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CHRIST CHURCH, HARTFORD







CHRIST CHURCH. 1895.





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TO

*The History*

OF

*Christ Church, Hartford*

*and*  
*Annals*

- I. *COMMEMORATIVE SERMON*  
*By Rt. Rev. Thomas M. Clark, D.D., LL.D.*
- II. *ANNALS OF THE PARISH*  
*By Charles J. Hoadly, LL.D.*
- III. *REPORT ON THE FUNDS OF THE PARISH*
- IV. *ABSTRACT OF PRINCIPAL VOTES, WITH*  
*COMMENTS AND ADDITIONS*  
*By Gurdon W. Russell, M.D.*
- V. *LIST OF BAPTISMS, MARRIAGES, AND*  
*BURIALS FROM 1801 TO 1895*

*v. 1 p. 1*

HARTFORD  
BELKNAP & WARFIELD  
1895






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## LIST OF ILLUSTRATIONS

1	CHRIST CHURCH . . . . .	<i>To face Title Page</i>
2	VIEW OF CHANCEL, 1829-1879 . . . . .	13
3	VIEW OF ORGAN GALLERY, 1829-1879 . . . . .	19
4	CHRIST CHURCH, 1792-1829 . . . . .	33
5	FACSIMILE OF CERTIFICATE OF CONSECRATION . . . . .	56
6	LEASE OF PEWS, 1805 . . . . .	60
7	LEASE OF PEWS, 1822 . . . . .	71
8	GURDON W. RUSSELL . . . . .	81
9	FACSIMILE OF ASSOCIATION, 1786 . . . . .	157
10	REV. MENZIES PAYNER . . . . .	166
11	REV. PHILANDER CHASE . . . . .	196
12	OLD CITY HOTEL BUILDING . . . . .	220
13	REV. JONATHAN M. WAINWRIGHT . . . . .	225
14	RT. REV. THOMAS C. BROWNELL . . . . .	245
15	REV. NATHANIEL S. WHEATON . . . . .	255
16	REV. HUGH SMITH . . . . .	290
17	REV. GEORGE BURGESS . . . . .	305
18	REV. PETER S. CHAUNCEY . . . . .	362
19	REV. THOMAS M. CLARK . . . . .	381
20	REV. RICHARD M. ABERCROMBIE . . . . .	395
21	REV. GEORGE H. CLARK . . . . .	412
22	REV. ROBERT MEECH . . . . .	423
23	HENRY WILSON . . . . .	437
24	REV. WILLIAM F. NICHOLS . . . . .	444
25	REV. FLOYD W. TOMKINS, JR. . . . .	471
26	REV. LINDALL W. SALTONSTALL . . . . .	475
27	VIEW OF WEST INTERIOR, 1892 . . . . .	481
28	VIEW OF CHAPEL, 1835-1879 . . . . .	499
29	VIEW OF GANGWAY FROM CHURCH STREET, 1835-1879 . . . . .	505
30	MITRE OF BISHOP SEABURY . . . . .	523
31	GROUND PLAN OF CHRIST CHURCH, 1895 . . . . .	530



“ A prayer for the Parish.

 **Almighty God,** Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner-Stone; Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of Spirit, and in the bond of peace, that they may be an holy temple acceptable unto Thee. And especially to this people give the abundance of Thy grace; that with one heart they may desire the prosperity of Thy Holy Apostolic Church, and with one mouth may profess the faith once delivered to the Saints. Defend them from the sins of heresy and schism: let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant that the course of this world may be so peaceably ordered by thy governance, that Thy Church may joyfully serve Thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with Thy Saints in glory everlasting; through Thy merits, O Blessed Jesus, Thou gracious Bishop and Shepherd of our souls, Who art with the Father and the Holy Ghost one God, world without end. AMEN.



## EXPLANATORY

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COMPLETE, consecutive history of the Parish of Christ Church is not proposed in this volume. The vote of the Vestry passed May 2, 1893, contemplated an Index of the Parish Meetings, an Extract of all votes of importance, and an Abstract of the Trust Funds of the Parish. This abstract is embodied in the Report of the committee to the Vestry of January 2, 1894, in which a full history of the several Funds is to be found, together with some other matters not originally contemplated, which strictly belong to a history of the Parish. The indexing has been put into the hands of Mr. Frank Farnsworth Starr.

The Report on the Funds was accepted and ordered to be printed, and it was desired that I should undertake the extraction of the "important votes." This has been done according to my best judgment, and there has been added to these votes such comments and further information as seemed proper as forming, or belonging to, or aiding in forming, a history of the Parish.

This volume, therefore, can only be termed *A Contribution to the History of the Parish of Christ Church*. I have neither the time or the ability to make it a complete history, but willingly bring together such materials and knowledge as I have, and such as has been given by others, trusting that in the future some one may be found for this work who will furnish a more worthy and rounded whole than is now contemplated.

At the semi-centennial of the consecration of the present church building in 1879, there was a *Commemorative Sermon* by a former Rector of the Parish, Rev. Thomas M. Clark, now the Bishop of Rhode Island, which contains much which pertains to its history; and also an Address by Mr. Charles J. Hoadly called *The Annals of the Parish*, from its early beginning to the time of the consecration in 1829. This is very full, and of great value; the narration is concise and direct, and the historical information





concerning individuals could not, probably, have been given by any other person.

This volume, then, consists of the Sermon of Bishop Clark, the Annals by Mr. Hoadly, the Report of the Committee on the Funds, the Extracted important Votes, with some comments by myself, together with a List of Baptisms, Marriages, and Burials, from 1801 to 1895. The interested reader can dig out from these materials a pretty complete history of the Parish, and can put it into such shape as best suits his own fancy; the facts being given him, he is not wholly beholden to another for his opinions. It may not be always the best way to write history, but at this time, and under the present circumstances, it is the best which can be done.

If complaint should be made that an unnecessary and almost painful minuteness has been displayed in this Contribution, it should be remembered that there is here furnished the materials of a history, rather than a complete history of an early and prominent Parish of this Diocese. It is as if the private and domestic life of individuals were given to furnish a history of a town or a state. Not that all the factors necessary to form a correct and compact whole would here be found, but so many of them, and so important, as constituting the very foundation of the whole, that they cannot be ignored or slightly considered.

It is supposed that in common with many parishes there has not been such a careful keeping of records and papers, as is desirable and proper for us as members of a corporation which is to continue, probably, longer than the lives of any of us. The indifference or carelessness which is here shown, it is true is but a counterpart of that which has been found, and will in the future be found, in civil life whether of town or state. If the materials are wanting, if the items which go to make up a correct history are lost, how can our history or future judgments upon it be relied upon as correct?

To the few members of the Parish from whom information has been sought, the writer feels under great obligations. Whatever considerations of duty may have influenced me to undertake this work, and whatever weariness of labor may have been experienced in carrying it on, are fully gratified and compensated for by the interest which has been shown in it all though its production, by members of the Parish, and especially by one through whose generosity it is now presented to the public.

The different votes or resolves of the Parish and of the Vestry are prefaced with a P. or a V. as a sufficient indication of their



origin. As the work is not broken into chapters but proceeds in a continuous line, there need be no difficulty in determining dates, if the regular procession of years is closely observed. Some such system of annotation seemed necessary. The carefully prepared Index by Mr. Starr will be found very helpful. The photographs of the different rectors are supposed to represent them at an age which corresponds, or nearly so, to the time in which they were connected with the Parish.

The Appendix contains many matters which could not properly be included in the body of the work, and will be regarded with interest by the descendants of those who formerly were active in the Parish. The record furnishes the names of those who were members of the Church and were prominent in social and civil life. Some matters previously omitted are to be found in the Addenda.

It may be noted that little has been said about the religious experiences or teachings of the Parish, and that in this respect there is a marked contrast to the histories of some religious bodies. These are not judged uncharitably when it is said that there has been here a marked absence of those disputes on some points in theology which have disturbed the peace of numerous religious societies in New England. A close following of the fundamentals of our faith and doctrine and form of worship, as contained in the Bible and Book of Common Prayer, has had a restraining influence in preventing individual extravagances and eccentricities, which do not commend themselves to the sound judgment of the many.

Neither do I consider that it became me to discuss these points, being a layman and unfitted by previous study and occupation for the work. So I trust rather to the sound judgment and teachings of holy and learned men, who for ages have studied to place before us the true interpretation of the Holy Scriptures, and the example of primitive Catholic usage. A careful consideration of all of our services will show that we have not been neglectful of our religious obligations; and the Mother Church of Hartford may rejoice that so many of her sons and daughters have testified to their faith in the one and only true God.

G. W. R.

HARTFORD, December, 1895.



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# COMMEMORATIVE SERMON

BY

THOMAS M. CLARK, D.D., LL.D.  
BISHOP OF RHODE ISLAND





[The following sermon by Bishop Clark was preached at the Semi-Centennial Anniversary of the Consecration of the present Church, December 23, 1879. On the preceding Sunday, the 21st, Rev. Dr. George H. Clark, formerly rector of the Parish, preached a sermon from St. John xviii, 36. In the afternoon of the 23d, after prayer by the Bishop, the rector of the parish, Rev. William F. Nichols, made an Address, and Mr. Charles J. Hoadly read the Annals of the Parish. In the evening there was a Reception at Allyn Hall. The proceedings of this celebration with the sermons and addresses were subsequently published.]



12w



CHANCEL, 1829-1879



## COMMEMORATIVE SERMON

Psalm xcvi, 6. "Honor and majesty are before Him; strength and beauty are in His sanctuary."

Fifty years ago the building in which we are now assembled was set apart from all unhallowed and worldly uses, and consecrated to the power and majesty of God's great name. I give in full the record made of this event: "On Wednesday, the 23d day of December, 1829, being the day appointed by the wardens and vestry for consecrating the new church, the bishop and clergy, wardens and vestry, assembled at the old church, and, at eleven o'clock, walked in procession to the new church in the following order: First the vestry, afterwards the wardens, clergy, and bishop, where the service of consecration was performed agreeable to the rites and usages of the Protestant Episcopal Church in the United States of America, by the Rt. Rev. John Henry Hobart, Bishop of the diocese of New York, acting in behalf of Bishop Brownell, who is absent on a western missionary tour. Prayers were read by the Rev. Professor Humphrey, and the lessons by the Rev. Professor Potter of Washington College; the instrument of donation was read by the Rev. N. S. Wheaton, rector of the parish, and the sentence of consecration by the Rev. William Jarvis, rector of Trinity Church, Chatham. The sermon, which was truly eloquent, was delivered by Bishop Hobart, a copy of which has been requested by the wardens and vestry for publication." All the names mentioned here have been struck from the roll of the living except one, the young professor who read the lessons, being now the revered bishop of New York.

In the farewell sermon which I delivered here in 1855, I find these words: "Others linger near you, who once stood in this pulpit and before this altar broke to you the bread of



life. One of your former pastors, still in full vigor of body and mind, is often seen within this chancel, always ready to render those services which are so acceptable to you all, and retaining the same interest in this church which once made him so useful as your rector. If you would see his monument, 'look around you,' for he was the architect of the beautiful temple in which he fashioned your souls to heaven." It is only an act of justice to the memory of the late Dr. Wheaton that I should copy from the records of a parish meeting, held on the 8th of March, 1839, this testimonial without abbreviation: "Among the many whose liberality has been great, whose zeal has been excellent, and whose services have been important, the rector of the parish stands conspicuous, whether we recur to the incipient idea of building, the provision of means, or to the design and ornaments of the edifice, presenting to the scientific observer utility, strength, and beauty, in a chaste combination of Gothic walls, with more than Grecian elegance. May we not also hope, by a just expression of our feelings on this occasion, a perpetual benefit will result to the parish? While the massive walls of our church shall endure and the records of our parish shall remain, though every eye that beheld the foundation of the building laid shall be closed, and every tongue that worshiped at its consecration shall be silent, our record will remind both minister and people who shall come after us, of the practical compatibility of serving at the altar without neglecting the useful and ornamental arts and sciences."

At the time when this church was built, ecclesiastical architecture in our country was at a very low ebb. There were a few seemly and some stately edifices scattered here and there over the land, copied for the most part from English models of the Sir Christopher Wren school, but there was not a pure and unadulterated specimen of Gothic to be seen anywhere. American architects, or those who called themselves by this name, were inflicting upon the church copies of the temple of Bacchus, with bacchanalian adornments; modified Puritan meeting-houses, buildings that were sometimes mistaken for banks; mixtures of pseudo-Gothic, Ionic,





Egyptian, and native, at the sight of which we still continue to groan. Some of these edifices have been deliberately removed or converted to other uses, and others have been destroyed by a timely conflagration. In our day churches have been erected which far surpass this building in splendor and grandeur of design, but none of them are as far in advance of Christ Church, Hartford, as this was of all others that existed at the date of its consecration. The interior arrangements and decorations were not in the beginning altogether in harmony with the general style of the building; but to-day we have the satisfaction of feeling that this reproach is removed, and though there are many fond memories lingering around the old enclosure which went by the name of a chancel, with its lowly altar, more ambitious reading-desk, and still more elevated pulpit, all surmounted at first by a somewhat thin transparency of the Transfiguration, and afterwards by a stained window of which we shall say but little, we cannot help acknowledging that the interior of this church is now for the first time in keeping with the rich and symmetrical exterior, and if good Dr. Wheaton were with us to-day, I can imagine the satisfaction with which he would regard what you have now done to carry out and complete his original design.

It is not incumbent upon me to enter upon the earlier and more general history of this parish — that devolves upon one more competent for the task than I am; but I would like to say a few words of some of the former rectors, with whom I have had a more or less intimate personal acquaintance; leaving the sketch of the Rev. Menzies Rayner, who was rector from 1801 to 1811, in the hands of the historiographer of this occasion. First in the list stands the name of the Rev. Philander Chase, and will you allow me here to quote again from the discourse which I delivered here nearly a quarter of a century ago: "Some of you can recall the ministry of the ardent and energetic Bishop Chase; and perhaps you now remember that wintry afternoon when he preached his farewell sermon, while the snow was beating against the windows in the plain, old wooden building where you then



went up to worship. You may have seen him starting the next morning in the storm, as he went forth relinquishing the comforts and refinements of the place where, he declares, he passed the sunniest portion of his eventful life, to discharge the rough work of a pioneer of the church in what was then a western wilderness." I do not know that any of those whom I address to-day can recall the scene, for it is now more than sixty years since he laid down his rectorship of this church, to become, two years afterwards, the first Bishop of Ohio, and in 1835, the first Bishop of Illinois. And as indication of the estimate that was placed upon his labors here, I quote from a long letter addressed by the wardens and vestry, in 1818, to the standing committees of New Jersey and Pennsylvania: "When he entered upon his parochial duties here he found the parish weak and containing scarcely thirty communicants, and when he quitted it he left it augmented in members and in attachment, and with communicants increased to nearly one hundred and ten." The communication was intended to counteract certain objections which had been urged against his consecration as Bishop, and is upon the whole a very warm commendation of this remarkable man, but it contains the following somewhat peculiar sentence: "This zeal, the subscribers do not seek to withhold the confession, united as it must be (*sic*) because springing from, a warmth and ardor of feeling, may sometimes have been felt to so great a degree as on some occasions probably to have transcended the limits of prudence." As there were very little of commonplace in the life of Bishop Chase, so there were no neutral tints in his character; the lines were sharply drawn and the coloring was deep and strong. Right or wrong, he was not to be easily diverted from his course, and his own strong conviction that he was sure to be right was one of the secrets of his power. He was never ashamed of his Divine Master, and did not seem to know what the fear of man meant. One or two incidents in his life, which have been furnished by a respected clergyman of this diocese, will give a better idea of some of the salient points of his character than any general statements could do



The clergyman says: "I was a delegate to the General Convention at Cincinnati, in 1850, from the diocese of Missouri. On our return to St. Louis I took passage in a steamboat, and on getting on board found Bishop Chase and his wife returning to Illinois by the same route. We had expected to reach home for Sunday, but the water in the Ohio was low, and we were frequently stuck on sand-bars, so that we were ten days in making the trip. We had on board about three hundred passengers. The Mississippi was then much nearer the far West than now, and the passengers were of much rougher material than would be found within five hundred miles of the same point at the present date. Few of them had ever been present at a liturgical service, much less seen a live bishop. After the dinner tables had been cleared on Sunday, all were summoned by the bell 'to hear the bishop preach.' The long saloon was crowded on both sides the row of tables, and at the head sat the old bishop in an arm-chair, as he was at that time accustomed to sit in addressing a congregation. Opening his prayer-book, he read and remarked upon the fitness of two or three of the preliminary sentences, preparing the heart for worship. He then read and commented in like manner on the exhortation. That done, he said, 'Now, dear friends, let us kneel down and confess our sins to Almighty God.' This was a usage rather strange to most of the crowd, so but two or three churchmen present and a few women knelt. With a little deeper bass the bishop's voice rolled through the saloon, 'My friends, kneeling is the fit position in which to confess our sins to God!' A few more went down. But no half-way doings would answer. The old man roared in a voice of thunder, and bringing his fist upon the table with a force which made everything shake, 'Kneel down, I say, every one of you!' And down they all went, as if they had been shot."

In one parish of his diocese was a clergyman of considerable ability, but whose liberality outwent his regard for sound discipline. In the same vicinity were some people who were "in good standing in other respectable denominations," whose character the bishop did not respect. Their



special offense was stealing timber from the public lands, which was not regarded as a sin, unless one was prosecuted for it. These people were in the habit of coming to the communion in this clergyman's parish, on the invitation which he was in the habit of giving to "members of sister churches to stay and partake with us." The bishop, intending to be present on a certain Sunday, desired the rector to abstain from giving his broadcast invitation, and gave as a reason the unit character of some of the people who would accept it. The rector refused to comply with the bishop's request. "Then," said the bishop, "I will read the rubric in your face." The rector gave his customary invitation, and, as good as his word, the bishop read in emphatic tones, "There shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." The people of doubtful character did not commune *that* day. I have time only to add that Bishop Chase was a giant in his way, not merely in body, but in mind and soul; he was the kind of stuff out of which heroes are made, and this is not the material that takes the highest polish.

Much as they had occasion to revere their late rector for what he had done in their behalf, and also to love him for his essentially kind and noble qualities, it was probably, in some respects, a relief to receive, as his immediate successor, in 1817, the Rev. Jonathan Mayhew Wainwright, a young man of twenty-five, the bland and courteous gentleman, who was careful to give no offense in anything, that his ministry might not be blamed. Some few of you may, perhaps, recall to mind his wonderful gifts as a reader of the service, and his singularly persuasive eloquence in the pulpit. In contrast with the fiery utterances of his predecessor, his words must have seemed to distil as the dew. He was always a most faithful and attentive pastor, full of tender sympathy in times of affliction, and of pleasant cheer in ordinary social intercourse. He remained here but about two years, when he was called, as might have been expected, to New York, of which diocese he was made bishop in 1852. As we see,







ORGAN GALLERY 1829-1879



the tendency toward the Episcopate, which has so singularly manifested itself in the ministry of this church, had already set in — the parish being destined in the course of half a century to furnish a larger number of bishops to the church than any other in the land. On the occasion of Mr. Wainwright's resignation, the wardens and vestry addressed the following letter to the authorities of Trinity Church, New York: "Nor can we in justice to his character permit his departure without an expression of the satisfaction he has afforded us in the performance of his onerous duties here, which have been those of the faithful minister, the unaffected Christian, the charitable man, and faithful friend. We need only add, as members of the true, universal, and Apostolic church, that we pray with her daily that in preaching and living he may set forth her doctrine to your satisfaction and his own increased reputation."

In the year 1819 the duties of the rectorship were assumed by the Rt. Rev. Dr. Thomas Church Brownell, who, in the same year, was made Bishop of Connecticut. Continuing to discharge the office of rector until 1821, he afterwards settled down as a stated worshiper here, and, when not otherwise engaged, occupied his pew on the right of the chancel, until the end of his days. I cannot undertake, within the brief limits assigned me, to pronounce his eulogy. There is no place where it is less needed. But still again I must ask permission to repeat a few words, copied from my farewell sermon: "Thank God, there also yet abides with us, going in and out as one of the congregation, the revered and beloved presiding bishop of the church, who for a season ministered to you in holy things. I cannot express in this place and at this time all that is in my heart of pleasure, gratitude, and filial affection toward him. Neither can I hope to utter all that I know you would have me say in your own behalf. I can only pray to God that the church may long continue to be blessed with his wise counsels, and with the example of his blameless life; and that he may pass by gentle stages up to that seat which is reserved for him in the mansions of eternal rest."



The Rev. Nathaniel Sheldon Wheaton, who had acted as his assistant, became the rector of Christ Church in 1821, and continued to serve the parish in that capacity for the ensuing ten years. I have already alluded to the fact that the church whose consecration we commemorate was designed and erected under his supervision — a work for which he prepared himself by a careful study of ecclesiastical architecture in foreign lands. Every detail of the work came under his personal supervision, and it must have been a joyful day to him when “the top-stone was laid with shoutings.” His devotion to this good work did not, however, cause him at all to neglect the other duties of his ministry. One who knew him well has borne witness “to the earnestness, the uniform devotion to duty, and the singleness of purpose which distinguished Dr. Wheaton’s life. His preaching was plain, logical, and practical; aiming rather to convince the heart and judgment than to captivate the imagination. In all his intercourse with his parishioners he showed himself a most unselfish man. The poor, especially, ever found his sympathy alike to their sufferings and their relief; if the alms of the parish failed to furnish the means, his private resources were ready and prompt to supply the deficiency.” In 1831 Dr. Wheaton resigned the rectorship, having been elected to the presidency of Trinity College, an institution for which he had done much in helping to place it on a sure and substantial basis. The beautiful grounds around the college, which he did so much to adorn, have passed into other lands, and the trees which he planted are leveled to the earth; but, in the new and grander structure and more magnificent surroundings of which the college now has possession, Dr. Wheaton’s name will be always remembered as one of its earliest presidents and most effective benefactors. I give the following extract from the record of this church, entered on the 13th of October, 1831, in accepting Dr. Wheaton’s resignation: “When we look back for a series of more than twelve years, when we bring to mind how great has been the accession of parish members, how many have been added to our communion, what harmony has prevailed



and prosperity attended our parish in all respects, by the blessing of God, through the unceasing labors and pious administration of him who, during that period, has served at our altar, mingled in our affections, and secured our approbation and esteem, his loss to us collectively and individually can be duly appreciated only by a just estimate of the blessings we have thus enjoyed."

Of the brief rectorship of the Rev. Hugh Smith, which next ensued, I find but little mention. The resolutions passed by the parish, when he resigned, indicate a grateful appreciation of his services and high respect for his Christian character. After a brief interregnum, during which the church was supplied by Bishop Brownell and Dr. Wheaton, the Rev. George Burgess was elected rector, on the 27th of October, 1834. During the period of his ministry, the tower of the church was completed, and the brick chapel in the rear was built. It was my lot to deliver the address at his burial, and perhaps I could not express my appreciation of the work that he did here more appropriately than in the words which were used on that sad occasion: "While he was the rector of Christ Church, Hartford, his time was divided between his study, his church, and the houses of his parishioners, and no one knew that he ever passed an idle hour. There are few clergymen who study as much and write as much as he did, and there are few who visit their flock as frequently. He sympathized with them in every joy and in every sorrow. He came as an angel of counsel to the bedside of the sick, and as a messenger of comfort to the household of the bereaved. After he left Hartford, when the hand of affliction fell upon the people, they wanted Bishop Burgess to come to them in their grief and minister to them. He was one of the most indefatigable sermon-writers in the land; a certain portion of every day was devoted to this work, and the close of the week never found him hurried or unprepared for the duties of the pulpit. His discourses, ever fresh and new, were well digested, varied in form and subject, instructive, and full of the truth and unction of the Gospel. His manner was not especially graceful and his elocution not





particularly impressive ; but there was an earnestness in his utterance, a thoughtfulness and research in his composition, oftentimes a beauty and richness in his style, which made the hearers oblivious of all defects. It was evident that he had carefully explored and mastered the subject which he handled, and that he felt the solemnity and truth of what he uttered. As a preacher he kept on growing from the beginning, and was more popular in the pulpit during the closing year of his life than ever before. His whole public and private character was both subdued and intensified by the spirit of habitual and sincere devotion. He lived in daily and hourly communion with God ; he did nothing without seeking divine direction, and prayer came spontaneously from his heart. He was a godly man, inasmuch as he made his own life subservient to that of God, and was ready to do whatever his Master demanded of him. In the days of martyrdom he would not have shrunk from the stake, for he sometimes took up what was to him a heavier cross than death." Here he continued, thus discharging his ministry for the space of thirteen years, when this church was again called to give up its rector to meet a call to the Episcopate. In his letter of resignation he says : "I came amongst you young and a stranger. I have passed amongst you the flower of my life, and every house has become to me a kind of home. So happy in all social and pastoral relations I cannot hope to be again. The sphere to which I go is one in which the church during my lifetime will probably furnish no post like that which I relinquish. But I know that you will appreciate the only motives which can impel me, and I trust that you will dismiss me with the same acquiescence which I feel in what seems to me to be the will of our Lord and Saviour." This letter was referred by the wardens and vestry to the parish, and at a meeting held in the chapel, it was

*Resolved*, That we accept this resignation with the profoundest sorrow and regret ; sorrow, that he is so soon to be removed from us, and the tie to be severed which has united us in the most sacred relation for the full period of thirteen years ; regret, that this parish is to be de-



Prived of his prudent counsels, his invaluable services, his holy ministrations, and of those patient, faithful, and most abundant labors of love, by which this church has been so long edified and strengthened, its borders enlarged, and its prosperity under God permanently insured.

The Rev. Peter S. Chauncey was elected rector in 1848, and resigned in 1850, when the following action was taken at a parish meeting :

*Resolved*, That in accepting said resignation, a connection is severed that has been distinguished on the part of our rector by an amenity of deportment in his daily intercourse with his people that has won our sincerest esteem, by a sacredness of principle and integrity of character which commands our unfeigned respect, and by a most laborious fidelity in the discharge of his parochial duties which entitles him to our most affectionate gratitude.

This closes the list of rectors who preceded me in this parish, all of whom are now numbered with the dead. For one year the church was most acceptably supplied by the Rev. Drs. Wheaton, Coit, and Williams, due acknowledgment of which was made in a resolution of the parish, passed at a meeting held on the 21st of April, 1851. My own rectorship, which began at this time, continued until the 1st of April, 1855, and was unexpectedly terminated by my election to the Episcopate of Rhode Island, the same strange fatality in a given direction continuing, one after another, to deprive this parish of its pastors. During the second year of my ministry here the sum of \$18,000 was raised by subscription for the purpose of liquidating the debt and putting the church building and premises in order. During the same year \$4,300 was contributed towards the erection of a chapel for the Episcopal city mission. These were the leading events which attended my stay in the parish; everything outwardly was peaceful and prosperous, our congregation uniformly large and most intelligent and respectable in quality. The music was probably to many more attractive than the pulpit, and a more harmonious, charitably-disposed, and affectionate people could hardly be found anywhere within the pale of Christendom. I miss almost all the old familiar faces to-day; it would take some time to call over



the roll of the departed. I can recall just how they used to enter the church, and where they sat, and how the different voices sounded in the response. It was rather a venerable company of worshipers that gathered here in those times — at least, it seemed so then. In certain respects it was certainly somewhat unique. The long row of students that lined the gallery, the sprinkling of college professors and clergymen of various grades, the eminent physicians and lawyers, the thriving and enterprising men of affairs, the cultivated women whose names were a household word throughout the land, combined to give reputation to this parish, and made it no easy thing for a modest man to stand in his place as their instructor and spiritual guide.

Since I resigned the rectorship the place has been filled in succession by the Rev. R. M. Abercrombie, the Rev. George H. Clark, and the Rev. Robert Meech, the Rev. Prof. John T. Huntington officiating from 1874 to 1877. As they are all still living, it might not be proper for me to utter those words of commendation which they deserve, and which might be appropriately said if they were not alive to hear them. The records of the parish show that their services were well appreciated by a loving and grateful people. Of the present rector, the Rev. William F. Nichols, who, I trust, may be long spared to serve you, it is not necessary for me to speak in commendation. This enlarged and beautiful church will always commemorate his ministry here, as these solid walls continue to speak of the energetic Wheaton, and the graceful tower, pointing heavenward, of the saintly Burgess.

There are few parish churches in the United States in which, during the period of fifty years, so many have been ordained to the diaconate and to the priesthood — not less than ninety-one in all, sixty-four deacons and twenty-seven priests. It is an interesting fact that among the first in the list were two men of color, who were set apart as missionaries to Africa in 1831. Bishop Burgess was ordained priest in this church in 1834; James R. Bayley, afterward the Roman Catholic Archbishop of Baltimore, was here ordained deacon in 1839; Alfred Lee, the present Bishop of Delaware, was



ordained priest in 1838; and Abram N. Littlejohn, Bishop of Long Island, was also ordained priest in 1849. The Bishop of Connecticut and the Bishop of Kansas were confirmed in this church. Bishop Burgess was consecrated here on Sunday, October 31, 1847.

The statistics show that since this church was opened in 1829, there have been 1,755 baptisms—336 adult and 1,419 infant baptisms; 1,228 persons confirmed; 404 marriages; and 1,167 funerals.

When Christ Church was erected, it was not anticipated that in the course of half a century the population would drift away into what were then the outskirts of the town, and leave the church surrounded by shops and stores. In many places the old churches have drifted off after the people, and left the once sacred site to be occupied for business purposes. The splendid improvements which have been made in this consecrated temple are a guarantee that this will not be its melancholy fate. It may be harder in the future to keep the parish up to the true standard than it was in days gone by; but we trust that as long as this fair city shall continue to adorn the banks of the Connecticut, so long shall the beautiful tower of this church stand just where it now stands, and our children come here to worship, down to the latest generation. Such a landmark as this ought never to be removed. Let it stand in the very midst of all the turmoil of traffic, to remind men that their life consisteth not in the abundance of the things which they here possess; preaching its silent sermon all through the busy hours of the day. As I have once before said in this place, "The very walls of the building where we have so often prayed together, where our minds and hearts have gone up in hallowed unison to heaven, where we have welcomed the new-born immortal to the fold of Jesus at the baptismal font, where we have knelt at the altar and taken the Eucharistic bread in memory of the bleeding Lamb, and where we have sung the funeral anthem over the cold remains of our fathers, our brethren, and our children, these very walls seem to press upon us, as though they would not let us leave them. The tones of





the old bell, which, morning and evening, have summoned us to prayer, hold us with a reproachful spell. The graves of the dead whisper to us, 'Abide in your place, till you are called to join us here.' "

I can hardly express the gratification which it gives me to meet once more my old Connecticut friends and brethren, on such a joyful occasion as the present. This is the fourth commemorative sermon that I have recently been called to preach; the first was at the celebration of the one hundred and fiftieth anniversary of St. John's Church, Providence; the second was the semi-centennial of St. Andrew's, Philadelphia; the third, the semi-centennial of Grace Church, Providence; and this is the fourth. I begin to feel as if I were living in the past. I seem to be walking among the shades. The olden time is preponderant. I see the ancient rectors, in their black silk gowns and black silk gloves, slowly ascending the long pulpit stairs, after the clerk in his desk has wailed his last response, and the singers in the loft have also wailed their somewhat heavy song, and the children have all been quieted (the children went to church in those days), and the wardens have seated themselves upright in listening attitude, close by their long poles, which, in one or two of the churches in my own diocese, still distinguish the warden's pew; and then I can seem to hear the old sermon all over again — sound, sensible, scriptural, what we now call churchly — not overburdened with ornament, perhaps not overladen with logic. It was a good, wholesome service, and there were not so many things to distract the people and turn their thoughts away from the church as there are now. They were not tempted to stay at home, and be preached to by the Sunday morning newspaper. They took their opinions from the pulpit, rather than from the press. The preacher was not called upon to compete with the secular lecturer. The wear and tear of daily life was not what it is now. We may have finer churches than our fathers had, more elaborate music, a richer service, a more gorgeous array in certain quarters — we certainly do some things that would have made our fathers open their eyes very wide on Sundays,



and wonder if they had not got into the wrong place—we may preach more telling sermons: but, after all, they had some blessings which we have lost. The church at large is more active than it was in their day; if it were not, amid the surge and roar of the times it would be certain to be swamped.

We have still many things to be thankful for, and I must be allowed this day to congratulate my Right Reverend Brother of Connecticut upon the condition of his diocese, which is now stronger in its proportion to the whole population of the State than any other in the land, and of which Christ Church, Hartford, is a type in respect of its stable moderation, freedom from excesses and all vicious extremes, in its adherence to the old ways and the ancient doctrines of the Gospel. God grant that his wise, paternal, and fraternal administration may be continued for many years to come! It seems but a day or two ago that I joined with others in his election to this Episcopate, and now there are but three acting bishops on the list who are his seniors.

I also must congratulate my reverend brother, the rector of this church, upon the bright prospects which now open before him. It helps one greatly in his ministry to have a pleasant and attractive church. It is a great mistake to suppose that the humbler classes of the people are repelled from a church because of its stateliness and beauty. It certainly is not so in other lands. Attendance upon costly churches need not be made costly to the worshiper. I think that the poorest disciple of Christ will always find a place to kneel in this beautiful temple. The time may come when it will be made alike free to all; and also when it may be thought expedient to keep the door open every day from sunrise to sunset, in order to give the wayfarer and the business man the opportunity, amid the uproar of the world, to turn in here and offer a silent prayer for the guidance and help which we all so much need. I also congratulate the officers and people of this parish, who have lived to see their semi-centennial commemorated under such auspicious circumstances. By your generosity we now see this church



put on the appearance for which in days gone by we so often yearned, with its spacious and fitting chancel, its tasteful and convenient furnishing, its rich and appropriate colors; and everything in keeping with the august purpose to which the edifice is dedicated. You have done a good work for posterity, as well as for yourselves. Your children will grow up with pleasant impressions of the sanctuary. We have been accustomed to think too little of the education that we get through the medium of the eye. There is great moral power in signs and symbols. What we see may impress more deeply than what we hear. For centuries the Christian faith was kept alive mainly by what the people looked upon, rather than by what was taught them with the lips. We do not need, in this more intelligent age, all the devices by which their inner life was quickened, but we must not forget that there is more than one avenue through which the mind is reached.

I must be allowed still further to congratulate the citizens of Hartford at large upon the arrival of this church at such a respectable age, and upon the deed by which its prime is celebrated. Your city has grown marvelously in strength and beauty since I first came here to live, twenty-eight years ago; stately structures have been erected here, which are not surpassed by any in the land, and many of your private houses are palaces. Shall we have marble banks and hemlock churches? Is it not fitting that the house of God should represent the highest art and the most beautiful decoration which the skill of man is able to contrive? Suppose that every church in this city were dismantled of its tower and stripped of its ornaments, and reduced to a mere shell of wood or brick; would you have the same reason to be proud of your city that you have now? Looking down upon the city, so beautiful for situation, from the neighboring hills, would there be nothing wanting to make the landscape complete? What would Jerusalem have been without her temple.

If, indeed, we were content with offering to God nothing but that which we make with our hands, the gift would



assuredly be rejected. Unless we consecrate to Him our souls and bodies, making our hearts the temples of the Holy Ghost, all our oblations are vain, and our most splendid service is only a weariness to Him. What we most desire and pray for is that this house may become to very many the ante-chamber of heaven. We come up to these courts that we may meet our Saviour here, and by Him be led, through the wearisome scenes of this changing world, to the gates of Paradise. We come here to confess our sins and pray for pardon. We come here that our souls may be fed with the Bread of Life. We come here that we may be cleansed and purified and made fit for the inheritance of the saints in light.

There are but few remaining with us who were here when the corner-stone of this church was laid. There will be very few here when the centennial is commemorated. I trust that we may all be found fit to join in the worship of the New Jerusalem above.





31-32

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ANNALS

OF THE

EPISCOPAL CHURCH IN HARTFORD

TO THE YEAR 1829

BY

CHARLES J. HOADLY, LL.D.





CHRIST CHURCH. 1792 - 1829.



## ANNALS.

We cannot refer efforts to plant an Episcopal Church in this place to a date earlier than the beginning of the year 1762 or the end of 1761. Hartford, being an interior town, with no manufactures and little commerce, grew slowly. In 1756 it was only the twelfth town in the Colony as regards population, and in 1761 the inhabitants of the town, which then included also West Hartford, East Hartford, and Manchester, numbered 3,938, less than half of whom lived within the present town limits. At this date there were two Congregational churches here, and, I suppose, a few Quakers. There were twelve missionaries of the Venerable Society stationed in Connecticut, most of them having the charge of more than one small congregation. The missions nearest Hartford were those of Simsbury and Middletown. Although the seat of government, there were no royal officers to lend their countenance to the support of the church, but, on the contrary, all political influence was exerted to hinder its growth.

It is not unlikely that from early times there had been all along individuals who preferred the discipline and worship of the English church, but their number was very small. We could hardly expect to find many traces of such a feeling, still we do seem to get occasional glimpses of it. Thus, in October, 1664, a memorial was presented to the General Assembly signed by seven persons, the principal one of whom, William Pitkin, and two others, John Stedman and Robert Reeve, were of Hartford, and the others belonged to Windsor.\* They state that they are members of the Church

\*Two of the Windsor signers, Michael Humphrey and James Eno, were ancestors of the writer.



of England, and complain that the ministry of the country will not baptize their children nor admit themselves to the communion. They pray, that for the future no law of the corporation may be of force to make them contribute to the support of any minister or officer of the church that will neglect or refuse to take care of them as such members of the church or to baptize their children.

I have a prayer-book which formerly belonged to Francis Duplessy, whose gravestone, bearing the date July 3, 1731, may be seen in our ancient burying-ground. He was a native of London and at the time of his death engaged to be married to a young lady of this town,\* by whose relatives this book was preserved for more than a century.

However, at the beginning of the year 1762, there were so many here who had either been brought up in the Church of England or who were favorably inclined to it, as seemed to justify efforts for the establishment of a congregation which should use its forms of worship.

The Rev. Thomas Davies, who was graduated at Yale College in 1758, and had recently returned in holy orders from the mother country, was stationed as a missionary in Litchfield county. Upon invitation, he came here and preached, sometime between the middle of January and the beginning of April, 1762, and he is the first clergyman known to have conducted public services in Hartford according to the liturgy of the English church.

Dr. Samuel Johnson, sometime of Stratford, has been called the Father of Episcopacy in Connecticut. He was then President of King's College in the City of New York, but his interest in the church in his native Colony was unabated; he kept himself fully informed of its progress, and his advice was constantly asked. He held a regular correspondence with the Archbishop of Canterbury and with the Society for the Propagation of the Gospel in Foreign Parts,

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\*Susanna, daughter of John Beauchamp. She afterwards was married to Allen McLean, and died December 5, 1742. (The date on the monument is incorrect.) John Beauchamp was an ancestor of the late Charles Sigourney.





and it is to these letters,\* in the absence of records, that we are indebted for many items of information. Under date of April 10, 1762, he writes from New York to Archbishop Seeker, a prelate who had the welfare of the church in the Colonies much at heart, "I hear they are about building a church in Hartford, the chief town in Connecticut, and hope to have a considerable congregation there and several people of note; where, if a mission were opened, it might include the care of Simsbury, fifteen miles off." A parish had been organized in Simsbury about twenty years previously. None of the missions in the Colony were self-supporting.

Measures were taken to raise money for the purchase of a piece of ground and for building, and on the 6th of October, 1762, Charles Caldwell, in consideration of £80, lawful money, paid him by John Keith, William Tiley, William Jepson, Hezekiah Marsh. and Thomas Burr, a committee of the brethren of the Episcopal church in the town of Hartford, deeded to them, their associates and successors forever, a piece of land ninety-nine feet three inches in width on Main street and the same in the rear, and to extend westwardly so far as to make exactly half an acre. This purchase covered the spot occupied by the old church on the north side of Church street, which street was not opened until about 1794, and comprehended the northeast corner of the lot on which the present Christ Church stands. The lots on Main street were not originally laid out at right angles with the street.

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We are not able to give the names of all the brethren who associated together for building the church, but some account of their representative men may be acceptable:

Capt. John Keith was a native of Scotland. He had been master of one of the transport vessels which carried the troops of the Colony to the West Indies in the year 1740. He had been one of the selectmen, in 1754-5. He was now a merchant, living and keeping his shop in the wooden

\* Some are printed in the Documents relating to the Colonial History of New York, others in Hawks and Perry's Documentary History of the P. E. Church in Connecticut.



building, still standing, Nos. 176, 178 State street. He had married, November 5, 1751, the widow Marianne Lawrence, daughter of John Beauchamp and mother of John Lawrence, Treasurer of Connecticut from 1769 to 1789. His brother, William Keith, also a merchant here, had previously married her daughter,\* and they were great-grandparents on the maternal side of the late Governor Thomas H. Seymour. Another brother, Alexander Keith, was an Episcopal clergyman in South Carolina, and is mentioned in Dr. Dalcho's History of the Church in that State.† Capt. John Keith died suddenly, February 1, 1775, aged 73, and his remains were carried to Middletown, and deposited in the tomb of Capt. Philip Mortimer, with whom he had been associated in business. His widow died January 12, 1784, aged 88. In his will, dated July 12, 1771, he directed that in case his adopted son, William Keith, should die under age or before himself, what he had therein given him should be turned into money and with it a suitable piece of ground purchased to be and remain a glebe for the use and benefit of the Episcopal church in Middletown, as a memorial of himself for ever. Descendants of this William Keith are believed to live in Middletown or Cromwell.

William Tiley kept a shop near that of Capt. Keith, and he also had been master of a sloop, which he sold, and then kept the tavern formerly Ebenezer Williamson's, where he provided the election dinner in 1741. He was buried March 1, 1781, at the age of 69, and his widow, Sarah, October 13, 1798. He left one son, James, a goldsmith, who died at Norfolk, Va., and a daughter, Sarah, born May 27, 1746, who married William Adams, Esq. Descendants in the female line still belong to the church in this city.

William Jepson was educated in Boston as an apothecary,

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\* After the death of William Keith, his widow married, May 27, 1751, Rev. Jonathan Marsh, the first Congregational minister of New Hartford. By request, Mr. Marsh preached a sermon before the Episcopal church in Barkhamsted, on Christmas day, 1787, which was printed.

† He died at Newport, R. I., January 8, 1772, aged 64. The Conn. Historical Society has a snuff-box which belonged to him.



and instructed in the art or mystery of physic and surgery. He settled in Hartford about 1757, soon after he came out of his apprenticeship. Here, at the sign of the Unicorn and Mortar in Queen street (now Main), in partnership with Dr. Sylvester Gardner, who lived in Boston and furnished the capital, he carried on the business of apothecary and grocer,\* — that is, he kept tea, sugar, and spices, as apothecaries then generally did. He married, December 2, 1756, Susanna, daughter of Daniel Collyer. She died January 1, 1772, aged 32. His second wife, Anna, survived him, and became the wife of George Loomis, November 20, 1788, and died February 14, 1831. Dr. Jepson was one of the founders of St. John's Masonic Lodge in this city in 1762. About 1769, he became embarrassed in business, through his lenity and good nature, as he alleged, and in 1771 petitioned the General Assembly for an act of insolvency, which was granted in October, 1772. In April, 1775, he was appointed surgeon of the second regiment raised for the defense of the Colony. He is said to have been a skillful physician. Thacher's Medical Biography incidentally notices him as "a prominent professional character of the last century." At one time he was afflicted with insanity, and attempted suicide. He was buried May 21, 1783, at the age of 50.

Hezekiah Marsh married, December 15, 1743, Christian, daughter of Deacon John Edwards, by whom he had eight

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\*Some other early apothecaries here were: Thomas Langrell, born March 6, 1727-8, graduated at Harvard College, 1751, which he entered from Lebanon, Conn. He was drowned in the Connecticut, June 13, 1757, with William Harpy of Harvard, Mass. They had gone over the river for rose leaves. His widow, whose maiden name was Mary Hyde, of Norwich, died in New Haven, December 16, 1766. Lothrop & Smith were druggists and booksellers in King street (State street), contemporaneous with Gardner & Jepson. They dissolved in 1771, and were succeeded by Smith & Colt. Richard Tidmarsh, physician, surgeon, midwife, and apothecary, succeeded to Dr. Jepson's shop in Queen street, August, 1774, but it was occupied by Thomas Hilldrup, in 1776, as a watchmaker. Hezekiah Merrill advertises drugs, etc., at the sign of the Unicorn and Mortar in 1775, and it seems that George Merrill had the same sign the next year.



children. After her death, which took place June 16, 1770, he married Elizabeth, widow of Levi Jones, killed by the fatal explosion at the schoolhouse, May 23, 1766. She died October 24, 1788, and he took for his third wife, Hannah, widow of Samuel Tiley. Capt. Marsh died April 18, 1790, aged 71. Descendants reside in the town.

Thomas Burr was the grandfather of Alfred E. and Frank L. Burr of the *Hartford Times*. He died October 27, 1777, in his fiftieth year, and his widow, whose maiden name was Sarah King, died October 5, 1799, aged 73. Some of his descendants still worship with us.

Writing from New York to Dr. Burton, secretary of the Society for the Propagation of the Gospel, under date of December 1, 1762,—after stating that the clergy in Connecticut had earnestly recommended Mr. Viets to be assistant to Mr. Gibbs at Simsbury, that his qualifications were good, and that above one hundred and thirty families appeared to be very zealous to have him their minister,—Dr. Johnson added: “I had thought that Hartford and Simsbury might be joined in one mission, but I find it will not do, for Mr. Viets would have his hands full in the care of three distinct districts; and besides, the church has so increased at Hartford, not by means of any parties or contentions but by the still voice of reason and benevolence, that they are like to have a flourishing church, consisting of a number of good families—many by accession—and have founded and are zealously carrying on a considerably large and decent church, and think they shall undoubtedly raise £100 per annum procl. money for a minister. However, it being the metropolitcal town of the province, they cannot well do without £50 sterling at least, if it could be obtained, in order to support him in a manner suitable to such a station. They are extremely desirous and purpose in a few months earnestly to apply to the Society for Mr. Winslow of Stratford to be their minister, who is indeed by much the most suitable person they could have; and his condition is such, having a large, expensive, and growing family, that he cannot tolerably





subsist at Stratford, though they do their utmost for him ; so that it seems indispensably necessary that he should, if possible, elsewhere be better provided for."

Dr. Johnson, desirous of relinquishing the care of the college and of spending the evening of his days with the people of his former charge, to whom he was much attached, had so written to the archbishop, who replied March 30, 1763, "We have heard nothing directly from Hartford yet. Whenever a fit opportunity offers we shall be very desirous of doing whatever may be agreeable to you." But before that reply was written, the death of his wife had already caused the doctor at once to send in his resignation of the office of president, and to return to Stratford.

A letter from Mr. Winslow to the secretary of the Society for the Propagation of the Gospel in Foreign Parts, dated July 1, 1763, says: "Dr. Johnson has communicated to me what you are pleased to mention to him respecting the application which was understood to be made to the Society from the people of Hartford, and the proposal of my obtaining liberty to remove there and his being reinstated here. The worthy doctor, whose residence here affords me singular comfort as well as benefit, seems of late to decline the thoughts of undertaking this or any other stated charge as too troublesome to his years ; and as to myself, I wholly acquiesce in the Society's pleasure. I have no cause for any uneasiness here but for the insufficiency of my support, which would make it needful for me to embrace an opportunity of being nearer my friends, under some better circumstances for the benefit of my family. As you are pleased in so kind a manner to ask me to be explicit on this head, I would acquaint you that, beside the Venerable Society's bounty, I receive £30 sterling per annum from this congregation, arising from an assessment on the ratable estates, made by virtue of a law of the Colony, which obliges the professors of the church to pay their proportion of this assessment to the minister under whose care they are. We are also provided here with a decent house and two acres of land adjoining, and about as much more at a little distance.



These articles make the whole advantage of this living, which, I believe, may at the extent be estimated at £100 sterling value. But this I find too unequal to the unavoidable charge of a family of ten children and the expense of absolute necessities to support the reputation of the church and of my office in a place of so much resort as this; though I endeavor at as thrifty a management of my income as possible. And were it not for the dependence I have and the assistance I receive from my friends in Boston, I could not live without much difficulty or with proper decency. It appeared probable I might be under some better advantages at Hartford, and I was in hopes from the general desires of the people there joined to the opinion and advice of my brethren of the clergy and other friends for my removal, that if my life has hitherto in any degree been useful to the purposes of my office, I might not be less so there; and it would have brought me sixty miles nearer Boston. But I cheerfully resign myself to the conduct of God's good providence, and fully rest in the Society's wisdom, persuaded they are the best judges what measures are most expedient for the general interests of the church, and being far from desiring any station or charge merely for my own comfort without a view of being instrumental in promoting the interest of religion and the church, and willing, for sake of this duty, to submit to the inconveniences which may be my lot. It cannot but much engage all our wishes to see a church established in a place of so much consequence as Hartford. The persons concerned in the undertaking there propose carrying on the building as they are able, though this will be but slowly. They are obliged for your mentioning to Dr. Johnson the Society's intention to recommend it to Mr. Viets, if placed at Simsbury, to take some care of them, but would, with submission, rather wish that, instead of this, they might be annexed to Middletown when that mission is again supplied; as the nearness of these two towns, their continual intercourse and united commercial interests would make it much more convenient, and of greater advantage to their design of collecting themselves into a congregation, which they hope



the Society, in the measure and manner that seem meet to their wisdom, will be pleased to favor with their patronage."

Mr. Winslow was transferred to the vacant mission at Braintree, Mass., toward the close of the year.\* Archbishop Secker wrote to Dr. Johnson, "It grieves me to concur in postponing any of the new missions which you would have us establish. But, indeed, some of those which we have established already in New England and New York have so few members of our church in them, and there are so great numbers in other parts destitute of all instruction, whom we may hope to secure to our church by sending missionaries to them before other teachers get among them, I mean the new and frontier settlements, that I think we cannot avoid preferring the latter. Would God we could effectually assist both." To this the doctor replied, August 10, 1763. "I am sensible of your difficulty in making new missions, and for the reasons your grace gives, which I have often used to repress the forwardness of people to expect. And this, among other things, has abated the forwardness of Hartford, who have of late gone on but heavily. They are, however, building, and I hope will in time be a flourishing church." December 20, 1763, he wrote again to the archbishop, "It would be well Hartford (who desire it, and is but 12 miles off) should be joined with Middletown under the care of Mr. Jarvis lately gone for orders." "As to Hartford," he wrote to the Society, "the clergy think to take turns there once a month, so that they may not be quite discouraged."

The records of the Rev. Roger Viets of Simsbury show various services performed by him here between 1764 and 1775. The first baptism mentioned is that of William, son of Timothy Phelps, January 16, 1764; the first marriage, that of Julius Jones to Elizabeth Dickinson, both of Hartford, December 16th, in the same year; the first administration of the Lord's Supper, March 2, 1766, in the court house, to six communicants; the first funeral with the full services of the

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\* There is a manuscript sermon by Mr. Winslow in the library of Trinity College. He was graduated at Harvard College in 1741, and died in 1750.



church, that of William Gardner, June 9, 1766, one of the victims of the terrible explosion which occurred at the school-house while preparations were making to celebrate the repeal of the Stamp Act. The Rev. Samuel Peters, the Society's missionary at Hebron, reports, May 31, 1764, that he preaches at Hartford, Coventry, Mansfield, and Bolton, as often as he could consistently with his other avocations. The Rev. Mr., afterwards Bishop, Jarvis, of Middletown, also from time to time officiated here.

The French war, like other long wars, was naturally followed by a period of financial depression. Land had been bought and stone foundations for a church had been laid, but it was found impracticable to raise money to erect the superstructure. The Society for the Propagation of the Gospel in Foreign Parts had declined making any more missions in New England, and the churchmen here were not able to support a clergyman without assistance. Dr. Mayhew and others had vehemently attacked the conduct of the Society in encouraging the growth of the Church of England in these parts, and succeeded in stirring up much bitterness. Political disputes with the mother country arose. Men's minds were exasperated by the claims put forth by the British Parliament, and there were civil commotions in parts of the Colony. The Episcopal clergy counselled obedience to the law and loyalty to the crown, and exerted themselves to discourage rebellion: but by those without her pale the progress of the church was viewed with a jealous eye as dangerous to the civil and ecclesiastical liberties of the country.

Under these circumstances John Keith and William Tiley on the 12th of July, 1765, executed to William Jepson a quitclaim of the land which had been purchased for the church. Dr. Jepson had advanced some part of the purchase-money and seems to have believed himself at liberty to dispose of what he had assisted to acquire; for, on the 16th of July, 1768, in consideration of £100, he undertook to transfer by deed of warranty to Robert Sanford the land with the stone lying thereon. On the 19th of January, 1769, Sanford executed a bill of sale of the stone lying on the church lot to Samuel





Talcott, Jr., in consideration of the sum of £26. On the 5th of October in the same year, for £16. Sanford sold to Samuel Talcott, Jr., the northern part of the lot, containing sixteen rods or one-fifth of the land. On or about the 23d of April, 1770, Talcott entered upon the land, broke up the foundations of the church and carried away the stones, which were used for the foundation of a house which he was then building. Thereupon Thomas Barr, one of the members of the Episcopal church in the town of Hartford, and the rest of the members and brethren of said Episcopal church, brought an action of trespass against Talcott before the adjourned county court on the third Tuesday of June, 1770, laying their damages at £500. The Rev. Messrs. Peters and Viets, among others, were witnesses in the case, which was decided adversely to the plaintiffs: but on appeal to the superior court they recovered, at the adjourned session on the last Tuesday of December, 1771, the sum of £35 L. M., damages, and their costs taxed at £11 5 6 L. M. Immediately after this, Thomas Burr, etc., entered suits in the county court held on the fourth Tuesday of January, 1772, against Robert Sanford and Samuel Talcott, Jr., to recover seizin of the land, and upon an appeal to the superior court held on the fourth Tuesday of December, 1772, obtained a decision restoring the land to the church with nominal damages and costs.\*

A letter from the Rev. Ebenezer Dibblee, the Society's missionary at Stamford, to the secretary of the Society, dated October 8, 1770, says: "At the earnest request of the church-wardens, etc., at Hartford, eighty miles distance, I preached there on Trinity Sunday last to a numerous con-

\* Compare the account given by Peters in the General History of Connecticut: In 1760, a foundation of quarry stones was laid for an Episcopal church in this town, at the Expense of near £300, on which occasion the Episcopalians had a mortifying proof that the present inhabitants inherit the spirit of their ancestors. Samuel Talcott, Esq., one of the judges of the county court, with the assistance of a mob, took away the stones, and with them built a house for his son. What added to so meritorious an action was, its being justified by the General Assembly and the Consociation.



gregation (whose attention and behavior was good; the principal part being dissenters,) and baptized. They have applied for advice and assistance, being involved in a contentious law-suit in defence of the rights of their church, an encroachment having been made on a piece of land lately bought and sequestered to build a church upon and a beautiful foundation of hewn stone laid in place of the one removed. It appeared to us in Convention to be a wicked design of a powerful family, so to demolish the church there that it might never rise; and as we judged the claimant had no right, in law or equity; and as such conduct, as we were told, was disapproved by many of the dissenters, we could not but approve of the professors of the church seeking a redress of such a sacrilegious alienation. In the meantime, to support their efforts, the Rev. Mr. Leaming preached there Sunday after convention, and the clergy in general engaged to take their turns; but we particularly recommended them to the care of the Rev. Mr. Peters."

From the year 1766 to 1775, inclusive, there was held annually a convention of delegates from the Presbyterian Synod of New York and Philadelphia and from the Congregational Associations of Connecticut. The main object of these conventions was the preservation of the liberties of their churches, threatened, as they thought, by the attempts made by the friends of Episcopacy in the Colonies and in Great Britain for the establishment of bishops in America. To prevent their establishment the convention entered into a correspondence with the Committee of Dissenters in England, and made arrangements for ascertaining the proportion of Episcopalians and non-Episcopalians in the Colonies, as well as for collecting the charters, laws, and customs of the same so far as they respected religious liberty. The Rev. Dr. Elizur Goodrich of Durham made a report in which he estimated that in the year 1774, out of a population of 4,881 whites in Hartford, there were but 111 Episcopalians.

During the war of the Revolution it is doubtful whether any services of the church were held in Hartford, nor do we know that any parish organization was kept up. Mr. Peters,



the Society's missionary at Hebron, by his imprudence rendered himself so obnoxious to the Sons of Liberty that he was obliged to flee, and he took refuge in England, where he revenged himself by writing a book which he called a General History of Connecticut.

Mr. Viets of Simsbury, for secreting and aiding Major Christopher French\* and Ensign Joseph Moland, prisoners of war who had escaped from Hartford jail, was arrested and imprisoned, bail being refused. In January, 1777, he was brought to trial and sentenced to pay a fine of £20 and suffer a whole year's further imprisonment; but upon his petition to the General Assembly in May following, he was released from the jail and restricted to the town of Simsbury during the remainder of his sentence, and put under bonds of £1,000. After the peace he removed to Digby, Nova Scotia, where he died in 1811.†

At Middletown, "Mr. Jarvis only read some chapters in the bible and preached a sermon in his own clothes, not daring to read the church service." Soon after the Declaration of Independence the clergy of Connecticut, at a convention held at New Haven July 23, 1776, resolved to suspend the exercise of their ministerial functions. They could not, consistently with their views of duty and the obligations of the oath of allegiance which they had taken, omit from the liturgy the prayers for the King, and to use them was to invite almost certain destruction.

On the map of Main street in the time of the Revolution, in Barber's Connecticut Historical Collections, Abraham Beach, Episcopal minister, is put down as residing on the

\*A part of his journal while a prisoner is printed in Vol. I of the Collections of the Connecticut Historical Society.

† In 1800 he visited his old friends in Connecticut, where in the towns of Simsbury, Granby, Windsor, and Hartford, between June 19th and July 14th, he baptized 103 children and adults. Mr. Viets was born in Simsbury, son of John and Lois [Phelps] Viets, and uncle of Bishop Alexander Viets Griswold, whose baptism he records May 25, 1796. He was graduated at Yale College in 1753, and is said to have been a man of refined taste and a good scholar. The writer's maternal grandfather was fitted for college by him.



south corner of Sheldon street; but I find no tradition of any ministration here by him.\*

After the superior court had declared the conveyance from Jepson to Sanford to be invalid, the latter made application to the General Assembly as a court of chancery, which, as he states, decided that Jepson had an equitable lien upon the land for the sum of about £60 lawful money, which ought to inure to the benefit of the said Sanford and to be paid to him by the professors of the church of England, in order to their being fully quieted in the enjoyment and possession of the land. Samuel Talcott, Jr., on the 2d of January, 1778, had reconveyed to Robert Sanford that portion of the lot which he had bought of him, and having received the £60, Robert Sanford, on the 15th of January, 1785, released by deed his claim upon the land to William Adams, Esq., Messrs. John Morgan and John Thomas, and to the rest of the associates and professors of the Episcopal church in the town of Hartford, and to their successors forever.

Of those who had associated in 1762, some had died and others removed; but the number was more than made good by those who had come from other places to reside here. A new parochial organization was effected the next year, as follows:

HARTFORD, November 13, 1786.

We the underwritten do, by these presents, associate ourselves into a Religious Society, by the style and title of the Episcopal Society of the City of Hartford, under the direction and government of the Rt. Rev. Bishop Seabury and the Episcopal clergy of the State of Connecticut.

William Adams,	Stacy Stackhouse,
John Morgan,	Cotton Murray,
John Thomas,	Isaac Tucker,

\* Abraham Beach was born in Cheshire Sept. 9, 1740. He was the step-son of Dr. Jonathan Bull, and after graduation at Yale College, in 1757, went into trade and was a sutler in the army. It is said that he wrote the prospectus for the Connecticut *Courant*, in the earliest number of which, October 29, 1764, he advertises to exchange salt for flax seed. He was ordained deacon and priest in London in May and June, 1767, and was settled as the Society's missionary at New Brunswick in New Jersey. After the peace he was assistant minister of Trinity church, N. Y. He died in 1823.





Jacob Ogden,  
Sam'l Cutler,  
Thomas Hilldrup,  
Jno. Jeffery,  
George Barr,

Wm. Burr,  
Elisha Wadsworth,  
John Avery,  
Aaron Bradley.

William Adams was chosen clerk, William Inlay and John Morgan church-wardens, Samuel Cutler, John Thomas, Jacob Ogden, and John Jeffery vestrymen. These are the oldest recorded acts of the parish.

William Adams, son of William and Freelove [Arnold] Adams, was born in Milford, August 18, 1742. He studied law with Dr. Wm. Samuel Johnson and removed to Hartford, where Mr. Viets enters him as a conformist, Dec. 31, 1764. He married, Feb. 22, 1767, Sarah, daughter of William Tiley. He was a cousin of Benedict Arnold, and in the Revolution served as paymaster or as lieutenant from Jan. 1, 1777, to Jan. 1, 1781, in the 4th Connecticut regiment. He was the first city clerk of Hartford, chosen June 28, 1784, and continued in office till his death, June 24, 1795. His widow died Feb. 25, 1818, aged 72. He had one son, who died an infant, and six daughters, one of whom, Abigail, born Sept. 5, 1772, baptized by Mr. Jarvis, married Horace Wadsworth; another, Sarah, born April 6, 1785, baptized in the old court-house, died a few years since a member of the parish.

William Inlay, son of John and Elizabeth Inlay, was born at Bordentown, N. J., Nov. 12, 1742. He had been in business as a merchant in New York city, and upon its evacuation by the Americans, September, 1776, "left with the rest of his friends, upon the principle of an attachment to his country." Upon the resignation of John Lawrence, he received, in November, 1789, from the General Assembly, the appointment of Commissioner of the Continental Loan Office, and on the organization of the federal government was made Commissioner of Loans, holding that office at the time of his death, August 5, 1807. Jonathan Bull was his successor. Mr. Inlay married Mary, widow of Joseph Church and daughter of Robert Nevins. Three of his sons, William H., John, and Richard, were baptized by Mr. Jarvis at Middle-



town. The former is remembered as one of the wealthiest and most enterprising of our citizens. John died at the age of 25, the next month after the death of his father. Richard lived in Philadelphia and New York. He invented a valuable improvement in railroad carriages, but died poor.

John Morgan, son of Theophilus, born at Killingworth June 27, 1753, was graduated at Yale College in 1774. He came here as early as 1781, and was a public-spirited merchant, connected with almost every undertaking for the prosperity of our city in its infancy. The bridge across the Connecticut was projected by him, and on the street leading to it, opened by him and called by his name, he built what was in its day the finest block of stores in the place. His residence at the upper end of the same street was one of the handsomest here. He was warden until 1820, and to his zealous labors and liberal contributions the parish was indebted for its temporal prosperity more than to those of any other individual. He married Sally,\* daughter of Capt. Samuel and Sarah [Stillman] Lancelot, of Wethersfield, and had but one child, a daughter, who married Thomas Glover of New York. Mr. Morgan's last days were spent in New York in straitened pecuniary circumstances, and he died in that city Sept. 19, 1842. His wife died June 21, 1840, aged 76. His half-brother Elias, baptized at Killingworth by Mr. Viets 20th October, 1771, was also a member of this parish.† He

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\* A cousin of Mrs. Morgan deserves to be commemorated. Mrs. Emily Phillips, daughter of Samuel and Meliscent [Riley] Stillman, was born July 14, 1779. She was married Oct. 2, 1804, by Rev. Mr. Rayner, to George T. Phillips, who died in New Orleans about 1808. She was a devoted disciple of the church, and about 1815 exchanged some letters with Judge Daggett of New Haven on the Episcopal controversy which were circulated in manuscript and won for her the title of Defender of the Faith. She died at Middletown, April 15, 1843, leaving to the parish a legacy, with which was purchased the paten used in the communion service, and to Trinity College most of what little she possessed. She was buried in the tomb of the Rileys in her native town. Capt. Riley, of African fame, was a relative of hers.

† He was one of the proprietors of the "New Theatre" on Temple, then called Theatre street. It was opened August 3, 1795. He died in the West Indies, May 15, 1812.



built the house now occupied by George M. Bartholomew, on Prospect street.

John Thomas was the father of the late James Thomas, Comptroller of Public Accounts from 1819 to 1830. Upon some disgust he left the church. He was buried Sept. 4, 1799, aged 66.

Jacob Ogden was born at Newark, N. J., Nov. 10, 1749. His grandfather and father, both bearing the name of David, were lawyers in that place. David, the father of Jacob, married his cousin Catharine, daughter of Col. Josiah Ogden, a prominent citizen of Newark who had become an Episcopalian about 1734, on account of dissatisfaction with some proceedings of the Presbyterian church against him.\* Having lost his father when about a year old, he was brought up in the Episcopal church by his mother. He married, in 1772, Jerusha, daughter of Joseph Rockwell of Colebrook. He had gone there as clerk for one Smith, an Englishman, who had iron-works there. At the beginning of the Revolution Smith returned to England and Ogden took the works, which were accidentally burned August 30, 1781, soon after which he removed to Hartford. Here he was a merchant of enterprise. He built the long wooden block on the south side of Ferry street, and for his residence the building on State street formerly known as the Exchange Hotel — burned a few years ago. He lost considerable money in connection with the building of the State House, and removed to Washington Bridge, between Milford and Stratford, where he kept a public house. In 1804 he opened in New Haven a hotel, for twenty years celebrated as the Coffee House. Mr. Ogden was a very active and social man, witty and quick at repartee. He died March 30, 1825, his wife having preceded him some thirteen years. He left several children. One son was a Congregational minister.

Samuel Cutler was born in Brookfield, Mass., March 18, 1740-1, and graduated at Harvard College 1765. He studied medicine in Edinburg, and on his return to America settled

\* Stearns' Historical Discourses relating to the First Presbyterian Church in Newark.



at Edenton, N. C., but was obliged to leave that place on account of the prejudices of the people against an establishment which he had opened for inoculating with the small-pox. He removed to Hartford, and here married Jennette, daughter of Capt. James Caidwell, by whom he had two sons and three daughters.\* One of these daughters was the wife of Rt. Rev. Carlton Chase, Bishop of New Hampshire. About 1790 he removed to Vermont. The Episcopal church in Bellows Falls owes its foundation to him. He died in November, 1821.

Thomas Hilldrup was a watch repairer, bred to the finishing branch in London. He settled here about 1772. He was married to Susanna Hull of Wethersfield, January 30, 1777, by Mr. Jarvis, at Middletown, and had a son (Thomas J.) baptized by the same, September 27th of that year. He was appointed postmaster of Hartford as early as 1777,† and held the office till the close of 1794. He was buried September 21, 1795, aged 55, and his widow, November 4, 1796, aged 44.‡

John Jeffery came from Rhinebeck, N. Y. He married, October 28, 1766, Sarah Nichols. He at one time kept a private school for teaching reading, writing, and arithmetic, and wrote in the Treasury or Pay-Table office in Hartford. He was father of the late Anthony Jeffery. John Jeffery died November 10, 1801, aged 59, and his widow, December, 1809, aged 62.

George and William Burr were sons of Thomas. The former was married by Mr. Jarvis at Middletown, March 19, 1775, to Sarah Joyce of that place. Both left children.

Stacy Stackhouse was a maker of Windsor chairs. He

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\* An infant child of Dr. Cutler was buried May 23, 1737. Two letters of Dr. Cuder are printed in Iredell's Works, ii, 127, 130, and there is reference to him on p. 444 of the same volume.

† William Eliery was postmaster of Hartford in 1770.

‡ William Hilldrup was connected in the West India trade with Ezekiel Williams, his father's successor in the post-office. In 1801, and subsequently, he went master of the schooner *Catharine*, and was murdered at Nevis in 1803.





came from New York about the beginning of the year 1786, and returned to the same State about 1795.\*

Cotton Murray came here from New Hampshire. He advertises as a tailor in the *Courant*, Jan., 1774, and afterwards kept a tavern at the sign of the Globe, † just north of the church—perhaps the present St. John's Hotel. His house was the usual place for parish meetings. Cotton Murray died October 21, 1813, and his wife at the age of 55, August 15, 1793. His daughter kept a school here for forty-five years.

Isaac Tucker was one of the associates in 1762. He was a blacksmith, and served as an armorer in the French war. I suppose he came from Taunton, Mass. He had only two sons, Isaac and James. Both fell "in battle nobly contending in the cause of their country,—Isaac being shot dead in an instant by a cannon ball at the White Plains in A.D. 1776. James was shot through the body in the action of Sept. 19, 1777." Isaac Tucker was buried October 17, 1799, aged 82. His wife was buried September 1, 1776, aged 54.

Elisha Wadsworth was the father of that Elisha Wadsworth who kept a tavern at the corner of Albany avenue and Prospect Hill road, and grandfather of Sidney Wadsworth, who now lives in the same place. He died June, 1803, and his widow, Annie, died February, 1815, aged 83.

John Avery advertises in the *Courant* of April 10, 1786, genteel private lodgings and the best of stabling for horses, next door to John Trumbull's, Esq., nearly opposite Mr.

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\* A license for the marriage of Stacy Stackhouse and Catharine Calow was issued in New York, July 15, 1775.

† Samuel Mattox had formerly occupied the house. He came from New Haven, and here married, March 14, 1763, Sarah Bidwell. At his request, being a member of the Church of England, he was admitted to the First Congregational Church, in order to have his children baptized. He entered the revolutionary army in 1776 as an ensign, served as captain in the Connecticut line, 1777-9, and soon after removed to Timbony, Vt. In that State he held various public offices, among others, that of treasurer, from 1786 to 1800. His youngest son, John, became governor of Vermont. Samuel Mattocks died at Middlebury, Vt., about 1804, aged 65.



Samuel Burr's, and also offers for sale an assortment of dry goods and groceries, etc.

Aaron Bradley came from Guilford about 1772. He was a blacksmith, and afterwards kept a tavern in Ferry street, then a more important avenue than at present. He died September 15, 1802, aged 61. His wife, whose maiden name was Sarah Chittenden, of Guilford, died January 21, 1819. Several of his descendants in female lines are connected with the parish.

At an adjourned society or parish meeting held at Mr. Cotton Murray's, November 20, 1786, it was voted that a committee be appointed and chosen for the purpose of getting a subscription paper and procuring signers to the same, either in money, labor, or any specific articles, payable to them for the purpose of building an Episcopal church in this city.

The original subscription paper, dated November 23, 1786, is on file among the parish papers, headed with a subscription by John Morgan for £36, Jacob Ogden £24, John Thomas £20, 10s., Samuel Cutler £10, all payable in materials for building. Money was extremely scarce at this time, and trade was carried on to a great extent by barter. Most of the subscriptions were payable in materials for building, labor, or West India goods. As specimens of some of them: Major John Cadwell subscribed £10 in pure spirit, John Chenevard one hogshead of molasses, 110 gallons, Barnabas Dean £10 in materials for building or in rum, Noah Webster, Jr., £3, which he paid in seven dozen spelling-books. There was quite a number of subscribers who were not Episcopalians, and the whole amount raised was a little more than £300.

In March, 1792, John Morgan and Jacob Ogden agreed with Ebenezer Clark, joiner, to inclose the church in every particular that belongs to joiner's work, except the window frames and sashes, and to set the glass; all to be done in a workmanlike manner, he being found the materials. He was to finish the work by the 24th of November then next, for which he was to receive the sum of £90, and to take his



pay in West India goods, so far as the subscriptions were payable in said goods, and the rest in cash, and what joiner's work was subscribed towards the church he was to allow for.

There was no formal laying of a corner-stone, but there is a tradition that when sundry were gathered to see the commencement of the work, Prince Brewster, the mason, a member of the parish, said, "I lay this stone for the foundation of an Episcopal church, and Sam Talcott and the gates of hell shall not prevail against it."\*

The frame was raised in June, 1792, and there is on file a bill for nine gallons of rum, which was probably expended on that occasion. The size of the building was ninety feet in length by forty-four in breadth. The steeple fell while the work was in progress.

The church was still uncompleted in 1795, and to finish it, in June of that year there was another subscription, amounting to \$575. A great part of the original lot was sold about this time and the proceeds applied to the same purpose.

The regular records of the parish commence in 1795, but for several years they are quite meagre.

At an adjourned parish meeting held July 10, 1795, it was voted that the society will allow Mr. Calvin Whiting, for his services for six months as a candidate for the ministry, fifty pounds lawful money and his board. The time to commence from the first of June, 1795.

Mr. Whiting was the posthumous son of Jonathan Whiting, born at Needham, Mass., March 4, 1771, and graduated at Harvard College in 1791. After leaving college he taught school at Roxbury, Mass., for a year and a half, when he became a student in divinity. In Hartford, besides reading prayers and sermons in the church, he kept a small school for boys in a chamber of the building next south of this church, taken down in the summer of 1875. The names of his fifteen pupils are found on a paper among the parish files. In September he was seized with the dysentery, then epidemic here, and after languishing for six weeks, expired

\* See this story told by Bishop Chase in *The Motto* Nov. 10, 1851, p. 131.



on Saturday, October 17th, and was buried on the following Monday in the ancient burying-ground, where his gravestone is to be seen.\* A funeral sermon was preached in the Congregational Church at Needham by the pastor there,† in which he is spoken of with great respect and esteem, and the newspapers of the time concur in representing him as a young man of amiable manners, a sincere Christian, and an acceptable preacher.‡

What efforts were made during the next year to procure a clergyman, the parish records do not disclose.§ At this

\* In memory of  
CALVIN WHITING  
Candidate for the  
Ministry.  
of Needham Mass.  
who died Oct. 16  
A.D. 1795.  
aged 24 years.

† A sermon occasioned by the death of Calvin Whiting, A.M., of Needham, who died at Hartford, in the State of Connecticut, October 17, 1795, aet. 25. Delivered at Needham the Lord's day after his interment, by Stephen Palmer, A.M., pastor of a church in Needham. Boston, 1795, 8vo, pp. 19.

‡ The employment of lay preachers, or preaching candidates, was an abuse against which Bishop Jarvis protested in his address to the Diocesan Convention, in June, 1807.

§ Another Association, entered into at this time, supplies us with additional names of parishioners:

Whereas sundry of the subscribers and other persons in the city of Hartford have formed themselves into a Religious Society by the stile and title of the Episcopal Society of the City of Hartford under the direction and government of the Right Reverend Bishop of Episcopal Clergy, and constituted themselves and become a society for the above purposes,

We, the undersigned, do hereby agree to join and associate ourselves into said society, and further to be governed in all meetings by the rules and regulations pointed out by the Legislature of this State for the governing and regulating religious societies.

HARTFORD, Sept. 15, 1796.

Wm. Imlay,	Thomas Sanford, Jr.,	John McCrackan,
Jno. Morgan,	Horace Church,	Selden Chapman,
Wm. Burr,	James Bull,	James Ward,





time the number of clergy in the diocese was considerably less than that of the parishes. March 4, 1797, Mr. John Morgan and Mr. William Imlay were appointed a committee to make in behalf of this church an offer to the Rev. Ashbel Baldwin of Stratford of a salary of five hundred dollars per annum as minister of the parish. Mr. Baldwin declined the call, regarding the salary as insufficient to support his family. The wardens and vestry were authorized, Dec. 14, 1799, to hire a clergyman to officiate for such time, not exceeding three months at any time, until a suitable person should be found whom the church could agree to settle. The vestry were desired, Jan. 28, 1801, to appoint a committee to write or send to the Rev. Ammi Rogers of Ballstown, N. Y., to see whether he would officiate here; but the parish was happily spared the disgrace of having that unworthy person for its first rector. On the 12th of July, 1801, it was voted that the Rev. Menzies Rayner of Elizabethtown, N. J., be requested to take charge of the church, at a salary of six hundred dollars a year, to commence from the 20th of August then next—an invitation which was accepted; and thus, after struggling for nearly forty years, the parish became completely organized.

When the church was first opened for divine service the records do not inform us, but it was probably some time in 1795. Before it was ready for occupation services were held in the old wooden State-house. It was consecrated on the 11th of November, 1801—a very rainy day. The *Courant* of the 16th gives the following account of the exercises: “On Wednesday last the Bishop and Clergy of the Diocese of the

Jacob Ogden,	Michael Olcott,	Sam. P. Jones,
Aaron Bradley,	John McKnight,	Francis Pratt,
James Cook,	Spencer Whiting,	Joseph Utley,
George Burr,	John Lee,	Joseph Wadsworth,
William Wetmore,	John Indicott,	Roger Wadsworth,
Cotton Murray,	Francis Brown,	John Cook.
Prince Brewster,	Jno. Jeffery,	James Wadsworth.
Elias Morgan,	Theodore Hopkins,	
P. Sanford,	Aaron Hosford,	



State of Connecticut\* assembled in this city at the house of the Rev. Menzies Rayner, and went in procession to Christ's Church, and the same was consecrated to the worship of Almighty God by the Right Rev. Abraham Jarvis, D.D., Bishop of this State. The Rev. Mr. Seabury performed the morning service; the Rev. Mr. Burhans read the deed of consecration;† the Rev. Mr. Rayner was inducted into the cure of said church by the Rev. Mr. Shelton, according to the rites of the Protestant Episcopal Church of this State;‡ the Rev. Mr. Baldwin delivered a discourse well adapted to the occasion from the 2 Chronicles, vii chap., from the 12th to the 17th. The solemnity of the performances was highly gratifying, manifested by a decent audience, considering the inclemency of the day. The music was well performed, with the assistance of the organ, under the direction of Mr. Elias Morgan. The whole concluded with the administration of the Holy Eucharist."

Mr. Jacob Ogden had been engaged to furnish a dinner for the clergy, for which his bill was £4 13s.

The church was of wood, and the handsomest then in the place. When it was erected it is believed that there were less than a dozen brick buildings in Hartford. It had a steeple adorned with four urns and surmounted with a spire. It contained on the ground floor eight square pews on the north and south sides, respectively, and twenty-six

\* Besides Bishop Jarvis, were present Rev. Dr. Bowden, Rev. Messrs. Fogg, Tyler, Shelton, Baldwin, Prindle, Seabury, Marsh, Burhans, Griswold, afterwards Bishop of the Eastern Diocese, Rayner, Butler, Warner, E. Rogers, Jones.

† The instrument of dedication was presented to the Bishop by John Morgan, church warden. The deed of consecration, signed Abraham Ep. Connect., is on file.

‡ In 1799, the diocesan convention desired Dr. Wm. Smith "to prepare an Office for inducting and recognizing Clergymen into vacant Parishes." He complied, and the office was adopted by the bishop and clergy in convocation the next year, and this is supposed to have been the first occasion of its use thereafter, but it had been used in Newtown and Ripton, December, 1799, and January, 1800. Beardsley's W. S. Johnson, 161-2. The office was adopted by the diocesan and general conventions in 1804.



Did I have in mind all whom it may  
 concern, that on the 11<sup>th</sup> day of November  
 1857, the above mentioned Hospital  
 was presented with two, the (Bishop) of  
 Melfborough, & Mr. Davies: & some particulars of the history, & state, by Mr. John  
 Morgan, the well known, and popularly read before the congregation.  
 Some of our friends, could not in consequence thereof the said Church,  
 called Church's church, was, on the 11<sup>th</sup> day, duly confirmed, and set  
 apart for the worship, and services of Almighty God for ever.  
 The friends whom, we have in view, appeared from previous  
 to the 11<sup>th</sup>, the 11<sup>th</sup> day and year above written, and in the year  
 from of our congregation.



slips. One of these pews had a canopy over it, and was called the Governor's pew.\* There was a like dignified pew in the First Congregational Church, for the legislature sat here in May, annually, and as facilities for traveling were not so great as at present, most of the members remained in Hartford during the whole time of the session. However, there was no Episcopal Governor or Deputy Governor to occupy this pew until 1816, when Jonathan Ingersoll was elected to the latter office. There were galleries supported by square Ionic pillars. The windows were round arched. There was but one doorway, which was in the centre of the steeple, and this was ornamented with some carved work.

The organ was the first in Hartford, and for several years the only one in this part of the State. It was built by George Catlin, at his shop lately standing near the first milestone on the Windsor road. It was but a small affair, not more than five or six feet wide. On the front was a large spread eagle, through the shield on whose breast the pipes appeared. The vestry agreed to pay Mr. Catlin two dollars a week for the use of the organ, on condition that he provided an organist to play on the same to their acceptance on each whole Sunday and on public days. Mr. Ely Roberts was also hired to instruct a singing-school.

Parish officers were chosen in October, 1801, and there seems to have been no renewing of the choice until Easter Monday, 1803. William Weller† was present as a lay delegate at the diocesan convention in 1802, but there is no entry of any appointment on the parish records. With the foregoing exception, the parish was unrepresented by a layman until the convention held in Hartford in June, 1812, although delegates were appointed in 1803, 1808, and 1809.

The usual mode of supporting ecclesiastical societies was by taxation; but as it was thought inadvisable to resort to

\* This continued until the pews were altered into slips in 1822.

† William Weller, Lancelot Place, Rainbow Mills, in 1801, advertises that he pays cash for grain. Later advertisements, in 1803-4, by not specifying any other place imply that he resided in Hartford.





this if it could be avoided, the sittings were rented, and as the receipts from this source did not pay the yearly expense, a contribution was taken up on every Sunday and other days when services were held. The treasurer's book shows the amounts received on each occasion from October, 1801, to March, 1818, when the practice was discontinued. At Mr. Rayner's desire, the collections were intermitted in 1805, 1806, 1807, and 1808. The sums gathered were but small. On the 4th of October, 1801, the amount was \$5.15; on the 11th, \$4.14; on the 18th, \$4.39, and on the 25th, \$4.63; on the second Sunday in March, 1818, \$3.22; on the third, \$2.38; and the whole received during the year 1817-18 was \$121.15. To meet deficits subscriptions were made in 1802, 1807, and 1808. The first parish tax was laid in 1809, to raise the sum of \$400. These subscriptions and the tax lists are entered in full on the records, and enable us to learn who composed the parish at the respective dates.

