been a great sufferer; but the summons came, and we trust she has entered into that rest that remains for the people of God. She loved the church, the ordinance of gospel and the Sabbath School for she was a scholar in the first S.S. in 1822, and was in the S.S. Class as long as she could attend the ordinance of the Gospel on the Sabbath.

NOTE WRITTEN IN THE LAST VOLUME BY CLARISSA A. BRONSON, WIFE OF CHARLES COOK BRONSON -

"I have taken the liberty to clip these few leaves out of this book because they contain our family history and do not have anything to say about Tallmadge history. Please excuse me.

Mrs. C. C. Bronson

MR. JOSEPH RICHARDSON

He was the eldest son of Ebenezer and Mehitable Clark Richardson, and was born in New Haven Co. Conn, in that part of the ancient town of Waterbury, afterwards set off for a town and called Middlebury. He was born March 10th, 1796. His education was obtained in the Common Schools of his native town, and being desirous of learning the trade of a joiner. His father applied to David Hoadly of Waterbury, a distinguished builder at that day, to have his son serve as an apprentice to learn the joiners trade. He was successful, Mr. Hoadly having a contract to build a meeting house, for the Cong. Church and Society of Norfolk, Litchfield Co., Ct. After finishing his work in Norfolk, he was employed by the Second Cong. Church in New Haven to build their meeting house. He removed his family from Waterbury to New Haven, and Mr. Richardson served the remainder of his apprenticeship in New Haven. He married Miss Charlotte Oviatt in the city of New Haven april 8th, 1817 and worked through the summer and in the fall he and his wife came to his fathers in Middlebury and spent the winter of 1817 and 1818. A portion of his fathers house had never been finished inside and he went to work at it and did the joiner work that winter. March 5th, 1818 their first child was born and lived but a short time. The summer of 1818 he worked on a house for Dea Seth and his son Marcus Bronson, with Sebbens

Saxton and Cyrus Curtiss. In the early spring of 1819 he and Saxton left their native place for the west and came to Tallmadge, and soon contracted to put the frame for a grist in Springfield for Messrs Conneck and Hinson. About the 1st of Oct they left for Ct. on foot taking the south road through Penn. The spring of 1820 he worked on a large house built on the ancient Bronson homestead in his native town of Middlebury. In the winter of 1820 and 1821 he worked on Lyman Camps house and in May 1821 he left Ct. with his brother Ebenezer for Ohio with an ox team and wagon, arriving safe in Tallmadge. He lived through the summer in his brothers log house in the west part of the town. Early in 1822 he bought 30 acres of Capt. Ira Carter, and built a log house. Built his house and barn and still resides on it. His work is to be seen on a large number buildings in Tallmadge and other places. He has been an industrious man through life. He was taught by his parents in his early childhood to reverence the Holy Sabbath, and attend meetings on the Sabbath and thus was formed the habit which he has retained through life. They were the parents of four children, 1st, an infant son born March 5, 1818 living a short time; 2nd, Louisa Sophia, born Middlebury, Ct. 3rd, Julia 4th, Edward Alonzo

I wish your daughter to ink this page and leave it in the book as I believe it is all that is said of your uncle Joseph in C. C. Bronsons collections. Those names on the corner are the names of your fathers brothers and sisters.

(names on corner of the page) Sally, Polly, Hetty, Joseph, Almira, Esther, Eben, Betsey, Eliza, Harriet, Stephen, Charles