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# THE EPISCOPAL CHURCH

AND

## Early Ecclesiastical Laws of Connecticut

PRECEDED BY A CHAPTER ON

## THE CHURCH IN AMERICA

BY  
JAMES SHEPARD

REPRINTED FROM HIS  
HISTORY OF ST. MARK'S CHURCH, NEW BRITAIN, CONN.  
AND OF ITS PREDECESSOR  
CHRIST CHURCH, WETHERSFIELD AND BERLIN

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## FOREWORD

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Although these pages were prepared especially as preliminary matter for a local history, they are believed to be of sufficient general interest for publication in a separate volume. In fact, many who are not particularly interested in St. Mark's Parish have expressed a desire to own this preliminary history, provided they could do so without buying also five hundred and seventy-seven pages of local history that they do not care for. In order to satisfy this demand we publish this little hand-book of the Church of Connecticut.

We also take this opportunity to ask librarians, historians, and genealogists to examine carefully into the merits and scope of our History of St. Mark's Church. The "Church Standard" of Philadelphia says that it is "a standard for others to follow."

JAMES SHEPARD.

NEW BRITAIN, CONN., January, 1908.



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# I. THE CHURCH IN AMERICA



# THE CHURCH IN AMERICA

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## HISTORY

Every English ship that came early to this continent or to its borders had on board a Chaplain of the Church of England whose duty it was to perform Divine Service daily, according to the rules of that Church. Without doubt John Cabot in 1497 carried with him to America in his ship "The Matthew" some minister of the Church of England. In 1498 a priest going to New Foundland was granted a royal bounty. Early in the sixteenth century, a canon of St. Paul's, London, was at St. John's, New Foundland, for a while. But these were of the unreformed Church.

In 1553 the explorers under Sir Hugh Willoughby had with them Master Richard Stafford, Minister of their three ships. This fleet was the first in America to have prayers and preaching under the reformed Church of England. The Chaplain of Frobisher's expedition performed Divine Service along the shores of Maine and the Provinces in 1577. On May 31, 1578, on the shores of Hudson's Bay, "Master Wollfall celebrated a Communion upon land" for the Captain and others. This worthy man was the first missionary priest of the Reformed Church of England who ministered on American shores and the ice fields of the North.

On June 21, 1579, the Rev. Mr. Fletcher, Chaplain to Sir Francis Drake, landed where California now is and performed religious services for six weeks. He was the first clergyman who used the Book of Common Prayer in the territory now embraced in the United States.

It was expressly stated in the first charter for an English Colony in America, which was granted to Sir Humphrey Gilbert in 1583, that the laws of the new settlement should not be "against the true Christian faith or religion now professed in

the Church of England" and the first law enjoined on taking possession of St. John's Harbor, New Foundland, was that the Colony's religion should be "in public exercise according to the Church of England."

In July, 1584, Raleigh's first expedition landed at Roanoke Island, North Carolina, where Divine Service was then performed.

Sir Thomas Hariot labored in Virginia, (now North Carolina,) and records his use of the Prayer Book among "the poor infidels" in 1585. He was one of the "first lay readers in the American Church." The first baptisms in America occurred in Raleigh's second colony, under Governor White. Manteo, an Indian Chief, was baptized Aug. 13, 1587, at Roanoke Island, N. C., and seven days later Virginia Dare was baptized, the first white child born in America of English parents. In 1589, Raleigh assigned his patent to a company of merchants and gave them one hundred pounds sterling "in especial regard and zeal of planting the Christian religion in those barbarous countries." This donation was the first contribution directly for missionary work in America.

In 1602 and 3, Gosnold and Pring commanded expeditions which landed on the New England coast. (Cape Cod and Martha's Vineyard.) They had as lay reader one William Salterne, who was ordained shortly after his return to England. He was the first to use the Book of Common Prayer in what is now called New England. Bishop Perry says there is every reason to believe that "the prayers and praises of the Leyden settlers . . . were anticipated by the forms of the Church of England in the very locality where the Pilgrim fathers lived and died."

In 1605, an expedition sailed from Bristol, Eng. under Captain Richard Weymouth, with the declared object of "promulgating of God's Holy Church by planting Christianity." They sailed up the Penobscot and erected a cross near Belfast, Me. The savages who attended their worship were much impressed. Some of these savages were taken to England and educated.

The first service of a permanent Church in America was at Jamestown, where the Virginia Colony landed, May 13, 1607, with the Rev. Robert Hunt, M.A., as their Chaplain. A rustic

altar was erected and the Holy Communion celebrated for the first time June 21, 1607. The Virginia charter provided "that the true word and service of God be preached, planted, and used, according to the rites and doctrine of the Church of England." Virginia never intermitted.

The first clergyman to preach the Gospel in the English tongue in New England was the Rev. Richard Seymour of the Popham Colony, who preached at the mouth of the Kennebec River, Maine, Aug. 9, 1607. The Indians who went to England in 1605 returned with the Popham Colony and are thought to have become missionaries among their fellow red men. These Episcopal Indians afterwards rendered valuable service to the Plymouth Pilgrims. The first church building in America was erected by this Popham Colony in the fall of 1607, a little in advance of the erection of the church at Jamestown, but the church in Maine was abandoned in 1608, when the Colony returned to England.

The first marriage recorded in America took place at Jamestown, Va., in 1608.

About 1610, a Church was organized at Hampton, Va., after which we have no religious history until the landing of the Pilgrims at Plymouth in 1620. Shortly after their coming the Rev. William Blackstone settled at Boston, Mass., and was the first Church of England clergyman to settle within the bounds of Massachusetts. Mather speaks of him as one of the "Godly Episcopalians."

In 1623, the Rev. William Morrell came over with Robert Gorges and a Colony was formed at Weymouth, Mass. He was the authorized Ecclesiastical Commissioner, but he returned to England in about a year. The first settlers in the New Hampshire Colony, 1623, were Churchmen.

In 1629, two brothers, John and Samuel Brown, worshipped with Prayer Books at their house in Salem, Mass., and were joined by some of their neighbors. They were denounced as ringleaders of a faction and sent back to England. Samuel Marverick, a Churchman in Boston, was about this time subjected to a number of persecutions. The same year, under the authority of Virginia, William Clayborn established a trading station on Kent Island, Maryland. The Rev. Richard James

of the English Church was with him and was the first Christian minister in Maryland.

In 1630, the Rev. William Blackstone of Boston sold his farm and removed to Rhode Island, settling a few miles north of Providence on the river which still bears his name. He was the first white inhabitant of that state as well as the first minister.

The charter of Maryland was granted June 30, 1632, to Cecilius Calvert, the second Lord Baltimore, whose company landed at St. Mary's, March 27, 1634. A chapel was erected here in 1635 for services of the English Church.

After the settlement of Rhode Island, 1635, the Rev. William Blackstone frequently went to Providence to preach the Gospel.

In 1636, William Gorges came out with a patent for the territory of Maine, which patent established the Church of England as the religion of the Colony. The first regularly settled minister was the Rev. Richard Gibson, 1637, who spent about seven years at Saco, Me. The Rev. Robert Jordan about this time served as an itinerant minister. In 1638 a church and parsonage had been built at Portsmouth, N. H., and the Rev. Mr. Gibson of Saco, Me., called as Rector. The parish was organized in 1640 and was probably the first organization of the kind in New England.

In 1638, Archbishop Laud designed sending a Bishop to New England, but his plans were thwarted by the outbreak of troubles in Scotland. [Hawkins' Historical Notices of the Missions of the Church of England, p. 376.]

In 1641, New Hampshire came under the authority of Massachusetts and Episcopalians had to suffer. The same year a report was made to Gov. Winthrop that the people of Saco, in Maine, "were much addicted to Episcopacy." In 1642, Richard Gibson of Portsmouth, N. H., was tried in Boston for baptizing infants and solemnizing marriages at the Isle of Shoals according to the ritual of the Church of England. He was banished by the Puritans and never returned. The Church at Portsmouth has no history for ninety years after this.

About 1642 certain Puritan ministers were recommended by the Governor of Massachusetts to the Council of Virginia, where pious people had invited them to labor, but the next year

they were forced to leave that Episcopal stronghold and return to Massachusetts.

In 1644-5, Massachusetts by law forbade under heavy penalties the use of the Prayer Book in public or private, and all copies of it were to be delivered up.

In 1646 a Swedish Episcopal church was built at Tinicum, which was the first church in Pennsylvania, and its Rector, the Rev. John Campanius, was at work nearly forty years before William Penn's arrival. In this year also petitions were presented at Boston for permission to use the Prayer Book, which were answered by punishing the petitioners for sedition. These petitions were repeated in 1664 with the same result.

In 1648, the Congregationalists formed a Church in Virginia with 118 members, but its Elder, Mr. Durand, was soon banished, and afterwards its pastor, Mr. Harrison, was obliged to depart.

On October 16, 1660, the Rev. Robert Jordan, who lived thirty-one years at Falmouth (now Portland), Me., preaching, except when silenced by the Puritans, was before the General Court of Massachusetts for baptizing children and warned not to repeat the offence. He was finally imprisoned.

In 1661, Robert Boyle, Esq., was appointed the first governor of a company incorporated by His Majesty "For the Propagation of the Gospel among the Heathen Nations of New England." This grew out of a missionary society which was formed in England in 1649.

There was no Episcopal Service in New York until the English came there to reside, when it was expressly stipulated that liberty of conscience should be enjoyed by all. The first service of record was by the Rev. Charles Wolley, 1678, but it is probable that the English used the Dutch church in the Fort for their Prayer Book service. The service in the Fort was all the footing that the English Church had in New York for more than thirty years. The Rev. Alexander Innes succeeded Mr. Clark as the "orthodox" chaplain at the Fort.

In 1679, Robert Jordan, the itinerant preacher of Maine, died. He was the sole priest of the Church in New England who was faithful to his ordination vows. The words of Common Prayer were not heard again in Maine for eighty years,

aside from that of John Gyles, a lay reader who read prayers at the garrison from 1683 to 1688.

About the time of Jordan's death, 1679, several persons petitioned the Bishop of London that a Church of England be allowed in Boston, which was granted, and King's Chapel was established among as bitter enemies as the Church has ever encountered on this continent. About this time Bishop Compton, of London, made inquiry as to how the Foreign Plantation was provided with clergymen and found that there were not above four ministers of the Church of England in North America.

The first clergyman of the Church to appear in South Carolina was the Rev. Atkin Williamson, about 1680.

The Charter to William Penn of Pennsylvania, 1681, provided that if twenty persons should apply to the Bishop of London for a clergyman, that he might reside in the Province without any denial or molestation.

The first church in South Carolina was erected about 1682 on the site now occupied by St. Michael's Church, at Charleston.

The Church in America was without a head until 1685, when the Rev. James Blair, D.D., came as missionary to Virginia under the Bishop of London. He was for nine years Rector of Henrico Parish and in 1689 was appointed Commissary and performed such oversight of the clergy for the Bishop as he could without actually being a Bishop.

On May 23, 1686, the Rev. Robert Ratcliffe read Common Prayer and preached in his surplice at the Town House in Boston, which was so great a novelty to the Bostonians that he had a very large audience. On June 15, the members of the Church of England assembled for organization. They held their services in the town hall for some time, but finally arranged to hold them in the South Meeting House after the Puritans were through.

The first New England Almanac with the holidays of the Episcopal Church noted in its calendar, was published by John Tulley of Saybrook, Conn., for the year 1687 and afterwards until 1702. It was also the first one that began the year with January instead of March. It was printed in Massachusetts,



as there was no printing press then in Connecticut. [Albert C. Bates in Connecticut *Quarterly*, Vol. IV, 409.]

In 1689, King's Chapel was erected on the site of the present edifice and was opened for service June 30.