In 1807\* an endowment fund was begun; for the support of the church depended upon a very few individuals, most of the parishioners being blessed with but little wealth. Four hundred and forty-five dollars were raised by Mr. Morgan in New York city, to which was added the proceeds of a small piece of land sold, and other donations, bringing the sum up to eight hundred dollars. This was invested in stock of the Hartford Bank in pursuance of a vote passed December 7, 1807, which provided "that no part of the principal or interest . . . be applied to any purposes of this parish, save only to establish a Fund: And whenever the principal and interest accumulating therefrom shall amount, with any other sums given or subscribed thereto, to a capital the annual

\* The annual meetings of the parish had been held somewhat irregularly and at different seasons of the year. Being advised that their proceedings in strictness of law were invalid in consequence of the time for the annual meeting not having been fixed by vote, upon the petition of John Morgan in behalf of the parish the General Assembly, in October, 1807, authorized a meeting to be held to confirm the doings of former meetings; which meeting was held December 7th, and it was then voted that Easter Monday thereafter, annually, should be the day for holding a parish meeting for the choice of officers, etc.



income of which shall be Five hundred dollars, then the interest accruing may be applied to the support of a clergyman in this parish, a parish school, or such other purposes for the support of this episcopal parish as the wardens and vestry may think proper. The wardens and clerk were appointed a committee to take care of the fund. In 1810, the parish adopted a constitution for the future management of the fund, in which the vote of 1807 was declared irrevocable, and very careful provisions were made for its safe-keeping and administration according to the intent of its institution. It was provided that "the Bishop shall in all cases have, and is hereby invested with a power over the doings of the parish in relation to this fund, which doings shall not be valid excepting they have the Bishop's concurrence and approbation."

The General Assembly in May, 1829, incorporated the wardens and vestry by the name of the Trustees of the Episcopal Church Fund, authorizing them to hold property to an amount not exceeding \$10,000.

The fund had been carefully and well managed by Charles Sigourney, a man of excellent judgment and the most scrupulous accuracy and integrity, and in 1830 consisted of eighty-five shares of stock in the Phoenix Bank, of which the par value was \$3,500. Pursuant to a vote of the vestry, February 27th, of that year, the money was withdrawn from the bank and invested in scrip issued by the parish for the purpose of building the present church edifice. This step was vainly opposed by Mr. Sigourney, who foresaw, what the event proved, that the fund would vanish. When the scrip became due, in 1837, a parish meeting, held April 10th, authorized the wardens and vestry to continue the loan for a further term, not exceeding ten years, and to cause new scrip to issue. The rents of the pews were pledged as security for the payment of the interest, subject, however, to a prior lien for the payment of the interest on \$20,000 borrowed of certain individuals. At a vestry meeting, October 2, 1847, Cyprian Nichols was appointed to investigate the condition of the "old church fund," and at the next meeting he was



appointed a committee to receive the scrip belonging to it, then in the hands of Samuel H. Huntington. It seems that Mr. Nichols did not get it; for September 14, 1850, Zephaniah Preston was authorized to receive the scrip from Mr. Huntington and deposit it in the Phoenix Bank for safe keeping, where it is now supposed to be; and this is the latest entry concerning the Episcopal Church Fund to be found on our records.

In 1809, the rector of this parish was constituted a member of the Hartford Library Company, and his successors continue to enjoy the privileges of the Hartford Library, into which, by the name of the Hartford Young Men's Institute, the Hartford Library Company was merged in 1839, after an existence of about sixty-five years.

Mr. Rayner resigned the rectorship October 14, 1811, and took charge of St. Paul's Church, Huntington, in Fairfield county, where he remained for about sixteen years. There had been dissatisfaction with him on the part of some members of the parish, who thought that he lacked that dignity and propriety of conduct which become a clergyman. It seems also that some did not then regard his teachings as quite orthodox.

Mr. Rayner was born in South Hempstead, L. I., Nov. 23, 1770. He did not receive a collegiate education, but at the age of twenty was ordained a Methodist preacher by Bishop Asbury, at Lynn, Mass. Having conformed to the church, he was ordained in New York by the Rt. Rev. Bishop Provoost, and was settled over the parish of St. Johns, Elizabethtown, N. J., for about six years before he was called to Hartford. He was an active man in the diocese, an able controversialist, and in many respects a good pastor. He preached the convention sermons in 1805 and 1815. Several of his sermons preached while rector here were printed.\* In 1807, to assist in sup-

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\* He published while rector:

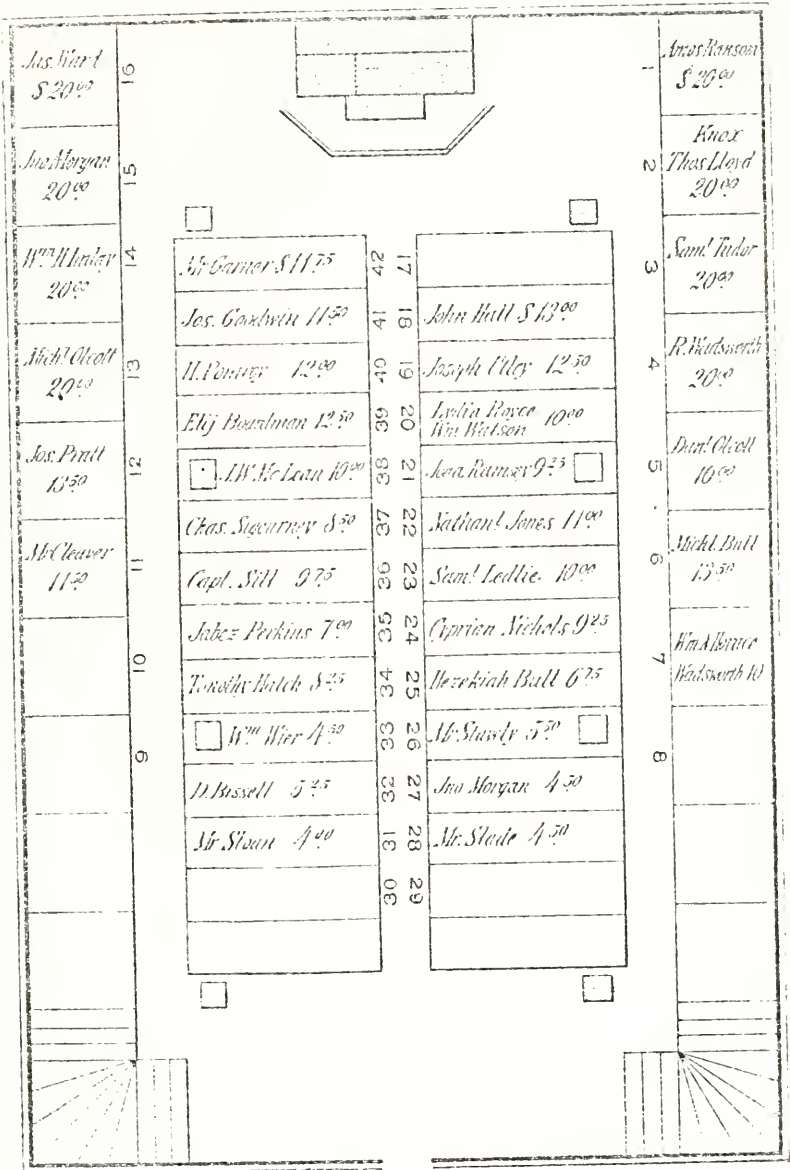
Christ's Mission. Hartford, 1806. [Having mislaid this sermon, I cannot now give a fuller account of it.]

A sermon delivered in the parish of Orford, town of East Hartford,



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LEASE OF PEWS. 1830.5







porting himself, he taught the north district school. In 1827 he resigned the ministry of the Episcopal church, and September 25th of that year was called to the Universalist church in this city, where he remained until August, 1831, after which he was settled in Portland, Me. In a letter to Rev. Hosea Ballou, dated Hartford, Feb. 5, 1828, after stating that he had been for some time persuaded of the truth of the Universalist doctrine and for several years had taught nothing contrary thereto, he says: "In whatever light my principles and proceedings may be viewed by my brethren of the Episcopal church, I shall still cherish for them sentiments of respect and Christian charity, and especially the uniform candor and kindness with which I have been treated by the excellent Bishop of this diocese merit the acknowledgment of my gratitude and esteem."\*

Mr. Rayner died in New York, November 22, 1850.

In his report to the convention in 1812, he gave the following statistics of this parish: Families about 80, 12 or 14 of which live in Windsor and East Windsor.† Baptisms in 1802, 17; 1803, 20; 1804, 17; 1805, 15; 1806, 20; 1807, 12; 1808, 17; 1809, 19; 1810, 20. Marriages, 1802, 4; 1803, 1; 1804, 3; 1805, 5; 1806, 8; 1807, 7; 1808, 10; 1809, 14; and 1810, 16. Number of communicants in 1801, 6; in 1811, 34. From the bishop's addresses we learn that there were 58 confirmed here in 1808, and 62 in 1811.

May 18, 1806. Published by request. Hartford, printed by Lincoln & Gleason, 1806, pp. 15.

A charity sermon delivered in the North Presbyterian meeting-house in Hartford on Lord's day evening, September 15, 1811, at the request of the Female Beneficent Society. Hartford, Charles Hosmer printer, 1811, pp. 16.

While he was Universalist minister at Hartford, he printed on a half letter sheet, with the title "The Dunning Letter," some good-natured verses addressed to the wardens and vestry during his rectorship, asking for payment of arrears of his salary.

\* Whittemore's *Life of Ballou*, ii, 360. In his letter to the Bishop, Oct. 9, 1827 (*Beardsley's Hist. of the Church in Conn.*, ii, 453), he writes: "I shall still humbly claim to be considered as a member of the church, entitled to all its common privileges."

† Rev. Ezra Stiles reckons that in 1762 there were perhaps five or six families of Episcopalians in Windsor.



The Rev. Philander Chase had recently returned to the North from New Orleans, where he was the first settled Protestant clergyman, and fixing his residence at Cheshire had placed his sons at the Episcopal Academy there. He began to preach in Hartford on Sunday, October 27, 1811. On the 10th of December in that year, the parish voted unanimously that the vestry should make proposals to him to take charge of the parish as their minister, at a salary of eight hundred dollars a year. Mr. Chase accepted the office, with the stipulation that after two years his salary should be one thousand dollars per annum. He was instituted June 23, 1812. The sermon on the occasion was by the Rev. Henry Whitlock of New Haven, on 1 Tim. iii, 15, 16, and was printed. On the same day the first ordination here to the diaconate was held—that of the Rev. Birdsey G. Noble, soon after settled at Middletown—and on the next, the first diocesan convention which ever met in this city.

The church had no bell. When Hartford was settled the immigrants brought with them from Newtown, now Cambridge, a bell which I suppose was the first in New England. The Second or South Ecclesiastical Society had a bell by the will of William Stanley, who died in December, 1786. There was a third bell on the grammar school. These were all which were then in Hartford. In the parish accounts is an entry of twenty-five cents paid, in 1802, to Mr. Burkett, sexton of the North, now Centre, Church, for ringing the bell on Christmas and New Year's Day. When the old meeting-house of the first society was taken down in December, 1805, the bell and clock which had been in its steeple were removed, until their new edifice should be completed, to the steeple of Christ Church. The clock was the only public one in the city.\* To defray the expense of this

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\* A clock, to strike the hour by day and by night, was procured by public subscription in 1752. I have been told that the date was painted on the dial. Within my remembrance the old works were in the steeple of the Centre church, and perhaps they are still there.

It is claimed that Guilford had the first public clock in the colony, as well as the first steeple, about 1726.



removal and of some necessary alterations in the steeple, a subscription was made among the inhabitants of the northern part of the city. Papers on file show that the money was raised in very small sums. In the latter part of the year 1811, steps were taken toward procuring a bell. After some negotiations with the committee of the First Ecclesiastical Society, which was willing to dispose of its old bell and procure one of larger size, one was cast for the parish by Ward & Bartholomew,\* which weighed seven hundred pounds and costs fifty cents a pound. Sundry persons not members of the parish subscribed towards it. After the tower of this church was completed, nearly forty years ago, this bell, not being thought heavy enough, was sold for \$193 to the church in Hitchcocksville.

A new organ was procured in 1812, built by Catlin & Bacon in this city, at a cost of \$500, as by contract; but some additions were made, which brought the price up to \$511.52. For the old instrument \$150 was allowed, and the remainder was raised by subscription. The organ was considerably enlarged in 1817.

A parish library was begun in 1812. Messrs. T. & J. Swords of New York, well-known church booksellers, sent on consignment a number of Bibles, prayer-books, and other religious books particularly illustrative of the ordinances and doctrines of the Protestant Episcopal Church. A parish

\* Church bells were cast in Hartford at least as early as 1737, by Jesse Goodyear and Enos Doolittle. Goodyear, in an advertisement, says that he had cast bells weighing 2,400 pounds. Doolittle and his son cast many bells for Ward & Bartholomew, and continued in the business until about 1841.

Ward & Bartholomew were goldsmiths and coppersmiths. The silver bowl formerly used for baptismal purposes (which disappeared in 1879), was presented by Mr. Bartholomew, as was also the arm-chair formerly used for the bishop's chair. He died in April, 1830, and was the first person buried from the new church.

Until within a few years it was the custom to ring Christ Church bell at noon, and the bells of the Centre and South at nine o'clock in the evening.

When, in 1816 and 1867, the funerals of Rev. Dr. Strong and his successor, Rev. Dr. Hawes, passed Christ Church, the bell was tolled.



meeting, March 30, 1812, authorized the vestry to receive these with others thereafter to be consigned, to keep them in some suitable place and use their influence to promote their sale;\* and it was voted that the commission allowed should be invested in books suitable for a parish library, of which the rector, wardens, and vestry were appointed managers and directors, and they were also requested to solicit donations for the library. Thomas Glover, son-in-law of John Morgan, was the first librarian, and was succeeded by Seth Whiting at Easter, 1813, and by William DeWitt in 1815, when it was ordered that the library should be opened every Saturday afternoon. The arrangement with the Messrs. Swords continued some six years. Papers and accounts on file show what books were sent and sold. A list of donors and donations to the parish library in 1818 is inserted at length in the parish records. Rules and regulations for the use of the library were adopted in 1820, which the rector was requested to read from the desk. In 1832-3, a subscription was made for the benefit of the library, since which time but few books have been added to it--the establishment of the college and other public libraries in this city, and the greater ease with which church books can now be procured, having in some measure superseded the necessity for a parish library.

Chimneys were built and the church first warmed in the winter of 1815-16. Stoves were also introduced into the Center Church the same winter.

Bishop Chase's *Reminiscences* afford but few incidents of his life in this city. He says, "I returned to the Northern States, and in the fall of 1811 was, with uncommon felicity to myself, fixed as rector of Christ Church, Hartford, Connecticut. My residence in this city continued till 1817. During this period the number of the faithful greatly increased; the attendants at the Lord's Table, from a very

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\* Rev. Mr. Rayner kept church books on sale, as appears by an advertisement of his in August, 1803.





few, became a great number. I rejoiced to see the blessed effects of the gospel of peace and the many examples of a faithful and holy life. In the bosom of an enlightened society, softened by the hand of urbanity and gentleness, my enjoyments, crowned with abundance of temporal blessings, were as numerous and refined as fall to the lot of man. Of the time I spent in this lovely city I can never speak in ordinary terms. It is to my remembrance as a dream of more than terrestrial delight. Of its sweets I tasted for awhile and thought myself happy."\*

There is an anecdote told in Samuel G. Goodrich's (Peter Parley) *Recollections*,† that Mr. Chase declined to pray before the Hartford Convention in 1814-15, on the ground that he knew no form of prayer for rebellion; but this cannot be authentic, whatever his political sympathies may have been, for the journals of that body show that he did open several sessions with prayer.

Bishop Jarvis died May 3, 1813. Several unsuccessful efforts were made to fill the Episcopate. Some of the friends of Mr. Chase desired his election. In 1816, the convention requested Bishop Hobart of New York to take charge of this diocese, an invitation which he accepted in October of that year. On the 12th of February, 1817, Mr. Chase addressed a letter to the wardens and vestry, requesting them to join with him in procuring a canonical dissolution of his connection with the parish. Diocesan and not parochial relations, he said, induced him to take this step. To the Standing Committee of the diocese he wrote, "The reasons which have led me to this determination are not founded on any disagreement with the people of whom I have had the parochial charge. On the contrary, I take this opportunity to testify my entire satisfaction with them as a parish and

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\* He published, while rector, A Sermon preached at the commencement of the year, to the young people of Christ Church, Hartford, and presented unto them by their affectionate Pastor. Hartford, Hale & Hosmer, 1814, 12mo, pp. 21.

† Vol. ii, p. 53.



my gratitude for the many kindnesses I have received from them as individuals. My reasons for leaving them are couched in this one sentence: I am persuaded that I can be more useful to the church of Christ and more happy in my own person *elsewhere* than in the diocese of Connecticut." He preached his farewell sermon March 2, 1817.

After a brief period of lay-reading, the name of Jonathan M. Wainwright, instructor of rhetoric in Harvard College, at which institution he was graduated in 1812, was suggested. He preached his first sermon here April 20, 1817, having been, on the Sunday before, at Providence, admitted to the diaconate by Bishop Griswold. At a vestry-meeting, May 28, 1817, the wardens (John Morgan and Michael Olcott) and Mr. Sigourney were appointed a committee to wait on Rev. Mr. Wainwright, to converse with him respecting his disposition to settle in this parish, and make report to the next vestry-meeting. He was ordained priest in Hartford, on Saturday, August 16, 1817, by Bishop Hobart, who on the next day confirmed twenty-two, but he was not regularly settled by the parish until October 18, 1817, when his salary was fixed at \$1,000 a year. He was instituted or inducted rector by Bishop Hobart on Friday, May 29, 1818.

The new rector was an accomplished gentleman, of a genial disposition and winning manners, and was quite popular with the young men of the city.\*

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\* "About this period—that is, in 1819—" says S. G. Goodrich in his *Recollections of a Lifetime*, "I was one of a literary club, of which J. M. Wainwright, Isaac Toucey, William L. Stone, Jonathan Law, S. H. Huntington, and others were members. . . . I published three or four numbers of a small work entitled 'The Round Table,' the articles of which were written by different members of the club."

This publication, with others to which it gave rise, are all now extremely rare. They were:

The Round Table: by George Bickerstaffe, and others. 16mo, pp. 72, in three numbers. No. 1, Hartford, August 23, 1819—No. 3, March 1, 1820.

The Square Table, or the Meditations of Four Secluded Maidens seated around it. 16mo, pp. 34, in 2 Nos. No. 1, undated—No. 2,



Sunday-schools were established in 1818. A society was formed, called the Hartford Sunday-School Society,\* the object of which was stated to be "to communicate religious instruction to those who shall attend its schools, and to teach the rudiments of learning so far as may be necessary for the attainment of religious knowledge."

At a meeting of the board of managers, May 12, 1818, the committee appointed for the organization and management of the schools, consisting of the Rev. Messrs. Wainwright, Hawes, and Cushman, and Messrs. S. Terry and J. R. Woodbridge, reported the following, which was accepted :

"That all the subjects for instruction in the Sunday-school be collected at the North Conference Room on Sunday, the 24th of May instant, at 4 o'clock, P.M.

"That they then be divided into four different schools, and be numbered. That they meet at the following places : No. 1, at the North Conference Room. No. 2, at the Episcopal Church. No. 3, at the Baptist Meeting House, and No. 4, at the South Chapel.

"That they meet on the morning of each sabbath at nine o'clock, and in the afternoon at half-past one o'clock, and that the exercises of each day be commenced with prayer.

"That there be one superintendent to each school, whose duty it shall be, to admit all the scholars and register their names and ages, to class them, to govern the school and keep order, to assign to the teachers their tasks, and gen-

November, 1819). Mrs. Sigourney was the author or leading contributor to this. It is referred to in her *Letters of Life*, p. 326.

*The Stand*: By a Society of Young Men. 16mo, pp. 74, in 7 Nos. No. 1, December 18, 1819—No. 7, August 14, 1820. This was the production of a set of men younger than the contributors to the *Round Table*.

*The Candle, or an Answer to the Stand*. January 27, 1820. 16mo, pp. 8.

*The Extinguisher*: By Donald Doughhead, the Printer's Devil. March, 1820. 16mo, pp. 7.

\* In 1838, the late Zephaniah Preston published a pamphlet entitled *Statistics of the Hartford Sunday-School Society, organized May 5, 1818*. Compiled from the Records. 12mo, pp. 23.



erally to regulate and superintend the school, and to report to the board monthly.

"That there be two visitors to each school, whose duty it shall be to visit their respective schools on the sabbath next preceding the monthly meeting of the Board, and at such other times as they think fit, and report monthly to this Board.

"The superintendents, in all their duties respecting the schools, to be regulated by this Board."

James M. Goodwin was appointed superintendent of the School No. 2, and John Morgan and Charles Sigourney visitors.

The teachers were :

Miss Maria Nichols,	Mr. Zephaniah Preston,
Miss Betsey Canfield,	Mr. Charles Brainard,
Miss Esther M. Bull,*	Mr. George Beach,
Miss Sally Adams,	Mr. Joseph Wheeler,
Miss Cornelia Warner,	Mr. Hezekiah Seymour,
	Mr. James A. Canfield.

The schools were commenced in April and closed in October of each year. After about three years it was thought best that the labors of the Society should cease, and that each parish should manage its own schools. Mr. Goodwin remained superintendent for the first four years, and Mr. Allen C. Morgan the fifth year.

The whole number of scholars registered in this school was 141 in 1818; boys 66, girls 75. In 1819, boys 61, girls 81, total 142; new scholars 38. In 1820, boys 44, girls 75, total 119; new scholars 8. In 1821, boys 79, girls 102, total 181; new scholars 102. In 1822, boys 82, girls 74, total 156; new scholars 42.

The year 1817 saw a political revolution in Connecticut, and the way was prepared for the adoption of the Constitution, by which the ancient ecclesiastical establishment of the State was overthrown and all denominations were placed on

\* The only survivor in 1879.





an equal footing. The annual Election Sermon, which had always been preached by a minister of the standing order, was delivered in 1813 by an Episcopalian — Harry Crosswell, of New Haven — before the General Assembly, in the Centre Church in this city.\*

The Rev. Thomas C. Brownell was elected Bishop of the Diocese of Connecticut by the Convention held in New Haven, June 2 and 3, 1819. At a vestry-meeting held June 20th, the rector stated some of the advantages which would result to the parish in having their bishop located here; and, that so desirable an event might be secured, he proposed that the wardens and vestry should consider and determine what they could do in a pecuniary way to effect it. He stated that the Bishop's Fund, as it then stood, would not yield over eleven or twelve hundred dollars a year, and proposed, with the approbation of the vestry, relinquishing in favor of the bishop \$400 of his salary, and proposed to remunerate himself by his services in the academy which he contemplated establishing,† or from occasional services in the neighboring parishes. He expected, in case both these failed, that the vestry would pledge themselves to make good the deficiency. The rector was authorized to offer to the bishop-elect, through the committee appointed by the convention, a sum equal to the deficiency of the bishop's fund to pay \$1,500, for four years, which sum should not exceed \$400 a year, on condition of his residing in this place. Dr. Brownell accepted the Episcopate June 24th; in September the vestry appointed a committee to facilitate the removal of his furniture from New York to this city, and his consecration took place at New Haven, October 27, 1819.

On the 9th of December, 1819, Mr. Wainwright communi-

\* Bishop Brownell preached the Election Sermon in 1822, and Mr. Wheaton in 1828. These were all the Episcopal preachers. The custom of having an election sermon was discontinued in 1830.

† The legislature, at the May session, 1819, incorporated The Hartford Academy. The incorporators were John T. Peters, John Morgan, Samuel Tudor, Jr., Charles Sigourney, William H. Inlay, Roswell Bartholomew, Jeremy Hoadley, Jonathan M. Wainwright, Isaac Perkins, Griffin Stedman — all members of this parish.



cated to the wardens and vestry that he had been invited to become an assistant minister of Trinity Church, New York—the position lately occupied by Bishop Brownell—and had concluded to request the parish to unite with him in procuring from the bishop a canonical dissolution of their connection. The parish acquiesced in the request of their rector and, in the event of the expected dissolution, authorized the wardens and vestry to request the Rt. Rev. Bishop of the Diocese to accept the rectorship.

Bishop Brownell accepted the charge, December 18, 1819, on condition that a suitable assistant rector should forthwith be appointed, and that he would himself perform the public services and preach one-fourth part of the time at Hartford, and one other fourth part in an out-parish to be connected with this, and that he should receive for these services from the parish of Hartford \$500 per annum, but that, on account of his frequent absences, other ministerial duties must devolve upon the assistant rector. This was agreed to by the parish, January 5, 1820, and the Rev. Nathaniel S. Wheaton was invited to become assistant rector, with a salary of \$900.\*

An agreement was entered into to supply the parish of St. John's, Warehouse Point,† with public services and preaching one-half of the time, to wit, with the services of Bishop Brownell, rector of Christ Church, one-quarter of the time, and with the services of the assistant rector one-quarter of the time. Four gentlemen of St. John's guaranteed the payment of \$400 to the treasurer of the parish at Hartford as compensation therefor.

About this time the custom of having a clerk, to lead the congregation in their responses, to give out the metrical psalms and hymns, and to read public notices, was discontinued. The clerk was accustomed to sit in a little box on one side of the desk.

Bishop Brownell tendered his resignation of the rectorship

\* He came March 4, 1820.

† This was an offshoot of Christ Church, and organized by Mr. Rayner in 1801-4.







in a letter to the wardens and vestry, November 11, 1820, "The establishment of the General Theological Seminary" at New Haven, he wrote, "has called upon me, by the duty which I owe to the church at large, to be near it during its infant state, that I may be the better able to render it such support and assistance as may not be incompatible with my paramount duties to the diocese. . . . As, however, the arrangement made with the parish of East Windsor does not expire till February next, I shall continue my services to both congregations as heretofore (either personally or by a substitute) until that time, unless some other more satisfactory arrangement should be made." The treasurer's book shows that his salary was paid to the last day of December, 1820.

At the annual parish meeting, Easter Monday, April 23, 1821, the Rev. Nathaniel S. Wheaton was unanimously invited to accept the rectorship, with a salary of \$1,000. He signified his assent on the 5th of June following.

Mr. Wheaton was a native of New Preston in Litchfield county. He had been admitted to the diaconate and priesthood by Bishop Kemp of Maryland, in which State he had been engaged in teaching after his graduation at Yale College in 1814.

The parish was now in a prosperous condition. Already in 1819 slips had been substituted for four of the pews; but now further accommodations were needed, which were obtained in 1822, by removing a partition at the entrance of the church, reducing the width of the slips, and bringing those in the nave together — thus making two alleys instead of three — and changing the remaining pews to slips. These alterations gave seventy-six slips on the ground floor.\* In the same year the young men of the parish subscribed \$100 toward purchasing lamps for the church.

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\* Plans showing the annual leases of sittings in the church are on file, having been preserved with few exceptions from the beginning to the present time.





The charter of Washington, now Trinity, College was granted by the General Assembly in May, 1823. Episcopalians had long desired an institution of higher education under their control, for Yale College was not then conducted with liberality. Theophilus Yale, for whom the college had been named, was a churchman, and Bishop Berkeley had been one of its greatest benefactors, yet the son of the rector of Trinity in New Haven could not attend his father's church save on communion Sundays. Repeated efforts had been made to obtain the powers of a college for the Episcopal Academy at Cheshire (established in 1796, and incorporated 1801), but without success. At a parish meeting, March 30, 1813, Charles Sigourney, Samuel Tudor, Jr., and Thomas Glover were appointed to confer, advise, or correspond with any other committee or body of persons interested, on the subject of an application which is to be made this spring to the legislature for liberty to establish an Episcopal College in this State—an object which this parish greatly desires to see effected. Vacancy in the Episcopate and, afterwards, the establishment of the General Theological Seminary, which for a brief period was located at New Haven, caused a suspension of efforts for the establishment of a college.

The location of the new institution was not fixed by the charter, but left to be competed for by the larger towns, although the general expectation had been that it would be settled at Hartford. It was finally established here by the trustees, at a meeting held at New Haven, May 6, 1824, when upon a ballot it appeared that there were nine votes for Hartford, five for Middletown, and two for New Haven.

The trustees had requested Mr. Wheaton to go as an agent to Great Britain, to solicit the donation of books and philosophical instruments, and the parish, August 26, 1823, signified its consent. He sailed from New York in September, 1823, and returned in November, 1824.\* To supply his

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\*His Notes on Travel were printed in the *Episcopal Watchman*, 1827-9. They were afterwards published in a volume by H. & F. J. Huntington. Of this book Trubner, speaking of its mechanical execution, says: "We have in our possession a copy of the Rev. N. S. Whea-



place, the parish invited the Rev. Edward Rutledge of South Carolina, who had been educated in Connecticut and was the first whom Bishop Brownell admitted to the diaconate. Mr. Rutledge was unable to come, and the Rev. Henry M. Mason was employed.

But, besides what he accomplished for the college, there was another result from Mr. Wheaton's mission abroad. He had an opportunity of seeing some of the principal churches in England and improving his architectural taste; for there were then but few buildings in the United States worthy of study, and probably the best specimens of Gothic were Trinity Church in New Haven, built in 1815, and St. Stephen's in Philadelphia, consecrated 1823.

On the 4th of April, 1825, the parish appointed the vestry a committee to obtain the refusal of an eligible site for a new church. Upon the report of this committee, a parish meeting appointed another committee to report the ways and means within the power of the parish to purchase a building lot and erect a church thereon, together with the probable expense of the lot and building. The subject was debated at an adjourned meeting October 10th, and again on the 24th of that month, when the expediency of proceeding to the erection of a new church as soon as practicable being put to vote, there were thirteen in the affirmative and seven in the negative; but as the statute law required a vote of two-thirds to build, the motion was declared lost.

A year was nearly completed before the subject is again alluded to on the records, though we may well believe it was not absent from the thoughts of the rector, for the church was filled to its utmost capacity. At a vestry-meeting, October 17, 1826, the Rev. Mr. Wheaton and Messrs.

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ten's *Journal of a visit to England, Scotland, and France*, printed at Hartford, Connecticut, in 1830, before the general introduction of rollers, which in point of accuracy of composition and beauty of pressmanship is a masterpiece of typography. The color is wonderfully uniform, considering it was put on the type with balls, and yet it does not appear that the book in question was regarded at the time of printing as anything more than an ordinary piece of work."—*Bibliographical Guide to American Literature, 1859, page c<sup>th</sup>.*



James M. Goodwin and Samuel Tudor were appointed a committee to procure some proper plan or plans of a church, to be submitted to a future meeting. This committee employed Ithiel Towne of New Haven, and reported to a parish meeting, March 20, 1827. The parish voted to procure a site and build, provided the expense should not exceed \$28,000. A committee of nine were appointed to purchase, according as they should deem most for the interest of the parish, either one of six locations agreed upon.\* Arrangements were also made for the issue of stock to supply funds. The committee bought for \$8,500 the lot between Temple, Market, and Kingsley streets, now occupied by the old city hall.

It seems strange to us of the present day that the site purchased should have been thought a desirable one for the church, or, afterwards, for the city hall; but in 1827 the population of our city was more homogeneous than now, and lay east of Trumbull street almost entirely.

The site which had been bought did not give general satisfaction to the parish, and after several meetings in which the subject was considered, the present location was decided upon, April 16, 1827, by a vote of exactly two-thirds. This vote was confirmed on the 30th by a larger majority, the plans submitted by Mr. Towne were adopted, Messrs. William H. Inlay, Samuel Tudor, and James Ward were appointed a

\* These were, with the estimated cost:

1. A lot next east of the Hartford Bank, \$11,500.
2. A lot on the west side of Main street, owned in front by Caleb Goodwin and Leonard Bacon, \$13,500. Where is now Roberts's block, a few doors south of the church.
3. A lot on the west side of Trumbull street, owned by Norman Smith, \$3,000. This was opposite the foot of Pratt street.
4. A lot owned by Spencer and Gilman, \$3,500. The lot on Market street, which the committee bought.
5. A lot owned by Ward & Bartholomew, on the west side of Trumbull street, \$12,000. The southwest corner of Asylum and Trumbull streets.
6. A lot owned by Aristarchus Champion, on Main street, \$9,500. The site of the present church.



building committee, and the land recently purchased was ordered to be sold.

Ground was broken in the summer of 1827, and the work of building was already considerably advanced when, on Tuesday, May 13, 1828, the corner-stone was laid\* with appropriate ceremonies by Bishop Brownell. Mr. Wheaton delivered an address on the occasion.† The roof was on before the next winter, and the church was consecrated on Wednesday, December 23, 1829, by Bishop Hobart, acting in behalf of Bishop Brownell, then absent on a southwestern tour.‡ A procession was formed from the old church to the new, consisting of the vestry, the wardens, the clergy, and the bishop. Prayers were read by the Rev. Prof. Hector Humphreys, and the lessons by the Rev. Prof. Horatio Potter (late Bishop of New York). The Instrument of Donation was read by the Rev. N. S. Wheaton, Rector of the parish, and the Sentence of Consecration by the Rev. William Jarvis, Rector of Trinity Church, Chatham. The sermon was preached by Bishop Hobart. His text was Gen. xxviii, 16, "Surely the Lord is in this place."§

\* In the cavity prepared for the purpose was deposited, with several coins for the current year, a bottle containing a piece of parchment with this inscription:

In the name of God, Amen.

This corner-stone of Christ Church was laid by the  
Right Rev. T. C. Brownell, May 13<sup>th</sup>, 1828.

The Rev. N. S. Wheaton being *Rector*,  
Charles Sigourney and Samuel Tudor, *Wardens*,  
M. Olcott, J. Hoadly, N. Morgan, C. Saunders, I. Tou-  
cey, G. Stedman, A. Farwell, R. Bartholo-  
mew, and S. H. Huntington,  
*Vestrymen*; and,

S. Tudor, W. H. Inlay, and J. Ward, *Building Committee*.

Mr. Huntington, the latest survivor of the above, attended the celebration of the semi-centennial on both parts of the day. He died February 4, 1880, in his eighty-seventh year.

† It is printed in *The Episcopal Watchman*, Vol. ii, 69.

‡ The cost of the site, building (so far as it was completed, say July 1, 1830), and organ, was \$43,706.19. The building committee made no charge for their services, nor did the treasurer.

§ It is printed in the Posthumous Works of Bp. Hobart, ii, 29.





The work of building was brought to a close without any painful incident. While in progress there were frequent comments on its solidity and massiveness. It was superintended by Mr. James Chamberlain, a member of the parish, and a builder at least equal to any who has ever lived in our city.\* In March, 1830, the parish presented him with \$100 and a piece of plate worth \$50, with a suitable inscription, "not so much," the record says, "for its value, as a grateful acknowledgment for the unwearied and judicious application of his talent as an architect and builder, and for his skillful and successful superintendence of the new church to its (thus far) completion." Mr. Wheaton gave his attention to every detail, and we are indebted not only to his fine taste but to the skill of his hands, for he fashioned some of the models for the stucco ornaments, and some of the stone faces on the east end of the church were cut by him. Mr. Wheaton also presented a transparency, which formerly covered the chancel window. It was a representation of the Ascension, after Raphael, and painted by W. Bacon, of London.†

The stained glass in the heads of two western windows was made in Boston, and is one of the earliest specimens of the art in this country. The cost was \$62.50.

The land on which the old church stood was sold to Oliver D. Cooke, and the building to the Romanists. The spire was taken down and the building removed to Talcott street. It was reconsecrated by Bishop Fenwick in 1831, by the name of Trinity Church, and was wholly consumed by fire, May 11, 1853.

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\*A few years afterwards Mr. Chamberlain became deeply involved through erecting a house for a gentleman in this city. Imprisonment for debt had not then been abolished, and to avoid arrest he fled to Michigan. Some of his friends subscribed and bought a two-horse wagon, in which his wife and children went to him. He died not long after.

† This picture, having been accidentally torn, was some years since given back to Dr. Wheaton, and replaced by a window of stained glass. It was accidentally ruined in transportation to Marbledale.



Having thus traced the progress of the church from its humble beginnings until it had become one of the leading parishes of the diocese, and having brought down these annals to the event of which we to-day celebrate the fiftieth anniversary, the limit which I had assigned to myself is reached, and here shall be an end.



REPORT OF A COMMITTEE

*Concerning the Funds*

OF THE

PARISH OF CHRIST CHURCH

HARTFORD

1894



At a meeting of the Wardens and Vestry of Christ Church, Hartford, held May 2, 1893, it was

*"Voted,* That a committee of four members of the Vestry be appointed, with power to employ a competent person to index the Parish Minutes, to extract all the votes of importance, and to make an abstract of the trust funds of the Parish from the records.

"Dr. G. W. Russell, W. L. Matson, J. M. Taylor, and H. H. Hollister were appointed such committee."

H. H. HOLLISTER, *Clerk.*





800



Wendell Russell



## REPORT.

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*To the Wardens and Vestry of Christ Church :*

In accordance with the above vote, your committee have undertaken the request to ascertain the Funds which belong to the Parish, and the present condition of the same. It has been a task greater than was expected when the resolution appointing us was passed; but it has been completed with faithfulness, as we believe. It is certainly proper that we should have a full knowledge of all that our honored predecessors have done in their interest for the welfare of this Parish. The struggle which the Church had in this town, and its history down to 1828, was graphically told by Mr. Charles J. Hoagly in 1879, at the celebration of the fiftieth anniversary of the consecration of the Church.

As none of the early members of the Parish and but few of their descendants are now living, and not many of the present members are familiar with what has been done in the past, we have thought it proper to enter with some minuteness into the consideration of the Funds which have been constituted, and which now exist in this Parish.

The first of which we find mention in the records of the Parish is called,

### *The Episcopal Church Fund.*

Mr. John Morgan had secured from his friends in New York city, in aid of the Parish, four hundred and forty-five dollars, and this, with the proceeds of a small piece of land, sold to Dr. Joseph Lynde, was the foundation of the above Fund. It has been said that the subscriptions in New York were made conditionally that the money should not be used for present purposes, but that a fund should be established. This seems very probable, for we find that very soon the



Parish took action in the matter, and did establish this Fund and guard it with extraordinary provisions and care. It was increased by the income from the original sum and by some subscriptions, and by the very careful nursing of Mr. Charles Sigourney, until in 1830 it amounted to eighty-five hundred dollars. It was then invested in Church Scrip, issued to pay for the debt incurred in erecting the Church, and was not many years afterwards lost to view, as Mr. Sigourney and many members of the Parish had predicted.

To us, at this day, it seems a singular proceeding, and not quite consistent with the idea of a Fund, which should be held as a distinct and separate sum of money, set aside, as this was, for specific purposes, to be accounted for annually, and to be known of all men as a Fund by its generic name, and so to be continued, upon its conditions, into perpetuity.

We are far from saying that a dishonest use was made of this Episcopal Church Fund. The gentlemen who were engaged in the change of its investment were among the oldest and most honored members of the Parish. It would be presumptuous in us to say that their proceedings were not strictly legal; that had been secured by proper enactment, and the necessities of the Parish seemed to be their warrant for its use in the payment of its debts. They had builded beyond their immediate ability to pay, as so many other religious societies have done, and will probably continue to do, that they ventured upon an experiment, which may have been legal, but is not to be commended. If the example should be generally followed, it would probably discourage many gifts for the establishment of specific funds, gifts made for a certain object and with the expectation of a long continuance.

It may be said in justification that this Fund is not lost; that it still remains in the Church building, and that the pew rents are pledged for the payment of the annual interest. But, then, who knows anything about this Fund? What wardens and vestry keep any account of this Fund? What treasurer has, for many years, made any mention of it in his



report? It is as a thing of naught, as if it never had an existence; it has, as was predicted, become so completely absorbed that it is now almost forgotten. It may be the fate of other Funds belonging to this Parish if we do not manage and use them according to the intent of the donors; and this subject is dwelt on now for the purpose of impressing upon all who, in any way, are connected with this Parish, the duty of becoming acquainted with its history and of faithfully maintaining its interests.

To make this history complete and note the very beginning of this Fund, we include in our report the following plea, which was made to friends in New York in 1857 for aid to the Parish by Mr. John Morgan, and the action thereon. He was a very prominent merchant here, was one of the wardens of the Parish, and had many friends in that city. He was liberal in his support of the Parish, independent in character, and prosecuted with vigor whatever he undertook. Some few of us remember him as he appeared in the latter days of his life, when, in straitened circumstances, he filled the office of inspector of wood for the city. As seen upon the streets, tall and thin, supported by a long, gold-headed cane, he was sure to attract attention by his venerable appearance, dignified, courteous, and sometimes brusque manner. Authority became him well, and, when irritated, he never failed to assert it. He had that sense of what was becoming to law and order, that led him to believe that he was a good expounder of both. The misfortunes which befell him may have increased some of his peculiarities, and possibly added to that positiveness of manner and opinion which were characteristic of him. He was a good churchman, and Mr. Hoadly well says, "that to his zealous labors and liberal contributions, the Parish was indebted for its temporal prosperity more than those of any other individual." The early records show how much he was interested in every movement for the Church in the city. He gave to it not his money only, but his time, which was exceedingly valuable to him, engaged, as he was, in extensive and diverse mercantile pursuits. He was respected to the end of his life for his





energy, his uprightness, his devotion to the Church, and the independence with which he expressed his opinions. He died in New York, Sept. 19, 1842.

The Parish expressed its appreciation of him when, March 20, 1826, the Wardens and Vestry

*"Voted, That S. Tudor and C. Sigourney call on John Morgan, Esq., request him to designate where he would prefer to be seated in the Church, and that two seats be reserved to him and Mrs. Morgan, where he may select."*

This plea for aid shows how much it was then needed for the Church in Hartford. Very likely it was written by Mr. Morgan, as the writing corresponds with his. It is a reminder to us of the earnest requests for assistance in the feeble parishes at the West or South, and that our condition in 1827 was very like theirs at the present time. It is especially interesting as being the foundation of what was afterwards termed the "Episcopal Church Fund," the history of which we are endeavoring to present.

In the Records of the Parish, pp. 28, 29, this is found:—

*"Copy of the subscription paper drawn up in the city of New York, for the purpose of representing the necessities of the Parish, and obtaining some relief.*

*"The vestry of Christ Church in Hartford, Connecticut, beg leave to call the attention of the pious and benevolent to the following statement.*

*"By the exertions of a few individuals an Episcopal Church has been built in that city. But owing to removals, death, and failure in business, the congregation, which was always small, has lost several of its best supporters, and the whole weight of its expenses now devolves on a very few individuals, who contribute annually to the support of the Church from fifty to an hundred dollars each.*

*"The situation of the Church at present is such that there is serious reason to apprehend that unless some assistance can be obtained it will entirely fail.*

*"Hartford being the metropolis of Connecticut, the establishment of the Episcopal Church there is of the utmost importance to the prosperity of the Church throughout the State. Several new congregations have been formed within the vicinity of Hartford principally by the exertions of the Clergymen settled there, and upon the permanent establishment of the Church in Hartford, the increase, if not the very existence, of those congregations depends.*



"The Vestry of the Church, therefore, impressed with these considerations, have determined, as the last resort, to solicit the aid of the pious and benevolent in the City of New York. And they pledge themselves that whatever may be contributed shall be faithfully applied to relieve the congregation from its present very heavy burthen.

(Signed) JOHN MORGAN, *Senior Warden.*

New York, 10 April, 1807."

"We the subscribers agree to pay the sum affixed to our respective names, for the within mentioned purpose:

David M. Clarkson, . . . .	\$10.	John McVicker, . . . .	\$10.
Thomas S. Clarkson, . . . .	10.	Neh <sup>a</sup> Rogers, . . . .	10.
Francis Bayard Winthrop, . . . .	10.	John McCracken, . . . .	20.
James Desbrosses, . . . .	20.	H. LeRoy, . . . .	10.
Joshua Waddington, . . . .	10.	J. Sherred, . . . .	10.
Jn <sup>o</sup> Ogden, . . . .	10.	Fredk C., . . . .	10.
Wm. Rhinelander, . . . .	10.	M. Clarkson, . . . .	10.
L. C. & T. Hammersley, . . . .	10.	C. McEvers, Jun., . . . .	5.
Cash, without names, . . . .	30.	Joshua Jones, . . . .	10.
Wm. Jauncey, . . . .	15.	W. Rhinelander, Jun., . . . .	10.
Frederick Phillips, . . . .	10.	B. W. Rogers, . . . .	5.
John Ripley, Jun., . . . .	10.	Cash, without names, . . . .	15.
Peter W. Merier, . . . .	5.	V. Howey, . . . .	10.
James Jarvis, . . . .	5.	Benj <sup>a</sup> Moore, . . . .	10.
Henry Rogers, . . . .	10.	J. H. Hobart, . . . .	5.
John J. Glover, . . . .	30.	Abraham Beach, . . . .	5.
W. Rogers, . . . .	10.	E. D. Barry, . . . .	5.
Thomas Glover, . . . .	20.	Cave Jones, . . . .	5.
A. L. Bleeker, . . . .	10.	Wm. Harris, . . . .	5.
George Warner, . . . .	10.		—
And <sup>a</sup> Hammersley, . . . .	10.	Total subscription, . . . .	\$445
A Lady, . . . .	10.		

New York, April 26, 1807."

"I do hereby certify that in my opinion the within statement of the embarrassed situation of Christ Church in Hartford in Connecticut is altogether true; and I hereby recommend the application of that Church to the benevolent attention of all those who wish to promote the interests of Religion and the prosperity of the Protestant Episcopal Church.

Signed, BENJ<sup>a</sup> MOORE,  
Bishop of P. E. Church in the State of New York."



"Mr. Morgan refunded of the above subscription left in his hands, . . . . .	\$400.
Mr. D. Olcott refunded of the above subscription left in his hands, . . . . .	10.
Mr. Rayner refunded pr. T. Lloyd of the above subscription left in his hands, . . . . .	35.
Received also interest of Mr. Morgan, . . . . .	12.50
" " " " Mr. Olcott, . . . . .	.50
	458.
"The amount of the subscription in New York, & interest as above, . . . . .	458.
The amount of money received of Joseph Lynde, . . . . .	255.
And this sum withdrawn from the subscription to be collected by Mr. Lloyd, thro' the agency of Mr. Ward, . . . . .	87.
	making \$800.

was paid into the Hartford Bank as subscription money for two bank shares.

Attest, CHARLES SIGOURNEY,  
*Society Clerk.*"

Though this report is lengthened thereby, it is well to copy from the records the action taken by the Wardens and Vestry, and by the Parish in relation to this Fund.

At a Parish meeting, held December 7, 1807, it was

*"Voted,* That John Morgan and Daniel Olcott, Esq's, Wardens of this Church, be a committee, and have full power and authority to convey to Dr. Joseph Lynde, a parcel of land, lying north of the Church, and to settle and adjust the boundary line between the said Lynde and the Church.

*"Voted,* That the money arising from the sale of the land to said Lynde, together with the amount of the money subscribed for the establishment of a fund for the Church in New York, be applied to the purchase of stock in the Hartford Bank, or put at loan on good security, and that no part of the principal, or interest arising from the same, be applied to any purposes of this Parish, save only to establish a Fund. And whenever the principal and interest accumulating therefrom shall amount, with any other sums given or subscribed thereto, to a capital, the annual income of which shall be five hundred dollars, then the interest accruing may be applied to the support of a clergyman in this Parish, a Parish school, or such other



purposes for the support of Episcopal Parish as the Wardens and Vestry may think proper.

"*Voted*, That Mr. John Morgan, Mr. Samuel Tudor, and Charles Sigourney, be a committee, to draw up articles proper to establish such a Fund, to solicit further subscriptions thereto, and that they report a plan to the next or some future Parish Meeting.

"*Voted*, That the Wardens and Clerks be a committee to take care of the funds, and be, and they are hereby, authorized to place them at interest, and to make report of the state of the funds at the meeting of the Parish next Easter Monday."

The sum of eight hundred dollars, constituting the above Fund, "was paid into Hartford Bank as subscription money for two bank shares." Then follows a "Statement to show what may be produced from the two bank shares in possession of the Church in 23 years, which will be in the year of our Lord 1831."

The committee did not report until 1810. We extract further from the records:--

"At an adjourned meeting of the Episcopal Parish of Christ Church, in the City of Hartford, held at the Church, agreeably to a vote of adjournment, on Saturday the 28th, April, 1810, John Morgan, Esq., being moderator, the committee appointed to prepare the plan of a Constitution for the management and future regulation of the Episcopal Church Fund, reported to the Parish a plan of the same, which they recommend to the adoption of the Parish. Whereupon it was *Voted*, That the Constitution, being duly read, be referred to the consideration of the Parish, and accepted, article by article, one at a time, for their consideration and acceptance.

"Thereupon, the Constitution, of which follows a copy, was read and considered by the Parish, and accepted by them, article by article, in the form which follows, and afterwards accepted altogether and ordered to be recorded and sent to the Bishop for his concurrence and ratification."

#### CONSTITUTION.

"For the future management of the fund of money belonging to the Episcopal Parish of Christ Church in the City of Hartford, in the State of Connecticut.

"ARTICLE 1st. The aforesaid fund shall be denominated 'The Episcopal Church Fund.' It consists at the present time of two shares, of the value of four hundred dollars each, in the Hartford Bank, together with the dividends and interest which have accrued since the time of purchasing, December 3, 1807.





"ARTICLE 2d. Whereas it was the intention of the original donors of this fund that the money they gave should, for many beneficial reasons, be put at interest and suffered to accumulate, and whereas, as in conformity with this intention, the Parish, at their meeting of December 7, 1807, did vote, 'That no part of the principal or interest arising from same should be applied to any purposes of this Parish, save only to establish a fund until the income from same should amount to five hundred dollars,' therefore in order more effectually to fulfil the aforesaid intention, the Parish now assembled together in legal meeting do hereby re-enact and confirm the vote passed as named above, at the meeting of December 7, 1807, that no part of the principal or interest arising therefrom, of the above fund, be applied to any purposes of this Parish, save only to establish a fund until the income from the same amount to five hundred dollars per annum. It is also ordained that this vote, thus solemnly repeated, shall be irrevocable.

"ARTICLE 3d. When this fund shall have increased to a sum, the income from which shall amount to five hundred dollars per annum, or more, it is ordained that this parish shall not ever thereafter expend anything more than the interest, or income arising from this fund, and that the principal shall not, under any pretence whatever, ever be expended, either wholly or in part.

"ARTICLE 4th. It is further ordained that, in order to secure to the Church the irrevocability of the preceding obligations, as well as the upright and praiseworthy use of this income, and to adopt all prudent precautions to guard against the injudicious expenditure or misappropriation of it, or any part of it, by any persons who may hereafter, in the vicissitude of human affairs, belong to this parish, and be in a situation to direct, or misemploy the income of this fund, no appropriation nor expenditure of this income (when it shall have arrived at the contemplated amount of five hundred dollars per annum), nor any part thereof, shall ever be made without the advice and consent of the Bishop of the diocese, for the time being, first asked and obtained.

"ARTICLE 5th. This constitution shall not be valid, nor obligatory on the parish, until approved and signed by the Right Reverend the Bishop of this diocese; and when accepted by the parish, and so approved and signed by the Bishop, it shall be binding on the parish, who, hereby for themselves and their successors, do relinquish all right and power to annul it. Neither shall any amendments nor alterations of it ever be made without the assent or concurrence of the Bishop, and the Bishop shall in all cases have, and hereby is invested with, a power over the doings of the parish, in relation to this fund, which doings shall not be valid, excepting they have the Bishop's concurrence and approbation.

ARTICLE 6th. Whereas several persons have expressed a desire to make an addition by voluntary gifts to this fund, on this condition, viz.:



That all the preceding provisions and obligations be strictly carried into effect, and scrupulously observed by the parish, for the time to come, and reserving to themselves, their heirs, executors, administrators, or assigns, the right to resume their donations together with interest on the amount, from the time of giving, whensoever it may appear the parish has violated, or not complied with all or any of the preceding provisions of this constitution. It is therefore hereby declared that all such donations above-named will be thankfully accepted by the parish, and with the condition attached to them by their respective givers, which is, that the donors, their heirs, executors, administrators, or assigns, shall have and possess the right of resuming their gifts, together with interest on the amount of their gifts, from the time of giving, whensoever it may appear the parish has not complied with all or any of the preceding provisions, which they have hereby bound themselves to observe.

“ARTICLE 7th. The names of the persons who are or may become donors to this fund, on the condition referred to in the preceding article, are as follows :

	Time.	Names.	Sum.
1811.	Dec. 10.	John Morgan, . . . . .	\$50
“	“	James Ward, . . . . .	35
“	“	Saml. Tudor, Jr., . . . . .	35
“	“	Wm. H. Imlay, . . . . .	35
“	“	Charles Sigourney, . . . . .	35
“	“	Roswell Bartholomew, . . . . .	20
“	“	Seth Whiting, . . . . .	20
“	“	John Pierce, . . . . .	30
1812.	Dec. 9.	Roland Lee, . . . . .	20
1816.	May.	George Beach, . . . . .	10

“ARTICLE 8th. And whereas it may be that other persons hereafter may feel a liberal desire to make donations to this fund, on the conditions aforesaid, and more especially their zealous friends of the Church in our large cities in our vicinity, seeing they will now possess a guarantee that their bounty will not, and cannot be abused by reason that the Bishop, the head of the Church, has the power to prevent it, Therefore the names of all such persons as may from time to time make donations as aforesaid, shall be registered in the body of this constitution, together with the time of their giving and immediately following the names in the preceding article, to the intent it may be distinctly seen and understood what persons may have claims on the fund, in case the parish complies not with the obligations it has entered into by the second, third, fourth, and fifth articles of this constitution, and to what amount.

“ARTICLE 9th. It is the duty of the Wardens of this Church to forward a copy of this constitution forthwith to the Bishop of the diocese for his consideration and approbation, on the same being accepted in their par-



ish meeting; and if accepted by the parish, and approved by the Bishop, to cause the same to be inserted on the records of the doings of this parish, by the Clerk of the same.

"ARTICLE 10th. It shall be the duty of the Wardens of this Church to cause each succeeding Bishop of this diocese to be furnished with an attested copy of this constitution for his government.

"ARTICLE 11th. It shall be the duty of the Wardens and Vestry of this Church, for each one of them, as soon as may be convenient after being chosen to office to furnish himself with a copy of this constitution from the records, for his government

"ARTICLE 12th. The Wardens and Vestry are constituted for the time to come, the managers of the Episcopal Church Fund.

"At a meeting of the Episcopal Parish of Christ Church, in the city of Hartford, on Saturday, the 28th day of April, 1810, the foregoing Constitution was reported to the parish, and after being duly considered, was accepted by the parish, and ordered to be sent to the Right Reverend the Bishop of this diocese, for his approbation and ratification, in conformity with the fifth article of this Constitution.

Attest CHARLES SIGOURNEY, *Society's Clerk.*

[SEAL] Approved.

[Signed]

ABRAHAM, Bp., Connecticut."

On the 31st Dec., 1810, Mr. Sigourney certifies that the above Constitution had been duly accepted by the parish, and approved by the Bishop.

There is no evidence to show that Bishop Brownell was ever furnished with a copy of this Constitution. Probably his consent was asked when the change in the investment was made; Bp. Williams has never received a copy of it, or been consulted concerning it, nor was it ever mentioned to him by Bishop Brownell.

In 1816 the investment in the Hartford Bank had increased to fifteen shares of four hundred dollars each. On the 26th of July of this year the Wardens and Vestry voted to sell eight shares of this stock, and "directed that it be invested in the stock of the Phoenix Bank in this city, on the best terms it can be done for the interest of the Parish," and on the 23d of December directed a further sale of the seven shares remaining to be invested in the Phoenix Bank also, making the sum of six thousand dollars "invested under the privilege secured to ecclesiastical and other societies, by statute law of this State, giving the bank the six months' notice which the



law requires." The original sum of the Fund, eight hundred dollars, by careful management, had thus increased to this large amount. The Phoenix Bank, which had been incorporated in 1814, was not infrequently called "the Episcopal Bank," and the Wardens and Vestry of Christ Church evidently did nothing to discourage this appellation.

The following votes of the Wardens and Vestry, February 18, 1818, would appear to indicate that a watchful care was taken of this Fund, and that there was a willingness to use all possible advantages for its increase :

*Voted*, That Michael Olcott, Samuel Tudor, and Charles Sigourney, be a committee to sell the stock which this Parish owns in the Phoenix Bank.

*Voted*, That the said committee be authorized to reinvest the proceeds of said stock, so sold, in said Phoenix Bank, under the privileges secured to ecclesiastical, etc., societies by the statutes.

*Voted*, That if the aforesaid stock cannot be sold to advantage, in the judgment of the committee, in the course of a few weeks, that the committee be authorized to borrow the amount from the Phoenix Bank, so as to have the new investment of the stock made the 1st of March next, and repay the amount so borrowed, from the sales of the stock when sold."

The Fund had not, in 1819, produced the sum necessary to warrant the use of the income for parochial purposes, and on the 21st of August, the Wardens and Vestry

*Voted*, Charles Sigourney, James M. Goodwin, and George Beach, be a committee to examine into the permanent funds of this Parish, and to see if any mode can be devised to bring up the capital to the amount necessary to produce the sum required to raise five hundred dollars per annum."

There was no further action taken by the Wardens and Vestry relating to this Fund, except to audit the accounts of Mr. Sigourney occasionally, until March 13, 1829. Considerable indebtedness had been incurred in building the new Church, beyond the ability or willingness of the parishioners to pay. The zeal of the rector and the ambition of some of the gentlemen of the Parish had given them a building surpassing, it has been said, that in any other city in New England at the time. Though the subscriptions had been liberal, there was still due a considerable sum, for which provision





had to be made. As a means of securing a part of this sum, attention was directed to the "Episcopal Church Fund," which now consisted of eighty-five shares of stock in the Phoenix Bank. The project was to secure, by legislative enactment, the power to make the Wardens and Vestry trustees of this Fund; then that the bank stock should be sold, the proceeds loaned to the Parish, and scrip issued for the same. It was thus making a new investment, perhaps secure, perhaps legal; probably legal, for the most prominent men of the Parish were in favor of it, and the General Assembly of the State gave sanction to it.

But to us at this day it seems rather queer, and certainly it appears as if the original intent of the Fund had been diverted, and put to a use not originally contemplated. The solemn promises of the Parish and the reiterated declaration in the Constitution were that it should be kept as a Fund, the income from which, when it amounted to five hundred dollars, might be "applied to the support of a clergyman in this Parish, a Parish school, or such other purposes for the support of Episcopal Parish as the Wardens and Vestry may think proper."

The process of reasoning doubtless was that the Parish was not restricted to its investment except as mentioned; that the Fund invested in the Parish was as safe an investment as the Fund invested in bank stock; that the issue of scrip gave a visible existence to the Fund; that the rents from the pews, the money raised by taxation, and by contributions for the support of the Parish, might be fairly considered as the equivalent of the income from money invested in stocks, or bonds and mortgages, or any other good securities. The sufficient security in this instance was a second lien upon the pew rents, a prior lien upon the same existing for twenty thousand dollars, due to "certain individuals."

Mr. Hoadly, in his *Annals of the Parish*, well says:—

"The Fund had been carefully and well managed by Charles Sigourney, a man of excellent judgment, and the most scrupulous accuracy and integrity, and in 1830 consisted of eighty-five shares of stock in the Phoenix Bank, of which the par value was \$3,500. Pursuant to a vote of



the Vestry, February 27th of that year, the money was withdrawn from the bank and invested in scrip issued for the purpose of building the present Church edifice. This step was vainly opposed by Mr. Sigourney, who foresaw, what the event proved, that the Fund would vanish."

The Vestry had on the 13th of March, 1829,

*"Voted,* That immediate measures be taken to procure the appointment of Trustees of the Episcopal Church Fund, with a view to its more certain preservation."

As a result a Parish meeting was held on March 23d, when it was

*"Voted,* That the Wardens and Vestry of this Parish and their successors, be and they hereby are, constituted and appointed 'Trustees of the Episcopal Church Fund,' and that the legal title of said fund be vested in them as such trustees, with full power to hold the same forever, subject to the restrictions and limitations, and according to the provisions contained in the Constitution adopted by this Parish April 28, 1810.

*"Voted,* That application be made to the General Assembly at their session in May next for a legislative act incorporating the Wardens and Vestry and their successors such trustees of the Episcopal Church Fund, and ratifying and confirming said Constitution."

Isaac Toucey, S. H. Huntington, and Jeremy Hoadly were appointed to prepare and present a petition to the General Assembly for this purpose. The result was the following act, which was accepted by the Parish June 15, 1829 :

"At a General Assembly of the State of Connecticut, holden in Hartford in said State, on the first Wednesday of May, in the year of our Lord one thousand eight hundred and twenty-nine.

"Upon the petition of Christ Church, in the city of Hartford, showing to this assembly that in the year 1810 the said parish established a fund, principally from the donations of individuals, to accumulate until the income therefrom should amount to five hundred dollars per annum ; that said Parish have constituted their Wardens and Vestry and their successors, trustees and managers of said fund, which amounts to about eight thousand dollars, and will soon become available to said Parish, and that an act of incorporation would remove many difficulties in the management of said fund, and promote its security, praying that said Wardens and Vestry and their successors may be incorporated, &c.



*Resolved*, By this Assembly, that the Wardens and Vestry of the Episcopal Parish of Christ Church, in the city of Hartford, and their successors be and they are incorporated by the name of the Episcopal Church Fund; with full powers by that name to sue and be sued, and to hold, transfer, invest, reinvest, and manage said fund, not exceeding ten thousand dollars, in any real or personal estate according to their best discretion, in trust, for the use and benefit of said Parish."

The Wardens and Vestry, as Trustees of the Episcopal Church Fund, met on March 1, 1830, and

*Voted*, That the Fund, consisting of eighty-five shares of Phoenix Bank stock held by the Episcopal Parish, be invested in the stock which has been created by said Parish, and that the amount (eight thousand five hundred dollars) be withdrawn from said Bank for that purpose," and "Samuel Tudor and Cyprian Nichols were appointed a committee to carry the foregoing vote into effect."

Thus was consummated a measure which was thought to be wise at that time.

Mr. Sigourney had subscribed three hundred and sixty dollars for the new church and organ, "on condition the Parish Fund be not invested in the Church stock." We may judge of the earnestness of his convictions, and adherence to his views, when we learn that his subscription was *not paid*.

It should be noted that in March, 1824, the dividends on the stock, eighty-five shares, amounted to \$295.50; and in September to a like amount also. The income of the Fund, therefore, had arrived at that sum which was available for Parish purposes, and was doubtless so used, for the number of shares remained the same in September, 1829, when there was a dividend on eighty-five shares of \$255; and another March 3, 1830, of the same amount. At this last date the loan was made to the Parish, and the dividends, as a visible factor in book-keeping, ceased.

The loan having been effected, and the money having been expended in paying a part of the indebtedness of the Parish, it would be well to inquire if the treasurer kept a distinct and separate account of this Fund, that is, every year credited it with its receipts and expenditures. The



very existence of the Fund, or rather the remembrance of it, would be thus assured. To be sure, it was taking from one pocket and putting it into another. The money was invested in the Church building, and was not absolutely lost, for the security remained, and remains still; though absorbed by the Parish, it was still secured in the building, and must be so considered to this day.

There seems to have been no further action in this matter until the Parish meeting of April 10, 1837, when the following appears upon the records:

*Whereas*, This Parish having heretofore borrowed of the Episcopal Church Fund the sum of eight thousand five hundred dollars, payable on the first day of May, 1837, 'for the sole and only purpose of completing the Church and procuring a new organ for said Church,' and by certain votes of said parish passed on the 15th day of December, 1828, caused Scrip to issue therefor dated the third of March, 1830.

*Voted*, That the Wardens and Vestry be and they are hereby authorized to continue said loan for a further term not exceeding ten years, and to cause Scrip similar in form to said former Scrip, to be issued therefor, witnessed by the Wardens and Treasurer of the Parish.

*And whereas*, The Trustees of said Episcopal Church Fund did on the 8th day of instant April, pass a vote discharging a lien upon the pew rents for the security of the payment of the interest of the said sum of \$8,500, upon condition this parish, on acceptance of said discharge, do pledge said pew rents for the security of the payment of said interest, subject to a lien created on the same by a vote of said parish pledging said rents for the security of the payment of the interest of \$20,000 heretofore borrowed of certain individuals therefor.

*Voted*, That this parish do accept said discharge of said trustees, and do hereupon specially pledge the rent of the pews of said church for the security of the payment of the interest annually on said Scrip for said sum of \$8,500, subject, however, to the lien created by a vote this day passed, pledging said rents for the security of the payment of the interest on the loan of \$20,000, heretofore borrowed by this parish of certain individuals."

The existence of this Fund was thus recognized as late as 1837, as well as the duty of paying interest upon the same.

Let us notice for a moment two of the votes which have been read, passed at a Parish meeting held April 10, 1837. To understand them fully it should be remembered that for





the purpose of building the Church, stock was created to the amount of \$20,000. This was taken by individuals, who loaned to the Parish various sums of money, to be repaid in ten years with annual interest, and a lien was given upon the Church building with a security also of the pew rents and taxes. The interest had been paid regularly, and was endorsed upon the scrip. But it was subject to a prior lien to the Episcopal Church Fund. Whether those "certain individuals" had become distrustful of their security or not, does not otherwise appear, except by the votes discharging the first lien to the Episcopal Fund, and substituting in its place the loan to "certain individuals." Following this was a renewal of the lien to the Fund. Becoming thus a second party to a lien, it would not ordinarily be considered as secure as before. Perhaps the security was thought to be sufficient, but the market value now would be considered as impaired by the transaction. No second or third mortgage can ever be considered of equal value to the first, and no other should ever be taken by religious or benevolent associations, whatever may be the practice in some commercial transactions. All the funds of this character should be watched with the greatest care and guarded by most abundant security. The gifts for pious and benevolent purposes deserve especial consideration, and should be placed beyond the line of speculative investments or temptation of extraordinary interest.

When the principal of the loan became due, in 1847, there were still living and still members of the Parish a few persons who had full knowledge of all the transactions relating to this Church Fund, and, on October 23d, Mr. Cyprian Nichols was appointed to investigate and report upon its condition. This he probably did, for two days afterwards the Wardens and Vestry

*Voted*, that the Treasurer [Mr. Nichols] be and he is appointed a committee to receive the scrip of the old Church Fund belonging to Christ Church, and now in the hands of Samuel H. Huntington.\*

\* We found lying loose in one of the record books the letter of Mr. Nichols to Mr. Huntington on this subject. He had enclosed a copy of this vote of the Vestry, and added to it the following request:



The following vote of the Wardens and Vestry, passed Sept. 14, 1850, would indicate that the Treasurer did not get it, and that it still remained in the hands of Mr. Huntington:

"*Voted*, That Zephaniah Preston be appointed and authorized to receive the Scrip belonging to said Episcopal Church Fund, now in the hands of Saml. H. Huntington, and deposit the same in the Phoenix Bank for safe keeping."

This is the last record which we can find relating to any action taken by the Trustees relating to this Fund, and no further mention is made concerning it by the Treasurer, as we can ascertain, but it is believed that it was deposited in the Phoenix Bank according to the above instructions. The officers of the Bank think that it was deposited there, but have no knowledge of it now, nor can it be found there. Mr. Redfield states that a most thorough search was made for it, especially when the removal of the bank was made into the present new building, but the scrip could not be found. Mr. Charles H. Northam, who was long a member of this Parish and well acquainted with the history of this Fund, some time before his death expressed considerable anxiety concerning it, recognizing the duty of the Parish towards it, and endeavored to find the location of the scrip, but was not successful.\* The chairman of this committee some time afterwards also instituted a search for it, and was equally unsuccessful. As it could not be found in the bank, he enquired of the descendants of Mr. Nichols, Mr. Hunt-

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" D<sup>r</sup> Sir :

" As I understand the business, the views of the Wardens & Vestry, as Trustees of the Old Parish Fund, desire to make entry upon the Scrip issued on act. of said Fund, of the interest thereon, and that the Scrip shall then be deposited or kept safe, conformably to the vote of the Parish on the subject. When convenient, please hand me the Scrip.

" I am Respectfully y<sup>rs</sup>,

" C. NICHOLS, *Treas.*

" S. H. HUNTINGTON, *Esq.*"

\* See p. 101 for account of the discovery of this Scrip.



ington, and Mr. Prenton, all of them being dead, thinking it possible that it might be among their papers, but could learn nothing about it. Possibly it is lost, destroyed, perhaps ground up in some paper mill, the devourer equally of many old and precious documents as well as of much useless rubbish which it would be well if it had neither been written or printed. But it is possible, also, that it is still in existence and may be brought to light many years hence, as has been the case with other important papers stored away in old chests and in old attics, by some one delving for a few grains of wheat in many bushels of chaff.

We close this presentation of the Fund by the following notes of Mr. Nichols in the Treasurer's book, p. 67 :

"The above Scrip, No. 23, [was issued] by Parish to Trustees of Parish Fund [Episcopal Church Fund], which consisted of 25 shares of stock in the Phoenix Bank, and said Scrip was to show the amt. for which the stock was sold. The avails or proceeds of said stock [were] credited for Parish purposes and applied in building Church," &c.

There is another memorandum on page 54 by Mr. Nichols :

"This Scrip was placed in the hands of S. H. Huntington for safe keeping, then one of the Wardens, it is believed,\* and still remains in his hand, Feb. 7, 1848. — W. and Vestry have however passed a vote that Scrip be returned to Treasurer of Parish. But as the form was objected to, it was not done. Mr. H. will deliver the Scrip to Trustees of the Fund on being required by them. April, 1849. Scrip has not yet been given up to Trustees, but ought to be done."

Mr. Cyprian Nichols, who was treasurer of the Parish for many years, was early in life connected with it, and was much devoted to its interests. He was of more than ordinary intelligence, of great prudence, and most scrupulous integrity; the possession of common-sense was eminently developed in him. Whatever business he undertook for others was as well cared for as if

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\* Wm. H. Emley and Nathan Morgan were the Wardens in 1830. Mr. S. H. Huntington was a member of the Vestry.



it had been for himself, and it was with him no less a point of honor than a conscientious sense of duty, that he for so long a time administered the financial affairs of the Parish. His accounts show great attention to details, both in presenting his annual reports to the Parish, in giving estimates of its probable receipts and expenditures, in procuring loans, and paying of interest. He also took the liberty of adding various side notes and explanations to his figures, which help wonderfully in making plain something which would otherwise be obscure. He was a member of the Vestry in 1807, a faithful attendant at its meetings then and afterwards, serving upon numerous committees year after year, treasurer of the Parish for a long time, and held that office at the time of his death in 1853.

There was formerly a law of the city that no fire should be kindled in a stove newly set up until it had been inspected by a fire warden, to be assured of its safety. His regard for law, and sense of responsibility for the Church, led him to look after this matter as carefully as if it had been his own house. A faithful diligence like this would doubtless prevent the loss by fire of many churches, at this day accounted for by an "overheated register" or "defective flue." This memorandum, found in the book of the Treasurer, and made by him, is copied from page 171, Vol. I. It illustrates well his great carefulness and prudence :

"Oct 22d, 1842. This day at noon, called upon Denslow, Fire Warden of [the] Ward, to examine the stoves at Christ Church, which were this day newly set up. Went with the Warden, and he examined those in the body of the Church, that in Vestry room, and also the stove in the Chapel, and said the whole were in excellent order, and he thought safe."

A member of this committee remembers that he was sent by his father to the fire warden, Wm. H. Hoadley, in 1828, to examine the kitchen stove to see if it was safe. The question of lighting a fire in it before it had been officially examined, was a matter of family discussion; though it caused some little annoyance by the delay, the question was settled in the negative. Mr. Hoadley examined it carefully, espe-





cially where the pipe entered the chimney, pronounced it safe, and we were well satisfied. He was a useful man.

The true status or legal condition of the Episcopal Church Fund can only be obtained except by a careful and thorough legal consideration of it. Though different opinions are held about it, and its revival considered of no great importance, and no meetings of its Trustees have been held for many years, yet it must be remembered that the Trustees are still in existence by the annual election of Wardens and Vestry. These were constituted Trustees by an act of the Legislature; it was by no election as separate and distinct officers, but from their election as Wardens and Vestry, they became Trustees, and might at any time have attended to their special duty had they been so disposed. There has been no failure to elect Wardens and Vestry in any year, and so the Trustees may be fairly said to be in existence at the present time.

If the Fund was actually in existence as a separate and distinct Fund, invested, for instance, as it was when loaned to the Parish in 1830, it would in a pecuniary sense be of benefit to us now, as it would in a measure ease us of some burdens not easy to be borne, and aid in extending some of the work of the Parish. The only practical way to bring this about, as it would seem, would be for the Parish to pay this loan; but as this cannot now be done, it is possible that some one person, or a number of them, may in the future find it to be their duty to do this generous act. The loan being paid, the Trustees then in office might invest the sum and annually pay the income to the Parish. The Fund is then revived and restored to its original purpose.

But with the different views which are held concerning it, and the possible legal complications, the committee have no recommendations to make and content themselves for the present by giving this history to the Parish. Some way out of the difficulty may be evolved in the future.

*Since the above was written* the Scrip, No. 28, for \$8,500, has been found, as will be related. It is thought best, however, to let the above stand as a matter of continuous history.



## THE CHURCH SCRIP, OR PARISH SCRIP.

The Parish created stock to the amount of \$20,000 for the purpose of aiding in building the Church, and issued Scrip for the same. This was taken by "certain individuals" who loaned this amount to the Parish. The Episcopal Church Fund having been sold, was also invested in this Scrip, and was to be treated and considered in all respects like the preceding issue. It was called No. 28, and is so recorded upon the Treasurer's book. For a long term of years this certificate was supposed to be lost, as the most diligent search had not enabled anyone to find it. It was, however, discovered in the Phoenix Bank a few days since in a folded envelope, carefully sealed, the seal bearing the impress of the letter P, and had undoubtedly been deposited there by Mr. Zephaniah Preston in accordance with a vote of the Trustees. It has upon the envelope the following endorsement:

"Certificate of Church Stock, owned by the Trustees of the Episcopal Church Fund.

"Deposited by Z. Preston, Committee of the Board of Trustees.

"July, 1852."

This paper is clean and in good preservation, and has upon it no indorsement of interest or of its renewal in 1837. It is similar in form to the other numbers of the Scrip except in the filling of the blank spaces of the printed copy.

The Parish had voted, March 20, 1827, to erect a new Church building, the cost of which, with the site and organ, should not exceed \$28,000. It was proposed to borrow the needed amount, and it adopted the method of creating stock for this purpose. It does not appear that any money was raised in advance by subscriptions. It was

"*Voted.* That for the sole and only purpose of erecting a new Church for the use of the Parish, and of procuring a new organ for said Church, this Parish do accept of a certain penal bond, dated the 16th day of February, 1827, executed to the Parish by Nathaniel S. Wheaton, William H. Imlay, and others, hereby ratifying and confirming all the provisions in the conditions of said bond implying an obligation on this Parish.

"*Voted.* That the rents of the Pews and Slips of said new Church, when completed, be and they hereby are specifically pledged to secure the payment of the interest on the stock created by the conditions of said bond."



A copy of this bond is not to found upon the Parish records, nor have we succeeded in finding it anywhere.\* It was probably only an agreement by the subscribers to take a certain amount of stock in the proposed movement, just as is now done in the organization or creation of banking, manufacturing, or other joint stock corporations. This is indicated by a vote of the Vestry, Aug. 12, 1828, calling for "a further installment of 25 per cent., *to be paid by the subscribers to the bond for raising money to build a new Church,*" etc. The subscribers to the bond were undoubtedly the persons to whom the Scrip was issued, and whose names are now to be found upon the Treasurer's book. These were all members of the Parish, interested in the object and willing to loan to it their money, but who did not feel able to give it outright. At this day we should subscribe a certain sum for such a purpose, and agree to pay it when called for. As a curious financial transaction and as illustrating some of the methods of our predecessors in Church building, it may be stated that this Scrip became negotiable paper, and some of it passed into the hands of non-members of the Parish, and even non-residents of the town. It was considered a good and sound investment, paying six per cent. as interest, was exempt from taxation, and very sure to be paid in the future. We found a bundle of this *Church Scrip* among the parish papers, and at first thought we had found the long lost Scrip which Col. Northam and others had searched for in vain. But, upon examination, it proved to be the Scrip issued in 1828 for the purpose of building the Church, and was due in 1837. This was printed upon an ordinary folio sheet, with the necessary blank spaces, much like an usual mortgage bond or lease. In the Appendix will be found a specimen of this Scrip, which is well covered with receipts for the annual interest. In this particular instance, "Scrip No. 11," the money had been loaned by Jeremy Hoadley, but it had afterwards passed into the hands of "Frederick Robbins for Roxy Goodspeed." He endorses upon it the interest, and acknowledges the payment of the principal by "the

\* Since the above was written, a "copy of the penal bond," so endorsed, has been found, and is printed in the Appendix.



above Scrip cancelled by renewal Scrip No. 45." This renewal was for the term of ten years, and was authorized by the Parish at a meeting held April, 1837. The following is the vote:

"*Whereas*, this Parish having heretofore procured a loan payable on the first day of May, 1837, 'for the sole and only purpose of purchasing a site, building a Church, and procuring an organ,' and by certain votes of the Parish passed on the 20th day of March, 1827, caused scrip to issue therefor, dated the 1st day of April, A.D. 1825.

"*Voted*, That the Wardens and Vestry be and they are authorized to continue said loan for a further term, not exceeding *ten years*, and to cause scrip, similar in form like said former scrip, issued therefor, witnessed by the Wardens of the Parish.

"*Voted*, That the rents of the pews and slips in the Church be, and the same hereby are, specially pledged for the payment of the interest annually, on said scrip, to the holders thereof."

There is no further reference to the Scrip until April 29, 1841, when this vote was passed:

"*Voted*, That the Treasurer be authorized to borrow, if necessary, a sum of money, not exceeding ten or twelve hundred dollars, to pay interest due on the Church scrip, said money to be repaid from the pew rents and taxes first collected."

The amount voted by the Parish (\$28,000), not being sufficient to complete the Church, there was a Parish meeting held December 18, 1828, "on business of importance," and the object being stated, which was to create more stock for completing the new Church, it was

"*Voted*, That the Parish do authorize the creation of additional stock to the amount of fifteen thousand dollars for completing the new Church," and then reference was made to "a certain penal bond, dated the 16th day of December, 1828," which was again ratified and confirmed, and the rents of the pews were pledged again for the payment of the interest on the stock. The building committee were empowered to dispose of the stock, and apply the amount for building the Church, and for the organ. At another Parish meeting, January 21, 1829, it was

"*Voted*, That the bond accepted by this Parish at a meeting held the 18th day of December, 1828, for the purpose of raising fifteen thousand dollars stock, be altered, by striking out the clause in the same which





provided that the said bond shall not be binding unless the whole amount of said stock be taken up."

Of this additional stock there was "less than nine thousand dollars created," as appears from the following preamble and votes, which were passed at a Parish meeting July 4, 1833:

"*Whereas*, This Parish, by sundry votes passed on the 18th day of December, 1828, authorized the creation of stock to the amount of fifteen thousand dollars, for the sole and only purpose of completing the new Church, and a part only of said stock, less than nine thousand dollars, was issued, and whereas a balance is now due to the Building Committee for the same objects:—

"*Voted*, That the Wardens and Treasurer be authorized and directed to issue scrip to the amount of three thousand and five hundred dollars for the payment of the balance due to said Building Committee, in the same manner as if said sum had been subscribed under the aforesaid votes of the 18th December, 1828; and that this Parish do hereby assume the same obligations, and confer on the holders of such scrip the same rights as if said scrip had then been issued.

"*Voted*, That the Wardens and Treasurer be authorized to dispose of said scrip to the best advantage, and that the Treasurer apply the amount thereof to the payment of the balance due to the Building Committee."

This Scrip was renewed in 1837, and most of it for another ten years also. But it was all finally paid, this and the first issue also, the last payment being to Nancy Waterman, in 1850, as will be further stated.

Perhaps there was a difficulty in disposing of the additional stock; perhaps, and this is more probable, the parishioners had come to realize that it was time to do something more than to pay interest upon borrowed money, and give something themselves to aid in extinguishing the debt which they had incurred. It should be stated in justification of this issue of Scrip, that the churchmen of Hartford had, within the decade, been large contributors to benevolent and educational institutions in the city. The Retreat for the Insane, Washington College, and the Hartford Academy, shared largely in their bounty; they were not lagging in their offerings for all charitable work. Episcopalians had not been regarded very favorably in the past, but, after the



great political revolution in the State, they became a power not to be despised. There naturally followed a more charitable understanding among all religious bodies, and a general feeling that the intolerance of the past was neither Christian nor in any way beneficial. During this period, the prejudices against the Church were much allayed, and many connected themselves with it, from its conservative character, its freedom from illiberality, and from a love of its noble forms of worship. The new movement gave additional zeal to its old members, who became more zealous in good works. Nor was this visible prosperity confined to one body of Christians, but it was felt by others also. The political zeal which for many years had been very bitter, was partially allayed, and men began to think that, after all, they had very much in common. As a consequence of this sense of freedom they turned their attention to manufactures and internal improvements, and the State soon became a different State from that at the beginning of the century.