During the revolution against the King, the Governor and others were imprisoned and the Chaplain was obliged to flee. The chapel was mutilated and subjected to the grossest indignities. The Prayer Book was held up to ridicule in a series of pamphlets and those who continued its use were denominated "Papist dogs and rogues, idolaters, and the like."

The King's instructions to Governors Andros of Massachusetts and Dongan of New York were that they should "take especial care that God Almighty be devoutly and duly served throughout your Government; the Book of Common Prayer . . . read each Sunday and Holy day, and the Blessed Sacraments administered according to the Rites of the Church of England."

In 1691, the Rev. James Blair of Virginia was sent to England for a charter for William and Mary College to be a seminary for the education of fit men for the sacred ministry. The first commencement was held in 1700.

Christ Church, Philadelphia, the first in that place, was erected in 1695, and the first clergyman to officiate in it was the Rev. Richard Sewall of Maryland. Its first Rector was the Rev. Thomas Clayton.

The earliest permanent Church in Rhode Island was Trinity Church of Newport, under the preaching of the Rev. Mr. Lockyer and the patronage of Sir Francis Nicholson, who has been called the founder of the Church of Rhode Island.

An act was passed in South Carolina in 1698 "to settle a maintenance on a Minister of the Church of England in Charleston." Outside of Charleston there was but one clergyman of the Church in 1700.

The Rev. Dr. Bray returned to England in 1701 and had the honor of obtaining the charter of the Society for the Propagation of the Gospel in Foreign Parts. This Society is referred to in history as the S. P. G.

The charter recites that it is our duty "to promote the Glory of God, by the instruction of our People in the Christian

religion" and to accomplish that end, arranged that "a sufficient maintenance be provided for an Orthodox Clergy to live amongst" the people in those parts. At this time South Carolina had 7,000 souls besides negroes and Indians living without any minister of the church. North Carolina had 5,000 without any minister. Virginia had 40,000 divided into 40 parishes with about half the number of clergymen. Maryland had only about 25,000 and only about 13 clergymen. Pennsylvania had 20,000 with only 700 who attended church and only 250 communicants. New York had 30,000 with 1,200 church attendants and 450 communicants. The two Jerseys had 15,000 with 600 church attendants and 200 communicants. Connecticut had 30,800 with 150 church attendants and 35 communicants. In the other New England Colonies there were 90,000 with 750 church attendants and 150 communicants.

About 1702, a church was built near Eden, N. C., and Dr. Bray sent the Rev. Daniel Brett there as the first minister of the Church in that Province. In the same year the Rev. Samuel Thomas was sent to South Carolina as the first missionary there of the S. P. G. The Rev. George Keith, Rev. Patrick Gordon, and Rev. John Talbot arrived in Boston, June 11, 1702. The two former were missionaries of the S. P. G., and Talbot joined with them. Gordon went to Jamaica and organized the first parish of Long Island. Keith and Talbot made a tour of nearly all the colonies. Talbot became Rector of St. Mary's Church, Burlington, N. J., but continued to work in various places.

Prior to 1700 there were but few Churchmen in New Jersey. The Rev. George Keith arrived and held his first service of the Church at Amboy, Oct. 4, 1702. Prior to his coming the Rev. Alexander Innes had officiated in the Jerseys. Mr. Keith first came to America in 1682 and was a Quaker preacher at Monmouth, N. J. The line of reading and argument which he pursued with reference to Quakerism led him into the Church of England. In 1694, he went to England for holy orders, which he received in 1700.

In 1702, the Church in Maryland was established by law and the Book of Common Prayer was required to be read in all the churches having an income from the Government. A

prior act had required the use of the Prayer Book in every place of public worship in the Province. This was repealed for the benefit of the Roman Catholics and Quakers.

In 1704, the Rev. James Honeyman was appointed Missionary of the S. P. G. and sent to Newport, R. I. This was the first place in New England that the Society provided a minister for.

A petition for a Bishop in America was signed by fourteen clergymen of New York, New Jersey and Pennsylvania at Burlington, N. J., 1705.

The second church in Rhode Island was erected in the Narragansett country in 1707, where there had been Churchmen since about 1700. This church is still standing (1906), and is believed to be the oldest Episcopal church in the northern part of the United States.

In 1713, the ministers, wardens and vestrymen of Trinity Church, Newport, R. I., petitioned the Queen for the establishment of Bishops in America.

In 1715, the S. P. G. Society repeated its request for Bishops with the proposition to establish four Sees, two in the colonies, one of which was to be at Burlington, N. J., and the other at Williamsburg, Va. About the same time bequests of £2,000 became operative towards the settlement of two Bishops, one of which was for America.

It is claimed that John Talbot of New Jersey and Dr. Robert Welton of London were consecrated Bishops by the non-juring Bishops in England. Talbot returned to New Jersey and Dr. Welton came over and was Rector of Christ Church, Philadelphia, 1724 to 1726. It is certain, however, that they never exercised Episcopal jurisdiction.

A most remarkable event took place at New Haven, Conn., in 1722. Dr. Samuel Johnson, formerly the tutor at Yale College and then Congregational pastor in West Haven, met other ministers of the Standing Order and joined them in the study of questions suggested by the Prayer Book. The result of their studies appeared the day after commencement, in 1722, when seven ministers made a declaration that some of them doubted the validity of Presbyterian ordination. Messrs. Samuel Johnson, Daniel Brown, the tutor, and Timothy Cutler,

the Rector of the College, determined to seek holy orders at the hands of a Bishop. They were soon followed by Mr. James Wetmore. These men were promptly removed from their positions and hotly abused by their former companions. They were called "cudweds," "highflyers," and other names. On Oct. 2, 1722, the committee of Christ Church, Boston, wrote to Dr. Cutler, congratulating him and his friends on account of their recent declaration in favor of the Church, and invited Dr. Cutler to settle in Boston. They also promised to pay for the passage of Messrs. Cutler, Johnson and Brown to England for holy orders and to provide for the support of Mr. Cutler while there. They were ordained in 1723 and Dr. Cutler arrived in Boston to take charge of Christ Church, Sept. 24, 1723. Dr. Johnson settled at Stratford, Conn., and Mr. Brown died in England. This Episcopal accession from Yale College brings to mind that Elihu Yale doubted "whether it was well in him being a Churchman, to promote an academy of dissenters," but on reflection concluded "that the business of good is to spread religion and learning among mankind, without being too fondly attached to particular tenets."

One of the foremost advocates for an Episcopate was John Checkley of Boston. He was in England with Johnson and Cutler in 1723. To counteract the baneful influences of infidelity which he encountered he published, first in 1719 and second in England, 1723, Leslie's famous "Short and Easie Methods with the Deists" together with his "Discourse concerning Episcopacy." He urged that a Non-Episcopal ministry was "not only invalid, but sacrilege and rebellion against Christ." His book was denounced by the Puritans as a "false and scandalous libel." In the lower court he was adjudged guilty without a hearing and on appeal he was fined £50, imprisoned and ordered to keep quiet. In 1727 he was in England for ordination but was defeated by reason of letters from two Congregational ministers of Marblehead, Mass. At last he received holy orders in 1739 at the age of 59 and was appointed missionary of the S. P. G. at Providence, R. I., where he remained until his death in 1753.

A reprint of his book, together with an account of his trial, was published at Windsor, Vt., in 1812.

In 1725, Samuel Johnson, Dr. Cutler, and other clergymen of New England, petitioned the S. P. G. for Bishops. In 1727, largely through the efforts of Dean Berkeley, a charter and a grant for a Bishop in America was obtained, but the king died before it was sealed.

In 1732, Queen's Chapel at Portsmouth, N. H., was begun. The Rev. Arthur Brown was its Rector from 1736 until his death in 1773. Of the six hundred families in Portsmouth, less than sixty were Episcopal, but all the Churchmen in New Hampshire were Mr. Brown's parishioners. In 1767, his church was the only one in the Province.

Georgia was the first and only Colony where the Church was founded wholly by charity. General James Oglethorpe obtained a charter for a colony and with the first emigrants landed there in 1733. Twenty-one disinterested noblemen and gentlemen constituted its trustees and over one hundred ministers received commissions to take up collections in England in behalf of Georgia. In December, 1735, John and Charles Wesley came there, full of zeal for the conversion of the Indians. Mr. John Wesley was made Rector of Christ Church, Savannah, and here he established the first Sunday School, nearly fifty years before Robert Raikes established them in England. In 1738, George Whitefield, as missionary of the S. P. G., started for Georgia to assist Wesley, but they crossed each other on the way. Whitefield arrived at Savannah, May 7, 1738. It was not long before he instituted such a series of irregularities as to lose the sympathy of the more pronounced Churchmen. In 1748 the Rev. Bartholomew Zouberbudler, Rector of Christ Church, Savannah, was the only minister in Georgia.

Those who opposed the appointment of Bishops in America argued that it would lead to a separation of the Colonies from England. A letter to the Bishop of London from Dr. Samuel Johnson, Nov. 3, 1738, says there is no "disposition towards an independency on our mother country from our general desire of Bishops to preside over us, the reverse of this is the truth . . . we must patiently submit and wait upon Providence till it shall please God to enlighten the minds of men, and send us better times."

In consequence of the unreasonable opposition of the Anti-Episcopal ministers to the appointment of Bishops in the

Colonies, the Bishops in England, who in 1750 advocated such appointment, took pains at the outset to disarm all possible hostility by having the authority of Colonial Bishops specifically limited to the Church of England congregations, and that no taxes be laid upon the people for the Bishop's support.

The first missionary of the Church to Africa was the Rev. Thomas Thompson, who left New Jersey for Africa in 1751.

Funds were raised for King's College of New York, (now Columbia College,) in 1746 to 1751. In the latter year these funds were vested in ten trustees, one Presbyterian, two Dutch Reformed, and seven Episcopalians. In 1753 Dr. Samuel Johnson of Stratford was elected its first President. On July 17, 1754 he opened the College with a class of eight in a vestry room belonging to Trinity Church, New York.

In 1755, all of the students of Yale College were compelled to worship at the College Chapel, so that Episcopal students could not attend Trinity Church on Sunday. The two sons of Missionary Punderson were forced to comply with this rule. Scholars were fined for attending Church of England service, communicants only being excepted and that only on Christmas and Sacrament days.

On April 2, 1756, the College of William and Mary conferred the degree of Master of Arts upon Benjamin Franklin. This was the first honorary degree ever given by the College.

The passage of the stamp act was taken advantage of about 1764 and 5 to raise a fresh clamor against an Episcopate in America.

About the last effort of the Episcopalians before the Revolutionary war to secure a Bishop for America was on May 21, 1766, when 14 clergymen met in voluntary convention at New York. They were from New York, New Jersey, and Connecticut. Samuel Seabury of Westchester, N. Y., was Clerk. They wrote a letter to the Secretary of the S. P. G. referring to the loss of Wilson and Giles, saying—"This loss brings to our minds an exact calculation made not many years ago, that not less than one out of five who have gone for Holy Orders from the Northern Colonies have perished in the attempt, ten have miscarried out of fifty-one. This we consider an incontestable argument for the necessity of the American Bishops." About

this time, the Episcopate was largely discussed in the newspapers, in pamphlets, and in sermons, both by Episcopalians and their opponents. In the same month that this Episcopal Convention was held, the Presbyterian "Synod of New York and Philadelphia" at their annual meeting, originated a plan of concerted action to prevent the establishment of an Episcopate. The "General Association of Connecticut," (Congregationalist,) at their June meeting at Guilford, 1766, received an invitation to join the Presbyterian Synod of New York and Philadelphia, in convention for "Consultation about such things as may have a hopeful tendency to promote and defend the Common Cause of Religion against the attacks of its various Enemies." The invitation was accepted and delegates appointed. Accordingly a convention was held at Elizabeth, N. J., beginning Nov. 5, 1766, and their organization perfected. Twenty members were present from the Synod and eight from Connecticut. They provided for a general convention of the pastors of the Congregational, Consociated and Presbyterian Churches in North America, consisting of delegates chosen by their respective bodies, to be held annually, and agreed that the next convention should be held at New Haven, Sept. 10, 1767. The general design of the convention was to gain information and unite in "spreading the Gospel, and defending the religious liberties of our Churches, keep up a correspondence throughout this united body and with our friends abroad" and to "cultivate and preserve loyalty" to the king. It was also agreed that letters be sent to the Rev. Ministers of the Congregational and Presbyterian Churches of Massachusetts, New Hampshire, and Rhode Island, and the Dutch Reformed Churches of New York, New Jersey and Pennsylvania, "informing them what we have done at this General Convention and invite them to send delegates to New Haven." Appended to the minutes of this meeting is a supposed letter from a gentleman in the Colonies to his foreign correspondent, setting forth at length what a terrible calamity it would be to have a Bishop in America and his great anxiety on that account. Also a letter from Mr. Francis Alison to Mr. Sprout, setting forth his reasons for being persuaded that there was a determination or fixed resolution in England to send Bishops to America.

This was probably the first General Convention of any religious body ever held in America and it met annually for ten successive years. The only enemies of religion referred to in their proceedings were Episcopalians, and from beginning to end the only business before the Convention was for the purpose of preventing a Bishop, or Bishops, being established in this country. The invitations to attend were broad and included every religious body in the whole country who either feared or hated an Episcopal Bishop. In short, it was a great uprising of all who were opposed to an Episcopate and it may be properly designated as the Anti-Episcopal Convention.

Its Journal was printed by E. Gleason, Hartford, Conn., 1843, under the direction of a committee of the General Association of Connecticut, and entitled "Minutes of the Convention of Delegates from the Synod of New York and Philadelphia and from the Associations of Connecticut held annually from 1766 to 1775, inclusive."

Their ten Conventions were held in September, October or November, as follows:—1766, '68, '70, '72 and '74 at Elizabethtown, N. J.; 1767 and '69, New Haven, Conn.; 1771, Norwalk, Conn.; 1773, Stamford, Conn.; 1775, Greenfield, Conn. Massachusetts, Rhode Island and New Hampshire were represented at their second Convention and several other colonies were represented later. Committees were appointed to carry on a correspondence with "our friends," (Dissenters,) in England and the pastors of the various colonies. Long letters to and from the committee of Dissenters in London were before the Convention nearly every year. Correspondence was also extended to Scotland and Ireland, and throughout the American Colonies. They wrote to Maryland, Virginia, Georgia and the Carolinas for "all instances of Episcopal oppression they can find in said colonies," to the Eastern Colonies for "instances of the lenity of their government with regard to Episcopal Dissenters therein." Committees were appointed for the various colonies, including Nova Scotia, Canada and West Florida, to examine their laws and charters relating to ecclesiastical affairs, with reference to the religious liberties of any denomination, and particularly "to ascertain the number of



inhabitants in each of the Colonies with the proportion of the Episcopalians to the Non-Episcopalians."

Reports on these matters were received from New York, Connecticut, Massachusetts, Virginia, North Carolina, South Carolina, New Jersey, Pennsylvania, Rhode Island, Maryland, Georgia, Nova Scotia and Barbadoes.

Their letter to the Dissenters of London in 1773 stated that the "Episcopalians in the colony of New York bear the proportion of about one to twenty of its present population, Connecticut a greater proportion. In New Jersey and Pennsylvania their proportionate numbers are less." In Massachusetts, Rhode Island and New Hampshire, "they are much less still." In the Southern Colonies, Maryland, Virginia, North Carolina, South Carolina and Georgia, "the Non-Episcopalians are in some of them a majority, and in the rest a large and growing proportion."

The report of the Rev. Elizur Goodrich of Durlham, Conn., as to Connecticut, is the only one preserved and is printed in full in the appendix. It makes the Episcopalians of Connecticut in 1774 number about one to thirteen of the whole number of inhabitants.

The object of this census was to belittle the Episcopalians and show "the vast superiority in numbers of the Non-Episcopalians," in the hopes that if such facts were known in England the chances for an American Bishop would be lessened. The numerous letters to and from their friends in England show how alarmed they were "from the restlessness of the missionaries and their bigoted adherents," and although the Episcopalians were apparently quiet, they said, "We have reason to believe that the bigoted Episcopalians on this side of the water have by no means dropt the project, but will ever be restless in their attempts to accomplish their purpose." One letter says Dr. S. (Episcopal) "told me that they would have Bishops settled in America in spite of all the Presbyterian opposition, and added that the Quakers and Baptists would join them against us." The Convention admitted repeatedly that they would not oppose Bishops "provided other denominations could be safe from their severity and encroachments, but this we think

impossible," and because they thought this impossible they determined to oppose the Episcopate with all their might.

They refer to our forefathers as having "seen and felt the tyranny of Bishops' courts," and added: "Such tyranny if now exercised in America would either drive us to seek new habitations among the heathen . . . or excite riots, rebellion and wild disorder. We dread the consequences as oft as we think of this danger." "We can not but tremble at the prospect of the dreadful consequences that could not be prevented from taking place upon the establishment of an American Episcopate," and all this, they say, "without doing any real service to religion or to the Episcopal Church."

Again, they complain of the S. P. G. for granting considerable salaries to "missionaries in the most populous parts of our colonies even where there are faithful ministers of other denominations settled, and but few families of their religious persuasion." We may here state that there is not a single instance in which this Society ever appointed a missionary to any parish in America until the parish asked them to do so.

One letter to the committee of Dissenters in London says:—"The peculiar care of the Episcopalians among ourselves, where they have influence, to fill all places of power and trust in our various governments with those of their own denomination . . . seems calculated to promote their grand design . . . These considerations make it evident to us that their views are not so much to promote Christianity as the establishment of Episcopal Church government in the colonies, and therefore engage our constant watchfulness lest they should take the advantage of our being off our guard to accomplish a design, which however pleasing to them, will be attended with the most lamentable consequences to the interest of true religion and liberty among us."

The number of those who belonged to the Church in America was never so large as some supposed. At the beginning of the war there were only about 80 clergymen to the north and east of Maryland. These, except in Boston, Newport and Philadelphia, were mainly supported by the S. P. G. There were not more than six in Pennsylvania outside of Philadelphia. In Maryland and Virginia the Church was supported by legal

establishment. There were more Churchmen in the other Southern Colonies than in the north, but not so many as in Virginia and Maryland.

All efforts on the part of the Episcopalians for a Bishop practically ceased in 1776. The Episcopalians were closer to the king than any other people in America, and as hatred to the king increased with the excitement and hardships of the Revolution, the Episcopalians were despised, hated, persecuted with greater zeal, and finally almost silenced.

In 1782, the Rev. Dr. White, (afterwards Bishop,) believing that the war would be indefinitely protracted, published a pamphlet advocating the adoption by the Episcopalians of a Presbyterian form of government.

In March, 1783, ten of the fourteen clergymen of Connecticut met at Woodbury and decided to reply to Dr. White's pamphlet and to elect a Bishop. The Rev. Jeremiah Leaming was their first choice, but on account of his infirmities, they elected Dr. Samuel Seabury, who went to England for consecration, arriving in London, July 7, 1783.

On Aug. 13, 1783, the Churchmen of Maryland met in convention at Annapolis and adopted a document concerning fundamental rights and liberties "of the *Protestant Episcopal Church*." This is claimed by some to have been the first use of the name *Protestant Episcopal*, but Bishop Perry's History says that a convention met at Chestertown, Md., Nov. 9, 1780, and voted that the "Church known in the province as 'Protestant' be called 'the Protestant Episcopal Church'."

The first step towards forming a collective body of the Episcopal Church was at New Brunswick, N. J., in May, 1784, by clergymen from New York, New Jersey and Pennsylvania, who arranged for a larger meeting at New York in October of that year.

The Rev. Samuel Seabury, by reason of the "Erastian notions which prevailed in the Church, the machinations of English politicians, and the arguments of influential Congregationalists in Connecticut," failed of consecration in England and consequently turned to Scotland, where he was consecrated Bishop, at Aberdeen, Nov. 14, 1784. On Aug. 2, 1785, Bishop Seabury met his clergy at Middletown, Conn., and four persons

were made deacons. This was the first ordination in America. Three days later a committee was appointed to act with the Bishop in proposing necessary changes in the Prayer Book. The New York Convention of October, 1784 had agreed to "adhere to the liturgy of the . . . Church as far as shall be consistent with the American Revolution."

The first General Convention of the Church in America met at Christ Church, Philadelphia, Sept. 27, 1785, and consisted of clergy and lay representatives from seven states. Bishop Seabury and his clergy declined to attend this Convention. Many radical changes in the Prayer Book were proposed. The book was published in 1786, and was known as the "Proposed Book," because the changes made therein had never been formally adopted. The Scottish Bishops who consecrated Bishop Seabury desired that he should use the Scotch Communion Office as far as practicable, and accordingly he prepared such Office, which was printed at New London in 1786 and distributed for general use.

The first consecration of a church in America was at Norwalk, Conn., July, 1786.

On Sunday, Feb. 4, 1787, the Rev. William White, Bishop-elect of Pennsylvania, and Rev. Samuel Provoost, Bishop-elect of New York, were consecrated at London. A special act of Parliament had to be passed before this could take place, and this act was limited to the establishment of a College of Bishops for America. A union of the Dioceses was effected at the General Convention held July to October, 1789, at Christ Church, Philadelphia, when the Constitution of the Church was adopted and the Prayer Book revised, thus perfecting the organization of the Church in America. The first House of Bishops consisted of Bishops White and Seabury, and nothing was admitted into the Prayer Book that was not approved by both. The new Book went into use Oct. 1, 1790. Methodism was first introduced in America at New York in 1766. This child of the Church continued to use the Book of Common Prayer until about 1790.

The Rev. James Madison, D.D., was elected Bishop of Virginia and consecrated at Lambeth Palace Chapel, Sept. 17, 1790. Of the Church in America in 1790, there were 7 Dio-

ceses and 190 clergy; in 1904, 62 Dioceses, 23 Missionary Jurisdictions with 91 Bishops and 5,058 clergy.

In the year 1790 thirty Congregational families at Claremont, N. H., joined the Episcopal Church in a body.

The first consecration of a Bishop in America was at New York, Sept. 17, 1792, when Thomas John Claggett, D.D., was consecrated as Bishop of Maryland.

In 1794, the Rev. Samuel Peters, D.D., formerly of Connecticut, but then residing in England, was elected Bishop of Vermont and attempted to receive consecration in England. This was denied him for various reasons, some of which were that it was contrary to the act of Parliament of 1786, and that it would be disrespectful to the American Bishops.

Shortly after the Revolution, King's Chapel in Boston had been appropriated by the Unitarians, so that in the year 1797 there were only two Episcopal parishes in Boston, Trinity and Christ Churches.

The first Almanac designed especially for Churchmen was published in 1816, by T. & J. Swords, New York City. It contained a list of all the clergy in the United States together with the Dioceses, parishes and various organizations. It has been continued by the Swords and their successor, Mr. Thomas Whittaker of New York, up to the present time.

In the strongholds of the Congregationalists, Massachusetts and Connecticut, Episcopalians and others after a while were "tolerated" by law, and Connecticut recognized them as "sober dissenters" in 1708, but it was not until 1818 that all religious denominations were placed on precisely the same footing in Connecticut, and it was not until 1830 that Congregationalism ceased to be the established religion in Massachusetts.