The old church building, on the north corner of Main and Church streets, was not large enough to hold its worshipers; with that pride in appearances which affects saints as well as sinners, they desired a larger, more convenient, and ecclesiastical structure. Mr. Towne gave them a plan for a noble building, which was a model for strength and beauty; it was well supplemented by the fine taste, knowledge, and zeal of the Rector, Nathaniel S. Wheaton. To his indomitable energy, we are indebted for the present building; the parishioners, through his influence, were led to a larger expenditure than had at first been contemplated, and greater also than they thought they could readily meet. But the spirit of progress in the community, and that confidence which comes from the assurance of a bold leader, enlisted them in a scheme which at first seemed beyond their ability or expectations. When we know that the money in circulation was limited, and that a large share of the business of the country was transacted upon notes, promises to pay, and barter or exchange, we may forgive some of their methods,



which now seem so strange and in such great contrast to our own. With the abundance of money which now exists, and the comparative ease with which it may be obtained, we are likely to be less charitable to our predecessors than a proper consideration would warrant.

Nor should we overlook the fact that the House of God should be an honorable house, made decent, and kept from profane and unallowed use. Nothing which we can do, and nothing which we can give of our best, is unworthy of it, or unbecoming in us. The plainness of the Puritans, which dominated our early settlers, while it was a part of their belief, was also a part of their necessity. It held to them as long as their necessities existed, and has become no part of the belief of their descendants. If it was never a part of the belief of churchmen, it was, in this part of the country, certainly a consequence also of their necessities. They were no more wealthy than other citizens of the State, probably less so, and did the best they could under their circumstances. They built humbly, but reverently, and did not suffer their houses of worship to be turned into places for noisy and sometimes tumultuous assemblages. When they were able they built not only more stable and comfortable, but more elegant houses of worship. Gradually they have been followed by most Christian bodies of worshipers, and it is a matter of congratulation that it is so generally regarded that whatever we dedicate to Almighty God should be of our best.

The project of raising fifteen thousand dollars, by the issue of more Scrip, being unsuccessful, a subscription for raising seven thousand dollars was made; it is as follows:

"We the subscribers, agree to pay the sums affixed to our names annually, for four years, to the Treasurer of C. C. Parish in Hartford, to be appropriated by said Parish towards building a Church and purchasing an organ therefor, provided this subscription shall amount to the sum of Seven Thousand Dollars, to be payable on the first day of January in each year hereafter. Hartford January 1829.

"Provided said subscriptions shall not exceed *Twenty Dollars*, the same shall be payable in one year from first instant.

William H. Inlay, Five Hundred Dollars,

500.



Samuel Tudor, One Hundred Fifty Dollars,	150.
*Charles Sigourney, Ninety Dollars, on condition the Parish Fund be not invested in the Church Stock,	90.
Isaac Toucey, Fifteen Dollars,	15.
Roswell Bartholomew, Eighty Dollars,	80.
Nathan Morgan, One Hundred Dollars,	100.
James Ward, One Hundred Dollars,	100.
Cyprian Nichols, Eighty Dollars,	80.
S. H. Huntington, Fifteen Dollars,	15.
Jeremy Hoadley, Ten Dollars,	10.
William T. Lee, Forty Dollars,	40.
James M. Goodwin, Fifteen Dollars,	15.
Denison Morgan, Twenty Dollars,	20.
Dudley Buck, Twenty Dollars,	20.
H. Huntington, Jr., Thirty Dollars,	30.
F. J. Huntington, Ten Dollars,	10.
James Rose, Ten Dollars,	10.
Asa Farwell, Fifty Dollars,	50.00
Normand Lyman, Eight Dollars,	8.
N. S. Wheaton, Fifteen Dollars,	15.
James Killam, Twenty Five Dollars,	25.
George Sumner, Twenty Five Dollars,	25.
Lemuel Humphrey, Twenty Five Dollars,	25.
Griffin Stedman, Fifty Dollars,	50.
R. B. Ward, Ten Dollars,	10.
Thomas D. Gordon, Twenty Five Dollars,	25.
Eliakim Hitchcock, Ten Dollars,	10.
Charles H. Northam, Seven Dollars,	7.
Isaac Perkins, Seven Dollars,	7.
Solomon Porter, Twelve $\frac{5}{100}$ Dollars,	12 50
Thomas Belknap, Ten Dollars,	10.
Erastus Goodwin, Seven Dollars,	7.
Samuel Benton, Ten Dollars,	10.
Charles Brainard, Ten Dollars,	10.
Samuel Tuttle & Son, Twenty Five Dollars,	25.
James Chamberlain, Twenty Five Dollars,	25.
Thomas Lloyd, Fifteen Dollars,	15.
James Rose, Jr., Ten Dollars,	10.
James Goodwin, Jr., Ten Dollars,	10.
Timothy Hatch, Ten Dollars,	10.
Hugh Gourley, Twenty Five Dollars,	25.
Eli Todd, Twenty Five Dollars (by S. Tudor),	25.

\* The subscription made by Mr. Sigourney was not paid, as the conditions of it were violated.





Ebenezer Flower, Twenty Five Dollars,	25.
Joseph Church, Ten Dollars,	10.
Asahel Saunders, Ten Dollars,	10.
John Butler, Twenty Five Dollars,	25.
Seymour Watrous, Eight Dollars, by S. H. H.,	8.
B. & C. Adams, Ten Dollars,	10.
Walter Phelps, Twenty Five Dollars for Organ by S. H. H.,	25.
Abner Newton, Five Dollars, by S. Tudor,	5.
	7,418

The following persons agreed to pay the sums affixed to their several names towards Church and Organ.

George Patch gave his note for Eighty Dollars,	80.
Simeon Griswold " " " " Thirty Dollars,	30.
Stephen Bulkley " " " " Fifty Dollars to- ward Organ	50.
John Russ " " " " Twenty Dollars toward Organ	20.
	7,598.

*Cost of Christ Church, as entered on the Treasurer's book, p. 66,  
by Cyprian Nichols, Esq., Treasurer, March 1, 1830.*

" Building Committee's account this day presented to the Parish, showing the amount paid by them for the purchase of land on which the New Stone Church stands,—also for the building and completing said Church to said 1st day of March, 1830, and also including sundry items for furnishing the interior of said Church, which account was by vote of the Parish audited by Isaac Perkins, Esq., and Mr. Denison Morgan, on the 6th day of same month, and amounts to the sum of \$43,236.79, and the same is now on file. } 43,236.79

" By amount for sundry building materials, which the building committee have not added in their account, for which the amount had at sundry times been paid, by the Treasurer, as pr. entry to New Church on this book, and as pr. en<sup>ty</sup> and orders from one of the building committee, on file, and their statement of this date, Aug<sup>t</sup> 18<sup>th</sup>, 1830, will show. } 328.56\*

\* " This amt<sup>t</sup> ought to have been paid to the Treas<sup>r</sup> first, or compared with his account—This occasioned the error on the part of the build<sup>r</sup>s



" By amt of interest on balance due sd. committee to the }  
1st day of July, 1830, pr. their acct. } 140.84

" Wm. H. Inlay, }  
" Saml. Tudor, } Building Committee  
" James Ward, }

" C. Nichols, Treas<sup>r</sup> of Parish.

\$43,706.19

The completion of the Church gave great satisfaction, as is shown by the following votes, passed in Parish meeting. March 8, 1830. The addition of the tower was left until 1839 :

" *Whereas*, the New Church has at all times been a subject of the liveliest hopes and fears, and it being now tenantable, justice, as well as inclination, demands an expression of gratitude towards the Building Committee, who, under the great head of the Church, through patience, perseverance, wisdom, and economy, have brought the work, unaccompanied by any painful incident, to a successful issue.

" *Voted*, The Parish do respectfully render thanks to William H. Inlay, Samuel Tudor, and James Ward, Esq<sup>rs</sup>, for the great benefits conferred on the Parish by their gratuitous, judicious, and prompt performance of the duties of the Building Committee.

" The accomplishment of a great and benevolent work constitutes a proper era for an expression of gratitude towards its promoters. On this day, therefore, the cause of this assembly addresses itself to our feelings, and demands of us the meed of praise in behalf of those who, in a special manner, have contributed to the erection of our new Church.

committee as above, which was corrected when the Treas<sup>r</sup> examined their accts.; the error was as above, the sum of \$328.56.

" This sum of 43,706 dolls., 96 c<sup>ts</sup>, is the amount the Episcopal Stone Church, including the lot on which it stands, and also the Organ placed in it, cost, in its present situation, say on the 1st day of July, 1830.

" The building committee made no charge against the Parish for their services in contracting for materials, labor, etc., and their superintendence during the time the Church was building,—nor was C. Nichols pd., who had to expend more time in making collections and disbursements than all the building committee together.\*

\* " Mr. Tudor told me that Mr. Inlay attended to the Finances, Mr. Ward to the Wood work, and he to the Stone work; and that there was perfect agreement among the committee at all times.



And in so doing we cannot but recur with pleasure to the zeal and harmony that have pervaded the Parish, and without the existence of which so great a work could not have been achieved. For this also let us now congratulate each other. Among the many whose liberality has been great, whose zeal has been excellent, and whose services have been important, the rector of the Parish stands conspicuous, whether we recur to the incipient idea of building, the provision of means, or to the design and ornaments of the edifice, presenting to the scientific observer utility, strength, and beauty, in a chaste combination of Gothic walls, with more than Grecian elegance. May we not also hope, by a just expression of our feelings on this occasion, a perpetual benefit will result to the Parish? While the massive walls of our Church shall endure, and the records of our Parish shall remain, the every eye that beheld the foundation of the building laid shall be closed, and every tongue that worshipped at its consecration shall be silent, our record will remind both Minister and People who shall come after us, of the practical compatibility of serving at the altar, without neglecting the useful and ornamental arts and sciences.

*Resolved*, That we do congratulate each other upon the important and valuable acquisition of our New Church, and acknowledging the liberality as well as the otherwise more important agency of the Rev. Nathaniel S. Wheaton in procuring it, the Parish do unite in prayer to Almighty God, that he may long tread the courts thereof, and successfully labor at the altar therein, until having made up many jewels and prepared many ornaments, he be called with them to possess the building of God not made with hands, eternal in the heavens.

*Voted*, That Mr. James Chamberlain is hereby requested to accept of one hundred dollars in cash, and fifty dollars in Plate, with a suitable inscription, from the Parish of Christ Church in Hartford, not so much for its value, as a grateful acknowledgment for the unwearied and judicious application of his talent as an architect and builder; and for his skillful and successful superintendence of the New Church, to its (thus far) completion."

It having become a question whether the holder of a scrip had power to transfer a portion of the same, it was, at a meeting of the Wardens and Vestry, October 4, 1830, *Voted*, That Mr. Toucey and Mr. S. H. Huntington be a committee to examine the bond upon which the Parish stock was issued, and ascertain what powers the Wardens and Vestry possess relative to making rules for transferring the stock." They reported, April 9, 1831, "That the Wardens and Treasurer possess power to receive back the scrip which was originally issued by them, and re-issue the same in such amounts as the



holders may choose." Thus the holders of a certain piece of scrip were enabled to transfer a portion of the same, just as the owner of shares of stock in a bank or other corporation can now do the same.

In March, 1832, the Treasurer was authorized to borrow two thousand dollars to pay the interest due upon certain notes, "and also on the scrip issued by the Parish."

It appears that the receipts of the Parish at this time, 1837, had not been sufficient to meet its expenses; the very interest due upon one of its loans was to be borrowed to pay its debts. Whenever an individual resorts to such expedients, to sustain his credit, he is regarded as being in a bad way and not very far from bankruptcy. This unwelcome criticism is not made for the purpose of casting blame upon the Parish; it was the method pursued not infrequently at the time; the maxim, "Pay as you go," might be agreed to in a general way, but the fitting application of it was not applicable here. As we look at it at present, the reasoning was not correct, and the trouble now was that a large item of annual interest existed upon borrowed money. Anyone who looks over the records of the Parish for years previous and for years afterwards also, will be astonished at the amount expended in this way. If money was needed and was not in hand, a note at four months at the Phoenix Bank was voted, and perhaps renewed. If it was paid, another soon followed, and the annual deficit was increased. After awhile this became so large that its reduction was demanded, and for a time the Parish kept within proper bounds; but not long, and then another subscription was made for the accumulating debt. There was no necessity for this; its members were numerous and among the wealthy people of the town. Some of them had been members of the Parish almost from its formation; they were acquainted with its early trials, and the difficulties which had beset them. The very fact that their religious views were subject to hostile criticism made them better acquainted with the history of the Church and more able defenders of the faith. They were devoted churchmen, and, it is believed, better instructed





than are a majority of those who now are classed as its members. They were knit together in strong bands, earnest in their belief, and perfectly satisfied with their form of worship. The attachment of such people to the Church is not easily broken; opposition only increases their love for it and determination to uphold it.

Those who imagine that the churchmen of earlier days were neglectful of their duties to their fellow men, that their contributions were expended only for their own pleasure or comfort, are very much mistaken, for they were diligent in their care for the sick and poor, and were not limited in their offerings to objects near their own homes. There is no reason to believe that their conceptions of duty were not as profound as any at this day. With a smaller population than at present, with much less intercourse with the world, with commerce and manufactures far less, and with far less general diffusion of money also, they did not see the necessity, nor did they have the ability, to carry out the multitude of schemes which some consider the necessary duty of a religious society of to-day. Probably they did, however, consider the obligation of public worship as a greater duty than many do at the present time; and it is also possible that the superabundant number of organizations which exist in some Parishes, with their numerous meetings extending all through the week, has had the effect to keep from attendance at Church many who believe that duties which properly belong to the civil authority are too often assumed by religious societies. In former years it was customary to find whole families in their pews: the father and mother, with all their children who were able to attend. Mr. Imlay and his family, and George Beach, Denison Morgan, Samuel Tuttle, S. H. Huntington, Cyprian Nichols, Jeremy Hoadley, Roswell Bartholomew, and a host of others might be named. If the congregation was not as large in the morning as in the afternoon, it was probably because some necessary duties had their demands. Good Dr. Sumner's pew was always filled, and if he came in later in the day it was because his



professional obligations kept him elsewhere. If there was a third service in the evening, as was common, the Church was still filled with the family. Nor was family worship or religious instruction neglected at home, but was much more common than at present. The Sunday-school, which was commenced in 1820, was carried on successfully by James M. Goodwin, Zephaniah Preston, and S. H. Huntington, and others, for many years. The teachers were men and women capable of giving instruction and of preserving order.

We allow that the conditions are very much changed, "that Church work," as it is called, is held up as the imperative duty, and so comes special organization after organization, until, as was said by one high in authority in the Church, "we are almost organized to death."

It would be cruel to call this excessive desire for "Church work" to be akin to a spirit of religious dissipation. To characterize it as such would be to impeach the honesty of motive and sincerity of action of those engaged in it. This cannot be done properly or truly, but it should be remembered that the churchmen of former days set their faces strongly against the excitements which so many think to be a part of religious duty. By a prudent and dignified course it brought to its communion large numbers who were pleased with it not merely for its teachings as a religious body, nor for its forms of worship alone, but for that broad and comprehensive sense of what is becoming in our worship to Almighty God and our duty to our fellow men; they leaned neither toward Rome nor Geneva, and they knew better than many churchmen now know why the middle way was the better way.

The circumstances of our Parish have greatly changed. We are now far from the center of population, for homes have given way to places of business. The organization of numerous parishes in different parts of the town has weakened the center and not very much strengthened themselves. Many members have removed to a distance. The old men have died, and their places have not been supplied. Worse than all, there has come about a notion that attendance at



Church is well enough for the women, and at the Sunday-school for the children. And so we see so few of our young men within its walls. Our fathers were better instructed and were firmer in their faith.

It would have been difficult to have found at this time a more harmonious, flourishing, and devoted parish than that of Christ Church. The Rev. George Burgess had come to this diocese in 1834, from Rhode Island. He was a graduate from Brown University, and this was his first parochial charge. After the resignation of Rev. Dr. Hugh Smith in September, 1833, the parish was without a rector until he was chosen, November, 1834. It was more customary at that time to give the congregation an opportunity to judge of the qualifications and appearance of candidates themselves, rather than to submit to the report of a committee. The impression he made was so favorable, that he was immediately called to the charge of the parish, and entered at once upon his duties. During all his residence here, he was held in universal esteem, both by parishioners, and by citizens of the town. Of marked literary ability, and great gentleness of manner, of a meekness of spirit, yet accompanied with a firmness of purpose, of uncommon industry, with a perfect love for his people, and a profound conception of his duties as a priest in the Church of God, he labored with his whole heart to fulfil his divine mission, in ministering to the needs of the parish. He received the cordial support and sympathy of all men; the members were increasing, the Church was crowded, "peace and prosperity were within her walls."

The parish had now reached its highest point of prosperity.

There was no better time than this for the parish to remember its unsettled obligations; a debt is always burdensome, to ecclesiastical bodies, as well as to individuals. There was now due from the parish the sum of twenty thousand dollars, which was represented by the Scrip which had been issued in 1828, and also about fifteen thousand dollars in addition. It was a matter demanding earnest attention, and in 1845 the parish began to discuss



it. There were several propositions to reduce this indebtedness, varying from sums of five to fifteen thousand dollars. The latter amount was finally decided upon, and a committee was appointed to solicit subscriptions. Though the committee were active, they evidently were somewhat discouraged, but on June 30th they reported to an adjourned meeting of the parish, that the sum of fifteen thousand dollars had been subscribed; and Messrs. Miles A. Tuttle, Dudley Buck, and Hezekiah Huntington were appointed to collect the same.

By the terms of the subscription, the payments were to be made annually, and extended over the term of three years. Mr. Nichols states in his side notes, that the "discounts for prompt pay" and the "loss on subscriptions" amounted to a little over one thousand dollars. That this subscription should be partly applied to the Parish Scrip is shown by this vote of the Vestry, December, 1846.

*Voted.* That the Clerk be authorized to notify such holders of Scrip as the Treasurer may direct, to hold themselves in readiness to deliver their Scrip, and to receive the funds for the same."

The total amount subscribed was fifteen thousand one hundred seventy-six dollars. There was unpaid of this Church Scrip in 1845, . . . . .	\$18,100
Unpaid Church Scrip in 1848, . . . . .	12,900
	<hr/>
Paid in three years, of Scrip, . . . . .	\$5,200

Thus, in round numbers, the old Church Scrip received \$5,000, leaving the balance of \$10,000, which had been incurred from an annual expenditure of more than annual receipts. And after all the indebtedness was not fully discharged until 1856, when another subscription of \$18,000 was made to pay for debts mostly. This matter is dwelt upon after this painful manner, that those who have the management of the finances of the Parish in the future may learn how much it is hampered in its operations by an accumulating indebtedness.

Mr. Nichols, the treasurer, reported April 1, 1850, that the amount of Scrip remaining unpaid was \$12,900. The Parish





followed a plan, sometimes adopted, of borrowing money to pay a debt. The burden was shifted from one shoulder to another. It is recorded in a preamble:—

“*Whereas*, The Scrip issued by this Parish payable to sundry persons, has become due and payable, and it has become necessary that provision should be made to pay said Scrip, with the interest due thereon, it is therefore, —

“*Voted*, That Dudley Buck, Ebenezer Flower, and C. Nichols, be and they are hereby appointed a Committee, and duly authorized in behalf of said Parish to procure a loan from the Connecticut Mutual Life Insurance Company in Hartford, not exceeding twelve thousand dollars, for the purpose of paying said Scrip, with the interest due thereon; and to make and execute a note therefor, payable to said Insurance Company, on demand, with interest semi-annually. And said committee are also authorized, in behalf of said Parish, to make and execute a deed of conveyance of the lot of land with the church building thereon, owned by said Parish, situated on the corner of Main and Church streets, in the city of Hartford, etc.

“*Voted*, That it shall be the duty of said Committee to pay the amount of said loan when procured as aforesaid, to the Treasurer of said Parish, or to his successor in office, as shall be required by him to pay said Scrip and interest; and that said Treasurer is hereby authorized to apply the amount paid by said Committee, to the payment of said Scrip and interest, as soon as it shall be practicable, in accordance with the tenor thereof, and to no other purpose whatever, except for the payment of a Parish note advanced to amount of two thousand dollars, for the same amount of said Scrip payable in February next.”

The funds obtained by the loan from the insurance company was applied to the payment of the scrip, \$12,900, and thus the Church, or Parish Scrip, disappears from view. As a true factor in the parish finances, it is no more to be found by this name, but a very substantial ghost has taken its place. The holders were all paid in April or May of 1850, with one exception, which is explained in one of the side notes of the faithful treasurer, as follows, on p. 159:—

“The above Scrip, issued by the Parish of Christ Church, is now paid, with the interest thereon to April 1, 1850. Excepting Scrip No. 43, \$500, which has been assigned by Nancy Waterman to her son, G. B. Waterman, who was absent, and it is supposed will not return home until one or two years. The interest was therefore paid to Nancy Waterman to 1



Apl., 1850, leaving said Scrip, No. 43, \$500, unpaid. May, 1850. C. N., Treas."

Capt. Waterman was drowned at sea, and the Scrip No. 43 was paid to his brother, N. M. Waterman, in September of the same year.

It was recognized that, though the Scrip had been paid, there was still an indebtedness remaining, for on the 21st of April, 1851, the Parish

"*Voted*, That a committee of three be appointed to propose measures for the foundation of a Fund, for the purpose of liquidating the Parish debt, and report to the next adjourned meeting of the Parish. Messrs. William H. Imlay, Isaac Toucey, and George Sumner were appointed said committee."

On the 6th of May this committee reported several resolutions constituting the "Wardens and Treasurer a *Board of Trustees of the Sinking Fund* of Christ Church; authorizing them to receive all moneys which may be given to said Parish for the purpose of reducing or paying its present permanent debt of \$12,000 to the Connecticut Mutual Life Insurance Company, and such further sum or sums as may be derived from the pew rents of said Parish, and to invest the same," etc. The Trustees were also required "whenever, and as often as it can be done conveniently, to apply the whole, or any part of said Fund, towards the payment of the principal of said debt, and for no other purpose whatever; and such Trustees shall render an annual account of said funds to the Parish at its annual meeting on Easter Monday," and that "any surplus of pew rents over the ordinary expenses of the Parish, that may remain in the Treasury at the end of each year, shall be appropriated to the Sinking Fund, provided the same shall not exceed the sum of two hundred dollars."

In September of the same year, another loan was authorized from the Connecticut Mutual Life Insurance Company, "for an amount not exceeding two thousand dollars, for the debts that are due, or may become due from time to time, with the interest thereon." And another mortgage was placed upon the Church.



Truly, the Parish, so large and wealthy, was floundering in unnecessary complications.

If there was any "annual account" made by the Trustees of the Sinking Fund, to the Parish meeting held April, 1852, it does not appear upon the record, and probably nothing had been effected concerning it. The subject, however, had not been forgotten, for the Wardens and Vestry a few days afterwards directed the treasurer "to pay to the Trustees of the Sinking Fund the sum of two hundred dollars, on the first of July next." There was also an attempt to raise three hundred dollars, by subscription, for this Fund; but this also came to naught; the evil was not to be cured in this petty way. Men in like instances often fritter away their energies in expedients which are puerile and useless, fearing to attack the prime difficulty itself, and it was so here; the parish had not come to a full consciousness of the burdensome debt, or to a clear method of removing it. An irritated feeling had been created by a divided opinion concerning the music, and by protracted and tireless debates in the Vestry about enclosing the church with a fence. The increasing amount of interest upon loans, and upon notes negotiated at bank, with expenditures greater than receipts, were causes of vexation, when they should have been causes of harmony and united action. The necessity of a change was great, and it was about to come.

The Rev. Thomas M. Clark had been chosen as Rector in 1851, with great unanimity. He was a man of so much ability and dignity of character, that he gained the entire affection and confidence of the parishioners. He was in the position to act as the wise and just counsellor and mediator, and succeeded in quieting differences thought to have been important, and in turning attention to a serious consideration of the financial state of the Parish. He was the leader who was needed at just this time. And so it came to pass, that at a meeting of the Wardens and Vestry, Sept. 27, 1852, it was

*"Voted,* That the Rector be requested to notify a meeting of the gentlemen of the Parish on some Tuesday evening during the month



of October ensuing, to consider the indebtedness of the Parish, and to take such measures as they may think advisable, for the partial or entire liquidation of the Parish debt."

The chairman of this committee, then a member of the Vestry, well remembers the pleasure with which this suggestion was received, and the feeling that it was a movement in the right direction.

The matter received the consideration of the Wardens and Vestry at different times, and at a Parish meeting held on the 5th of April, 1853, it was

*Resolved*, That H. Huntington, D. Morgan, G. W. Russell, James Bolter, Thomas J. Fales, and Thomas T. Fisher, be and they are hereby appointed a Committee to raise by subscription the sum of eighteen thousand dollars, payable in one, two, three, and four years, in equal annual instalments, the same to be appropriated as recommended by the Wardens and Vestry. No subscription to be binding unless the full amount of eighteen thousand dollars be subscribed."

The recommendation of the Wardens and Vestry was that the above specified sum should be used "for the purposes of paying the Parish debt, building a fence around the Church, and for making such other improvements and repairs as may be deemed necessary."

The committee were so much in earnest, that in September, Mr. Huntington reported to the Vestry that they had obtained subscriptions to the amount desired. The Parish on the 29th of the same month, thanked the committee for their successful efforts, approved of the appointment of Mr. Daniel Goodwin as collector, and authorized him to take notes in payment of subscriptions, "not to exceed four months, with interest added, from the 20th day of September, 1853, payable at one of the banks in this city."

The subscriptions were made by ninety-nine different individuals, in sums varying from one thousand to twelve dollars. It was unfortunate that the time of payments was extended over the term of four years, for before this period had expired, there had occurred from deaths, removals, and failures in business, such an amount that





the full indebtedness of the Parish was not then paid. It was reserved to a later day, when an indebtedness of nearly the same sum had been incurred, and when the Parish was much reduced in numbers, to pay off all the obligations resting upon it, and to make it what it had never, or certainly for many years, had been, entirely free from debt.

#### PETER S. CHAUNCEY FUND.

After the election of Rev. Dr. Burgess as Bishop of the Diocese of Maine, and his resignation as Rector of the Parish, the Rev. P. S. Chauncey was chosen as his successor. He was at this time Rector of Christ Church, at Rye, in the Diocese of New York. He had been strongly recommended by several of the clergy, and was favorably reported on by two different committees; as far as testimony could go, and from such knowledge as men can acquire from special visits, it seemed as if he would be an acceptable successor. It was unfortunate for him that he came after a very able man, who, through all of his connection with the Parish, had been held in the highest esteem. Mr. Chauncey was not the only clergyman who has suffered from the contrasts which unwise people are apt to draw, as often without reason as with it. He was a gentleman polished in manners, pleasant with his people, kind to all, and attentive to his duties. He had those qualities of heart and head which ought to have made him acceptable. He was of a sensitive nature, and could not well bear the reports which occasionally came to his ears, which produced such unpleasant feelings, that on Nov. 17, 1849, he sent his resignation as Rector of the Parish to take effect on the succeeding Easter. By a large majority, he was requested to withdraw it, but respectfully declined. The spirit of Commodore Chauncey, the father, had an abiding place in the breast of the clergyman, his son.

At a Parish Meeting held February 5, 1850, his resignation was further considered, and accepted, with expressions of regret and affection for him, and a resolution was passed, "That the Treasurer be authorized and



directed, to pay to Mr. Chauncey, his accustomed salary (being \$500), up to the first of August next." And further, "That the Treasurer be and he is hereby authorized to pay the Rev. P. S. Chauncey the sum of fifty dollars, being the amount paid by him, for an assessment against Christ Church Parish, for the erection of a monument to the memory of the late Rt. Rev. Bishop Seabury at St. James Church, New London."

This preliminary history seems to be necessary to understand fully the action of the Parish, and the Rector, who sent the following communication, April 1, 1850.

*"To the Parish of Christ Church, Hartford:*

GENTLEMEN:—I beg most respectfully to give you notice of my desire to present to the Parish the sum of five hundred and fifty dollars, voted to me on the 5th of February last, over and above the amount of the salary due me this day. The only conditions I wish to impose are expressed in the request that this sum may be invested to the best advantage, and the interest thereon be annually paid on Easter Monday, to the Rector of Christ Church, to be expended under his direction, for the benefit of poor communicants of said Church. I have requested a legal gentleman of your Parish to prepare such papers as may be necessary, to give this transaction (if you shall be pleased to accept my humble gift) a sufficiently binding character.

"With my best wishes for your prosperity as a Parish, and as individuals, I am,

Gentlemen, with great respect,

Your friend and servant,

P. S. CHAUNCEY."

It was then —

*"Voted,* That the Parish do hereby accept the sum of Five Hundred and Fifty dollars on the terms proposed in the foregoing communication, and that the thanks of the Parish be presented to Mr. Chauncey for the same."

There is no record on the Treasurer's book that this sum of Five Hundred and Fifty dollars was ever paid to Mr. Chauncey, the last entry concerning him being on April 4, 1850, for the amount due him for his salary on the 1st instant. It probably never was actually paid, nor is it now known whether any papers were ever drawn by the "legal gentle-



man," or were ever signed. We cannot find from the Treasurer's account, that Five Hundred and Fifty dollars was sent to Mr. Chauncey; Mr. Nichols was so careful and accurate in his accounts, that any such sum would appear if it had been paid.

But it was fully recognized as an obligation resting upon the Parish, and the Treasurer, in presenting his estimates of receipts and expenses for the year 1852, mentions the "interest due on the donation of Rev. Mr. Chauncey, on five hundred dollars for one year." Further, the interest, thirty dollars, was paid for ten years, that is to 1861 inclusive, to the Rev. Thos. M. Clark and Rev. R. M. Abercrombie, rectors of the Parish, during that time. Why the payments were discontinued is not known, but up to the present none have been made to the succeeding rectors. Nor is it known why the sum of Fifty dollars which was voted to Mr. Chauncey, and was included in his gift, was not also put upon interest.

There has happened to this Fund the same that happened to the Episcopal Church Fund, as has been related. By being absorbed or neglected it has been lost to sight, and almost to remembrance. Its life as a distinct Fund has gone, and even the promised interest upon it is forgotten. This is likely to be the case with all Funds so treated, which the Parish borrows and uses for its temporary purposes, even if they are not diverted from their original design.

It is certainly proper that the Parish should, as soon as possible, pay to this Chauncey Fund the sum of five hundred and fifty dollars, and then comply with the conditions mentioned by the donor. It is not less due to his memory than it is to the honor of the Parish. He died December 14, 1866, and was at that time Rector of St. James Church, New York city.

Since the above was written, a member of the Parish and a friend of Mr. Chauncey has given to the Parish the sum of five hundred and fifty dollars for the purpose of reviving the Fund, and giving it life again.



## FLOWER FUND.

At a Vestry meeting December 5, 1866, the donation of Mrs. Ann Flower, widow of Ebenezer Flower, was accepted upon the terms and conditions contained in the following document, viz.:

"This Agreement made this 5th day of December, A.D. 1866, by and between Nancy Flower, of the City, Town, and County of Hartford, Conn., of the one part, and the Rector and Wardens of Christ Church of said Hartford of the other part, witnesses that,

"*Whereas*, the Hon. Ebenezer Flower, late of Hartford, dec<sup>d</sup>, in his life time expressed a desire that the said Nancy, his wife, should give to the Rector and Wardens of Christ Church Parish, their successors and assigns, the sum of fifteen hundred dollars upon the trusts herein after set forth, and that the said Nancy is desirous of carrying out the wishes of her late husband.

"Now, therefore, the said Nancy Flower does hereby pay over to the Rector and Wardens of Christ Church Parish the sum of fifteen hundred dollars, to be held and used by them, their successors and assigns, as a perpetual Fund, upon the trusts following, viz.: They shall invest the same in good interest or dividend paying securities or property, and shall annually appropriate the income, interest, or dividends of five hundred dollars to keep in good repair and condition the cemetery lot in Spring Grove Cemetery, belonging to said Ebenezer Flower, and the monuments thereon, and preserving the same from waste and deterioration, and the income of the remaining ten hundred dollars they shall distribute from time to time to and among the poor widows and orphans of the Parish of said Christ Church as their wants and necessities may require, trusting to their discretion and good judgment to relieve only such as are worthy as well as needy. And if the entire income of the five hundred dollars shall not be needed for the purposes herein specified, the balance may be appropriated for the use of the widows and orphans as aforesaid.

"And the said Rector and Wardens do hereby accept said gift of fifteen hundred dollars for the purposes aforesaid, and in consideration thereof do covenant and agree, with said Nancy Flower, that they and their successors forever will keep said sum of fifteen hundred dollars as a perpetual fund, and will invest the same, and use and appropriate the income of said sums in the manner above set forth, viz.: the income and dividends of five hundred dollars to the repair and preserving of the burial lot, and the income of the remainder, and unexpended income of the ten hundred dollars if any, to the poor widows and orphans of the Parish of Christ Church, and will faithfully carry out the provisions of said trusts according to its terms and conditions.





"In witness whereof we have hereto set our hands and seals this 5th day of December, A. D. 1866.

"ANN FLOWER. L. S.

"GEORGE H. CLARK.	L. S.	} Rector and Wardens of Christ Church Parish."
"C. H. NORTHAM,	L. S.	
"CHESTER ADAMS,	L. S.	

The following is taken from the Records of the Parish, as explaining the investments of the Fund:

"At a Vestry meeting, March 11, 1867,

"Mr. Northam informed the Vestry that the Flower Fund was invested as follows: one thousand dollars in a bond of the City of Hartford, and five hundred dollars in a bond of the State of Connecticut."

"At a Vestry meeting, February 10, 1872,

"The opinion of the Vestry having been asked by the Wardens, it was voted that they be advised to invest the Flower Fund so called, in the purchase of the fee or reversion of the Ellsworth lot so called, upon which the chapel and other buildings stand, and of which the Parish holds a lease for the term of nine hundred and ninety-nine years from the first day of April, 1793, at an annual rent of ninety-three dollars. [*Mem.* The fee, as above, was purchased. Deed on file.]"

"The parish having used five hundred dollars belonging to this Fund in payment of its current expenses, it was, April 10, 1882,

"*Voted*, That five hundred dollars be appropriated to the Flower Fund, to make good a like sum borrowed from the Fund."

The above five hundred dollars has not, since the above date, viz.: April 10, 1882, been invested otherwise than as a special deposit fund in the Security Company, where it now is, and draws interest at the rate of four per cent. per annum. Your committee respectfully suggest that a deposit like this is hardly the "perpetual fund" which the donor probably intended. Though the special deposit in the Security Company is legalized by the 3d section of its charter, yet it is doubtful if it meets the common idea of the permanent investment of a Trust Fund. The agreement between the parties for the safe keeping of the principal, for its repayment, and for a moderate income from the same, is perfectly fair and proper, for a comparatively moderate length of time, until the trustee can obtain something more of benefit to the Trust.



It will be noticed that the agreement was made between Anne Flower and the Rector and Wardens of Christ Church; they are to receive the sum of fifteen hundred dollars, to invest it, to receive the income, and to pay it out for specific purposes. This was done in the early history of the Fund, as will be seen from the statement of Mr. Northam, Senior Warden, in 1867; and further again in 1872, when a change of the investments was made. Why it passed out of the hands of the Rector and Wardens, the legal guardians, into the hands of the Treasurer of the Parish, is not known. The Treasurer is nowhere mentioned in the agreement as a person having any thing to do with this Fund; he is not mentioned at all. It is not a question whether it would be better managed by him, the natural manager and custodian of its finances, but whether some other persons, here mentioned as the "Rector and Wardens," are not specifically appointed to receive, to invest, and to pay over the income. Here is where the authority of the Fund lies, and to the Rector and Wardens we must look for its proper control and management.

It has been the intention of your committee in this investigation concerning the funds of the parish to present their history exactly as we found it. It is not for the purpose of finding fault, or of blaming any one, that we have been critical, but only that we might bring together the different funds, explain their origin and administration, and endeavor to correct errors if errors there had been. To many in the parish the very existence of some of these funds was unknown; some of them had, perhaps, passed out of legal existence, certainly of common remembrance. This ought not to be, if everything concerning its finances was made known at the annual parish meeting. Then we should receive, not the report of the Treasurer of the parish alone, but of the Rector and Wardens, and of all who have been engaged in receiving and paying out the money of the corporation.

We recommend that the assets of the Flower Fund be paid over to the appointed custodians, viz.: the Rector and



Wardens, and that they assume the management of the same, and that \$500, now on deposit in the Security Company, be invested in the name of the "Flower Fund of Christ Church," by the above Trustees, in a mortgage upon improved real estate of at least double the amount loaned.

### THE ADAMS FUND.

Chester Adams was born February 23, 1805, and was the son of William Adams and Electa (Roberts) Adams, who resided on the eastern slope of Talcott Mountain, in the town of Bloomfield. His parents were Episcopalians, and attended, at St. Andrew's Church. He came to Hartford in 1827, and was keeper of the county jail for ten years. He successively filled the office of constable and deputy sheriff, for nine years, and deputy marshal for the district of Connecticut. In his autobiography he says, "My life to 1851 was mostly official," and that he at this time estimated himself to be worth about seventy-five thousand dollars, and that he thought there was due to him a time for rest from active business.

But he was not long to be disengaged, for by his prudence and energy he had attracted the attention of business men, and was sought out by Mr. William H. Inlay, who desired his assistance in his complicated affairs. In this position he was engaged for many years, and by his knowledge of business and sound common sense, succeeded in making much more valuable the large investment of Mr. Inlay in the pine lands of Michigan. A portion of these subsequently came into his possession, but it was through such trials and difficulties as would have broken down an ordinary man. He was long a member of Christ Church, and was vestryman and warden for a number of years; was of decided religious feelings, and a punctual attendant upon public worship. He was so much of a Churchman that he was "content to do his duty in that state of life in which God had called him."

By his will, dated March 28, 1868, he gave to the Parish of Christ Church the sum of Ten Thousand Dollars, the income of the same to be used for the poor of the parish.



The specific bequest is a part of the eighth section, and is as follows:—

“I give and bequeath to the Parish of Christ Church, in Hartford, the sum of ten thousand dollars; I give and bequeath to the Parish of St. Andrew's Church, in Bloomfield, the sum of five thousand dollars. The said last two legacies are given to said respective parishes upon the following trusts, and for the following uses and purposes: the income only of said last two mentioned respective legacies is to be annually paid and distributed, by said respective Parishes, to and among the worthy and deserving poor people of each respective Parish, under the direction, control, and supervision of the Wardens and Rector of the respective Parishes. In case there shall be no Rector in said respective Parishes, then to be distributed under the direction of the Wardens in said Parish. I direct that the principal of said last two mentioned respective legacies shall be preserved undiminished, and desire that the fund shall be invested, if necessary sold and reinvested, managed, and controlled, by the Wardens of the respective Parishes.”

The legacies were directed to be paid in full, free from legacy tax.

Mr. Adams died suddenly of apoplexy, July 6, 1870, and his will was admitted to probate on the thirteenth of the same month. “The inventory of the estate was filed Sept. 29, 1870. The executors of the estate, in their account filed January, 1872, charge on July 24, 1871, \$10,000 paid Christ Church Parish. This was presumably in cash, as it is entered in their account as such.” At a Vestry meeting held Feb. 10, 1872, a notice of the legacy was read and entered on the records, and “the Wardens were advised to invest the Adams Fund in a good note or bond, secured by mortgage on real estate.”

March 13, 1872, it was loaned to Newton Carter, a vestryman, and was secured by a mortgage upon ten acres of land, more or less, together with the buildings thereon, situated on Vine Street, on its east side, about one mile and a half from the present City Hall. The valuation placed upon it by Mr. Carter was seventeen thousand dollars. The land was irregular in surface and under poor cultivation. Gully brook ran through the lower part of it. The buildings consisted of a dwelling house, needing repairs; an old barn, with old sheds;





a large barn in good condition excepting the cellar walls, and two tobacco sheds.

Mr. Carter resided near this property, and was the owner of much land in this part of the town. A speculative movement in new streets and building lots had directed public attention somewhat this way, and undoubtedly magnified the importance of this security in the eyes of both borrower and lender.

Mr. Carter was a man of pleasant disposition and engaging manners, quiet in his intercourse with people, seeking no public office or notoriety, but finding plenty of work in attending to his own affairs. He was a member of the Parish and also of the Vestry, and was liberal in his contributions for church purposes. It is to his credit that he contributed liberally towards the payment of the debt in 1876, the last debt, it is hoped, which will ever exist against this Parish. The interest on the loan, \$600 per annum, was paid by him and was distributed in accordance with the directions of the will. After his death it was continued by his executors for a short time, but further payments were soon refused, and the Parish was obliged to take possession of the property. It was offered for sale at auction, and was purchased by Mr. F. A. Lane. It was afterwards quitclaimed by him to the Parish: this course was taken by legal advice.

A tobacco shed was burned in 1881, on which an insurance of eight hundred dollars was received. Another shed was blown down in a gale in 1882 and was of no great value, the old lumber and stones being sold for about fifty dollars.

The place was rented by Mr. Lane for one year from April 1, 1880. It has been leased and occupied by Mr. J. S. Birden ever since. To show that it has not been a profitable investment for the Parish, it may be noted that while in April, 1888, there was in the Savings Society to its credit a little over twenty-five hundred dollars, that there is now in the same institution \$3,441.90. The rent of two hundred and fifty dollars per year has been



promptly paid, but the expenses have been so great for repairs, insurance, etc., that but a small part of the income could be added to the principal. It has been through no fault of the trustees that more has not been realized, but the dilapidated condition of the buildings rendered the expenditures necessary.

Our title to the property is clear and good, and it can be sold at any time after the expiration of the annual lease, which expires on the 31st of March next, if it was so desired and a purchaser could be found. An offer, and the only one which has ever been presented, was made of five thousand dollars, some years since, soon after a lease of six years had been given. The buildings being in better condition than formerly, the property should bring something more now, and with the cash in bank the fund would soon be made up to the original amount, and the income would be available for the intent of the testator. This is due to him as a recognition of his good will, and is due to ourselves as showing that we have endeavored to keep our faith in the trust committed to us.

As an investment it has not been a success. It was not situated in a particularly growing neighborhood, and was too far from the center of the town to be affected by a probable increase in value for some years. The estimate (\$17,000) which Mr. Carter placed upon it, was too large for the prudence of a careful investor, and not large enough for an investment of trust funds, nor was it ever likely to be a satisfactory investment, satisfactory as to payment of principal and interest; it could hardly be termed "a loan upon improved real estate, and so, when there came a time of trial, there was a collapse, a diminution of values, and a serious impairment of the Fund.

The security of the investment of trust funds should demand the serious consideration of all who are engaged in their management. Many of them are composed of the last earthly gifts of men and women, who can no longer watch or



control them; they become the pious offerings of hearts softened by a contemplation of death, or affected by a desire to help the sick and the poor, who may live after them. The trust, therefore, becomes, in a sense, a sacred one, demanding our consideration of it, beyond that of an ordinary business venture. Whatever an individual might think was allowable to himself in speculative investments, should never be applied to these trust funds. Nor should any tempting high rate of interest influence him to make or assent to loans which are not in their character as safe as can be made. In all the trusts which belong to religious societies, benevolent associations, hospitals, and the like, a safe security for the principal should be the first object, and the rate of interest the second.

Notwithstanding all our prudence, there will be losses which we cannot escape, and which no foresight could have anticipated. These should not trouble us or lead us to blame others or ourselves. It is those losses which might have been avoided, that become the most grievous.

This matter has been dwelt upon in this connection, as being proper in a consideration of all of our funds, and not for the purpose of impeaching the integrity or want of faithfulness of those who have been concerned in their management. The Parish needs and will continue to need all which has been given for its support, and we must see that none of it is lost, through any lack of care by ourselves.

Mr. Matson says, after an examination of the executors' account, at the probate office, that "the executors of Chester Adams in their account filed in January, 1872, charge on July 24th, 1871, \$10,000 paid to Christ Church Parish. This was presumably in cash, as it is entered into their account as such." There have been reports that it was paid in bonds of the United States, but there is no record evidence that such was the case. The first recognition of it was at a Vestry meeting February 10, 1872, when a notice of the legacy was read, and entered on the records, and "the Wardens were advised to invest the Adams Fund in a good note or bond, secured by mortgage on real estate," and it was so invested on March 13th of the same year. Any account of the Fund



does not appear on the Treasurer's book, as it was placed in the hands of the Wardens, and is under their management. It is very proper, however, that they should make a statement of the condition of the Fund to each annual meeting of the Parish, showing that they have complied with the intent of the testator. This is not only proper as a matter of business, but it keeps in mind the knowledge and value of the generous gift.

The income from the Fund was used for the poor of the Parish, as is well known, but we have found no record of it, until 1880. Since that time all the receipts and expenditures have been kept in a book which passes from the hands of the Wardens to their successors, so that the condition of the Fund can be ascertained at any time. The management of it has been attended with considerable labor and vexation.

#### BROWNELL MEMORIAL FUND.

This Fund now amounts to \$143.06, and is deposited in the State Savings Bank. Dr. G. W. Russell is the present Trustee. The history is told in the following minute, which is found in the bank book :

"This Fund—originating in the offertory on the occasion of the re-opening of the Church, after additions, Dec. 23, 1879, the Semi-Centennial of the Consecration of the present church edifice—is intended for a memorial tablet of some sort, to the late Bishop Brownell, when sufficient money has been raised for that purpose.  
W. F. NICHOLS."

When Mr. Nichols left the Parish the present Trustee was appointed by him. No addition has been made to the principal since 1883, except the annual interest.

A plan was in contemplation some years since, for placing a bust of Bishop Brownell in the west wall of the church, but it came to naught.





## CHARLES H. NORTHAM FUND.

Colonel Northam was long a member and communicant of the Parish, was zealous and much interested in its work, and had in various ways contributed to its support. His ample means and generous nature found their natural outcome in listening favorably to the appeals which were often made to him. "Well, doctor," said he to one of your committee, "what is wanted now, you are only the fifth who has called this morning for church purposes." He was well acquainted with the history of the Episcopal Church Fund, and felt that the management of it had been injudicious, and greatly feared that its existence as a fund was lost. He instituted enquiries for the Scrip of which we have spoken, but was unable to find it. When he made his will, August 11, 1877, he gave ten thousand dollars to the parish, by the fifteenth section of the same, of which the following is a copy:—

"I give and bequeath to the Parish of Christ Church of Hartford, where it has been my privilege to worship for many years, the sum of ten thousand dollars (\$10,000), the same to be securely invested in loans, secured by mortgages of unencumbered real estate, and the income thereof to be applied to the maintenance and support of public worship in said Parish, according to the established forms and usages of the Protestant Episcopal Church."

But this is not the authority under which we possess, for it was revoked by a codicil dated April 19, 1880, which is here given:—

"*Second*, I hereby revoke, cancel, and annul, the fifteenth clause of my said will, wherein the sum of ten thousand dollars (\$10,000), is given to the Parish of Christ Church, and in lieu thereof I do hereby give and bequeath to the Security Company, a body politic and corporate under the laws of the State of Connecticut, and having its office and place of doing business in said Hartford, the sum of ten thousand dollars (\$10,000), in trust, and for the uses and purposes following, viz.—to invest said sum in loans secured by mortgage upon improved and unincumbered real estate, and to pay out the net income thereof to the person who for the time being shall be the Treasurer of the Parish of Christ Church, a corporation located in said Hartford, said income to be by him, the said Treasurer, applied and expended for the support and maintenance of



public worship in said Parish, according to the forms and usages of the Protestant Episcopal Church."

It will be seen that the codicil of 1880 is quite different from the clause in the will of 1877, which gave the money directly to the Parish, so that, as it now stands, the legacy is held by the Security Company in trust, the net income being paid to the treasurer of the Parish. This has been done regularly in each year up to the present time, and it has been used in paying parish expenses.

It is proper, as a part of the history of this fund, that the action of the Parish, April 10, 1882, should here be inserted. This action was taken, as it was supposed that Col. Northam intended that his legacy should take the place of the Episcopal Church Fund.

*"Whereas*, our late parishioner, Mr. Charles Harvey Northam, did in his last will and testament provide that his Executors should pay the sum of ten thousand dollars to be held in trust, 'for the support and maintenance of public worship in Christ Church,' and

*"Whereas*, Mr. Northam, in a conversation held with the Rector in the Directors' room of the Mercantile Bank, on Saturday morning, March 26, 1881, did make reference to the Fund formerly possessed by the Parish, known as the 'Episcopal Church Fund,' but not now in existence, and say, 'I have provided that that amount shall be made up to the Parish when I am under the sod;' therefore,

*"Resolved*, That we place on our Records this recognition of the generosity of the gift, which was in keeping with his generosity and rare nobility of character, throughout the half century of his connection with Christ Church, and this testimony to the deep sense of Parish honor in the wish and intent, verbally expressed, on the occasion referred to in March, 1881.

*"Resolved*, That the income from the Fund left by Mr. Northam, be considered in lieu of the income of said 'Episcopal Church Fund,' and that the Wardens and Vestry be a committee with power to appropriate said income to such maintenance or extension of parish usefulness as may in their judgment be best."

A question may arise as to the binding character of the conversation of Mr. Northam with Rev. Mr. Nichols. There can be no doubt but that he said what is reported, that is, "I have provided that that amount" (referring to the Episcopal Church Fund) "shall be made up to the Parish, when I



am under the sod." He felt quite warmly about the diversion of the fund from its original intent, and was anxious to restore it if possible. This, it will be remembered, amounted to \$8,500 when it was invested in the church building. He had searched for the Scrip, or evidence of indebtedness, in vain, and regarded it as lost. Probably he would have given a like legacy if the fund had been in existence, for his generosity was great. But his jealousy for the honor of the Parish was such that he wished to remove any possible reproach that might have been made in the investment.

It will be observed that neither in the fifteenth clause of the will of 1877, nor in the codicil of 1880 which repeals it, is there any mention made of the Episcopal Church Fund, or of his desire to make his legacy a substitute for it. So that it would seem to be a matter for the courts to decide, whether this gift could be made to take the place of this fund, and thus bring it into existence again.

Whether this Episcopal Church Fund has lapsed, and has now no existence, is argued elsewhere; but it is well to consider some of the conditions of the Episcopal Church Fund, as defined in its Constitution, and also the conditions which are attached to the bequest of Mr. Northam. And *first*, this fund was legally constituted by the above name by the General Assembly; the Wardens and Vestry were its legal guardians, under the name of the Trustees of the Episcopal Church Fund; they had the management of the same, and they alone. When the Wardens and Vestry requested Mr. Huntington to deliver the Scrip of the fund, No. 28, to the treasurer, he declined, as the Wardens and Vestry had not met as trustees of the fund, and the treasurer of the Parish was not the manager of it. When they did so meet and request that it should be delivered to Mr. Preston, it was so done and deposited in the Phoenix Bank, where it was lately found, as has been related. Thus it is shown that the trustees are alone empowered to invest the fund and pay over its income to the Parish.

*Second.* It is shown by the codicil of the will that the Security Company was to receive the legacy, was to invest it,



and pay the net income to the Treasurer of the Parish, conditions entirely different from those belonging to the administration of the Episcopal Church Fund, taking its management out of the hands of the Trustees, and placing it in another corporation. Both of these are legally constituted, and have specific duties to perform, and one cannot usurp or take the place of the other. Inextricable confusion would occur if such was to be allowed. The intent, as verbally expressed by Mr. Northam, is of value, but when he directs the legacy to be paid to the Security Company, to be managed by it, to receive and pay over its income to the Treasurer of the Parish, it is beyond his power or legal ability to place it elsewhere, because it constitutes a condition incompatible with the administration of the Church Fund.

Nor can the parish create any new conditions concerning this legacy, nor can it substitute this gift for the eighty-five hundred dollars which was loaned it and invested in the church building; the terms of the legacy are fixed, and beyond the possibility of recall. The intent of Mr. Northam was noble, and is deserving of commendation beyond the mere giving of money. It contemplated the reviving of a fund which had disappeared, not been actually lost or destroyed, but had disappeared and been forgotten, except by himself and a few others. It was, therefore, very honorable in him to make such a gift as would bring it to remembrance again, even if it did not revive it.

The examination of the mortgages and the witness of their assignment by the Security Company to the Charles H. Northam Fund and the Susan R. Northam Fund, of Christ Church, was made by Mr. Taylor, who adds:

The Charles H. Northam Fund and the Susan R. Northam Fund, of \$10,000 each, under the provisions of the wills of the donors, are held in trust by the Security Company of this city, for Christ Church Parish. The funds are invested in real estate mortgages; and the title to those mortgages is held by the Security Company, as trustee for the parish; and the Committee have verified the present securities under the trust, through the courtesy of the Vice-President and Treas-





urer of the Security Company, who prepared a schedule of the present investments. These investments are continually changing, as the mortgages mature and become payable; and the schedule offered is, therefore, simply an inventory of the investments as they appear at this time, and subject to future changes.

The mortgages are upon western farms, and the interest seems generally to have been regularly paid. The schedule is held by the committee.

#### THE SUSAN R. NORTHAM FUND.

She was the daughter of George R. and Jerusha (Edwards) Risley, and was born at Montpelier, Vermont, in 1809. Her parents not long afterwards removed to East Hartford, where she was married to Col. Charles H. Northam in 1828. She died November 27, 1883.

She was of a quiet, loving disposition, and the lives of both husband and wife were passed in as much happiness as falls to most mortals. She generously remembered the Parish with which she had long been connected, as is shown by her will, dated September 20, 1882:

*Thirteenth.* I give and bequeath to the Security Company, a body corporate organized under the laws of Connecticut, and located at Hartford, in said State, the sum of ten thousand dollars (\$10,000), in trust, and for the following uses and purposes, viz.: to invest said sum in loans secured by mortgage of improved real estate, free of prior incumbrances, and to pay over the net income thereof to the person who, for the time being, shall be the Treasurer of the Parish of Christ Church, a corporation located in Hartford, said income to be by him, the said treasurer, applied and expended for the support and maintenance of public worship in said parish, according to the forms and usages of the Protestant Episcopal Church."

#### MARY GOODWIN FUND.

At a Parish meeting held April 18, 1881, the Rector read the following letter:



HARTFORD, March 20, 1881.

*To the Rector, Wardens, and Vestry of Christ Church Parish,  
Hartford, Conn.*

DEAR SIR,—We enclose herewith a copy of the agreement of Lucy M., James J., and Francis Goodwin, dated March 25th, 1881, to convey to the Trustees of Donations and Bequests for Church Purposes of this diocese (\$5,000) five thousand dollars, to be known as the 'Mary Goodwin Fund,' the interest of which is to be paid each year to Christ Church Parish for the cleaning and care of the Chapel and Parish Building according to the terms of said agreement. We beg now to inform you that the said \$5,000 has been handed to said Trustees, and that they have accepted or will accept the Trust. We should be glad to receive your acceptance of the conditions of this agreement.

Yours very truly,

J. J. & F. GOODWIN.

Copy.

Whereas it was the wish of Mary Goodwin, late of Hartford, Conn., who departed this life on the 28th day of October, A. D. 1880, that some provision should be made to have the building known as the Chapel and Parish Building of Christ Church in said Hartford kept with particular care, so that it might be at all times perfectly clean and ready for use—Now therefore

KNOW ALL MEN BY THESE PRESENTS:

That we, Lucy M. Goodwin, James J. Goodwin, and Francis Goodwin, all of the City and County of Hartford, and State of Connecticut, in consideration of our regard for the interests of the Parish of Christ Church in said Hartford, and in compliance with the wish of the late Mary Goodwin, deceased, do hereby give, grant, and convey unto 'The Trustees of Donations and Bequests for Church Purposes,' a corporation duly organized under the Laws of the State of Connecticut, the sum of five thousand dollars, to be held by them, the said corporation, as perpetual fund, to be known as the 'Mary Goodwin Fund,' in the manner and for the purposes hereinafter set forth. *First*, The said corporation shall hold the said Fund as provided in the act of its incorporation and the amendments thereto, and shall have full power to retain all or any part of said Fund in the investments existing at the time of its endowment, or may sell, convert, exchange, invest, and reinvest the same, or any part thereof from time to time in their discretion, and in such securities as the said Trustees may deem for the best interests of the Fund, having regard to the safety rather than a high rate of interest. *Second*, The said Trustees shall, within sixty days after Easter in each year, pay out of the income of said Fund to the Parish of Christ Church, in said



City of Hartford, such sum as said Parish shall have expended during the previous year, ending at Easter, in cleaning the building situated on Church street in said Hartford, and known as the Chapel and Parish Building of Christ Church, being the building recently erected at the joint expense of the said Lucy M. and Mary Goodwin, and now held in trust by the said Trustees of Donations and Bequests, the conditions of this payment being that the said Parish shall certify to the satisfaction of said Trustees, that the said building has, during the time for which payment is claimed, been kept at all times in perfect order, and ready for use, and that for this purpose the Parish has employed a woman to clean said building at least one day in each and every week, and so many more days, or parts of days as may have been necessary to thoroughly accomplish the aforesaid purpose, and no payment shall be made from the income of this Fund to the Parish of Christ Church, for any purpose whatever unless the aforesaid conditions shall have been exactly complied with, and under no circumstances shall any payment be made in advance of the time specified, nor shall any payment exceed the net income of the Fund for the preceding year.

"*Third.* If after reimbursing said Parish for the amount expended in cleaning said building, there shall remain, of the net income of this Fund, an unappropriated balance, then the said Trustees shall repay the said Parish whatever the said Parish may have expended during the preceding year for heating and lighting said building, not exceeding, however, the amount of such unappropriated balance.

"*Fourth.* If for sixty days after Easter the said Parish shall fail to claim the net income of this Fund, or shall fail to show to the satisfaction of the Trustees, that the aforesaid conditions have been complied with, then the said net income shall be added to the principal and become part of the permanent Fund, and if in any year the net income shall exceed the expenses above enumerated, such excess shall also become part of the principal and treated as such.

"*Fifth.* The first payment shall be the accrued interest on the investment to May 1st, 1881, and shall be paid to the same Parish within thirty days thereafter.

"*Sixth.* If said building shall at any time be destroyed and not rebuilt, or if from any cause said Parish shall abandon its use, then the net income of said Fund shall be annually applied to such benevolent or missionary object in the City of Hartford as the said Trustees, for the time being, shall determine by a major vote of the entire Board.

"*Seventh.* If from any cause the principal of said Fund shall become impaired so as to fall below the original amount, the pay-



ments shall be omitted, and the income added to the principal until such time as the impairment be made good.

"In testimony whereof we have hereunto set our hands and seals this 25th day of March, A. D. 1881.

"Signed, { LUCY M. GOODWIN,  
          { JAMES J. GOODWIN,  
          { FRANCIS GOODWIN.

"Witness, E. L. GAYLORD."

"*Resolved*, That this Parish accept the generous Gift, and that the Rector and Wardens be appointed a committee to prepare and present a suitable letter of acknowledgment."

It is believed that the Parish has endeavored to carry out faithfully its part of the contract. If the building has not always been kept in perfect neatness it may be due to the conditions for which it is used. The many different organizations which meet in it every week and sometimes a number of them in one day, one following the other in such rapid succession that the dirt or rubbish of one cannot be removed before that of another is added to it, prevents that perfect neatness which can be found in a private home. It has been the endeavor, as some of us know, to keep the Chapel as neat as was possible, and in as becoming condition as is fit for any house of public worship. Though not specially consecrated it has been set aside for different religious exercises connected with the Parish, and it is due that it should be treated with proper reverence. It is not a place of amusement, or for loungers, or boisterous romping, or for idle gossip. The Chapel and Parish building become parts of a system of Christian worship and Christian duty which the Parish has undertaken to do. It accommodates exceedingly well the various organizations which meet in it and are carrying on our parish work. The thoughtful consideration which made it so valuable, should ever make us thankful to the donors and lead us to respect it as devoted to a holy and serious use.

According to the report of the Trustees of "Donations and Bequests for Church Purposes" made to the Convention





of the Diocese for 1893, the investment consists of five of the Chicago & Western Indiana R. R. bonds.

Mary Goodwin was the daughter of James and Lucy (Morgan) Goodwin, was born April 9, 1846, and died October 28, 1880. She was of a most amiable and loving disposition, of decidedly religious character, and much interested in all Parish work.

#### GRACE TUTTLE FUND.

Grace Tuttle was the daughter of William F. and Sarah (Ramsey) Tuttle. She was born Dec. 16, 1846, and died Jan. 31, 1883, and was much interested in the Sunday-school, having been for some time one of its teachers. The following is taken from the Parish records:

"At a Parish meeting March 26, 1883. The Rector read a letter from Jane Tuttle, donating the sum of four hundred dollars to the Parish of Christ Church, in memory of her sister, Grace Tuttle, and to be known as the 'Grace Tuttle Fund,' the income of the same to be expended annually for the benefit of the Sunday-school of said Church.

"On motion the donation was accepted, and the Clerk was requested to notify Miss Tuttle of the same."

This Fund is deposited in the Security Company, at four per cent. per annum, and the interest is paid semi-annually by the Treasurer of the Parish to the Treasurer of the Sunday-school. It was left with the Treasurer of the Parish by Mr. Wm. F. Tuttle, with no special instructions, but with the expectation that it would be invested in a bond or mortgage upon improved real estate, which we advise to be done.

#### OPEN HEARTH FUND.

This was created by a donation of six thousand dollars (\$6,000) from Mrs. Lucy M. Goodwin, and is explained by the following from the Parish records:

"At a Vestry meeting, April 7, 1890, the following letter was read by the Rector:

"*To the Rector, Wardens, and Vestry of Christ Church.*

"GENTLEMEN. — To express the interest I feel in the important missionary work at the 'Open Hearth,' I should be glad to give the sum of



six thousand dollars to furthering that work, or similar work in the parish should this be discontinued.

"The only condition I would make is, that the principal of the fund be always maintained as a trust, and kept distinct from the other funds of the parish, and that the Treasurer shall, in his annual report, state how it is invested and the manner in which the income has been expended. Upon notification that you will accept this trust, I will cause the amount to be paid to the Treasurer.

"LUCY M. GOODWIN.

"HARTFORD, April 5, 1899."

"*Voted*, that the Wardens and Vestry do accept the trust as proposed in the above letter, and that the Rector be requested to notify Mrs. Goodwin of their action. William L. Matson and Edw. M. Bunce were appointed Trustees of the fund. On motion of George Ellis, *Voted*, that the letter of Mrs. Goodwin be ordered on file, and spread on the minutes of this meeting."

This fund is invested in the Bonds of the Ohio & Chesapeake Railroad, bearing five per cent. interest, and the income is paid by the Treasurer of the Parish to Mr. George Bodge, the Treasurer of the "Open Hearth" corporation.

#### MARY JEANNETTE KENEY FUND.

This Fund was created by Mrs. Mary J. Keney, the wife of the late Walter Keney, both born in Hartford, and always resident in the same. She was for a long time a communicant and devoted attendant at public worship, and was perfectly satisfied with the ideas, forms, and usages of the Protestant Episcopal Church. The "novelties which have disturbed the peace" of so many of our members obtained no sympathy from her. She delighted in the Church as it was in the early days, and looked upon changes and innovations with no favorable eye. With remarkable good sense and even temperament, she and her husband both kept their attendance at the old Church, were liberal in their contributions, faithful in their duties, with malice towards none and charity for all. Her remembrance of the Parish so generously is a sufficient evidence of the love which she entertained for it.



"At the annual meeting of the Parish of Christ Church, held April 3, 1893, a letter from James J. Goodwin, being a declaration of trust of the Mary Jeannette Keney Fund, was read by the Clerk and was ordered to be copied on the Records of the Parish, and due notice of their action to be certified to him."

#### DECLARATIONS.

"*To the Rector, Wardens, and Vestrymen of Christ Church Corporation, GENTLEMEN:—*

"I hereby notify you that I hold as Trustee, the sum of Thirty Thousand dollars (\$30,000), the sum being the gift of the late Mrs. Mary Jeannette Keney to me in trust for the benefit of Christ Church upon the following terms and conditions, viz.: I am to invest and reinvest said sum from time to time, as circumstances may require, according to my own judgment and discretion, as a separate and distinct trust fund, known and called the '*Mary Jeannette Keney Fund,*' and to pay the net income and profits thereof to the treasurer for the time being of said Christ Church Corporation on the first Monday of April, in each and every year; and said income when so received by said treasurer is to be used and appropriated by said Corporation for the support and maintenance of public worship in said Church and Parish, according to the established forms and usages of the Protestant Episcopal Church, and for no other purpose whatever.

"I am to hold said funds as such trustee, without bonds or surety, and am to nominate and appoint my own successors in said trust, and in case of disability or absence to employ my own agent or attorney for the transaction of any business connected with said trust. I hereby request that this declaration of trust may be copied in the records of said corporation, and the fact duly certified to me.

"Very Resp.,

"JAMES J. GOODWIN, *Trustee of*

"*the 'MARY JEANNETTE KENEY FUND.'*

"HARTFORD,

"March 15, 1893."

"At the adjourned annual meeting held April 10, 1893, it was

"*Voted,* That the Rector, Senior Warden, and Dr. G. W. Russell be appointed a committee to convey to Mr. James J. Goodwin the thanks of the Parish for the gift of the fund known as the '*Mary Jeannette Keney Fund,*' and that the same be entered upon the records of the Parish."

It will be noticed that the management of this Fund is in the hands of Mr. Goodwin, and whoever he may appoint as his successor. This relieves the Parish of any care for it, save such as would naturally come from an unforeseen in-



competency of the trustee in the future. And it is well to note also, for our own guidance, that the income from this Fund "is to be used and appropriated by said corporation for the support and maintenance of *public worship in said Church and Parish*, according to the established forms and usages of the Protestant Episcopal Church, *and for no other purpose whatever.*"

The directions are so specific, and are so plain, that no reasonable misapplication of the fund can ever properly occur. It is only by that latitudinary construction in interpretation, which brings infinite trouble in the administration of civil as well as religious affairs, that disturbance is likely to occur. When men come to follow the spirit and the letter of the law, the subjects of complaint will be greatly diminished, and our respect for law itself will be greatly increased. It is becoming in churchmen, who stand for so much that is fixed by divine command, and enacted by civil authority, to allow of no common cause to interfere in a just administration of trusts.

The first payment under this Fund was made in October last, and the Fund consists of Chicago, Burlington & Quincy 1st mtg. Consols, 7 per cent., \$10,000; New York & New England 1st mtg. bond, 6 per cent., \$5,000; Col., Hocking Valley & Toledo R. R., 6 per cent., \$5,000; 126 shares Chicago & Rock Island R. R., about \$8,000; cash uninvested, about \$2,000.

Mrs. Keney was the daughter of James and Eunice (Roberts) Goodwin. She was born Dec. 6, 1813, and died Feb. 7, 1893. She was married to Walter Keney June 3, 1840.

#### ROGERS SCHOLARSHIP IN TRINITY COLLEGE.

This was established by the late J. Sinyth Rogers, M.D., for several years professor of chemistry in Washington [Trinity] College. He resided when here at the present No. 159 Farmington Avenue, on the southeast corner of the same and Sigourney Street. He is well and favorably re-





membered by some of our older residents. After the resignation of his professorship he returned to New York, where he died many years since. The original sum of the Fund was four hundred dollars, which was afterwards increased to five hundred and fifty by the Trustees of the College.

The history of this Fund is given as follows, taken from the records of the parish :

"At a meeting of the Trustees of Washington [Trinity] College, July 31, 1839 :

"*Whereas*, a claim upon the College by the late Professor of Chemistry, Dr. J. Smyth Rogers, for compensation for various articles employed in the Laboratory during his connexion with the College, and provided by himself, the value of which articles is estimated by him at the sum of four hundred dollars ; and whereas it has been proposed by him to remit the said claim on condition that the interest on said sum shall be annually appropriated towards the maintenance of a Scholarship ; therefore

"*Resolved*, that a Scholarship be hereby founded towards the support of which there shall be annually paid by the College, in tuition, the legal interest of the sum of four hundred dollars ; and that the right of nomination to said Scholarship be vested with the Rector, for the time being, of Christ Church, Hartford."

This Fund was increased by the following action of the Trustees of the College, at a meeting held October 6, 1845 :

"*Resolved*, That in consideration of the subscriptions from the parish of Christ Church, Hartford, towards the erection of the new building, the Scholarship heretofore partially founded by Dr. J. S. Rogers, and to which the Rector of said Church has the right of nomination, be established as a Scholarship of five hundred and fifty dollars."

An inquiry of the President of the College concerning these scholarships was replied to as follows :

"As no appointment was made by the Patrons, the obligation of the College has been recognized by assigning them (until such time as the Christ Church authorities give other orders), the first [J. Smyth Rogers] to Frederick MacDonalld Goddard of the Sophomore class, son of a clergyman of Windsor, Vt., and the second [Burhans] to Horton Gregory Ide, a member of the senior class from Boston, Mass."

It is suggested that, as the right of nomination to the J. Smyth Rogers Scholarship vests in the Rector of Christ



Church, the candidate should be first mentioned to him ; and to the Rector and Wardens in the Burhans Scholarship. If there were no candidates from our own Parish, the wishes of the College authorities would doubtless be readily acceded to.

### BURHANS SCHOLARSHIP IN TRINITY COLLEGE.

At a meeting of the Trustees of Trinity College, July 19, 1855, the following resolution was adopted :

*Whereas*, the Rev. Daniel Burhans, D.D., has made a bequest to the College as follows :

“ I give and bequeath to the Trustees of Washington College, and to their successors forever for the benefit of the Scholarship Society in Hartford, the sum of five hundred dollars to be invested upon interest with good mortgage security upon real estate until it shall amount to the sum of one thousand dollars. unless the said Trustees shall previously add thereto such sum permanently invested as shall make the said amount of one thousand dollars, and said fund to remain under the control of said Trustees and their successors in said office forever under the following conditions. Said Trustees and their successors shall appropriate the interest accruing from said fund of \$1,000 as they shall deem expedient, to such candidates as shall be nominated from time to time by the Rector and Wardens of Christ Church, Hartford, and their successors forever for aiding in the education of such candidate for orders in said Washington College.’ Therefore

*Resolved*, That the trust be accepted, and the Treasurer be authorized to invest the fund accordingly.”—*Extracted from the Records of Trinity College, Book 1, page 125, by Charles J. Hoadly, Secretary of the Board of Trustees.*

July 31, 1865.

### HARTFORD HOSPITAL.

“ HARTFORD, May 7, 1859.

*To the Wardens and Vestry of Christ Church—*

“ The late Miles A. Tuttle, having made a bequest to the Hartford Hospital, to be appropriated in such a manner as I might direct ; and the Directors of the Hospital, having accepted the bequest with the conditions prescribed, the agreement of the Hospital is enclosed and presented to you for your acceptance and preservation.

“ The object is to furnish suitable accommodations for any sick persons in the Parish, whom the Rector may designate ; but if none are



found in the Parish, the Rector may use his discretion in recommending others.

Very respectfully,  
GURDON W. RUSSELL."

"HARTFORD, April 12, 1859.

"*To the Treasurer of the Hartford Hospital—*

"*Whereas*, The late Miles A. Tuttle of Hartford, having bequeathed to the Hartford Hospital the sum of one thousand dollars, 'to be expended for the benefit of said institution, as Dr. G. W. Russell shall direct,' and the executors having this day paid to the Treasurer of said Hospital the sum of one thousand dollars, now I, Gurdon W. Russell, request that the said sum shall be invested and secured by a mortgage upon real estate, in the town of Hartford, valued at least at double the amount loaned, and the income thereof to be appropriated for the support of such patients as the Rector of Christ Church, in the town of Hartford, may direct and approve according to the form of agreement submitted herewith.

GURDON W. RUSSELL."

"*Whereas*, Miles A. Tuttle, late of Hartford, devised in his last will and testament to the Hartford Hospital, the use and improvement of one thousand dollars, to be appropriated under the direction of Dr. G. W. Russell.

"*And, whereas*, the Executors on the estate of the said Miles A. Tuttle have this day paid to the said Hartford Hospital the said sum of one thousand dollars, and the said G. W. Russell has requested that the said sum of one thousand dollars be put at interest and secured by mortgage upon real estate in the town of Hartford, valued at least double the amount loaned thereon, the income thereof to be appropriated for the payment of the expenses in said Hospital in such manner and for such patients as the Rector of Christ Church, in said Hartford, for the time being, shall direct. Now, therefore, the said Hartford Hospital hereby agree to and with the executors of said last will and testament, that they will keep said sum of one thousand dollars invested as a permanent fund secured by mortgage upon real estate in the town of Hartford, valued at least double the amount loaned, and that they will appropriate the income thereof for the expenses, in such manner and for such patients as the Rector of Christ Church, in said Hartford, shall direct and approve.

"At a meeting of the Directors of the Hartford Hospital, held on the 18th day of April, 1859, it was —

"*Resolved*, That the bequest of one thousand dollars from the late Miles A. Tuttle be accepted on the terms specified by Dr. G. W. Russell, and in accordance with the foregoing agreement with his executors.

*Attest*, F. A. BROWN, *Secretary*."



Upon inquiry it was ascertained that the income of the Fund had been appropriated on several occasions, for the benefit of persons recommended by the Rector of the Parish. But the one thousand dollars had not been invested as a distinct and separate Fund, nor had any special account been kept of the same, nor had any mortgage been recorded. It was promised, however, that it should be strictly attended to, as soon as a suitable mortgage could be procured.





A BRIEF STATEMENT  
OF THE  
FUNDS OF CHRIST CHURCH.

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1. *The Episcopal Church Fund.* Created 1807. Amount, \$8,500. Now invested in the church building. Managed by the Wardens and Vestry, as Trustees of the same. Not in active operation.

2. *Chauncy Fund.* 1850, \$350. Managed by the Treasurer of the Parish; interest to be paid on Easter Monday to the Rector of the Parish for the benefit of poor communicants.

3. *Flower Fund.* 1866, \$1,500. Managed by Rector and Wardens; to be invested "in good interest or dividend-paying securities or property"; income for care of lot in Spring Grove Cemetery, and for poor widows and orphans of the parish.

4. *Adams Fund.* 1872, \$10,000. Managed by Wardens and Rector: "the income to be distributed among the worthy and deserving poor people of the Parish." The Fund is now impaired, and the income can only be used by adding it to the principal until this is made good.

5. *Mary Goodwin Fund.* 1881, \$3,000. Managed by the "Trustees of Donations and Bequests for Church Purposes" of this Diocese: the income paid to the Parish for "cleaning, heating, and lighting" the Chapel and Parish building. Income, April 1, 1893, \$248.64.

6. *Charles H. Northam Fund.* 1882, \$10,000. Managed by the Security Company as Trustee, to be "invested in loans secured by mortgage upon improved and unincumbered real estate"; the net income to be paid to the Treas-



urer of the Parish, "for the support and maintenance of public worship in said Parish." Income, April 1, 1893, \$500.

7. *Susan R. Northam Fund*, 1882, \$10,000. Under the same Trustee, and for the same purpose as specified by her husband, as above. Income, April 1, 1893, \$500.

8. *Grace Tuttle Fund*, 1883, \$400. Managed by the Treasurer of the Parish; the income for the benefit of the Sunday-school. Interest, \$16.

9. *Open Hearth Fund*, 1890, \$6,000. William L. Matson and Edward M. Bullee, Trustees. The income is paid by the Treasurer of the Parish to the Treasurer of the Open Hearth corporation. Interest, \$300.

10. *Mary Jeannette Keney Fund*, 1893, \$50,000. Managed by James J. Goodwin as Trustee, or his successor, as he may appoint; the net income to be paid to the Treasurer of the Parish, "to be used for the support and maintenance of public worship" in the same.

In addition to the above, certain sums have been given from time to time for various purposes connected with the Parish. Some of these were donations or bequests not strictly in the nature of funds, but have occasionally been considered as such, the principal being retained or only partly expended.

*Mary S. Merrill* gave by her will three hundred dollars to the Sunday-school, as follows:

"I give and bequeath to the Wardens of the Parish of Christ Church of this city, exclusively for the use and benefit of the Sunday-school of said Parish, the sum of three hundred dollars."

She was the daughter of George and Martha (Nevins) Merrill. Was born March 21, 1792, and died August 30, 1882. Her parents died when she was young, and she was brought up in the family of Samuel Ledlie. She was a most devoted churchwoman, faithful in all her duties, extremely fond of children, and for twenty years was actively engaged in the Sewing-school.



It is supposed that the legacy was expended long since, as there is no record of any portion of it remaining.

*Brownell Memorial Fund.* From offertory, Dec. 23, 1879. Now amounts to \$143.06. Is deposited in State Savings Bank, Gurdon W. Russell, Trustee.

*Frances Heywood*, by will of August 12, 1864, gave five hundred dollars to the poor of the Parish:

"To the poor of the Parish of Christ Church, in the city of Hartford, I give the sum of five hundred dollars, to be distributed according to the direction of the Rector of Christ Church."

This sum is now deposited, on interest, in the Security Company, and the income, \$30 per annum, is devoted to the support of the poor women belonging to the Mothers' meetings.

Miss Heywood, daughter of Peter and Frances Ann (Beresford) Heywood, was born in Berbice, September 21, 1810, and came to this country with her mother. She died October 21, 1881.

There is now on deposit, in the State Savings Bank, the sum of \$100, given by *Mrs. Charlotte Rudder*, the income of which is used for the Ladies' Benevolent Society. Mrs. John D. Tucker is the Treasurer.

*L. B. Goodman*, a worthy member of the Parish, and for a long time one of its Wardens, gave, February 25, 1891, two hundred dollars as a Fund, the income of the same to be devoted to the insurance of the memorial paintings on the west wall of the church. This sum is deposited in the State Savings Bank, and the income is expended by the Treasurer for the purpose designated.

*Miss Thomasin A. Beresford* gave \$25 to the Ladies' Benevolent Society, for which the income is used. It is deposited in the Society for Savings, and Mrs. Tucker is the Treasurer. Miss Beresford was active in the charitable works of the parish, of very pleasant manners, sociable and kind. She was the daughter of Dr. John Beresford, was born in Barbadoes, April 17, 1801, and died August 19, 1857.



*Walter Keney* in 1885, gave one thousand dollars for the introduction of electric lights in the church. Of this sum there remains unexpended two hundred and fifty dollars, which is now in the Treasurer's hands. Some time before his death, Mr. Keney gave permission that a portion of his gift might be used for other parochial expenses.

Mr. Keney was the son of Joseph and Rebecca (Turner) Keney, and was born July 10, 1808, and died January 21, 1889.

Few men have lived more industrious, prudent, and honorable lives than Mr. Keney. To his quiet disposition, great evenness of temper, and sound judgment, was added altogether more of a firmness of opinion than many would suspect. A violent opposition to the views of another was no part of his nature, so he did not make himself offensive by his contradictions or bring reproach by his silence. Those who knew him well were often astonished by his ready recollection of what he had read and the aptness of the quotations which he made. He was singularly attentive to his friends, keenly enjoying their society and mindful of their interests; his sympathy was kindly manifested in all their trials and afflictions; his pleasure was increased by their success and prosperity. While he was an active benefactor to the Parish, he could look beyond its borders for his gifts. His generous nature found refuge in his kindly help to the poor and afflicted, and to the furtherance of all objects for good. Few have lived more useful lives in our town, or have afforded a better example to young men.

The Committee would respectfully report that the following votes be passed by the Vestry:

1. That the several Trustees of the Funds belonging to the Parish shall keep an accurate account of the same, in a book devoted to each trust, which shall be passed over to their successors with an entry of all receipts and expenditures for the year, and that they shall report the same, together with a statement of the investments of the separate Funds, to the annual meeting of the Parish, and that the





same shall be furnished to the Treasurer of the Parish to be incorporated, as far as may be necessary, in his report, that it may be known what the actual receipts and expenses have been for the current year for all parochial purposes.

2. That the Treasurer shall keep an exact and separate account of each Fund, of which he is a Trustee, showing the receipts and expenses of the same for the year ending with his annual report, together with the investments of each Fund and the non-payment of any interest of the same, if such there should be, and that the several reports provided for in the first vote be appended to his own report; and, after being duly audited and accepted, this general report shall be placed upon the records of the Parish.

3. That two auditors shall annually be appointed who shall examine the accounts of the several Trustees and the accounts of the Treasurer, together with the investment of the several Funds, and certify to the same, which shall be presented to the annual Parish meeting.

4. That this report be printed under the direction of the committee, and that a sufficient number of the same be safely preserved, and that the Clerk of the Parish be directed to furnish a copy to each Trustee when entering upon his trust.

5. That for the purpose of obtaining a full knowledge of all moneys raised in the Parish, aside from those especially belonging to the Rector, it is directed that an account of the same shall be reported, as soon as possible, in writing to the Treasurer, who shall state the same in his annual report.

The vote appointing the committee contemplated the indexing of the Parish records, the extracting of all votes of importance, and an abstract of the Trust funds of the Parish. The first of these is a matter of so much labor and time that we did not feel able to undertake it. It needs the service of some one specially skilled in this work, who should be paid for his labor; we therefore suggest the postponement of it for the present. That part of the resolution which directs "the abstracting of all votes of importance" may be undertaken



at another time. The "abstract of the Trust Funds" has been extended into a lengthy history of the same, which involves to a certain extent a history of the Parish. It is hoped that this has been done faithfully and that the minuteness will not be considered as painful or unnecessary. The parishioners ought to know and have a right to know all about the property which has been put into their hands, all about the management of the different trusts, and it is their duty to see that all the conditions attached to them are truly executed. The lapse of time and the frequent change in offices leads to a forgetfulness of obligations, which we do not desire to call inexcusable, but are checks to the liberality of the living and unjust to the good intent of the dead. All the care and the watchfulness which is due to our moneyed corporations is equally due—yes more due—to the trusts of our religious societies.

We recommend that this report be printed and that a copy of the *résumé*, in the latter part of it, be furnished to all who are officially connected with the parish.

GURDON W. RUSSELL,	}	<i>Committee.</i>
WILLIAM L. MATSON,		
JOHN M. TAYLOR,		
H. H. HOLLISTER,		

HARTFORD, January 2, 1894.

At a meeting of the Wardens and Vestry, held January 7, 1894, the Report of the Committee, the reading of which had occupied several evenings, was accepted, together with the accompanying resolutions, and ordered to be printed.



155-156

ABSTRACT OF PRINCIPAL VOTES

WITH

COMMENTS AND ADDITIONS

BY

GURDON W. RUSSELL, M.D.



1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of subscribers. The names are written in a cursive hand, and the addresses are listed below them. The list is organized into columns, with names in the first column and addresses in the second column. The names include "John Smith", "Mary Jones", "Robert Brown", and "Elizabeth White". The addresses are listed as "123 Main Street", "456 Elm Street", "789 Oak Street", and "1010 Pine Street".





Burlington Nov 13 1796

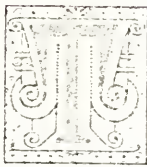
We the undersigned Do by these Signatures  
associate ourselves into a Religious Society, by the Title  
& Title of the Episcopal Society of the City of Burlington,  
under the Direction & Government of the Rt Rev Bishop  
Cushman, & the Episcopal Clergy of the State of Ver-  
mont.

William Adams  
John Morgan  
John Thomas  
Jacob Ogden  
Samuel Cutler  
Thomas Hildrop  
J. Jeffery  
George Burr  
Stacy Stacks house  
Cotton Murray  
Isaac Tule

Wm Burr  
Elihu Washworth  
John Avery  
Aaron Bradley



## IMPORTANT VOTES AND COMMENTS.



THE reader is referred to the *Annals* of the Parish by Mr. Hoadly, for a statement of the measures which were taken for the establishment of the Church in Hartford. Though these had not been perfectly successful, yet the project was not forgotten, and in 1786 it was again brought forward. That this second attempt may be distinctly understood, the agreement of association is reproduced here (with a photographic copy), though it may also be found in the *Annals*, p. 54.

Nov<sup>r</sup>. 13.

1786.

HARTFORD, NOV<sup>r</sup> 13<sup>th</sup>, 1786.

We the underwritten do, by these Presents Associate Ourselves into a Religious Society, by the Style & Title of the Episcopal Society of the City of Hartford, under the Direction & Government of the Rt. Rev<sup>d</sup>. Bis<sup>p</sup> Seabury, & the Episcopal Clergy of the State of Connecticut.

William Adams	Stacy Stackhouse
Jn <sup>r</sup> . Morgan	Cotton Murray
John Thomas	Isaac Tucker
Jacob Ogden	W <sup>m</sup> . Burr
Sam <sup>l</sup> . Cutler	Elisha Wadsworth
Thomas Hildrup	John Avery
Jn <sup>r</sup> Jeffery	Aaron Bradley
George Burr	

The Society being formed by a free & voluntary Association proceeded to chose a Moderator.

Chosen unanimously Mr. John Morgan.



The Society proceeded next to the choice of a Clerk for the Purpose of recording their Votes & Transactions.

Chosen Mr W<sup>m</sup>. Adams.

The Society also by an unanimous Vote chose two Church Wardens & 4 Vestry Men.

Church Wardens	{	Mr W <sup>m</sup> Inlay
	{	Mr John Morgan
Vestry Men	{	Sam <sup>l</sup> Cutler
	{	Messrs John Thomas
	{	Jacob Ogden
	{	John Jeffery

A week afterwards there was another meeting recorded as follows:—

*Nov. 20.* At a Meeting of the Episcopal Society in the City of Hartford, holden at Mr. Cotton Murray's, by Adjournment, on the 20<sup>th</sup> of Novem<sup>r</sup> 1786.

Mr John Morgan Moderator.

This Society willing and Desirous to Erect & Build an Episcopal Church in this City, & for furtherance and promoting the erecting & Building the same, *Voted*, That a Committee be appointed & chosen for the purpose of getting a Subscription paper & procuring Signers to the same either in Money, Labour, or any Specific Articles, payable to them for the purposes afores<sup>d</sup>, which Monies or Articles so subscribed to be applied to that purpose only and that said Committee be ameanable & accountable to the Church Wardens, [&] Vestry of this Corporation for the time being for, and in behalf of this Society for what they may receive on s<sup>d</sup> Subscription.

*Voted*, That W<sup>m</sup>. Inlay Esq<sup>r</sup>, Mess<sup>rs</sup>. John Morgan, Sam<sup>l</sup> Cutler, Jacob Ogden, John Thomas, be a Committee for the purposes afores<sup>d</sup>.



Nov<sup>r</sup>. 28.

SUBSCRIPTION FOR BUILDING THE CHURCH.

Know all Men by these Presents.

Whereas a number of well disposed Persons of the Town & City of Hartford, in the State of Connecticut, professors of the Episcopal Church, have formed themselves into a distinct Church and Congregation within said City of Hartford, and attend public Worship & support the Gospel Ministry agreeable to their Consciences and Profession, and whereas s<sup>d</sup> Episcopal Church and Society have proposed to build a House upon their Lott in s<sup>d</sup> City, for the purpose of Public Worship, & have chosen Mess<sup>rs</sup> W<sup>m</sup>. Inlay, John Morgan, & Sam<sup>l</sup> Cutler, of said City three of their members a Com<sup>ty</sup>., to obtain and receive all such Moneys, Goods or Materials, as shall, or may be granted, given or contributed by any person or persons whatsoever to & for the promoting the building of s<sup>d</sup> House & to be applied to that use only.

In Consideration of the premisses & to promote so laudable a purpose, We the undersigned do severally promise and ingage each for ourselves personally that we will pay the sum to our names respectively set and annexed, unto the aforesaid W<sup>m</sup>. Inlay, John Morgan, & Sam<sup>l</sup> Cutler, Com<sup>ty</sup>., as aforesaid upon request, or deliver to them or their order such Articles or Materials as shall be set or annexed to our s<sup>d</sup> names, whenever the same shall be required. Witness our hands this 28 day of Nov<sup>r</sup>. in the year of our Lord 1786.

Jn <sup>o</sup> Morgan	£36.	Materials for building.
Jacob Ogden	24.. 0. 0.	Materials for building.
John Thomas	20.. 10.	in materials for building.
Sam <sup>l</sup> Cutler	10.. 0. 0.	or in materials for Building.
Joel Byington	3. 0. 0.	in work.
Tho <sup>s</sup> Hilldrup	5.. 0. 0.	
Aaron Bradly	5. 0. .	in Blacksmith work.
Cotton Murray	6. 0. 0.	Cash.
Elisha Wadsworth	3. 0. 0.	
Asa Benton (verbally)	10.	
Elihu Tudor	6.. 0. 0.	
William Inlay	15.. 0. 0.	
John Olcott	12.. 0. 0.	Materials for Building.





John Caldwell	£10.	----	in pure spirit.
Nath <sup>l</sup> Patten	9.	0.	0.
W <sup>m</sup> Burr	10.	0.	0 in materials.
James Bull	10.	----	
John Avery	5.	----	
Michael Bull	5.	0.	0.
W <sup>m</sup> . & Ge <sup>l</sup> . Bull	12.	0.	0. in materials.
N. Butler	9.	0.	0.
Charles Hopkins	10.	0.	0.
John Cherevard	11 <sup>l</sup> <sup>d</sup>	Melossis	110 Galls.
W <sup>m</sup> . Lawrence	5.	0.	0. [rum.
Bar <sup>t</sup> . Deane	10.	0.	0. in materials for building or in
Jno. McCurdy 50 ' 20' nails	1.-	9.	2
Benjamin Davenport	15.	0.	
Jonathan Chapman	3.	0.	0. to be paid in labour.
Noah Webster, jun.	3.	0.	0. Pd in 7. D. Spelling Books to J. Morgan.
George Goodwin	4.	10.	0. in materials for building.
Eph <sup>m</sup> . Root	10.	0.	0.
Fred <sup>s</sup> . Bull Cash	3.	0.	0.
Fred <sup>s</sup> . Bull in work or mate- rials	3.	0.	0.
Thomas Bull Cash	3.	10.	0.
Joseph Talcott Cash	4.	0.	0.
Elias Morgan	7.	10.	0
Ebenezer Clark payable in carved work upon the Frontispiece.	7.	10.	0. [This was the carving over the door of the church.]

Work was begun upon the church in 1792. In 1795. the following subscription was made for finishing it.

June 22.

1795.

SUBSCRIPTION FOR FINISHING THE CHURCH.

The Subscribers agree to pay into the Hands of Jacob Ogden & Elias Morgan, the several sums annexed to our respective names, on Demand, to be applied to the purpose of finishing the Episcopal Church in the City of Hartford.

HARTFORD June 22<sup>d</sup>, 1795.

Ge <sup>l</sup> . Pomeroy	. . . . .	Thirty Dollars
Elias Morgan	. . . . .	Seventy five Dollars
Dan <sup>l</sup> . Olcott	verb <sup>l</sup> . order . . . . .	Forty Dollars



Thomas Tisdale & John M <sup>e</sup> Knight . . . . .	30 Doll <sup>s</sup>
George Goodwin . . . . .	Twenty Dollars
B. Hudson . . . . .	Ten Dollars
Joseph Hart . . . . .	Twenty Dollars
Tim <sup>o</sup> . Burr . . . . .	Twenty Dollars
W <sup>m</sup> . Burr . . . . .	Forty Dollars
Tho <sup>s</sup> . Bull . . . . .	Twenty Dol <sup>s</sup>
James Bull . . . . .	forty dollars
Richard Butler . . . . .	Ten dollars
Aaron Bradly. . . . .	five Dollars
David Goodwin . . . . .	Ten Dollars
James Cook . . . . .	Twenty Dolrs
W <sup>m</sup> . Moore . . . . .	ten Dol <sup>s</sup>
George Burr . . . . .	ten Dollars
Thomas Lloyd . . . . .	ten doll <sup>s</sup>
Selden Chapman . . . . .	Fifteen Doll <sup>s</sup>
Chauncey Gleason . . . . .	Twenty Dollars
Aaron Hosford . . . . .	twenty dollars
	<hr/>
	475, Dols.

A Gentleman unknown One Hund. Dols.  
by Ord. of Mr. John Morgan.

*July 1. Whereas*, application has been made to me by a number of the members of the Episcopal Church of Hartford to warn a meeting of said Society to meet at Cotton Murray's in said Hartford, on Monday, 6<sup>th</sup> July instant at 7 O'Clock afternoon, to chuse a Clerk and other officers necessary for the Government of said Church, and consult and determine what mode to proceed to finish said Church, either to sell a piece of land of the Church Lott &c. likewise choose a Committee to finish the same.

In consequence of said application aforesaid I do appoint Jacob Ogden to warn said meeting, and give legal notice to all the Episcopalians in said Society to meet at the time & place aforesaid.

Dated Hartford July 1, 1795.

W<sup>m</sup> IMLAY Justice of Peace.

I warned all the Church People I could find and gave five days notice, and made my return this 6<sup>th</sup> July, 1795

Attest JACOB OGDEN.



*July 6.* At a meeting of the Professors of the Episcopal Society of Christ Church in Hartford, legally warned and held at the Dwelling House of Mr. Cotton Murray, Inholder, in Hartford on Monday the 6<sup>th</sup> day of July, 1795.

Mr. John Morgan	was chosen Moderator.
John Jeffery	Clerk.
Mr William Imlay	Church Warden
Mr John Morgan	Ditto
M <sup>r</sup> Jacob Ogden	Vestry
M <sup>r</sup> Elias Morgan	Do
M <sup>r</sup> Peleg Sanford	Do
M <sup>r</sup> William Burr	Do
M <sup>r</sup> Aaron Bradley	Do
Mr John Thomas	Do

*Voted,* That a Committee be appointed to sell or lease a Building Lott, on the rear of the Church Lott, adjoining to the new Street,\* on the best terms and at the best discretion of said Com<sup>ee</sup>, (and the monies appropriated to the finishing and compleating the Church), not to exceed in front on the new Street Forty Five Feet.

*Voted,* That M<sup>r</sup>. William Imlay, John Morgan, Jacob Ogden, Elias Morgan and Peleg Sanford, be a Committee for the purpose of disposing of the Lott above described, and appropriating the avails thereof, together with such other monies as may be raised by Donation or Subscription for compleating and finishing the Church.

*Voted,* That the Committee appointed to lease or sell, a part of the Church Lott, be likewise a Committee with full power to lease a small piece of Ground at present fenced in and adjoining to the Lott of Land now occupied by Michael Olcott, and that they likewise be directed to exchange by Lease or otherwise such Land as may be necessary to make the lines of the Church Lott streight between said Lott, and the land of the Hon<sup>ble</sup> Oliver Ellsworth Esqr.

*Voted,* That this meeting be adjourned, and to meet at M<sup>r</sup>. Cotton Murrays, on Fryday July 10<sup>th</sup> 1795 at 7 O clock in the evening.

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\* Church street.



According to the above adjournment, the members of the Episcopal Church met at the place and time mentioned as above.

*July 10. Voted,* That this Society will allow to Mr. Calvin Whiting for his services for six months, as a Candidate for the Ministry, Fifty Pounds Lawfull Money, and his board. The time to commence from the first of June 1795.

*July 15. 1796.*

At a meeting of the Professors of the Episcopal reformed Church legally warned and held in the Church in Hartford on Wednesday July 15<sup>th</sup>. 1796.

Mr. Jacob Ogden chosen Moderator.

*Voted,* That a Committee be appointed to lease such remaining part of the Church Lot, as remains still undisposed of.

*Voted,* That the Committee formerly appointed at the meeting of the Society on 6<sup>th</sup> July 1795. be a Committee, and vested with full Power and Authority to lease such Land as may at their discretion be thought prudent to Lease or dispose of, and on the best Terms, and the monies applied to the discharge of such Debts as are outstanding against the Church.

*Dec<sup>r</sup> 10.* At a meeting of the Professors of the Episcopal reformed Church, legally warned and held at Mr. Cotton Murray's in Hartford, on Saturday the 10<sup>th</sup> day of December, 1799.

Mr. John Morgan chosen Moderator,

John Jeffery chosen Clerk, and sworn into Office by

WILLIAM MOSELEY Esq<sup>r</sup> Jus<sup>r</sup> Pace's.

*Voted,* That Mr. Peleg Sanford, Mr. Michael Olcott, & Mr. Elias Morgan be a Committee to Settle the Acct. of the Episcopal Church in Hartford.

*Voted,* That the several Leases made by William Inlay Esqr, John Morgan, Elias Morgan, Jacob Ogden, and Peleg Sanford, for several parts of the Episcopal Church Lott, to Oliver Ellsworth Esq<sup>r</sup>, David Goodwin, Simon Clark, and





Michael Olcott, be approved and ratified, and that where any Leases therefor are not completed, that the same be done, as soon as possible, and that the monies be applied to the discharging of the several Debts against the said Church.

*March 4.*

1797.

At a meeting of the Professors of the Episcopal reformed Church, legally warned and held at M<sup>r</sup> Cotton Murray's in Hartford, on Saturday the 4<sup>th</sup> day of March, 1797.

Mr. William Imlay chosen Moderator.

*Voted,* That Mr. John Morgan, and M<sup>r</sup>. William Imlay, be a Committee to write to the Reverend Ashbel Baldwin, and make him the offer in behalf of this Church, of a Salary of Five Hundred Dollars Per Annum, and obtain his answer thereto, together with the Time at which he will agree to settle in this Parish as a regular Minister, and that this Parish will be responsible for the payment of that sum annually, provided he agrees to accept the same.\*

*Voted,* That the Wardens & Vestry be desired at their discretion to fix on a Time for the renting of such Pews in the Church as remain unleased.

*Dec<sup>r</sup> 14.*

1799.

At a meeting of the Professors of the Episcopal reformed Church legally warned and held at M<sup>r</sup> Cotton Murray's in Hartford, on Saturday the 14<sup>th</sup> of Dec<sup>r</sup> 1799, at 3 O'Clock in the afternoon.

M<sup>r</sup> John Morgan was chosen Moderator.

John Morgan chosen Church Warden.

William Imlay Do.

*Vestry.*

William Burr

James Bull

Tho<sup>s</sup> Sanford Jr.

James Ward

Jacob Ogden

John M<sup>c</sup>Crackan

Elias Morgan

Aaron Bradley

Joseph Utley

Michael Olcott.

\*This call was declined by Mr. Baldwin.



*Voted,* That the Vestry now chosen, be authorized with the Advice of the Wardens, to hire a clergyman to Officiate in the Church, for such time: not exceeding three months at any time, untill a suitable Person can be found whom this Church shall agree to settle. And that such monies as may be necessary to pay the expenses for his support be raised by Rents of the Pews in the Church, or in case of deficiency thereof by a Tax on the Polls and rateable Estate of the members of this Church.

*Jan<sup>y</sup> 28.*

1801.

*Voted,* That the Vestry out of their number appoint a Com<sup>ee</sup>. of three, to write or send to the Rev. Ammi Rogers, of Ballstown, to see wether he will officiate at the Episcopal Church in Hartford.

*The case of Ammi Rogers* proved to be a very disturbing one, not only to the diocese of Connecticut, but to the church at large. He had been ordained by Bishop Provoost of New York, as Deacon, in 1792, and subsequently as Priest by the same Bishop. This was done "on the strength of a certificate signed with the name of the Rev. Philo Perry, Secretary of the Convocation of the Clergy of Connecticut,—which certificate was neither written or signed by him." He seems to have been possessed with enough of talent to create a great deal of mischief, and was a grievous thorn in the flesh to Bishop Jarvis, and to most of the clergy in this diocese. It appears that he was in Hartford, in October, 1800, perhaps prospecting for new pastures. Whether he preached here at that time I know not, but find this bill among the files, which is an indication that he did, and that he found some friends here, which led to the vote passed January 28, 1801.



“ 1800. Episcopal Society to C. Murray D<sup>r</sup>  
 Oct<sup>r</sup> 26<sup>th</sup>. To Boarding M<sup>r</sup> Ammi Rogers & Keep-  
 ing his horse 9 Days @ 6/ £2 . 14 . 0  
 Cr. By Cash Rec<sup>d</sup> of Mr. Bradley, 1 . 15 . 3  
 o . 18 . 9  
 Rec Bal<sup>t</sup> of Jas. Ward out of contribu-  
 tion money.

COLFON MURRAY.”

There is no further record concerning him, and prob-  
 ably Bishop Jarvis had something to say in the matter,  
 which led to his being dropped.\*

At a meeting of the Wardens & Vestry of Christ Church  
 in the city of Hartford, held at said Church on 12<sup>th</sup> July,  
 1801

*Voted*, That the Reverend Menzies Rayner, of Elizabeth  
 Town in New Jersey, be requested to take upon himself the  
 charge of this Church as our Minister, and that we promise  
 in behalf of the said Church to pay to him Six Hundred Dol-  
 lars p<sup>r</sup> Annum in quarterly payments for his services during  
 the time of his continuing our Minister as an Episcopal Cler-  
 gyman, performing the duties of said Office to acceptance of  
 the Bishop of this State, and of this Congregation, said salary  
 to commence from the 20<sup>th</sup> August next.


Signed by John Morgan		} Wardens
William Inlay		
James Bull	} Vestry.	James Ward
Roger Wadsworth		Michael Olcott
Jacob Ogden		Elias Morgan
Joseph Utley		Jn <sup>o</sup> M <sup>r</sup> Crackan
Thomas Sanford Jr.		

\* “ At this time I performed Divine service, & preached for a few Sun-  
 days in the church in the city of Hartford, & was applied to for terms of  
 settlement there, but refused to give any encouragement on account of  
 the previous application made to me from Branford, & also because my  
 people in the county of Saratoga were not informed of my inclination to  
 leave them.”—Memoirs of Rev. Ammi Rogers, third edition, p. 30.





Henry's Raynes.

A large, elegant decorative flourish consisting of a long, sweeping horizontal line that curves upwards at both ends, framing the signature.





The foregoing is a copy of the Vote passed by the Wardens & Vestry, an exact transcript of which signed by the aforesaid Wardens & Vestry was given Mr. Rayner, date as above.

Test, J<sup>n</sup> JEFFREY, Clk of said Society.

I find among the records or papers of the parish, no answer by Mr. Rayner to the above.

Mr. Rayner was formerly connected with the Methodist denomination, but was ordained by Bishop Provoost in the latter part of 1795, probably, and was Rector of the Church at Elizabethtown, New Jersey. It may interest some to learn what is said about him by Rev. Abel Stevens, in his History of the Methodist Episcopal Church:

At a Conference held at N. Y. May 25, 1791, among the appointments were these, "Lemuel Smith; Minzies Rainor," p. 253.

Again, speaking about the work done at "Tolland & the neighboring villages," Asbury says, "I felt very solemn among them; Brothers Smith & Rainor have been owned of the Lord in these parts," p. 258.

And speaking of a Conference at Lynn, 1792, he says, after enumerating several of the brethren, "there were also the youthful & talented Rainor, fresh from the revivals on the Hartford Circuit, & undiverted yet from the labors of the itinerancy, by the love of ease, or domestic comfort, which was afterwards too strong for him."

COPIED FROM SUBSCRIPTION PAPER, — FROM THE LADIES.

Sept. 22. "The Decoration of Churches in most of the Episcopal Parishes has, from practice been considered as the particular province of the Ladies, at least so far as respects the Pulpit & the Surplice,—tho' the Episcopal Church in this city is in its infancy—yet we flatter ourselves the Ladies of this Church will feel themselves interested to see the Church as handsomely ornamented with Cushions & Curtains as others—they therefore agree to pay the several sums annexed to their names for the purpose of purchasing Velvet or Damask for the Desk & Pulpit.



Hartford, Sept. 22, 1801.

Mrs. J. Morgan	5 Dollars.	Abigail Utley	3 Dollars.
Misses Oliver's	3 "	Mrs. Whedon,	2 "
Mrs. Inlay	1½ "	Mrs. Wheeler	1 "
Beulah Ward	3 "	Mrs. Lloyd	3 "
Susan Seymour	2 "	Mary Brown	3.10 "
Martha Bull	5 "	Lee	2 "
Ann Bull	3 "	Total	47.60
R. H. M Crackan	3 "		
Mrs. Sanford	3 "		

D<sup>t</sup> to Cash pd C. Olmsted

for 1 pss Damask, . . . .	46.
to 2½ y tow Cloth . . . .	.73
to 4 skeins silk . . . .	.28
to p <sup>d</sup> M. Larkum . . . .	.44
to p <sup>d</sup> for binding . . . .	.75
Galoon . . . .	.54
	<hr/>
	48.74 "

Oct. 12. To James Wadsworth of the City of Hartford  
GREETING,

You are hereby directed to Warn the Parishioners of  
Hartford Episcopal Church to Meet at their Church on  
Saturday the 17<sup>th</sup> day Instant October, at 3 o'Clock in the  
afternoon, for the purpose of choosing the annual officers of  
the Church, to lay a tax for the support of Mr. Rayner, and  
to do any other Business proper to be done at said Meeting.

A. KINGSBURY, Justice Peace.

Hartford, Oct. 12<sup>th</sup> 1801.Hartford Oct 13<sup>th</sup> 1801.

I have given due notice to all the people belonging to  
the Episcopal Church Parish, according to directions of the  
within warning.

Sign<sup>d</sup>, JAMES WADSWORTH.

Test ELIAS MORGAN, Clerk.

The record of the Clerk is, that this meeting was held  
on the 16th, and that it "was regularly and legally  
warned."



"*Voted*, That the Vestry of this Church be hereby authorized to dispose of all Moneys of the Church, and to call Parish Meetings when they [are] necessary, and to transact all other business belonging to the Church, except the Laying of Taxes."

This was the last of the warrants issued by a Justice of the Peace.

*Oct. 22. Voted*, That Mr. John McCrackan & Mr. Michl. Olcott be appointed to call on Mr. Jacob Ogden for him to provide a Dinner for the Clergy on the 11<sup>th</sup> Day of November next.

This was on the occasion of the consecration of the Church. See Annals, page 55.

*Nov. 11.*

INSTRUMENT OF DEDICATION AND CERTIFICATE OF  
CONSECRATION OF THE CHURCH NOVEMBER 11<sup>th</sup>  
A.D. 1801.

At a meeting of the Wardens, Vestrymen & Parishioners of Christ's Church, in the City of Hartford, it was unanimously *resolved* and *voted*, That As Almighty God had been pleased to put it into their Hearts, to build a new church for the celebration of his Worship according to the Liturgy of the Protestant Episcopal church of the United States of America, & the civil constitution of this State, it was their full purpose and desire that the said New church be dedicated to the Worship & service of Almighty God according to the Liturgy aforesaid, & that it might be called Christ's Church—

We therefore, the Church Wardens, Vestrymen, & Parishioners of the said Church—Do for us & our successors, Dedicate, Appropriate, give & Grant, the said church so erected, unto Almighty God, our heavenly King & Father, to be consecrated & used to his Worship & Service, according to the Liturgy aforesaid, divesting ourselves of all right



& Title, and disclaiming all authority to employ it hereafter to any common or profane use;

And We, the Church Wardens, Vestrymen & Parishioners aforesaid do further *resolve & vote*, that the two Church Wardens, John Morgan, & William Imlay, Esquires, do in our name & behalf sign & Seal this Instrument of Dedication, & do acquaint the right Reverend Doct<sup>r</sup> Jarvis, our Diocesan Bishop, therewith, & request that he would consecrate the said New Church to Almighty God, & set it apart to be forever hereafter employ'd in his Worship & services, promising as far as in us lies to take care of the repairs of said Church, that it may be kept, together with its furniture, sacred utensils & Books, in a decent state for the celebration of Divine service.

And also, that we will as God shall enable us, endeavour always to procure & support a Minister in Priests orders, to celebrate God's holy worship according to the Liturgy aforesaid.

In Witness whereof we the Church Wardens, have hereunto set our hands and Seals at Hartford, the 11<sup>th</sup> day of November 1801.

Sign<sup>d</sup> & Sealed in

presence of	WM. IMLAY	} Church	[L. S.]
James Wells	JNO. MORGAN		} Wardens

The consecration of the Church was an important matter, and was attended with some expense. The Bishop doubtless received the hospitality of some of the parishioners, but the item below shows that he traveled by his own conveyance.

Episcopal Church of Hartford

Nov<sup>r</sup>. 12

To Cotton Murray Dr

To keeping horse for Bishop Jarvis . . . 4/

Rec<sup>d</sup> the within Bill of Jas. Ward, Dec. 12, 1801

COTTON MURRAY.





Mr. Ogden's bill is as follows:—

Hartford Novemb 11, 1801.	
The Vestry of y <sup>e</sup> Episcopal Church of Hartford	D <sup>r</sup>
To Jacob Ogden	
to 19 dinners for the Clergy at the Consecration	
@ 3/	£2. 17. 0
4 bottles Madara wine 6/	1. 4. 0
2 Quarts of Old Spirit & Brandy	9. 0
to pd for pipes Tobacco & Spanish Segars	3. 0
	£4. 13. 0
Re <sup>d</sup> Pay	JACOB OGDEN

Endorsement on back of above:—

“We the subscribers being appointed by the Vestry of Christ Church to audit all accounts of the same & certify our approbation of the same to the treasurer are of opinion that the within ac<sup>t</sup> is right & the Treasurer is requested to pay the same.

JNO. McCRACKAN.

Hartf<sup>d</sup> 22 Nov. 1801.

*Dec<sup>r</sup> 13, V.* Voted, That Mr. Rayner, and Mr. Elias Morgan be appointed a Committee to hire a suitable person to instruct a Singing School for this Church, and agree to pay such sum as they shall [deem] proper.

*Voted,* That two dollars p<sup>t</sup> week be paid to Mr. George Catlin for the use of the organ on Condition he provides an organist, who shall play on the same to the acceptance of the Vestry, on each whole Sunday and on publick days, which sum is to be in full compensation for the organist and the use of the organ, and the same shall be paid from the contributions in the Church.

*Feb. 21.*

1802.

The collection amounted to \$7.35; on the 28th it was \$1.51, with this note in the Treasurer's account, “Organ not played (hail storm)”. The contributions generally were between three and five dollars; not unfrequently mention is made, “organ not played,” or “organ played half-day.” The collection at Christmas was \$18.38. James



Wadsworth was paid two dollars for "Green Boughs" at Christmas, and Mr. Burkett twenty-five cents for ringing the bell at Christmas and New Year.

*April 11, P. Voted,* That Mr. Rayner & Mr. Elias Morgan be appointed to engage Mr. Ely Roberts such further time as they may think proper in instructing School of Singers for this Church, not exceeding six weeks.

SUBSCRIPTION FOR DEFICIENCY, 1802.

*June 12.* At a meeting of the Vestry of Christ Church in June 1802, it was represented by the Treasurer of the Society that the Moneys from the Rents of the Pews & Slips, & other resources of the Church, would not be sufficient for the Parish expenses for the year; it was therefore proposed that as no tax had been laid for the year, & that it might be more agreeable for the Parishioners to pay by voluntary contributions the sum necessary to make up the Deficiency—therefore we the Subscribers agree to pay to James Ward, Treasurer of the Society, the sums affixed to our names, provided the sum of three hundred Dollars shall be subscribed, & that no Parish tax be laid on the Polls & rateable Estate of the Parishioners for any moneys due to the support of Mr. Rayner for the present year, commencing from the time of his settlement, or for any other parish taxes—witness our hands, City Hartford, June 12, 1802.

John Morgan,	forty Dollars	James Church	10.
Michl. Bull	Thirty "	Tho <sup>s</sup> Sandford, jr.,	10.
Roger Wadsworth	Thirty "	Dan <sup>l</sup> Goodwin	10.
Michael Olcott	Twenty "	Wm. Imlay.	Forty Dollars,
Joseph Utley	Fifteen "	(to be paid out of the Money lent	
John McCrackan	Fifteen "	to Jacob Ogden & others Com <sup>rs</sup>	
James Ward	Fifteen "	for finishing the Church in Sept <sup>r</sup>	
Theodore Hopkins	ten "	1795).	
Wm. Well'er	10 "	Wm. H. Imlay	8.
Jon <sup>s</sup> Ramsey	5 "	Pew No. 37 a/c C. Sig.	10.
Elias Morgan	1	Nath <sup>l</sup> . Blake	4.
Nath <sup>l</sup> . Bunce	2	Hez. Bull	6.
Aaron Hosford	2	S. Babcock	5.
John Lee	2	W. Mitchell	5.
Fran <sup>s</sup> . Pratt	2	Wm. Lawrence	5.



1807.

*July 27. P. Voted,* William Pierce, & John Putnam, to keep order in the Gallery.

*Voted,* That Mr Morgan, Mr Tudor, and Mr Sigourney, be a Committee to manage the funds lately collected for the benefit of this Society.

*Oct. \*At a general Assembly of the State of Connecticut holden at N. Haven on the second Thursday of October A.D. 1807.*

Upon the petition of John Morgan of Hartford, in the County of Hartford, a member of the Episcopal Parish of Christ Church, in Hartford in behalf of himself and the rest of the members of said parish; praying for the reasons therein stated, that this Assembly would authorize the members of said parish to hold a meeting thereof, according to the provisions of the fifth paragraph of the Statute, entitled "An act for forming, ordering, and regulating Societies." And at such meeting to confirm the proceedings of their former meetings, in such manner, that the effect thereof may be the same as if their said meetings had been holden at the time specified in said Statute, as per petition on file.

*Resolved,* by this Assembly, that the members of said Parish be, and they are hereby authorized to hold a meeting thereof, according to the provisions of the fifth paragraph of this Statute, aforesaid, and at such meeting to confirm the proceedings of their former meetings, and the effect of said proceedings so confirmed shall be the same as if their said meetings had been regularly holden at the times specified in said Statute.

A true copy of record.

Attest

C. SIGOURNEY, "Societys Clerk."

*Dec' 7.* At a meeting of the parishioners of the Episcopal parish of Christ Church, in Hartford, legally warned and held on Monday evening at 7 o'clock P M. at Christ Church Dec' 7, 1807.

John Morgan Esq<sup>r</sup> Moderator.

Charles Sigourney was chosen Society Clerk.

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\* See note in Annals, p. 55.



*Voted,* That the offices of Treasurer, of Wardens, & of Vestrymen &c be continued in the same persons, who were chosen at a Parish meeting on the 27<sup>th</sup> of June 1807, which choice is hereby confirmed, and made valid and that those officers, continue in office, until others are chosen.

*Voted,* That whereas several parcels of the original Church lot of land have been sold by votes of this parish, and lest some of the transactions relating to the same should be deemed not within the Act of this State for holding parish meetings, the several proceedings for the conveyance of the land, by the Wardens and Vestry, as heretofore made be confirmed, and that this parish ratify and confirm their proceedings.

*Voted,* That John Morgan, and Daniel Olcott, Esq<sup>s</sup>, Wardens of this Church be a Committee, and have full power and authority to convey to Doct<sup>r</sup> Joseph Lynde, a parcel of land lying north of the Church, and to settle and adjust the boundary lines, between said Lynde and the Church.

The subscription obtained in New York, together with other sums, and the votes passed by the Parish relating thereto, may be found in the Report on the Funds, pp. 84-85.

*Voted,* That this meeting be adjourned to next Easter Monday, and that hereafter Easter Monday annually be the day, according to law, for holding a parish meeting for the choice of the several parish officers; and that the Wardens and Vestry be, ex officio, the "Society's Committee" as so called in the Statute law of this State, and be clothed with all the powers of such Committee.

### 1809.

*April 3, P. Voted,* That the Pews be leased & the lease money paid in ninety days from this date, and that the person, in whose name the pews are bid off, be responsible for the whole of the lease money of such pew, and the only person to whom the Collector is to look for payment.

*Voted,* That Mr George Goodwin 2<sup>d</sup> be appointed Collector. That this Church be painted and repaired under the direction of the Wardens & Vestry.





The religious societies of the State were allowed by law to tax their members for support of the parishes. Though this came principally from the lease of the pews and the contributions, yet not unfrequently there was a deficiency, which was made up in part from the tax. The law made all men taxable for the support of religion, and this was payable to the Congregational societies, unless the payer, by a certificate lodged with the town clerk, became a member of some other society. Quite a number, who did not like the intolerance of the law which compelled them to contribute to the support of the Congregationalists, connected themselves with other religious bodies, some doubtless with decided preferences for their choice, and some also from no positive willingness, but only to escape from contributing to the churches by law established. It is possible that among the names following some of these latter may be found; but it is believed that most of them were ardently attached to the Church, and were reliable members of the same. The names of those residing in Windsor lived mostly in the parish of Wintonbury, now Bloomfield; some of them had moved from East Haven, and had been churchmen there.

The list also is valuable as showing the taxable estate of the members, with the amount of the tax to be paid to the parish.

When one connected himself with a religious society, becoming a member thereof, he was liable, according to his rateable estate, for the taxes which might be laid for its support. When he wished to leave the same, and connect himself with another, it was necessary that he should signify this to the town clerk. This was called "certificating off." A few of these are found on file, mostly for the period of about 1820. The reasons are occasionally given, but generally none are assigned. A copy of a few certificates are as follows:—

"This may certify to the Episcopalian Church that I do not mean hereafter to be considered a member of the Epis-



copalian Church of Hartford, but this day join myself to the Methodist.

[Windsor] March 14, 1818.

JACOB LOOMIS."

"The above is a true copy of the original lodged in my office at the date thereof.

Attest ELISHA N. SILL, Town Clerk.

Windsor, August 25<sup>th</sup> 1819."

"This may certify that John Marsh's heirs do not belong to the Episcopal Society.

Hartford, Nov. 15th, 1817.

EDWARD MARSH."

"East Windsor, Feb'y 25, 1823.

Charles Munn, Esq.,

Clerk of Christ Church, Hartford.

Sir: I hereby certify that I choose to separate & do hereby separate myself from said Church & Society,

HIRAM WATSON."

Dr. William Cooley, who resided in the eastern part of East Hartford, was probably not a constant attendant at the services of the church, nor a very decided Episcopalian. He may be considered as a specimen of those persons who did not choose to be taxed by the "orthodox" societies, and would not cordially belong to any. I find, however, in the record of baptisms for 1817, Oct. 22, this entry: "Horace Spencer, son of Dr. Cooley, East Hartford, bapt." This son and myself were at the school of Rev. Mr. Osborne, in Manchester in 1829, and his father resided in the north part of the town. Manchester, which was incorporated in 1823, was previously a part of East Hartford, and this part of it was called the parish of Orford. The Methodists, about this time, were beginning to be numerous in the different towns of the State, and perhaps he found accommodations which satisfied him nearer home.



*"To the Clerk of the Episcopal Ecclesiastical Society of Christ Church in the City of Hartford:—*

This certifies that I do by these presents withdraw myself from s<sup>d</sup> Society & shall not pay taxes any further in support of the same.

East Hartford 15<sup>th</sup> July 1820.

WILLIAM COOLEY."

The last tax of which I find any record was laid in 1844, "of two cents on the dollar on the Polls & Ratable Estate of all the members of this Parish, to be computed on the lists rates of A. D. 1843."

To show how formal and formidable this tax for the support of religious societies was, there is submitted the "authority to collect the 'Tax,'" which prefaces the list of 1811:

*To James M. Goodwin, Collector of the Episcopal Parish of Christ Church, in the City of Hartford:—* GREETING,

*By Authority of the State of Connecticut, you are hereby commanded to levy and collect at the end of three months from the 30th day of March, 1812, of the persons named in the following list, herewith committed to you, of each one his proportion, as therein set down, of the sum total of such list, being a tax, or assessment, granted and agreed on, by the Episcopal Parish of Christ Church in the city of Hartford, regularly and legally assembled on Easter Monday, the 30th March, 1812, for defraying the necessary expenses arising within the same, and to deliver and pay the same which you shall so levy and collect unto Wm. H. Imlay, treasurer of said Parish, and to no other person whatever.*

And if any person or persons shall neglect or refuse to pay the sum or sums whereat he or they are respectively assessed, or set in said list, to distrain the goods or chattels of such person or persons, and the same dispose of, as the law directs, returning the overplus, if any, to the Owner or Owners, and for the want of goods and Chattels whereon to make distress, you are to take the body, or bodies, of the person, or persons so refusing, and him or them commit unto



the keeper of the gaol of said county, within said prison, who is hereby commanded to receive and keep him or them, till he or they pay and satisfy said sum or sums, so assessed upon him or them, as aforesaid, together with your fees;— unless the said assessment, or any part thereof, on application made shall be abated.

After having completed your collections and settled your account with the Treasurer, you will return this Book to the Clerk of the Parish.

Dated at Hartford, April, 1812,

JN: MORGAN, *Justice Peace.*

If any obstinate taxpayer was disposed to question the authority of Mr. Goodwin to collect this tax, he could find sufficient warrant in an attested copy attached to the book, of all the votes of the parish relating to it, signed by "Charles Sigourney, Clerk of the Parish," or "Society's Clerk." There have been few members of the parish who have been so punctual and particular in all the details of their work, so adherent to strict business principles, so excellent a penman, neat and distinct, so "safe" in every respect, as Mr. Sigourney. It was no small labor and not always a work of love on both sides, to collect this tax. Mr. Goodwin was a merchant actively engaged in business, whose time was valuable to himself and to his family. He could only support himself by his success in his business, but he loved his church and was willing to labor for it. The necessities of the parish made great demands upon its members. A like devotion is believed to be found among numerous religious organizations throughout the Union, for without this sacrificing disposition many of them would cease to exist.

Mr. Goodwin, all through his connection with Christ Church, and afterwards with St. John's, was a devoted and consistent Churchman. From tax gatherer to Vestryman and Warden and Sunday-school Superintendent, in whatever position he was placed, he was industrious, faithful, persevering. He had that confidence in himself





which induced him to express his opinions freely and frankly. Though never a very wealthy man, and by nature careful of his own, he yet gave for the different objects in the parish according to his ability, and further, he gave much of his time and labor, which too many do not consider as a part of their duty.

As illustrating his carefulness and business methods, let me copy from this little book his account current on the last page :

Episcopal Church		
1812	To James M. Goodwin, D <sup>r</sup>	
Feb. 15.	To pd. Toll at Bridge to collect taxes in East Windsor, . . . . .	.13
Dec. 6.	Pd. Expenses to East Hartford first time to collect taxes, . . . . .	.31
March.	Pd. Horse bait &c. second time to East Hartford,	.31
		<hr/>
		.75

No wonder that this system of compulsory payment was abolished by the Toleration party which came into power a few years afterwards. It was mightily chafing, while it existed, and was forced to give way to voluntary offerings, and the support of true religion was not injured thereby.

CITY OF HARTFORD, JUNE 15, 1809.

*June 15.* At a meeting of the Parishioners of the Episcopal parish of Christ Church in this City legally warned and convened on Thursday, the 15th day of June, 1809. John Morgan, Esq<sup>r</sup>, being Moderator,

*Voted,* Unanimously that a tax of four hundred dollars be laid on the Polls and rateable estate of all the members of this Parish, to be computed by the Lists rates for the year 1808. That the same be collected by the Collector, from each individual member in proportion to the amount which each individual member's list, for the year 1808 bears to the lists of the whole parish; and that the same be applied to pay for painting and repairing the Church, to pay the Clergyman's salary, or other expenses under the direction & at the discretion of the Wardens & Vestry.



*Vote'd,* That Mr. Jeremy Hoadley be appointed Collector of the foregoing tax.

In conformity to the foregoing vote the tax as aforesaid was assessed on the polls & rateable Estate of the individuals whose names follow who compose the "Episcopal Parish of Christ Church," in the City of Hartford & the amount of whose rates on the Grand List is annexed to their names respectively. City of Hartford, June, 1809.

Rates for 1808	Tax	Rates for 1808	Tax
72 50	Amos Bull	147	James Knox
100	George Bull	162 55	Samuel Ledlie*
145 55	James Bull	240 03	John Marsh
260 50	Michael Bull	40 45	Minturn & Champlin
79 50	Mrs. Sarah Bradley	945 53	John Morgan
200	Joshua P. Burnham	60	Elias Morgan
160	Nath <sup>l</sup> Bunce incl <sup>d</sup>	80 50	Cyprian Nichols
	1/2 ass <sup>t</sup>	110 55	John Nivins
23	Heman Bunce 1/4 ass <sup>t</sup>	103 07	Michael Olcott
177 76	Mrs., Widow of W <sup>m</sup> . Burr, dec'd, including Harry Burr's assessm <sup>t</sup>	61 26	Mich <sup>l</sup> Mary & Abigail Olcott
		120 19	Mary & Abigail Olcott
60	Charles Brainard	50 77	Eunice Olcott
110	John Butler	338 44	Daniel Olcott
94 88	James Church	54 50	Jabez Perkins
10	Caleb Church	66	Jabez Perkins Jun.
60	Timothy Canfield	60	Daniel Perkins
60	Eleazer Carey	364	John Pierce
60	Levi Collins	135	Pratt & Allison
160	Asa Farwell	257	Amos Ransom
	Aaron Gaylord	51 40	Jon <sup>a</sup> Ramsays Est.
	Jeremiah Guild	60	Jon <sup>a</sup> Ramsay
170	Thomas Glover	430	Charles Sigourney
60	George Goodwin 2 <sup>d</sup>	10	Alfred Smith
160	Timothy Hatch	77	Seth Sweetser
43 22	Theodore Hopkins Est.	115	Thomas Sloan
198 76	John Hamilton & John Marsh	421	Samuel Tudor Jun.
85	Jeremy Hoadley	77 50	Horace Utley
271 60	Nath <sup>l</sup> Jones	431 75	W <sup>m</sup> Weare
61 34	W <sup>m</sup> Johnson	397 73	Ward & Bartholomew
420	W <sup>m</sup> H. Inlay	155 97	Roger Wadsworth
210	Justin & Elias Lyman	102	Gurdon Wadsworth
165 25	Roland Lee	60	Horace Wadsworth
38 75	Thomas Lloyd	144	W <sup>m</sup> S. Wadsworth
			Seth Whiting
		9705 45	
			\$355 99

## RESIDE IN WINDSOR.

178 53	Thomas Eggleston	6 55	186 42	John McLean	6 83
98 59	Merrit Gilbert	3 61	174 45	Jacob Phelps	6 39
270 60	Zebulon Hoskins	9 92	224 13	Samuel Tuttle	3 26
229 48	Thomas Moore	171 50			
	57 68	W	8 41		
			\$11067 70		405 96

\* The tax of S. Ledlie, 5.96, was omitted in making out the tax in the book which when included makes an excess in the real tax of that sum beyond the sum voted, viz. \$400.

A true copy,

Attest

C. SIGOURNEY, "Society's Clerk."



April 25, P.

1810.

*Resolved.* That a Committee of three persons, to wit, Messrs. Michael Ocott, John Morgan, and James Ward, be appointed to sell or lease to Mr Samuel Tudor, any small gore of land, on the North side of the Church not exceeding three feet, in the greatest width of it, lying between the Church, and his, the said Tudor's land, and make the necessary conveyance thereof.

#### APPEAL FROM HUNTINGTON.

It is believed that many will read with interest the following correspondence. The church at Huntington had been destroyed by fire, and the parish desired aid in rebuilding it, and so applied to Christ Church for assistance.

Aug. 5.

1811.

HUNTINGTON, August 5, 1811.

*To the Wardens and Vestry of the Episcopal Church at Hartford, Gentlemen, Brethren of our religious order.*

We address you upon our distressed situation. Our Church in the Parish of Ripton accidentally caught fire on 31st ultimo, and was consumed to ashes. Our Parish a short time past appeared to be in a flourishing situation, but the estate of the late Mr. Todd, (our former pastor) having a heavy claim upon us, and the society to prevent the necessity of resorting to taxation, have exerted their whole power to raise a fund for the permanent support of the Gospel, and having nearly completed the object, are overtaken with the above disaster. To live without the Gospel preached amongst us, and a building for the sacred ordinances to be administered in, is truly forbidding: to erect a new church wholly from our own resources, appears to be equally gloomy. Under these circumstances we feel ourselves constrained to request the charitable assistance of our Brethren in the neighboring societies. We therefore, petition your society (through you Gentlemen as their Organ), for some relief. Whatever collection you may make (in your own way), you will please forward to Hezekiah Marsh, Treasurer of the Episcopal Society



of Huntington, and receive the grateful acknowledgments of your humble servants. In behalf of the Society,

JOHN CURTISS  
 WILLIAM SHELTON, JR. } - Committee.  
 DAVID B. NEWTON }

*Record of a subscription paper opened August 12, 1811, for the purpose of contributing some assistance to the parish of Huntington, towards enabling them to rebuild their Church, which was destroyed by fire.*

John Morgan . . . . .	5.	Am <sup>s</sup> brought forward . . .	99.
Daniel Olcott . . . . .	10.	Cash, J. Utley \$1; T. Lloyd	
Samuel Tudor, jr. . . . .	10.	\$1 . . . . .	2.
Charles Sigourney . . . . .	10.	James Church . . . . .	2.
James Ward . . . . .	10.	Anson Brewster . . . . .	3.
Roswell Bartholomew . . . . .	10.	F. Griswold . . . . .	2.
Michael Olcott . . . . .	8.	Cash, G. Beach, . . . . .	2.
Thomas Glover . . . . .	5.	S. Griswold, . . . . .	3.
Cyprian Nichols . . . . .	4.	Samuel Tuttle . . . . .	2.
Jeremy Hoadley . . . . .	3.	Sundry young gentle <sup>m</sup> Pew	
Wm. H. Inlay . . . . .	8.	16 . . . . .	6.
Timothy Hatch . . . . .	3.	Wm. Weare . . . . .	1.
John Pierce . . . . .	4.		—
S. Wolcott . . . . .	2.		122.
Seth Whiting . . . . .	5.		—
Cash, R. Lee . . . . .	2.		

Continued forward, . . . \$99.

*Copy of letter addressed to the Committee of the Episcopal Church in Huntington.*

Aug. 15. To Mess. John Curtiss, William Sheldon, Jun., and David B. Newton, Committee, &c.

HARTFORD, August 15, 1811.

*Gentlemen,*

The Wardens and Vestry of Christ Church in this City, acknowledge the receipt of your letter of the 5th inst., communicating to them the afflicting intelligence of the destruction by fire, of the Episcopal Church at Ripton, in your parish. The request in your letter, that we should endeavor to afford you some relief, from our parish, received our imme-





ciate attention. After consulting with our Pastor, the Rev<sup>d</sup> M<sup>r</sup> Rayner, on the most judicious mode of proceeding in this Case, it was decided to open a subscription paper, on which to receive and collect what contributions the charitably disposed might be inclined to give; and this we requested M<sup>r</sup> Rayner to announce and explain to his people, the sabbath following. We have now the pleasure to communicate to you the result of our efforts. We send you, herein enclosed one hundred and twenty-two dollars, collected as by the enclosed subscription paper; and we would at the same time express to you our sincere sympathy for the calamity you have sustained, and our hope that it may be alleviated, in a considerable degree, by the friendship and beneficence of your neighbors, and brethren throughout the State. We lament that it is not in our power to do more than we have done. Our Parish is small, and the Church in this City, for many years past, has depended for its support, on the exertions and liberal contributions of a very few persons. Yet what we contribute, we trust will be of use, and we hope it will derive some value from the readiness and cheerfulness with which we know it has been given. We recommend to you to proceed, without delay, in your arrangements for rebuilding your Church. While the sympathy of the Public is awakened by the knowledge of your recent misfortune, much may be expected from this voluntary aid. Suffer it to subside, and you will appeal in vain to the Charity of many, from whose remembrance time may have nearly effaced the recollection of your loss. But above all, we recommend you, in your undertaking, to the favor and protection of Providence, which we trust, will smile on your labours, and we hope that all your Christian exertions may be crowned with success, and we pray that your zeal may not fail you, but be increased in proportion as exactions are required of you.

We remain, with sentiments of sincere regard and Christian fellowship,

Gentlemen, your friends and well wishers,

The Wardens and Vestry of Christ Church in the City of Hartford. Signed on their behalf by

C. SIGOURNEY, "Society's clerk."



Aug. 19.

HUNTINGTON, August 19, 1811[1].

*To the Wardens and Vestry of Christ Church in Hartford,  
Gentlemen,*

Your polite and friendly letter, bearing date the 15<sup>th</sup> inst, signed in your behalf by Mr. Sigourney, Societies Clerk, enclosing one hundred and twenty-two Dollars as a donation towards rebuilding the Episcopal Church in Ripton, has been faithfully delivered by the Rev<sup>d</sup> Mr Rayner. We beg you Gentlemen to accept our grateful acknowledgments for your prompt exertions in our behalf. The donation with which you have presented us, we consider under the circumstances of your parish, a very liberal one. Agreeably to your recommendation, we shall use our best exertions in rebuilding our Church, and hope, under the blessing of Providence, with the aid we may obtain from our Brethren, shall, without any great delay, effect the object of our ardent desire. With our best wishes for your welfare, and the prosperity of the Church at Hartford, we subscribe ourselves, and remain, Gentlemen,

Your obliged Humble Servants,

JOHN CURTIS	}	Committee.
WILLIAM SHELTON, jr.		
DAVID B. NEWTON		

*Subscription for Bell, 1811, Congregationalists and Baptists joining in the same:*

*Dec. 4.* Record of the names of the persons who subscribed for the purchase of a bell and for other purposes for Christ Church in this City and of the sums subscribed by them.

HARTFORD, Dec. 4, 1811.

James Ward	}		Amos Ransom . . . .	5
Roswell Bartholomew	}	50	Simeon Griswold . . . .	3
John Morgan . . . .		30	Henry Arnold . . . .	3
Samuel Tudor . . . .		20	Horace Wadsworth . . . .	2
Michael Olcott . . . .		20	John Goodwin 2 <sup>nd</sup> . . . .	2
Wm. H. Inlay . . . .		20	Jonathan Ramsay . . . .	2
Charles Sigourney . . . .		20	Charles Brainard . . . .	2



Jo. Bonjes . . . . .	29	David Frink Jr. . . . .	2
Cyprian Nichols . . . . .	10	John Bennett . . . . .	2
Thomas Glover . . . . .	10	James Butler . . . . .	2
John Pierce . . . . .	10	Joseph Utley . . . . .	1
Seith Whiting . . . . .	10	Caleb Tuttle . . . . .	1
Eliakim Hitchcock . . . . .	10	Moses Tryon 31½ lb. copper	
Jeremy Hoadley . . . . .	5	which sold for 22' . . . . .	6.93
Jeremiah Guild . . . . .	5	James Church, bell rope worth	7
Roland Lee . . . . .	5	Levi Collins, 1 M shingles	
Philo Hillyer . . . . .	5	sold for . . . . .	3
Thomas Parsons . . . . .	5	Griffin Stedman (1 M shing-)	
Thomas Lloyd . . . . .	5	Thomas Gordon (1 M shing-)	3
Asa Farwell . . . . .	5	Anson Brewster . . . . .	5
Timothy Hatch . . . . .	5	Jon <sup>a</sup> W. Edwards . . . . .	10
Lucius Hatch . . . . .	5	Richard Goodman . . . . .	10
James M. Goodwin . . . . .	5	William Moseley . . . . .	10
James Doolittle . . . . .	5	Joseph Pratt, Jun. . . . .	5
George Goodwin, Jun. . . . .	5	Elisha Colt . . . . .	3
David Porter . . . . .	5	Henry Seymour . . . . .	3
Ward Woodbridge . . . . .	5	Andrew Kingsbury . . . . .	3
I. Lord Skinner, . . . . .	5	Normand Knox . . . . .	3
Anson G. Phelps . . . . .	5	Normand Smith . . . . .	3
Daniel Buck . . . . .	5	Titus L. Bissell . . . . .	3
Spencer Whiting . . . . .	5	Russell Talcott . . . . .	3
Tho <sup>a</sup> S. Williams . . . . .	5	Wm. Lawrence . . . . .	3
Jacob Sargeant . . . . .	5	George J. Patten . . . . .	3
Henry King . . . . .	5	Benj <sup>a</sup> Conkling . . . . .	2
Charles B. King . . . . .	5	Benj <sup>a</sup> Bolles . . . . .	2
William Hills . . . . .	5	John Wing . . . . .	2
Oliver D. Cooke . . . . .	5	Thomas D. Boardman . . . . .	2
Samuel Curtis . . . . .	5	Joseph Steward . . . . .	2
John Caldwell . . . . .	5	Edward Danforth . . . . .	2
Ephraim Root . . . . .	5	George Smith . . . . .	2
Miller Fish . . . . .	5	William Harris . . . . .	2
Eliphalet Terry . . . . .	5	Thomas Bull . . . . .	2
Aaron Chapin & Son . . . . .	3	Eliphalet Averill . . . . .	2
Caleb Pond . . . . .	3	Horatia G. Hale . . . . .	1
Samuel Bowles . . . . .	3	George Webster . . . . .	1
Alfred Bliss . . . . .	3	Aaron Colton . . . . .	1
James Lathrop . . . . .	3	Caleb Church . . . . .	1
George Corning . . . . .	3	Benj <sup>a</sup> Fowler . . . . .	1
Isaac D. Bull . . . . .	3	David Greenleaf . . . . .	1
Jeremiah Brown . . . . .	3	and as much old brass as	
Horace Burr . . . . .	3	sold for . . . . .	1.56



Christ' Colt . . . . .	3	Gurdon Robins, copper sold for	1.76
Turner & Sheldon, in bell rope	1	Samuel Driggs, in work . . .	1
Freeman Crocker, 2 days work	3	David Knox, 1 days work	1.33
Moses Burr . . . . .	2	George White, 2 days work	2.67
			<hr/>
			\$559.25
			<hr/> <hr/>

## SUBSCRIPTION FOR ORGAN, 1811.

*Decr II.* Record of the names of the persons who subscribed for the purchase of an Organ in Christ Church in this City, & of the sums subscribed by them.

Hartford Dec. 11, 1811.

	Dollars		Dollars
John Morgan	20	Am <sup>t</sup> br <sup>o</sup> up	282
Samuel Tudor Jun.	20	James M. Goodwin	5
Thomas Glover	20	Henry Arnold	5
W <sup>th</sup> H. Inlay	20	Anson Brewster	5
James Ward	20	Joseph Wheeler	5
Charles Sigourney	20	Christopher Saunders	5
Michael Olecott	20	Nathan Morgan	5
Roswell Bartholomew	20	Asa Farwell	5
Seth Whiting	20	Moses Tryon Jun.	5
John Pierce	20	Samuel Ledlie	5
J. Bonjes	20	Joshua P. Burnham	5
Thomas Lloyd	12	Nathaniel Bunce	5
Roland Lee	10	Henry King	5
Eliakim Hitchcock	10	Asahel Saunders	2
Talcott Wolcott	10	David Frink Jun.	2
Anson Hayden	10	Aaron Colton 2 <sup>d</sup>	2
Cyprian Nichols	5	Seth Terry	2
Jeremy Hoadley	5		—
Amount carried up	282		350

There is no formal resignation of Mr. Rayner upon the records of the parish; but it was probably on the fourteenth of October, 1811, at the termination of the last six months of his service. From the Treasurer's book it appears that he was paid on the 24th of this month \$441.20, which "includes his services for one Sunday extra." This settlement was supposed to be complete and final. He left immediately for Huntington, having been called to the rectorship of the church there, and had





promised to call on Bishop Jarvis, at New Haven, and obtain canonical consent to his dismissal from Christ Church. But in his hurry he failed to do so, or did not ask for his dismissal, as will be seen from the correspondence which follows. As the parish was about to call as his successor the Rev. Philander Chase, it was necessary that this document should be first obtained, and therefore the wardens addressed a letter to the Bishop, which is subjoined, together with the Bishop's reply.

Mr. Hoadly places it mildly when he says that there "had been dissatisfaction" with Mr. Rayner. He was the first settled rector of the parish, and for the greater part of the ten years he was connected with it had doubtless served it well and to general satisfaction. He was good-natured in his temper, easy in his manners, of fair abilities as a clergyman, and attended to his parish with apparent faithfulness. If he was fond of controversy, it was with the Congregationalists, whose Calvinism he was always ready to denounce. And in this he was probably a pretty fair representative of a large proportion of the Episcopalians of the State. Certainly he represented that considerable number of people who had no sympathy with the "standing order," and who would not contribute to its support. As these men were obliged to pay somewhere for the support of religion, they chose to contribute to the aid of a denomination which they could tolerate, rather than to one which they hated; and so some connected themselves with the Episcopalians, and some with the Baptists. It was the beginning of a political union with the republicans, which afterwards effected a revolution in the State. Some of these became faithful members of the Episcopal Church, and so remained with their families; and some afterwards, as opportunity offered, joined other religious bodies which were more in sympathy with their own views.

Of those who paid their tax in Christ Church, I sup-



pose there were not a few who had no special liking for the Episcopal Church, except that it shielded them from the Congregationalists. Some of them may have attended at public worship, and most of them doubtless did, and looked to the rector for whatever services they or their families required.

It is evident that Mr. Rayner sympathized with these persons; he was often fighting the same enemy, and naturally the combatants entertained a friendly feeling for one another; they might differ widely on some points, but they agreed fully upon one, which in their opinion was important. The consequence was a union which tided them over present difficulties, and gave them an opportunity for the claim of "liberty of conscience," which sometimes is but the exercise of a very obstinate self-will.

The teachings of Mr. Rayner had become not wholly acceptable. Dr. Beardsley, in his "History of the Episcopal Church in Connecticut," says, "he left Hartford in the autumn of 1811—some warm friends desiring his stay, and the majority of the parish as desirous of a change that [in the words of John Morgan, the senior warden, in a letter to Bishop Jarvis] they might "continue together in the true Church, without schism or separation." I have heard some of the old people of the parish speak very kindly of him, principally from his good nature and easy familiarity. Endeavoring, some years since, to learn the cause of his leaving, I was told "that he would ride upon a truck with ——, and set up nights catching rats with ——," which was all true. Although he was the first rector to experience a "gentle pressure" which sent him away, unpleasantly, he was not, however, the last.

The salary of Mr. Rayner was six hundred dollars per annum; not a large sum surely, but quite as much as the parish could afford to pay, and this he probably recog-



nized. It had been promised him in quarterly payments, which promise had not been punctually kept. However, of this there is no apparent complaint on his part, with one exception. In addition to his duties as rector of Christ Church, he acted for a short time as missionary to the few churchmen at Warehouse Point, and cheerfully it is believed, receiving from them one hundred dollars a year. He says, "during the summer and fall of two successive years, after preaching twice in Hartford on the Sabbath, I used to travel twelve miles and preach a third time at a place called Warehouse Point, in East Windsor." On one of these Sunday evenings there was to be a meeting of the vestry of Christ Church at Mr. Olcott's, "to consult upon the affairs of the parish," and as he was not able to be present, he sent them an epistle in verse, which has been called "The Dunning Letter," reminding them of their dues to him of two or three hundred dollars. The poetical merit is not very great, but "it had the effect to relieve me [him] at once from the aforementioned embarrassment, for the very next day the amount due was handed over."

The letter, together with the preface, was published on a half letter sheet subsequently, and was in circulation among his friends. There is no date connected with it, but it was printed perhaps when he was the minister of the Universalist Society in this city. A copy of the Epistle was furnished me by Mr. John E. Morris; it may be found in full in the Bontecou Genealogy. My only recollection of Mr. Rayner goes back to a time when he was on a visit to Hartford, perhaps in 1834 or '35, or thereabouts. I happened to be present when he was making a friendly call, and he repeated a part or the whole of the Dunning Letter. It is to his credit that he gave no assent or sympathy to the remarks of a notorious infidel, who at that time endeavored to draw him into conversation.



The concluding lines are as follows :

" But now, to be more serious, and conclude —  
 (For hitherto I fear I've been too rude),  
 My wants are pressing, my resources few,  
 And for relief must look alone to you.  
 The sum is small which I've a right to ask,  
 But to collect it doubtless is a task,  
 The times are dull, cash not in circulation ;  
 And each can scarce " work out his own salvation " ;  
 A part of what is due my turn may serve,  
 I hope that better days are in reserve. ·  
 I urge no more ; I will be no complainer ;  
 I am,

Your humble servant,

MENZIES RAYNER."

Some time after he left the city he presented a claim for interest, upon payments which had not been made punctually, which he computed to amount to between two and three hundred dollars. Mr. Sigourney's letter explains the matter sufficiently. Several attempts were made to obtain the exact account, but were unsuccessful until the meeting of the Diocesan Convention in Hartford, when it is supposed he was present. The only record to be found is this, " 1812, June 4. To Cash pd. Menzies Rayner, in full, pr. order, and his receipt, \$175.00." In full of demands, Mr. R. says for his claim against the parish, "in consequence of my services as a Rector thereof, or in my private capacity."

As a further part of his history, and of his connection with the Church in this Diocese, I quote from *Beardsley's History of the Church in Connecticut* :

"On the 7th of November 1827, the Standing Committee met at Stratford, and the following document, duly signed, in conformity with the Canon, by two persons, one a presbyter and the other a layman of the Diocese, was received and considered —

"Whereas it is commonly reported and believed, that the Rev. Menzies Rayner, a presbyter of the Protestant Episco-





pal Church in the Diocese of Connecticut, is in the habit of countenancing and disseminating opinions which are contrary to the doctrines of the Protestant Episcopal Church in the United States; and also that the said Rayner is in the habit of public preaching, without using the Liturgy of the Church, and further, that his conduct, for some time past, has been unbecoming the character of a Christian minister:—

“Now, therefore, we, the undersigned, earnestly desire that the truth of the said reports should be investigated, agreeably to the fourth Canon of the Convention of the State of Connecticut, I do hereby charge the said Menzies Rayner with the above recited offences, and present the same for the consideration of the Standing Committee.”

“In consequence of information received from the Bishop that Mr. Rayner had assured him that “he would immediately make the declaration required by the seventh Canon of the General Convention of 1820, to enable the Bishop to suspend him from the ministry of the Church without trial,” the Committee decided to postpone all proceedings on the charges until further informed, and when they met again, two months afterwards, he had relinquished his ministry in the Episcopal Church, and been suspended from the exercise of its office.”

In presenting his resignation to Bishop Brownell, Mr. Rayner says, “I am aware that my present resignation must probably deprive me of the Bishop's pastoral superintendence, which I sincerely regret. That it should also forfeit me his private and personal friendship would be a misfortune to which I truly hope I shall not be subjected. I shall still humbly claim to be considered as a member of the Church, entitled to all its common privileges.”

Alluding to this matter in his annual address to the Convention in 1828, the kind and prudent Bishop said that the suspension had been made in accordance with the Canon, and that “the Rev. Mr. Rayner, by making his suspension the result of his own voluntary act, has



greatly relieved me from the pain which such an act of discipline is otherwise calculated to create, and however we may regret the cause which has led to it, we are not to be judges of other men's consciences,—to his own Master he standeth or falleth."

It is much to the credit of Mr. Rayner, that he voluntarily resigned his connection with a body with which he was not in sympathy. If his example had been quietly followed by some others, at a later day, there would have been much less scandal brought upon the Christian Church.

1812.

Mr. Sigourney to Mr. Rayner, speaking plainly:—

*April 13.*

Hartford, Connecticut, April 13, 1812.

To the Rev<sup>d</sup> M. Rayner,

Dear Sir.

It becomes my duty to communicate to you the Votes of our Parish, at their last parish meeting regarding the subject of an allowance of interest claimed by you as detailed in those Votes, & a copy of which is hereto annexed. As you requested me the last time I saw you, to inform you of the nature of the objections (if any) which might be made to this claim, I endeavor at this time to give you a brief abstract of such arguments as were used. It was declared by some that they had always paid, when first called on, their proportion of the parish expenses, that they had been in no way instrumental in producing the want of punctuality complained of; that it was not just they should be called on to pay for the deficiencies of other people, & that the proper persons to pay this interest were those, who had always paid with backwardness and delay. It was enquired what had been the cause of the inability of the parish to pay the Clergyman's salary in punctual quarterly payments? It was perceived that the two principal causes, had been the discontinuing the Sunday contributions, & the parish having forborne to lay a tax to aid in supporting the Clergyman



till the year 1810. It was known you had favored both these measures, particularly the latter, and had moreover (in meetings of the Vestry) constantly objected to a vigorous system in the collection of our parish debts, and in one instance where the party was abundantly able to pay, even advocated the entire relinquishment of the debt in question, rather than risque offending the person, by insisting on the payment of what was due to us; that the consequence of these measures was a laxity, both in those who collected, and in those who had to pay, and it was thought therefore, the less reasonable that you should call on the parish to make good to you, what was (in part) the unavoidable result of measures of your own approving.

The claim was objected to, by some on this ground, that if it had always been your intention to have demanded interest, it ought really to have been demanded and computed at the end of each years salary, as it accrued, in which way the payment of it would have fallen on those whose duty it was at the time to have paid the interest. That the claim being now bro't up for *the first* time, at the expiration of between 9 & ten years since you first settled here, the accumulated interest would be to be paid (such have been the changes in the parish) by very different persons, for the greater part, from those who constituted the parish, many years since, and whose duty it would have been to have paid the interest at the proper time, had it been claimed,—that it would be unjust to require persons, who have joined the parish within a few years past to pay an amount of back interest, which they had little or no agency in contracting. —In regard to the promise you state was made you by the Vestry—it was admitted to have always been their intention to have made a handsome provision for you at parting amicably—but it was felt *by some* that they were absolved from an obligation of this kind, in Consequence of some unpleasant Circumstances which took place prior to your leaving town.—that they were justified in a change of opinion and intention by a change of Circumstances, but that, nevertheless, a part of this provision was made, in the



presents given, & by some considered as a substitute for a formal subscription, however the am't of them might have fallen short of both your expectations, & the first intentions of the Vestry. Notwithstanding these objections it appeared to be the wish of the Vestry & of the meeting to have the claim settled, if possible to your satisfaction. And as you had in your letter of Jan<sup>r</sup> 13, 1812, promised a statement to the parish on this subject, which had not been received, it was moved by Mr. Hitchcock to postpone doing any thing further on this subject, untill we could receive your statement, and it was afterward further moved, as we concluded you would be here during the sitting of the Convention in this place, the early part of June next, to adjourn our meeting to the first Monday of June, following, for the express purpose of Considering and settling this Claim at a time when we could be able to see you in person on this business.

With my best respects to Mrs. Rayner, and your family,

I remain D<sup>r</sup> Sir,

Your friend & obedient servant,

(signed)

CHARLES SIGOURNEY,

Clerk of the Parish.

#### TAX LAID IN 1812.

In conformity to the vote of the Episcopal Parish of Christ Church in this city, at their Parish meeting on the 30th of March last, being Easter Monday, 1812, a tax of two cents on the dollar was laid on the polls and rateable estate of the members of this Parish, to be computed on the Listers rates for the year 1811, and a Copy of the tax bill here follows:

List 1811.	Names.	Tax.	List 1811.	Names.	Tax.
120	Arnold, Henry	2 40	130	Butler, John	2 60
60	Austin, Elisha	1 20	20	Bunce, Heman	40
60	Bryant, Timothy	1 20	130	Bunce, Nath <sup>l</sup>	70
104	Bartholomew, Roswell	2 03	½ of B. & H's assess- ment		60
21 30	Beach, George	43			2 60
152	Bradley, Joseph	3 04	70	Bunce, Daniel, Jr.	1 40
147	Brewster, Anson	2 94	264	Burnham, Joshua P.	5 23
30	Bull, George's Estate	1 60	109 73	Burr, W <sup>m</sup> 's estate	2 20
115	Bull, James	2 30	148 68	Bruce, Barwick	2 97
216 50	Bull, Michael	4 33		Brainard, Charles	
72 50	Bull, Amos	1 45		Butler, James	





List 1811.	Names.	Tax.	List 1811.	Names.	Tax.
	Bonjes, J.		75 10	Moore, Thomas	1 50
60	Canfield, Timothy	1 20	109 50	Nichols, Cyprian	2 19
60	Carey, Eleazer	1 20	219 97	Olcott, Michael	4 40
131 58	Church, James	2 64	133 20	Olcott, Mary & Abigail	2 67
126	Collins, Levi	2 54		Olcott, Daniel	
182 50	Colton, Aaron 2 <sup>d</sup>	3 65	70 75	Perkins, Jabish	1 42
60	Denning, Maurice	1 20	70	Perkins, Jabish Jun.	1 40
60	Doolittle, Samuel	1 20	70	Phelps, N. A. Junr.	1 40
	Davis, Robert		60	Phelps, Oliver	1 20
120	Frink, David Jun.	2 40	174	Pierce, John	3 48
98 75	Farwell, Asa	1 98	150	Pierce & Beach	3
190 67	Glover, Thomas	3 51	60	Pratt, Francis	1 20
105 67	Goodwin & Whiting	2 11	37 06	Pratt, William	74
341 14	Goodwin, George 2 <sup>d</sup>	6 82	31 11	Pratt, Benjamin	62
152 23	Goodwin, Moses	3 05	23 36	Ramsay, John	47
	Goodwin, John 2 <sup>d</sup>		277	Ransom, Amos	5 54
	Goodwin, James M.		10	Ransom, Owen	20
60	Gordon, James D.	1 20	60	Ransom, Wanton	1 20
187	Griswold, Simeon	3 74		Royle, Lydia	
59 50	Guild, Jeremiah,	79	100	Saunders, Asahel	2 00
38 55	Goodwin, John Jun.	77	138 75	Saunders, Christopher	2 78
120	Holkins, Stedman & Co.	2 40	131 94	Sheldon, John	2 64
	Hamilton, John & James Marsh		652	Sigourney, Charles	13 94
70	Hatch, Timothy	1 40	142	Stedman, Griffin	2 24
110	Hatch, Lucius	2 20	111 25	Sweetser, Seth	2 23
60	Hayden, Anson	1 20		Tryon, Moses Jr.	
397	Hitchcock, Eliakim	7 94	351	Tudor, Samuel Jr. 25 1.	
110	Hoadley, Jeremy 60 } ½ of T. & H. assess- } ment 50 }	2 20	130	½ of T. H. assess <sup>t</sup> 100 } Tuttle, Samuel	7 02 2 60
	Hamilton, John Jun.		100	Utley, Joseph	2
	Holmes, Henry		60	Utley, Horace	1 20
471	Imlay, W <sup>m</sup> H.	9 42	129 50	Wadsworth, Horace	2 59
15	Johnson, W <sup>m</sup> .	30	393 03	Wadsworth, Roger's Estate	7 86
243 35	Jones, Nathaniel	4 87	94	Wadsworth, William	1 58
224	Lee, Roland	4 48	206 82	Wadsworth, Gurdon	4 14
180 44	Ledlie, Samuel 140 44 } ½ of L. & F. assess <sup>t</sup> 40 }	3 62	155	Ward, James	3 10
149 50	Lloyd, Thomas	2 09	363 50	Ward & Bartholomew	7 27
107 50	Lyman, Justin, Estate	2 15	77 50	Weare, W <sup>m</sup> ., ½ W. & M. ass <sup>t</sup>	1 55
242 10	Marsh, John	4 34	60	Wheeler, Joseph	1 20
44 20	Minturn & Champlin, M. Tryon, agent	89	25	White, John J.	
87	Mitchelson, Eliphalet	1 74	34	Wing, W <sup>m</sup> ., ½ of W & W. ass <sup>t</sup>	50 68
543 59	Morgan, John	16 87	67 50	Whiting, Seth	1 35
115	Morgan, Nathan	2 30	152	Winship, Daniel	3 94
	Morgan, Elias			Wolcott, Talcott	



## RESIDING IN WINDSOR.

17 12	Eggleston, Thomas	34	249 41	Moore, Thomas	4 99
75 24	Gilbert, Merrit	1 56	196	McLean, John	3 92
243 01	Hoskins, Zebulon	4 96	179 89	Phelps, Jacob	5 60

## RESIDING IN E. WINDSOR.

72 42	Colson, Roswell	1 45	193 75	Rockwell, Martin	3 88
67	Drake, Noadiah	1 34	251 62	Strong, Erastus	5 04
96 51	Higley, Arodi	1 93	67 73	Strong, Wareham	1 36
67	Lyman, Nathan	1 34	84 70	Tudor, Wm. F.	1 70
192 74	Newberry, John	3 85	93 33	Tudor, Elihu, Dr.	1 87
165 87	Newberry, Joseph	3 32	677 98	Watson, John	13 56
259 76	Newberry, Dyer	5 20	264 89	Watson, Henry	5 30

## RESIDING IN E. HARTFORD, ORFORD PARISH.

100 96	Belcher, Elijah D.	2 02	186 54	Hale, Timothy	3 73
610 57	Buckland, Aaron	12 21	168 73	Pitkin, Eleazer	3 37
181 01	Buckland, Amos	3 62	716 56	Pitkin, Richard	14 33
185 28	Buckland, George	3 71	253 67	Pitkin, Joseph, 218 67	} 5 07
60	Case, William	1 20		including 1 of E <sup>d</sup> & Jos <sup>d</sup> P.'s assessm <sup>t</sup> 35	
407 60	Cheney, George	2 15	71	Risley, Levi	1 42
198 92	Core, Russell	3 93	76 50	Risley, Nehemiah	1 53
138 17	Cooley, William	2 76	71 55	Spencer, Silas	1 43
60	Drake, Silas Jun.	1 20	416 22	Woodbridge, Deodat	5 32
71	Evans, Elisha	1 42	49 55	Woodbridge, Dudley	99
150 31	Hale, Edward	3 01	290 60	Wyllys, Ephraim	5 81

## RESIDING IN E. HARTFORD, WEST PARISH.

Fox, Sylvester

Porter, John 2<sup>d</sup>, works at Butler's distillery

395 07	Roberts, George	7 96
22 33	Taylor, Abiel	45
<hr/>		<hr/>
21,349.36		426.87
<hr/>		<hr/>

After the departure of Mr. Rayner, arrangements were made with Rev. Philander Chase to continue the services of the parish, which are sufficiently detailed by Mr. Hoadly. But it is thought well to include several of the letters which relate to the call and acceptance by Mr. Chase.

*First* is the letter to Mr. Chase, dated Dec. 13, 1811, signed by the Wardens and Vestry.



1960



Frederick Chase



Dec. 13. "Sir,

At a meeting of the Parishioners of Christ Church in the City, held on the 10<sup>th</sup> inst. it was voted that their Vestry, in their behalf, make application to you to take charge of the Parish, as their rector, and also to make an explicit offer to you, of Eight hundred dollars per annum as salary while as agents for the Parish, they are thus empowered to treat.—They have to express their own personal satisfaction in being able to say that nothing can afford them, or the Parish higher gratification, than the hopes, that this proposal may meet your approbation, and that they may have the pleasure early to communicate to the parish your acquiescence in taking upon you this charge.—In which they likewise trust & hope the blessing of Divine Providence will continue to be shed upon them and will perpetuate the connexion, they have thus desired.

With great esteem & respect, they remain, &c.

JOHN MORGAN	} Wardens.
DANIEL OLCOTT	
SAMUEL TUDOR, JR	ROSWELL BARTHOLOMEW
MICHAEL OLCOTT	Vestry THOMAS GLOVER
CYPRIAN NICHOLS	WM. H. IMLAY
JEREMY HOADLEY	

In answer to this Mr. Chase replied as follows:—

Jan'y 7. To the Wardens and Vestrymen of Christ Church,  
Hartford, Connecticut.

Hartford Jan. 7, A.D. 1812.

Gentlemen,

Your letter of the 13<sup>th</sup> of December last was handed me by one of your Body & has been duly considered. The decent and respectful language in which it is written joined to the kind and affectionate treatment I have met with from yourselves, and from the congregation in general, demand what I am so ready to give, my most hearty acknowledgments. You wish me to take charge of your Parish and mention Eight Hundred Dollars, as the annual Salary attached to the Rectorship. Considering the present state





of the Parish, and the considerable disbursements which you so generally suffer in the procuring of an Organ, Bell, & other necessaries for the Church, this offer is both to your honor and my satisfaction. As I observed to you in oral conversation however, this salary is not sufficient to meet what I know must be my expenses in maintaining my family in the City of Hartford, but to promote the cause of the Church, I will accept of it, for the two years first ensuing, provided it be distinctly stipulated that ever after that period, the salary shall be One thousand, instead of Eight Hundred Dollars, per annum. If the Parish and the Vestry be willing to accede to this measure, and there be the accustomed unanimity in their proceedings, I shall be ready to form and ratify that tender connexion between a Christian Pastor and his flock, on which you so piously beg the Divine Blessing, and which to cement and to perpetuate shall be, under the smiles of a Divine Providence the humble endeavour of Gentlemen,

Your most Obedient Humble Servant,

PHILANDER CHASE.

*The calling of a parish meeting* was attended with considerable labor, for the parishioners resided not only in Hartford, but also in East Windsor and in Windsor (Wintonbury), and other places.

The warnings were to be made "at least five days before the day" appointed for the meeting. *Anson Hayden* for Hartford, certifies "that he has warned, or left warning at the places of abode of all the persons belonging to the Episcopal Parish of Christ Church in the City of Hartford, who reside within the said City." *Henry Holmes* certifies to the warning of those members of the Parish who reside in East Windsor, "excepting Noadiah Drake; also Arodi Higley, being absent and his wife too, warning was left with his Children, who were found at the Public School." *Merritt Gilbert* certifies that he "warned or left a warning at the places of abode of the following persons, Zebulon Hoskins, Thomas Moore, John McLean, Jacob Phelps, and Nathaniel Jones, being members of



the Episcopal Parish of Christ Church in this City, and residing in that part of the town of Windsor, called Wintonbury."

This call was for a parish meeting Feb. 28. 1812, at 2 o'clock P. M., to consider the proposition which the Wardens and Vestry had made to the Rev. Philander Chase, "to take pastoral charge of the Parish."

These notifications of parish meetings, with the several returns, are all recorded by the careful Clerk, Charles Sigourney, together with the several letters sent to Mr. Chase, and the answers returned by him. He was not sparing of his time or labor in anything which concerned the parish.

Feb. 28th. the parish agreed to the stipulations of Mr. Chase. adding, "so long as he shall continue their minister as an Episcopal Clergyman, performing the duties of his office to the acceptance of the Bishop of this Diocese, and of this Parish," and sent to him the following letter, which is a very pleasing evidence that they rejoiced in their choice.

Feb. 29.

City of Hartford, Feb<sup>y</sup> 29, 1812.

To the Rev<sup>d</sup> Philander Chase,

Dear Sir.

In announcing to you, as has become their duty, the above vote of the Episcopal Parish of Christ's Church, in this City, the Vestry thereof cannot content themselves with merely a formal communication,—They would ask your permission, on this occasion to congratulate *themselves* on the pleasing prospect, which under Providence, is opening to them—and they would be greatly unjust to their own feelings were they to abstain from expressing the real satisfaction they feel. On the subject of temporal provision, the Vestry have been sincerely desirous of meeting your wishes.

They are happy moreover, in being able to state that the above Vote, which they trust will be satisfactory to you, was passed without the expression of any dissent.