Authorities: Bishop Perry's History of the American Episcopal Church; Bishop Coleman's History of the Church in America; The Church Cyclopaedia; Dr. Beardsley's Life of Samuel Johnson; Documentary History of the Church in Vermont; Journal of the Anti-Episcopal Convention, 1766-75; Records of Convocation, Diocese of Connecticut; Wilberforce's P. E. C. in America; History of the S. P. G. Society.



## II. THE CHURCH IN CONNECTICUT









Amelia, n.  
Town et al  
New York

Amelia, by our permission, Bishops  
of Connecticut & Rhode Island, To our Belov-  
ed in Christ, Seth East Clerk of the said,  
We do hereby give & grant unto you, in  
whose learning, sound doctrine, diligence, &  
piety we do fully confide, full License  
& authority to continue only during our  
pleasure, to exercise the Office of a Priest  
in the Church of Connecticut, & wherever  
else you shall be lawfully called thereto—  
You conforming yourself to the Liturgy,  
Doctrine, Discipline of, & continuing in  
Communion with the Protestant Episcopal  
Church of America, & obeying such lawful  
directions as you shall from time to time  
receive from us. In Witness whereof we  
have hereunto affixed our Episcopal seal  
at New London, the first day of November  
1792, & in the eighth year of our Confe-  
deration. \* \* \* \* \*

CERTIFICATE BY BISHOP SEABURY.

# THE CHURCH IN CONNECTICUT

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## HISTORY

The early towns or plantations in Connecticut were first settled as religious societies. These societies each brought with them their minister, and the ministers and people, who had been educated and trained in the Episcopal Church, were dissenters. It was only in matters of worship and Church government that they dissented. In all the cardinal doctrines of religion their beliefs were the same. Even as late as 1774, the Rev. Elizur Goodrich of Durham, a prominent Congregationalist, declared that the principles and faith of the Congregationalists was in general the same as that contained in the doctrinal articles of the Church of England. But in matters on which the Puritans dissented, they were very emphatic and radical. To worship in their own way and manage their Church affairs without reference to any one else, was the main object of their coming to America. In this way, the people of the several towns were practically all of one mind, both as to their civil and religious government. While the Church was, in a sense, separate from the town, the distinction was not clear, and there was practically no distinction between the town and the ecclesiastical society, all matters relating to the society being voted upon in town meeting until about 1657. Until 1669, there was precisely the same number of ecclesiastical societies in the Colony as there were towns or plantations. Every town before 1658 was, for anything in the laws of the Colony, free to establish worship according to the practices of any denomination, (excepting such as were considered notorious heretics), but no one expected to follow any other than the "Congregational way." Laws for the support of ministers were passed in 1644; compulsory attendance on "Gospel service" and respect for the ministers was enacted in 1650. No exceptions were made, so that every

one had to attend service, and all males over 16 years of age, whether saints or sinners, had to pay their due proportion for supporting the minister. When part of the people were dissatisfied with the Gospel Service, and their number was large enough, they banded together, went to some new field and established a new plantation and ecclesiastical society by themselves.

In 1657, for local causes not necessary to mention, a party led by Elder Goodwin attempted to withdraw from the Church at Hartford and start a second Congregational Church and society in that town. The Legislature was equal to the occasion and all persons were prohibited from embodying themselves "into Church estate without consent of the General Court and approbation of the neighboring Churches." After this date new ecclesiastical societies applied to the General Court for permission to organize. But, for the particular benefit of the Hartford seceders, the General Court further enacted a law forbidding the people from attending any ministry or Church administration "distinct and separate from and in opposition to that which is dispensed by the settled and approved minister of the place." This resulted in the removal of the seceders to Hadley, Mass. In 1656 severe laws were passed against "Quakers, Ranters, Adamites, or such like notorious Heritiques," and this is the first mention by name in the statutes of any religious sect or denomination. There were no such sectaries then in Connecticut, but Quakers had arrived in Boston and this law was passed at the recommendation of the Commissioners for the United Colonies.

The first record of the name of any denomination not considered heretical is dated October, 1664, when William Pitkin, John Steadman and Robert Reeve, of Hartford, Michael Humphreys, James Enno, John Moses, and Jonas Westover, of Windsor, presented a memorial to the General Assembly stating that they were members of "the Church of England"; that they were not given the Communion, and that their children were not baptized; and praying that "no law shall make us pay or contribute for the maintenance of any minister or officer in the Church that will neglect or refuse to baptize our children and to take care of us as members of the Church." [Ecclesi-

astical manuscripts, Vol. 1, Doc. 10, *b.*] Whether these men were in fact Episcopalians or not depends upon when they were members of the Church of England, for that Church was legally Presbyterian from 1645 to 1660. Whatever they desired, it is clear that they did not expect nor ask for the establishment of worship in accordance with the usages of the Episcopal Church. The Court recommended the ministers and Churches to entertain persons "who are of an honest and godly conversation" by an "explicit covenant and that they have their children baptized." Stiles' "Windsor," Vol. 1, p. 196, says that a copy of this recommendation or act was sent to every minister in the Colony. This was the beginning of the legal establishment of the so-called half-way covenant which culminated in legalizing the Saybrook Platform, in 1708. The standard of morals and religion that would entitle one to have his children baptized is not stated in the act of 1664, but presuming the law to have been applicable to the memorialists, we may say that the General Court acknowledged members of the "Church of England" to be persons "of an honest and godly conversation."

Two years later, (Nov. 22, 1666,) this same William Pitkin and John Steadman with four others, viz., Joseph Fitch, Nicholas Olmstead, Jno. Gilbert and Edward Grannis, called on Mr. Whiting, (minister of the First Church of Hartford,) and requested full privileges "in all the ordinances of Christ," on account "of a union they had already," referring to their Church membership in England. Mr. Whiting knew of no such union but agreed to consider the matter. [Walker's History First Church, p. 200.] The first mention by name in the laws of the Colony of any orthodox denomination is in the act of May, 1669, whereby the "Congregational" Churches (profession and practice) were approved, and others "orthodox and sound in the fundamentals of Christian religion, may have allowance of their perswasion and profession in church ways or assemblies without disturbance." This in effect prevented the law of 1657 from being applied to any ministry or Church administration other than Congregationalists.

Such application of the law was also prevented by the law of 1665, which gave all persons full and free liberty to worship

God in the way they think best, provided they make no disturbance of the public or minister's support. Thus the way was open for all denominations to organize new societies, subject to the approval of the General Court. In October, 1669, the Second Church at Hartford was legally established and given permission to "practice the Congregational way without disturbance." This is the first instance in Connecticut of two ecclesiastical societies in one town. For more than ten years the "half-way covenant" had been agitated, so that there were two kinds of Congregationalists then in the Colony, the old and straight kind that would baptize the children of none but those who were "fit for the Lord's Supper," and the new and large kind that would baptize the children of those who were "not yet fit for the Lord's Supper," provided they were persons "of an honest and godly conversation," or, according to the General Assembly of 1664, provided they had as much religion as members of the Church of England were supposed to have. The Second Church of Hartford was the first in the Colony that made a special issue of straight Congregationalism in its formation, but notwithstanding this fact, it was overcome by the raging tide that swept over nearly all the Congregational Churches in the Colony, and it began immediately to practice the half-way covenant.

By request, Gov. Leete reported to the English Commissioners for Trade and Foreign Plantations on July 15, 1680, that "in our corporation are 26 towns and there is one and twenty churches in them. In one of them, (Hartford,) we have two churches. Our people are some strict Congregational men, others more large Congregational men, and some moderate Presbyterians; and, take the Congregational men of both sorts, they are the greatest part of the people."

"There are 4 or 5 Seven day men and about so many more Quakers."

These Seven-day men and Quakers were probably the Rogerenes of New London, founded about 1675. They were variously called Quakers and Baptists, and no other Seven-day men or Quakers are known to have been in the Colony at that date. The Rogerenes were the first disturbing sect within our borders. The Presbyterians and Congregationalists were so

nearly alike as to be considered practically the same, and apparently there was no trouble as to taxes, with the sinners who may have resided in the Colony. The first general complaint against compulsory minister's support came from the Rogerenes, in the memorial of Richard Steere *et al.* of New London, to the General Assembly, dated Jan. 16, 1694-5. It was a tirade against the Colonial Government, based largely on alleged violations of the English act of toleration. We quote the following:

"For do not the Presbyterian party here being most numerous and powerful forcibly seize by Distress the estates of some and threaten to do the like by others of their fellow dissenters, viz., Baptist and Quaker, for the building of a Presbyterian meeting house and for the maintenance of a Presbyterian minister. Nor are such who are of the Church of England Communion like to fare any better, though the same is contrary to nature, reason and the laws of the realm of England."

Their expression of contempt for the civil authority seems to have been the main object of this memorial, rather than relief from taxes, and Steere was promptly called to answer for his contempt. The reference to "the Church of England Communion" in this memorial was probably for effect, as no Churchmen were known to have been in the vicinity of New London at that date. There were, however, about ten or fifteen families then at Stratford, "who had been born and bred in England" and were already Episcopalians. From them came the first expression in this Colony of a desire for the services of the Church. Some of them were in Stratford about 1675, but it was not until 1702, after the Society for the Propagation of the Gospel in Foreign Parts had been organized, that they petitioned for a missionary.

The first preaching in Connecticut by Episcopal ministers was Sept. 13, 1702, when the Rev. John Talbot, missionary of the S. P. G., preached at New London in the Congregational Church in the forenoon, and the Rev. George Keith, his companion, in the afternoon. They were invited to preach there by the minister, Rev. Gurdon Saltonstall, who entertained them at his house. After the morning service they were invited to dinner by Governor Winthrop, who also entertained them at

his house "then and the next day." This was the only stop in 1702 of these missionaries in Connecticut.

On Oct. 26, 1704, the Rev. Mr. Vesey of Trinity Church, New York, wrote to the Secretary of the S. P. G. that "Mr. George Muirson, a sober, ingenious youth designs, God willing to receive Holy Orders and is recommended by my Ld. Cornbury & the Reve'rd. Clergy convened at New York." Sometime in 1705, the Churchmen of Stratford, Conn., applied to Mr. Vesey for services at Stratford. Mr. Muirson was stationed as missionary at Rye, N. Y., before Nov. 21, 1705, on which day he wrote that he had "lately been in ye Government of Connecticut where I observe some people well affected to ye Church." The people of Connecticut were then attending services at Rye on Sundays.

On Sept. 2, 1706, Missionary Muirson came in company with Col. Caleb Heathcote to Stratford, and Mr. Muirson preached both forenoon and afternoon to a numerous congregation and baptized about twenty-four persons. Inasmuch as Keith's Journal makes no mention of services at New London in 1702, other than preaching, this service at Stratford is supposed to have been the first in Connecticut, in accordance with the Book of Common Prayer. The Churchmen of Stratford applied to the authorities for the use of the meeting house, (which the Churchmen had helped to build,) but this request was refused. Mr. Muirson says that the people of Stratford "ignorantly called" the Church "Rome's sister." Col. Heathcote writes to the Society that they found the "Colony much as we expected, very ignorant of the constitution of our Church and for that reason great enemies to it."