They would invoke the favour and blessing of Almighty GOD on the tender union, which is about to take place, be-



tween the Christian Pastor and his flock: an union, which tho' commenced on earth, may, through the promises and hopes unfolded in the Gospel, be continued in Heaven, and extended to eternity. No longer may it be said that the little "Israel" of their Church "is seen scattered on the hills, as sheep which have not a Shepherd." But may that Church rejoice in the Lord, who hath appointed unto them "a shepherd who shall feed his flocks, who shall gather the Lambs in his arms, and carry them in his bosom," who shall "allure to brighter worlds, and lead the way." The Vestry have only to add their own personal wishes for the health and happiness of Mr. C. and his family.

And subscribe themselves with sincere esteem,

His friends & Obedient servants,

signed by

SAMUEL TUDOR, JR.

JAMES WARD

ROSWELL BARTHOLOMEW

CYPRIAN NICHOLS

JEREMY HOADLEY

WM. H. IMLAY

THOMAS GLOVER

MICHAEL OLCOIT

CHARLES SIGOURNEY

} Vestry.

*Copy of a Letter* addressed by the Wardens of Christ Church to the Right Rev<sup>d</sup> Abraham Jarvis, D.D., Bishop of the Diocese of Connecticut.

March 10.

HARTFORD, CONN<sup>t</sup>, March 10, 1812.

*To the Right Rev<sup>d</sup> the Bishop of the Diocese of Connecticut:*  
*Reverend Sir,*

It was in the latter part of the month of September last, that the Rev. Mr. Rayner, then our Rector, addressed a letter to you, expressing a desire for a dismissal in due form, from the charge of the Parish of Christ Church in this City. On the 10<sup>th</sup> day of the following month of (October), Mr. John Morgan, one of the Wardens of said Church, received your letter of the 9<sup>th</sup> of that month, communicating to the



Parish the application of Mr. Rr. To this letter, a reply acquiescing in the application, was immediately returned, and which was dated the 12<sup>th</sup> October. The formal Act or leave of dissolution of the pastoral Connexion then subsisting between Mr. R. and this parish, it was supposed would have followed in due course. The engagements of Mr. Rayner at Huntington, however, not admitting, in his view, of a postponement of his Journey to that place, longer than one or two Sundays, after the transmission to you of the letter above named from the Wardens of Christ Church, and as in that time, the formal act of dismission did not reach us, he concluded it was most expedient for him to depart, without waiting the arrival of that act, which he stated to some of the Vestry of the Church, he would call and receive at your hands, in New Haven as he passed through that place on his way to Huntington. The Wardens have, therefore, been in doubt whether the leave of dismission, in due form, has yet been given by you, or if given, whether it be not at this time in the hands of Mr. Rayner. In case it has not been given, they would beg the favour of you to transmit it to them, that it may appear recorded in the books of the Parish.

They have now the pleasure of acquainting you that the Parish have made overtures to the Rev<sup>d</sup> Philander Chase to take the pastoral charge there which overtures have been accepted by him. While of this circumstance, they now beg leave to apprise you, they solicit your official approbation and blessing thereon. If this connexion be approved, they would leave to you and the Rev<sup>d</sup> Mr. Chase, the arrangement of all which may be necessary to be done, for his regular Institution to the charge of this Parish.

The Wardens beg leave to assure you of the sincere respect and reverence with which they always remain,

Your friends and obedient Servants

(signed by)

JOHN MORGAN }  
DANIEL OLCOTT } Wardens.





*Copy of a Letter* received from the Rev<sup>d</sup> Abraham Jarvis, D.D., Bishop of the Diocese of Connecticut.

March 16.

NEW HAVEN, March 16, 1812.

*John Morgan, Esq,*

Sir,

The letter signed by you and Mr. Olcott as Wardens of Christ Church in Hartford, under date of March 10, informs me of the grounds you had to expect Mr. Rayner had called on me for the canonical instrument dissolving his pastoral connexion with your Parish. Had he called for that purpose, it would doubtless have been made out. It may still be done, and the appearance of regularity preserved, by leaving the date to be put by you so as to correspond in time and order, with the dates of previous transactions of the Parish entered upon your records.

#### ACT OF DISSOLUTION.

OCTOBER 25, 1811.

*Whereas*, the Reverend Menzies Rayner, Rector of Christ Church in the City of Hartford, has made application in due form for a dissolution of his Pastoral Charge of that Church; and whereas, the Parishioners of the same have manifested their consent that the said dissolution should be granted;

It is hereby declared to all whom it may concern, that the said application is accepted, and the Reverend Menzies Rayner is regularly and fully discharged from his pastoral connexion with the Church aforesaid.

(signed)

ABRAHAM, Bishop of Connecticut.

*March 30, P. Voted*, That the Convention of the Episcopal Church in this Diocese, be requested, at their next meeting to take into consideration the propriety of applying to the Legislature of this State, to enact a Statute authorizing the parishes of the Episcopal Churches in this State to hold their annual parish meetings on Easter Monday of each year without further notice.

It was not considered necessary, I suppose, to apply to the Legislature for authority to hold the annual parish meetings at any specified time, but the Convention of the



Diocese held at Hartford, did enact the following Canon June 3, 1812, the essential parts of which are in existence at present.

#### A CANON REGULATING EASTER MEETINGS.

“There shall be an annual meeting in Easter week of the Wardens, Vestrymen, and Parishioners of each Parish in the Diocese, for the purpose of appointing the Wardens and Vestrymen, and transacting all other business that may canonically come before said meeting. And at every such meeting it shall be the duty of the Rector to preside, agreeably to ancient usage; and in case of a vacancy or necessary absence of the Rector, the senior officer present shall preside.”

#### CONCERNING AN EPISCOPAL COLLEGE.

(P.) *Voted*, That a Committee of three persons be appointed to confer, advise, or correspond with any other Committee, or body of persons interested, on the subject of an application, which is to be made this spring, to the Legislature of this State, for liberty to establish an Episcopal College in this State,—an object which this Parish greatly desires to see effected, and that this Committee be hereby instructed to cooperate to the utmost of their power, with the applicants above named, in endeavoring to effect, by all lawful and honorable means, the successful issue of their application.

*Voted*, That Charles Sigourney, Samuel Tudor, jr., and Thomas Glover, be this Committee.

Efforts had been made in 1810 to procure an enlargement of the charter of the Episcopal Academy at Cheshire, and it was resolved at the Diocesan Convention to request the Trustees “to prefer a petition to the next General Assembly of the State of Connecticut, praying the said Academy may be constituted a College, by the name and style of the Episcopal College of Connecticut.” This was granted in the lower House, but denied in the Council. The matter was taken up by the General Convention, which met at New Haven in 1811, and a resolution of ap-



proval was passed. At a Convention of the Clergy held in February, 1812, it was *Voted*, That a petition be again preferred to the Legislature, "praying that said Academy may be erected into a College," but nothing came from it. "Five prominent clergymen were appointed to draft the petition, and advocate the same before the General Assembly, but their movements are not recorded, and other events afterwards came in to stay entreaty, and absorb the ecclesiastical and legislative sympathies."\*

This explains the above resolution of the parish, and of their desire to coöperate with the movements of the clergy.

The parish recurred to this subject again, April 19, 1813, but it was unsuccessful, as stated above.

#### PARISH LIBRARY AND BOOKS FOR SALE.

*P. Voted*, Whereas T. & J. Swords, booksellers, of the City of New York, have sent, or are about to send, to this City for sale, a consignment of Prayer-Books, Bibles, and other religious books, particularly illustrative of the ordinances and doctrines of the Protestant Episcopal Church, which books will be sent to the care of Thomas Glover of this City, it is therefore

*Voted*, That the Vestry of this Church, be authorized and requested to receive the said books, and any others hereafter to be consigned, to keep them in some suitable place, and to use their influence in promoting the sale of them, in this City, and vicinity.

That the books be sold for Cash only, that the Vestry be responsible to T. & J. Swords, for such books as are sold, — that it be the duty of the Vestry, to settle their accounts with T. & J. Swords, at least, once a year, — and that it be the duty of the Vestry, with advice of the Rector and Wardens, to invest the amount of the allowance or commission, usually granted by booksellers on books consigned for sale, in suitable books, for a Parish Library, to be established and called "The Library of the Episcopal Parish of Christ Church in the City of Hartford."

\* Beardsley's Hist. Ch. in Conn.



*Voted,* That the Rector, Wardens, & Vestry, be appointed the Managers and Directors of said Library, and that the books be kept at such place as they may direct.

*Voted,* That the Directors of said Library be requested to solicit and accept of, the gift of any books on religious and moral subjects, which well disposed persons may be inclined to give,—and that it be the duty of the Directors of said Library to cause the name, or names, of such persons as may make donations of books to the Library, to be fairly written in the said books, as being the donors thereof.

*April 4. V. Voted,* That Amos Ransom, Seth Whiting, & James M. Goodwin, be a Committee to agree with some suitable Carpenter to repair & strengthen the spire of the Church in such manner, that it may be fully secured for hanging a bell, making it a condition that the new posts to be added for the support of the spire be of white oak, or white chesnut, & to see that the same be done effectually.

*Voted,* That John Morgan, Cyprian Nichols, & Samuel Tudor, jr., be a Committee to apply to the "Society's Committee" of D<sup>r</sup> Strong's Parish, to know if they will consent to some arrangement whereby the bell now in D<sup>r</sup> Strong's meeting house may be sold to the Parish of Christ Church at such price as may be agreed on by the two Committees, & to request their answer in two weeks from Monday the 6th inst.

#### A REASONABLE REQUEST.

*June 20. V. Voted,* That Michael Olcott, James Ward, & Eliakim Hitchcock, be a Committee to apply to the Ministers & to the Society's Committees of the North & South (Religious) Societies, at this time so-called—and to the Society's Committee (there being at this time no Minister) of the Baptist Society, all in this City, to know if they will concur, with this Parish, in altering the time of the afternoons service on Sundays, from 2 o'clock to 3 o'clock P. M., during the summer months from May 1, to October 1.

*Voted,* That it be the duty of the Treasurer, to make annually, at the Parish meeting at Easter a written Report to the Parish, of the State of the Parish Funds, which shall





include an account of all the receipts of money & its expenditures during the year preceding.

*Voted*, That a suitable book be procured for recording the births or Christenings, marriages, & deaths, in this Parish, also the names of all persons, who shall be confirmed by the Bishop, & the names of all who shall become Communicants in this Church, to be kept by the Rector.

A neglect in the keeping of Parish Registers had been referred to in the Pastoral Letter of the Bishops' in 1811, and this perhaps led to the passage of the above vote. The Register of our parish seems to have been fairly kept with the exception of the names of communicants, which are not recorded previous to 1812. The requirements of the Canon requiring parochial reports annually appears to have been much neglected previous to the issuing of this Letter.

*Voted*, That suitable books be procured for the Librarian. That the Bell frame be painted with white lead, & that a close & high fence be made on the South side of the Church land which lies West of the Church & that the same be painted with white lead paint.

#### SUBSCRIPTION FOR PAINTING CHURCH.

1813.

*March 15.* Record of the names of the persons who subscribed to paint the inside of the Church & of the sums subscribed by them.

		HARTFORD March 15, 1813.	
John Morgan . . . .	\$10	George Barton . . . .	5
Michael Oleott . . . .	10	Samuel Ledlie . . . .	3
James Ward . . . .	5	Thomas Glover . . . .	3
Samuel Tudor, Jun. . . .	10	Philo Hillyer . . . .	3
W <sup>m</sup> . H. Imlay . . . .	10	Anson Brewster . . . .	3
Charles Sigourney . . . .	10	Joseph Wheeler . . . .	2
Roswell Bartholomew . . . .	10	Simcon Griswold . . . .	2
Eliakim Hitchcock . . . .	5	Levi Collins . . . .	1
Cyprian Nichols . . . .	5	W <sup>m</sup> . Weare . . . .	1
Thomas Lloyd . . . .	5		
			<hr/>
			\$103
			<hr/>



## SUBSCRIPTION FOR THE BISHOP'S FUND.

EPISCOPAL PARISH OF CHRIST CHURCH, CITY OF HARTFORD.

July 22, 1813.

*July 22.* Whereas, in consequence of the decease of our late Bishop, the Right Rev. Dr. Abraham Jarvis, it has become incumbent on the Diocese of Connecticut to elect a successor:—And whereas no permanent provision having yet been made in this Diocese for the maintenance of a Bishop, it is manifestly unreasonable, if not impossible, to expect a suitable person to accept and perform the arduous and important duties of that Office; and it has therefore become necessary, if the Church would have a Bishop, that a permanent Fund should be created by the united exertions of all Parishes in the Diocese, the income of which should be adequate to his respectable support for the time to come: And whereas, the annual Convention of the Episcopal Church, in this Diocese, held at Stratford in June last, took the necessary measures for producing a general subscription or contribution among all the members of the Church, in the whole Diocese, and in consequence of which it has become necessary for this Parish, as a part thereof, to do its fair proportion. *Now therefore*, in consideration of the premises, We the subscribers—being members of the Protestant Episcopal Parish of Christ Church, in the City of Hartford, do hereby engage to pay, in three months from the date hereof, to John Morgan Esq<sup>r</sup>. Messrs. James Ward, Samuel Tudor, Jun. & Charles Sigourney, the Committee appointed for collecting subscriptions for the increase of the Bishop's Fund in this Parish—the sums of money affixed to our respective names, on the two following conditions, to wit:— That the Committee aforesaid shall proceed to collect, in course, all the subscriptions made hereto. But that they shall not pay the amount thereof to the Treasurer of the Bishop's Fund, until it appears to the Committee that the sum of at least Seven thousand Dollars has been raised by subscription or otherwise, in the different Parishes of the Diocese, to effect the proposed establishment of a permanent Fund for the support of the Bishop. And that provided it should so happen that the other Parishes in this Diocese de-



cline, or fail to perform their duty as regards subscribing to the aforesaid Fund, to such a degree that it may appear to the Committee aforesaid, that the object contemplated by this subscription is not likely to be effected, in the term of two years from this time, the Committee appointed to receive these subscriptions shall, then also, not pay the amount of the same, to the Treasurer of the Bishop's Fund, but shall refund to each of the subscribers the sums by them severally subscribed.

Jno Morgan, Fifty Dollars	\$50	Asahel Saunders . . . . .	1
Samuel Tudor, Jr. fifty dolls	50	David Ladd one . . . . .	1
Charles W'gourney fifty D <sup>s</sup> . . .	50	Lydia Royse & Martha	
James Ward fifty . . . . .	50	Chenevard . . . . .	5
Roswell Bartholomew fifty . . .	50	George Catlin . . . . .	5
Michael Oleott Forty dolls . . .	40	Jeremiah Guild . . . . .	2
Eliakim Hitchcock Twenty dolls	20	Timothy Bryant . . . . .	1
Tho <sup>s</sup> Lloyd Twenty five . . . . .	25	Seth Sweetser . . . . .	1
Seth Whiting . . . . .	20	Timothy Canfield . . . . .	1
Cyprian Nichols . . . . .	15	Charles Brainard . . . . .	5
Daniel Oleott . . . . .	15	James Doolittle . . . . .	1
Anson Brewster Ten Dollars	10	John Butler five dollars . . .	5
Mrs. A. Wheeler by J. M. five	5	Horace Wadsworth . . . . .	1
Roland Lee . . . . .	10	Simeon Griswold . . . . .	10
James M. Goodwin seven Dolls	7	W <sup>m</sup> Weare . . . . .	2
Jo <sup>s</sup> Wheeler Seven Dolls . . . . .	7	Betsy Weare . . . . .	1
Philo Hillyer Ten Dollars . . .	10	Deodat Woodbridge by S. T.	10
Henry Arnold Five dollars . . .	5	Amos Ranson . . . . .	5
Timothy Hatch . . . . .	5	Joseph Utley . . . . .	2
Noah A. Phelps, Jr. seven		Ge <sup>o</sup> . Beach . . . . .	7
dollars . . . . .	7	Jas. Butler, p <sup>r</sup> C. S. . . . .	3
Jeremy Hoadley pr C. S. five		Merritt Gilbert p <sup>r</sup> C. S. . . .	1
dollars . . . . .	5	Eleazer Carey p <sup>r</sup> C. S. . . . .	1
Samuel Ledlie five . . . . .	5	John Ramsay p <sup>r</sup> C. S. . . . .	1
Levi Collins . . . . .	10	Louis P. Coutant p <sup>r</sup> C. S. . . .	5
Thomas D. Gordon five . . . . .	5	Samuel Tuttle . . . . .	2
W <sup>m</sup> Hitchcock . . . . .	10	Asa Farwell . . . . .	7
David W. Kinney . . . . .	5	W <sup>m</sup> H. Imlay . . . . .	10
Christ <sup>o</sup> Saunders three . . . . .	3	Griffin Stedman pr R. B. . . .	1
Nathan Morgan . . . . .	2	Isaac Tousey p <sup>r</sup> R. B. . . . .	1



THE CHURCH HAD NOT BEEN WARMED PREVIOUS TO THIS TIME.

1815.

Record of the names of the persons who subscribed to purchase two stoves, stovepipe, and for building two brick Chimneys for same, to warm the Church.

John Morgan . . . . .	\$15	Christopher Saunders . . . . .	3
Samuel Tudor, Jr. . . . .	15	Joseph Wheeler . . . . .	5
Michael Ocott . . . . .	15	Anson Brewster . . . . .	3
Charles Sigourney . . . . .	15	Moses Tryon Junr. . . . .	4
James Ward . . . . .	} 20	Isaac Perkins . . . . .	1
Roswell Bartholomew . . . . .		Griffin Stedman . . . . .	2
Charles Brainard . . . . .		Justin W. Foote . . . . .	2
Thomas Lloyd . . . . .	10	Wanton Ransom . . . . .	1
Eliakim Hitchcock . . . . .	7	John Butler . . . . .	4
Simeon Griswold . . . . .	7	Jeremy Hoadley . . . . .	4
Seth Whiting . . . . .	6	Samuel Danforth . . . . .	3
Philo Hillyer . . . . .	7	Denison Morgan . . . . .	50
Amos Ransom . . . . .	5	R. L. . . . .	1
Anson Hayden . . . . .	5	Judah Bliss . . . . .	3
Wm. H. Inlay . . . . .	5	George Beach . . . . .	3
Augustus Andross . . . . .	5	Merritt Gilbert . . . . .	2
James M. Goodwin . . . . .	4	Thomas Gordon . . . . .	2
Henry Arnold . . . . .	4	Levi Collins . . . . .	2
Nathan Morgan . . . . .	4	James Church . . . . .	2
Samuel Tuttle . . . . .	3	Samuel Silloway . . . . .	2
Talcott Wolcott . . . . .	3	W. Weare . . . . .	2
Samuel Ledlie . . . . .	4	Wm. B. DeWitt . . . . .	1
Chester Andrus . . . . .	5	J. W. Huntington . . . . .	1
Cyprian Nichols . . . . .	6	Oliver Phelps . . . . .	1
Roland Lee . . . . .	3	Cash . . . . .	20
			<u>227.70</u>

Expended as follows :

pl <sup>d</sup> for 2 Pollock stoves & glass . . . . .	\$52.33
" Ward. B. & B. for stove pipe . . . . .	54.00
" do. setting & loss . . . . .	1.94
" Augustus Andross, iron work . . . . .	10.96
" do. for work in gallery . . . . .	6.09
" David Knox, joiners bill . . . . .	4.97
" Philo Hillyer, 2 m. brick . . . . .	15.40
" Carter's bill, laying brick for chimneys & materials . . . . .	60.00
	<u>\$205.69</u>
" balance paid to P. Hillyer Treasurer of the Parish . . . . .	10 82
	<u>\$216.51</u>





SUBSCRIPTION FOR AN ADDITION TO THE SALARY OF  
MR. CHASE.

April, 1816.

Record of the names of persons who subscribed to raise  
Two hundred & fifty Dollars to add to the Rev. Mr. Chase's  
salary for the ensuing year, April, 1816.

John Morgau . . . .	\$25	Joseph Wheeler . . . .	10
Michael Olcott . . . .	25	Thomas Lloyd . . . .	10
Samuel Tudor . . . .	25	Roland Lee . . . .	10
James Ward . . . .	25	Philo Hillyer . . . .	10
Charles Sigourney . . . .	25	Jeremy Hoadley . . . .	5
Roswell Bartholomew . . . .	25	James M. Goodwin . . . .	5
Simeon Griswold . . . .	15	Eliakim Hitchcock . . . .	12
Cyprian Nichols . . . .	12		
			\$239
From the Treasurer . . . .			11
			\$250

SUBSCRIPTION FOR PURCHASING AN ORGAN.

It will be noticed, that in all these subscriptions, the  
greater part was always paid by comparatively a few per-  
sons. The parish was not wealthy, and but few could  
pay liberally.

1817.

*Record of the names of the persons who subscribed to the  
purchase of the Organ in Christ Church, 1817 :*

Samuel Tudor, Jr. . . .	\$50.	Samuel Silloway . . . .	5.
Charles Sigourney . . . .	50.	Leonard Whiting . . . .	5.
John Morgan . . . .	25.	Samuel Tuttle . . . .	5.
Michael Olcott . . . .	30.	David Porter . . . .	5.
Thomas Lloyd . . . .	15.	Judah Bliss . . . .	5.
Anson Hayden . . . .	12.50	Christopher Saunders . . . .	3.
Cyprian Nichols . . . .	15.	Levi Collins . . . .	3.
Ward, Bartholomew &		Nath' Bunce . . . .	3.
Brainard . . . .	52.	Nathan Morgan . . . .	2.
Philo Hillyer . . . .	10.	Azor Hatch . . . .	3.
Roland Lee . . . .	5.	Timothy Hatch . . . .	2.
John T. Peters . . . .	5.	Charles Munn . . . .	3.
John Butler . . . .	5.	Henry Arnold . . . .	1.25
Jeremy Hoadley . . . .	7.	Asahel Saunders . . . .	.50
Joseph Wheeler . . . .	5.	Charles Butler . . . .	3.
James M. Goodwin . . . .	5.	Chester Andruss . . . .	4.57
George Beach . . . .	10.	Augustus Andruss . . . .	9.65
Wanton Ransom . . . .	5.	Amos Ransom . . . .	4.45
Thomas Gordon . . . .	9.36		
			\$353.31



Mr. Chase, who had been the rector of the parish since the retirement of Mr. Rayner in 1811, now wished to leave, and on Feb. 12, 1817, addressed a letter to the Wardens and Vestry, which is subjoined. He was a man of so much ability that he had filled his position with great satisfaction to the parish. There was nothing which occurred in Hartford which led him to seek a dissolution. The diocese was without a bishop, but was under the superintendence of Bishop Hobart of New York. It is possible there had been some friction between the two men, for they were, both of them, of very decided opinions; and further there had been some gossip about Mr. Chase being a possible candidate for the bishopric. He probably realized that the result would not be successful for himself, and so left a place which had been agreeable to him and to his friends and where he was doing a good work for the church. He had in him so much of an adventurous spirit and missionary zeal, that he was calculated to make his mark wherever he should locate, and so found in the new settlements of Ohio full scope for the activity and perseverance which were characteristic of him. His genius would have been cramped in an old diocese, as it afforded no opportunity for the exercise of his peculiar gifts.

As has been said, the work in our parish was very acceptable. He possessed sufficient dignity to command the respect of all, and yet was gracious enough to receive their love and admiration. He was quite attentive to his duties as rector of the parish, and especially desired and sought out the young men. Meeting one on the street who was accidentally present at the services on a previous Sunday, he said, "I saw you in my church yesterday, and should be pleased to see you again; now a number of the young men of the parish meet in my study one evening in a week for conversation and I wish you would join them." This was done, and the young



man became a communicant and one of the most valued members of the parish.

The only occasion on which I ever saw him was about 1835 when, on a visit here, he preached in the church. His figure was large, and his manner commanded attention. It would not have been like Bishop Chase if he had not spoken somewhat about himself and his work in the West. There were present some who had known him, when rector of the parish, officiating in the small and unadorned edifice on the opposite corner. The contrast between the times of the past and those of the present was great, and gave opportunity for reminiscences and mention of his trials and successes. For more than once he begged the worshipers not to be impatient with him, for it was probably the last time he should ever address them. All felt that he was an aged servant of God, and gave him their full attention. It was one o'clock before the congregation was dismissed.

*Feb<sup>y</sup> 12. Copy of a letter from the Rev. Philander Chase to the Wardens & Vestry of Christ Church, Hartford, Feb<sup>y</sup> 12, 1817.*

*Gentlemen,*

It is my wish that you join with me in procuring a canonical dissolution of the connexion which now subsists between the parish and myself. The reasons which have led me to the step of making this request, I have already explained to you. They are of an extraneous nature, taking their rise from diocesan, not from parochial relations. With sentiments of unfeigned gratitude for the manifold instances of your kindness & liberality to me both in your official & private characters,

I am Gentlemen,

Your sincere friend & Humble Serv<sup>t</sup>.

PHILANDER CHASE.

The Rev. Philander Chase intending soon to leave this place for the western country, requests those to whom he is



indebted in any pecuniary concerns to present their demands for payment, and those who have borrowed books of him to return them. His furniture, a milch cow, and several shares of bank stock in Phoenix, Hartford, and Middletown banks are offered for sale. — *Courant*, Feb. 18, 1817.

On the same day he addressed a letter to the Standing Committee of the Diocese, as follows:—

*To the Members of the Standing Committee of the Diocese of Connecticut,*

GENTLEMEN.

It is my wish to obtain, as soon as may be, a canonical dissolution of the connexion now subsisting between me, & the parish of Christ Church, Hartford.

The reasons which have led me to this determination are not founded in any disagreement with the people of whom I have the parochial charge. On the contrary, I take this opportunity to testify my entire satisfaction with them as a parish, and my gratitude for the many kindnesses I have rec'd from them as individuals. My reasons for leaving them are couched in this one sentence,—I am persuaded that I can be more useful to the Church of Christ and more happy in my own person *elsewhere* than in the Diocese of *Connecticut*.

An early attention to this subject will greatly oblige,  
Gentlemen,

Your Most ob<sup>t</sup>. Serv<sup>t</sup>.

PHILANDER CHASE.

HARTFORD, Feb: 12, 1817.

*Feb: 26. Copy of the letter of recommendation given by the Wardens & Vestry of Christ Church, to the Reverend Philander Chase at his departure:*

*To all who may see these presents. GREETING:*

The Subscribers are the Wardens & Vestry of the Parish of Christ Church, in the City of Hartford, in the State of Connecticut.





When, in the course of Divine Providence, this Parish formed its temporal connexion with their Pastor, the Rev<sup>d</sup>. Philander Chase, the Wardens & Vestry thereof congratulated themselves upon an event, which they esteemed one of the most happy, which had ever befallen this Parish. No circumstance has since transpired to impair in the least, the attachment which has subsisted between them, or to lessen the respect and esteem which the subscribers must continue to feel towards their Pastor. They can truly say, that in parting with him, they feel a degree of regret & sorrow, difficult for them to express; of regret that they are to be deprived of the services of a Clergyman, which have been eminently useful among them, & which certainly have been followed by the blessing of God; of sorrow that he removes to a part of the Country, so distant, that it is not probable, they will meet again on this side the grave. Viewing as they do, the events of this world, as under the Superintendance of a wise Providence, they are compelled to acquiesce in his removal, and cannot doubt that all is designed for the best. And while they add their sincere & fervent wishes for the health & the temporal welfare of himself & his family, they would express their opinion, that his zeal and piety are eminently adapted to raise up the Church, and extend the influence of religion, & their hope & belief that his exertions may be as successful in the Western Country as they have been in this.

City of Hartford, Conn<sup>t</sup>., Feby, 26, 1817.

(signed)

John Morgan } Wardens  
Michael Oleott }

Samuel Tudor  
James Ward  
Charles Sigourney  
Eliakim Hitchcock  
Cyprian Nichols  
Roswell Bartholomew  
Jeremy Hoadley  
James M. Goodwin  
Philo Hillyer  
Simeon Griswold

} Vestry



*Feb. 27.* Copy of the reply of the Wardens & Vestry of Christ Church, to the letter of the Rev<sup>d</sup> Philander Chase.

The Wardens & Vestry of Christ Church, Hartford, while they sincerely regret that any circumstances should have rendered necessary a separation between the Parish & its respected Pastor, the Rev<sup>d</sup> Philander Chase, do not withhold their consent to a canonical dissolution of the connexion which subsists between them, and which has been solicited by the Rev<sup>d</sup>. Philander Chase.

Hartford, Connt,

feby 27, 1819.

Signed by the Wardens & Vestry.

*March 2.* *Voted,* That Mr. J. M. Goodwin have the privilege of erecting a pew on each side of the Altar, of such form & plan as shall be agreed upon; said pews to be built free of expense to the parish, for the privilege of occupying them one year from Easter Munday next.

*March 8.* To the Right Reverend John Henry Hobart, Bishop of the Diocess of New York, & Bishop protempore of the Diocess of Connecticut

Rev<sup>d</sup>. & Dear Sir,

The subscribers being the Wardens of Christ Church Hartford in Connecticut, beg leave to enclose to you the copies of a letter addressed by the Rev<sup>d</sup>. Philander Chase, to the Wardens & Vestry of this Church, soliciting their concurrence in obtaining a canonical dissolution of the connexion which subsisted between them, and of their declaration, in reply, consenting thereto. And they would request of you as the head protempore of the Church in this Diocess, an official & canonical dissolution of the connexion which existed between this parish, and its Pastor aforesaid, the Rev<sup>d</sup>. Philander Chase.

They would further ask of you, the favour, if in your view it be proper, of a general license for the Wardens of this Church to employ a respectable & suitable person, to read the prayers of the Church, on Sundays, rather than to have the Church shut up, while the parish continues without a settled minister. It is the determination of this parish, of



course, to procure a clergyman to take the Charge thereof, as soon as they shall find one to suit. In the mean time the Wardens would be grateful for your friendly counsel & for your assistance if it be in your power to afford them any, by directing to them any clergyman, who may find it convenient to travel this way. They beg leave to subscribe themselves with great regard, and very respectfully

Rev<sup>d</sup>. & dear Sir,  
Your friends, & Ob<sup>t</sup> Servts.

Hartford, Conn<sup>t</sup>,  
March 8, 1817.

John Morgan }  
Michael Olecott } Wardens

*April 3, P. Voted* that the thanks of this meeting be presented to Charles Sigourney for his faithful services in performing the duties of Clerk of this Parish.

I cannot better begin an account of Charles Sigourney than by quoting what is said of him by his wife, in her "Letters of Life."

"He was a native of Boston, and of a family of the highest respectability. To me it was a source both of gratulation and pride, that he should have descended from that pious race of Huguenots, who left their fair clime of birth for conscience sake, and emigrated to this New World soon after the revocation of the Edict of Nantes. His father Mr. Charles Sigourney, of Boston, was the third in descent from Mr. Andrew Sigourney, who with his son Andrew came to this country from France in 1686. His mother, whose name was Frazer, was of Scottish ancestry, and dying while he was yet a child, his father took him to England and placed him at an excellent school at Hampstead. Here under a strictness of discipline that would not be tolerated in Young America, he was inured to habits of obedience, order, and application. His acquaintance with the studies that he pursued was eminently thorough and accurate. Particularly was the grammatical construction of the Latin and French so well required, that though he left school at a very early age, their knowledge remained with him unimpaired, to the close of his life."



He remained in his father's mercantile employment until he came to Hartford in 1799. I use the words of Mr. William Francis, who was long his faithful and confidential clerk.

“At the age of twenty-one he opened a store for the sale of hardware & other goods on the east side of Main street, near the present Exchange corner. He had a large acquaintance among the manufacturers of Birmingham & Sheffield, from whom he imported direct, such goods as he could find a market for here. His business gradually increased, doing business alone, until 1825, when he formed a co-partnership with Charles Munn, & built the block of stores 343 to 349 Main street. Their business was then removed to No. 343, the same premises now occupied by Francis & Co. In 1830 Mr. Munn retired, and at about the same time he formed a partnership with Henry C. Porter. In 1837 Mr. Porter retired, & he took as a partner his son Charles H. Sigourney, which continued until his death in 1854.

“He was an erect, medium sized man, with a piercing eye, and an intellectual countenance. He was fond of literature, could read fluently in Latin, Greek, & French; was full of quotations from distinguished authors; could converse on almost every subject, was decided in his opinions, republican in politics, & was proud of his ancestry. In personal appearance there was something of a reminder of aristocratic antecedents, but in reasoning he was purely democratic. He was active in town affairs, & in the Church was a leading man; a Trustee of Washington, now Trinity College, President of the Phoenix Bank, a man of sound judgment & strict integrity.”

Mr. Sigourney, as known to most of us in later years, was of medium size, rather thin, and somewhat stooping: in cold weather he was clad in a blue camlet cloak, to which he seemed to be extremely partial. His manner was exceedingly polite and cordial; his face beamed with intelligence; he expressed himself clearly and distinctly;





he never appeared to be in a hurry; if a thing was to be done or said, he took his own time for it. It was not obstinacy which made him decided in his opinions, for decision came from close examination and calm judgment. So when he subscribed three hundred and sixty dollars towards a new church, "on condition the Parish Fund be not invested in the Church Stock," the subscription was not paid, because the stipulation was violated. It was from no unwillingness to part with his money, for he was strongly in favor of the new building, and was, and ever had been, a generous contributor. It was an exemplification of that point in his character which led him to look at principles existing in a matter, probe it to the bottom, and stand by his answer. Such a man is firm on his foundation; he is not moved by every idle word, or blown about by every wind of doctrine. He is safe as a counselor, and firm as a friend: he has not part either with flattery or dissimulation; you may know where to find him always. He was so methodical that a man without method might term him a pedant: he was so plain and concise in his speech, that a fickle one might have called him unnecessarily particular and direct, but a wise one would say, he is good, honest, conscientious, and reliable.

The "piercing eye" of which Mr. Francis speaks, was a marked feature in his face: it was brilliant in expression and looked at you when the mouth spoke. Lydia Huntley, who had vowed to be "a maiden all forlorn," and never to leave her school or its pupils, was pierced through and through by the blind archer. With a frankness which is charming, and a minuteness which is delightful, she thus describes her conversion. "Nevertheless, as I plodded my way to and from my school house, a pair of deep-set and most expressive black eyes sometimes encountered mine, and spoke unutterable things. They were the property of a gentleman of striking physiognomy, and the elegant manners of the olden school." It is not necessary to quote



farther. Lydia Huntley in due time gave up her school, and became Lydia Huntley Sigourney, and made him a most estimable wife.

But it is chiefly in connection with our parish that Mr. Sigourney becomes most interesting to us.

He was probably connected with it soon after coming to Hartford, and was in 1803 chosen as its Clerk. This duty was most faithfully performed by him until 1817, when he retired, and the resolution at the beginning of this sketch was passed. It was a well-deserved testimonial to a most faithful and painstaking officer. The records bear evidence of his great care, precision, and neatness; his chirography was admirable. If all the clerks of the parish had been as careful in filing and preserving the manuscripts which came into their hands, the task of the historian in telling his story would have been rendered easier.

He was chosen as Warden for a number of years, and was frequently appointed upon committees, and ever maintained a lively interest in the parish; he may be classed among its most valuable members. He was a true Connecticut Churchman and Christian gentleman, devoted to the Episcopal Church, perfectly satisfied with its doctrines, its liturgy, its noble, pleasant ways. He was learned in its defense, more learned perhaps than any other layman of the parish; but he was not offensively contentious, nor did he consider it to be his duty to berate all who differed from him in opinion; his ways were the ways of pleasantness and peace. He possessed, as may well be expected, a delicate sense of the beauties of Nature, and the charms of Art. The elegant mansion which was built after his own designs, the tasteful layout of the grounds, the abundant gardens with their fruits and flowers, the trees and shrubs, all gave evidence of a skill which was natural, and which had been increased by study. The description by his wife of their manner of life in this place,



including the domestic details, is exceedingly interesting, and moreover is quite valuable, as showing how at this comparatively late period, the mistress of the house was concerned in its management. A sympathetic feeling made his married life a beautiful and happy one. The minute, though somewhat sentimental account which she gives of their lives, shows us how much of enjoyment and pure pleasure there may be in this world; they both had their trials, but they had their comforts and blessings also.

"One day the store was cold."--this is the story of Mr. Francis,—“and he walked home in the afternoon before the usual time: he was chilled, and a few minutes later, in front of his fireplace, he suddenly expired from apoplexy.”

Charles Sigourney, b. July 21, 1778: m. (1) Jane Carter, May 25, 1803: She d. Jan. 24, 1818: m. (2) Lydia Huntley, June 16, 1819. He d. Dec. 30, 1854. She d. June 10, 1865.

*May 28. 17. Voted,* That Charles Sigourney be empowered to make such an arrangement with Mr. Clerc for the accomodation of the Deaf & Dumb in this city as he may judge proper.

Mr. Laurent Clerc came from France, and was employed as a teacher in the Asylum for the Deaf and Dumb. He probably was a Roman Catholic, and as there were no churches of that faith in the town, and because many of the supporters of the Asylum belonged to the Episcopal Church, he naturally affiliated with them. The vote was evidently intended to provide seats for Mr. Clerc and such pupils as might attend a religious service. Though they might not understand what was said and done elsewhere, yet they could follow the different parts of the service in the prayer-book, in an Episcopal Church.

This sketch of the City Hotel building, and of the one south of it, was found amongst the rubbish left by the *Hartford Graphic Company*, after removal from its rooms over the store occupied by Nichols & Humphrey. It had



276w



OLD CITY HOTEL BUILDING





been carefully preserved by Mrs. Toucey and was loaned me by Mr. George Beach.

It is stated by Mr. Weld\* that for the first year the little school "was kept in the south part of a building, now, 1848, forming a portion of the well-known establishment called the City Hotel, where also the family of the Asylum resided, . . . At the commencement of the second year the school was removed to apartments at No. 15 Prospect Street."

This fine drawing of the building has never been used, to my knowledge, nor do I know why it was made; but it was probably the work of Elkanah Tisdale,† or Mr. Basset, who were workmen, or co-partners in the company, and was designed perhaps for some of their operations. The hotel is supposed to have been built early in the century. The small building next to it on the left was occupied by Noah Webster, when he wrote his famous Spelling Book, it is said.

"The designer of the establishment was Elkanah Tisdale, a fat, facetious gentleman—a miniature painter by profession, but a man of some literary taste, and admirable humor in anecdote. He illustrated with great cleverness, the handsome edition of the Echo, published by Isaac Riley, brother-in-law of Dwight and Alsop, two of the principal authors—though it professes to be from the Porcupine Press, and by Pasquin Petronius."‡

#### CONCERNING A NEW RECTOR.

*May 28. P. Voted,* That the Wardens & Charles Sigourney be a Committee to wait on the Rev<sup>d</sup>. Jon<sup>s</sup>. M. Wainwright, to converse with him respecting his disposition to settle with this Parish and make report to the next Vestry meeting.

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\* Am. Annals for Deaf & Dumb.

† Goodrich's Recollections of a Life Time, Vol. 2, p. 11.

‡ *Ib.*



Mr. George Brinley of Boston, in a letter to Mr. Sigourney of March 13th, had brought to his attention the name of Mr. Jonathan M. Wainwright, as a candidate for the parish, and writes:—

“You no doubt are now seeking a candidate to supply Mr. C’s place, & the object of this communication, is to bring to your notice Mr. Jon<sup>a</sup>. M. Wainwright at present an instructor in Rhetorick in Harvard University—officiates at the Churches vacant in this vicinity—principally at the Episcopal Church in Cambridge. He is a young gentleman of respectability; of the most unexceptionable character, ardent & sincere in the performance of his duties, & is much beloved as a man, & *reads* to great satisfaction.”

On the 24th, he again writes:—

“I duly rec’d your favor of recent date, & went immediately to Cambridge, & had an interview with Mr. Wainwright. I think he appeared pleased with the invitation, but seemed to think it difficult to visit you so early as you expressed a wish. I thought it most advisable to put your letter to me in his hands, requesting him to open a correspondence directly with you on the subject, which he said he would do,  
 . . . I have not seen him since, but hope he will soon be with you.”

Mr. Benjamin Greene, of March 15th, says:—

“I have seen Mr. Jon<sup>a</sup>. Wainwright. He is not in Deacons Orders, but can be ordained, he says, at any time. He will take your proposal into contemplation, & give an answer next week, which I will transmit you.”

#### MR. WAINWRIGHT TO MR. SIGOURNEY.

Sir:—Mr. Brinley did me the favor to call upon me yesterday, for the purpose of communicating the substance of a letter which he had just received from you. Before this, however, I had seen Mr. Greene, & had requested him to say in reply to your letter to him, that I would take the subject of it into immediate consideration. As I am now acquainted



with the wishes of your church, Mr. Brinley thinks I had better reply myself, rather than to do it by his assistance, or that of Mr. Greene. I therefore take the liberty of addressing you. I must request you to say to the Wardens & Vestry, that I will with pleasure officiate in your church during the spring & summer months, or such a portion of them as they shall think proper. But I am sorry to say tha' it will be entirely out of my power to be with you as early as they request. I am at present connected with the University, & I learn from the President that my duties cannot conveniently be dispensed with sooner than the first week in Easter. One of our college quarter-days falls this year in passion week, & the only tutor who, with such short notice, could take my place at that time, is about to leave college. I regret very much that it happens so, for it would afford me sincere gratification to unite with your church in the solemn services of passion week. I can engage to be with you, God willing, on the second Sunday after Easter. Will you be so good as to write to me, & let me know whether this arrangement meets the wishes of the Wardens & Vestry. I am not at present in Orders, but that will cause no delay. I have been ready for some time, & the Bishop has informed me that he will ordain me at any time with the previous notice of a day or two. If, therefore, it shall be concluded that I visit you, I will write to the Bishop, & take Bristol in my way to Hartford.

Your obd<sup>t</sup> servant,

JON<sup>A</sup> M. WAINWRIGHT.

Harvard Coll, Cambridge.

March 20th. 1817.

P. S. Will you be so good as to mention the probable expense of living in Hartford.

*April 16. Mr. Wainwright to Mr. Sigourney, explaining the cause of the delay.*

CAMBRIDGE, April 16<sup>th</sup> 1817.

DEAR SIR,

I am very sorry that I shall be unable to fulfil my engagement, & be with you next Sunday. I should have



been able had I not been disappointed in my plans. I wrote to the Bishop requesting him to ordain me tomorrow at Bristol: in this case I should have proceeded immediately to Hartford the next day, & have arrived there before the 20<sup>th</sup>. But the Bishop returned me an answer just before I received your letter, saying that he could not ordain me on Thursday, on account of a convention to be held in R. I. but that he would ordain me in Providence the Sunday before (that was last Sunday). I accordingly left my business in Cambridge & immediately set off for Providence, from whence I returned last night. In this way I have been put back five days. I shall finish what I have to do at Cambridge by the end of this week, I shall visit my friends at the beginning of next, & be in Hartford by Friday, at the latest. I have been thus particular, that you may see that the circumstances which have delayed me, were without my control.

Your obed<sup>t</sup> serv<sup>t</sup>

JON<sup>A</sup> M. WAINWRIGHT.

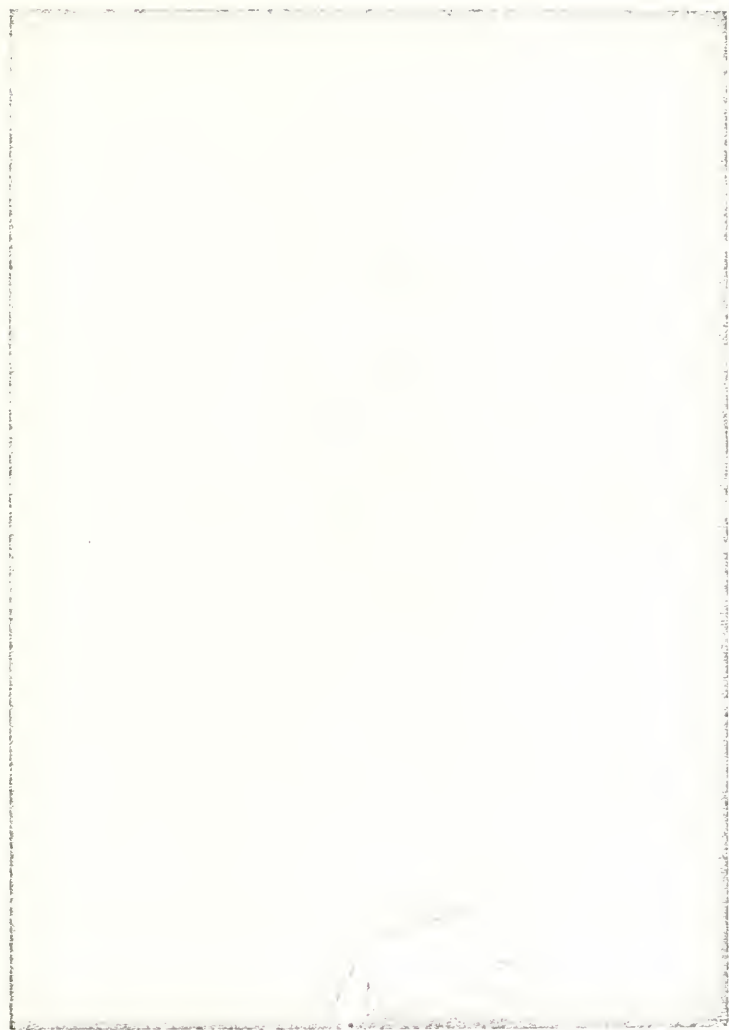
There is written on the back of the letter in pencil, by Mr. S. and sent to some one whose opinion he doubtless was anxious to obtain, "I hope you will come and see Mr. Wainwright when he arrives. He will stay for the present with me. Will you sit with us next Sunday."

He was the first person ordained as Priest in the old church, the only previous ordination being that of Birdsey G. Noble as Deacon, June 2, 1812. He was paid four hundred dollars for services to Jan. 1, 1818, and Mr. Tudor was directed to "be paid five dollars pr week for his board and lodging up to 1st Jan<sup>r</sup>." In the Treasurer's book there is credited as paid Jan. 5, 1818, \$400 to Rev. Mr. Wainwright for services to 1st inst., and \$173.32 to S. Tudor for board of Mr. W.





2246



Jon<sup>a</sup> M. Weirwright.



*Oct. 18.* A parish meeting was held this day, "to take into consideration the subject of settling the Rev. J. M. Wainwright\* as Pastor & Rector," and it was,

*Voted,* That the Wardens and Vestry of this Parish be empowered to engage the Rev. Jonathan Mayhew Wainwright, to officiate as the Rector of this Parish.

*Voted,* That the Parish agree to pay the Rev. J. M. Wainwright for his services, One Thousand dollars per annum, to be paid in quarterly payments, to commence on the 1st of January next, so long as he shall continue their rector.

### 1818.

*March 23.* *Voted,* That the thanks of this Parish be presented James Ward for his long and faithful services as a Vestryman.

The name of *James Ward* first appears as one of the signers to an agreement forming "themselves into a Religious Society by the stile and title of the Episcopal Society of the City of Hartford." in Sept., 1796. He soon became an active member, and was chosen one of the Vestry in 1799. He was elected Treasurer in 1801, being apparently the first Treasurer of the Society: it appears that the financial matters had previously been administered by committees of the Vestry. He continued in office until 1804. He was a frequent and generous contributor to the numerous subscriptions which were made in the early days of the parish.

Col. Ward was born in Guilford, Feb. 2, 1768, and probably came to Hartford early in life, as is indicated by the following advertisement in the *Connecticut Courant*.

\* "Dr. Wainwright was born at Liverpool in 1792, of parents who were citizens of the United States, but who at that date were on a visit to England. He came to this country at the age of eleven, was educated at Cambridge, and was instituted rector of Christ Church in 1815." [1817.]—*Goodrich's Recollections of a Life Time. Vol. 2, p. 109.*



## JAMES WARD, WATCH MAKER.

Having served a regular apprenticeship to the business, now carries it on at the shop of Col. Beach, south of the bridge, and is determined by a strict attention, and faithful performance in Watch repairing, to merit the approbation of every customer.

All kinds of Gold and Silversmithing performed as usual at the same shop.

Hartford, May 4, 1789.

A partnership which had existed between Miles Beach, and James Ward was dissolved June 26, 1797.

Another advertisement appears in the *Courant* of June 28, 1802.

## GOLD AND SILVERSMITH.

Krafts new patent stills, Scotch do, and those on the old construction. Kettles and most kinds copper ware. Andirons, Shovels and Tongs. New supply Japaned Ware. Block Tin. Tinnets Wire, Bar Copper, Pig Lead, Military Apparatus. A great supply of Gold and Silversmith work of my own manufacturing and warranted good, imported jewelry, watches in abundance, warranted good, and some warranted good for nothing; Clock and Watchmakers materials, and a great many other pretty things. Watch repairing carefully done.

Cash paid for old Gold and Silver.

JAMES WARD.

To us as members of the parish, he is chiefly to be remembered and commended as a staunch churchman. faithful and devoted, willing at all times to bear his share of religious duties and burdens. He believed in the Protestant Episcopal Church; he labored for its prosperity; he gave liberally of his means for its support. His devotion to the Church was no mere matter of sentiment: though attached to the rectors of the parish and supporting them in their administrations, he yet had a high idea of his loyalty to the Church itself. He was



no sulker in the tent, when there was duty to be done. He all through his life recognized the obligation of attendance upon public religious worship, and even in old age set a glorious example to those who are kept at home by a slight indisposition, or by a few clouds in the sky. As he lived in a time when the differences in religious opinions were strongly marked, so he must have been engaged in controversies, which generally are more vexatious than profitable. But his general cheerfulness, his amiability, his natural good nature, his quick and ready wit, and that tact which a man rarely possesses unless it is born with him, of turning aside a conversation which has become unprofitable, or of bringing it immediately to a close, made him numerous friends, and always an agreeable companion. His memory was always good, and it was a pleasure to him to refer to the times which were past, which were even then the "good old times," faithfully believed in by every succeeding generation as better than ever before experienced. As remembered by some of us he was a stout, broad-shouldered man, of about five feet six inches in height, quick in his movements, with a pleasant face, and sparkling eyes. He often was present at the meetings of the Historical Society, where he presided with satisfaction, and entertained us with interesting anecdotes. The dignity of his office was considered as in no ways impaired by a free relation of his remembrance of events and of men.

His services on the committee for building the present church were very important, and were so recognized. He had a practical talent for work, which is always valuable in whatever is undertaken.

He was commissioned as Commissary-General in the war of 1812, and held that office for many years. As it was not a salaried office, it probably was not eagerly sought for, and Col. Ward was satisfied with the honor which pertained to the holding of it. He had a talent





for military affairs, and a love for the authority which is carried with it. To be in active service, whether in the militia, or the city fire department, or various corporations, suited well his active temperament.

For many years he was in partnership with Roswell Bartholomew, to which was afterwards added Charles Brainard, and the firm long carried on business as goldsmiths and coppersmiths, as mentioned by Mr. Hoadly. All of them were churchmen, and contributed liberally to the support of the parish. He was the owner of the sawmill on Sheldon Street, but did not attend to the operating of it himself.

#### ADVERTISEMENT.

James Ward having taken Mr. Roswell Bartholomew into partnership, business at the sign of the Tea Kettle, near the bridge, will be done under the firm of Ward & Bartholomew, May 8. — (*Courant*, May 16, 1804.)

He was married by Rev. Abel Flint, Sept., 1803, to Miss Ruth Butler, daughter of Mr. Jonathan Butler of this city. He died, after a few hours' illness, Oct. 26, 1856, at his residence, 175 Main Street.

Ruth, dau. of Jonathan and Ruth (Benton) Butler, was b. July 17, 1773; d. Nov. 12, 1844.

From the *Courant*, October 28, 1856:—

“Colonel James Ward’s funeral is to be solemnized this afternoon, at half past two o’clock, at Christ Church. The Colonel was 89 years of age. He was widely known as a worthy citizen and honest man—kind hearted and affable to all—and always ready to take his share of the public burdens. He was formerly Chief Engineer of the Hartford Fire Department, and has always taken a lively interest in the doings of the firemen. He has been an active member of the Historical Society, remarkably constant in his attendance upon their meetings. One of the earliest friends of the Deaf and Dumb Asylum, Col. Ward contributed at the



request of his beloved friend and physician, Dr. Mason F. Cogswell, to the fund raised to send Gallaudet abroad on his mission of inquiry and examination as to the feasibility of instructing the Deaf and Dumb.

"Col. Ward was also liberal and zealous in founding the Retreat for the Insane, and has through life been disposed to do what he could to alleviate the sorrows of his fellow men. He was a prominent member of the Masonic Order, and his figure has long been familiar to our citizens in all Masonic, Military, Firemen's, or Patriotic processions and celebrations. Engine Co. No. 1 is draped in mourning on his account; and funeral honors will be paid him by the Masons, the Military, and the Firemen. The procession starts from Col. Ward's house, 175 Main Street, at 2 o'clock."

A notable man in this firm of Ward, Bartholomew & Brainard was *Roswell Bartholomew*. If he had not such a pressing love for distinction and public notice as Col. Ward, he was not less earnest and devoted to his business, and in his love for the Episcopal Church.

The last mention in the records of his name was on April 17, 1830, when Mr. Imlay was appointed on a committee to supply "the place of the late Mr. Bartholomew." He was born in Harwinton, January 28, 1781, and was the son of Mr. Andrew Bartholomew, and grandson of Rev. Andrew Bartholomew, pastor of the Congregational church in that place. He married Sally Johnson Stone, of Guilford, Nov. 26, 1818. He "learned the silversmith's trade with Beach & Ward, and in 1804 was taken into partnership with James Ward;" the same year he was made a voter. His name is first mentioned in the parish records April 3, 1809, when he was chosen as one of the vestrymen. He was a frequent and generous contributor to the numerous subscriptions, which in the early days were necessary supplements to the tax and rent of the pews for the support of the parish. He was intelligent, quiet, and amiable, devoted to his church, and beloved by all. His residence was at the present No. 187



Main Street. The place of business of Ward, Bartholomew & Brainard was near, and they all lived within a stone's throw of one another. He died April 7, 1830, and it is reported that his funeral was the first one attended in the new church.

*Charles Brainard* was the third member of the firm of Ward, Bartholomew & Brainard. His name first appears in the list of persons assessed for taxes in 1809, when he paid a tax of ten dollars and twenty cents. He was appointed to warn all the members of the parish in Hartford of a parish meeting, and made return that he had done the same according to law "at least five days" before the day appointed. He was admitted into partnership with Ward & Bartholomew, January 31, 1814, and was in business until his death.

Ward, Bartholomew & Brainard contributed twenty dollars "for the purchase of two stoves, pipe, and for building two chimneys for same, to warm the church." Previous to this the church had not been warmed. In 1817 he was appointed "collector of the tax, and also of the pew rents." He was a member of the Vestry in 1823 and the two succeeding years, and appears to have been a faithful member of the parish, doing his duty humbly and quietly in all the positions in which he was placed.

#### THE COMMUNION SILVER OF CHRIST CHURCH, HARTFORD.

The only reference to this matter which is found in the records, is comprised in the votes of June 7, 1818, and May 5, 1838.

*June 7.* V. *Voted* that Mr. C. Sigourney be a Committee to adjust & settle the a/c of Plate, with W. B. & Brainard, and to draw on the Treasurer of the Parish for balance due them.

*May 5.* V. *Voted*, That the Senior Warden provide another plate for the Communion table.

It is convenient to give here a *description of the Communion Service*, and of other sacred gifts which have been



made to the Parish, although the date of presentation of some of them is anticipated.

[The solid silver plate of Christ Church, consists of eight pieces, as follows:—

1. One flagon; tankard form.
2. Two chalices.
3. One credence paten.
4. One small paten (distributing).
5. Two plates for collections.
6. One alms basin.

1. *The flagon*,  $7 \times 5\frac{7}{8}$  in. is of the tankard pattern, not uncommon in English churches early in the 18th century. It bears no marks indicating how it came into the possession of the parish, whether by purchase or donation. It is divided at half height into two sections, an upper and a lower, by a horizontal rim or moulding. The upper section has on one side the mouth or spout, and on the opposite side a "name-plate," a place for an inscription. The lower section is clasped from the base by twelve raised points of two conventional designs. The body of the flagon is plain, *i. e.* bears no engraving or tracery, except that which encloses the "name-plate." Under the base are to be found, standard, date, and maker's marks, which when interpreted according to Cripp's "Old English Plate," indicate as the "date 1711-1736." (p. 418.) Maker, Isaac Ribouleau, entered 1720. (p. 397.)

2. *The two chalices* ( $7\frac{3}{4} \times 3\frac{7}{8}$  in.) are egg shaped, perfectly plain, except a beading where the cup joins the handle. The latter curves down and outwards into a standard, or base ( $\frac{1}{2}$  inch high and  $3\frac{7}{8}$  in diameter), with milled center, and beaded upper edge.

3. *The credence paten* ( $11\frac{3}{4} \times 6\frac{1}{2}$  in.) is of plain burnished silver; has a slightly raised edge, or rim. Its base or foot is 5 in. in diameter, and is circular.





4. *The smaller, or distributing paten*, is 10 $\frac{5}{8}$  in. in diameter, and perfectly plain. These two patens bear in the center of their discs, the inscription —

The gift of the late  
Mrs. Emily Phillips  
Christ Church, Hartford  
1844.

5. *The two "contribution" plates* (10 $\frac{3}{16}$  in. in diameter), are of sterling silver, similar in style to the paten, plain, and without inscription.

6. *The large silver alms basin* (14 $\frac{3}{4}$  inches in diameter, and two inches deep) has engraved in its center a large Greek cross, and on the broad margin the legend, "Lord, of thine own have we given thee." Underneath is found the inscription: "✠ Christ Church Hartford, Connecticut, A. D. 1875, the gift of G. W. R. ✠"

In addition to the silver plates mentioned above, there are,

1. *Two "contribution" plates* of plated ware, similar, if not identical, in size and design to No. 5 above.

2. *Three brass plates* (12 $\frac{1}{4}$  in.  $\times$  2 in. deep), used in alms gathering, given in memory of Frances Heywood. These three have legends engraved on their outer rim: "Blessed be he that provideth for the sick and needy;" "God loveth a cheerful giver;" "Give alms of thy goods."

Each one has engraved on the under side of the bowl, "Christ Church, Hartford," and one has this inscription:

To the Glory of God  
and in memory of  
Frances Heywood,  
Entered into Rest  
Oct. 21st, 1881.

They are the gift of Mrs. Gurdon W. Russell.



3. An "*altar service*" *rest* is inscribed around the base of the pedestal. To the Glory of God, and in loving memory of . . .

4. *A brass ewer* of very simple design (13 in. height) which bears this inscription :

Christ Church, Hartford, Conn.,

from

✠ St. Margaret's Friendly Society, ✠

Easter, A. D. 1885.

5. The two large *brass cases* on the reredos, bear the inscription :

To the Glory of God, and in loving memory of

Henry Clark Beckwith,

Born April 15th, 1834.

Died August 6th, 1883.

from Clara Maria Beckwith,

All Saints A. D. 1884.

L. W. S.]

A search on the Treasurer's book shows that fifty five dollars was paid R. Bartholomew for "Meacham's bill," in May 1811; and thirty-three dollars for the "bal. of his account Oct. 3." but the bill itself is not found on file. On Jan. 20, 1821, there was paid W. and B. for bills "for communion furniture, \$30.07;" unfortunately there is no specific mention of the piece or pieces. In 1824, March 20th, the bill of W. B. and B. was paid, amounting to \$115.96; the items of the bill are not given. The bills for 1811 may have been partly for the bell, the greater part having been raised by subscription,\* as there is now no positive authority that W. and B. were the makers of any parts of the "communion furniture," except that in their bill of 1821. However, as Beach & Ward, and James Ward, and Ward, Bartholomew & Brainard, were makers and dealers in

\* See subscription, p. 184.



such and like articles, it is fair to conclude that some pieces came from their hands, possibly by purchase, possibly from pious donations.

#### FURTHER INFORMATION.

It was suspected that the tankard was not originally intended for communion purposes, and to identify the marks upon it, it was taken to New York and submitted to the inspection of Mr. Buck, of the Gorham Manufacturing Company, by Mr. Saltonstall, who reports as follows:

May 9, 1895.

*Dear Doctor:*—I took the tankard — flagon — belonging to the set of Communion vessels to N. Y. Mr. Buck found no difficulty in giving its history. It was made in 1726 at London, by Isaac Ribouleau, a French Huguenot, whose mark was entered 1720.

It weighs 55 ozs, 10 pwts. The spout was clumsily added after the tankard was made. The inscription plate, the flange, and the finial of the cover were also put on after the body of the vessel was made.

Yours cordially,

L. W. SALTONSTALL.

Evidently, originally, the flagon was a two-handled Loving Cup. Within the name-plate there was a design or inscription which has been erased so that a few unintelligible lines only remain; the flagon is a trifle thinner at this place. The cover is of a similar design with the sides of the flagon, but is not of equal workmanship: it is clear, also, that the fixing of the spout or lip to the side of the flagon was subsequent to its original manufacture.

The only further reference to this subject which I have been able to find is in "an account of monies collected at the altar of Christ Church, Hartford (Philar' Chase, Rec<sup>t</sup>.), with their disbursements." This is the account which is annually rendered by the Rector to the Vestry. Sept. 3, 1816, he reports, "paid to Ward, Barthol-



omew & Brainard for Plate not deliv<sup>d</sup>. & pr. Re<sup>d</sup>. fifty dolls."— and again, "1817, Feb. 26, paid to Mess<sup>rs</sup>. Ward, Bartholo<sup>s</sup> & Brainard for plate not delivered by direction of the Vestry, 10.00."

It is to be regretted that neither tradition nor research gives us any further light as to this vessel. A few points were clearly established in the examination by Mr. Buck, which fixes its date and maker, and strengthens the conjectures which have been stated. The changes and additions to the flagon were undoubtedly made here in Hartford. But who was the original owner: was it his by gift or purchase, and through whom did it come into the possession of the Parish?

#### CONCERNING CHURCHING.

In the "account of monies collected at the altar," referred to above, there is mention made among the receipts, of two dollars, "offered by a woman at Her Churching" Dec. 29, 1816; and among the expenditures the next day, "paid to Mrs. C.——about to be confined in child bed) the amt. of Mrs. H.——' offer'g when Churched, two dollars." I find no reference to this ancient custom of "churching," in any records of the parish, nor can I find any parishioner who has known of the use of the office. An enquiry among the clergy reveals but little more, except that in a few instances it has been used by former members of the Church of England. If the rubric which allows the "concluding prayer alone," to be said, is not followed, then the usual one for "a recovery from sickness," is used. It has been said that a former Rector of St. John's Church used the office on one or more occasions, which was natural enough in such a sturdy defender of the Prayer Book; but the women themselves do not appear to be advocates for it, and the service has come to be about as much neglected by them, as is the office of Institution of Ministers by the clergy. *Tempora mutantur, et*





*nos mutamur cum illis*; and that is about all which can be said of it. However, no harm comes from its remaining in the Book of Common Prayer, where it is a reminder of duties and obligations which are worthy of special thank-givings.

#### A FAITHFUL CHURCHMAN.

*Sept. 7.* V. *Voted.* That Mr. Samuel Taylor have the privilege to take from the Parish Library such sermons as he may need, to be used in the desk of the Church in Glastonbury.

The following statement is furnished by his grandson, Mr. Samuel Taylor, of this city:

"Samuel Taylor was born in Derby, England, on the 31st of March, 1777, and died at the residence of his son Edwin, in Hartford, on the 28th of December, 1859, in his 81st year. He came to America at the age of sixteen, locating first in New York city, but owing to the prevalence of yellow fever, left by schooner *Victory*, for the Connecticut river, landing at Portland, at which Place he married Sarah (Sally) Pemberton, on the 16th of April, 1798. She was the daughter of P. G. Pemberton and Mary (Johnson) Pemberton. Soon after he went to South Glastonbury, where he continued his residence during the remainder of his life. They had a family of eleven children, all of whom lived to advanced age.

"For forty years he officiated each Sunday at St. Luke's Church when a minister was not to be had, and it is safe to say that he read the Church service for more than half of that time, that the Church might not be closed, his sermons having been drawn from Christ Church Library, as mentioned in the vote.

"His son Francis is the present Senior Warden of St. Luke's. Another son, Edwin, was warden of St. John's, Hartford; and another son is the Rev. Joseph P. Taylor, D.D., of Plainfield, New Jersey, a minister of the Episcopal Church. His grandsons Samuel and Edwin P. Taylor have been Wardens and Vestrymen of St. John's and the Church of the



Good Shepherd, Hartford. A notice and eulogy upon the death of the subject of this sketch was printed in the Church 'Calendar,' on the 9th of January, 1857, by the Rev. Alonzo B. Chapin, D.D."

There are not many families which have maintained such a staunch adherence to the Episcopal Church, or who have lived to see such a great increase in its membership. I remember Mr. Taylor as he appeared in the latter days of his life. He was most venerable and benevolent, and as good a specimen of an "old-fashioned Connecticut Churchman" as is often to be found, and perhaps more often to be found in our country parishes, than in those of our cities. His devotion had its outcome in attending to *his* duties and obligations in public religious worship, and in striving to live in peace and charity with all men.

He was chosen as Vestryman of St. Luke's in 1809, and was one of the Wardens from 1812 to 1857.

*October 5.* At a vestry meeting held at Doc' Bliss' on the evening of the first Monday of October 1818, it was

*Voted,* That John Morgan Esq', and Mr Charles Sigourney, be a Committee to prepare a letter of Congratulation to the Rev<sup>d</sup>. Philander Chase, on his appointment by the Diocese of Ohio — their Bishop. That said Letter shall be signed by the Wardens and Vestry of this Parish and forwarded without delay.

*Nov<sup>r</sup> 1.* At a Vestry meeting held at the Revd. Mr. Wainwright's on the evening of the 1<sup>st</sup> Monday of Nov<sup>r</sup>, it was

*Voted,* That the Rev<sup>d</sup> J. M. Wainwright, Michael Olcott, Jeremy Hoadley, and James M. Goodwin, be a Committee to prepare and report to the Wardens and Vestry a Constitution for a Society to be formed in this Parish, for the distribution of Prayer Books, and for other purposes.

At a subsequent meeting at the house of C. Saunders, on the first Monday of December, the Constitution which had been adopted by the Diocesan Convention held in



Bridgeport June 3, 1818, was adopted by the parish, and subscriptions made to the amount of \$90.

#### A KINDLY TRIBUTE TO MR. CHASE.

When Mr. Chase had preached his last sermon and administered his last offices in Christ Church on Sunday, the second of March, 1817, his connection with the parish had ceased. He was penetrating enough to foresee that there would be little peace for one of his constitution to remain in Connecticut, and judicious enough to conclude that his happiness would be increased by removal. It was in his nature to be so much of a leader, that he was not patient to remain as a subaltern. So as he was quick to decide and energetic to execute, it did not take him long to discern that his line of duty led to the great "wilderness" in Ohio.

In his "Reminiscences," he says, "The writer walked from church to his home, up Burr Street, alone. 'Cold blew the night wind, drifting fast the snow fell,' and that evening the roads were unusually obstructed; yet the pious Canfield, one of his communicants, who both owned and drove the stage coach, called for him early on Monday morning. Leaving his wife and youngest child, then one year old, in his peaceful home in Hartford, the writer entered on his melancholy journey to the west. It is a long road, nearly four hundred miles, from Hartford to Buffalo. Coach bodies set on runners, instead of wheels, was the mode of travelling. This in America is a kind of inland navigation. The snow lasted till we got to Canandaigua; thence we went on wheels."

He was by nature and strength of will fitted to become a "pioneer bishop." If he had not that patient tact which overcomes difficulties by conciliation and delay, it only shows that he did not possess some of the virtues which are characteristic of some men. He was both resolute and persistent.



He entered upon his duties immediately on his arrival in Ohio. He went there without being sent; there was no corporate or ecclesiastical authority behind him to mark out, or to restrain, or to bind; of his own self will he went to do his Master's work, and he did it energetically. Though appointed the principal of a school in Worthington, yet he appears to have been closely occupied in missionary work in northern Ohio. The condition of the country and of the church might afford a seeming justification, which would not be given now.

"On the 5th of January, 1818, there was holden, according to previous notice very generally given, a convention of the Protestant Episcopal Church in Ohio, at Columbus, nearly in the center of the state. It consisted of two clergymen, in full orders, and nine delegates only." It was resolved to hold a Diocesan convention on the first Monday of June following, and at this convention Mr. Chase was unanimously chosen as Bishop. Notice was sent to the standing committees of the several dioceses, and he "set off for Philadelphia for consecration; he soon learned that there was opposition or a refusal to act at all, on the part of some. The objections however were removed, and he was consecrated on the 11<sup>th</sup> of February, 1819, by Bishop White, there being present and assisting, Bishops Hobart, of New York, Kemp, of Maryland, and Croes of New Jersey."

This preliminary account seemed to be necessary to explain the following letter, which was dictated undoubtedly by the friendship of his former parishioners in Hartford, and not by any influence "outside of the state."

*Oct 7.* The following letter was sent to the Standing Committee of the Dioceses of New Jersey and Pennsylvania.

The Subscribers to this are the Wardens and Vestry of the Parish of Christ Church in the City of Hartford in Connecticut. They have heard with great regret, that objections have been made in some of the Dioceses to the





election and consecration of the Rev<sup>d</sup> Philander Chase, at present the Bishop Elect of the Diocese or State of Ohio. The Rev. Mr. Chase was for many years the Rector of Christ Church in this City, and the subscribers from a long and intimate acquaintance with him, are persuaded they possess a correct and entire knowledge of his character, which they have had the best opportunities of observing and understanding. From a belief that the evidence of those who best knew him will be desirable and must be appreciated, they feel it therefore, not only to be their duty at this juncture to come forward with what testimony they can give concerning him, but that it would be an act of injustice in them towards their late Pastor to withhold the expression of that testimony which it is in their power to bear towards the excellence of his moral character, and his qualifications (in their opinion at least) for the dignified grade in the ministry to which he has been elected.

The Rev<sup>d</sup> Mr. Chase began to officiate in this Parish in the autumn of 1811, and quitted it in the spring of 1817. During the period of his residence here, no parish Clergyman could have performed his parochial duties in a more exemplary manner. A spirit of purity, the first and most essential requisite of the clerical character, appeared in all his actions and conversation, in private as well as in public; and in him seemed to act as a vivifying principle, influencing him in his intercourse with society, governing him in the performance of all his duties to his parish, and pervading in a perceptible manner every part of his conduct. The Rev<sup>d</sup> Mr. Chase is a sound and zealous Churchman, a correct theologian, well-read in Church History, minutely acquainted with the distinctive principles which characterize the Protestant Episcopal Church, which constitute its peculiar excellence, and form the great landmarks of rational, temperate, and stable Christianity. These "stedfast and immoveable in the faith once delivered to the saints," no considerations of temporizing expediency could ever induce him to surrender, or to compromise: And he enforced them, both from the pulpit and in private, with ability and with zeal. A zeal so



forwent that his duty seemed ever to be his pleasure. But with the excellence of the most virtuous, it is the lot of man (and who shall claim exemption from the general imperfection?) there should be mingled some alloy. This zeal, the subscribers do not seek to withhold the confession, united as it must be, because springing from a warmth and ardour of feeling, may sometimes have been felt to so great a degree, as on some occasions probably to have transcended the limits of prudence. But this exuberance of zeal, if it be a fault, seemed to be almost his only one, and one which the lapse of a few more years, there is every reason to believe, would overcome. The subscribers are the more free to make this confession, as they believe this to be the only vulnerable part of the Rev<sup>d</sup>. Mr. Chase's character, because they feel the conviction that though it be their duty to do justice to their former pastor, it is their duty likewise to deal frankly and candidly in their communication to the Church, concerning him; and that however great may be their attachment to the man, whom they have had every reason to love and respect, they are bound to feel that superior attachment to the Protestant Episcopal Church, which should be paramount to every other consideration. As one evidence of the efficacy of the Rev<sup>d</sup>. Mr. Chase's labours in this place it may be stated that when he entered on his parochial duties here, he found the parish weak and containing scarcely thirty communicants, and that when he quitted it, he left it augmented in numbers, and in attachment, and with the communicants increased to nearly one hundred and ten. In relation to the Rev<sup>d</sup>. Mr. Chase's private character, the subscribers can speak with as much confidence as they have of his public ministrations.

They have enjoyed more than common means of becoming acquainted with his domestic character, and from this among other circumstances, that during a period of nearly a twelve month previously to removing his family here, he became by turns an inmate of the families of nearly every person in the government of the temporal concerns of the parish, and who are now the subscribers.



The Rev<sup>d</sup>. Mr. Chase was in the highest degree exemplary in all the relations of life. He possessed with great suavity of manner, the art of conciliating the affections in a remarkable manner, and more particularly the affections of young people, and the influences arising from this, was uniformly directed to their instruction and improvement in moral and religious virtue, and to securing their attachment more firmly to the Church. He was open, never seeking to disguise his opinions; sincere, liberal, and charitable, regardless almost to a fault of pecuniary considerations; apparently satisfied if he could obtain a competency not to aspire to more; regardless of no personal inconvenience or sacrifices, in the performance of his duty; undaunted and persevering when important principles were at stake, where he knew himself to be right, yet by no means strenuous of his own opinions in regard to measures of small consequence, particularly if concession would gratify his friends around him.

On the whole, although the Parish of Christ Church in this city, when the Rev<sup>d</sup>. Mr. Chase quitted them, conceived they had sustained a severe loss, and one not easily to be repaired, they became gradually reconciled to his removal, from a belief that, in his new sphere of action, his virtues and peculiar endowments would make him an instrument in the hands of God, of great and extensive usefulness to his Church. And under this belief, they cannot but entertain the opinion that an opposition to his consecration must proceed from the deficiency of knowledge, or from misapprehension of his true character, which if it exist, they hope this representation will be instrumental in removing; for they sincerely believe, that, if persevered in, such opposition would prove injurious to the best interest of the Church.

The subscribers deem it proper to add, that the circumstance of this representation being made, is wholly unknown to the Rev. Mr. Chase, nor has it been suggested by him, nor by any friend of his out of this state.

Hartford, Connecticut, Octo. 7th, 1818.

(Signed by the Wardens and Vestry.)



REPLY TO THE ABOVE.

Dec. 1. To the Wardens and Vestry of Christ Church, in the City of Hartford, Con.

*Gentlemen* :—The undersigned, members of the Standing Committee of the Prot. Epis. Church in the Diocese of N. Jersey, very respectfully offer the following answer to your interesting communication in relation to the Rev. Philander Chase, Bishop Elect of the Diocese of Ohio. While the Standing Committee of N. Jersey most sincerely respect the motives which produced your communication, while they cannot but value a testimonial so full and affectionate towards your former Minister, and while they are ready to give full credit to a document supported by signatures so truly respectable, they feel themselves in duty bound to state that their reasons for withholding their assent to the Consecration of Mr. Chase to the Episcopate, arose from a variety of injurious reports brought before them, under such circumstances as to render it a dereliction of duty not to notice them. These reports, the undersigned are informed, are now undergoing an investigation before the Standing Committee of Pennsylvania, at the request of Mr. Chase himself. The result of this investigation we sincerely hope may be such as to gratify the personal friends of Mr. Chase, and promote the interests and happiness of our venerable and Apostolic Church.

With these sentiments

Gentlemen

We are

Very respectfully Your

Ob<sup>t</sup> Servants.

New Brunswick, N. J.

Dec. 1st, 1813.

John C. Rudd	}	<i>Pres. Pro Tem.</i> <i>Clerical Members</i> <i>of the</i> <i>Stand. Com. of N. Jersey</i>
John Croes, Jun <sup>r</sup>		
Lewis P. Bayard		
Rob <sup>t</sup> Boggs	}	<i>Laity</i>
James Parker		
Peter Kean		





1819.

*April 12, P. Voted,* That the thanks of this Parish be presented to Mr. Michael Olcott, for his faithful services as a Warden of this Parish.

*Michael Olcott* was one of the early and prominent members of the Parish. He was one of the associates in 1796; he was Vestryman in 1799, and at numerous times afterwards, and was Junior Warden 1813-19, always bearing his full share of its burdens. He died May 11, 1829. He was unmarried, as were also his two sisters, Mary and Abigail, the last of whom was well known to some of our older members. She died April 18, 1842. A neighbor of Mr. Olcott's told me that on every Sunday, at a quarter past 10 o'clock, and in the afternoon also, the three might be seen on their way to church, Mr. Olcott always a little in advance.

“Farther north, where Warren Rowley now lives, was *Michael Olcott*, a retired merchant, who had formerly been engaged in the West India trade. He was tall, of good appearance, gentlemanly in his manner, and a sound churchman. He was one of the wardens of Christ church from 1813 to 1818. He was also one of thirty-four persons who in 1796 ‘agreed to join and associate themselves into a religious society by the style and title of the Episcopal Society of the City of Hartford, under the direction and government of the Right Reverend Bishop of Episcopal Clergy.’ The house in which he lived is now standing in good preservation, on the corner of Main and Belden Streets, about 200 feet back from the road. Formerly there were a number of large mulberry trees about it, which furnished abundant fruit for birds—and boys. He was at one time quartermaster-general of the State, and major-commandant of the Governor's Horse Guard. He had three sisters, one of whom married the Rev. Dr. Barry of New Jersey, the father of the late Dr. James W. Barry of this city; the others lived with him. He died in May, 1829.”—“*Up Neck in 1825*,” pp. 76-77.



244a

J. C. Brownell



Died, in this city, on the 11th inst. Michael Olcott, Esq., Quarter Master General of the Militia of this State, aged 53. Col. Olcott was graduated at Yale College 1793, and was subsequently engaged in mercantile pursuits for many years. As the representative of this town in the State Legislature and by a life of usefulness and integrity, he acquired the confidence and respect of his fellow citizens. His loss is deservedly lamented.—*Courant*, May 11, 1829.

*June 20, V. Voted*, That Dr. Bliss, George Beach, Christopher Saunders, Roswell Bartholomew, S. Griswold, and Timothy Hatch, be a committee to bring forward such poor and neglected children as are fit objects for the Sunday Charity School.

The Rector informed the Wardens and Vestry that he had rec<sup>d</sup> notice to attend a meeting of the Committee at New Haven, on Tuesday morning next, for the purpose of making the necessary arrangements for the introduction of the Bishop Elect into this Diocese. He stated that a communication had been received by the Committee from Bp. Hobart, intimating the assent of the Bp. elect to his appointment, who would take upon him the charge of the Diocese, when a living of \$1500 D<sup>s</sup> should be provided. The Rector stated some of the advantages that would result to this Parish, in having their Bp. located here, and that so desirable an event might be secured, he proposed that the Wardens and Vestry should consider and determine what they could do in a pecuniary way to effect it. He stated that the Bishop's fund, as it now stood, would not yield over 1100 or 1200 D<sup>s</sup> per annum, and he proposed with the approbation of the Vestry, relinquishing in favor of the Bp. 400 D<sup>s</sup> of his salary, and proposed to remunerate himself, by his services in the Academy which he contemplated establishing, or from occasional services, in the neighbouring parishes. He expected that in case both these objects failed, that the Vestry would pledge themselves to make good the deficiency.

The Vestry present felt the importance of using every exertion to effect the object proposed, and in order to provide



what might be a last resort (although they were fully impressed with the expectation, that the delinquent Parishes would pay or secure to the Bps. Fund, their deficiencies, from private donations, which are making and would be made, and from claims on the Government of U. States,) it was agreed that one of the following ways, would be the most feasible. That individuals of the Parish would pledge their notes to its fund, to enable it to produce five hundred doll<sup>s</sup> per annum the payment of which Notes, should not be called upon, so long as the interest was paid.— (Mr. C. Sigourney and S. Tudor offered to give their note each for two hundred dollars); or by private subscription if this method should be resorted to. Mr. Tudor would pay 100 Dolls per annum, if any one would pay an equal am<sup>t</sup>, or he would agree to pay 50 Dolls per year.— The Rector then proposed the following vote, and submitted it to individual opinion. You who will authorize your Rector to offer the Bishop elect, thro<sup>ugh</sup> the Committee, a sum equal to the deficiency of the Bps. fund to pay 1500 Dolls for 4 years which sum shall not exceed 400 Dolls per annum, on condition of his residing in this place, will declare it, to which all present gave their affirmation, except the following. Mr. Griswold, No, without reasons, Mr. Hoadley doubted the authority of the Vestry to bind the Parish, and did not feel able to pledge his private means; Dr. Bliss refused to vote — wanted to reflect further upon the subject,—doubted the expediency of urging the Bp<sup>s</sup> location here,—he might or might not be a man who would promote the interests of the Church &c., &c.

Parish of Christ Church, Hartford,

*Dec. 9.* \* At a meeting of the members of the Parish, convened in pursuance of previous legal warning, the Rector made the following communication.

Hartford, Dec<sup>r</sup>. 9, 1819.

To the Wardens & Vestry of Christ Church,

*Gentl<sup>rs</sup>.* I have lately received an invitation to become an assistant minister of Trinity Church in the City of New York. The question of resigning my present situation for the pur-

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\* See *Annals*, for a detailed historical statement, p. 69.





pose of accepting the one offered, has much occupied my mind as its importance demands. After taking everything into consideration, I have concluded to request the Parish to unite with me in procuring from the Bishop, a canonical dissolution of our connexion. Be assured that I do not take this step from indifference to the interests of this Parish nor from the least dissatisfaction with its members, since it has been my happiness to be connected with them.—I shall ever retain a grateful sense of their kindness to me, and shall always most sincerely and devoutly pray for their temporal and eternal welfare.

JON<sup>d</sup> M. WAINWRIGHT.

John Morgan being chosen Moderator, the following Vote was passed.