At the second coming to Stratford of Messrs. Muirson and Heathcote, (they were there three times before April 4, 1707,) Mr. Joseph Curtice and James Hudson read a paper to Mr. Muirson forbidding him, under threats of fine and imprisonment, from holding service or administering the Sacrament, the purport of which paper Mr. Muirson says "was to let me know that I had done an illegal thing in coming among them to establish a new way of worship, and to forewarn me from preaching any more. And this he did by virtue of one of their laws." Mr. Muirson asked for a copy of the paper and was



refused. The day following, Curtice and others stood in the highway and forbade any to go to the assembly of Churchmen. The ministers and magistrates were remarkably industrious, going from house to house and persuading the people from hearing Mr. Muirson and threatening fines and imprisonment to all who should go to hear him. Mr. Muirson describes the law that the officers read to him with such accuracy as to clearly identify it as the act of March 8, 1657-8 that was enacted to suppress the seceding Congregationalists of Hartford, and which prohibited people from entertaining or attending any ministry or Church administration "distinct and separate from and in *opposition to*" that which is dispensed by the settled and approved minister of the place. A minister or Church administration could not be in opposition to another, unless they were both of the same persuasion. The true intent and object of the law was to regulate the Congregational Churches. It could not have been intended to apply to any other denomination, for there was not then in the Colony any body of people of any other persuasion. The toleration act of 1669 gave all Dissenters from the Congregational way, who were orthodox and sound in the fundamentals of Christian religion, the right to worship in their own way "without disturbance." But this act was omitted from the revision of 1702 and no substitute for it was enacted until 1708, and thus, at this particular time, (1707,) there was no law to modify the law of 1657, which was so vaguely worded as to be improperly applied to suppress Churchmen, although it was never so intended. This one instance at Stratford is the only record we have of any attempt to so use this law. There never was a law of the Colony that could have been properly used to prevent Episcopalians having a minister in orders from assembling and worshipping God in accordance with the rules of the Church.

Beardsley's "History of the Church in Connecticut" says: When the Commissioners of Charles Second visited Connecticut in 1665, they reported to England that the Colony "will not hinder any from enjoying the Sacrament and using the Common Prayer Book, provided they hinder not the maintenance of the public minister." "But the Commissioners could not have meant by this statement that there was any legal pro-

vision for such liberty. . . . For there was no letting up of the Puritan rigor, nor relaxation of the rule that none should have liberty to worship God publicly, except after the order of the religion established by the civil Government until 1708." In this Beardsley was clearly in error. The law of April, 1665, (which had just been enacted,) provided for that liberty of worship which the Commissioners reported, and so did the law of 1669, while it was in force. In fact the toleration act of 1665 was the most liberal of all and applied to "all persons of civil lives" giving them full liberty to "worship God in that way which they think best." The act of 1669 was restricted to persons "orthodox and sound in the fundamentals of Christian religion," while the act of 1708 was still farther restricted, and encumbered, each successive toleration act making liberty to "worship God in that way they think best" still more difficult than it had been before. "Quakers, Ranters, Adamites, or such like notorious heretiques," are the only sectaries that were ever prohibited, or against whom any law was ever directly enacted, and the law against them was repealed in May, 1706. Mr. Muirson wrote to England that the laws here "deny a liberty of conscience to the Church of England people, as well as to others," and that such denial is "repugnant to the laws of England." He therefore disregarded the attempted application of the law to him because such an application was a clear violation of the English toleration act, which guaranteed to all freedom to worship God in their own way. The people of Stratford were not intimidated by the acts of the authorities. On the contrary, more and more came to hear Mr. Muirson and to receive baptism and the Holy Communion, many of whom had never received it before.

Mr. Muirson writes to the Secretary of the S. P. G. under date of April 4, 1707, that on invitation, he had lately preached in a private house at Fairfield and baptized some children. The Rev. Mr. Evans of Philadelphia was with him. He also asks the Society to send over some Common Prayer Books and some small treatise in defense of the Church. For years after, this request for Church books was often and earnestly repeated by the several missionaries. The Church at Stratford was

organized by Mr. Muirson, and wardens and vestrymen elected in April, 1707.

Under date of April 14, 1707, Col. Heathcote writes that Mr. Read, the minister at Stratford, had come over to the Church and had been dismissed. Again, under date of Feb. 24, 1707-8, he says: "I acquainted you in my former letter that there was a very ingenious gentleman at Stratford, one Mr. Read the Minister of that place, who is very inclinable to come over to the Church. By reason of this, he has undergone persecution by his people who do all in their power to starve him." Mr. Heathcote desired Mr. Read to go to England for orders, and writes that in case of "any proposal of his coming over for ordination, his family, which is pretty large, must be taken care of." This was the Rev. John Read, Congregationalist minister at Stratford. In Orcutt's "History of Stratford" we find that he was called to Stratford in May, 1703, and very soon after, Sept. 25, 1706, "perhaps before, some talk was indulged in by the public which Mr. Read resented and demanded inquiry." "No indication as to what was said offensive to Mr. Read . . . has been found except the intimation that he had made overtures to join the Episcopal Church." He resigned March 27, 1707. He was the first Congregational minister in Connecticut to go over to the Church and also the first person to do so whose name is known. Perhaps he was one of the ministers who had opposed the services of the Church at Stratford.

He was born 1673, graduated at Harvard 1697, married Ruth, daughter of Major John Talcott of Hartford, preached at Waterbury, 1698-9, at East Hartford two years, then at Stratford, 1703 to 1707, removed to New Milford and settled in a log hut, bought large tracts of land of the Indians, was involved in large and unsuccessful land litigation and was finally rewarded by a grant of 20,000 acres of land from the General Court. Part of this land was in the present town of Redding, (originally spelled Reading,) the town being named after Mr. Read, whose son John was one of its first settlers. The people at New Milford used Mr. Read's house as a place of worship, Mr. Read himself preaching there occasionally. He was admitted to the bar in 1708 and then both preached and

practiced. In 1712 was appointed Queen's Attorney for the Colony; removed to Boston in 1722, where he was a successful lawyer, Attorney General of that Colony, and a Communicant at King's Chapel. He died at Boston, Feb. 14, 1748-9. [D. C. Kilbourn in Connecticut Magazine, and Orcutt's History of Stratford.]

Mr. Muirson extended his services into several places in Fairfield County and was so well received that the Rev. John Talbot, (who had probably preached there about that time,) writes to Mr. Keith in February, 1707-8, that "Norwalk and Fairfield are ready to break open their meeting house doors and let him, (Mr. Muirson,) in if he would suffer it." And also that they had "taken measures at Stratford to build a church, which never was seen in that country before. I pray God sent them an able minister of the New Testament for they have been long enough under the old dispensation."

Mr. Muirson writes that the people of Connecticut "say the sign of the cross is the mark of the beast and the sign of the devil, and that those who receive it are given to the devil." The Society finally transferred Mr. Muirson from Rye to Stratford, but he died Oct. 12, 1708, before he learned of this appointment. The parish with about 30 communicants and a respectable number of families was left to the occasional services of missionaries who chanced to visit them. In 1710 the Rev. John Sharpe, Chaplain to the Forces in the Fort of New York, officiated frequently at Stratford and several other places in Connecticut. He records in his diary the baptism at Long Hill, Jan. 27, 1710, of "Isaac Styles, the first Man Child born in the Colony of Connecticut, a man of 80 years of age." In this year the people of Stratford petitioned for a missionary and at length Rev. Francis Philips was appointed, arriving there just before Christmas, 1712, and staying part of the time till the mid-summer of 1713. He left without orders from, or the knowledge or consent of the Society whose agent he was. But the Church continued to grow, and on April 9, 1714, they write to Col. Heathcote that they "have at last got the timber felled and do hope to have it raised in three months time," meaning a house of worship. In order to prevent as much as possible the growth of the Church in Stratford, the Standing Order,

after consulting the rest of Connecticut and the wise men of Boston, determined that one of the best preachers that both Colonies could afford should be sought and sent to Stratford to counteract the growth of the Church. Accordingly the Rev. Timothy Cutler, then of Boston, or its vicinity, was settled at Stratford. But while the Congregationalists were thus supplied with an able minister, the poor Episcopalians had none. Their house of worship did not materialize, and the venerable Society failed to send them a missionary, although they promised in 1720 to do so. Two years afterwards the Rev. George Pigott was sent to them and on May 29, 1722, they say of "his care over us, we are well satisfied that it will be to the advantage of the Church." But about five years before Mr. Pigott came, the Rev. Mr. Cutler had become the Rector of Yale College, and little did the wise men who had placed him at Stratford to check Episcopacy, dream that in eight short years he would be the means of imparting to the Church in Connecticut its first substantial growth, whereby the one poor struggling Church in a single town was soon multiplied many times, and extended throughout the western part of the Colony. Not only in Connecticut, but throughout all the Colonies was there great consternation when it became known, in 1722, that Timothy Cutler, the Rector of Yale College, Daniel Brown the tutor, and the Rev. Samuel Johnson, pastor of the Congregational Church at West Haven, had declared for Episcopacy and were going to England to receive ordination by a Bishop. At this time there was not an Episcopal house of worship in Connecticut and the little band at Stratford was the only organized Church. The Rev. James Wetmore, Congregational minister in North Haven, soon followed the others to England for Episcopal ordination. Mr. Brown died in England, Cutler and Johnson returned in the fall of 1723, Mr. Cutler going to Christ Church at Boston, while Mr. Johnson relieved Mr. Pigott at Christ Church, Stratford, the latter being transferred to Providence. Mr. Wetmore eventually settled at Rye, N. Y. Referring to the conversion of Dr. Cutler and his three companions, Mr. Pigott says Oct. 3, 1722, "This great onset towards a reformation in this deluded country has brought in vast numbers to favor the Church of England." Newtown and

Ripton, if not Fairfield, he adds, intend to petition the Society for ministers. On Nov. 6, 1722, Mr. Pigott writes, "The subscribers at Ripton have been of long standing inclined to the Church, yet among them there are some lately brought over. But those of Newtown to a man have been induced by my means to embrace our profession. I believe two missionaries might serve all four towns, that is one might attend on Stratford and Fairfield and the other on Newtown and Ripton, alternately." During the year ending June, 1723, sixty-seven new communicants were added to the Church at Stratford, and when Mr. Johnson arrived there to take charge on Nov. 1, 1723, he found seventy-nine communicants and a house of worship in progress of construction. The Churchmen of Stratford gave what they could for building the church, to which was added liberal contributions of several pious and generous gentlemen of the neighboring provinces, and something from travellers who passed through the town. Mr. Pigott's labors in addition to Stratford, Fairfield, Ripton and Newtown, had been extended to Norwalk, North Haven and perhaps other places, and this so disturbed Deputy Gov. Nathan Gold of Norwalk, that he proposed to the General Court a law to prohibit Mr. Pigott practicing the function of a minister in any place in the Colony other than Stratford. But no such law could be passed. Dr. Johnson under date of Jan. 18, 1723-4 writes that the Churchmen are chiefly in six or seven towns and "yet there is not one Clergyman of the Church of England besides myself in this whole Colony." He was obliged to ride about to other towns, (some ten, some twenty miles off,) "where there is as much need of a minister as at Stratford. . . . A considerable number of young men, five or six, I am sure of would be ordained, but for want of Episcopal ordination decline the ministry and go into secular business." About a year later Dr. Johnson refers to a young man of Fairfield, (Mr. Henry Caner, grad. Yale 1724,) whom the Doctor was preparing for the service of the Church. This is the first person studying for the ministry of the Church in Connecticut of whom we have any account. He was probably brought up in the Church, as he was born in England, about 1703. In 1725, Dr. Johnson writes "Sundry of the young candidates for the ministry repair

to me frequently for books and conversations upon religious subjects. People are poor, (many of them,) and thirst after Prayer Books, Catechisms, &c. but these books are not to be had in this country even if they had money to purchase them."

The church at Stratford, the first Episcopal church in Connecticut, was so far finished as to be opened for Services on Christmas day, 1724; the second church was opened at Fairfield, in the fall of 1725, and the third church was opened at New London on Dec. 9, 1730.

Gov. Talcott wrote to the Bishop of London under date Dec. 1, 1725, that "there is but one Church of England minister in this Colony and the Church with him have the same protection as the rest of our Churches and are under no constraint to the support of any other minister." He refers to "some few persons" in other towns "who have declared themselves to be of the Church of England: and some of them that live 30 or 40 miles from where the Church of England's minister lives" have made some objection to compulsory minister's support. It may be true that the Churchmen of Stratford were not under "constraint to contribute to the support of any other minister," but if so, it was through the leniency of those in authority, as before May, 1727, the law, if enforced, would have compelled them to do so.