*Whereas*, The Rev<sup>d</sup> J. M. Wainwright, Rector of this Parish, has requested its members to unite with him in an application to the Bishop of this Diocese to dissolve his connexion with them —

*Voted*, That this Parish acquiesce in the request of their Rector, and request the Bishop to dissolve said connexion.

*oted*, That the Wardens and Vestry of this Parish in behalf of the Parish, be requested to unite with the Rector, in an application to the Bishop to carry the above vote into execution.

From the communication of the Rev<sup>d</sup> Mr. Wainwright to this Parish, it is expected that a canonical dissolution of the present connexion will soon take place, therefore,

*Voted*, That in the event of the expected dissolution, the Wardens and Vestry are hereby authorized in the name of the Parish, to request the Rt. Rev<sup>d</sup> Bishop of this Diocese to accept the Rectorship of this Parish.

*Dec. 13.* Whereas, The parish of Christ Church, in the City of Hartford, and their Rector the Rev<sup>d</sup> Jonathan M. Wainwright, have mutually agreed to dissolve their parochial and Ministerial connexion, and thereupon have requested the concurrence of the Ecclesiastical authority of the Diocese. *Now, Therefore*, Be it Known, that I, Thomas C. Brownell, Bishop of the Diocese of Connecticut do hereby give my



assent to the said dissolution of connexion, and do declare the said Parish vacant.

In Witness Whereof, I have hereunto set my hand this 13th day of Dec. 1819.

signed

T. C. BROWNELL, Bp. of the  
Diocese of Connecticut.

Hartford, Conn. Dec. 14th, 1819.

To the Wardens & Vestry of Trinity Church, New York,  
*Dec. 14. Gentl<sup>ns</sup>.* The connexion between Christ Church and the Rev<sup>d</sup> J. M. Wainwright our late Rector, having been canonically dissolved, by his acceptance of your invitation to Trinity Church,—we cannot omit to express to you the high sensibility his Removal has created, in this Church, nor can we in justice to his character permit his departure, without an expression of the satisfaction he has afforded us in the performance of his various duties here,—which have been those of the faithful minister,—the unaffected Christian,—the charitable man,—and faithful friend,—we need only add as members of the true universal and apostolic Church, we pray with her daily that in “preaching and living, he may set forth her Doctrines,” to your satisfaction, and his increased reputation. We are with much esteem.

your most ob<sup>t</sup> Svt<sup>s</sup>

signed by

The Wardens & Vestry.

The parish was much gratified by having Mr. Wainwright as their Rector; he was an educated gentleman, polite and affable to all. He was a good Churchman, of the Connecticut style, earnest in the performance of his duties, and interested in all that concerned the parish. There is no question but that both parties were mutually well satisfied. But the coming of a new Bishop was important and the provision made for him was hardly sufficient for his support. When Mr. Wainwright resigned his rectorship here, to accept of a position in Trinity church, New York, it was natural enough that Bishop Brownell should be chosen as Rector of Christ Church, with an assistant to attend to most of the parochial duties. This worked well enough under the arrangements which



were made, until it was found that the needs of the diocese demanded his exclusive attention and his resignation as Rector, after holding this position for nearly a year.

*Dec. 16.* At a Vestry meeting held at the House of Mr. Hoadley on Thursday evening the 16<sup>th</sup> of December, 1829, it was *Voted*, That John Morgan, Charles Sigourney, Samuel Tudor, Jr., John T. Peters, and Jeremy Hoadley be a Committee to wait upon the Right Rev<sup>d</sup>. Bishop Brownell, to acquaint him that he has been elected the Rector of this Parish, to confer with him on the subjects of compensation and the appointment of an assistant Rector, and to make report of their doings to the next meeting of the Wardens and Vestry of this Parish.

*Dec<sup>r</sup>. 18.*

Hartford, Dec<sup>r</sup>. 18, 1819.

John Morgan, Chairman of the Committee of the Wardens and Vestry, &c.

*Sir* :—I have rec<sup>d</sup> your letter enclosing the Vote of the Parish, of the 9<sup>th</sup> inst., appointing me their Rector, and also the Vote of the Wardens and Vestry of the Parish, appointing the Committee of which you are Chairman, to confer with me on the subjects of compensation, and the appointment of an assistant Rector. Fully sensible of the additional responsibility I shall incur, I am, nevertheless, willing to accept the Rectorship, under the conditions proposed by the Committee in our conference of yesterday, To wit: That a suitable assistant Rector shall be forthwith appointed; and that I shall myself perform the public services, and preach one-fourth part of the time in Hartford, and one other fourth part in an out parish, to be connected with this, and that for these services I shall receive the sum of five hundred dollars per annum, from the Parish at Hartford. With respect to the other ministerial duties of the Parish, I am sensible of their great importance, and shall devote myself to them as much as my other avocations will permit, but the greater part of this duty must, on account of my frequent absence, devolve upon the assistant Rector.

In communicating this answer to the Vestry, I beg you



will tender to them, and thro' them to the Parish, at large, my grateful acknowledgements for this mark of their confidence--and I most earnestly pray that the great Head of the Church may keep you all in his especial favour and protection.

T. C. BROWNELL.

1820.

BOND FOR PAYMENT OF SERVICES AT EAST WINDSOR.

*Jan. 3. Whereas,* the Parish of Christ Church in Hartford, have proposed to the Parish of St. John's Church at Warehouse Point, in East Windsor, to supply the s<sup>d</sup> Church with public services and preaching one-half of the time, To wit: with the services of Bishop Brownell, Rector of Christ Church, Hartford, one-quarter of the time, and with the services of the assistant Rector one-quarter of the time—Now therefore, we the subscribers do guarantee the payment of the sum of Four hundred dollars (in quarterly instalments), to the Treasurer of the said parish of Hartford, within one year from the commencement of the s<sup>d</sup> services, and as a compensation therefor. Done at East Windsor, this 3<sup>d</sup> day of Jan<sup>y</sup>, 1820.

CHARLES JENCKS,  
EPAPHRAS L. PHELPS,  
HORACE BARBER,  
JONATHAN PASCO.

*Jan'y 5, P. Voted,* That this Parish agree to the acceptance of the Right Rev<sup>d</sup>. Bishop Brownell of the Rectorship of this Parish, on the conditions expressed in the Bishop's letter of the 13<sup>th</sup> Dec<sup>r</sup>. 1819, to the Committee appointed to communicate with him.

*Voted,* That the Parish agree to pay the Bishop for his services, in conformity to his letter, the sum of Five hundred dollars, in quarterly payments, to commence from the 18<sup>th</sup> day of Dec<sup>r</sup>. past.

*Voted,* Unanimously that the Rev<sup>d</sup>. N. S. Wheaton be invited to accept the situation of assistant Rector of this Parish.





*Voted*, That this Parish agree to pay the Rev<sup>d</sup>. N. S. Wheaton for his services, the sum of Nine hundred dollars for the year ensuing—it being understood that the whole of his services are to be rendered in this Parish, and that of St. John's, in East Windsor.

*Voted*, That the Right Rev<sup>d</sup>. Bishop Brownell be requested to communicate the above Votes to Rev<sup>d</sup> N. S. Wheaton, and to explain to him the situation of the two Parishes—with such other general information as he may deem proper for his government.

*Feb'y 9.* At a Vestry meeting held at the house of Mr. Bartholomew, on the evening of the 9<sup>th</sup> of Feb'y 1820, it was *Voted*, That the Wardens & Vestry highly approve of the laudable efforts of the "Hartford Episcopal Musical Society" for the improvement of the Musick of Christ Church, and will use their individual efforts to promote the objects of the Society so far as the same shall be conformable to the order of the Church. With respect to the selection of the tunes and to the control of the Orchestra, the Vestry beg leave to refer the Society to the Rector of the Parish, in whom these subjects are confided by the Rubrics and Canons of the Church.

*April 4, P.* *Voted*, Unanimously, that the thanks of this Parish be presented to John Morgan, Esq<sup>r</sup>. for his long and faithful services as Warden of this Parish.

Mr. Morgan had previous to this time become seriously embarrassed in his financial affairs, and so was not able to contribute as liberally as in former years. This tribute to his former usefulness was well earned and deservedly bestowed. That the Parish did not forget their faithful friend is also shown by the following vote of the Vestry, March 24, 1826:

*Voted*, That S. Tudor and C. Sigourney, call on John Morgan, Esq. request him to designate where he would prefer to be seated in the Church, and that two seats be reserved for him and Mrs. Morgan, where he may select.



*Nov. 6, 17.* *Voted*, That the Rev<sup>d</sup> Mr. Wheaton, and A. Hayden be a Committee to revise the rules and regulations of the Library, and cause such part of the same to be printed and pasted into each Vol. as they may think fit.

*Voted*, That Mr. C. Sigourney be requested to purchase for the use of the Church, 1 P<sup>r</sup> Candlesticks, for the Pulpit, one Basket for the Communion Service, Lamps for new pews, and sperm Candles.

*Voted*, That the Treasurer be directed to pay Mr. Spencer's bill for sundry expenses incur'd by the Singers.

*Voted*, That the thanks of the Wardens and Vestry be presented to Mr. James M. Goodwin, for his indefatigable exertions in directing the Sunday School.

*Nov. 11.* Though Bishop Brownell resigned as Rector of the Parish, Nov. 11, 1820, yet I do not find a copy of the resignation on the records; it was, however, discovered among some old files of documents.

*To the Wardens and Vestry of Christ Church, Hartford.*

Gentlemen:—You are well acquainted with the circumstances which have rendered necessary my removal from Hartford. The establishment of the general Theological Seminary in this Diocese, has called upon me, by the duty which I owe to the Church at large, to be near it during its infant state, that I may be better able to render it such support and assistance as may not be incompatible with my paramount duties to the Diocese.

Under these circumstances it becomes proper that I should resign the Rectorship of Christ Church to which I have been elected, that its duties may be more perfectly discharged by the present assistant. As however the arrangement made with the Parish of East Windsor does not expire till February next, I will continue my services to both congregations as heretofore, (either personally, or by a substitute,) until that time, unless some other more satisfactory arrangement should be made.

In thus tendering you my resignation, Gentlemen, I cannot forbear to acknowledge, (though I am unable adequately to



express it) the deep and grateful sense which I entertain of the friendship and kindness which I have experienced from you individually, as well as from the Congregation at large. I can only return for your liberality, my heartfelt gratitude, and my most sincere prayers for your welfare.

With my earnest prayers for the temporal and spiritual prosperity and welfare of the Congregation, I remain, Gentlemen,

Your obliged Friend and Servant,

T. C. BROWNELL.

Hartford, No<sup>r</sup> 11th, 1820.

PARISH LIBRARY.

The usefulness of a Parish Library was regarded as quite important, and the Vestry had voted Feb. 2. 1818, "that James M. Goodwin and Anson Hayden be a committee to solicit donations in Books, etc., for the purpose of increasing the Library belonging to the Church," and the following Rules and Regulations were passed Dec. 4. 1820.

*Dec<sup>r</sup>. 4. Rules and Regulations for the Library of Christ Church. Hartford.*

Article 1. The Library shall be open every Sunday both before morning and after evening service, and the Librarian shall not be required to deliver books at any other time.

2. No book shall be kept out longer than 4 weeks on penalty of a fine of one cent per day, for each Vol. till such book is returned.

3. No family or individual shall be entitled to receive more than two books at a time.

4. If a book be lost, the person who drew it from the Library, shall make it good, by paying its value, or providing another, and if it was a volume belonging to a set, he shall take the whole set, and replace it with a new copy of the same work.

5. If a book be damaged, the person to whom it is charged shall pay such a fine as the Rector and Librarian shall impose or replace it with a new one at his own discretion.



6. No person against whom a fine or fines, are charged, shall be entitled to receive books, till such fine has been paid.

7. No person shall take a volume from the Library without having it charged in the Librarian's book, on a penalty of fifty cents.

8. So much of the above regulations as relates to the number of Vol<sup>s</sup> taken out at once, and the time of their detention, shall not apply to the Rector of the Parish, but with all the other provisions he shall comply.

9. All monies, collected from fines, shall be expended under the direction of the Wardens and Vestry in purchasing books for the Library.

*Feb. 2, 17. Voted,* That James M. Goodwin, and Anson Hayden be a committee to solicit donations in Books, &c. for the purpose of increasing the Library belonging to the Church.

I have no hesitation in copying from the records the result of Messrs. Goodwin and Hayden's efforts in securing books to increase the library. The list is not only interesting but suggestive, and might be considered at this day as rather dry and unprofitable. Our younger people, and perhaps the older ones also, would now permit them to remain upon their shelves unread, or not even examined, since the magazines or the Sunday newspapers supply them with more palatable food. The fact that they were formerly read confirms the opinion expressed in the *Report*, that our fathers were better acquainted with church history, and more grounded in the faith, than are a majority of our people now.

Flowers of M. History; Hobart's Apology; Sherlock on Death; Leslie's Method with the Deists & Jews; Potter on Church Government; Christian Observer, 5 vols.; Churchman's Magazine, 10 vols.; Chateaubrian's Martyrs; Loyalist, 3 vols; Alison's Sermons; Young's Night Thoughts; Christian Sacrifice; Clergyman's Advice; Seabury's Sermons, 2 vols.;





2546



N. S. Wheaton



Easy Method with Deists; Discourse on Episcopacy; Howe on the Psalms; Paley's Sermons; Taylor's Sermons; Porteus Lectures; Paley's Works, 5 vols.; Theological Magazine, 2 vols.; Sherlock's Sermons; Burnet on Schisms; Chandler's Viandication; Delany's Works; Blair's Sermons, 2 vols.; Homilies of the Church; Obeirn's Sermons; Abercrombie's Mourner Comforted; Dodd on Death; White's Sermons; Wilton's Sermons; Christian Duty; Christian Life by Scott; Chandler's Appeal; Lathrop's Sermons; Theological Magazine; Churchman's Magazine; Heaven and Hell; Evans Sequel; Porteus Life; Wells Geography; Paley's Evidence; Doddridge's Rise and Progress; Watt's on the Mind; Saybrook Platform; Jerusalem Destroyed; Stackhouse's Practical Duty; Hurd on the Prophecies; Franklin's Works; Poor-man's Help; Mosheim's Ecclesiastical History, 6 vols.; Compendium of the Bible; Miscellaneous Tracts, 2 vols.; Gregory's Christian Church; West on the Resurrection; Wollaston's Religions of Nature; Rolin's Ancient History, 4 vols.; Grove on the Supper; Minute Philosopher; Life of Eusebius; Cooper's Sermons; Porteus Sermons; Willson's Sacramental Directions; Christian Journal, No. 1 to 24; Lowth's Isaiah, with Notes; Colyer's Lectures; Foster's Essays; Massilon & Bourdaloue; Newton on Prophecies, 2 vols.

1821.

*April 23, P. Voted,* Unanimously, that the Rev. Nathaniel S. Wheaton be invited to accept of the Rectorship of this Parish, and that One Thousand Dollars be offered him per annum as salary.

*Voted,* That Michael Oicott, and Samuel Tudor be a committee to wait on Rev<sup>d</sup> Mr. Wheaton, and communicate to him the foregoing vote of the Parish.

*June 5. To the Wardens and Vestry* of Christ Church Parish, Hartford,

Gentlemen:—I have received through the Clerk of your Parish, the vote of your body, inviting me to accept the Rectorship of your Church, with a salary of One thousand dollars per annum.

Allow me to express to you my thanks for this mark of your



confidence and esteem, and my acceptance of your offer to constitute me your Rector. That God of the fulness of his mercy may make me in some humble measure, worthy of the trust you reposed in me, is the sincere prayer of

Your friend & Servant in Christ,

NATHANIEL S. WHEATON.

Hartford, June 5, 1821.

1822.

*Feb. 25, V. Voted,* That the present pews and slips in Church be so altered as to make as much room as possible, by removing the inner partition &c.

Rev. N. S. Wheaton, M. Olcott, and S. Tudor, jr., were appointed a committee to carry the above vote into effect, and to make the necessary contracts.

This change was rendered necessary by the increasing number of attendants, and a contract for the work was made with William Hayden, March 12th. It was to be completed by the first of April following, and he received for it two hundred and seventy-three dollars. The plan of the pews and slips in 1805 and in 1822, which is submitted, will show the changes which were made.

*April 1, V.* A letter from the young gentlemen of the Parish, thro' Charles Munn their agent, enclosing One hundred dollars subscribed by them for the purchase of Lamps, was laid before the meeting.

Thereupon, it was *Voted,* That the thanks of the Wardens and Vestry be presented to the young gentlemen of this Parish, for their liberal and handsome donation of one hundred dollars, to purchase Lamps.

*Voted,* That the names of the young gentlemen, who contributed to raise the above sum, be recorded in the book of parish records.

*Voted,* That there be paid to the Sexton of the Parish forty dollars per annum, for the performance of the following duties, *viz.:* ringing the Church bell whenever there is service — Sweeping the Church out and dusting it once a week,



-- blowing the bellows for the Organ whenever there is service,—clearing away the snow in the winter, making fires in the Stoves and taking care of the wood,—and washing the *surplices* 12 times a year. And that fifty cents in addition be paid the Sexton for every time he fills, trims, and lights the lamps for evening service, which it is expected he will always keep clean.

*Voted*, That James M. Goodwin communicate the above vote to the Sexton, and instruct him particularly in regard to the performance of his Duties.

COPY OF THE SUBSCRIPTION PAPER FOR PURCHASING LAMPS.

*March 15.* We, the young men, members of the Parish of Christ Church, Hartford, in testimony of our regard for and attachment to the Church, to which we profess to belong, voluntarily agree and promise to pay the sum affixed to our several names, to raise a sum of money to be presented to the Wardens and Vestry of said Church, as a donation from the Subscribers, for the purpose of purchasing a sufficient number of handsome and appropriate Lamps for lighting the Church.

Hartford, March 15, 1822.

Dudley Buck	\$10	Russell	\$2
Charles Munn	12	W <sup>o</sup> . H. Hoadley	1
Dan H. Arnold	10	Miles A. Tuttle	2
Josephus Granger	10	James Church, Jr.	1
W <sup>o</sup> . W. Tudor	5	A. S. Beckwith	1
Asa Farwell	5	Hervey H. Elliott	1
Jeremiah Butler	3	Charles Benton	1
D. F. Manice	3	Elizar B. Clark	1
E. B. Stedman	3	James A. Canfield	1
Amos B. Ross	3	Edward Marsh	2
T. D. Stewart	3	N. J. Elliott	1
Joseph Church	2	Benj <sup>s</sup> . Bolles, Jr.	2
Chs. H. Northam	2	Henry Carter	1
W <sup>m</sup> . T. Lee	2	O. E. Williams	2
John W. Bull	2	Harrington	1
Ge <sup>o</sup> . Sumner	2	P. B. Goodsell	1
J. Basset	2	Dollars	<u>100.</u>

*May 18.* At a meeting of the members of this Parish, convened in pursuance to previous legal notice this day at 4





o'clock P. M. the Rev<sup>d</sup>. N. S. Wheaton being moderator in conformity to the Canon.

The *Constitution of the Episcopal Church* in this Diocese as adopted in Convention June 7, 1821, was presented to the Parish for their consideration, and unanimously adopted.

1823.

There was established by the Convention of the Diocese in 1818, "The Connecticut Protestant Episcopal Society for the Promotion of Christian Knowledge." The objects were, "the employment of missionaries in the vacant parishes of the diocese, the gratuitous distribution of the Bible, the book of Common Prayer, and religious tracts." The Parish accepted it and appointed a committee consisting of Messrs. Charles Sigourney, Samuel Tudor, and William McCrackan as their trustees, and secured quite a list of members.

In 1823 an *Auxiliary Society* of ladies was formed, which existed for some years, and it seems to be of sufficient interest to copy the constitution, together with a list of the members for five years, this being the only record which can be found. Mrs. Humphrey and Mrs. Potter were wives of professors in the college.

*Constitution of the Ladies Society Auxiliary to the Society for the Promotion of Christian Knowledge in the Diocese of Connecticut.*

ART. 1. This Society shall be known by the name of the FEMALE AUXILIARY SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE.

ART. 2. The annual payment of fifty cents and upwards shall constitute a person a member, while she continues her subscription. No person shall withdraw from the Society without leaving a written notice of her intention, with the Secretary, and paying up all arrearages.

ART. 3. There shall be an annual meeting of the Society at 4 o'clock P. M. on Easter Monday, at which time a President, Secretary, and Treasurer shall be chosen by ballot, and a Collector by nomination, each of whom shall hold her office during the year.



ART. 4. It shall be the duty of the President to preside at all the meetings. The Secretary shall keep a true record of the proceedings of the Society with a list of the names of all the members belonging to it. The Treasurer shall keep a faithful record of the receipts and expenses of the Society, a statement of which shall be exhibited at each annual meeting; she shall also previous to the annual Convention, transmit to the Treasurer of the parent Society all the monies collected and paid over to her (after deducting incidental expenses whenever they occur), which monies shall be appropriated to the objects named in the Constitution of the parent Society. It shall be the duty of the Collector annually to collect the subscriptions, and pay them over to the Treasurer, previous to the annual meeting; it shall also be her duty to solicit new subscriptions as soon after the annual meeting as may be convenient.

ART. 5. The President shall call a special meeting of the Society whenever she shall be requested thereto by any three of its members.

ART. 6. This Constitution shall be unalterable, except by a vote of two thirds of the members present, at the regular annual meeting.

The Society was organized the 23d of April, 1818: it was thought best by their Pastor, the Rev<sup>d</sup> Mr. Wheaton, to have a Constitution, which was written by him, and the above is a true copy. The members of said Society met the first Monday of July, A. D. 1823, agreed to sign the Constitution, and made choice of Mrs. Eli Todd, President, Mrs. Jeremy Hoadley, Treasurer, Mrs. Anthony Jeffrey, Secretary and Collector.

*Names of Subscribers to the Ladies' Auxiliary Society for the Promotion of Christian Knowledge.*

Adams, Mrs. Chester	Butler, Rebecca
Beach, Sarah B.	Butler, Cornelia
Buck, Mrs. Dudley	Brainard, Mrs. Chs.
Bull, Elizabeth	Brainard, Mrs. R.
Bull, Sarah	Bartholomew, Mrs. R.
Bull, E. M.	Baxter, Sarah



Beach, Mrs. George	Killam, Mrs. James
Bruce, Fanny	Ledlie, Mrs. Samuel
Brownell, Mrs. T. C.	Lloyd, Mrs. Thomas
Barlow, Mrs. William	Lloyd, Caroline
Buckley, Mrs. Stephen	Lyman, Mrs. Justin
Benjamin, Mrs.	Lee, Mrs. Wm. T.
Belknap, Mrs. Thos.	Munn, Mrs. Elizabeth
Collins, Mrs. Ebenezer	Morgan, Mrs. Denison
Canfield, Betsy	Morgan, Mrs. Nathan
Clerc, Mrs. Eliza	Morgau, Mrs. Mary
Carter, Elizabeth	Merrill, Mary
Church, Mrs. Joseph	Meigs, Mrs. Wm. H.
Chamberlain, Mrs. James	Morgan, Mrs. John
Collins, Mary	Mills, Mrs. Chs. N.
Dodd, Mrs. Samuel	Nichols, Mrs. C.
Doane, Mrs. Mary H.	Nichols, S. S.
Doane, Ann M.	Olcott, Abbey
Ellsworth, Ann	Potter, Mrs. Horatio
Eaton, Frances	Powers, Mrs. Enoch
Eaton, Harriet	Phelps, Cynthia
Flower, Mrs. Ebenezer	Phelps, Mrs.
Farwell, Mrs. Asa	Pitkin, Ann H.
Griswold, Mrs. Lucretia	Pitkin, Mrs. Timothy
Gordon, L. H.	Pratt, Martha
Grosvenor, Mrs. H. W.	Perkins, Mrs. Isaac
Goodwin, Roxana	Peters, Mary
Gray, Mrs. Ann	Porter, Eliza
Goodwin, Mrs. Ralph	Pratt, Mrs. Lucy
Goodwin, Mrs. James M.	Philips, Emily
Goodwin, Mrs. Erastus	Pratt, Mrs.
Gourley, Mrs. Hugh	Phelps, Mrs. Walter
Goodsell, Mrs. P. B.	Richardson, Mrs. John
Gaines, Mrs.	Royce, Mrs. Lydia
Hoadley, Mrs. Jeremy	Ransom, Mrs.
Hoadley, Mrs. Wm. H.	Ransom, Penelope
Hatch, Mrs. L.	Ramsey, Mrs. Jonathan
Humphrey, Mrs. Mary	Ross, Mrs. Amos B.
Holt, Mrs. Alfred	Stedman, Frances
Humphrey, Mrs. Hector	Stedman, Mrs. Eliza L.
Hickock, Jane	Sigourney, Mrs. Charles
Huntington, Mrs. S. H.	Spencer, Mrs. Charles
Huntington, Mrs. S. M.	Sumner, Mrs. George
Imlay, Mrs. Wm. H.	Todd, Rachel
Jeffrey, Mrs. Anthony	Tuttle, Mrs. Samuel
Kirby, Mrs. Lucy	Tudor, Mrs. Samuel



Terry, Mrs. Edward P.	Woleott, Mrs. Talcott
Taylor, Mrs. William	Ward, Mrs. James
Wadsworth, Mrs. William	Warner, Mrs. Betsy
Woodbridge, Harriet	Woleott, Laura

*Aug<sup>t</sup> 26. P.* The Bishop of this Diocese in behalf of the Trustees of Washington College, having requested the Rev<sup>d</sup> Nathaniel S. Wheaton (rector of this Parish) to go to Great Britain to solicit the donation of Books and Philosophical apparatus for that College, it was

*Voted*, That this Parish consent to the departure of their Rector, the Rev<sup>d</sup> N. S. Wheaton, for Great Britain to fulfill the duties assigned him, by the Trustees of Washington College.

*Voted*, That the Rev<sup>d</sup> Edward Rutledge of South Carolina be requested to officiate in this Parish during the absence of their Rector and that the Vestry be requested to make arrangements for that purpose.

*Voted*, That until this Parish can obtain the services of the Rev<sup>d</sup> Mr. Rutledge, the Vestry be authorized to engage some Clergyman to officiate in this Church during the absence of their Rector.

### 1825.

A committee appointed by the Vestry April 4, concerning the building of a new Church, having reported, it was

*Sept. 26. P. Voted*, " That this Committee be discharged from further duty. After considerable discussion by the members of the Parish on the subject of the expediency of building a new Church, it was.

*Voted*, That a Committee be appointed to enquire into and report to an adjourned meeting of this Parish the ways and means within its power to purchase a building lot and to erect a Church thereon, together with the probable expense of the Lot and building.

Wm. H. Inlay, George Beach, and Nathan Morgan were appointed as this committee, and reported Oct. 10th, which gave rise, the clerk says, " to considerable debate."





and was laid upon the table, for consideration at an adjourned meeting Oct. 24th, when two-thirds of the members present not voting for it, "it was negatived."

Although the seating capacity of the church had been increased by the alterations made in 1822, yet more room was needed. The prosperity which was attending other religious bodies had extended to the Episcopalians; the old building was not sufficient for their wants. Churchmen were increasing in numbers and in wealth, and were already considering an application for a college: they were now, more than ever before, becoming conscious not of their strength merely, but of their needs and obligations. The charter of Washington College having been obtained, it became a stimulus for further work in Hartford in the erection of a new church. So one duty fulfilled leads to the accomplishment of another, and work which was thought to be impossible before, becomes easy of execution afterwards. Men find that the development of a new enterprise leads to another, often different and unexpected.

So in 1825 there began agitation for a new church. The story has been told by Mr. Hoadly in the *Annals*, and partially also in the *Report of the Committee on the Funds*. It is therefore only necessary to state here, that, after much discussion and considerable excitement, a lot was purchased, and a church built, which was consecrated in December, 1829. It seems as if it was almost necessary that the erection of a building for public religious worship, or the location of a schoolhouse, should be attended with such diverse opinions, as to become not a wrangle merely, but a bitter quarrel.

There is no reason to suppose that the latter occurred in the case of our Parish. But there were differences of opinion as to the selection of a lot. A number of locations had been proposed, and one was purchased, the one of all least suited for the purpose, as now appears to us. The Spencer and Gilman lot was the one, upon which the old



City Hall now stands in Market street. It was very soon evident that this location was not satisfactory, and by a vote of the Parish it was ordered to be sold. About this time there was an agitation for a public hall, and for a public market. With an unsatisfactory piece of property on hand, the Episcopalians were ready to sell to the city their recent purchase, and more of them attended the city meeting probably than ever before, very ready to believe that the Spencer and Gilman lot was just the place for the city's use. At any rate, the city bought it, and erected upon it the large building which is now standing. The part which we took in this transfer is a matter of unwritten history, as far as I know, but there are often parts of unwritten history as true as that which is written. The building served its purpose well for a long time, and if all which occurred in it afterwards should ever be recorded by a faithful chronicler, it would be called "very interesting reading." The significance of the word "*unloading*," is comparatively of recent origin, and should not be too severely applied to the members of our Parish.

#### ABOUT AN OLD WELL.

*April 4. Voted,* That Isaac Toucey, Griffin Stedman, and Nathan Morgan, be a committee to confer with the committee appointed by the Common Council of this city, relating to the well on the corner of the church lot.

There was a controversy between the city and the Parish as to the rightful owner of this well. In May, 1823, the Court of Common Council "*Voted,* That Mess. Joseph Pratt, and Jacob Sergeant, be a committee to ascertain whether the ground through which the well by the Episcopal Church is sunk, is parish ground, or otherwise, as the case is, and make report to some future meeting of this Court." 1823, March 7, this committee reported,

"That there is no record of the Episcopal Society on the subject. That there is a report of a committee of the Com-



mon Council in 1796, a copy of which is hereto subjoined, marked A, but the members of which committee are either dead, or unable to communicate any facts respecting the right to the soil.

“Your committee, from an examination of the subject, are of the opinion, that the land where the well now stands was originally a highway, and the right and title to the same, if not vested in the city, must be claimed by possession; when, or how long since the property was enclosed, your committee cannot ascertain. In construction of the Report of the committee of 1796, your committee infer that permission was granted by the Episcopal Church, to affix spouts and conductors from said Church to the well, but whether any permission was obtained or asked, relative to the Soil, does not appear; and indeed nothing more appears than from said Report itself, respecting said permission.

“Your committee therefore are of opinion, that no facts have yet been discovered to justify the committee in recommending to the Court of Common Council to relinquish a right so long and uninterruptedly enjoyed by the citizens to said well.”

The further consideration of the Report was postponed, but was resumed March 24th, when it was “referred back to the committee for further investigation, and his Honor the Mayor, and Enoch Perkins, Esq., were added to the aforesaid committee.”

The Parish doubtless became impatient at the delay in the settlement of the question, for it had been commenced in 1823; so it was

*March 24, 1826. Voted,* That it be recommended to the Parish to cause the whole land in front of the church, belonging to the parish, to be inclosed within the limits of the Church fence. The Parish *Voted,* March 27. That George Beach, Samuel Tudor, and Nathan Morgan, be a committee to enclose the yard in front of the Church, including the well and other land belonging to the Church.



The Council returned to the subject again April 4, 1826, when "the Memorial of the Engineer relating to the well near the Episcopal Church was read, and referred to the committee appointed on that subject," and this is the last that we hear about it, on either side. Joseph Pratt was quite familiar with public matters in the town, and was not deficient in pertinacity: it may be said with confidence that this last qualification was not lost in Isaac Toucey.

No one living appears to know anything about this little contest, which hardly warrants the time spent in investigating it. We may judge that the fence was erected and the well enclosed by it. A few years afterwards the fence was still in place, but as to the well I have no recollection.

After the present Church was built, the lot on which the old Church stood was sold to Oliver D. Cooke for six thousand dollars, and he erected upon it the present brick block, which contained two tenements, as dwellings. The south one was occupied by his son-in-law, Dr. Richard S. Kissam, a very respectable physician, who after a few years of residence moved to New York. A flight of stone steps led into a hall, and his office was in the basement; the floor has since been lowered nearly to a level with the street, and the parlors have been changed into a store. If one looks closely at the front of the building he will see that the southeast corner is a few feet back of the street line, and undoubtedly back of the fence which formerly enclosed the Church in front. I never knew why this was done, but a reasonable supposition is, that this secured rooms in the house which would be square. Mr. Hoadly says that "the lots on Main street were not originally laid out at right angles with the street," so that if Mr. Cooke had erected his house upon the building line, his rooms would have had a diagonal frontage, which a gentleman of his good taste would not readily put up with. The well very likely was located on this vacated





space and filled up; and if any one had the curiosity, and could bear the expense, and could secure the permission of the owner, he would probably find, some feet under the ground, the stones of this old well, which in 1796 was directed to be "sunk to the rock, six feet in diameter, after being stoned," as is stated in the report of the committee of the Common Council, which follows this account: the whole being a peg on which to hang a small incident in the history of the Parish.

To the Mayor, Aldermen and Common Council of the City of Hartford:

We, your Honors Committee, appointed to examine the Public Cistern near Mr. John Morgan's house, and report the probable expense of repairing the same, with our opinion of the expediency of making a well for the use of the City, in case of fire, beg leave to report, that sd Cistern cannot be repaired, and made fit for use, exclusive of spouts and conductors, for less than Thirty Dollars, that the expense of getting water into it, from Capt. Joseph Talcott's house, (from whence only it can be procured), will amount to Forty Dollars, after which by reason of the ascent from s<sup>d</sup> Talcott's to s<sup>d</sup> Cistern, the same cannot be much more than half filled therefrom. Mr. Morgan will give the City Forty Dollars for a release of the ground, there leased by him, which proposition we think ought to be accepted, and a well sunk to the rock, six feet in diameter, after being stoned, near the Church, with Spouts and Conductors thereto from the Church, (permission being given therefor), and that a pump, with an iron brake, and a strong case, ought to be provided therefor, and kept under lock, all of which is submitted by your honor's hum<sup>l</sup> servts.

City of Hartford, August 30th, 1796.

MILES BEACH,  
WILLIAM MOSELEY,  
CALEB BULL.



After directing that a series of wells should be made, for a term of seven years, one in each year, and providing for the payment, the Council

*Voted*, That a well be made the present season, near the Episcopal Church, with conductors for water from said Church, if liberty therefor can be obtained, and that Mr. Timothy Burr, and William Mosely, Esq., be and they are hereby appointed to superintend the digging, stoning, and compleating said well for use.

1826.

The building of a new Church was not forgotten, and on

*Octob<sup>r</sup> 19. V. Voted*, That a Committee be appointed to procure some proper plan or plans, of a Church; to be submitted to a future meeting. Rev<sup>d</sup> Nathaniel S. Wheaton, James M. Goodwin, and Samuel Tudor, were appointed on this Committee.

1827.

*Notice.*

*March 14.* The members of the Parish of Christ Church, Hartford, who are legal voters, are hereby notified to attend a special meeting of said Parish to be held at the Church on Tuesday the 20<sup>th</sup> day of March inst at 2 o'clock in the afternoon, to take into consideration and decide upon the question of building a new Church; to agree upon the scite, and to locate the same; to provide for the purchase of a scite, and the expense of building the Church by tax or by borrowing money and creating stock to pay for the same, hereafter payable and redeemable by taxes or otherwise; and to receive propositions for creating stock, and acting upon them, and to do all other necessary business. Dated at Hartford the 14<sup>th</sup> day of March, A. D. 1827.

Jeremy Hoadley	}	Wardens
George Beach		
Samuel Tudor	}	James M. Goodwin
Ebenezer Collins		
Christopher Saunders		
Nathan Morgan		
S. H. Huntington		
Vestry.	{	Roswell Bartholomew
		Charles S. Phelps.



*March 20. P.* The object of the meeting having been stated by the moderator, some discussion took place, when the following votes were offered and passed:

*Voted,* Two thirds of the members present concurring herein, that this Parish do agree to build a new Church.

*Voted,* That a site be purchased, a new Church to be built thereon, and an organ be purchased for said Church, — And that the Wardens and Vestry for the time being, be and they hereby are, authorized and empowered to carry this Vote into effect,

*Provided* the expenses to be incurred thereby, shall not exceed the sum of Twenty eight thousand dollars.

*Voted,* Two thirds of the members herein concurring, that said new Church shall be erected either on a lot next east of the Hartford Bank in this City; on a lot on the West side of Main Street owned in front by Caleb Goodwin and Leonard Bacon; or on a lot on the west side of Trumbull Street, owned by Normand Smith; or on the lot owned by Spencer & Gilman; or on a lot owned by Ward & Bartholomew on the west side of Trumbull Street; or on a lot owned by Aristarchus Champion on Main Street, *Provided* that said lot east of the Hartford Bank shall not cost more than Eleven thousand Five hundred Dollars; or the lot on Main Street owned in front by Caleb Goodwin and Leonard Bacon, Thirteen thousand five hundred Dollars; or the lot owned by Normand Smith, more than Eight thousand dollars; or the lot owned by Spencer & Gilman more than Eight thousand Five Hundred Dollars; or the lot owned by Ward & Bartholomew more than Twelve thousand Dollars; or the lot owned by Aristarchus Champion more than Nine Thousand Five hundred Dollars; and that Samuel Tudor, William H. Imlay, George Beach, Griffin Stedman, Nathan Morgan, Jeremy Hoadley, Isaac Perkins, Christopher Saunders, and James M. Goodwin, be a Committee to negotiate the purchase of either of said Lots, according to the Provisions of this Vote, and as they shall deem most for the interest of the Parish.

*Voted,* That for the sole and only purpose of erecting a new Church for the use of this Parish, and of procuring a



new organ for said Church, this Parish do accept of a certain penal bond,\* dated the 16<sup>th</sup> day of February 1827, executed to this Parish by Nathaniel S. Wheaton, William H. Inlay and others, hereby ratifying and confirming all the provisions in the conditions of said bond, implying an obligation on this Parish.

*Noted,* That the rents of the Pews and Slips of said new Church, when completed be, and they hereby are specially pledged to secure the payment of the interest on the stock created by the conditions of said bond.

*Noted,* That the Wardens and Vestry be and they hereby are authorized to sell, and the Treasurer to convey the site of the present Church, and the Church and organ, Provided the use thereof shall not be relinquished until the new Church is consecrated.

NEW MEMBERS OF THE PARISH.

The persons named below have enrolled themselves as members of the Episcopal parish of Christ Church Hartford, and have signed the following paper which is on file, of which this is a Copy.

We the undersigned do hereby declare it is our desire and intention to become members of the Society or Parish of Christ Church in Hartford.

Hartford Apl 30<sup>th</sup> 1827.

Benjamin L. Rayner	Alfred Holt	Henry S. Tudor
F. J. Huntington	Charles Butler 2 <sup>nd</sup>	Daniel Goodwin
Winthrop Hillyer	Seth Hubbard	Elisha Latimer
Miles A Tuttle	Edward Day	Benj. H. Norton
William Isham	James A. Canfield	Wm. J. Barry
William H. Hoadley	Luther Spencer	I. P. Doan
Wm. Wadsworth, Jr.	S. H. Huntington	H. Huntington, Jr.
William T. Lee	George Sumner	Chas. Spencer
E. B. Stedman	Wm. W. Tudor	James Chamberlain
Enoch Powers	Edward P. Terry	Ebenezer Collins.

December 8<sup>th</sup> 1830. Samuel Hammer this day called and signified his desire to be enrolled as a member of the Parish of Christ Church in this City.

William T. Lee Clerk of the Parish.

\* Since the Report of the Committee on the Funds was published, a copy of this "penal bond" has been found; it is in the Appendix.





*Oct. 19, V. Voted,* That N. S. Wheaton, S. Tudor, R. Bartholomew, John W. Bull, Wm. Wadsworth, James Rose, Jr., and Luther Spencer, be a Committee to employ Mr. Ives as a teacher of music if they shall think proper, and also to ascertain if a class can be raised in the parish, who wish to be taught to sing.

1828.

*Decr. 1, F. Voted,* That Samuel Tudor, Roswell Bartholomew, and Griffin Stedman be a Committee to sell the old Church to the best advantage.

*Decr. 15, V. Voted,* That the Wardens and Vestry accept Mr. Inlay's proposition offering to loan the Parish such a sum of money as may be required to finish the new Church, on the security of the old Church and ground on which it stands, not exceeding the sum of five thousand dollars, on condition of receiving interest annually, until such time as the old Church and ground can be sold advantageously.

1829.

*Jan. 14, V. Voted,* That a subscription be opened for the purpose of raising Seven thousand dollars, (to be void unless that sum be subscribed) payable in four annual instalments, which sum shall be applied towards the payment of the parish debt, but all subscriptions under twenty dollars shall be payable in one year.

*Voted,* That I. Toucey, C. Nichols, J. Hoadley, S. H. Huntington, Nathan Morgan, and G. Beach be a Committee to ascertain the proportion of each member of the parish, according to their list, and to solicit from each individual a subscription of at least that amount.

*Jan. 21, P. Voted,* That this Parish do approve of the doings thus far of the Building Committee in erecting the new Church, and that said Committee be and they hereby are authorized to complete the same, with the funds heretofore appropriated, either by advertising for proposals, or by contracting therefor by the day, or otherwise at their discretion, as they shall deem most advantageous to the Parish.



*Feb<sup>y</sup> 23, V. Voted,* That James M. Goodwin, and S. H. Huntington, be a Committee to obtain the Masonic Hall or some other room for the purpose of a lecture room.

The Masonic Hall was in the second story of a building on the south side of Pearl street, a short distance from Main street: it was occasionally used for public purposes.

*April 13, V. Voted,* That no person shall be entitled to hold a slip or pew, who is in arrears for pew rent, nor shall any Student, until he has delivered to the Treasurer of this Parish, or Collector, a permit from the Bursar of the College.

*April 20, P. Voted,* That the Delegates from this Parish to the next State Convention, be instructed to oppose the proposed alteration in the Liturgy of the Church submitted by the last General Convention to the several State Conventions.

The following note, from Rev. Dr. Hart, is in explanation of the "proposed alteration."

"TRINITY COLLEGE, Sept., 1894.

"In 1826, Bishop Hobart introduced in the House of Bishops a provision for rubrics to allow the shortening of services by the abbreviation of the appointed Psalm and Lessons, etc. The proposal passed both Houses of the Convention; but in the ensuing three years it was found to be so generally disapproved by the Church at large, that it did not come to a vote in the Convention of 1829, but was quietly dropped. It must have been this proposal that the delegates from Christ Church were instructed to oppose.

Very truly yours,

SAMUEL HART."

*P. Voted,* That the Wardens and Vestry be, and are hereby authorized to sell the old Church, land and fixtures, at their discretion, and pay the avails to the building Committee to be applied towards building the new Church.

*Oct. 16, V. Voted,* That James M. Goodwin, J. Hoadley, S. Tudor, and G. Stedman be a Committee to provide a room, for the accommodation of the Sunday School.



*Dec. 12.* At a Vestry meeting held at the house of Jeremy Hoadley, Saturday evening Dec. 12. 1829, the following invitation was resolved to be sent to Bishop Hobart.

TO THE RT. REV<sup>d</sup> J. H. HOBART,  
Bishop of the Diocese of New York.

RT. REV. SIR.

We the Rector, Wardens and Vestry of Christ Church, Hartford, hereby express our united wish that you would consecrate to the service of Almighty God, the Church lately erected in our Parish, and deliver a discourse on the occasion, on the 22<sup>n</sup><sup>d</sup> day of this present month, or as soon after as may consist with your convenience. In soliciting you to perform this Episcopal act, we have the satisfaction of knowing, that it is no less agreeable to the wishes of our absent Diocesan, than to our own feelings.

We have named the above day, because it will on many accounts, be most conducive to the interest of the parish, to have the rite performed before Christmas, and indulge the hope that it may not be inconsistent with your engagements to visit us at that time. With sentiments of high esteem and regard, we remain Rt. Rev<sup>d</sup> Sir, your obt. & humble Servts,

N. S. WHEATON, *Rector of C. Church.*

HARTFORD, Dec 12<sup>th</sup>, 1829.

J. M. GOODWIN, }  
R. BARTHOLOMEW, } *Wardens.*

<p>S. TUDOR, J. HOADLEY, NATHAN MORGAN,</p>	<p>} <i>Vestry.</i> {</p>	<p>S. H. HUNTINGTON, ISAAC TOUCEY, GRIFFIN SIEDMAN, C. NICHOLS,</p>
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*Dec. 6. Voted,* That the New Church be consecrated on Wednesday the 23<sup>rd</sup>. instant, services to commence at 11 o'clock A. M.

*Voted,* That Isaac Toucey, Esq. be a committee to prepare notice of consecration. and sale of Slips.

*Voted,* That the Slips be sold on Tuesday, Dec. 24<sup>th</sup>. until next Easter (April 11<sup>th</sup>, 1830).

*Dec<sup>r</sup>. 16. V. Voted,* That a General Committee of Arrangements be appointed for day of Consecration, whose



duty it will be to invite the Clergy of the City, and distinguished persons, — wait on the Clergy from out of town — and provide lodgings for them. Provide Mahogany Chairs for Chancel, prayer books for Altar and Desk, Bible for Desk, Chairs and Table for Vestry Room, and make any other necessary arrangements, — and that James Ward, Denison Morgan, G. Beach, Dudley Buck, Isaac Perkins, and Erastus Goodwin, be that Committee.

*Resolved*, That a Committee of attendance be appointed for day of Consecration, whose duty it shall be to wait near the doors and conduct strangers to their seats, and preserve order, — and that Joseph Church, James Goodwin, Jr., Daniel Goodwin, James H. Ward, Thomas Belknap, James Killam, Henry S. Tudor, Miles A. Tuttle, and E. B. Stedman, be that Committee.

*Resolved*, That we accept the Transparency referred to in Mr. Wheaton's note to the Wardens and Vestry, and that Isaac Toucey and S. H. Huntington Esq<sup>r</sup> be a Committee to prepare a Vote of Thanks, to be presented to him.

#### PAINTING IN CHANCEL WINDOW.

In 1829, Dec. 16th, the Rev. N. S. Wheaton, Rector of the Parish, presented to the same, a transparent painting of the Ascension, after Raphael, by W. Bacon of London, to be placed in the chancel window. There it remained for many years, the admiration of the parishioners, and the astonishment of many, who had not been accustomed to the sight of pictures in churches. Unfortunately, it was damaged by the falling of a ladder some years afterwards, at a time when the church was being decorated for Christmas. It was replaced by a window of stained glass in 1854, which was never very much commended, and was removed, and stored in the tower of the church, when the present beautiful window, a memorial of Dr. Wheaton, was put in its place in 1879.

The painting was afterwards sent to Dr. Wheaton, who was at the time residing in Marbledale, but it never





reached him. It was learned that in being transported to Marbledale by railroad an accident occurred, and it was completely destroyed.

“Copy of note received from Rev. Mr. Wheaton by the Wardens and Vestry, presenting the Transparency.

“To the Wardens and Vestry of  
Christ Church Parish,  
Gentlemen.

I beg leave to present, through you, to the Parish of Christ Church the Transparent painting of the Ascension, now fitted up in the New Church, and to solicit their acceptance of the same.

In the hope it may be considered as an acceptable and appropriate ornament to our new building,

I remain Gentlemen  
Your affectionate Friend,  
and Pastor,  
N. S. Wheaton.”

Hartford, Dec. 16th, 1829.

It was afterwards

*Voted*, That the Parish gratefully accept the picture so presented, and respectfully request the Rev. Mr. Wheaton to accept their thanks for his appropriate and liberal donation, and also be assured of their affectionate gratitude for his devotion to their interests and prosperity, manifested by his zeal and munificence in their service.

The cost of the painting, it is understood, was five hundred dollars. The Wardens and Vestry, April 10, 1830, “*Voted*, that the Treasurer be, and hereby is authorized to pay Mr. Wheaton the amount advanced by him for freight and duties on the Transparency.” This was \$94.21.

*Dec. 22. V. Voted*, That Mr Stedman and Mr Toucey be a Committee to assign a seat for Mr and Mrs John Morgan and also two seats in each Gallery for colored people.



COPY OF INSTRUMENT OF DONATION.

We the Rector, Wardens and Vestrymen of Christ Church in the City of Hartford, County of Hartford, and State of Connecticut, do hereby appropriate a building erected by the said Church to the Worship and service of Almighty God, according to the doctrines, ministry, liturgy, rites and usages of the Pro<sup>s</sup> Ep. Church in the United States in America, and do place it under the spiritual jurisdiction of the Rt. Rev. Tho<sup>s</sup> Church Brownell, D.D., LL.D., Bishop of the Diocese of Connecticut and of his successors in office, and in his absence do request the Rt. Rev. John Henry Hobart, Bishop of the Pro. Ep. Church in the State of New York, to consecrate the said building, for the uses and purposes aforesaid.

Hartford, Dec. 22nd, 1829.

N. S. Wheaton, Rector.

James M. Goodwin } Wardens  
 Roswell Bartholomew }

W<sup>m</sup> H. Inlay }  
 S. Tudor } Vestry.  
 Jeremy Hoadley }  
 Nathan Morgan }  
 I. Toucey }  
 Griffin Stedman }  
 S. H. Huntington }

*Dec. 23.* On Wednesday the 23<sup>d</sup> day of December 1829, being the day appointed by the Wardens and Vestry for consecrating the new Church, the Bishop and Clergy, Wardens and Vestry, assembled at the old Church and at 11 o'clock walked in procession to the New Church, in the following order, first the Vestry, afterwards the Wardens, Clergy and Bishops, where the service of Consecration was performed agreeable to the rights and usages of the Pro. Episcopal Church in the United States of America, by the Rt. Rev. John Henry Hobart, Ep. of the Diocese of New York, acting in behalf of Bishop Brownell who is absent on a Western Missionary tour.

Prayers were read by the Rev. Professor Humphrey, and the lessons by the Rev. Professor Potter, of Washington College; The Instrument of Donation was read by the Rev.







It is well to incorporate in this history of the parish the address of the Rector on this occasion.

ADDRESS.

*My Christian Brethren:—*

If the Stone on which I now stand has been laid in the faith of Jesus Christ, and in the religious hope that our present undertaking may conduce to the advancement of the Redeemer's kingdom, it is an event on which we have reason to congratulate ourselves. While it forms a new and interesting era in the annals of our parish, it furnishes an evidence how, from small beginnings, our society has grown up to a fulness of stature sufficient to authorize the present attempt; and now that we are beginning to see our long-cherished hopes realized, in the commencement of a more spacious house of worship, the occasion calls for an expression of devout thanksgiving to the great Head of the church, under whose spirit we have been thus far guided and prospered.

Thirty-five years have elapsed, since the frame of the building in which we have just worshipped, was erected; and thirty-three since it was opened as a sanctuary for prayer. The recollection of the many pleasant, and we would hope, profitable hours, which have been spent within its walls; and the hallowed associations connected with it, tend to mingle some pensive emotions with the joy, which the ceremonies of this day are calculated to inspire. Yet, while memory loves to linger around the place, where we have so long prayed and sung praises to God; it is, on the whole, with highly grateful feelings, that we are called upon to take a part in the exercises of this morning.

The motives which prompt us to this undertaking, my christian friends and brethren, are such, we trust, as we are neither afraid nor ashamed to avow. It would be no wish of ours, were the thing possible, to build on the ruins of other denominations, who hold the essentials of the Christian faith. "We would overturn no man's altar—we would spoil no man's prayer." We only desire to exercise that





liberty wherewith Christ has made us free ; and which our political institutions have assured to us, in common with all classes of citizens. We censure none for the preferences they may honestly entertain :— we too have ours ; and it is a pleasing thought, that the truly good of all denominations may hold the faith in the bond of peace, while they bow down before different altars.

We build this temple in opposition to the rulers of the darkness of this world. With the spirit that worketh in the children of disobedience, we wish to be on no terms of amity. Let there be perpetual war between us, whether our enemy comes in the hypocritical guise of a child of light, or in his own proper attire. If this undertaking should result in winning over any subjects of Satan's kingdom to the truth as it is in Jesus, our labour will not have been in vain in the Lord.

This temple we erect to the glory of God, the Father, the Son, and the Holy Ghost—the holy, blessed, and glorious Trinity. We have no ambition to become the disciples of that *improved* theology, which strips our adorable Redeemer of all the attributes of a divine Being, and sends us to our own good works for the means of propitiating the Deity. This is no temple of Unitarianism ; and God grant it may never become such. Palsied be the tongue, which, in the pulpit of this house, shall ever deny that the Word was God—*that* “Word which was made flesh, and dwelt amongst us.” Hitherto, our scriptural forms of worship, with the divine blessing, have kept us singularly free from the errors which have elsewhere overthrown the faith once delivered to the saints ; and we cannot help thinking, that every successful undertaking of this kind will be hailed with pleasure, by the good of every christian name. It is an additional defence erected against the spread of that fashionable infidelity, which assumes the garb of religion, only to make war on every thing in it worth preserving.

We build this temple, to gather souls into the fold of Christ, through the ministry and ordinances of the gospel. Here, we trust, the lively oracles will be faithfully explained



— the way of salvation pointed out— sinners admonished— hearts renewed—the feeble strengthened, and mourners comforted. With this spot will our religion be hereafter inseparably connected. Here will arise the incense of our prayers; here will those truths be proclaimed, by hearing which we shall inevitably be made better or worse; here, we shall either be sealed unto the day of redemption, or become irreclaimably hardened in the ways of sin. With such interesting realities as these before us, which time only can develope, can you behold the ceremonies in which you are engaged, without some anxious presentiments what will be the issue of the ministry of reconciliation, in your individual case? Will it be a savour of life unto life; or a savour of death unto death?

It is in no human confidence that we have put forth our hand to this work. We know that, “except the Lord build the house, their labour is but lost that build it.” “We lift up our eyes unto the hills from whence cometh our help,” for the divine blessing on the enterprise in which we are embarked; and with humble trust, commit our cause to the great keeper of Israel.

We build this house in Faith. We have the divine assurance, that the gates of hell shall not prevail against the church; and it is therefore with no feelings of distrust that we strengthen our hands for the work.

We build this house in Hope. We are animated by the expectation that many sons and daughters will here be born to God—that many sinners will be reclaimed, and fitted for eternal glory. For ourselves, we anticipate, if such is God’s pleasure, the enjoyment of many days of holy communion with Him in this house; and when our voices have ceased to roll along its walls, and our heads are laid low in the dust, it is our confidence that a generation will not be wanting to perpetuate our hymns to Christ the King of Glory.

We build this house in Charity. While we conscientiously differ from some of our Christian brethren, and on points not unimportant; we desire to be united with all who love the Lord Jesus in sincerity, in the bonds of Christian love. Most devoutly do we pray also, that the harmony of feeling



which pervades the parish in relation to our undertaking, may continue and increase. It will be the surest pledge of our prosperity, that our Jerusalem is built as a city that is at unity in itself. O pray then for her peace, — that it may be found within her walls, and knit all hearts together in the bonds of a close and holy fellowship.

I alluded to an early period in the history of the parish; and the allusion brings to mind the mutability which is stamped on every thing here below. Short as the time is, since *those* foundations were laid; how small a number of the fathers of the parish are now alive, to rejoice in the fruits of their christian zeal, which we are permitted to witness this day! One generation goeth, and another cometh — the parish has changed — the city has changed — wealth and enterprise have caused this place to assume a new appearance; and in all our streets, we hear the hum of a busy and thriving population.

But time rolls on, and changes still more important are destined to follow. By and by when we, and the generations after us, shall have gone down to our graves, even these solid walls shall decay under the weight of years; and buttress, and turret, and arch, and tower, shall be shaken by the slow grasp of time into a shapeless pile of ruins. And when the world itself shall have attained its appointed age, and be involved in the general wreck of matter, with what desires shall we look forward to an entrance into that city, of which the Lord God Almighty and the Lamb are the temple; in whose light the nations of them which are saved shall walk, and shall bring their glory and honour unto it!

The following, containing matters of interest about the consecration of the Church, are published by the favor of Mrs. Henry K. Morgan, of this city.

*Extract of a letter from COL. DANIEL PUTNAM of Brooklyn, Conn., to MR. GEORGE BRINLEY of Boston, Mass., Dated Hartford, Dec. 20th, 1829.*

I have been all day in Church — Mr. Wheaton this afternoon preached his farewell Sermon in the Old Chh. His



text from 127<sup>th</sup> Psalm — “*Except the LORD build the house, they labour in vain that build— Except the LORD keep the City the Watchman Watcheth in Vain.*” He gave us a very good Sermon.—

A second letter, date Sunday Eve, Dec. 27<sup>th</sup>, tells of the consecration of the present Church, Christ Church, Hartford, on the 23<sup>d</sup>.

Dear friends:— Your letter dated Wednesday last I did not receive till last evening, and have been all day in Church so that I shall hardly have time to write a letter and get it to the Office in season to go to-morrow, as it rains in torrents and the streets are almost impassable from *mud*.

We had a noble Consecration Wednesday, as fine a one as could be wished for, the weather was fine and every nook in the Chh was filled to overflowing.

Bp. Hobart, who does all his Episcopal duties well, never performed a service more admirably. It had been arranged by the Congregation, with Mr. Wheaton at the head, that the Church should be opened only for the admission of *Ladies* in the Galleries, the lower floor to be reserved for the Vestry and Congregation, who were to meet in the old Church and form a procession to the new one, following the Bp. into it. But the Bishop had the good sense to alter this arrangement. —“What!” said he, “am I to enter the new Chh. and commence the service to naked walls?—No,—let every one that can get in be quietly seated, that the services may not be interrupted by any disturbance or commotion.” The Chancel and three or four of the upper pews were reserved for the Clergy and the Wardens and Vestry. The Bishop entered the broad aisle at their head, solemnly repeating the first verse of the 24<sup>th</sup> Psalm — then halting for the Clergy to make the response, and so on at every verse till they reached the Chancel. I never witnessed a service more impressive from beginning to end. Christmas Day Mr. Wheaton officiated with great excitement and interested the Congregation very highly. The day after the Consecration the pews were sold in a manner that gave great encouragement. They were





sold only till Easter, and in less than two hours brought an aggregate of about 3,700 dollars per annum. Mr. Goodwin (the Warden) says the old Church pews were never so nearly all sold at the first sale—some have been reserved, enough it is thought, to make up about \$4000. A great many of the purchasers were *new comers*, Gen<sup>l</sup> Terry among the number. Christmas Day, the Chh was as crowded as at the Consecration, and I expected to see a great falling off to-day; but nearly every pew was filled and what was better all supplied with Prayer books. From present appearances I should think the Chh will be filled to crowding in a year or two. In many cases, four or five young men associate and purchase a pew, so that they are filling up with a young Congregation. Wheaton and Tudor and Ward and Huntington, in short everybody is in high spirits, and look forward to the extinguishment of their debt in a few years. The Pulpit and reading desk *are in the Chancel*, and Huntington might well commend them to your notice, for they are just what they should be—at least they just suit my taste, tho' I should like this, and your Church better, if there were but one stair-case to the Pulpit. Bishop Hobart says it looks as if you expected an officer with a legal process for your clergyman, since you have provided means for his escape.—believe me yrs aff.—

D. PUTNAM.

1830.

*Feb. 19.* The land on which the old church stood was sold to Oliver D. Cooke Feb. 19, 1830, for \$5,000, and he erected the present building upon it.

April 4, 1831, the church was sold to Deodat Taylor, together with the organ and furniture, for \$900. Mr. Taylor was a joiner by occupation, an American, and as far as I can ascertain, the first convert to the Roman Catholic Church in this city. Though young, I well remember the surprise, and the comment which was made at the time. He was commonly called the Yankee Catholic. He sold it to the Catholic Society, January 11, 1832, for \$1,600, subject to a mortgage to Nicholas Deveraux for \$2,500.



*March 3, P. Voted,* That the Treasurer be requested to employ Mr. Shaw to attend in the Gallery during divine service, until Easter, to prevent the Church being defaced.

*Voted,* That the Wardens and Vestry be requested to appoint a suitable number of persons, to preserve order in Church, whose duty it shall be to cause all persons, who deface the Church, or shall in any other way be disorderly, to be prosecuted.

*Voted,* That a reward of Five dollars be offered to any person, who shall give such information, as will lead to the detection of any person or persons defacing the Church.

These votes were directed to be printed, and "placed in a conspicuous place in the church."

*March 15. To the Rt. Rev<sup>d</sup> T. C. Brownell,* Bishop of the Diocese of Connecticut.

Rt. Rev. Sir, We the undersigned, a Committee appointed by the Wardens and Vestry of Christ Church, Hartford, to offer their congratulations on the happy accomplishment of the purposes of your late visitation, beg leave to express in their behalf and our own, the satisfaction we feel in seeing you again restored to your family, and to the Diocese over which you preside. In the arduous duty you have performed, we conceive that you have rendered a most important service to the Church, not only in the distant and destitute regions you have visited; but also in these Atlantic States, by opening new fields of Missionary enterprise, and calling our attention, to the great duty of planting the Church in the populous valley of the Mississippi. It is our earnest hope and prayer, that your highest wishes in reference to this object may be realized, and that the Diocese and College, which share your paternal cares, may largely participate in the honorable distinction of carrying into effect the designs of the Society, to which you have rendered so important a service.

With sentiments of high esteem, We remain Rt. Rev. Sir,  
your faithful Obe<sup>d</sup> Servants,

N. S. WHEATON,

ISAAC TOUCEY,

HARTFORD, March 15, 1830.

S. H. HUNTINGTON.



*March 16.* To Rev. N. S. Wheaton, and I. Toucey and S. H. Huntington, Esq<sup>s</sup>.

Gentlemen, I thank you very sincerely for your note of yesterday, addressed to me in behalf of the Wardens and Vestry of Christ Church, and I beg you to assure *them*, that I receive with deep sensibility their kind congratulations on my return from a long and arduous journey. Any privations incident to this journey, have been more than compensated, by the kindness with which I have every where been received, and by the auspicious prospects for the advancement of our Church, which I have witnessed, as well as by the hearty greetings which I have received from my friends on my return. I am not so vain however as to make a *personal application* of the lively interest which has been evinced in my visitation to the West. That interest belongs to the object of the Mission, in which I have been so fortunate as to be employed. I cordially unite with you in supplicating the divine Being, that he would graciously bless the efforts which have been made for the advancement of his kingdom, and that he would direct our counsels, and animate our exertions for sending the Gospel of his Son, and the Ministrations of his Church, to our destitute Brethren.

Begging you to accept personally the assurance of my affectionate regards, and to convey the same assurance to the Wardens and Vestry of Christ Church,

I remain very truly,

Your friend and serv<sup>t</sup>,

THOS. C. BROWNELL.

HARTFORD, March 16, 1830.

*April 12, P. Voted,* That the Delegates who attend the next Convention of the Diocese, be requested to use their efforts to procure the payment to Bishop Brownell of the amount due him from the Diocese, according to the terms of the agreement upon which he accepted the appointment of Bishop.

*June 12, V. Voted,* That a set of keys be left at Mrs. L. Royce's store to be delivered to any member of the Parish who wishes to visit the Church.



*July 20, V. Voted,* That the Senior Class have liberty to hold Commencement in the Church, and that Messrs. Tudor and Chamberlain be a committee to superintend the erection of staging, &c., for that purpose.\*

*Oct. 4, V. Voted,* That S. H. Huntington, J. Hoadley, and N. Morgan, be a Committee to confer upon the state of the Sunday School, with the rector, and devise a suitable manner of presenting the subject to the consideration of the Parish.

*V. Voted,* That Mr. Nichols, Mr. Morgan, Mr. Goodwin, [J. G. Jr.] be a Committee upon the subject of purchasing the old Court House property west of the Church.

*V. Voted,* That Mr. Toucey, Mr. S. H. Huntington, and Mr. Imlay, be a Committee to converse with Mr. Wheaton upon the subject of delivering a course of lectures on subjects treated of by Mr. Hawes.

### 1831.

*Jan. 20, V. Voted,* That Eli Todd, Dudley Buck, Z. Preston, S. Tudor, and Isaac Toucey, be a Committee to make enquiry respecting the qualifications of an Organist, and the terms on which one can be obtained, to take the place of Mr. Taylor when he leaves, and report to the Vestry at a future meeting.

*March 7, V. Voted,* That W<sup>m</sup>. H. Imlay, C. Nichols and S. H. Huntington, be a Committee to take into consideration the indebtedness of the Parish, and report to the Vestry at a future meeting, whether in their opinion some plan cannot be devised to commence the liquidation of the said debt.

*March 14, V. Voted,* That the Committee appointed at the last meeting, to confer with Mr. Shaw be, and they hereby are authorized to employ him as Sexton at the rate of one hundred dollars pr ann. so long as he shall perform the duties satisfactorily.

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\* The Commencement exercises of Washington College had, previous to this time, been held in the First or Center Church.





*V. Voted,* That Nathan Morgan, and H. Huntington, Jr., be a Committee to ascertain from Mr. Hurlburt, upon what terms, he will furnish William Babcock to play on the organ, and report to the Vestry at their next meeting.

*April 2, V. Voted,* That one Pew in the South Gallery, and two Pews in the North Gallery, be appropriated for the use of the coloured people.

*July 24, V. Voted,* That the use of the Church be granted for Commencement day.

*Sept. 17, V. Voted,* That Mr. Perkins be and he hereby is authorized to engage Masonic Hall, Friday evening of each week, until next Easter, at an expense, not exceeding fifty cents each week.\*

#### RESIGNATION OF MR. WHEATON.

*October 13. To the Wardens and Vestry* of Christ Church, Hartford.

*Gentlemen*—Enclosed is the instrument of my Resignation of the Rectorship of this Parish, which you will have the goodness to lay before the members, at such time and in such manner as you may think proper. I have only to add that although I should much desire to have an interval of leisure, between the cessation of the active duties of the Parish, and my entrance on those of the College, the interest I feel, and shall never cease to feel in your welfare, will place any services I can perform, at your disposal, should you require them, until they can in your judgment be safely discontinued.

I am, Gentlemen, with unfeigned  
esteem and attachment,

Your friend and Brother,  
N. S. WHEATON.

Hartford, Tuesday Oct. 4<sup>th</sup>, 1831.

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\* This was for the use of the Bible Class and the Wednesday evening service.



*To the Parishioners of Christ Church, Hartford.*

*Gentlemen*—Having been invited by a vote of the Trustees of Washington College, to accept of the Presidency of that Institution, after weighing the proposition with all the attention in my power, and with I trust a full sense of the responsibility attending the step I am about to take, both in reference to the College, and the Parish, with which I have been so long, and to me, so happily connected, I have come to the conclusion, that it is my duty to accept it.

If I have rightly interpreted my motives in this decision, the consideration which has most prevailed with me is the persuasion that my services may be more useful to the Church at large in the station to which I have been called, than in the one I now occupy. In this, I may be deceived, but I can truly say, that I have endeavored to place myself under the guidance of a sense of duty solely.

Whether the measure will prove a judicious one, time only can determine. I can only say that I have done that which in view of all the circumstances, and with such illumination as God has afforded me, I believe to be for the best. The results are in His hands, and I ardently hope and trust they will be happy.

Had I allowed myself to be governed by my personal feelings towards you, my beloved Parishioners, a separation never would have been sought by me, so long as I had reason to hope that my services among you were received as they have been in times past, with indulgence and approbation.

The uniform kindness I have experienced from you, individually and collectively, during more than eleven years I have served at your altar, your readiness to engage in every good work, your indulgence towards me personally, have not only left me without a single cause of complaint, but inspired me with sentiments of ardent attachment and esteem, which I am sure neither time nor change of circumstances can efface.

With this brief expression of the motives which have conducted me to the present decision, and with the unfeigned assurance that your prosperity individually, and as a Parish, will ever be a source of heartfelt satisfaction to me, I now



beg leave to tender my resignation of the Rectorship of the Parish of Christ Church, which your kindness has so long continued to me. In doing this, I am actuated by the hope and belief that your choice will fall on a successor more worthy of the office, and of you, and that the same deliberation, the same spirit of conciliation and brotherly love, the same disposition to preserve at all hazards "the unity of the spirit, in the bonds of peace," as you have heretofore manifested, will govern you in that important transaction. With sentiments of unabated affection and regard, I am Gentlemen, Your Friend and Brother in the bonds of the Gospel,

N. S. WHEATON.

Hartford, Tuesday evening,

October 4<sup>th</sup>, 1831.

After reading the foregoing communications, the following preamble and resolutions were offered by I. Perkins, Esqr., and passed.

*Whereas*, the Rector by note of 4<sup>th</sup> instant, addressed to the Parishioners of Christ Church, has given notice of his election to the Presidency of Washington College, and having weighed the subject with all the attention in his power, in relation to the Parish, the College, and the Church at large, has come to the conclusion, in opposition to his own feelings, that duty requires him to accept that office, and resign his Rectorship, which he tenders to the Parish. Before acting on a question of so much feeling as well as importance, in relation to the future welfare of the Parish, her members will cherish the wisdom, and resolve to follow the parting advice of their beloved Rector, in relation to his successor, "to act with deliberation, in the spirit of conciliation and brotherly love," and a disposition to preserve at all hazards, "the unity of the spirit in the bond of peace."

We however cannot fail to remark, that the separation of Minister and people, under ordinary circumstances of mutual attachment, must necessarily be painful, but when we look back for a series of more than twelve years; when we bring to mind how great has been the accession of Parish members; how many have been added to our communion; what



harmony has prevailed and prosperity attended our Parish, in all respects, by the blessing of God, through the unceasing labours and pious administration of him who during that period has served at our altar, mingled in our afflictions, and received our approbation and esteem, his loss to us, collectively and individually, can be duly appreciated only by a just estimate of the blessings we have thus enjoyed.

Had the question of separation been left to the determination of the Parishioners, they doubtless would have adverted to the practical results of the union, the unparalleled unanimity that has prevailed in the Parish, in furtherance of the wishes and views of their Rector, the happy results of all his counsels, and the dangers incident to any important change especially in the constituent members of the body to be affected, as powerful arguments and motives against the measure. The question however has been decided by the Rector, in view of all attending circumstances on the ground of duty to the attainment of the highest good. A motive so worthy addresses itself to our approbation, and though he cease to be Rector of our Parish, that we may continue to enjoy his advice, and offices of love, we commend him to God's holy keeping.

*Therefore Voted,* That the resignation of the Rev. Nathaniel S. Wheaton, of the Rectorship of the Parish of Christ Church, be and hereby is accepted.

*Voted,* That the Rev. Mr. Wheaton be requested to officiate as Rector, so far as his situation and circumstances will permit, until the Parish is provided for.

*Nov. 24, 17. Voted,* The successful skill and perseverance of Mr. James M. Goodwin, Jr., heretofore directed to the improvement of the Choir of the Parish in sacred music, and his constant attendance on its performance in Church, insures to him an affectionate remembrance of his liberal services; with sincere regret therefore, for the necessity which vacates his seat in the Orchestra, calls him from the Parish, and our Communion, we respectfully tender to him our thanks and the thanks of the Parish, and direct the Clerk to transmit to him a certified copy of this Vote.





*Voted*, That the Senior Warden be requested to ask the Bishop to write Mr. Whitehouse, on the subject of accepting the Rectorship of this Parish.

*Decr. 5<sup>th</sup>, P.* *Voted*, That the Rev. Hugh Smith, of Augusta, Georgia, having the approbation of the Bishop of this Diocese, is requested to accept the Rectorship of this Parish.

*Voted*, A salary of One Thousand Dollars per annum is hereby settled upon the Rev. Hugh Smith, to be paid to him in quarter yearly payments, so long as he shall continue to be Rector of this Parish. [This was increased to \$1200, April 3, 1832.]

*Voted*, That the sum of Two hundred dollars be allowed and paid to the Rev. Hugh Smith, towards defraying the expenses of removal to this Parish, and upon the acceptance of the Rectorship of this Parish, he be authorized to draw on the Treasurer for that amount.

*Voted*, The Right Rev. Bishop of this Diocese is respectfully requested to approve of the election of the Rev. Hugh Smith to be Rector of this Parish, and to communicate this and the foregoing votes to the Rev. Hugh Smith, accompanied with such information in his possession as the nature of the case requires; and in the name and behalf of this Parish to invite him, upon the terms expressed in the preceding Votes, to accept of the Rectorship of this Parish.

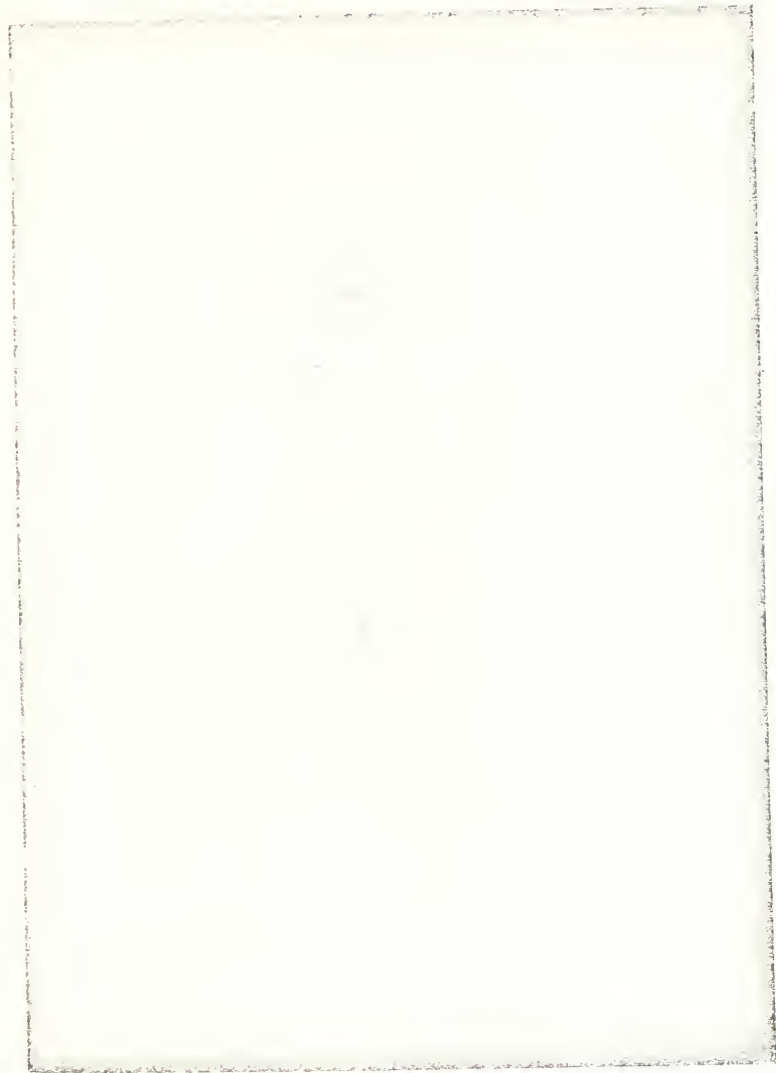
*Dec. 21.* *Copy of a letter* received from the Rev. Mr. Smith, accepting the Rectorship.

Augusta (Ga.), Dec. 21<sup>st</sup>, 1831.

To Isaac Perkins, Esq<sup>r</sup>.

Dear Sir — Through the kindness of the Rt. Rev. Bishop Brownell, and enclosed in a letter from him, I rec<sup>d</sup> on the 19<sup>th</sup> inst, the official notice of the proceedings of a lawful meeting of the Parish of Christ Church, Hartford, held on the 5<sup>th</sup> inst. I also subsequently rec<sup>d</sup> on the 19<sup>th</sup> inst a letter from your late Rector, the Rev. Mr. Wheaton, in reference to the same subject. The communication was wholly unexpected, and the honor you have conferred on me, by this unanimous choice, I feel to be wholly unmerited. The con-





Hugh Smithy



flict of feeling to which it has given rise, has been great and painful, and the struggle it has cost me, to think of parting soon from a beloved flock, gathered together, through my instrumentality, whose first and thus far whose only pastor I have been, and with whom I have continued for more than 12 years, have been severe indeed.

The result is, that after a full consideration of your kind and flattering proposal, and an earnest supplication for the Divine Guidance I feel it to be my duty to my family, in reference to their education, and to the Church, that I should accept the same. This result, you as the organ of communication, will have the goodness to communicate to the respected Parish of Christ Church. In coming to this determination I relinquish a situation where I am happily and delightfully situated, and of which the emoluments are nearly double the compensation proposed in your Resolves. But I am willing to believe that the sum named may be adequate to the comfortable maintenance of my family. At all events, I feel as though I could confidently and cheerfully trust, without particular stipulation, the provision for our necessary temporal wants, to a people, whose Christian liberality is abundantly known, and whose "praise is in all the Churches." In accepting this offer I feel fully the weight of the responsibility assumed; and my own unworthiness to fill the place vacated by your late estimable Rector; but while distrustful of my own ability, I am cheered by the thought that I shall have the benefit of his presence, and Counsel, as also that of your able Diocesan, and the countenance, support, and cooperation of an enlightened, intelligent, and pious Laity. My chief reliance is however on the aid of "Him without whom nothing is strong, nothing is holy," and by whom out of weakness, we may be made strong.

Will you, my dear Sir, have the goodness to lay this communication before those in whose behalf you wrote, and to ascertain from them, and to communicate to me, the farthest period, until which, they would be willing to dispense with my services. Your late Rector, the Bishop, and other of the Resident clergy, for whose kind aid I shall apply, will, no



doubt, take care that your Church shall not be closed, until it may be possible for me to arrive. It is now mid-winter and I should feel almost reluctant to bring on my family, consisting of a Wife and seven children, most of whom are small, until about the opening of spring. In addition to which it will take some time for me to arrange my domestic and pecuniary affairs, nor would I be willing to leave my beloved people here, without giving them some short period for providing a successor. The reasonableness of these causes of delay, will, no doubt, be obvious to you all, and secure from you a little indulgence as to time.

I shall await the expression of opinion on the subject. With due acknowledgments to the Parishioners of Christ Church for their kind preferences, and earnest prayers that our future union may be productive of good to their eternal interests, and with considerations of personal respect for your family, I remain, Dear Sir,

Your friend and obedient Servant, in Christ,

HUGH SMITH.

1832.

*Jan. 1, 17. Voted,* That the Rt. Rev. Bishop Brownell, and the Rev. Mr. Wheaton, be requested to perform the duties of Rector of the Parish until the arrival of the Rev. Mr. Smith.

*Copy of a letter sent to Mr. Smith, in reply to his of the 21st Dec. 1831.*

Rev. Hugh Smith,

Dear Sir—Your letter of 21st ult. came in season for a New Years gift to the Parish, especially to the Wardens and Vestry, who rejoiced for its contents, and the prospect of settlement and happiness it opens to the Parish. They appointed a committee consisting of Mess. S. Tudor, C. Nichols, and myself, to communicate their sentiments in reply.

In parting from their late Rector the trial was severe; they had enjoyed his talents, remembered his worth, and called to mind with what diligence he had devoted the gifts of God to himself, in promoting the prosperity, happiness, and piety of the people of his immediate charge. As a Pastor we have





grown with his years, and have gained strength in his experience; he had participated in our joys and sympathised with our sorrows, and you will be rejoiced rather than jealous, to find us cheered by the thought that we shall *still* have the benefit of his presence and counsels.

On the subject of salary, no meeting of the Parish having been called since the receipt of your letter, the Wardens and Vestry cannot now speak with authority. They however are confident the Parish will always be careful that the provision for their Rector shall be found adequate for the comfortable support of his family. The generous confidence with which you propose to wait the experiment of living on the salary that has been established by the Parish, will not, they trust, fail to be met with corresponding equitable feeling, to the mutual satisfaction of the parties concerned.

On the 5th inst, the active duties of President will devolve on Mr. Wheaton; from that period, therefore, no one until your arrival will be constantly charged with the care of the Parish. The services of the Church will however be performed by Mr. Wheaton, when the Bishop or other clergy are not able to relieve him. It was not expected that you would be able to leave Augusta immediately, or that you would be willing to remove your family during the severity of winter. The Parish indeeds desires your presence as early as possible, as soon as a due regard to the people you are to leave, the settlement of your affairs, and the safety, convenience and comfort of your family will permit.

Easter Monday, (16 April,) begins our Parish year; on that day the pews will be leased for the year, and your presence sometime previous, will no doubt be of importance, especially in respect to the leases.

The Wardens and Vestry desire a respectful remembrance to you and your family; the committee tender their respects; and for myself, impressed with pleasing anticipations, Dear Sir, I am, with great considerations of respect,

Your Obedient Servant,

ISAAC PERKINS.



N. B. I have just received enclosed from S. M. Laughlin, Sec., a copy from the minutes of a meeting. (holden Dec. 21st, 1831,) of the Wardens and Vestry of St. Paul's Church, Augusta, also a copy of address referred to in the minutes, which will be laid before the Wardens and Vestry of Christ Church, when assembled.

A committee was subsequently appointed "to see that the house about to be occupied by Rev. Hugh Smith be cleaned, either by Wm. Ely, the owner, or at the expense of the Parish." And also, to procure "such assistance as may be necessary, for unpacking his furniture, and placing the same in order in his house."

*Feb. 21, V. Voted,* That N. Morgan, George Beach, and S. H. Huntington be a committee, to collect all information requisite to the erection of a Chapel, and to report to a future meeting of the Vestry.

*Voted,* That Nathan Morgan be a committee to call on Deacon Colton, and engage if he thinks best, the old *Conference room*, as a temporary accommodation for a Lecture Room.

*Voted,* That I. Perkins be a committee to negotiate for the *Masonic Hall*.

The "old Conference room" belonged to and had been used by the First Ecclesiastical Society for weekly meetings and lectures. It was a building of one story, and was in the rear of the house owned and occupied by Deacon Aaron Colton in Temple street. An occasional attendance there with a maiden aunt brings him clearly to mind, with his own peculiarities, and with the peculiarities of one of his brother deacons, Aaron Chapin. The pitch-pipe, which was used in the setting of the tune, was quite an attraction to a youngster, and the sounds were altogether more musical than the notes which came from the throats of either of the good deacons, that of Deacon Chapin in particular. Both of them were good, honest,



industrious, cheerful, Christian men, enjoying the universal love and esteem of the community.

This Conference room was made vacant by the purchase of the building next north of the Center Church, by the First Society. It has been used for various purposes since that time, and was fitted up and occupied for one year by the Church City Missionary Society.

*May 9.* At a Vestry meeting held at the Church on Wednesday evening May 9<sup>th</sup> 1832.

*Voted,* That 50 dollars be offered as a reward for the apprehension of the person or persons, who committed depredations on the Church, by throwing stones and brickbats through the south window of the west end of said Church, and that the same be inserted in the *Review, Mirror* and *Episcopal Watchman*.

*Copy of the Advertisement.*

“50 Dollars reward.”

will be given to any person who shall give information so that the perpetrators of the trespass committed in the night of Sunday 6<sup>th</sup> of May instant, by throwing stones and brickbats through the South window of the West end of the Episcopal Church, may be brought to punishment. It is believed our citizens generally will take an interest in discovering the perpetrators of so foul a deed, and that the vigilance of the City Watch will be increased, to prevent disorders, in the night season. By order of the Wardens and Vestry of Christ Church, Hartford May 8<sup>th</sup> 1832.

M. A. TUTTLE, *Clerk.*

*June 26, V.* *Voted,* That Otis Cook be employed to examine the timbers over the ceiling of the Church, and give his opinion, whether any, and if any, what measures are required for ventilating the loft in question, to secure said timbers from decay by dry rot, or any other cause.

*Dec<sup>r</sup> 19, V.* *Voted,* That Messrs. Wm. H. Imlay, S. Tudor, and Geo. Beach, be a Committee to confer with Mr. J. Goodwin Jr., with regard to the price of the Old Court House, and report to a future meeting of the vestry.



Hartford, December 26, 1832.

*Subscriptions for purchasing and removing the Old Court House.*

We the subscribers promise to pay to the Treasurer of Christ Church Parish the sums respectively annexed to our names, to be applied to the purchase of the Old Court House, on condition that when the requisite sum shall have been subscribed, the Vestry of the Parish cause said Building to be removed; the first payment to be made on the first day of February next. It is understood by the undersigned that the said purchase is to include the lease of the ground on which said Buildings stand, subject to the annual ground rent of ninety dollars.

Samuel Tudor . . . . .	\$100	Horace W. Goodwin . . . . .	\$10
Nathl S. Wheaton . . . . .	10	Aetna Insurance Company . . . . .	50
Nichols & Humphrey . . . . .	50	James Rose & Sons . . . . .	60
Dudley Buck . . . . .	70	Edward B. Stedman . . . . .	10
George Beach . . . . .	50	A Gentleman . . . . .	25
John Butler . . . . .	50	Griffin A. Stedman . . . . .	5
Nathan Morgan . . . . .	60	Horatio Alden . . . . .	5
Hez <sup>h</sup> . Huntington jr . . . . .	50	Walter Phelps . . . . .	25
Ward Woodbridge . . . . .	50	Isaac Toucey . . . . .	30
Samuel Tuttle & Sons . . . . .	45	Cyprian Nichols . . . . .	15
Thomas Belknap . . . . .	50	James Goodwin, jr. . . . .	30
Charles H. Northam . . . . .	30	Hez <sup>h</sup> . Brainard . . . . .	25
George Sumner . . . . .	25	E. Goodrich, jr. . . . .	50
Francis J. Huntington . . . . .	35	Richard S. Kissam . . . . .	20
Daniel Goodwin . . . . .	10	Joseph Pratt . . . . .	25
Asahel Saunders . . . . .	20	Daniel St. John . . . . .	5
Miles A. Tuttle . . . . .	5	Elisha Colt . . . . .	50
Watson Adams . . . . .	5	Leonard Bacon . . . . .	20
James Chamberlain . . . . .	15	Nathan Johnson . . . . .	10
Wm. H. Hoadley . . . . .	5	Pratt, Hart, & Newton . . . . .	100
Joseph Church . . . . .	30	Charles A. Colton . . . . .	10
Samuel Ledlie . . . . .	10	Timothy M. Allyn . . . . .	10
Wm. T. Lee . . . . .	60	Thos. D. Gordon . . . . .	25
Ebenezer Flower . . . . .	25	Wm. H. Inlay . . . . .	200
John W. Bull . . . . .	20	Charles Sigourney . . . . .	40
Isaac Perkins . . . . .	30	Phillip Ripley . . . . .	25
Roswell B. Ward . . . . .	10	Zephania Preston . . . . .	20
James M. Goodwin . . . . .	10	Edwin Taylor . . . . .	20
Alexander H. Pomroy . . . . .	10	George C. Collins . . . . .	12
Denison Morgan . . . . .	20	H. E. Hale . . . . .	12





Hez <sup>h</sup> . B. Chaffee . . . .	§10	Amos S. Collins . . . .	§12
Asa Farwell . . . .	10	Robert Puel . . . .	12
Saml. H. Huntington . . . .	50	William D. Eaton . . . .	12
Charles H. Brainard . . . .	10	Horace Loveland . . . .	8
Ralph Goodwin . . . .	10		
			\$2,038

1833.

*March 16, V. Voted,* That hereafter in dressing the Church with Evergreens, no trees or wreaths shall be used, and that it shall be dressed with boughs only.

THE OLD COURT HOUSE.

*April 15, P.* At a meeting of the members of the Parish held at the Church this day at 7 o'clock P. M. agreeably to adjournment, Isaac Perkins being moderator stated that the object of the meeting was to devise some plan for the Parish to become in possession of the Old Court House property. It was now in the market at two thousand Dollars, subject to a ground rent of ninety-three dollars per annum, and that a considerable part of the requisite sum for its purchase had already been subscribed, mostly by individuals of the Parish.

After some conversation with regard to the propriety of taxing the members of the parish for the remainder of the purchase money it was finally *Voted,* That Samuel Tudor be a Committee to procure additional subscriptions for the purchase of the Old Court House.

It was voted July 8, that the Parish accept the subscription upon the terms upon which it has been made, and also, that the sum not exceeding four hundred dollars be appropriated for the purpose of removing the Old Court House, and the purchase of the land in accordance with the subscription.

*August 15, V. Voted,* That Isaac Perkins be a Committee to rent the Old Conference room occasionally, when it will not interfere with the wants of the Parish.

There was evidently some discontent in the parish concerning the Rector, the reason for which at this time is not very apparent. Some who had been instrumental



in bringing him here from the South, had now ceased to be his friends, and Mr. Smith addressed the following letter to the Wardens and Vestry, resigning his position.

*Sept. 2.* "To the Wardens and Vestry of Christ Church Parish,

Gentlemen. Being disposed to enter upon another sphere of duty in which I have been invited to labor, I hereby respectfully present to you, and through you to the Parish, my resignation of the rectorship of Christ Church, in the duties of which I have been very happily engaged for more than a year past,—the resignation to take effect from the first of October next, or *sooner should it be desired*. With my best wishes for your individual happiness, and for the welfare of the Parish you represent, I remain, Gentlemen,

Your friend and servant in Christ,

HUGH SMITH.

Hartford, Sept. 2<sup>d</sup>, 1833."

A parish meeting was held September 9th, when action was taken by ballot, whether the resignation should be received, and there were in the negative forty-five votes, in the affirmative twelve, and one blank. Mr. Samuel Tudor and Mr. George Beach were appointed a committee to communicate the above vote to Mr. Smith.

An adjourned meeting was held on the 12th of the same month, when the following communication was received from Mr. Smith.

*Sept. 12.*

Hartford, Sept. 12, 1833.

To the Wardens of Christ Church Parish, Hartford.

My Friends and Brethren, Through a Committee of the Wardens and Vestry of Christ Church, I duly received an official statement of a vote passed at a parish meeting, held on the 9th inst. declining by a very large majority, to accept the resignation which I had tendered to the Vestry, and through them to the Parish. For the tacit approval of my past course, and the wish of my continuance among you, *implied* in that vote, and subsequently most frequently and most af-



fectingly *expressed* to me unofficially, and privately, permit me to return my sincere thanks. After allowing to that expression of your feelings and wishes, its just weight, and after giving to the subject to which it referred the most serious, dispassionate, and full consideration, in the spirit of prayer for guidance from on High—I feel it my duty, once more to present to you my resignation of the Rectorship, *accompanied by the earnest request that you will accept the same, and consider the present communication as definitive*—the resignation to take effect at the time before proposed, *viz.*, Oct. 1st, unless an earlier date be desired.

To my reasons for this I need not advert. You will not, I am persuaded, impeach their purity. Suffice it to say, that they are such as convince my judgment, satisfy my conscience, and such as will, I trust, bear the inspection of the “Searcher of Hearts.”

I should do injustice to my own feelings did I refrain from expressing my deep and lively gratitude for the many acts of kindness and favor which I have received, and which it is my regret that I cannot adequately repay—and also the affectionate feelings which so much undeserved kindness has caused me to entertain. Permit me further to add my earnest desire and request that all subjects of a painful or harrassing character may henceforth be dropped, both in public and private, and that the brief period of my remaining pastoral intercourse with you may be mutually improved to the best and holiest purposes of Christian edification.

And now, Brethren, that God may shed upon you and upon your counsels, the spirit of peace, harmony, and wisdom—that he may enable you to “stand fast in one spirit, striving together for the faith of the Gospel”—that he may “send to you a Pastor after his own heart”—and that he may bless you individually and collectively with all needful blessings, temporal and spiritual, is the heart’s desire and prayer of

Your affec<sup>d</sup> friend and servant in Christ,

HUGH SMITH.

After the reading of the above letter, the resignation of Mr. Smith was accepted, and the Bishop was requested



to dissolve the pastoral connection between him and the parish.

*Voted*, That upon thus separating from our Rector, we would express to him our grateful acknowledgments for his services while he has resided among us, and would also assure him of our earnest prayers that the Lord will keep him, and bless him with his most gracious favor in his person, in his family, and in his ministry.

*Voted*, That C. Sigourney, I. Toucey, and S. Tudor be a committee to respond to the communication just received from the Rev. Mr. Smith, and to make known to him the doings of this meeting.

It is difficult to ascertain why Mr. Smith did not longer remain in Hartford. There is a suspicion that the resignation came from some plain speaking which was regarded by a few as too personal. He followed Mr. Wheaton, and was unlike him, and, as I have said in another place, may have "suffered from the contrasts which unwise people are apt to draw, as often without reason as with it." He was devoutly religious, an excellent preacher, a fearless expounder of the Word. Both before he came here and after he left, he was regarded as an able, faithful, and conscientious clergyman. His last rectorship of eleven years at St. Peter's, New York, showed that he had found a people with whom he was in sympathy.

It is no part of the plan of this history to deal extensively with the lives of our rectors, or their ministry among us: and, besides, the memory of Dr. Smith has not been neglected by his many friends. He was brought actively to the front in 1843, when, with Rev. Dr. Anthon, he felt it to be his duty to "protest against the ordination of Mr. Arthur Carey, to the order of deacons." No one who reads what he said on his death bed to Dr. Anthon can fail to recognize the high sense of duty and the sincerity of the man. "My friend and brother," said he, "when you and I first began the ministry, I think we laid too





much stress upon the *outward*. You know what I mean, but since then. Anthon, both of us, thanks be to God, have been better taught, I trust, how to preach simply and fully Christ and him crucified." Looking at me very earnestly, as I was preparing to leave him, he observed, "And now remember that what I said four years ago, when I was so ill that I did not expect to live, I say again. In many things which I have done, I believe that I did wrong; but in that *one matter*,\* when you and I stood up to bear our testimony for Christ and the Church, I feel persuaded, *now as ever*, mark it well, that we did *right*."

It has been attempted to present as fair a representation as could be obtained of the different Rectors of the Parish, and at a time when they were in Hartford. It was difficult to learn where a portrait of Dr. Smith could be found, but an advertisement in the *Churchman*, by Mr. James J. Goodwin, led to successful researches by him, and a fine copy of the portrait is presented in this volume. It brought with it, also, an abundance of material for a sketch of his life. Some of the particulars are presented in this brief condensation.

The Rev. Hugh Smith was born August 29, 1795, at the Narrows, Long Island. He was a graduate from Columbia College in 1813, and pursued his studies for the ministry under Bishop Hobart, from whom he received Deacon's Orders in 1816, and Priest's Orders in 1819. After a short absence in Savannah he returned to New York, and was assistant to Rev. Dr. Bowen of Grace Church. In 1819 he became Rector of the Episcopal Church at Augusta, Georgia, where he remained until 1831. He was elected Rector of Christ Church in the same year, and resigned the same in September, 1833. After some time spent in missionary work in New York, he was chosen Rector of St. Peter's Church, where he remained until his death, March 25, 1849. He was for a short time engaged in the General Theological Seminary,

\* Referring to the *Protest*.



and in 1838 received the honorary degree of Doctor of Divinity, from Columbia College.

*Oct. 2, P. Voted,* That the Wardens and Vestry be authorized to take up and from time to time reissue scrip, in the same form and subscribed by the same officers heretofore prescribed for any sum or sums, of the funded debt of the Parish, as occasion may require. And also from time to time to cause security to be made for any debt of the Parish, by note or notes, by the Treasurer thereof, for the time being and in the form following, with such additions and variations as to time, place, interest, and names, as occasion may require, to wit:

S

The parish of Christ Church, of Hartford, hereby promises to pay to ..... or order, the sum of ..... for value received.

City of Hartford,.....

Witness the Treasurer of said Parish,

A. B.

*Oct. 15, V. Voted,* That the Treasurer be directed to issue a note for the sum of three thousand, five hundred and eighty three  $\frac{72}{100}$  dollars, with interest from the 1<sup>st</sup> of Oct. instant, being on account of the balance due to the late building committee, to such persons as they may direct, in conformity to the vote of the parish passed at their meeting held Oct 2<sup>d</sup> 1833.

As I understand it, after all the money which had been paid in for the building of the church had been spent, there was still due to the building committee, either for sums advanced, or for which they were responsible, the sum specified above.

*Nov. 6, V. Voted,* That Mr. Chamberlain be directed to examine and make the necessary repairs on the Pillars of the Church; and that Mess. Tudor and Perkins be a committee to superintend the work.

It was found that the dry rot was affecting the wood



work about the pillars; the fitting being so tight that there could be no circulation of air. The remedy was found by making augur holes at the top and bottom, and it proved an effectual remedy. No young wife was ever more careful of her new house than were these men of the building which they had recently erected, and of which they were justly proud.

*Dec. 5, 17. Voted.* (Subject to the approbation of the Parish at its next Easter meeting) that the Treasurer of this Parish be, and hereby is, authorized, and directed to pay to the Treasurer of the Bishop's Fund, for the purpose of making up the deficiency in the Bishop's salary, as the sum was fixed in a resolution of the Convention, passed June 2<sup>nd</sup> 1831, the sum of Fifty Dollars, on the first day of August next, and the same sum on the first day of August annually, thereafter, for the term of five years, or till the increase of the Bishop's permanent Fund shall equal the amount of the salary fixed by the Vote aforesaid, *Provided however* that this vote shall not be obligatory unless the deficiency of the Bishop's salary is made up by the other parishes in the Diocese.

*Whereas*, the requisite sum of Two thousand Dollars, for the purchase of the Old Court House\* and lease, has been subscribed agreeably to the vote of the Parish, July 8<sup>th</sup>, 1833.

*Voted.* That Nathan Morgan, Cyprian Nichols, and Tho<sup>s</sup>. Lloyd, be a Committee to dispose of the Old Court House, and cause the same to be demolished, and do all other things in conformity with the conditions of said subscription, and to carry the same into effect.

*Voted.* That Thomas Belknap be, and hereby is, appointed to collect said subscriptions.

\*The Old Court House was built by order of the Colony of Connecticut in 1719, and was occupied by the Colonial Assembly, and by the General Assembly of the State until 1756. It stood on State House Square, near the present City Hall, and was removed to Church Street at about the above date. It had been occupied for various purposes, lastly as a wagon shop and plough manufactory. The close proximity was considered dangerous to the Church in case of a fire, and so it was purchased. Rev. Roger Viets administered the Communion "in Hartford Court House March 2nd, 1766, to 6 Communicants."



*Voted*, That George Beach, Samuel Tudor, and W. H. Imlay be a Committee to obtain a draft for a tower to the Church, make an estimate of the expense, and report.

1834.

*Jan. 6.* In October last a committee of the Vestry had been appointed "to enquire for some person suitable for Rector." They reported favorably on two names, Jan. 6, 1834, and George Beach, Wm. H. Imlay, Samuel Tudor, and Isaac Toucey, were appointed "to proceed to New York and further if expedient, and obtain information with regard to Rev. Dr. Ducachet, of Norfolk, Virginia, and also Rev. Mr. Johnson, of Alexandria."

*Jan. 21.* At a Parish meeting the committee of the Vestry reported favorably on the Rev. Dr. Ducachet, and it was

*Voted*, That the Rev. Henry W. Ducachet, of Norfolk, Virginia, having the approbation of the Bishop of this Diocese, is requested to accept of the Rectorship of this Parish.

The Rev. Dr. Wheaton was requested to proceed to Norfolk and present the communication of the Bishop to Dr. Ducachet, informing him of his election. But all the efforts were futile. The record is brief.

*Feb. 21.* At a meeting of the Wardens and Vestry, Feb. 21st, at the house of S. Tudor, Esq., a communication from the Rev. Henry W. Ducachet, declining the call of the Parish was read.

*March 17, V. Voted*, That the Rt. Rev. Bishop Brownell, and the Rev. Dr. Wheaton, be requested to take charge of the Parish for the six months next ensuing, and that measures be taken to procure Mr. Vinton of the Theological Seminary to assist them.

*Voted*, That the Committee heretofore appointed to procure a Rector be authorized to carry the foregoing Vote into effect.





George Burgeff.



*May 10, V. Voted,* That S. Tudor, T. Belknap, and George Beach, be a committee to dispose of 30 feet of the west part of the Old Court House lot with the privilege of the west gangway, subject to the annual ground rent of sixty dollars.

*Voted,* That the same Committee be appointed to examine the present situation of the Blacksmith's Shop on said lot, and ascertain the expense of altering the same into a dwelling house.

*July 27, V. Voted,* That Nathan Morgan be a Committee to proceed to Providence, to procure the services of the Rev. Mr. Burgess, as assistant Clergyman of the Parish, for a term not exceeding twelve months.

*Oct. 27, P. Voted,* Unanimously, That the Rev. George Burgess (with the approbation of the Bishop of this Diocese), is requested to accept of the Rectorship of this Parish.

*Voted,* That a salary of One thousand Dollars per annum is hereby settled upon the Rev. George Burgess, to be paid to him in quarterly payments so long as he shall continue to be Rector of this Parish.

*Voted,* That the Rt. Rev. Bishop be respectfully requested to approve of the election of the Rev. George Burgess to be Rector of this Parish.

*Voted,* That it be referred to the Wardens and Vestry to carry into effect the Votes just passed.

Few men ever came into a parish and captured the hearts of the people so quickly as did Mr. Burgess. What was said of him after his first appearance, by one who went home and told the family "that this man was the one to be chosen as rector," was evidently the opinion of all.

*Mr. Burgess Accepts.*

Hartford, Nov. 1, 1834.

To the Wardens and Vestry of Christ Church, Hartford.

Gentlemen:— Having received through your Committee, a copy of a vote passed at a meeting of the members of Christ Church Parish on the 27<sup>th</sup> ult. by which vote I am



requested to accept the Rectorship of that Parish, I hereby inform you of my acceptance of the charge.

With much respect,

Yours obediently,

GEORGE BURGESS.

1835.

*Jan. 23, V. Voted,* That S. Tudor, T. Belknap, and George Beach, be a Committee to dispose of 30 feet of the west part of the Old Court House lot and gangway with building thereon for \$1200.

*March 12, V. Voted,* That the offer from Dr. James Beresford of sixty dollars per annum ground rent for thirty feet of the west part of the old Court House Lot be accepted. Said Beresford having the privilege of gangway in common with adjoining proprietor and also the privilege of drawing water by a pipe from the well on the part reserved by the Parish, the said Beresford building an arch over said well, and to have access thereto from his own premises through said arch.

This well was used until the introduction of water into the city, and like most of the old wells in town was supposed to be of special purity. The Chapel was built over it and its location was in the present gangway. It was filled up when the Chapel was taken down.

*April 20, P. Voted,* That the Treasurer of this Parish be, and hereby is, authorized to execute a lease, or conveyance by deed or indenture, or otherwise, to Dr. James Beresford, of certain leasehold premises belonging to the Parish, said conveyance to be in accordance with the provisions of a written agreement entered into by the Wardens and Vestry, and Dr. Beresford, bearing date the 13th day of March, 1835.

*April 25, V. Voted,* That W<sup>m</sup>. H. Imlay, Nathan Morgan, and W<sup>m</sup>. T. Lee, be a Committee, to make an estimate of the expence of building a Lecture Room, and to solicit subscriptions therefor.



*July 1, V. Voted,* That S. Tudor, Nathan Morgan, W. T. Lee, and Rev. Mr. Burgess, be a Committee, to erect a Chapel in the rear of the Church at an expence not exceeding \$3000. and if there be a variation of the plan exhibited to the meeting this evening, the same be laid before the vestry.

*Voted,* That Tho<sup>s</sup>. Belknap, W<sup>m</sup>. H. Hoadley, Walter Phelps, F. J. Huntington, and Dudley Buck, be a Committee to solicit subscriptions for the purpose of building a Chapel.

*Subscription for the Chapel.*

We the subscribers agree to pay the sums set against our several names for the purpose of erecting a Chapel in the rear of Christ Church, on the lot owned by the Parish, to the Treasurer of said Parish, on or before the first of January, 1836.

Wm. H. Inlay, . . . .	\$250	
Nathan Morgan, . . . .	100	Brick — 125. if of Stone.
M. A. Tuttle, . . . .	50	
Wm. T. Lee, . . . .	100	25. additional if of Stone.
John Butler, . . . .	100	if of one story <i>only</i> in height.
Thomas Belknap. . . .	100	
George Beach, . . . .	50	if of Brick, 75. if of Stone.
Samuel Tudor, . . . .	100	and if built according to Dr. Wheaton's plan 25. more.
Walter Phelps, . . . .	50	and if of Stone according to Dr. Wheaton's plan 25. in addition.
Dudley Buck, . . . .	100	(Stone preferred.)
Robert Watkinson, . . . .	100	
N. F. Humphrey, . . . .	100	if only one story in height.
C. A. Colton, . . . .	20	Stone or Brick.
Eben <sup>r</sup> Flower, . . . .	50	(Stone.)
Phillip Ripley, . . . .	50	
Geo. Burgess, . . . .	30	
Haynes Lord, . . . .	30	
F. J. Huntington, . . . .	100	
Denison Morgan, . . . .	50	
Thomas D. Gordon, . . . .	50	Stone preferred.
Geo. Sumner, . . . .	40	
John W. Bull, . . . .	50	
Samuel H. Huntington, . . . .	100	
Griffin Stedman, . . . .	50	
Asa Farwell, . . . .	25	
Wm. H. Hoadley. . . .	10	





Wm. F. Tuttle, . . . .	\$25	
H. Huntington, . . . .	100	
Charles Sigourney, . . . .	50	
I. Toucey, . . . .	50	
J. Goodwin, . . . .	25	
J. M. Goodwin, . . . .	25	if of Stone, and if the other subscribers pay in full.
Zephaniah Preston, . . . .	10	
Chs. H. Northam, . . . .	15	
Simeon Griswold, . . . .	20	
Roswell B. Ward, . . . .	30	
W. Woodbridge, . . . .	25	
James Berestord, . . . .	30	
Isaac M. Hall, . . . .	10	
G. C. Collins, . . . .	10	
A. H. Pomroy, . . . .	10	
W. Phelps for Mrs., . . . .	10	
Lot Dean, . . . .	5	
Geo. Beach, Jr., . . . .	10	
Robert Buell, . . . .	5	if built within 1836.
P. F. Robbins, . . . .	10	
E. B. Pratt, . . . .	50	
Horace Loveland, . . . .	5	
Saml. Ledlie, . . . .	5	
Asahel Saunders, . . . .	20	
Charles Brainard, . . . .	10	
Watson Adams, . . . .	5	
T. Lloyd, . . . .	25	
B. & C. Adams, . . . .	10	
Allyn S. Stillman, . . . .	10	
William Humphrey, . . . .	2	
Theodore Metcalf, . . . .	5	
H. B. Chaffee, . . . .	5	
H. Brainard, . . . .	5	
Doct. J. S. Rogers, . . . .	10	
Danl. Goodwin, . . . .	10	
James Rose, . . . .	25	
George Ripley, . . . .	10	
Sally J. Bartholomew, . . . .	15	
Septenius Stocking, . . . .	5	
George Stringer, . . . .	5	
L. B. Hanks, . . . .	5	
L. L. Cowdery, . . . .	5	
Phillip Hewins, . . . .	10	



*Dec. 7, V. Voted,* That the building Committee of the Chapel be also a Committee to make an arrangement with Dr. Bacon, for continuing the gangway to rear of the Chapel.

## 1836.

*Feb. 1, V. Voted,* That contributions be taken monthly in the Church, in aid of the Missionary cause.

*Voted,* That the Rector, Rev. Mr. Wheaton, and Mr. Tudor, be a Committee to select a suitable Baptismal Font which shall be given to the Parish.

*Feb. 16, V. Voted,* That the sum of \$150. for the year 1836, payable quarterly, be paid to Mr. Emerson for his services in leading the Choir on Sundays, and other occasions when there is public worship in the church, for practicing with the choir as heretofore, and for teaching a school of such persons as choose to attend, at least twenty-six evenings in the year.

*Voted,* That the salary of the Sexton be increased \$30. per annum. [Previously \$100.]

*April 12, V. Voted,* That the West 8 Seats in the South gallery be offered for sale, and that the Miss Draper's\* have leave to take the same number of them as now stand to them in the North Gallery, and that the Rector be requested to make the same known to Dr. Wheaton, that the Students may not interfere.

*Nov. 22, V. Voted,* That Mr. T. Belknap, and Mr. N. Morgan, be a Committee to see that proper tythingmen be appointed by the Town for the ensuing year, who will perform their duties in the galleries.

*Dec. 20, V. Voted,* That the Wardens and Vestry be a committee to preserve order in the Church, Saturday evening, being Christmas Eve, and to seat strangers and others.

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\* Miss Julia Draper, with her sisters, came from Greenfield, Mass., and opened a school for young ladies in October, 1831. The house on Trumbull street, at the foot of Pratt street, was occupied by them, and here the school was conducted for thirty years or more, very successfully and very creditably. The teachers and many of the scholars attended Christ Church, and when seated in the gallery were in close proximity to the students of the college who were seated just east of them. It is worthy of note, that at this moment, there is a movement to place a memorial Tablet on the walls of the Church by her former pupils, as a token of their affection and respect.



*Voted*, That Staves be obtained for the tythingmen as a badge of office, and that the Clerk obtain them.

*Nathan Morgan* was born in the town of Groton, October 10, 1786. He came to Hartford from Hebron, where he had been established as a merchant for a short time, and probably was soon connected with Christ Church, as he is on the list of those assessed for taxes in 1810. He was a vestryman in 1820, and was repeatedly chosen afterwards; was Junior Warden in 1827 and 1830, and Senior Warden in 1831. He was zealous in all that pertained to the Parish and generous in its support. He was extensively engaged in mercantile business on Commerce street, near the bridge. His residence was in Morgan street, where he and his brother Denison had built two houses in 1825. He was an intelligent, industrious, and religious man, much respected and beloved for his amiable disposition and sound sense. He married Lydia Brewster, January 6, 1808, but left no family, and died January 21, 1837.

*Denison Morgan* came to Hartford several years after his brother, and was engaged with him in business near the river. He is found on the records as early as 1819, as a contributor to parish expenses. He was a member of the Vestry in 1825, and was chosen many times afterwards. In 1840 he was Junior Warden, and Senior Warden in 1841-43, 1851-54. He was much valued as a parish member, interested and influential in all its undertakings. It can be said of him and his brother Nathan, that they both were staunch churchmen, men of excellent sense, good judgment, and perfectly reliable. Mr. Morgan was born October 29, 1790, and died May 7, 1855. He was married to Ursula Brainard October 10, 1815.

1837.

*March 18, 1837. Voted*, That the Wardens, and Mr. S. H. Huntington, be a Committee to consider the subject of the Scrip which becomes due July 1837, and any other subject



connected with it, and to bring it in a suitable form before the next Parish meeting.

*March 27, P. Voted,* That Isaac Toucey, and Isaac Perkins, Esq<sup>s</sup>. be added to a committee appointed by the Vestry, to take into consideration the renewal of the Scrip issued by the Parish.

*V. Voted,* That the Wardens be a Committee to confer with the Officers of the College, as to seating the Students so that their conduct in Church be not so objectionable in future.

*April 8, V. Voted,* That the Wardens be a Committee to see to the building in the rear of the Chapel, with full powers to fit it up, as they in their judgment may see fit, either for a dwelling or a schoolroom.

*July 26.* At a meeting of the Wardens and Vestry of Christ Church, held at the vestry room July 26, 1837, upon application of President Totten that the Junior class in College be permitted to occupy the Church the evening before Commencement, for their Exhibition, it was

*Voted,* That the subject be left with the Rector and Wardens to decide as they may think best.

*About a Difference of Opinion.*

*Sept. 3.* At a meeting of the Rector, Wardens, and Vestry of the Parish of Christ Church, Hartford. Sept. 3, 1837, present, the Rector, Wardens, and Mess. Buck, Morgan, Beach, Preston, Belknap, Lee, Colton, and Hoadley, being all the members except Messrs. Tudor, Huntington, Woodbridge, and Ripley (who was sick).

It having been represented to this meeting that application has been made to the Trustees of the Bishop's Fund for a Power of Attorney to vote on stock in the Phoenix Bank standing in the name of said Trustees, at the annual meeting for the choice of Directors, to be holden on Thursday next, the 7th instant, and that said Trustees have granted a





power of Attorney for the purpose aforesaid; and whereas it is understood that there are two candidates for the Presidency of said Bank, both members of this Parish, and communicants,

*Resolved*, unanimously, that we regret the granting of said Power of Attorney, as fraught with evil to the interest of the Episcopal Church in this State and tending to disturb that harmony which has so long prevailed in this Parish.

*Resolved*, unanimously, that the Person having said Power be and he hereby is requested not to use it at the said meeting of the Stockholders, and also, that the several Trustees of said Fund be respectfully and most strongly requested to annul and cancel said Power.

*Resolved*, That copies of these resolutions be furnished to the Trustees and to the Gentleman holding the said Power of Attorney.

*Voted*, That the Junior Warden be a Committee to communicate the above to the person holding the Proxy, and also to the Trustees of the Bishop's Fund.

These resolutions have reference to the controversy which existed between Mr. Charles Sigourney and Mr. George Beach. Several pamphlets were published from both of them, which created considerable excitement in financial circles at the time. Mr. Sigourney intended to resign the presidency of the Phoenix Bank, which he had held for sixteen years, and desired that Mr. Samuel Tudor, who was a director in the bank, should be his successor. Mr. Beach, who had been its cashier for twenty years, was a candidate for the place also, and on both sides most earnest endeavors were made to secure proxies for the election in September. A part of the securities of the Bishop's Fund was invested in the stock of the bank, and hence the statement that the "Trustees have granted a power of attorney" to one of the parties, and that the Trustees were requested to annul it. The story is sufficiently told in these resolutions and in this explanation.



*Nov. 4,* A letter from W. J. Babcock was read asking to have his wages raised from three hundred dollars, to four hundred, and it was,

*V. Voted,* That Messrs. Nichols and Tudor be a committee to confer with Mr. Babcock respecting his communication, and to inform him, that the Vestry having before increased his salary to \$300 under the express understanding on their part, that he would remain in his present situation, with his present salary, through his whole collegiate course, and that they cannot with propriety accede to his request. [Afterwards the Vestry "*voted,* that they will not insist upon the fulfilment of the contract if he considers it disadvantageous to himself."]

### 1838.

*April 16, P. Voted,* That W. H. Imlay, Phillip Ripley, Sam<sup>l</sup>. Tudor, Ge<sup>o</sup>. Beach, and Samuel H. Huntington, be a committee to make an estimate of the expense of completing the Church with Stone, also with wood or other materials, to comport with the original plan, also, to devise a plan for creating a sinking fund, for the gradual liquidation of the Parish debt, and report at the adjourned Parish meeting.

*April 30, P.* The committee appointed at the last parish meeting reported a plan for the gradual liquidation of the parish debt, which now amounted to about \$23,500.

The plan of the committee contemplated the formation of a sinking fund by the payment of twenty-four hundred dollars annually, which, with the accruing interest would, it was expected, pay the indebtedness by April 1, 1854. The Parish voted the above sum, and the "Wardens and Treasurer were appointed a committee to carry it into effect." No more was heard about it after this.

They also reported that,

The committee who were appointed at a Parish meeting on the 16th instant to procure a plan and estimate of the expense of completing the tower of the church of stone, wood,



or other materials, beg leave to report that they have in pursuance of their appointment procured from Messrs. Rathbone & Wheaton an estimate of the cost of completing the tower of the church according to the plan herewith submitted, which is \$9,290 for the stone and wood-work.

An important reduction in the cost of completing it according to the plan submitted, may be made by reducing the height about 14 feet, and by simplifying the style of the work, without, in the opinion of your committee, any perceptible injury to its appearance or proportion, say of \$1,400, leaving the cost to the Parish \$7,890, in place of the first named sum.

The cost of the balustrade and pinnacles upon the main body of the church, to complete it according to the original plan, is not estimated or included in either of the above sums; these estimates refer exclusively to the tower.

The labor, time, and difficulty of procuring a plan of the Church and tower, rendered it impossible for your committee to obtain estimates in season for this meeting — of the cost of completing the tower of any other material except stone; the estimate has been carefully made, and Messrs. Rathbone and Wheaton are here present to answer any questions which any member of the Parish wish to propound to them for the purpose of obtaining more particular information.

All of which is respectfully submitted by

WM. H. IMLAY,

in behalf of the Committee.

The report was recommitted with instructions to make further estimates and report to a future meeting, and Dr. Sumner was added to the committee.

*Voted,* That whenever the sum of \$4,000 is subscribed for completing the Tower of the Church, this Parish will proceed to raise the balance by a loan or otherways and complete the tower, as soon as the necessary funds can be raised.

*Voted,* That a committee of five be appointed to solicit subscriptions to the amount of \$4,000, to be expended in completing the tower of the church, to report to a future meeting of the Parish, and J. B. Eldredge, J. S. Morgan,



Hezekiah Brainard, Chas. A. Colton, P. F. Robbins were appointed as said committee.

*Nov. 17, V. Voted.* That the Wardens be authorized to permit Mr. E. R. Johnston to use the Chapel for the purpose of teaching sacred music at such times as it is not wanted for the purposes of the Parish, *provided*, that he furnish his own fuel, lights, &c. &c., pay the expenses of keeping the room in order, and make good all damages by any member or members of his schools.

*Decr. 22, V. Voted,* That the Wardens and Vestry be a Committee to preserve order in the Church on Monday evening, being Christmas Eve.

### 1839.

*Feb. 9, V. Voted,* That the Senior Warden and Mr. Tudor be a committee to fix the south-east window on the south side of the Church in some suitable manner to protect the Church from risk of damage by fire.

When Dr. Bacon's barn, which was near the Church, was burned there was considerable danger from the fire, and Dr. Wheaton did not improve matters much when he dashed cold water upon the heated glass. Large spikes were afterwards driven into the walls near the top of the windows on which it was proposed to hang carpets, or protection of some kind, which might be kept wet, in case such an incident should happen again. The building near the southeast window was but a few feet distant, and was equally dangerous, and needed like protection.

*Feb. 16, P.* The committee who were appointed at an adjourned meeting of the Parish of Christ Church, held in the Chapel in this city on the 30th of April, 1838, to solicit subscriptions for completing the tower of the Church, beg leave respectfully to *Report*,

That they have devoted much time to the performance of the duty, by no means a pleasant one, which the Parish assigned them, and have now the satisfaction of stating that





they have succeeded in obtaining a subscription of over \$4,000, although a large number of wealthy members of the Parish have not yet been called upon and have not subscribed; and therefore that they suppose the vote of the Parish passed at the meeting above mentioned, which declares that "when-ever said sum of \$4,000 is subscribed this Parish will proceed to raise the balance by loan or otherways and complete the tower of the Church," is now binding upon the Parish, inas-much as the conditions of the vote have been complied with.

The committee would also beg leave to inform the Parish that in accordance with the suggestions of several influential friends of the undertaking, the conditions of the subscrip-tions were so arranged as to make them payable in three an-nual installments, the first being due April 1, 1839,—the sec-ond April 1, 1840,—the third April 1, 1841. This condition of the subscriptions was acceded to by the committee be-cause it was believed that two or three years' time would be required to complete the tower, and also because many gen-tlemen assured them that they would give more liberally upon such terms, all of which is respectfully submitted,

JOHN B. ELDRIDGE, *Chairman.*

The report was accepted, and this vote was passed.

*Voted,* That the Wardens and Vestry be empowered to ap-point a committee to superintend the completion of the tower, and make contracts for the same, and that they be re-quested to procure a plan or plans, and an estimate of the expense of said tower, and present the same to a meeting of the Parish, to be called for that purpose.

The younger and ambitious element had pushed this matter vigorously, and had succeeded in committing the Parish to its ultimate success.

The Parish meeting had also been called to consider "the subject of erecting a *New Church*," which was pre-sented as follows:

*Whereas,* The Parish of Christ Church under the divine blessing has so much increased, that, in order to its further



increase, further accommodations are necessary; and *Whereas* the progress of the town and the general prosperity of the Episcopal Church, justify the belief that under the same Supreme blessing great additions may still be made to the number of the members of that Church in this place; and *Whereas* every other object must be regarded as subordinate to those which directly furnish the means of Grace, and enlarge the Church of God, therefore *Resolved*, That in the opinion of this meeting the time has arrived when it is expedient to attempt, in reliance on the favor of Divine Providence, the establishment of another Parish of the Episcopal Church in this city.

*Resolved*, That in the opinion of this meeting the cost of any new Church which may be at this time erected, should not exceed the sum of \$10,000.

*Resolved*, That in the opinion of this meeting, such a connection between a new Parish and the present would be desirable, as would unite the pecuniary interest of both, at least for a time, while it should leave the Spiritual charge of each to its own peculiar Pastor.

*Resolved*, That the Gentlemen who have subscribed for the completion of the Tower of the Church, be invited to give their consent to the relinquishment of that object for the present, and to the appropriation of the sums respectively subscribed by them, with such additions as they may be prepared to offer, for the erection of another Church.

After "a lengthy discussion," the preamble and resolutions "were ordered to be laid on the table;" the majority were of the opinion that the tower should first be finished.

The report of the committee to solicit subscriptions to complete the tower was ordered to be taken up, and was accepted, and it was

*Voted*, That Thomas Belknap, Lemuel Humphrey, Dudley Buck, William T. Lee, and Walter Phelps, be appointed a committee to solicit subscriptions for the erection of a new church in this city.



The committee, whose report had been recommitted, reported at length on March 9th, that they had obtained "proposals for the completion of the Tower of the church, agreeably to Mr. Wheaton's plan, as drawn by Mr. Austen, to be completed all of stone," or part wood and part stone, and then proceed to state the difficulties of procuring it to be done with stone, and argue in favor of the plan by wood and stone. However, they concluded their report by recommending "that the Wardens and Vestry, or the Committee be authorized to use either stone or wood, in the construction of the Tower, at their discretion."

The following vote was then passed:

*Voted*, That the Wardens and Vestry be and hereby are authorized to proceed to make contracts, and to take other measures necessary to complete the Tower in accordance with the report of the committee made this evening, and accepted.

Mr. Imlay resigned his position as chairman of the committee, and the Vestry appointed James M. Goodwin and Wm. T. Lee additional members, and left it with the committee to appoint their own chairman. As a result the tower was built wholly of stone, and its beautiful proportions have been admired by all. The church is now complete with the exception of the pinnacles and battlement, contemplated in the original plan.

*Subscriptions for Completing the Tower.*

*Whereas* the Parish of Christ Church in this City at its late annual meeting, passed a vote pledging itself to complete the Tower of the Church, according to the original plan, whenever the sum of four thousand dollars should be raised by subscription; Therefore the undersigned hereby agree to pay the sums set against their names respectively, to aid in accomplishing this object, to be paid in three annual instalments, the first, on the 1<sup>st</sup> of April, 1839, the second on the 1<sup>st</sup> of April 1840, and the third on the 1<sup>st</sup> of April 1841. The money to be paid into the hands of a Committee duly appointed to receive the same.



Hartford, August 1838.

Wm. H. Halay, . . . . \$333	Henry Waterman Jr., . . . \$50
Wm. T. Lee, . . . . 200	Timothy M. Allyn, . . . 50
Samuel Tuttle & Sons, . . . 100	John W. Bull, . . . . 50
Charles Davies, . . . . 100	Alexander H. Pomroy, . . . 50
Samuel Tudor, . . . . 100	George C. Collins, . . . . 45
Charles H. Northam, . . . 100	Junius S. Morgan, . . . . 50
Thomas Belknap, . . . . 100	James Goodwin, Jr., . . . 50
Lucien B. Hanks, . . . . 100	Zephaniah Preston, . . . 50
Luther Smith, . . . . 150	Henry S. Humphrey, . . . 45
Asa Farwell, . . . . 150	Philemon F. Robbins, . . . 50
Ebenezer Flower, . . . . 150	Alexander Houston, . . . 50
Denison Morgan, . . . . 100	George Sumner, . . . . 50
James M. Goodwin, . . . 100	George Beach, . . . . 100
Walter Phelps, . . . . 100	Isaac Toucey, . . . . 100
J. & S. B. Beresford, . . . 100	Hezekiah B. Chaffee, . . . 50
Lemuel Humphrey, . . . . 150	Allyn S. Stillman, . . . . 36
Griffin Stedman, . . . . 100	L[ydia] Morgan, . . . . 50
Charles Brainard, . . . . 100	Daniel Goodwin, . . . . 25
Cyprian Nichols, . . . . 100	Cornelia Russ, . . . . 50
Dudley Buck, . . . . 100	George D. Morgan, . . . . 25
Charles A. Colton, . . . . 50	Alexander M. Gordon, . . . 25
John B. Eldredge, . . . . 50	Charles J. Gilbert, . . . . 50
Asahel Saunders & Son, . . 60	Horace Averill, . . . . 30
Hezekiah Brainard, . . . . 50	George Burgess, . . . . 150

\$4024

None of these persons are now living.

*Sep. 7, V. Voted,* That the Clerk be directed to give legal notice of a Parish meeting to be holden on Saturday evening the 14<sup>th</sup> inst., at 7 o'clock, for the purpose of considering the expediency of providing a new Bell for the Church, and of transacting any other business which may be brought before the meeting.

*Sep. 14, P. Voted,* That the committee appointed to superintend the building of the Tower, with the addition of Mr. Phillip Ripley, be authorized to procure a new Bell for this Parish,—provided that the cost shall be raised by a tax.

*Voted,* That the City Common Council have leave to use the water from the Church for filling a reservoir to be laid in Main Street.

*Voted,* That the City have liberty to sink a reservoir in





front of the Church, under the direction of the Wardens and Vestry.

*Oct. 24, 17.* *Voted,* That a Committee be appointed to cause if possible the excavation in front of the Church designed for a City reservoir, to be filled up, and if it cannot be filled up, that the Committee be requested to superintend the construction of said reservoir, and take care that the same be built in the most substantial and secure manner.

There was for a short time quite an excitement about the building of this reservoir in front of the Church. In the process of construction it was found that the work was imperfectly done, and it was feared that it was not of sufficient strength to resist the pressure caused by the tower of the Church. During the progress of the excavation, the sides of it repeatedly fell in, and extended so far into the street that there was a partial justification for the suspicion. It is not surprising, therefore, that the Vestry passed the vote of October 24th.

The Council met on the 25th and was willing that the work should be suspended, provided the Parish would pay the contractor "the expenses that have already accrued, and will fill the excavation at their expense, and on their own responsibility," and a committee was appointed "to make an arrangement to carry the same into effect."

This proposition was not acceptable, and was protested against by the Vestry on the evening of the same day, and the Mayor was informed "that if the City authorities persist in constructing the proposed reservoir in front of the Church, it must be done upon the responsibility of the City, without the consent or approbation of this Parish."

The Council, however, had voted, or did *vote* (for I suspect that both bodies were in session at the same time, and that there was a hurrying to and fro between them, to adjust details satisfactorily), "to increase the thickness of the walls of said Reservoir, and to make use of other materials at their discretion." And it was also



"*voted* that if the work should be abandoned that the city will pay the sum of fifty dollars toward the expenses that have already accrued."

No more complaint was made, and the work was completed and remains to this day. It never was supplied with water from the roof of the Church, but from the building on the north corner of Main and Church streets. The original cistern or well made in 1796 was on this corner, or near it, and the little contention about it has already been described. I do not know that the parish has ever had any other disputes with the public authorities, but it is a little singular that both of them should have been upon the subject of obtaining or preservation of water.

As I often passed this work while the excavation was in progress, it was noticed how extensive was the caving in of its sides. This occurred mostly if not wholly in the night-time, and was often the subject of remark. The ground had evidently been filled in to the depth of several feet, which was a cause of insecurity and danger; the parishioners were justly suspicious. In all probability the roadway is now considerably above the original surface. When the sewer extending from the City Hall to Pleasant street was built, great logs, many in number, were found far below the surface at the corner, opposite the head of Village street. The sewer was twelve feet in depth, and two and one-half feet in diameter. These logs were of pine and in a good state of preservation. They doubtless had been placed there sometime in the early history of the town, for the purpose of obtaining a firm foundation, at the bottom of one of the numerous ponds known to have existed in this neighborhood. The surface along this roadway to the north was by no means perfectly level or regular. In the immediate neighborhood, at the Tuttle corner, it was firm clay, while a few rods to the west it was pure sand. In this vicinity was Centinel Hill, from which, in early days, an unobstructed view could be



had as far south as the South Green. From this hill large quantities of sand were taken by the early inhabitants, so large that its use was forbidden unless authorized. From this point northwest there must have been a gradual rise in the ground as far west certainly as the house occupied by the late Nathaniel Goodwin, who once told me that his house stood upon the highest ground in the then limits of the city, excepting Asylum Hill. Hartford originally was by no means located on level ground; the hills have been made low, and the valleys have been filled up. Brick-kiln Hill has been erased, and the land south of it has been much elevated. That portion of Asylum street lying west of Ann street as far as Ford street (called within my remembrance Pleasant Valley), has been filled in as many as ten or twelve feet, probably, and some of the small houses upon the south side of it have been raised twice.

In excavating for the above sewer, at the head of Village street the contractor found considerable obstruction from the logs, and some time was spent in endeavoring to cut them apart, but as it was difficult to work in such a limited space it was given up. By depressing the bottom of the sewer a little, *the logs were worked into the top of it*, and no serious injury so far has been sustained. It may be some years before it caves in. I know that the bottom of the sewer was clean, and no water standing in it, a few years after its construction, about six rods or so west of the locality of the logs.

Here is another instance in which the use of pegs has been found convenient.

#### 1840.

*Feb. 11, V. Voted*, Unanimously, that the thanks of the Vestry be presented to Mrs. Elizabeth Hart, for the elegant Episcopal Chair presented by her to this Parish.

*Voted*, Unanimously, that the thanks of the Vestry be presented to Miss Hetty B. Hart, for the beautiful Baptismal Font presented by her for the use of this Church.



*Voted,* That while the Vestry would express their grateful sense of the generosity of the donors, they would also place upon record their devout trust that these offerings for the glory of God, and the endowment of this Sanctuary, will always be regarded and employed in the same spirit of reverence for His service, and love for His Church, in which they doubt not they have been given.

The Chair presented by Mrs. Hart, usually called the *Bishop's Chair*, is the one now used by him, in the Chancel. The *Baptismal Font*, given by her daughter, was of white marble, and was in continued use until 1891. It was made in several pieces, which were movable; as a consequence, the edges became more or less chipped, in changing it from one place to another, and it was finally placed in the present Chapel. The new Font, which is larger and a fine piece of workmanship, stands in the southwest corner of the Church, a portion of the gallery, and several of the pews having been removed. It has been ventured to call this place the *Baptistery*. The Font was presented to the parish by the children of the Sunday-school, in 1891, and cost five hundred and ten dollars.

Among the very useful organizations within the parish should be mentioned the *Ladies' Benevolent Society*, which was organized in 1829. Its Constitution is submitted below, though it may have been changed in some particulars. The Society is still in active existence, and generally meets once in a fortnight, and is fruitful in good works. Occasionally a supper is served, and then the gentlemen are permitted to attend, and add their contributions to the general fund. These meetings are held in the Parish Room, are numerously attended, and are productive of much good: the social element is added to that of industry; and to the work of helping the poor is added that the members of the parish become more acquainted with one another.

For a long time the meetings of the Society were held





at the residences of the members, and a light refreshment was served. For fear of disturbing the work in which they were engaged, perhaps, no gentleman was expected to appear until 8 o'clock in the evening, when the young people felt a necessity for relief after their steady work, though some of their elders continued it for an hour longer. These social gatherings were extremely pleasant, and yet linger in the minds of the very few who are left. The rector was accustomed to call at this time also, and it was supposed that his presence did not seriously interfere with any conversation, though it might have diverted it, somewhat.

Several other societies now exist, for teaching young girls to sew, and encouraging in them habits of industry, prudence, and good behavior; nor are the boys neglected in the division of the parish work. There is plenty to do in helping the old, the infirm, and the needy, and this necessity is likely to be increased in the future. The changing character of our population, and the death and removal of many members of our Parish brings to those who remain a work far more extensive than was necessary some years since. It is not probable that we shall see again such an event as happened in Dr. Wheaton's time, when the alms were several hundred dollars in excess of the needs of the parish.

*Constitution of the Ladies Benevolent Society of Christ Church,  
Hartford, Conn., Organized Nov. 18, 1829.*

The object of this Society is to furnish comfortable garments for the sick and suffering poor, and to assist when in its power, young men intended for the Ministry.

Relief is first afforded to those of our own *denomination*, and afterwards, should our funds permit, aid will be extended to others.

Each member of this Institution shall pay one dollar annually, to be expended in the purchase of necessary materials.



Once a fortnight, on *Thursday afternoon*, such of the members as find it convenient, shall meet at the house of one of their number, and devote the hours from *two* till *nine*, to the making of suitable garments for the objects of their charity.

The officers of this Society shall be a *President, Vice-President, Secretary, and eight Directresses.*

It shall be the duty of the *President* to preside at all meetings, and to convene an annual meeting for the choice of officers.

The *Vice-President* shall attend to the distribution of the articles made, assist the President, and preside when she is absent.

The *Secretary* shall keep a copy of the *Constitution*, a list of the members, a *statement* of the articles made, and of the persons to whom they are given; likewise an accurate account of all *monies* received and expended, and of any *donations* which may be presented, and *read* her report at the annual meeting of the Society.

It shall be the duty of the *Directresses* to search for, and recommend proper objects of bounty, and to exercise a general care over the welfare of the Institution.

The first president was Mrs. Mary Morgan, long and well remembered by many in the Parish. There is a tablet to her memory in the hall of the Chapel, on which is the following inscription:

MRS. MARY MORGAN  
the wife of  
D<sup>R</sup> TITUS MORGAN  
was a native of  
Upper Middletown,  
and died in Hartford  
on Whitsunday  
May 11, 1845,  
at the age of 60 years.  
Amiable and courteous,  
and self denying, she solaced a  
long and childless widowhood



by the active duties of BENEVOLENCE,  
 making with Christian sympathy  
 the poor and sorrowful,  
 her children. She was  
 annually chosen for a period  
 of seventeen years the  
 PRESIDENT of the Episcopal  
 FEMALE BENEVOLENT SOCIETY, by some of  
 whose members, this stone is erected to her  
 memory, with a grateful trust that she hath  
 in Heaven, a better and more enduring record.

This stone, which had been placed over her grave, was removed to the present Chapel upon its completion.

*April 27, P. Voted,* That the Wardens and Vestry be requested to ascertain what seats are required in the South Gallery for the Students, and whether any additional room can be appropriated for members of the Parish.

*May 1, V. Voted,* That the Clerk of the Parish be authorized to make necessary arrangements to accommodate those members of the Parish who are unprovided with seats.

*July 18, V. Voted,* That Mess. Lee and Ripley be a committee to take into consideration the repairing of the Church windows, and report at a future Vestry meeting.

They reported September 19th in favor of an iron sash involving an expense of several hundred dollars. The consideration of the report was referred to a special Parish meeting, and Mr. Denison Morgan was added to the committee.

*Sept. 25.* The report was considered at a Parish meeting, and is printed in full, as follows :

That on a thorough examination we find the lead part of the sash so light in its construction as to be insufficient to sustain the glass in its proper place, and incapable of resisting the action of the wind and frost upon it. That in *all* the windows, some part of the sash is thrown out of its original



position, lights of the glass have fallen out, or are held by such frail fixtures as to be liable to drop out by any sudden movement of the sash, or to be blown out by the wind. That every movement of the sash tends to open the joints, many of which have become already quite large and apparent, and a close examination is only necessary to observe a free circulation of air through almost every sash in the Church.

During several weeks enquiry your Committee have been unable to find anyone who could suggest any practical method of efficient and permanent repairs of the present lead sash, and however unwilling to incur, or to recommend any new burden or additional tax on the Parish, we believe there is no alternative, as we consider it indispensable for the comfort of the Congregation during the winter season, and for the preservation of the Church, that something of an efficient character should be done at an early day, and as the results of our inquiries, and as a matter of permanence and ultimate economy, we respectfully recommend the adoption and use of Iron sash, a sample of which is herewith presented for your consideration.

This sash weighs about 22 lbs., being a fraction more than  $1\frac{1}{2}$  lbs. to the light, and can be furnished at  $6\frac{1}{2}$  cents pr. lb.

The committee then made an estimate of the number of the lights of glass, of the weight of the sash, and of the expense of fitting the sash, and setting of the glass, amounting to \$359.83.

Whereupon it was *Voted*, That the Parish do approve of the report, and that the Wardens and Vestry be impowered to carry the same into execution.

On motion of Mr. J. M. Goodwin, *Voted*, That the Wardens and Vestry be a Committee to consider the subject of persons purchasing seats in the Church, and refusing to pay taxes, and to recommend to the Parish some plan that will secure an equitable adjustment of raising money to defray the expenses of the Parish.

*Sept. 28, 17.* In consequence of some miscalculations in the





statement of the expense of providing iron sash, and setting glass, as contained in the report of the Committee submitted to the Parish meeting held on the 25<sup>th</sup> inst. it was *Voted*, That the subject of repairing the Windows of the Church, be referred back to the same Committee to report at a future Vestry meeting and that they also be requested to take into consideration the propriety of substituting cylinder or other stoves, in place of the Nott stoves now in use.—of altering the present position of any or all the stoves in the Church, and the subject of warming the Church generally.

With the increasing expenses of the Parish it was necessary that all proper and legal methods should be resorted to which would afford a sufficient income. The legal members of the Parish by no means corresponded with the number who annually purchased seats. There was a reluctance on the part of many to connect themselves more closely with any ecclesiastical body, and so they escaped a just share of the burdens of the organization. Many of these were very respectable persons, and pecuniarily prosperous, but they wished for that kind of liberty which made them free; free to come and free to go; free to remain and enjoy; and free *not* to contribute. It is possible in some cases that a church may be so endowed, or supported by the contributions of a very few, that a large part of the attendants pay no proper share of the expenses. In the much-abused system of freedom in this country, men often resort to presumptions and evasions which cannot be justified by any proper sense of morals, or of their duty to support public religious worship, which is one of the safeguards of the State.

*Voted*, That Mess. Imlay and Lee, be a committee to consider the subject of purchasing seats in the church and refusing to pay taxes, and report at a future Vestry meeting some plan adapted to the case of persons so refusing, and tending to equalize the present system of taxation in the Parish.



A very characteristic letter from one of these half-way covenanters, more disposed to take than to give, is herewith submitted. He was abundantly able to contribute pecuniarily: had, with his family, long attended at the church, and demanded and received as much attention and consideration as if he had been a legal member. His case is a fair illustration of not a few in most religious bodies, and, perhaps, in many others also outside of them, who are more controlled by their selfishness than by their sense of duty.

Hartford, March 30, 1842.

To the Wardens and Vestry of Christ Church.

Gentlemen, As I have never united myself to the Parish of Christ Church, so as to become in a legal sense a taxable member thereof, it cannot be necessary for me to present to the Clerk of the Parish a Certificate of my *not* being a legal member of the same. I have just hired a Pew in your Church and another also in St. John's, which I take a pleasure in doing, and shall be happy, most probably, to continue to do. But I am not willing to go beyond this, and decline to be taxed in either. I entertain the highest esteem for our most excellent Clergyman, and a respect for the gentlemen Wardens and Vestry.

With my best wishes for the success of both the Church Parishes in their praiseworthy efforts, and undertakings,

I subscribe myself, Gentlemen,  
Very respectfully Yours,

This letter was probably the outcome of the efforts of the committee to procure a more equitable adjustment of the burdens of the Parish.

*Oct. 1.* The committee reported, that, having discovered some errors in the report of the 19<sup>th</sup> September, they have gone over the subject again and find the Church to contain beside the Chancel 17 Windows as follows ·



2 in front of 3 single sash of . . . . .	438 equal to	whole lights.
1 " " over front door, double sash, 252 lights.		
2, West end, double sash. . . . .	468 "	
10 in side with 12 sash each, . . . . .	3,600 "	
2 Vestry windows 4 sash each, . . . . .	80 "	
	4,838 lights.	
Expense of setting the above quantity of glass. . . . .		\$83.45
Weight of Iron sash estimated 3,942 lbs. at 6½ cts., . . . . .		256.23
Estimated expense of Joiner work, . . . . .		58.67
		398.35

Whereupon it was *Voted*, That Messrs. Lee, Ripley, and Morgan be appointed a Committee in behalf of the Parish, to contract for the casting and fitting of the Iron sash, the setting of the glass, and any other repairs of the windows, as referred to in the report of the Committee on repairing the windows of the Church.

*Voted*, Unanimously that the thanks of the Rector, Wardens and Vestry, be presented to Miss Hetty B. Hart for the generous gift of an elegant carpet for the Chancel within the rails.

*Voted Unanimously*, That the respectful acknowledgments of the Rector, Wardens and Vestry be presented to Mrs. Elizabeth Hart for her liberal contribution in aid of the decoration of the Chancel and other parts of the Church.

*Isaac Perkins* was born in Ashford, and was a lawyer by profession. He married Elizabeth Belden, daughter of Thomas Belden, September 7, 1806. He died August 18, 1840, aged sixty years, three months, and twenty days. She was born in Hartford, and died November 14, 1848, aged sixty-five years, ten months, and six days. I cannot ascertain when he came to Hartford, but he was here in 1816, when his wife and four children were baptized by Mr. Chase. He was chosen as secretary of the *Ætna* Fire Insurance Company upon its organization in 1819. The office was then located in the east room of the Exchange Coffee House on State street. This story is told of him,



that upon the arrival here of the news that the company had lost sixty thousand dollars by a fire in Mobile, he threw up his hands and rushed into the street, crying out, "we are ruined." As only ten dollars a share had then been actually paid upon the stock, the news was not altogether comforting. As the company has since become one of the largest and strongest in the United States, the officers are enabled to take their losses with more quietness and resignation. His name first appears upon our records as a contributor for paying a deficiency in the parish expenses in 1818.

The location of a church, like that of a schoolhouse, affords an opportunity for quite a difference in opinion. When, at a parish meeting, April 27, 1827, a vote was proposed that a lot on Pratt street should be chosen, the clerk records, "on this vote much animated discussion took place. William H. Imlay and S. H. Huntington in favor, and Isaac Perkins and James M. Goodwin against it. The resolution was negatived." He was Junior Warden in 1831, and senior warden, 1832-33. Attention is called to his letter to Rev. Mr. Smith. He died August 18, 1840.

#### 1841.

*March 15.* At a special meeting of the Parishioners of the Episcopal Parish of Christ Church, legally warned and holden at the Chapel this day Monday at 7 o'clock P.M. Mr. Cyprian Nichols was chosen Moderator.

After much discussion on the subject of forming a new Parish, the subject was referred to a Committee, consisting of Messrs. Toucey, Lee, and Belknap, who were instructed to take two plans into consideration, viz., the plan of an independent parish, and the plan of two congregations associated under one parish, and report the same drawn up in legal form, at an adjourned Parish meeting, to be holden at the Chapel on Thursday, March 18<sup>th</sup> instant at 7 o'clock, P.M.

*March 18.* At this adjourned meeting it was

*Resolved,* That it has become necessary for the accommoda-





tion of the increased members of the Parish, that another Church should be erected.

2<sup>nd</sup>. That it is expedient that this Parish be permanently organized as one Parish, with two Churches, and two Rectors.

3<sup>d</sup>. That  
be a Committee to obtain subscriptions for the purpose of erecting a new Church, to be, and remain the property of this Parish.

4<sup>th</sup>. That when such subscriptions shall be obtained to the amount of five thousand dollars, the same Committee shall ascertain what eligible site, or sites, can be had, and on what terms, and procure plans of a Church, with minute and careful estimates of the cost, and make full report to a future meeting of this Parish.

5<sup>th</sup>. That this Parish will not be responsible for any sum, beyond Twelve thousand dollars, and that the Committee be directed to restrict their estimates, for land, church, and organ, within that sum, and the amount of the subscriptions, which shall have been obtained.

The Committee also reported the following plan for the organization of an independent Parish.

*Whereas*, at a public meeting composed of members of this Parish, recently held at the Chapel, resolutions were adopted by a large majority of the persons then present, to the effect, that it was expedient to proceed immediately to the erection of a new Church, and the formation of a new parish, and appointing a Committee for that purpose,

Therefore *Resolved*, That this Parish is ready to assent to the proposed measure, and doth hereby declare and make known its assent thereto.

*Resolved* also, That the use of the Chapel for the year ensuing, concurrently with this Parish, is freely granted to the Congregation which may assemble there for public worship either as an independent parish or under any preliminary arrangement that may be adopted.

After a long discussion of the comparative merits of the two plans, as reported by the Committee; the following res-



olutions were unanimously adopted, being the second plan proposed, with two amendments, viz. prefixing the word "and" to the preamble, and prefacing the preamble by the first clause of the first plan, the resolutions as finally passed, being as follows:

*Voted*, That it has become necessary for the accommodation of the increased members of the Parish, that another Church should be erected.

And *Whereas*, at a public meeting composed of members of this Parish, recently held at the Chapel, resolutions were adopted by a large majority of the persons then present, to the effect that it was expedient to proceed immediately to the erection of a new Church, and the formation of a new Parish, and appointing a Committee for that purpose.

Therefore *Resolved*, that this Parish is ready to assent to the proposed measure, and doth hereby declare and make known its assent thereto.

*Resolved* also that the use of the Chapel for the year ensuing, concurrently with this Parish, is freely granted to the Congregation which may assemble there for public worship, either as an independent Parish, or under any preliminary arrangement that may be adopted.

The following resolution offered by the Rector, Rev. George Burgess, was unanimously passed. *Resolved*, That at the commencement of this undertaking, this Parish desire to place upon record, the expression of their cordial approbation of the same; their hearty wishes, and earnest prayers, for its full success and prosperity, and their desire and determination under the blessing of God, that the unity of purpose, and the harmony of feeling in which they have hitherto acted together, shall never be broken.

The measure was supported by the Rector, Mr. Burgess, greatly to the surprise of some of the older parishioners, who thought that the parish would be crippled by its success, and so no further action was taken for a time; but the consideration of it only slumbered, and was finally carried, and St. John's parish was established.



In truth, the movement had in it the elements of success, and was sure to succeed in the end. The fear which existed, that Christ Church could not successfully be carried on, was groundless. The exodus of valuable and influential members, while it was eminently proper in itself, and really necessary, was an incitement to greater exertions on the part of those who remained. Like too many in such cases, they hardly estimated their own capabilities.

The time had come when it was necessary that the hive should swarm. The church was filled, on the floor and in the galleries; there were no accommodations for new comers, and no possibility of increasing them. Never before, and never since, have the seats been so fully and continuously occupied by worshippers, brought there by a sense of religious duty. Sunday after Sunday they attended with their families, and from the chancel to the eastern doors there was a crowd of men, women, and children. The necessities which kept some of them at home in the morning did not prevent their attendance in the afternoon.

Let us look at the picture in the time of Mr. Burgess.

The church was warmed by two large stoves, placed under the organ gallery; the long, black pipes extended its whole length and entered the flues in the northwest and southwest corners; to catch the drippings which would occasionally occur, long pans of tin were hung under the pipes, which were held in place by brackets fixed to the pillars. At the best the heat was not very great. Mr. Buck, the warden, looked anxiously at the thermometer near his seat: if it stood at 50° he was uneasy, if it stood at 60° he was happy, and the congregation was thankful. Alexander Houston, the sexton, had crowded the stoves as far as was prudent; some might have complained of cold then, just as those do now, who wish for the heat of a parlor, although covered with



heavy winter clothing; there was, however, no occasion for the use of fans until summer.

Whatever notices there were, were carried to the rector by the sexton, softly stepping in his slippers after service had commenced: those for intended marriages were presented in the afternoon, usually, when the parties bashfully remained away. Sometimes, however, one might stray into a neighboring meeting house, but the strong churchman solaced himself at home. The public notices, that is of matters occurring outside of the parish, were not frequent: the newspapers were still printed. But requests for persons, who were sick, or in affliction, or who returned thanks for recovery from sickness, were more common than now. As there was much less of traveling than at present, a request from a person about going to sea excited a general curiosity as to who he might be, and where he was going. The newspapers of the day had not always published one's movements beforehand.

The public baptism of infants or adults was generally in the afternoon, after the second lesson as prescribed. Perhaps the announcement "Let the candidate for baptism now be presented" caused a sigh from some on account of the lengthened service, but, if so, they were not genuine churchmen, who believed in a public service and upon a Sunday. It was a terrible trial to the sensitive mothers, however, who feared the crying of their babies, and the smiles or irreverence of some ill-mannered people.

While the second hymn was being sung, the minister retired to the vestry room, laid aside the surplice which he had previously worn, and, clothed with the scholastic black gown of silk, and with his bands, entered the pulpit. After a short collect he commenced his sermon, and secured the attention of all; the simplicity, the earnestness, the directness of his preaching showed how highly he regarded his obligations, and how much he valued the





presentation of the Word of God. If contributions were taken, they were collected by the faithful officers in small boxes of wood, and deposited within the chancel rail upon the floor. The music, under the direction of Mr. Babcock, was good, if not always satisfactory; more from a lacking of proper discipline in the choir than from an absence of skill. The congregation ventured to join in the singing to a considerable extent, and enjoyed their own participation in it, even if they did not keep in perfect time or tune. Good Mr. Tudor was a skilled musician, and fretted somewhat at the mistakes which were made. Mr. Inlay immediately behind him, standing as erect as a staff, endeavored to perform his part of the worship. With his book held high before him, he was neither abashed nor silenced, when Mr. Tudor turned squarely around, and intimated by his appearance that his nerves were irritated by unmusical sounds. "He does not know a single note," he once said to me, "and he is always behind." We are not all of us perfect either in reading or in singing, and an enforcement of strictly correct rules might produce a thin congregation. The responses were fairly made; a few persons had the reputation of possessing a strong voice; the energy which was spent in one direction kept them lagging a few words behind.

All the church bells in the city were rung much oftener and longer than at present. I must confess to a liking of these musical sounds, though some of them were harsh. The small one on the top of the uncompleted tower, fully exposed to view, was good enough for its size, but gave way to a larger one when the tower was completed. The tones of this were extremely sweet and pleasant, but in a few years it became broken, and its equal has never been found in the city. The custom was to ring the bell at nine o'clock for the Sunday-school — then what was called "the first bell" — at half-past nine,



a signal for persons "to get ready," and then at half-past ten for assembling in the church. Whatever of goodness there was in a bell was brought out by Alexander Houston. In the small area in which was located the Methodist Church on Trumbull Street, the Second Congregational or North, on the corner of Main and Morgan, Christ Church, the Fourth Congregational just below (now the Melodeon), and the Baptist, nearly opposite, these made noise enough to waken all the sleepers in the district. The different bells down the street followed with their contributions, and no one could be able to say that he had not been loudly called to public worship. But there came a time when all this was thought to be disagreeable and unnecessary, and the "church-going bell" is kept comparatively quiet. Our vestry, some years since, thought the bell was unnecessarily used, especially on week-days, and directed that the practice should be diminished; but were brought to terms by the rector, as interfering with his prerogatives, as it did.

The Wednesday evening service in the chapel was usually well attended, and by men, too, who at that time, and probably a long time before, and for a period afterwards, were sure to be present in much larger numbers than now. Borrowing something from the religious bodies around us, it was frequently called a Lecture. The full service for the evening was used, and there was an extempore address by Mr. Burgess, who spoke fluently enough, and in an interesting manner. There was, I think, more attention paid to the historical subjects of the Bible, especially those of the Old Testament, than at present. The extensive information of the rector and his good judgment did not fail to attract the attention of all. There was no resort to any clap-trap, or great excitements, or schemes of amusement to bring our people together. They followed with willingness the course which the Church had prescribed, and left to outside



efforts the numerous schemes which are now often considered so important in the business of religious societies. As far as can be discovered, there was as high a sense of the duty of public worship and of our Christian obligations as at present. There was no kitchen connected with the Church or Chapel.

It was, I think, more customary then for the clergy to exchange with one another, to the satisfaction of all the persons concerned; nor would the parishioners, enquiring of the sexton as to the preacher, turn away from the doors if not satisfied; the bond of union held them firmly together. When there was but one Episcopal parish in the city, we frequently had as a preacher some one from outside, or from one of the professors of the College. It was not unusual that Bishop Brownell preached himself; his dignity and plain manner of address added to the impressiveness of his words. All these instances were of help to the rector, who, however, never spared himself, and generally held a third service in the evening. Mr. Burgess was so ready a writer that his sermons were prepared with ease, and it was said that he generally had twenty or more ready in advance. He was very methodical in his arrangements, and never seemed to be in a hurry; except in cases of emergency he rarely left his study in the morning, but in the afternoon he could be seen coming up Morgan Street, to attend upon any calls or matters of business. He resided with Mrs. Nathan Morgan during his residence in Hartford, until his marriage with Miss Sophia Kip. Mrs. Morgan entrusted him with the marketing, which he attended to early in the day. He did not hesitate to attend such meetings of the town as fairly fell within his province, and was a strong advocate for the establishment of the Public High School, which met with considerable opposition. While he held a most catholic spirit to the views of others, and had a quiet way of answering the



statements or objections made to him, yet he entertained his own opinions, and did not hesitate to express them if the occasion warranted it. To a lady who had heard some hard things spoken in the North Church by Dr. Bushnell he merely said: "Why, he was in his own pulpit, wasn't he?"

He was a good churchman, believed in the Episcopal Church, and labored for it. He did not consider it necessary that he should spend a large part of his time in defending it, nor, perhaps, in explaining it. The Oxford Tracts were about making their appearance during his residence here, and were the subjects of much comment in the Episcopal Church. There were private discussions extending long into the night, in which he joined, in which his knowledge of Church history and religious views and practices made him a strong combatant. The "Strife of Brothers" gives us some light on this matter, and brings out strongly the catholic spirit which pervaded him. Though the town was then filled with cries of "the Church, the Church," by the voices of some over-zealous members of the parishes, yet the most friendly relations continued to exist between the rectors. Perhaps the zeal of Rev. Mr. Coxe was needed to infuse into our lives a more thorough knowledge of the blessings we enjoyed. Neither then nor for a long time afterwards did we truly understand the extent of the divided opinions and practices which would come to our Church.

The number of communicants was large, and was greatly increased during the rectorship of Mr. Burgess. He was very generally aided in the administration of the Communion by one of the clerical Professors in the College, or by some clergyman temporarily in town. On Christmas day the number was largely increased by persons residing in the neighboring towns and by others who seldom partook. Dr. Thomas Robbins, a learned Congre-





gational clergyman, and the Librarian of the Connecticut Historical Society, was an occasional attendant on these occasions, and was very noticeable from his venerable figure, and the reverence with which he received the sacred emblems. It was more noticeable because he partook while standing at the chancel rail, and not in the posture which is prescribed. What explanations Mr. Burgess may have made, I do not know about, for I never asked him for any. It is possible that as Mr. Robbins was advanced in life, and somewhat infirm, "the pregnant hinges of the knees" were not easily brought into the position of kneeling. But the stiffness may have been of another kind, taking its origin in the upper part of the body. There is reason to believe, however, that Dr. Robbins had no special hostility to the Episcopal Church, and that he was more free from illiberality than some may have imagined. When he was a minister at East Windsor, he was on friendly terms with Dr. Elihu Tudor, as truly he ought to have been being a relative and near neighbor, and joined with him in his Christmas dinner, partaking possibly of the plum pudding and minced pie, considered so essential on this occasion. He may have conceived a more favorable opinion of the Episcopal Church than some of his brethren, from his conversations with Dr. Tudor and witnessing his daily life; but I doubt if he ever forgot or forgave his loyalist attachments during the Revolution, or the pension which he received to the end of his life from the British government.

Services were always held on Christmas Eve, and were largely attended, especially by young people not connected with the parish, both in the city and in the country. It was one of the observances which were pleasing to all, and the behavior was generally decorous. For a number of days previously much labor had been bestowed on "dressing the church" with evergreens, which was mostly the work of young men and women, under the direction



of a staid committee appointed by the Vestry. For some time after the present church was built, great care was taken that it should be in no way damaged. The thoughtlessness and carelessness of some persons is so great that they need constant watching. In the old building, I have been told, that it was customary to drive nails in the pillars, or elsewhere, on which to hang the decorations. But no such license was to be allowed in the new one, and the placing of a tack so that no disfigurement should be made was the subject of consultation. There was no attempt at the decoration of any other church building in the city, nor any observance of Christmas day as a holy-day. Except with Episcopalians, there had been for years a carrying on of business as usual; workmen followed their usual vocations, and merchants opened their stores: there was nothing to distinguish it from an ordinary day. Perhaps this was more strictly true of the earlier part of the century, yet even about this time one might pass down Main Street and find few places of business closed, save those of S. Tuttle & Sons, Samuel Tudor, Lydia Royce, who kept a ladies' warehouse opposite the church, Charles Sigourney, James M. Goodwin, H. B. Chaffee & Co., Ward, Bartholomew & Brainard, John Butler, Asahel Saunders & Son, and perhaps a few others. But the custom has greatly changed; churches are now generally decorated, and religious services are held: few are the places in which some reference is not made to the Holy-day.

At this time there was no curbing of the streets, the gutters were broad and deep, laid with cobble stones. Hitching-posts were common and very useful, especially to persons coming to the city; every householder felt it his duty to set a number of them before his residence, or place of business; the merchant who neglected this was not considered as anxious to suit his customers. At a few places there still remained a long wooden trough in which



the customer from the country could bait his horse with oats brought from his home. It was economical, and saved a shilling at the tavern: the careful husbandman was mindful in many ways about his expenses, and spent as little as possible; he had learned from his father, or from the annual almanac, that "a penny saved is a penny earned;" the scarcity of money rendered necessary a close watch of the purse.

On Sunday those living in the suburbs generally came to church in their own wagons, and the horses were secured to the convenient posts standing all along Main street; if it was in summer time the clanging of the iron-shod beasts resounded through the neighborhood drowning all other sounds. The clatter was so great that it would never be tolerated at the present time. In the evening men left their horses in safety, with no fear of their being stolen, or of losing their whips or blankets.

Christ Church was lighted at that time with sperm oil; there hung, suspended by long chains from the top of the nave, over the center aisle, three large chandeliers; there were smaller ones in the galleries, and under them, and the church was considered to be sufficiently well lighted. Improvement in this matter was considered as impossible, and not needed. But when illuminating gas was introduced in the city, there began to be complaints of inability to see clearly, and so the gas was employed. This was brilliant enough for a time, but was supplemented by the electric light a few years since. Between them both we are tolerably well served on most occasions, and have not been obliged to resort to sperm candles, which Mr. Sigourney was requested by the Vestry to provide, many years before.

A history of the Church would be incomplete without a reference to the school kept by Miss Abby Canfield, for young children, in the rear of the Chapel. This was in a small building of one story, and was perhaps originally a



blacksmith's shop, which was thought to be dangerous to the church property. Miss Canfield was a most estimable Church woman, greatly beloved both by parents and pupils. Few children of the parish there were who did not pass under her kind and gentle hand, and there receive their first instruction. Even now there are some living who delight to speak of their experiences in this little building, and of her pleasant ways. She was a constant and sincere attendant upon the services of the church, and regarded with no favor any attempt to change established forms and usages. Her good soul has been saved a great amount of worrying by taking its departure before the present time. She had that accommodating disposition which led her on Saturdays to hear her Episcopal pupils recite the Catechism as found in the Book of Common Prayer, while she afterwards attended to those of other denominations, in the Catechism of the Congregational Divines. She had taught previously and for some time in a building on State street, just east of the Hartford hotel. Few instructors for little children have followed this vocation for so long a period, or been more highly esteemed, her life extending for over eighty years, and teaching nearly to the last.

There is little to be added to the history of the *Sunday-school* which has been given by Mr. Hoadly. It has been faithfully conducted, and is believed to have been instrumental in accomplishing much good. In former years the children more strictly belonged to the parents who attended the services of the church than at present, and there were few who did not avail themselves of this method of instruction. In turn they became teachers, and thus kept up their connection with the school. The custom of religious instruction at home gradually gave way to the instruction of Sunday-schools, and parents began to feel relieved from some of the obligations which were due to their children. Undoubtedly the Sunday-





school reaches some who receive no other religious teaching, and would receive no other if this was abandoned. The parish church sees too many of them only on this occasion, or when there is a celebration, or an excursion; but we may be thankful if they can be reached at any time, for some will remember, perhaps for many years afterwards, the efforts which have been made for their improvement.

*April 12, P. Voted,* That the Rector of this Parish is hereby empowered to employ during the course of the ensuing year, such clerical assistance as in his opinion may be desirable, at the expense of this Parish.

*May 27, V. Voted,* That Mr. C. Nichols, and Mr. D. Morgan, be a Committee to treat with the Parish of St. John's Church, on the subject of releasing the members of said Parish renting pews in this Church, from the payment of the customary taxes, and report to a future meeting.

*Voted,* That this Parish will not assent to the request of Mr. Walter Phelps, asking leave to transfer his subscription for building the tower of this Church, to the Parish of St. John's Church.

*James M. Goodwin* was born in Hartford, August 24, 1785. His name first appears upon the records in 1812, as a tax-payer upon the rates of the previous year. He was a member of the Vestry from 1814 to 1829 with three exceptions, Junior Warden 1837, and Senior Warden 1829, and 1838. He was a merchant for many years, his place of business being on Exchange corner. He was also secretary of the *Ætna* Fire Insurance Company, succeeding Mr. Perkins, and was also secretary of the Protection Fire Insurance Company for a time. He was always an active member of the Parish, a decided Churchman, and usually very positive in any views which he entertained. "Plain spoken" has been used as applicable to him; though this was from no ill nature, yet it was sometimes not well understood. Mr. Burgess occasionally, in the



earnestness of his discourse, rattled the kneeling stool in the pulpit, so that the noise could be heard all over the church. "Why do you kick that stool so much," said he one day, very bluntly. Poor Mr. Burgess hardly knew what was meant, but wisely took no notice of the inquiry; the temper was not malicious, but was the natural outcome of a dominant spirit, which without reflection, relieved itself with direct and plain-spoken words.

He was an exceedingly useful man, admirably fitted for certain duties, which would be executed with promptness and efficiency. He was often appointed upon committees and was frequently one of the delegates to the Diocesan Convention. He was the first Superintendent of the Sunday-school, and occupied that position for many years; the Vestry presented to him their "thanks for his indefatigable exertions in directing the School." He was also interested in the affairs of the city, and was Chief of the Fire Department. A new fire engine having been purchased, it was displayed on the sidewalk, in front of his store. Mr. John Morgan was Street Inspector, and saw the obstruction to public travel. "Take it off," he said, "Take it off," and would not be quieted. A bystander, noticing the disturbance, suggested to Mr. Goodwin that he should invite Mr. Morgan into his store, and offer him a glass of wine. Mr. Morgan was perfectly willing to accept of the hospitality, and as he came out, said, "now take it off the walk; put it into the street," and it went into the street.

Mr. Goodwin was one of those who left Christ Church to organize the Parish of St. John's. He died March 30, 1870.

*Dec. 16, V. Voted,* That Messrs. Nichols, Beach, and Ripley, be a committee to take into consideration the subject of taxation as now existing in the Parish, and report on the same at the next parish meeting.



1842.

*Jan. 11.* An application in behalf of Mr. Braham having been made, for the use of the Church for a concert of sacred music, was withdrawn.

*April 2.* *Voted,* That the Rector and Wardens be authorized to give to St. John's Parish, such use of the Chapel during the present year, as they may think proper.