Mr. Johnson writes to the Bishop of London, Sept. 26, 1726, as follows: "I cannot but think it very hard, that that Church of which our most gracious King is the nursing father, should not, in any part of his Majesty's domains, be at least upon a level with the Dissenters and free from any oppression from them."

"As soon as any stranger, though an Englishman, comes into any town, he is according to their laws, immediately warned to go out, which they always do if he is a Churchman, and it is in the breast of the selectmen of the town whether they will accept of any bondsman for him. Neither can he purchase any lands without their leave, and unless they see cause to allow him to stay, they can, by their laws, whip him out of town, if he otherwise refuse to depart. By this means several professors of our Church, for no other crime but their profession, have been prevented from settling here."

In January, 1726-7 Mr. Johnson writes that he has been to Fairfield "to visit a considerable number of my people in prison for their rates to the dissenting minister. . . . I wish your Lordship, or some of your sacred character, could have been by to behold the contempt and indignity which our holy religion here suffers among an ungrateful people." "Unless we can have relief and be delivered from this unreasonable treatment, I fear I must give up the cause, and our Church must sink and come to nothing." And yet these people were legally put in prison and could not reasonably have expected any other treatment as long as the law remained as it then was. Referring to Church and State in Old England and in New England, one writer says "The real difference was, that in Old England the Church was subordinate to the State; but in New England the State was subordinate to the Church."

"This mode of government answered a tolerable purpose so long as the community continued Christian, and so long as the people were united in sentiment," and we may add, in religion. Such unity had been the case for nearly one hundred years, but it no longer existed. The Baptists came to Groton in 1704 and organized a Church in 1705, although it was about twenty-five years before a second Church was organized. The Quakers of New York state had also crossed our borders, and the Congregationalists had split up into two factions, those adopting the Saybrook Platform of 1708, and the dissenters therefrom, known as Separatists. These with the Presbyterians and Churchmen made six different religious denominations then in the Colony, besides the Rogerenes of New London. These new conditions made the old law for the minister's support both unreasonable and unjust. The toleration acts of 1665, 1669, and 1708, in terms complied with the law of England by extending freedom of worship to persons of all denominations, but the laws in general were so framed that those who elected to worship in any other than the Congregational way were subjected to various annoyances and made to pay for it so dearly as to discourage all other worship, as far as it could be discouraged without actual prohibition. Mr. Johnson considered the law of the Colony for the minister's support to be contrary to the indulgence granted the Colony "by their charter, which



forbade them to do anything contrary to the laws of England." The toleration act of 1708 expressly provided that dissenting worshippers should not be "excused from paying minister's rates", for the "way" established by law.

The Church wardens and vestry of Fairfield petitioned the General Court which assembled May 15, 1727, for some act to "excuse us from paying any dissenting minister, or to the building of any dissenting meeting house." Also requesting that the money formerly taken from them by distraint, (as they say "contrary to His Honor, the Governor's advice,") be restored to them again. A law purporting to give Churchmen relief from taxes was passed, and it is difficult to conceive how any law for such purpose could have possibly been so framed as to give as little relief. It was the first law to name the Church of England, and the first law granting any relief from taxes to those who were not of the Standing Order. It has been stated that this law was passed at the request of Churchmen, but they never requested this law. It was like asking for bread and receiving a stone. The rights of Episcopalians under the laws of the Colony have generally been misunderstood, and the importance of this act of 1727 in the history of the Church is so great as to warrant an extended discussion.

The preamble to the act shows that it was granted "Upon the Prayer of Moses Ward of Fairfield, Church Warden, and the rest of the Church Wardens, Vestry Men and Brethren, representing themselves under Obligations by the Honorable Society, and Bishop of London, to pay to the Support of the established Church," and that "said Ward appeared, and by his attorney declared to this Assembly, that he should not insist on the return of the money prayed for."

The law enacted "That all persons who are of the Church of England, and those who are of the Churches established by the laws of this Government, that live in the bounds of any Parish allowed by this Assembly, shall be taxed by the parishioners of the said Parish, by the same rule, and in the same proportion, for the support of the Ministry in such Parish." The conditions here imposed are the controlling features of the act. It is imperative that Churchmen shall be taxed to support the

ministers of the Standing Order, "by the same rule, and in the same proportion" as all others, and further, the conditions of this act are applicable only to those "that live in the bounds" of the particular Congregational parish where the tax was laid. The omission to notice this condition has been one of the chief causes of misunderstanding the law.

The law gives no conditions for relief to the tax payer as to taxes for supporting ministers of the Standing Order. The only relief is directly for the Episcopal Minister and is as follows:

"But if it so happens that there be a Society of the Church of England, where there is a person in Orders according to the Canons of the Church of *England*, settled and abiding among them, and performing divine service, so near to any person that hath declared himself of the Church of *England*, that he can conveniently, and doth attend the public Worship there, then the Collectors, having first indifferently levied the Tax, as above-said, shall deliver the Taxes collected of such persons declaring themselves, and attending as aforesaid, unto the Minister of the Church of *England*, living near unto such persons; which Minister shall have full power to receive and recover the same, in order to his support in the place assigned to him."

But before the Episcopal minister could recover the taxes paid by the members of his flock to the Collector of the Standing Order, he must prove that he "is a person in orders according to the canons of the Church"; that he resides in the same Congregational parish with those Churchmen whose taxes he demands; that he has regularly performed Divine Service in that vicinity; that the persons whose taxes he demands have "declared" themselves to be Churchmen, and that they have regularly attended services at the public worship conducted by this minister.

The remainder of the act is as follows:

"But if such proportions of Taxes be not sufficient in any Society of the Church of *England* to support the incumbent there, then such society may levy and collect of them who profess and attend, as aforesaid, greater Taxes, at their own discretion, for the support of their Minister.

"And that the parishioners of the Church of *England*, attending as aforesaid, are hereby excused from paying any Taxes

for building Meeting Houses for the present established Churches of this Government."

The provision for further taxing Churchmen for their own support requires no explanation, but the relief from paying meeting-house taxes applies, by reason of the words "attending as aforesaid" only to such Churchmen as have fulfilled the conditions named in the previous portion of the act, and therefore only those Churchmen who resided in the same Congregational parish that the Episcopal Minister resided in, could properly claim exemption from meeting-house taxes.

In the spring of 1727 when this act was passed, there were only two Episcopal houses of worship in use within the Colony, one at Stratford and an unfinished one at Fairfield. There was another in the process of building at New London. These three towns had each organized a parish or society; so also West Haven, Ripton, Ridgefield, Newtown, Norwalk, North Haven, Poquonnuck, (North Groton,) Green's Farms, Greenfield, Chestnut Ridge, (Redding,) and Danbury, either had parishes or had laid the foundations for a parish, and yet, to take care of all these fourteen places, there was only one Minister "in Orders according to the Canons of the Church of England settled and abiding among them", and Stratford, where the Rev. Samuel Johnson resided, was the only place in the Colony where Churchmen could get any relief under this law.

Fairfield, however, was soon added to the list by the appointment as missionary of Rev. Henry Caner, who had been studying for the ministry for three years last past and had also performed good service as catechist and lay reader. He returned in the fall of 1727 from England, where he had been for ordination. His first report to the Society is dated March 15, 1727-8. He says the heavy taxes levied for the support of dissenting ministers renders his people "almost incapable of carrying on the Church." Under the same date he writes to the Bishop of London that "the Dissenters in this government have lately passed an act to exempt all professors of the Church from paying taxes to support their ministers, yet they take the liberty to determine themselves who may be called Churchmen, and interpret that act to comprehend none that live a mile from the Church minister, but of its revenues likewise, we are entirely

deprived of the benefit of; and the favor which they would seem to do us proves, in reality, but a shadow."

Under date of April 2, 1728, Mr. Johnson of Stratford writes to the Bishop of London, that "The Government have pretended to make a law in favor of the Church, whereby all that live near our parish churches are exempted from paying taxes to dissenting ministers, and it is of some service to such, but those that live scattering in the country are yet persecuted as bad as ever, and in this law they still call themselves the Established Churches, and treat us as Dissenters."

Mr. Caner mentions nearness to the Church minister as the controlling condition for exemption from taxes, but in fact, the bounds of the established parish where the Church minister resided was the real limit of exemption, while the words "near to" in the law relate to the place of worship and not to the abode of the minister. The law itself defines what "near to" means, so that if a person could and did attend worship in any place he was "near to" that place within the meaning of the law. We are at a loss to see on what ground the taxes of the Churchmen of Fairfield who attended Mr. Caner's services there should not have been paid over to Mr. Caner, unless they were assessed before Mr. Caner's return from England. It was certainly the rule to give Episcopalians the benefit of this law in all places where the Episcopal ministers resided, and in most other places Episcopalians legally suffered. The authorities might however have claimed that a general missionary for two or more different places was not a minister "settled and abiding" in any particular place according to the intent of the law. That a minister should have several parishes to serve alternately, was foreign to the conceptions of the Standing Order. They might well have raised the question as to who were "declared" Churchmen. The only law bearing on the declarations of dissenters was the toleration act of 1708, which required those who desired to worship God in a way different from that of the Standing Order, to qualify themselves at the County Court "according to an act made in the first year of the late King William and Queen Mary." We find no record of any such qualification in Hartford County and do not know that any one ever qualified under it except a few Straight Congregational-

ists in New Haven County. The words "hath declared himself of the Church of England" as used in the act of 1727 could be fairly construed as so declaring under the toleration law of 1708. We do not know that the law ever was so construed. On May 9, 1728, the Church wardens and vestrymen of Fairfield presented a memorial to the General Assembly saying that the act of 1727 "is not fully understood" and particularly they did not understand "what part of the professors of the Church of England are exempted, all being within the district of the Rev. Mr. Johnson and Mr. Caner's ministry, within the county of Fairfield." They ask for an explanation, and also for a law that taxes be granted "by the book of canons . . . and not by your collectors." No action was taken on this petition.

A little before April 1, 1728, Mr. Johnson preached at New Haven. He says, "Great pains were taken to hinder people from coming to Church and many well wishers to it were over-persuaded not to come; however, I had near a hundred hearers." After sermon, "some ten of the members of the Church there subscribed one hundred pounds towards the building of a church in that town."

The act of 1727 encouraged the Quakers to apply for relief from taxes, which was granted at the May session in 1729 and the same favor was extended to the Baptists in October, 1729. We presume the law makers preferred Quakers and Baptists to Episcopalians, for the most objectionable features of the law of 1727 were omitted from these acts of 1729, whereby all Quakers and Baptists that attended their respective meetings were wholly exempted from taxes on behalf of the Standing Order. The Straight Congregationalists had no relief whatever from the oppressions of the Standing Order until 1777.

The Rev. Samuel Seabury, father of Bishop Seabury and the Congregationalist minister at North Groton, (now Ledyard,) declared for Episcopacy, went to England for ordination, and returned as missionary to New London, Dec. 9, 1730. The Rev. John Beach, Presbyterian minister at Newtown, soon followed, and was returned here as missionary for Redding and Newtown in 1734.

The people of North Groton consoled themselves over the loss of the Rev. Samuel Seabury by securing the services of the

Rev. Ebenezer Punderson, and they were so well pleased with him as to say "we looked upon ourselves as favorites of Heaven," but in about two and a half years he "publicly declared himself to be a conformist to the Established Church of England," and they say some "ten or twelve of the people of our Parish and heads of families have signed his paper and contributed money to him to have his expenses" to England paid for him "to be ordained by a bishop." [Ecclesiastical Mss., Vol. 4, Doc. 51.] Mr. Punderson was recommended by the clergy of Connecticut, who said there was "a good prospect that many of his former parish will go with him." He came back in 1734 as missionary for North Groton and parts adjacent. In December, 1733, Mr. Johnson wrote to the Bishop of London that he believed two or three worthy young ministers of this Colony "will in a little time declare for us," and that "two of them especially have hopes that the most of their congregation will conform with them." One of these two was Mr. Punderson and the other was Jonathan Arnold, who had succeeded Mr. Johnson at West Haven. In 1734 Mr. Arnold returned from England with the appointment of itinerant missionary of the Colony, and the Standing Order at West Haven, like the people of North Groton, were grieved at the loss of two successive pastors and part of their congregation.

The honorable Society for the Propagation of the Gospel in Foreign Plantations of the Realm of England breathed into the Church in Connecticut the breath of life, and by its fostering care sustained the Church until it was strong enough to stand the shock of the American Revolution. Each missionary was requested to "keep a constant and regular correspondence" with the Secretary of the Society, besides making semi-annual reports. It is by this correspondence that we have such a complete history of the Church. The missionaries were paid from twenty to seventy pounds sterling per annum, and each missionary was allowed a library valued at ten pounds sterling with five pounds worth of tracts. Of the 83 missionaries on the Society's list in New England more than one-fourth were brought up Dissenters. In Connecticut there was a much larger percentage of those who had come over to the Church. Of the first nine missionaries appointed to stations in Connecticut, six of them had been dissenting ministers.

The missionaries were instructed "that they take special care to give no offence to the Civil Government, by inter-meddling in affairs not relating to their own calling and function."

"That they particularly preach against those vices, which they shall observe to be most predominating in the places of their residence."

No missionary was appointed to any place without first being petitioned for, and without being recommended by some missionary or other person known to the Society. Even then no missionary was sent until the Society knew "whether those places are able and willing to contribute towards the maintenance of a missionary," and those places which were most willing to contribute were always supplied first. Ripton and Newtown in 1722 both asked for a missionary and referred to certain lands for Church support, but did not state specifically how much they could do. Two years later they were informed that the "Society are inclined to send them a Missionary, but write first to know what the value of the land is . . . and what they will contribute further annually?"

The people soon learned that it was necessary to offer the Society something substantial towards supporting a missionary before they could have one, and even then only a few missionaries were to be had.

There was at Hebron in 1736 "a numerous congregation who attended the services of the Common Prayers with great seriousness" when Missionary Seabury of New London, thirty miles away, came to visit them. They could not get a missionary and so desired Mr. Seabury to "administer to them four times a year until one could be sent."

In 1740 the "Church newly planted" at Wallingford was served only once a quarter by a minister and every Lord's day besides they were served by a lay reader. They knew that Mr. Morris could not come to them oftener, but, say they, "we hope God in his providence, will so order it that we may at last be oftener attended." Mr. Morris writes that upon Mr. Arnold leaving, the people "seemed to despair of having another to succeed him." . . . "Should I give an account of the geography of my mission you would find it large enough for a Diocese."

In 1741, Mr. Morris visited Simsbury, (Bloomfield,) where "they are in hopes of having a minister at last, and have accordingly prepared some timber to build a church." He arranged with the other missionaries to assist him so that Simsbury might be served "eight times a year." He agreed to attend Wallingford three times a year, "which they seem satisfied with, for they know it is as much as I can do."

In October, 1743, Mr. Beach speaks of attending about twenty families at New Milford and New Fairfield, where he goes several times a year "but seldom on the Lord's day." They frequently go fifteen miles to attend church at Newtown.

In April, 1744, the Church wardens of Simsbury write to the Society that they have "nothing so much to object against as the want of a settled minister." Mr. Punderson of North Groton writes, "I am at present the only missionary in this half of the government and part of Rhode Island," and urges the Society to fill the vacancy at New London occasioned by the transfer of Mr. Seabury to Long Island. Other removals occurred, so that in 1747 Dr. Johnson says, "I am now alone here on the sea coast, without one person in orders besides myself for more than a hundred miles." The Church wardens of Litchfield asked for a missionary in 1747, and say they are remote from all the missionaries, except the Rev. Mr. Gibbs, twenty-seven miles away, and Rev. Mr. Beach, between thirty-five and forty miles away.

In 1756, the people of Norwich were desirous of having a missionary, and before they had one the Mohegan Indians petitioned the Society to have this missionary give them a share of his time, "that we may be taught to go to that good place when we die, as well as the white man." They would pay something but they could not pay much save a few oysters, fish, etc. In 1764 the Rev. Mr. Viets, missionary at Bloomfield, was thirty-five miles from any other Episcopal minister.

In 1768, the Church wardens of Guilford tell a long story about having tried in vain, since 1744, to have a minister settled among them, but could get nothing but transient service, although some came and staid long enough to greatly encourage them, and left soon enough to grievously disappoint them. They conclude as follows:—"We have labored under the



greatest discouragements for upwards of twenty-three years and built a church, purchased a Glebe and "obtained everything that we have so "long struggled for except the Society's patronage." We "are stripped of our minister and left to mourn our loss, and to be the derision and scoff of the dissenters." They asked to have Mr. Tyler, who was going home for orders, sent to them. But still again they were disappointed, for Mr. Tyler came back as missionary to Norwich and adjoining parts. He opened the church at Pomfret, (Brooklyn,) April 12, 1771, the last church built in the Colony, and which is now, (1906,) standing. [Mention is made of this old church by the Rev. George Israel Browne, with illustrations, in the Conn. Magazine, Vol. X, p. 69, etc.] It was built by Mr. Godfrey Malbone, an ardent Churchman, who for years had without murmur paid one-eighth of all the taxes in the parish. When he began, in 1769, to build the church, there were but two Churchmen that he knew of besides himself. The Standing Order decided to build a new meeting-house, which Mr. Malbone objected to as unnecessary, but he was told that they would build it and compel him to pay for it. His lawyer, a Churchman, advised him that as the laws stood he could not help himself, unless the Episcopalians had a church and minister of their own.. Consequently Mr. Malbone decided to have both a church and a missionary. In October, 1770, this Church was legalized by the General Assembly. With a little outside aid the building was ready, as before stated, in 1771. About twenty heads of families, brought up in the Dissenting way, joined with them before the church was completed, and more joined later, for there was not another church nearer than Norwich, twenty-two miles away.

But the great difficulty which Mr. Malbone encountered was to get a missionary. He applied for one in 1769 and engaged to pay one hundred pounds annually. Without a minister settled there the people were bound by law to pay for the meeting-house and minister's rate of the Standing Order. Failing to have a missionary sent to him by the Society, he employed the Rev. Mr. Moseley, a chaplain in the British Navy, but still they were not freed from taxes as the Dissenters would not admit that Mr. Moseley was "in orders in accordance with the Canons of the Church." In 1772 Mr. Moseley withdrew in favor of

the Rev. Daniel Fogg, a missionary of the S. P. G., and then the Churchmen in the parish of Brooklyn were relieved from further taxes to the Standing Order.

There never were in the Colony half as many missionaries as were being earnestly begged for, and all the while that this cry for more ministers was heard throughout the land, the Dissenters were complaining about the S. P. G. sending ministers where they were not wanted. Dr. Blake's "Separates" of New England says that the S. P. G. was a society for aiding the Church of England in America and for planting "its Churches where the ground was abundantly occupied and supplied with the ministrations of the Gospel, though not after the Episcopal order." The great Anti-Episcopal Convention, 1766 to 1775, complained of the S. P. G. for paying considerable salaries to missionaries where the Convention thought they were not wanted. There was no minister of any denomination at Redding, when Mr. Henry Caner first ministered to the people there. At the present day it is hard to realize how much the S. P. G. did for the Church in Connecticut. The Rev. John Beach in 1743 said: "I bless God for the pious care and charity of the venerable Society . . . and had it not been for that, we have reason to think there would not have been at this day as much as one congregation in this Colony worshipping God according to the Church of England."

The missionaries frequently represented to the Society the great want of schools for the instruction of children in the principles of religion and convenient learning. The Society from the first paid salaries to several catechists and school masters, particularly in the Provinces of New York and Massachusetts.

The school masters were to instruct the children in reading, writing and arithmetic, also in the Catechism, reading the Holy Scripture and in the use of the Prayer Book. They were required to frequently consult and advise with the ministers; to take all their scholars regularly to Church, and to teach them to join in the worship.

They were to teach the children special morning and evening prayers for use in school, and also for private use at home; a short prayer for every child to use when they first come into

their seats at church and before they leave their seats. Also "A Grace before" and "after Meat."

The first mention found of a catechist in Connecticut is Nov. 6, 1722, when the Rev. Mr. Pigott asks to have a French gentleman of Fairfield appointed as catechist. He refers to Dr. James Laborie, a Huguenot who was ordained at Zurich, Oct. 30, 1688, removed to England, and was licensed by the Bishop of London for teaching grammar and catechising in the parish of Stepney. He officiated in several French churches of London for nine or ten years and in 1698 came to America and was settled in the ministry at "New Oxford", Mass., with a commission from Bishop Compton to instruct the Indians there, which he did with great success. He removed to New York and had charge of the French Church there from Oct. 15, 1704, to Aug. 25, 1706. He then engaged in the practice of medicine and removed to Stratford, Conn. about 1709. He was Surgeon for the Colony at Wood Creek, 1709, and in the expedition to Port Royal and Nova Scotia, 1710, being also Chaplain on the Brigantine "Mary." He removed to Fairfield about 1716. Here, without any salary, he continued his labors and began to teach both Whites and Indians. He says he was interrupted by Lieut. Gov. Nathan Gold, "a mortal enemy to the Church and violently compelled to surcease my endeavors" on the ground that "my commission extended no farther than Boston Colony." After the arrival of missionary Pigott in 1722, he worked with him and instructed the people at his own house on the Lord's Day when Mr. Pigott could not be present. On Jan. 13, 1723-4, the latter writes that "Dr. Laborie's industry there, (Fairfield,) takes off the present necessity of a missionary for that town. He is an excellent preacher, but Episcopacy cuts off his practice in physic." Although he became a Churchman, he does not appear to have ever received Episcopal ordination. His name is not found in the annual reports of the S. P. G. and although called a catechist his work was in the nature of a missionary. Sometimes lay readers who were preparing for the ministry were called catechists when not in the employ of the S. P. G. This was the case with Mr. Ebenezer Thompson of Simsbury, 1742. The only other record we have of a catechist is that Dr. Johnson

was paid ten pounds a year for a catechist at Stratford, from 1746 to 1755, inclusive.

Rev. Samuel Johnson of Stratford writes, June 23, 1724, to the Bishop of London "that this town, and indeed the whole colony, is destitute of any Episcopal school, by which means our youth are trained up in prejudice against the established Church, and since your Lordship hath expressed so pious a care as to enquire concerning the state of schools, I have been encouraged to recommend this honest gentleman, the bearer hereof, Mr. Thomas Salmon, to your Lordship and the honorable Society; he is one of our Church wardens and is well qualified for an English school master, and hath kept the school for several years in this town to the universal satisfaction of both the Church people and Dissenters." It does not appear that he was ever appointed.

Mr. Johnson writes to the Secretary, Sept. 16, 1726, that Mr. Henry Caner of Fairfield "designs about two years hence to wait upon the honorable Society for orders and a mission," meanwhile the people would be very thankful if the Society would "grant him a small encouragement for the pains he takes in instructing that people and their children in the principles of religion as catechist." Instead of waiting two years, Mr. Caner was ordained and returned as missionary at Fairfield within a year. Mr. Johnson writes Sept. 20, 1727, that he "should be very glad that the same salary which was allowed to him, (Mr. Caner,) as school master at Fairfield, might be allowed for a school in this town, (Stratford,) where there is great need of one, and it might be of good service, not only for forming the minds of children to a sense of religion, but likewise for a resort for such young gentlemen, successively, as from time to time leave the College here. . . . They might while they keep school, improve themselves in the study of Divinity, till they are qualified for higher business." And so Mr. Caner was paid a school master's salary in remuneration of his services to the Church at Fairfield until he could be appointed as missionary. His service as schoolmaster was less than one year and hence does not appear in the annual reports of the S. P. G.