The large indebtedness of the Parish doubtless appeared as a serious burden, when so many of its former members left to establish the Parish of St. John's. Though consent had been given, and a reasonableness for it had been shown, yet still there was considerable soreness remaining, which was natural enough when the matter of the debt was considered, and which in truth too often attends such emigrations. This had taken away a large number of its wealthy and efficient members, mostly young and enterprising, some of whom perhaps wished another field for developing their churchly instincts, or special views. The desire for leaving, and the desire for retaining, were illustrations again of what frequently occurs in different religious bodies, and was shown pre-eminently when Thomas Hooker and his associates desired to remove from Newtown to Hartford. The honorable course of Mr. Burgess carried the Parish with him, and quieted, if it did not convince, all members. There is no reason, however, to believe that any very serious objection existed, except the fear of the inability of the Parish to maintain its former position. It would seem as if they had been left in a dazed condition, resembling somewhat that which has fallen upon an individual after serious injury, or upon a family suffering from severe affliction.

Nevertheless, it was a necessary and judicious movement, which came to be justified soon afterwards, and sanctioned by approval, as such matters generally are in the end; for time happily cures disappointments, and lessens the force of arguments which were considered to be invincible.



Then there came into the minds of the members a consciousness of their strength, and a desire to accommodate themselves to their new position. They felt the pressure of their indebtedness and began forthwith to consider it. A prudent course for a state, or parish, or an individual, yea, a righteous course also, is to reduce expenses, when unable to meet them by receipts.

#### ABOUT ST. JOHN'S PARISH.

It may be well to insert here the following extracts from the records of St. John's Parish, which I have been kindly permitted to copy. It belongs in part to the history of the Episcopal Church in Hartford, and in part to Christ Church in particular. The permission to use the Chapel for public worship was not accepted by the members of St. John's, as far as known, but they did occupy it for several parish meetings; the Vestry meetings appear to have been held at the residences of its members. It is supposed that they continued to worship in the mother Church until their own was completed in 1842.

*[From the Records of St. John's Parish.]*

*Whereas*, the Divine Head of the Church in his gracious Providence, has so greatly prospered the Parish of Christ Church in the City of Hartford, that its house of Worship is insufficient to accommodate all who would desire to unite in its Holy Offices--and *Whereas*, it is believed that the cause of true religion would be promoted by the establishment of another Parish in said City, in union with the Protestant Episcopal Church.

Now, therefore, be it known that we, whose names are hereunto subscribed, do hereby unite and associate ourselves, as a Parish, or body corporate, by the name of

#### ST. JOHN'S CHURCH, HARTFORD,

and do hereby adopt the Constitution and Canons of the Protestant Episcopal Church in the United States of America, and also the Constitution and Canons of the Protestant Episcopal Church in the Diocese of Connecticut.





In witness whereof, we have hereunto subscribed our names this eighteenth day of March, in the year of our Lord, 1841.

Jeremy Hoadley,  
William T. Lee,  
Zephaniah Preston,  
Edward Goodman,  
Asahel Saunders,  
Charles Davies,  
Henry A. Mitchell,  
Thomas Belknap,  
P[hilip] Dickenson,  
Samuel Taylor,  
Chs. H. Brainard,  
F. J. Huntington,  
Charles T. Bull,  
Wm. D. Eaton,  
John Brookesby, Jr.,  
Walter Winship,  
Virgil Cornish,  
Enos Rice,  
Oliver M. Wells,

James M. Goodwin,  
Erastas Goodwin,  
Ralph Saunders,  
William H. Hoadley,  
David S. Porter,  
Edwin Taylor,  
Lemuel Humphrey,  
I. S. Hewlett,  
Charles Brainard,  
Silas Totten,  
D. L. Stewart,  
Henry S. Humphrey,  
George M. Bartholomew,  
Charles H. Northam,  
Hezekiah Huntington, Jr.,  
George Humphrey,  
Abner Jackson,  
Sally I. Bartholomew.\*

A request was made April 13, 1841, to Nathan Johnson, Esq., one of the Justices of the Peace for Hartford County.

The subscribers, members of the new Episcopal Parish formed in the City of Hartford, and called St. John's Parish, do respectfully request you to warn a meeting of said Parish, who are legal voters, to be holden at the Chapel of Christ Church, in said City of Hartford, on Monday, the 19th of April, A. D. 1841, at 7 o'clock P. M., for the purpose of choosing a Clerk and other Officers of said Society, and also to take into consideration and decide upon the question of building a Church, to agree upon a site, and locate the same; to provide for the purchase of a site, and the expenses of building a Church by subscription, tax, or borrowing money and creating Stock to pay for the same hereafter, payable and redeemable by Taxes, or otherwise, and to receive propositions for creating Stock, and acting upon them, and to transacting all other necessary business.

WILLIAM T. LEE,  
LEMUEL HUMPHREY.

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\* Of this number Messrs. Preston, Northam, H. Huntington, and Brookesby returned to Christ Church within a few years.



In consequence of and in pursuance of said application, the meeting was warned by Nathan Johnson, Justice of the Peace, and William H. Hoadley was appointed to give the legal notice.

At a meeting of the members of St. John's Church holden in the Chapel of Christ Church, on the 19th of April, 1841, William T. Lee was appointed Moderator, and Edward Goodman, Clerk, and the following officers were chosen :

WILLIAM T. LEE,	}	Wardens.
LEMUEL HUMPHREY,	}	

HEZEKIAH HUNTINGTON, JR.,	}	CHARLES DAVIES,
THOMAS BELKNAP,		HENRY A. MITCHELL,
ZEPHANIAH PRESTON,		RALPH SAUNDERS,
CHARLES H. NORTHAM,		GEORGE M. BARTHOLOMEW,
FRANCIS J. HUNTINGTON,		JOHN BROCKLESBY, JR.

The following resolution was passed unanimously, and a copy was directed to be sent to Rev. George Burgess, Rector of Christ Church.

*Resolved,* That though we now separate from the Parish of Christ Church, we feel a lively interest in the prosperity and harmony of the same, and that we cherish the most affectionate attachment and respect for its faithful and beloved Rector.

Charles Davies and James M. Goodwin were appointed "to draw an appeal to members of Christ Church for aid."

1841. June 11. It having been stated to this meeting that the Vestry of Christ Church had appointed a Committee from their body to meet a committee from the Vestry of this Church, to confer upon the subject of *taxing* those persons who have withdrawn from Christ Church, and become members of St. John's Church, and that they invited the appointment of a similar committee,

*Voted,* That William T. Lee and Hezekiah Huntington, Jr. be and they hereby are appointed a committee from this body, in pursuance of said request.



*Members of Christ Church who subscribed for the building of St. John's Church.*

George Beach, . . . . .	\$200	Denison Morgan, . . . . .	\$100
Phillip Ripley, . . . . .	100	Dudley Buck, . . . . .	100
John W. Bull, . . . . .	150	Miles A. Tuttle, . . . . .	50
Isaac Toucey, . . . . .	100	James Goodwin, Jr., . . . . .	100
Alexander H. Pomroy, . . . . .	100	Chester Adams, . . . . .	20
Charles Sigourney and Son, . . . . .	100	Henry Perkins, . . . . .	20
Hezekiah Brainard, . . . . .	100	George Sumner, . . . . .	60
George Burgess, . . . . .	200	George C. Collins, . . . . .	20
Lucien B. Hanks, . . . . .	100		

1842. Feb. 24. Rev. George Burgess was unanimously requested to preach the Sermon at the Consecration of the Church.

Feb. 28. A Parish meeting was called at the Chapel to consider the subject of calling a Rector.

March 26. Voted, That the seats in the South Gallery of the Church be appropriated to the use of the Students of Washington College, free of charge, provided one of the Officers of the College will sit with them.

The following persons, members of the Parish of St. John's, were warned by Edward Goodman, Clerk, to attend a meeting at the Church, March 28, 1842.

Jeremy Hoadley,	James M. Goodwin,	Wm. T. Lee,
Zephaniah Preston,	Erastus Goodwin,	Samuel Taylor,
Edward Goodman,	David S. Porter,	Charles Brainard,
Asahel Saunders,	Wm. H. Hoadley,	Charles H. Brainard,
Charles Davies,	Edwin Taylor,	Silas Totten,
Henry A. Mitchell,	Lemuel Humphrey,	Duncan L. Stewart,
Thomas Belknap,	I. S. Hewlett,	F. J. Huntington,
Ralph Saunders,	P. Dickinson,	Charles T. Bull,
Henry S. Humphrey,	Geo. M. Bartholomew,	Charles H. Northam,
W. D. Eaton,	J. Brocklesby, Jr.,	Walter Winship,
H. Huntington, Jr.,	George Humphrey,	Virgil Cornish,
Abner Jackson,	Enos Royce,	S. I. Bartholomew,
Oliver M. Wells,	James A. Canfield,	Walter Phelps,
Geo. Ramsey,	Wm. H. Gilbert,	H. Tudor Brownell.]

At the Consecration of the Church, April 20, 1842, the Wardens and Vestry of Christ Church were invited to join in the procession on said day.



Though four at least, and perhaps more, of those who connected themselves with this movement in forming a new parish, returned to Christ Church in a short time, there is no reason to believe that any very serious cause existed except a strong attachment to the old place and the old associations. It is only true, however, to say that a somewhat advanced Churchmanship was developed in St. John's, under the active and able administration of Mr. Coxe, which led to more or less comment and expressions of surprise. But there was only a friendly difference of opinion, and no more firm defender of the Protestant Episcopal Church has been found than the Bishop of Western New York. It often takes a little time to get things fairly settled in the minds of the best of us.

## 1843.

*April 17, P. Voted,* That Wm. H. Inlay, Cyprian Nichols, Ebenezer Flower, Samuel Tudor, and Denison Morgan, compose a committee, with discretionary power to reduce the expenses of this Parish, and that this committee report thereon at an adjourned meeting to be holden at the Chapel, on Monday the 1st of May, at 7 o'clock, P. M.

*April 22. V. Voted,* That Denison Morgan be added to the Committee to treat with the heirs of Leonard Bacon concerning the boundary lines of the land on which the Church stands abutting the estate of said Bacon.

The record of May 1st, is as follows:—

The report of the committee on retrenchment having been read, after much discussion, it was

*Voted,* That one thousand dollars be raised by the Parish annually, for four years to come, by a subscription in each successive year, to be applied towards the extinction of the parish debt.

The force of this vote, however, is somewhat diminished by the one which followed, directing the Wardens





and Vestry "to reduce the expenses of the parish for the ensuing year, to the extent of *two hundred* dollars"; but it was a beginning.

The two following votes are quoted, as showing the struggle of the Parish to avoid an increase of its indebtedness.

*May 13, V. Voted,* That two subscriptions be prepared on opposite pages of the same book, and for the purpose of raising the sum of one thousand dollars in the present year; and not to be collected unless that sum be subscribed. The other for the purpose of raising the sum of Five thousand dollars, either at once or in four annual payments, at the choice of each subscriber; only one of these subscriptions being liable to be collected.

*V. July 3.* The subject of cleaning the organ having been discussed, it was

*Voted,* That the business be left with the Senior Warden, with the understanding that if the organ is cleaned it must be done free of expense to the Parish.

#### 1844.

*April 8. P.* The Treasurer having stated that he had received from Saml. H. Huntington, Executor of the last will of Mrs. Emily Phillips, formerly a communicant of this Parish, the sum of one hundred dollars in full of a legacy bequeathed by her to be expended in the purchase of Communion Plate, it was *Voted,* That the Parish hold in grateful recollection the pious liberality and affectionate regard for its parochial Altar, to which they are indebted, for this token of dying remembrance.

*Voted,* That the Wardens and Vestry be authorized to superintend the expenditure of the said sum, in accordance with the provisions of the Legacy.

The discussions during the year concerning the debt of the parish were frequent, and various propositions were considered, but nothing decisive was accomplished.



1845.

*April 14, P. Voted.* That the Parish, regarding with great satisfaction the success which has attended the circulation of the subscription prepared by the Vestry for paying fifteen thousand dollars of the debt of the Parish, recommend to the committee to prosecute their efforts to the desired issue, and express the earnest hope that those members of the Parish who have not yet subscribed will not suffer this work to be done without their aid.

*Subscription to reduce the debt.*

*Whereas*, it is proposed to reduce the debt of the Parish of Christ Church, Hartford, Fifteen Thousand Dollars, by a subscription for that purpose, we the undersigned, each for himself, in consideration that others subscribe for that object and on condition that the said sum be raised, do hereby promise to pay to said Parish, the sums annexed to our names respectively, in three yearly equal payments to be made on the 1st day of July 1845, 1846, and 1847 (the interest may be deducted if the payment be anticipated). And the said Parish shall receive the sums aforesaid, and apply the same to extinguish so much of the principal of said debt, as shall be paid on the subscription, unless a tax be laid by said Parish for the same object, before the last of said installments shall become payable; in which case it shall be the right of each subscriber to apply the amount of his subscription to any such tax against him, or so much thereof as shall be necessary to cancel such tax; and the balance remaining shall be paid into the treasury of the Parish, for the object aforesaid.

Dated at Hartford, this 17th day of March, 1845.

George Burgess . . . . .	\$600	Wm. Isham . . . . .	\$100
Cyprian Nichols . . . . .	600	C. Sigourney . . . . .	150
Samuel Tudor . . . . .	600	A. H. Pomroy . . . . .	150
George Beach . . . . .	600	Luther Smith . . . . .	100
Phillip Ripley . . . . .	600	Mary S. Merrill . . . . .	100
Griffin Stedman . . . . .	600	G. A. Stedman . . . . .	100
James Goodwin . . . . .	600	S. W. Goodridge . . . . .	100
John Butler . . . . .	600	Newton Carter . . . . .	75
Samuel Tuttle & Sons . . . . .	600	Allyn S. Stillman . . . . .	50



Hetty B. Hart . . . . .	\$1000	T. J. Work . . . . .	\$50
Wm. H. Inlay . . . . .	1000	Hez. Brainard . . . . .	50
J. W. Bull . . . . .	450	Charles Benton . . . . .	50
Dudley Buck . . . . .	400	Daniel Buck, jr. . . . .	50
Ebenezer Flower . . . . .	400	Daniel Goodwin . . . . .	50
Denison Morgan . . . . .	400	Mrs. Simeon Griswold . . . . .	30
Thomas D. Gordon . . . . .	400	Edmd. B. Hull . . . . .	30
Walter Keney . . . . .	300	H. B. Beach . . . . .	30
L. B. Hanks . . . . .	300	George Brinley, jr. . . . .	30
R. Watkinson . . . . .	300	Wm. E. Inlay . . . . .	30
J. S. Morgan . . . . .	300	S. G. Chaffee . . . . .	30
Chs. H. Northam . . . . .	300	Eliza Draper . . . . .	30
H. Huntington . . . . .	300	Chester Adams . . . . .	25
Chs. F. Pond . . . . .	300	S. G. Boughton . . . . .	25
I. Toucey . . . . .	200	Benning Mann . . . . .	25
S. H. Huntington . . . . .	200	Thos. Skinner . . . . .	25
Cash . . . . .	200	Mrs. Strong Mather . . . . .	20
P. F. Robbins . . . . .	150	Wm. Conner, jr. . . . .	15
J. B. Eldredge . . . . .	150	E. B. Pratt . . . . .	15
George Sumner . . . . .	150	Wm. Conner . . . . .	15
Leonard Kip . . . . .	150	H. Perkins . . . . .	15
S. B. Beresford . . . . .	100	L. H. Perkins . . . . .	15
H. B. Chaffee . . . . .	100	Samuel Mather . . . . .	15
Lydia Morgan . . . . .	100	Ralph Goodwin . . . . .	15
Thos. T. Fisher . . . . .	100	F. A. Brown . . . . .	15
William Mather . . . . .	100	Sidney Pinney . . . . .	10
William R. Phelps . . . . .	100	J. V. B. Butler . . . . .	5
Emma R. Hall . . . . .	100		
			\$15,040

The subject of obtaining a passageway from the mutual gangway upon the lot in the rear of the Chapel having been discussed, it was,

*Nov. 22, 17. Voted,* That the Wardens be empowered to negotiate with the heirs of the estate of Leonard Bacon, for a passway from the mutual gangway upon the lot rear of the Chapel, for fifty years, and if possible for nine hundred ninety-nine years.

The matter of warming the church sufficiently had always been a serious trouble; various patterns of stoves had been tried, but none of them were satisfactory. After iron sash had been placed in the windows, and the glass



had been reset, and were made "as tight as paint and putty" could make them, as observed by Mr. Ripley, it was hoped that the result would be more satisfactory. Still there was disappointment. There were various meetings in the autumn of 1843, for the purpose of considering other plans. On the 28th of October it was

*17. Voted,* That furnaces be procured for warming the Church, provided the sum of three hundred dollars be raised by subscription, and that Mess. Taintor, Eldredge, Beach, and Huntington, be a committee to raise the said sum, and to put up the furnaces.

The committee reported that the sum of three hundred dollars could not be raised for the purchase of the furnaces.

It is probable that the furnaces were not obtained, for the subject was recurred to Sept. 25, 1845, when it was

*Sept. 25, 17. Voted,* That George Beach be, and he is hereby, appointed a committee to examine the subject of warming the Church the ensuing winter, and report thereon to the Vestry.

Mr. Beach reported and the following was passed:

*Nov. 11. Whereas,* Gurdon Fox having proposed to put up two furnaces, and to displace them without charge, if they do not answer the purpose of the Parish, it was

*17. Voted,* That Mess. George Beach, and Dudley Buck, Wardens, and Samuel Tudor, Vestryman, be and they are hereby appointed a committee to direct that the furnaces be put up; to dispose of the old stoves and pipe, to put up five baise covered doors, and to oversee the same.

The only other reference to this matter is the vote of the Vestry, May 2, 1846, when an inquiry was ordered, to ascertain "whether the contract in relation to the furnaces has been complied with." As no further record is found it is fair to conclude that the contract was complied with, and that the Church was made comfortable for the worshippers: but according to my recollection there was still some grumbling, for when was there ever a temperature





found which was not either too hot or too cold for some. The subject had been a fruitful one for discussion, but the Parish had a far more important one under consideration, in 1845; this was a subscription of fifteen thousand dollars towards reducing the debt. For further particulars the reader is referred to the *Report of the Committee on the Funds of the Parish*, pp. 38, 39.

*Dec. 13, V. Whereas*, it having been stated that a proposition had been made for holding the weekly Lectures to the several Congregations of the city on the same evening, it was

*Voted*, That if such an arrangement should be agreed upon, it is the opinion of the Vestry that it is desirable that the Rector shall concur in such an arrangement.

#### 1846.

*June 27.* The strong light from the south windows of the Church was considered objectionable, and a committee was appointed to procure curtains for the same, but this was afterwards changed to blinds for the whole church.

*Dec. 14, V. Voted*, That Dr. Beresford be allowed to make use of the west wall of the Chapel, for adjoining a small building, at a valuation by the Wardens.

#### 1847.

*April 27, P. Whereas* the Rev. George Burgess commenced the duties of Rector of this Parish in November, 1834, at a salary of one thousand dollars per annum, which continued at that rate until the fifth day of April, 1837, at which time the Parish voluntarily increased his salary to twelve hundred dollars per annum, and he has been paid at that rate until the first day of the present month, and Whereas the Rev. George Burgess has recently made arrangements that will of course increase his annual expenditures, it is

*Resolved*, That the sum of three hundred dollars be paid to the Rev. George Burgess for the year commencing on the



first day of April aforesaid, in addition to the regular salary hitherto paid to him in quarterly year payments.

The clerk adds, that "after much discussion of the pecuniary ability of the Parish to make a change for the present year, conducted with unanimous regard for the interests and feelings of the Rector, who was understood to be unacquainted with the proposition, it was

*Voted*, That the subject be indefinitely postponed."

Mr. Burgess had been recently married, and the proposed increase of his salary was due to him, and not beyond the ability of the Parish to pay. There was a very generous feeling of the people toward him, and it was not easy to see at the time why the proposition failed, nor is it any plainer now. A battle is not unfrequently lost from inconsiderateness or self-confidence, for which there is no excuse. Of one point, however, it may be decidedly spoken, that the failure was not due to any want of love or respect for him, nor from any desire that he should leave the Parish. He was not one of that number who have felt a "gentle pressure," which has been irresistible.

*Oct. 16, V.* It was known that the Rector had been chosen as the Bishop of the Diocese of Maine, and a communication was made by him to the Vestry, resigning his Rectorship. A Parish meeting was called, and it was

*Voted*, That Isaac Toucey, George Sumner, J. S. Morgan, and Dudley Buck, be appointed a committee to prepare the business to be brought before the appointed Parish meeting, on the 21st inst.

#### *Resignation of Mr. Burgess.*

*Oct. 21, P.* To the Wardens and Vestry of Christ Church, Hartford.

Gentlemen, The informal interview between us a few weeks since together with the intelligence which has become public, will have prepared you for the communication which I am now, with a shrinking heart, compelled to present.



Having been elected with entire and cordial unanimity, to the office of Bishop of our Church in the Diocese of Maine, I have seen, after much meditation, and very anxious prayers, which preceded the event itself, no sufficient reason for refusing the nomination. The necessary testimonials have even passed through both houses of the General Convention, and received the usual consent. It is with the sacrifice of the strongest feelings, which can attach a pastor to a delightful abode, and to the dearest friends, that I have come to this result. Had I felt myself at liberty to follow merely my own wishes, this election would never have been consummated. My ministry in the parish of Christ Church, a ministry of thirteen years, has been one of so much happiness, on my part, and of so much harmony and such uninterrupted kindness on yours, and has been attended with so many tokens of the favour and blessings of God, that I cannot close without emotions more deep and tender, than in such a communication as this it might seem appropriate to express.

I came amongst you young and a stranger; I have passed amongst you the flower of my life, and every house has become to me a kind of home. So happy in all social and pastoral relations I cannot hope to be again.

The sphere to which I go, is one in which the Church, during my lifetime, will probably furnish no post like that which I relinquish.

But I know that you will appreciate the only motives which can impel me; and I trust that you will dismiss me with the same acquiescence which I feel in what seems to me the will of our Lord and Saviour.

I therefore present herewith my resignation of the Rectorship of Christ Church, to which the Bishop has consented by consenting to my Consecration. This resignation I desire to take effect from the consecration itself, which will doubtless be fixed for some day within a fortnight.

May you, my respected and beloved friends, be guided by heavenly wisdom, in the administration of all the affairs of a parish for which I shall always pray with a peculiar fervency, as my first and most peaceful charge.



May the good providence of God bring to you a wiser and more faithful pastor, and may the Holy Spirit pour upon you, and those for whom you act, such dews of his grace, that this congregation may flourish more and more in all spiritual blessings, as a garden which the Lord has planted. I am, and shall ever remain

Most truly and effectually,

Your friend and servant in Christ,

GEORGE BURGESS.

NEW YORK, October 15th, 1847.

After reading the foregoing communication, Hon. Isaac Toucey presented the following preamble and resolutions, which were passed unanimously :

*Whereas*, The Rev<sup>d</sup> George Burgess, D.D., having been elected Bishop of the Diocese of Maine, and having thereupon tendered his resignation of the Rectorship of this Parish, to take effect from the time of his consecration.

*Resolved*, That we accept his resignation with the profoundest sorrow and regret. Sorrow that he is so soon to be removed from us, and the tie to be severed which has united us in the most sacred relation, for the full period of thirteen years; regret that this Parish is to be deprived of his prudent counsel, his invaluable services, his holy ministrations, and of those, patient, faithful, and most abundant labors of love, by which this Church has been so long edified and strengthened, its borders enlarged, and its prosperity under God, permanently ensured.

*Resolved*, That the warmest affections of the members of this Parish will follow their beloved Pastor to the new field of higher responsibilities, and more arduous duties, to which in the Providence of God he has been called, and that we will never cease to offer our earnest prayers to the Great Head of the Church, that his blessing may follow His faithful servant in the sequel of his life, as it has in its beginning.

*Resolved*, That the Treasurer of this Parish be directed to pay to the Rev. Dr. Burgess, his accustomed salary until the first day of April, A.D. 1848.

*Vote*d, That a certified copy of the preamble and first three Resolutions, be signed by the Wardens and Vestry and pre-





sented to the Rev. Dr. Burgess; which vote having passed unanimously, the meeting adjourned.

*Oct<sup>r</sup> 22, 17.* *Voted,* That Dudley Buck, Hezekiah Huntington, and Junius S. Morgan be and they are hereby appointed a Committee, to make enquiry in regard to procuring a Clergyman for this parish, and to present names of such as they may obtain, to this Vestry.

*Nov<sup>r</sup> 11.* The committee appointed to inquire and report to the Vestry the name of a suitable person as Rector of this Parish, reported, that they had visited Rye, N. Y., for the purpose of hearing the Rev. Mr. Chauncey, and were prepared to report very favorably to the Vestry respecting him, still they wished before doing so, that some other members of the Vestry might be requested to visit the same place for the same purpose and on their motion it was

*Voted,* That Messrs. W<sup>m</sup> H. Imlay, Cha<sup>s</sup> H. Northam, and G. W. Russell, be requested to visit Rye, for the purpose of hearing the Rev. Mr. Chauncey, and to report to this Vestry.

*Jeremy Hoadley*, son of James and Lydia [Buell] Hoadley, was born in Branford, July 28, 1776; married July 7, 1798, Harriott, daughter of Capt. Asher and Thankful [Hubbard] Fairchild, of Guilford, where he was engaged in the manufactory of hats until about 1806, when he came to Hartford, where he continued in the same business for many years. He probably immediately connected himself with the parish, for he is mentioned Dec. 28, 1808, as having contributed five dollars towards the balance due to Mr. Rayner; and, in 1809, was assessed in a tax laid in the list of 1808. He was chosen as one of the Vestry, in 1810, and held the position of Vestryman, or as one of the Wardens, nearly every year until 1831. He was frequently appointed to serve on various committees, and was a delegate to the Diocesan Convention on several occasions. He was a member of the Board of Relief of the town in 1827, and for seventeen consecutive years. In 1819 he was one of the selectmen for twelve years, and was first selectman from 1834 to 1842; engineer of the



fire department, 1820 to 1826; acting mayor, on the death of Jared Griswold, from Nov. 23, 1835, to April 13, 1836; member of the general assembly for four years; sheriff from 1829 to 1835; town treasurer in 1834; justice of the peace, 1826-7-8; member of the common council of the city, 1819-20; alderman from 1821 to 1824, and from 1836 to 1843. From these different offices, and for the time which they were held by him, it will be seen that he was considered a very useful man, and that he must have been remarkably patient and even-tempered to have held them so long; a friend who knew him well says that he "never knew him to be ruffled." In these days it would be wonderful if attempts were not made to crowd him out of his seat before it had fairly become warm.

He stood by the church and labored for it in its most trying times, and ever contributed to it according to his ability. He remembered the ministry and the personal appearance of Bishop Seabury, and his conversation upon the church in old times was instructive and entertaining. He was the "Clark" of the Parish—not the "Society's Clerk"—having his seat in the reading desk, leading in the responses with a loud voice, giving out the Psalms and Hymns to be sung, and all the notices, including the banns of marriage. In the absence of the clergyman he also read service and buried the dead. Truly a multifarious and useful man. He was, as nearly as I can learn, the last person to occupy the position of "Clark."

His daughter, Mrs. M. J. A. Sage, writes March 11, 1894, as follows: "To show the poverty of our music my father gave out to be sung, 'Ye boundless realms of joy,' an eight-line psalm; after much turning over of leaves and some delay, the leader came to the front of the organ and said, 'Mr. Hoadley, we have no tune to those words'; then my father gave the 100th psalm, to be sung to the tune of 'Old Hundred.'

"In the days I speak of no woman responded aloud; every body whispered; but one Sunday Mrs. Philo Hillyer



was in Hartford on a visit, and she responded in a loud voice in the Psalter, and one and another joined in a low quivering tone, until at last all joined, and from that time forth the responses were said as they should be." A few of his descendants still remain in the parish, useful and faithful, and devoted to its old ways.

He died December 1, 1847. His wife died September 22, 1849.

*Dec<sup>r</sup> 3, 17.* To the Wardens and Vestry of Christ Church.

The Committee appointed to enquire for some suitable person to be presented to the Parish, as Rector, beg leave to report, that they have made diligent enquiry, and respectfully present the name of the Rev. Peter S. Chauncey as a suitable person, to be recommended to the Parish to be elected to the vacant rectorship.

DUDLEY BUCK, }  
 H. HUNTINGTON, } *Committee.*  
 J. S. MORGAN, }

HARTFORD, Dec<sup>r</sup> 3<sup>d</sup>, 1847.

Which report was accepted by the Vestry.

*Dec<sup>r</sup> 7, P. Voted,* That the Rev<sup>d</sup>. Peter S. Chauncey, of Rye, in the State of New York, having the approbation of the Bishop of this Diocese, is requested to accept of the Rectorship of this Parish.

The report of Wardens and Vestry recommending that Rev. Peter S. Chauncey of Rye be elected Rector of this Parish, having been accepted, it was

*Voted,* That a salary of fifteen hundred dollars per annum is hereby settled upon the Rev. Peter S. Chauncey, to be paid to him in quarter yearly payments, so long as he shall continue to be the Rector of the Parish.

*Voted,* The Right Rev<sup>d</sup> Bishop of this Diocese, is respectfully requested to approve of the election of the Rev<sup>d</sup> Peter S. Chauncey to be Rector of this Parish, and to communicate this and the foregoing votes to the Rev<sup>d</sup> Mr. Chauncey, accompanied with such information in his possession, as the nature of the case requires, and in the name of this Parish,



362a



*P. Henry*





to invite him, upon the terms expressed in the preceding Votes, to accept the Rectorship of this Parish.

1848.

*Jan<sup>y</sup> 5. V. Voted,* That the subject of adjusting the compensation of the Rev. Silas Totten for services rendered during the recent vacancy of the Rectorship be referred to Messrs. Dudley Buck and Cyprian Nichols.

A communication from Rev. Peter S. Chauncey was read, containing his acceptance of the rectorship of the parish, which was ordered to be recorded, and is as follows :

To the Wardens and Vestry of Christ Church, Hartford.  
Gentlemen,—After much anxious and prayerful deliberation, on the subject of the invitation to the Rectorship of your Parish, and more especially since my recent visit to your City, I have yielded to the conviction, that it is my duty to *accept it*.

This conclusion, Gentlemen, is on many accounts painful to me, as it severs me from a united and affectionate Congregation, and from the happy scene of my earliest labors in the ministry of the Gospel. It will impose upon me new and heavy duties, and the necessity for an amount of effort which I sometimes fear will overtax my health.

Moreover it will require me to take the place of one whose praise is in all the Churches, and whose happy fortune it was to enjoy in an eminent degree, the respect and affection of his flock.

But some one must assume the post from which he has been called to a higher ministry, and I will accept the trust in humble dependence on the promised grace of our Divine Master, and in the confident reliance on your sympathy, indulgence, and co-operation.

I propose, if Providence permit, to be in Hartford on the first Sunday in February for the purpose of assuming the charge of the Congregation. I find, however, from the state of things here, and from the labor of preparing to move, that I cannot be permanently among you until Spring.



With the earnest prayer, that God will make me the instrument of blessing and happiness to you all, and greatly honor my ministry, I am, Gentlemen, with great regard and respect,

Your servant for Christ's sake,

P. S. CHAUNCEY.

RYE, January 3<sup>d</sup>, 1848.

*April 25, P. Voted,* That James Goodwin, Junius S. Morgan, and Daniel Buck, Jr., be, and they are hereby appointed a Committee to investigate the mode of assessing Pews, and selling the same, in the different Churches of the various denominations in this, and other cities, and report to a future meeting of this Parish, the best mode of assessing and selling the Pews of Christ Church, with the view of more nearly equalizing the assessment of the Pews of said Church, and obtaining the fair value thereof at the annual sale on Easter Monday next,—with any remarks they may see fit to append to said report for the information of the members of the Parish.

*Resolved,* That Samuel Tudor, Hez<sup>b</sup> Huntington, P. F. Robbins, Gurdon W. Russell, Geo. Sumner, be and they are hereby appointed a Committee, to examine the condition of the Organ, and report to the Parish, at a future meeting, such sum as they deem it expedient to expend in repairs thereon, and completion thereof; also to investigate the expenses now incurred by this Parish for the Organist, and singing during Public Worship; and whether an improvement in the selection of the music, or in the expenses of the Parish for this important department in the services of the Church can be made.

*Resolved,* That the Wardens be requested to see that order is kept in the South Gallery of the Church.

*May 6, V. Voted,* That the Wardens be a Committee to confer with the Rev<sup>d</sup>. Mr. Chauncey, in relation to his Institution as Rector of the Parish of Christ Church, Hartford, on the 18<sup>th</sup> instant.

*Voted,* That George Sumner be added to the above Committee.



*Voted,* That E. Flower be authorized to confer with the President of Washington College, in relation to the conduct of the Students in Church on the Sabbath.

*Concerning the Organ and the Music.*

*May 9, P.* The Committee to whom was referred the subject of repairing and completing the organ, and to make investigations in relation to the singing in Christ Church, presented the following report, which was read and accepted, with the accompanying resolutions which were adopted, and ordered to be entered on the Records of the Parish.

The Committee to whom was referred the subject of cleaning the Organ, and receiving estimates for additions to the same, and also the music generally, would report :

That they have given it that attention which its importance demands, and find that the organ has not been cleaned for the space of eighteen years, and of consequence is now out of order, needing both cleaning and tuning, the cost of which will amount to about one hundred and fifty dollars. The Committee were also instructed to inquire if any additions to the Organ were needed, and the probable expense of the same. It is not now complete, as it was intended it should be when built, not possessing several stops, very desirable to make it a more perfect instrument and equal in capacity to nearly all, even of small size, now constructed. Mr. Erben, the builder, engaged to add them whenever the Parish might desire, and at a less price than they could be put in by others. It was expected that Mr. Erben would have examined the organ and given the details of what is necessary to render it complete, but not being able to be present, it was examined to-day by Mr. Faucet, who is in his employ, and upon his return Mr. Erben will transmit to us what additions and repairs are desirable, and the cost of the same. From an estimate made by him several years since, it is thought the expense may be about six hundred dollars. The whole amount then for cleaning, tuning, coupling, repairing, and making such additions to the organ as are desirable, will be about seven hundred and fifty dollars, and as the Parish has not present funds in hand, it must be raised



by incurring a debt either temporary or permanent, or by laying a tax, or by subscription, whichever mode the Parish may think best to adopt. That the instrument should be made complete we are fully decided, and it is due to us that having moved so often in the matter, we should now see that it is effected.

As to the music generally, we have felt that it was a subject requiring careful consideration and should be handled with delicacy : but being firmly persuaded that this part of our service is of great importance and should be performed by all who are able to join it, their duty is plain ; we find no authority for delegating it to a certain number of persons, none whatever, nor was the Organ placed in the Church as a means of display.

To the ministers are appointed certain duties, and also to the congregation, but nowhere in the Prayer Book do we find any direction for the service of the third party, plainly showing that the Priest and the congregation are to be the exclusive performers of the service. But in saying thus much, we do not intend to detract from the usefulness and perhaps necessity of the Choir as at present ; we must be mainly guided by them, and if they are to be our guides, we should see to it that they are skillful ones, and as a consequence we would inculcate the necessity of good music.

In these remarks, nothing is intended to apply to the present choir ; they are only intended to illustrate the propriety of Congregational singing. Taking this view of the subject, the old familiar tunes are to be preferred, both because they are good and because we are generally acquainted with them.

How much is the devout heart cheered, when not from one part of the Church alone, but from the whole, from all around, there is a swelling up to Heaven the glad notes of hundreds of voices. Who at such a time is listening with the ear of a critic for some slight irregularities in his neighbor's voice ? This is not a performance on the boards of a theatre, but the Christian worship of Christian men, Now that there should be a novelty in our tunes, that is, a constant change, is a most preposterous fallacy, if we view





the subject aright. Do we tire of our prayers, because they are fixed, and repeated on each Sunday? Is the Litany less solemn, or the Decalogue less impressive because so often repeated? Why then should we require great novelty in the tunes to be sung? The old ones are familiar, they are dear to us, because for ages some of them have gone up to heaven from Christian voices, and are hallowed to us by a thousand associations.

In connection with this we might remark upon certain irregularities, which have been practiced here, and perhaps elsewhere, and first, the singing of some anthem or verse previous to the commencement of the service. The rubric is plain, that the "minister shall begin the morning or evening Prayer by reading one or more of the following sentences of Scripture." If now one of these sentences is sung by the Choir, the minister certainly does not commence the service, as the rubric plainly says he shall, for the people attend to it, and engage in it, and do not regard it as a voluntary,—and further, the sentence "Glory be to thee, O Lord," between the Epistle and Gospel, which is required to be *said* by the people, is now sometimes sung, which certainly is contrary to the rubric.

These practises have crept in without authority, and whatever opinion we may now have about them as matters of taste cannot be allowed without breaking over those wholesome bounds which are allotted us, and which if we overstep in one instance may be followed by grievous errors. As to music in the Chapel, it is only necessary that some one should be present, to start the tune. If the organist makes it a part of his duty, he will of course require extra pay, and his salary must be increased, but as there might be a reluctance on the part of the Parish to increase its expenses, it is believed that some one may be found, who for the love he bears to the Church, may be persuaded to take this duty upon him, and we would therefore recommend that it be left to the Rector, with the Wardens and Vestry, to make such a selection.

In concluding we would say, that in making this report, we have intended no censure, but have only spoken of what



we thought to be proper, indicated by authority and in accordance with the spirit of our Church.

If in any respect we have departed from the path pointed out, let us return to it and follow it as we are directed.

The Convention of 1789, in allowing the Psalms in meter, with the Hymns, to be sung, places the whole matter under the supervision of the Rector, who with such assistance as he can obtain from persons skilled in music, shall give order concerning the tunes to be sung at any time in his Church. If this authority is exercised many irregularities may be corrected and much responsibility taken from the Organist.

We would therefore recommend the adoption of the accompanying resolutions, all of which is respectfully submitted.

Per order of the Committee,

SAMUEL TUDOR, *Chairman.*

HARTFORD, May 9<sup>th</sup>, 1848.

*Resolved*, That the Rector be requested to exercise the authority which he now possesses, to rectify the irregularities in the commencement of the service, in the singing of the sentence between the Epistle and the Gospel; that he designate the proper Anthems and Psalms to be sung; in fine to supervise the music generally.

*Resolved*, That whilst much must be left to the good sense and discretion of the Organist, the tunes to be sung should generally be the old ones as being familiar and best.

*Resolved*, That the Organ be cleaned, tuned, repaired, and such additions made to it, as will render it complete, provided that the same can be done for an amount not exceeding seven hundred and fifty dollars, including the sum of one hundred and fifty dollars, which was appropriated for the above purpose by a vote of the Wardens and Vestry, by a meeting held on the 20th day of May, 1847, which vote appropriating the same is adopted and approved by this meeting. Also, provided that Five hundred dollars of the above sum of \$750, be raised by subscription.

*Voted*, That the thanks of the Wardens and Vestry be presented to Miss Hart, for her liberality in presenting to the



Parish the carpet which now covers the floor of the Vestry-room of our Church, and that the vote be communicated to Miss Hart by the Rector.

The music of the Parish was about this time the subject of much discussion, and of considerable difference of opinion. The report, which has been quoted, was the outcome of it, and it gave great satisfaction to some of the older members; correspondingly, the younger ones, who thought much of music as a fine art, were disappointed. The organ-gallery was frequented by some who, apparently, were interested with little except the musical part of the service. Mr. Babeock, for a long time the organist, resigned, and Mr. Downs was appointed to his place. He was a brilliant genius, and naturally thought much of his talents, and his admirers thought much of him. It was the commencement of a disaffection which was serious for a time, and very improperly entered into the election of the officers of the Parish.

After much discussion and the passage of resolutions concerning the organ, it was *voted* to procure a new one at a cost of \$3,500, if a proper exchange could be made for the old one, and one thousand dollars was raised by subscription. This subscription was secured, but is not on record, nor can it be found among the files. The organ was made by Mr. Hook, and gave great satisfaction.

1849.

*Selling the Pews.*

There was not always perfect satisfaction given in the method of leasing the pews, or in the amount of money which was realized. A hundred years hence it may be interesting to learn how this was done.

*March 30, V. Voted,* That the following plan for selling the Pews this year be adopted, viz., that the numbers of all the Pews be placed in a box, and that they be drawn out by the auctioneer, and that the Pews be sold in the order in which the numbers are drawn from the box.



*Voted*, That W<sup>m</sup>. H. Inlay, Dudley Buck, Hezekiah Huntington, and Philemon F. Robbins, be, and they are hereby, appointed a Committee to prepare the numbers in accordance with the above vote. The report of the Committee appointed at a previous meeting to reassess the Pews in the Church, having been read and accepted, it was then

*Voted*, That William H. Inlay be requested to make a statement on the day of the sale of the Pews, relative to the financial affairs of the Parish, and to the importance of increasing the funds as much as possible, from the sale of the Pews the present year.

*July 6, V. Voted*, That Ebenezer Flower, and Daniel Buck, jr., be a committee to ascertain the expense of Gas fixtures, and the probable expense of lighting the Church with gas, and report to a future meeting.

The use of illuminating gas was introduced into the city about 1849. The light furnished by whale oil was not particularly brilliant, but was considered as sufficient until a better was found. The lamps, with some about the reading desk, afforded as much light as most of the parishioners had in their homes. The sexton, whose duty it was to fill and trim them, did not wish for more.

*V. Voted*, That Phillip Ripley and Alfred Watkinson be a Committee to ascertain the expense of a Cast Iron Fence to be erected around the Church in place of the old one, and report at a future meeting.

*Aug<sup>t</sup> 20, V. Voted*, That the Rector, P. S. Chauncey, have leave of absence from the duties of this Parish, during such time as he may deem expedient for the benefit of his health, and that he is hereby authorized to procure the services of the Rev. Dr. Nathaniel S. Wheaton to attend to the Parochial duties of the Parish during his absence, at the expense of the Parish.

*Nov<sup>r</sup> 22.* The following communication received from the Rector was read:





HARTFORD, NOV. 17, 1849.

To the Wardens and Vestry of Christ Church, Hartford.

Gentlemen, I beg most respectfully to give you notice of my intention to resign the Rectorship of Christ Church at Easter next. Allow me to add, that if you desire to call another Rector before that date, I shall cheerfully accede to your views. With great regard and esteem, I am, Gentlemen, your friend and servant.

P. S. CHAUNCEY.

HARTFORD, NOV. 20, 1849.

Dudley Buck, Esq.:

My dear Sir, The Communication which I addressed to the Wardens and Vestry of Christ Church on Saturday last, would have been more formal and explicit, had I supposed that there was any danger of a misapprehension of my views. And to guard against this view I beg to state to you, that my reason for resigning the Rectorship is the state of my health.

Very truly yours,

P. S. CHAUNCEY.

1850.

*Jan<sup>y</sup>. 8.* The Committee appointed at the last meeting of the Parish, to confer with the Rector, reported, that they had had several conferences with him, and the result was, that he (the Rector) had no further communication to make.

A Resolution was offered by Dr. George Sumner and passed (the members voting by ballot) as follows, 31 yeas, 13 nays, 4 blanks.

*Resolved,* That the Rector of this Parish be requested to withdraw his communication to the Wardens and Vestry, bearing date November 17, 1849.

*Feb. 5, P.* The committee appointed at a previous meeting to inform the Rector of a vote of the Parish, "requesting him to withdraw his communication to the Wardens and Vestry, bearing date Nov. 17<sup>th</sup>, 1849," presented the following communications, which were read to the meeting:



HARTFORD, 30<sup>th</sup> Jan. 1850.

To Rev. P. S. Chauncey.

D<sup>r</sup> Sir, At a meeting of the Parish of Christ Church, convened at the Chapel on the 22<sup>d</sup> instant, a communication from the Rector to the Wardens and Vestry was read, in which you announce your intention to resign the Rectorship of the Parish at the ensuing Easter.

By a large vote, the Parish requested you to withdraw that communication, and the many friends who have witnessed your untiring efforts and successful labors, to advance the cause of pure and undefiled religion, will be delighted to hear that those efforts and those labors are to be hereafter exerted for their present happiness and for their everlasting peace. We the undersigned having been chosen a committee to confer with you on this subject, will be happy to transmit to the next Parish meeting any communication which you may wish to make, or to adopt any other course which shall be satisfactory to yourself. With sentiments of affection and highest respect for your personal character,

We are truly your friends,

GEORGE SUMNER,  
JUNIOUS S. MORGAN,  
HEZEKIAH HUNTINGTON.

To Dr. Sumner, J. S. Morgan, )  
and H. Huntington, Esq<sup>rs</sup> )

Gentlemen. I am in the receipt of your communication of the 30<sup>th</sup> Ultimo in regard to the action of the Parish of Christ Church, on the subject of my resignation of the Rectorship.

I am exceedingly gratified by the large vote requesting me to withdraw that resignation, but after mature deliberation beg respectfully to state to the Parish, thro' you, my decision to adhere to my purpose, and sever my connection with the Parish at Easter, next. I transmit herewith a communication addressed to the Wardens and Vestry of Christ Church, containing my formal resignation of the Rectorship.

I avail myself, Gentlemen, of this occasion to express my warmest thanks for the very kind and courteous manner in



which you have discharged the trust committed to you, and of my unchanging regard and affection.

Very faithfully yours,

P. S. CHAUNCEY,

*Rector of Christ Church, Hartford.*

HARTFORD, Feb. 4, 1850.

HARTFORD, Feb. 4, 1850.

To the Wardens and Vestry of Christ Church, Hartford.

Gentlemen, In a communication dated November 17<sup>th</sup>, 1849, and addressed to you, I announced my intention to resign the Rectorship of Christ Church at Easter next. As it is proper that you should be in possession of a more formal document, I beg to say that I now resign the Rectorship to take effect on Easter day.

It is needless to dwell here upon the pain which this severing of sacred and cherished ties has caused me; but I am sure you will allow me to express my heartfelt wishes for your prosperity and happiness as a Parish, and as individuals, as also my warmest prayer that the Great Head of the Church will send you a Pastor "after his own heart," in whose ministry you will all find great delight, and by whose labours you may be fitted for the enjoyments of a brighter world. Commending you and those whom you represent, to the guidance and blessing of Heaven, I am, Gentlemen,

Your servant for Christ's sake,

P. S. CHAUNCEY,

*Rector, etc.*

The following Preamble and Resolutions were then presented by Samuel H. Huntington, Esqr., and passed unanimously.

*Whereas*, The Rector of this Parish, the Rev. P. S. Chauncey, did on the 17<sup>th</sup> of November last, announce to the Wardens and Vestry, that he felt compelled by the state of his health to notify them of his intention to resign the Rectorship of the Parish at Easter next, and *Whereas* at a subsequent meeting of the Parish, a vote was passed requesting him to withdraw said notice of his intention, thereby expressing to him the wish of the Parish that he should con-



tinue in the Rectorship, in answer to which vote a communication has at the present meeting of the Parish been received from him, stating a conviction on his part of the necessity of adhering to his intention, as expressed in his note of the 17<sup>th</sup> of November, and in pursuance thereof, tendering his formal resignation to take effect at the ensuing Easter,— therefore,

*Resolved*, That the same be and hereby is accepted.

*Resolved*, That in accepting said resignation a connexion is severed that has been distinguished on the part of our Rector, by an amenity of deportment in his daily intercourse with his people that has won our sincerest esteem — by a soundness of principle and integrity of character which command our unfeigned respect, — and by a most laborious fidelity in the discharge of his parochial duties, which entitles him to our most affectionate gratitude.

*Resolved*, That wherever in the good Providence of God his future lot may be cast, we most cordially assure him, and his family, of our constant and most fervent prayers, for his and their health and happiness, and that the Divine Blessing may most abundantly rest upon him and them.

*Resolved*, That the Treasurer be authorized and directed to pay to Mr. Chauncey his accustomed salary up to the first of August next.

*Resolved*, That the Treasurer be and he is hereby authorized to pay the Rev. P. S. Chauncey the sum of Fifty dollars, being the amount paid by him for an assessment against Christ Church Parish for the erection of a monument to the memory of the late Rt. Rev. Bishop Scabury at St. James' Church, New London.

It is not necessary to add but little to what has been said of Mr. Chauncey in the report of the committee or the Funds of the Parish. He was a graduate of Columbia College, and of the General Theological Seminary, and was Rector of Christ Church, Rye, N. Y., "where he officiated with admirable fidelity for nearly fourteen years." His parishioners upon his leaving them said:





“that in his removal from our midst, we shall lose a valuable Citizen, an accomplished Gentleman, and a sincere Christian.”

After resigning the Rectorship of Christ Church he was in 1851 called to St. James' Church, Hamilton Square, N. Y., “the duties of which he discharged with the same disinterested devotion that had characterized his whole previous ministry, for a period of nearly sixteen years, until the day of his death.”

The Rev. Dr. Montgomery in a memorial sermon says this of him :

“Brought up in a high social position, with all the instincts and good breeding of a gentleman, Chauncey was the very impersonation of integrity and honor. In his society you recognized at once that you were in the presence of a Christian companion who would never cause you to repent of the most unreserved confidence, and who would respect your feelings as if they were his own.”

And again,—

“As a Teacher from the sacred rostrum, Dr. Chauncey instructed his people faithfully in the doctrines of grace. He proclaimed in the pulpit, and from house to house, the simple and precious truth as it is in Jesus, and held up with unswerving fidelity the cross of an atoning Saviour. I venture to assert that if all his sermons were examined in every minutest part, they would all yield their consentaneous testimony to the fulness and integrity of the cardinal verities of the Scripture—everywhere would be the shadow of the cross of our Incarnate God.”

*Feb. 21, 17.* A proposition from Mr. R. G. Page of New York, made to Mr. L. T. Downs the Organist, of this Parish, to sing in Christ Church on the Sabbath, and other days of Public Worship, and teach singing in the Parish to such persons as may wish to learn, at a salary of Four hundred dollars per annum, was presented for the consideration of the meeting. Whereupon, it was



*V. Voted,* That immediate efforts be made to secure the services of Mr. Page, and that Messrs. Charles H. Sigourney and A. Watkinson be, and they are hereby, appointed a Committee to raise by subscription the sum of Four hundred dollars, for the above purpose.

*March 5, V. Voted,* That the Wardens be, and they are hereby, authorized to invite the Rev. D<sup>r</sup>. Nathaniel S. Wheaton, Rev. D<sup>r</sup>. Thomas W. Coit, and Rev. D<sup>r</sup>. John Williams to officiate and perform the duties of Christ Church Parish, until some person is elected to supply the vacancy occasioned by the resignation of Rev. P. S. Chauncey.

It is seldom that any parish is served as ably and faithfully as was Christ Church by these gentlemen for the space of a year. Dr. Wheaton being the elder and former rector of the parish, took upon himself the more immediate supervision of its affairs, but all of them preached in succession as suited themselves, and it is needless to add to the great satisfaction of all.

*March 25, V. Voted,* That the resignation of Mrs. Bolles be accepted and in consequence of her past services in the Choir, that the thanks of the Vestry be presented to her by Mr. Z. Preston, and that she be presented with the use of pew No. 16, for herself and family the ensuing year.

At a Parish meeting held April 1, a communication was received from Rev. Mr. Chauncey relating to the sum of \$550, which had been voted him at a meeting in February. The communication may be found in the report of the Committee on the Funds of the Parish, p. 121.

*April 30, P. Voted,* That the Wardens and Vestry be and they are hereby authorized and requested to make enquiries at their discretion, to ascertain the expense of erecting a Cast Iron Fence around the Church; of painting the interior of the same, and the expense of Gas fixtures, for the purpose of lighting the Church and Chapel with Gas.

*Also,* to devise ways and means to pay for the same, and



report such information as they may obtain to the adjourned meeting of the Parish.

*July 27.* The following communication was received from Sam<sup>l</sup> H. Huntington, Sup<sup>t</sup>. of the Sunday School.

HARTFORD, July 12, 1850.

To the Wardens and Vestry of Christ Church.

Gentlemen, It is now nearly three years since the Parish has done anything in aid of the Sunday School Library. The selection of books in the present library is a very poor one, and the number not very great. I have made some small additions within the last few months, but more are very much wanted; the interest felt by the children in the Sunday School depends very much upon the Library. It is desirable therefore, that there should be a collection to increase the Library, and if you see fit to direct that one should be made, I hope that suitable notice may be given, that it may be as large as possible.

Very respectfully,

Your obedient servant,

S. H. HUNTINGTON,

*Superintendent.*

*Aug<sup>t</sup> 10.* The following communication, signed by forty-four persons, was presented and read to the meeting as follows: the Parish was becoming impatient.

To the Wardens and Vestry of Christ Church Parish, Hartford.

The undersigned respectfully request that a Parish meeting of Christ Church Parish may be called at as early a date as possible, for the purpose of taking into consideration the making of certain repairs upon the Church building, the inclosing said building with an Iron Fence,—and also to take such steps as the meeting may deem proper for the purpose of procuring a Rector for said Parish.

HARTFORD, Aug. 6, 1850.

Samuel Tudor  
M. A. Tuttle  
E. B. Hull  
Henry K. Morgan  
Denison Morgan

H. Kilbourn  
Chester Adams  
Phillip Ripley  
Henry Corning Jr.  
Normand Lyman Jr.



Perry Smith	Normand Lyman
Dudley Buck	James Bolter
Thomas J. Fales	L. B. Goodman
A. M. Gordon	Henry Perkins
Charles Benton	L[uther] Smith
Charles Chapman	M. S. Roberts
George H. Clark	S. B. Beresford
William Conner	Daniel Goodwin
John B. Eldredge	Isaac F. Smyth
Benning Mann	John R. Tracy
A. C. Goodman	W <sup>m</sup> Isham
O. P. Dorman	Henry Britton
James B. McNary	J. W. Bull
T. J. Work	J. S. Morgan
William Conner Jr.	Allyn S. Stillman
Edward H. Broadhead	Benj <sup>m</sup> Rogers
H. Brainard	J. B. Powell

*Augt. 10, P. Voted,* That the sum of Fifteen hundred dollars per year be paid to the Rev. Dr<sup>s</sup>. Wheaton, Williams, and Coit, the officiating Clergymen of Christ Church Parish, to be divided among them in such proportion as they shall deem proper.

*August 16, P. Resolved,* That the Committee appointed by the Wardens and Vestry to contract for the building a Cast Iron Fence around the Church, be instructed to cause a fence of the pattern drawn by Mr. Althouse and exhibited to this meeting by Mr. Sigourney, to be built and set on a good and sufficient coping to be placed on a level from the southeast corner of the Parish lot to the North West buttress of the Church, following the street line on Main and Church streets, to the passway west of the Church,—provided the same shall be done without increasing the debt of the Parish.

*Voted,* That all votes passed at any meeting previous to the passage of the above Resolution, respecting the building a Cast Iron Fence around the Church be rescinded.

*Oct. 17.* The following Petition from sundry members of the Parish was presented for the consideration of the meeting.

To the Wardens and Vestry of Christ Church,

We the undersigned having been instrumental by our individual contributions in engaging the services of Mr.





Paige, as the leader of the Choir of Christ Church, beg leave to represent to you, that our expectation was that he, Mr. Paige, should be placed in the sole charge of said Choir, and that both at the rehearsals, and during the services in the Church, the Choir and the Organist should be wholly under his direction and that of no one else. We wish it to be understood that the principal and indeed the only inducement which influenced us, was the acknowledged taste and experience of Mr. Paige in sacred music, of which we hoped the Choir of Christ Church might have the benefit: and having no means of making known our wishes in this matter but through you, and supposing they are coincident with your own, we ask your concurrence in carrying out the object as stated above.

Zephaniah Preston,  
H. Huntington,  
C. H. Northam,  
William Conner,  
H. Brainard,

Chester Adams,  
Eben<sup>r</sup> Flower,  
Dudley Buck,  
Wm. Isham.

There was also a communication from Mr. R. G. Paige, addressed to Mr. Z. Preston, read to the meeting, stating that there were some difficulties existing between himself and Mr. Downs the Organist. Whereupon it was voted as follows, That Messrs. Z. Preston, C. H. Sigourney, and H. Huntington be a Committee to confer with the parties above named, and if possible adjust the differences existing between them, and report their doings to a future meeting of the Vestry.

*Nov. 7, V.* The Committee to whom the subject of a communication from Mr. Paige, and a Petition from sundry members of the Parish. were referred, respectfully report,

That in their opinion the Parish would be unwilling to release Mr. Paige from his present contract, thereby disappointing the expectations of a large majority of the parish; and particularly those who were instrumental in obtaining his services, and they recommend the adoption of the following resolutions:

*Resolved,* That in the opinion of the Wardens and Vestry,



the Vocal leader of a Choir, when a Scientific Musician (as in the present case) should have the sole charge and direction of all the performances by the Choir, and that while the Organist is responsible for his performance on the instrument, they hope that in all his accompaniments, he will endeavor to aid the performance by seconding the views and wishes of the Vocal leader.

*Resolved*, That the Clerk be requested to furnish Mr. R. G. Paige, and Mr. L. T. Downs, each a copy of the foregoing Resolutions.

ZEPHANIAH PRESTON,	}	<i>Committee.</i>
H. HUNTINGTON,		
C. H. SIGOURNEY,		

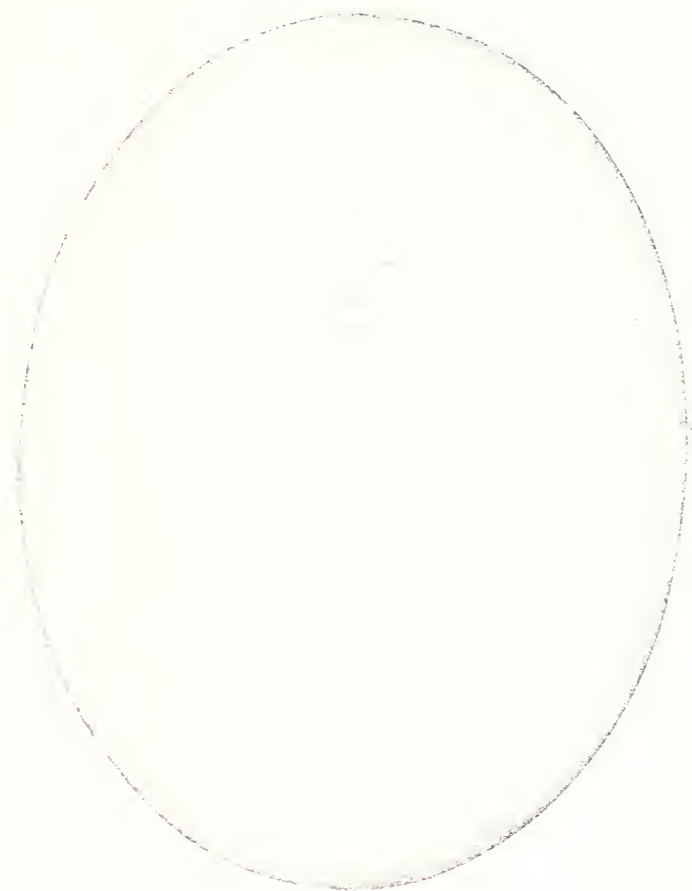
*Episcopal City Mission.*

*Dec. 12, 17. Voted*, That a contribution be taken up in the Church, on the last Sunday of December 1850, and the last Sunday of June 1851, for the benefit of the Episcopal City Mission.

This Mission was undertaken by the Parishes of Christ Church and St. John's, and Rev. Charles R. Fisher was appointed by the Bishop as Missionary. It was under the management of three persons from each Parish, consisting of Gurdon W. Russell, Thomas T. Fisher, and Thomas J. Fales from Christ, and M. W. Wilson, William Faxon, and Nathan M. Waterman from St. John's. The object was to provide further religious instruction to those living east of Main street. The matter was considered at a meeting of both Parishes, fully attended in the Chapel, and was most cordially supported. The old Conference Room, in Temple street, belonging to Deacon Aaron Colton, of which previous mention has been made, was decently fitted up for the services, and was well filled, especially in the evening. The different clergy in the city rendered valuable assistance to the Missionary, and the Mission evidently was accomplishing the objects for which it was intended.



38a



From: M. Clark.



After a while a Parish was formed, named St. Paul's, and a Church was built on Market street at a cost of ten thousand dollars. Unfortunately, it was too near Christ Church to be eminently successful, and soon ceased to be prosperous. Mr. Fisher, however, was especially fitted for his position, and was exceedingly useful, not in this particular region alone, but ail over the city: the poor and afflicted found in him a friend to counsel, to assist, and console. After his death the Parish dwindled, and was dissolved, and the Church was closed. As it did not seem to have sufficient friends to preserve it and keep it open for religious observances, it was sold, by permission of the Diocesan Convention, to the German Lutherans, who still use it for public worship, and it can be used for no other purpose.

*Dec. 31.* At a Parish meeting called especially for this purpose it was unanimously

*Voted,* That the Rev. Thomas M. Clark of Boston, Mass., having the approbation of the Bishop, be requested to accept the Rectorship of this Parish.

### 1851.

*Jan. 31, P.* The following communication from the Rev. Thomas M. Clark of Boston, Mass., was read and ordered to be entered upon the records of this Parish.

BOSTON, Jan<sup>y</sup>. 25, 1851.

Mess. Z. Preston and )  
C. H. Northam,        )

Gentlemen,

I have had the honor to receive through you, an invitation to the Rectorship of Christ Church, Hartford. After giving to the subject the careful and deliberate consideration which its importance demands, I have concluded to accept this invitation, and hope to enter upon my duties with you on the first of March, next. May the Divine blessing rest upon the solemn relation which is thus established, and





strength be given me for the faithful discharge of the obligations which it involves.

Your friend and servant in Christ,

THOMAS M. CLARK.

A salary of twenty-five hundred dollars per annum was voted to Mr. Clark, and all expenses in removing from Brookline to Hartford were to be defrayed by the Parish.

*April 21, P. Resolved,* That this Church will long cherish a grateful remembrance of the distinguished ability, zeal, and faithfulness with which the Rev. N. S. Wheaton, D.D., the Rev. Thomas W. Coit, D.D., and the Rev. John Williams, D.D., have ministered in this Parish.

*Voted,* That the Wardens and Vestry be and they are hereby authorized to make such alterations in the Slips at the East end of the Church as they may deem expedient.

*June 29, V. Voted,* That the House of Convocation have the use of the Church on the day preceding the next annual Commencement of Trinity College, and that permission be also granted to the Faculty and Students of Trinity College to use the Church, Organ, and Chapel for the next annual Commencement exercises, agreeable to the request of the President and Graduating Class, subject to the direction of D. Morgan and Z. Preston, Wardens of the Parish.

A communication from Mr. R. G. Paige tendering his resignation as organist and chorister was read and declined by a unanimous vote. On the 23d of August he again tendered his resignation, which was accepted. On the 13th of September, the committee on procuring an organist reported; the report was accepted and ordered to be entered on the records; it is as follows:

The committee appointed by the Vestry to procure an Organist to supply the vacancy occasioned by the resignation of Mr. Paige, respectfully report that they have made an arrangement with Mr. L. T. Downs to take charge of the Organ and Choir on and after the first of October next, at the



usual salary of five hundred dollars per annum; Mr. Downs agreeing to furnish such a Choir as he may be able to obtain, without charge to the Parish. And he also agrees that if after a suitable time for forming a Choir, and practicing with them, he should be unable to render the music satisfactory to the Rector, Wardens and Vestry, and the parish generally, he will vacate the situation on receiving a reasonable notice.

The services of Mr. Wm. Wander, as tenor singer, were secured for one hundred and fifty dollars per annum, and the salary of the organ-blower was increased to twenty dollars. The very decided diversity of opinions and the disturbances concerning the music, and an iron fence, were now quieted. The new Rector had informed himself about the dissensions which had existed for nearly a year, and soon brought them to a happy conclusion. Another subject, however, remained for consideration, that of the finances of the parish.

### 1852.

*Sept. 29, V. Voted,* That Denison Morgan, Zephaniah Preston, and Cha<sup>s</sup>. H. Sigourney be a Committee to purchase such movable seats as they may think expedient for the use of the Church.

*Voted,* That the Rector be requested to notify a meeting of the gentlemen of the Parish on some Tuesday evening during the month of October ensuing, to consider the indebtedness of this Parish and to take such measures as they may think advisable for the partial or entire liquidation of the Parish debt.

*Oct. 7, V. Whereas,* it has pleased Almighty God to remove from this world the Rt. Rev. Philander Chase, D.D., Bishop of Illinois, and formerly Rector of this Church.

*Resolved,* That we deeply sympathize with the family of the deceased, with the Diocese over which he so faithfully presided, and with the Church at large, to which for many years he devoted his best energies, through self denials and peculiar privations, in the heavy loss which they have all sustained, by the death of this venerable man.



*Resolved,* That we cherish with grateful hearts the remembrance of his valuable services to this Parish, in the earlier years of its existence, which then received an impress from his vigorous hand, that will not soon be effaced, and a direction towards sound Churchmanship and evangelical Christianity, which we trust will be perpetuated forever.

*Resolved,* That suitable tokens of mourning in memory of our deceased Father, be placed in the Church, and the Rector be requested to take such notice of this solemn Providence as the occasion demands.

*Dec. 4, 17.* *Voted,* That the Sexton have liberty to ring the Bell at 12 M. and at 9 o'clock, P. M., in accordance with a vote of the town.

### 1853.

*March 28, P.* *Voted,* That the Wardens and Vestry be a Committee to propose some plan for the payment of the Parish debt—to build a Fence—Paint the interior of the Church, and make such other improvements and repairs as they may deem necessary, and report the same to an adjourned meeting of the Parish, to be held on Tuesday the 5<sup>th</sup> day of April, next, at 7 o'clock P. M.

*April 5, P.* *Voted,* That H. Huntington, D. Morgan, G. W. Russell, James Bolter, Thomas J. Fales, and T. T. Fisher, be, and they are hereby, appointed a Committee to raise by Subscription the sum of Eighteen Thousand Dollars, payable in one, two, three, and four years, in equal annual installments, the same to be appropriated as recommended by the Wardens and Vestry.

No Subscription is to be binding unless the full amount of Eighteen Thousand Dollars is subscribed.

*August 30, P.* Mr. Dudley Buck was elected Treasurer for the current year (to fill the vacancy occasioned by the death of Cyprian Nichols, Esq.) to continue in office until his successor is chosen.

*Cyprian Nichols*, the son of George Nichols and Eunice (Lord) Nichols, was born in Hartford, May 4, 1773, and died August 13, 1853. He married Mary Sooter, born at



the Hague, December 26, 1777, and died September 23, 1848. Her father was John Sooter, born April 2, 1752. The ancestor of C. N. was Cyprian Nichols, born 1642, who came from Witham, County Essex, England, 1664. He bought the house of William Whiting, on Governor street, who was one of the early settlers of Hartford. The father of Eunice Lord was John Lord, a descendant of Thomas Lord, an early settler. In the war of 1812, Mr. Nichols was a partner in business with Wm. H. Inlay, after that with Thomas Tisdale, and subsequently with Lemuel Humphrey. He retired from business about 1836, but continued an active member of the Parish until the time of his death. Few men in it have been more honored or respected, or more devoted to its interests than Mr. Nichols. His name first appears when he was chosen Vestryman in 1809, and ever afterwards he did not fail to serve the Parish faithfully and diligently. He was a consistent Churchman, amiable, temperate, but decided, most charitable to the opinions of others, while holding fast to his own. He was liberal in his contributions for church purposes, and generous also in all measures for the public good. He was a useful and respected citizen, and was at times engaged in town and city affairs. For a further account of him reference is made to the Report of the Committee on the Funds, p. 98.

*Sept. 22.*

HARTFORD, Sept. 22<sup>d</sup>, 1853.

To the Wardens and Vestry                     )  
of Christ Church Parish, Hartford.             )

Gentlemen, The Committee appointed by the Parish to solicit subscriptions, for the purpose of extinguishing the debt—building an Iron fence around the Church—Ventilating and painting the same, have performed the duty assigned them, having obtained subscriptions to the amount of Eighteen thousand Dollars, the sum proposed to be raised for the above purpose; and give you notice of the fact, that you may call a Parish meeting, or take such action as may





be thought necessary and proper to carry out the views and wishes of the members of the Parish.

In behalf of the Committee,

H. HUNTINGTON, *Chairman.*

*Subscription for extinguishing the debt of the Parish.*

We the subscribers agree to pay the sums affixed to our names respectively, in four annual installments, to raise the sum of Eighteen Thousand Dollars for the purpose of liquidating the debt of Christ Church Parish — building an Iron Fence around the Church, ventilating and painting the interior of the same, and making such other repairs as may be deemed necessary. No subscription to be binding unless the full amount is subscribed.

The first payment to be made on the 20<sup>th</sup> day of September 1853, and the three following payments to be made on the 20<sup>th</sup> day of September of each succeeding year thereafter.

HARTFORD, April 8, 1853.

H. Huntington, . . .	\$1,000	Daniel Goodwin, . . .	\$100
James Goodwin, . . .	1,000	H. Tudor Brownell, . . .	50
H. Brainard & Co., . . .	1,000	James M. B. McNary, . . .	50
John W. Bull, . . .	1,000	Charles R. Chapman, . . .	50
Charles H. Northam, . . .	800	George H. Clark, . . .	50
Dudley Buck, . . .	600	Benjamin F. Ellis, . . .	50
Thomas J. Fales, . . .	500	J. K. Southmayd, . . .	50
William Isham, . . .	500	Isaac F. Smyth, . . .	50
Walter Keney, . . .	500	George Church, Jr., . . .	50
S. Tuttle & Sons, . . .	500	C. C. Orcutt, . . .	50
Thomas T. Fisher, . . .	500	A. G. Cooley, . . .	50
D. Morgan & Co., . . .	500	George S. Green, . . .	50
H. B. Beach, . . .	500	William Woodward, . . .	50
Hetty B. Hart, . . .	500	Edwin Crocker, . . .	50
Isaac Toucey, . . .	500	F. A. Brown, . . .	50
James Bolter, for a member of the Parish, . . .	500	William Conner, . . .	50
H. D. Wells, . . .	400	Mrs. John D. Russ, . . .	50
C. Nichols, . . .	300	Thomas M. Day, . . .	50
W. H. D. Callender, . . .	250	Mrs. Harriet P. Thomas, . . .	50
Chester Adams, . . .	250	Mrs. William Richmond, . . .	50
S. B. Beresford, . . .	250	Mary S. Merrills, . . .	50
Z. Preston, . . .	200	George S. Burnham, . . .	50
		Aaron Keney, . . .	40



John B. Eldredge, . . . . .	\$200	A. S. Stillman, . . . . .	\$40
C. H. Sigourney, . . . . .	200	John Brocklesby, . . . . .	40
Charles Sigourney, . . . . .	200	Julius Young, . . . . .	30
M. W. Chapin, . . . . .	200	Lewis J. Young, . . . . .	30
Newton Carter, . . . . .	200	Thomas S. Root, . . . . .	25
William Mather, . . . . .	200	Alfred Watkinson, . . . . .	25
Robert Watkinson, . . . . .	200	E. Shattuck, . . . . .	25
James Bolter, . . . . .	150	M. S. Roberts, . . . . .	25
John S. Gray, . . . . .	150	B. E. Mann, . . . . .	25
George Buck, . . . . .	100	Joseph Davis, . . . . .	25
J. W. Beach, . . . . .	100	Byron Adams, . . . . .	25
Charles Benton, . . . . .	100	M. L. S., . . . . .	25
Gurdon W. Russell, . . . . .	100	N. Lyman, Jr., . . . . .	25
A. M. Gordon, . . . . .	100	Waldo M. Johnson, . . . . .	25
Thomas Skinner, . . . . .	100	P. B. Goodsell, . . . . .	25
P. F. Robbins, . . . . .	100	George D. Jewett, . . . . .	25
C. A. Taft, . . . . .	100	T. J. Work, . . . . .	25
J. B. Powell, . . . . .	100	Geo. E. Hatch, . . . . .	20
Charles Chapman, . . . . .	100	Chas. P. Brown, . . . . .	20
Henry Perkins, . . . . .	100	S. C. Preston, . . . . .	20
F. Curtis & Co., . . . . .	100	Miss E. Shields, . . . . .	20
John C. Palmer, . . . . .	100	Horace A. Hall, . . . . .	20
George Sumner, . . . . .	100	L. B. Goodman, . . . . .	16
E. L. Butler, . . . . .	100	S. P. Conner, . . . . .	16
Miss Draper, . . . . .	100	H. C. Fuller, . . . . .	16
Lydia Morgan, . . . . .	100	Sherman West, . . . . .	12
Hannah Brainard, . . . . .	100	Henry Britton, . . . . .	12
Mrs. C. F. Pond, . . . . .	100		

We the subscribers agree to pay the sums affixed to our respective names in addition to the amount heretofore subscribed by us, for liquidating the debt of Christ Church Parish, etc., subject to the conditions of the original subscriptions made by us.

Denison Morgan, . . . . .	\$100	C. H. Northam, . . . . .	\$100
Dudley Buck, . . . . .	100	Walter Keney, . . . . .	50
Fales & Gray, . . . . .	100	W. H. D. Callender, . . . . .	50
		Chester Adams, . . . . .	25

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\$18,002

*Oct 31, P.* Voted, That the Committee appointed to procure plans and estimates for an Iron Fence be, and they are hereby appointed a Committee, with full power to contract for the erection as soon as practicable of an Iron Fence en-



closing Christ Church building, according to a plan to be approved by the Wardens and Vestry, the whole expense not to exceed \$2,000. Said Committee to furnish proper vouchers for the expenditure therefor to the said Wardens and Vestry of Christ Church Parish.

1854.

*Jan. 23, V. Voted,* That the use of the Church be granted to the "Old Folks." for the purpose of holding a Sacred Concert, and that they also have the use of the Chapel for rehearsals.

*Voted,* That the Rector be requested to devise some mode of receiving the regular Charitable Contributions of the Church, which shall secure a larger amount than has hitherto been given, and one more in accordance with the measure of Christian privileges that we enjoy.

*April 8, V. Voted,* That the Wardens be authorized to make such arrangements with the Faculty and Students of Trinity College in regard to the Slips in Church, for the ensuing year, as they may deem expedient.

*Voted,* That the Wardens be authorized to make such arrangements with Misses Draper to Slips in Church, for the Young Ladies in their Seminary, for the ensuing year, as shall be satisfactory to them.

*April 11, V. Voted,* That Slip No. 92, North aisle, be reserved for Miss Sophia Tudor, Mrs. Murray, and others.

*May 6, V. Voted,* That the Iron Fence be extended to the line of Dr. Beresford.

*July 5, V.* The Committee on alterations and repairs were called upon to report. Mr. T. T. Fisher the Chairman of the Committee, introduced to the meeting Mr. Mills an Architect from New York, who presented several drawings of the proposed alterations, and improvements in the Church building, and made explanations of the estimated cost of the same.

*July 11, P. Voted,* That Charles H. Northam, James Goodwin, and Chester Adams, be and they are hereby appointed a Committee with power to Paint and Ventilate the Church, as contemplated by the terms of a Subscription made for that purpose.



*July 16, V. Voted,* That the Wardens and Vestry direct that the Organ be set back into the Tower in such a manner and to such a degree as may hereafter be determined, provided a sum sufficient to defray the expenses be raised by subscription in the Parish.

*July 29, V. Voted,* That Denison Morgan, T. T. Fisher, and John W. Bull, be, and they are hereby, appointed a Committee with power to alter the seats in the Gallery, for the better accommodation of the Choir—also to examine the Furnaces, and if it is in their opinion deemed necessary, to obtain new ones,—they are to raise the Slips in the front part of the Church, put in new Slips where the Registers now are—cut doorways through from the North and South entrances under the Organ Gallery, and make such other repairs as may be necessary in consequence of said alterations.

The resolutions of July 16th and 29th, proposed very great and serious changes in the eastern part of the Church. The Rector was so popular that crowds were drawn to hear him, especially at the third service in the evening. The aisles were filled with chairs, and yet more room was wanted, and so some of the more enthusiastic members wished to increase the sittings, by moving back the organ into the tower, and taking down the stairs leading to the galleries: according to the plan of the architect these were to be placed in an addition to the building in the east, on each side of the tower. The cost was admitted to be considerable, but the necessity for more accommodation was urgent, and the changes were supposed to be safely made; the architect said so. But the matter never came to a parish meeting, and the very decided opposition of some of the older and cooler heads effectually prevented the prosecution of the change. It was not needed, nor was it safe.

Shortly afterwards Dr. Clark was chosen as Bishop of the diocese of Rhode Island, and increased accommodations were not found to be necessary. It was a fortunate escape from plans which would have injured the fine proportions of the church.





*Aug<sup>t</sup>. 23, V.* *Voted*, That the Painting over the Window in rear of the Chancel in the Church be removed.

This was the "Transparent painting of the Ascension," procured in London and presented to the Parish by Dr. Wheaton, Dec. 26, 1829. It was injured by the falling of a ladder against it, so seriously, that it was thought at the time that it could not be successfully repaired, and hence the preceding vote. As has been stated in a note in the Annals, it was sent to Dr. Wheaton, at Marbledale. The canvas was rolled, and securely packed, but accidentally, on the Shebaug railway, it was thrown out of place, and one end of it meeting some obstruction by the roadside, it was utterly ruined.

A stained glass window was put in its place, according to the vote of the Vestry of August 29th. It was a dazzling object to the eyesight, which several coats of lime-wash or paint on the weatherside did not wholly remove. A sketch of the window lying by me, enables me to give some of the subjects which composed it. The symbols in the upper part were not objectionable, but the lower ones never excited much admiration. In one panel were the "Head of Judas Iscariot, rope, and thirty pieces of Silver, Reed, Spear, Lanthorn, and the Sword." In the center panel, "Cross, Crown of Thorns, the Spear, Reed, and Sponge, Hammer, Nippers, Old and New Covenant." In the third panel were the "Seamless garment, three dice, and Pillar and Scourge." Its merits as an artistical production were commensurate with the cost. It was removed when the fine Memorial window was put in its place, and is now stored in the tower of the Church.

*Aug<sup>t</sup>. 29, V.* The subject of a Stained Glass Window was again presented for the consideration of the meeting. Mr. W<sup>m</sup>. Gibson from New York exhibited some drawings, and stated what the cost of a Stained Glass Window would be. Whereupon it was *Voted*, That the Committee on Alterations and repairs, consisting of Denison Morgan, T. T. Fisher, and



John W. Bull, be. and they are hereby, authorized to procure a Stained Glass Window to be placed in the West end of the Church, over the Chancel, at an expense not to exceed Five Hundred Dollars.

*Sept. 22, 17.* It was stated that the Rev. T. M. Clark has been elected to the Office of Bishop in the Diocese of Rhode Island. Whereupon it was *Voted*, That John Brocklesby, Isaac Toucey, Charles Chapman, and the Wardens, be a committee to prepare a circular expressive of the feelings of this Parish occasioned by said election, and procure the signatures of the members of the Parish thereto and present the same to Dr. Clark.

*Nov. 3, 17.* A communication from the Rev. T. M. Clark resigning the Rectorship of the Parish was read. Whereupon it was

*Voted*, That the same be referred to a meeting of the Parish.

*Nov. 9.* The following communication from the Rev. Thomas M. Clark to the Wardens and Vestry, and by that body referred to a meeting of the Parish, was read and accepted:

HARTFORD, Nov. 3<sup>d</sup>, 1854.

To the Wardens and Vestry of Christ Church, Hartford.

Gentlemen, After patient and careful consideration I have felt myself constrained to accept the Office of Bishop in the Diocese of Rhode Island, and therefore I must now resign the Rectorship of the Church in which I have ministered with so much pleasure for the past few years. Nothing but an overpowering sense of obligation would lead me to sunder the relation which I hold to this congregation.

The perfect harmony which prevails amongst us, the devoted attachment and confidence which you have ever manifested towards me, and my warm affection for all this people, render this a severe and bitter trial.

May God in his goodness provide for this Church a Pastor who shall be more faithful than I have been, and bless you with all spiritual blessings in Christ Jesus.



If agreeable to the Parish, I shall be happy to continue my services in this Church until the first of March next, unless, in the mean time some one shall be found to take the duties of the Rectorship.

Your obedient servant in Christ,

THOMAS M. CLARK.

The following Preamble and Resolutions were then presented by Prof. J. Brocklesby, and adopted unanimously:

That whereas, the Rev. Thomas M. Clark, D.D., having been elected to the Episcopate of Rhode Island, has officially resigned the charge of this Parish; *Resolved*, That we receive with feelings of deepest sorrow, the resignation of Dr. Clark, who has been to us a faithful spiritual Guide and Instructor, and whose ministry has been so acceptable to all, whose labors under God have strengthened the walls of our Zion, and whose influence for good has been extensively felt throughout the community around us. That while we grieve for the necessity which has severed the sacred bond that existed between us, we are yet thankful for the blessings we have received.

We bow to the cross thus laid upon us, remembering that it is the "Lord that gave and the Lord that takes away."

*Resolved*, That as we part from our beloved Pastor, in sorrow of spirit, we pray that he may be endued with wisdom and strength from on high, to meet the solemn responsibilities of the holy office to which he has been called. — That in the new field, which he is about to enter, his labors may be more abundantly blessed, that wherever he plants, God may give the increase, and the cause of our Redeemer flourish and extend. — And that the time may be far distant, when after a life "full of good works," he shall be summoned to a still nobler sphere of action in the realms above.

*Resolved*, That this Parish accept with much satisfaction the offer of Dr. Clark to remain with us for a limited period, upon the conditions mentioned in his letter of resignation.

*Voted*, That a copy of the foregoing Preamble and Resolutions, signed by the Chairman and Clerk, be presented to the Rev. Dr. Clark.

4190