In the same letter, Mr. Johnson says, "The Dissenters have two poor schools in this town, but the Church hath none."

Again, Oct. 23, 1727, he says, in my "last I informed the Society of what service it might be to the interest of religion to have a school here, and that Mr. Bennett (who has for above half a year kept school among the Dissenters here, and been rejected by the greatest number of them upon conformity to our Church,) would be very serviceable and acceptable, . . . We have already raised nigh thirty pounds per annum" and could give a good support to a school which he asks for, as "nothing could so happily contribute to the enlargement of our Church."

Mr. Johnson writes, Nov. 20, 1729, that he finds "in the abstract of the proceedings of the Society last year, mention made of a salary for a school at Stratford but have never received any letter or otherwise any intimation from the Society about it, . . . However, I should be very thankful if there was a salary appointed for that purpose, and there is great need of it, yet since we want ministers more of the two, than school masters, I would not desire that the providing for a school should stand in the way of providing missionaries."

An anonymous letter dated Stratford, Oct. 30, 1727, was sent to the Bishop of London, discouraging the school. It purported to have been written in the interest of Churchmen and claimed that a school would be "a prejudice and a wrong to us," by disturbing the "friendship between us and the committee of the schools," who now employ "a man of our persuasion in one" of the schools. Mr. Bennett was not appointed, but finally the prayer for a school master at Stratford was granted and Mr. Johnson writes to the Bishop of London, Dec. 10, 1733, thanking him for his "interest with the honourable Society for settling a school in this place." The school at Stratford was practically the first sectarian school for general education ever set up in the Colony, aside from the schools of the Standing Order. All the public schools of the Colony were controlled by ecclesiastical societies of the Standing Order, although other denominations were permitted to vote. Episcopalians could have no vote on school matters without attending the meetings of the Congregational Societies. In the report of the S. P. G. for the year 1733, Mr. Joseph Brown is put down as "School Master" at Stratford with a salary of fifteen pounds per annum,

and he is so reported for twenty-one consecutive years. Mr. Brown was one of the vestrymen of Christ Church and subscribed thirty pounds for building the church in 1742-3.

On the first Monday in February, 1733-4, the Rev. Samuel Johnson, in behalf of the members of the Church of England in Stratford, asked for liberty to erect a "School House on the Common near the southeast corner of Lieut. Joseph Beach's house lot," and the town voted to grant his request. [Orcutt's Stratford, Vol. 1, p. 322.] Probably the house was built and this is where Mr. Brown taught.

In May, 1728, a law was passed requiring the Treasurer of the Colony to "deliver the sum of forty shillings upon every thousand pounds in the list of the respective towns" to the school committee of the said towns "to be by them distributed to the several parishes or societies in each town for the benefit of their respective schools."

In October, 1737, a law was passed permitting certain school funds to be appropriated "to the support of the Gospel ministry, as by the laws of this Colony established." This of course all went, said Dr. Johnson, to support ministers of the "Presbyterian or Congregational persuasion, (being those that are peculiarly countenanced by the Laws of this Government,) to be divided in proportion to their several lists and this in such manner that we of the Church of England cannot lay claim to any share of them for the support of our Ministers or Schools."

By reason of these laws, a long memorial, drafted by Dr. Johnson, was presented to the General Court at their May session, 1738, praying "that we may be secured of our proportion of those public monies toward the support of our Ministers & that our schools also, where we have any peculiar to ourselves, may have their proportional benefit of the said act, as also the 40 shillings on the £1000, which has hitherto been denied to the School of the Church of England at Stratford." [Ecclesiastical Mss., Vol. 10, Doc. 324.] The objectionable law was repealed in 1740. This memorial gives us positive proof that there was, in 1738, an Episcopal school at Stratford, which was of such a general educational character as to warrant a demand for their share of "the 40 shillings on the £1000", given for public schools.

Mr. Richard Caner appears in the annual reports for the years ending February, 1740 and February, 1741, as "School Master at Fairfield." In November, 1739 he reported thirty scholars. In the report for 1742 he was reported as missionary, thus showing that his salary as school master was in remuneration for missionary work. In 1742, the Rev. Timothy Allen was conducting a school at New London known as "The Shepherd's Tent" and which was designed for educating young men to become exhorters, etc., for the so-called New Lights. An act passed in October, 1742, (and said to have been aimed at these "New Lights",) imposed heavy penalties upon any one who should teach, keep, or maintain "any public school whatsoever," other than as "established or allowed" by law. This law, (which was enacted for four years only,) was broad enough to have suppressed the Episcopal school at Stratford, but the authorities do not appear to have had any desire to do so.

The school was finally discontinued at the request of Dr. Johnson, as appears from his letter to the Society dated April 14, 1751, stating "that, as it is now much less charity to provide for a school in this town than heretofore," and "Mr. Brown tells me he is willing to resign", he advises the Society to appoint a missionary for Ripton in place of the school master at Stratford.

Mr. Hutchinson appears in the reports of the S. P. G. as school master at North Groton, (Ledyard,) from 1745 to 1764 inclusive. A school master whose name is not given was paid for work among the Narragansett Indians from 1767 to 1777, inclusive. On June 5, 1765, the Rev. Matthew Graves of New London recommends "to the care of the Religious Society" for a school master "Mr. Bennett, the school master among the Mohawks," who designs "to return when the small pox is abated." The Digest of the Reports of the S. P. G. says that Cornelius Bennett of the Mohawk mission, New York, labored among the Narragansett Indians for a short time.

On June, 1770, Dr. Johnson writes the Secretary from his old home at Stratford, thanking him for ordering Mr. Somasters to be placed at Stratford, and says: "This happily falls in with a design I have entertained of holding a little Academy, or resource for young students of Divinity to prepare them for

Holy Orders. Have now four, Marshall, Fingley, Perry and Jones. Marshall will go next fall to Woodbury. This I shall continue while I live with the assistance of Mr. Kneeland." Mr. Somaster's name is not found in the annual reports of the S. P. G. No doubt the Somaster's Library which was transferred from the Church at Stratford to the Episcopal Academy at Cheshire and then back again to Stratford, originally belonged to this teacher. The foregoing account includes all the Episcopal schools in Colonial Connecticut of which we have any record.

Referring again to the laws of the Colony, a fine of 20 shillings was imposed by the law of 1721, on those who should assemble in any public meeting-house without the consent of the minister and congregation. This made it more difficult for the Episcopalians to get permission to use the meeting-houses which they had helped to build.

The poorer Churches of the Standing Order were also favored by having their county rates remitted to them or by otherwise receiving substantial aid from the Colony. In 1728 the county rates were remitted to the parish of Redding, where Mr. Caner had preached when there was "no minister of any denomination whatsoever" there, and this favor was continued for twenty years or more. In October, 1730, the Society of Horse Neck, (Greenwich,) petitioned the General Court for aid, saying that "of our small number not a few have listed themselves under the banner prelatical and also not a few under the banner of yea and nay and how far the leaven may spread we fear more than we are sure of." The county rates collected in the town of Greenwich for the year 1730, (from Episcopalians and others,) were ordered to be paid over to the treasurer of this Congregational parish.

We have already referred to the withdrawal of two ministers in succession and many of the people from the societies of the Standing Order at North Groton and West Haven. The former asked for aid in 1734 and fifty pounds was granted them. West Haven petitioned for aid in 1735, showing "the broken circumstances of said parish by reason of their ministers one after another declaring themselves to be of the Church of England principles and carrying from them considerable estate and



inhabitants, whereby they are incapable to maintain the gospel." A committee was appointed to investigate. [Ecclesiastical Mss., Vol. 10, Docs. 51 and 271.] Many other places were granted favors and their memorials asking for aid appear in the archives of the State. They often give the number of inhabitants in their respective parishes with a statement of how many Episcopalians, Baptists or Quakers they had in order to show how the ranks of the Standing Order had been diminished.

We have before referred to the money appropriated for schools being refused the Episcopal school at Stratford, and to the school funds belonging to the State, (including the Episcopalians,) being devoted to the support of the Gospel ministry for the Standing Order, without giving any portion of it to the Churchmen. The lengthy memorial of 1738, in protest of these practices, is very interesting reading. It gives numerous reasons as to why the Churchmen should receive their "proportion in the said public monies", the first reason being as follows:

"Because the Doctrines and Principles of the Church of England do professedly and most certainly tend, (at least equally with those of any other persuasion,) not only to fit and prepare men for eternal happiness in the life to come, but also to promote the public good of society in this world, by teaching them to be sober, virtuous and industrious in their callings, serious and devout towards God and just and charitable towards men, and in every respect to be good Christians, kind neighbors, upright magistrates, dutiful subjects and faithful and conscientious in every relation and condition of life, and consequently Her professors ought to have the like equitable and favorable treatment with those of any other denomination of Christians."

It closes with a prayer for equal rights and then says: "In hopes of which, (as in duty bound,) we shall ever pray for the health and happiness of your Honors and all the members of this Assembly and for the peace and prosperity of this Colony."

The memorial was signed, (so says the document,) "to the number of about 636." [Ecclesiastical Mss., Vol. 10, 324.] We thus have the autographs of nearly all the Episcopalians over 16 years of age residing in the Colony in 1738. Dr. Johnson says more names could have been added if there had

been time. The names are arranged as from Greenwich and Stamford under Rev. Mr. Wetmore; of Groton under Rev. Mr. Punderson; of New London under Rev. Mr. Seabury; of Hebron under Rev. Mr. Seabury; under Rev. Mr. Arnold; under Rev. Mr. Beach; under Rev. Mr. Johnson of Stratford; and under Rev. Mr. Caner at Norwalk and Fairfield. Nothing was granted.

The law as to attendance upon the worship of the Standing Order was of course applicable to Churchmen who did not attend a service of their own, but we do not think that it was generally enforced against them. Mr. Morris, in 1740, writes that two warrants were issued before his time "to take up two men in Waterbury for not attending their meetings, and when one of them offered to give his reasons why he could not go to their extempore prayers he was silenced and ordered to prison or pay his fine." Under the law the accused could be fined unless he should "make it appear that he did attend . . . or was necessarily detained therefrom." Mr. Beach writes, in 1743, that the people of New Fairfield when they had no preaching on the Lord's day meet together "and one of their number reads some part of the Common Prayer and a sermon" and that they were "lately prosecuted and fined . . . for their meeting to worship God according to the Common Prayer."

"The case of these people is very hard, if on the Lord's day they continue at home, they must be punished; if they meet to worship God according to the Church of England, in the best manner they can, their mulct is still greater, and if they go to Independent meeting they must hear the Church vilified."

They could have been lawfully prosecuted for staying at home, or for leaving home except to worship "in some Congregation by law allowed", or in "some place by law allowed for that end." After 1727, every Church of England congregation and place of worship was "by law allowed", but by a narrow construction of the law, a private house with service by a lay reader, might have been held not to be a place or congregation allowed by law, inasmuch as the law of 1727 legalized the societies of the Church of England only "where there is a person in orders according to the canons" of that Church

“settled and abiding among them.” There was no such minister at New Fairfield and hence the laws which were passed in 1721, to prevent noisy itinerant persons, who had no authority whatever to preach, from preaching in private houses and on the streets, were made to do duty against this devout band who from necessity were without a minister. This is the only instance we have found of prosecuting those who attended Prayer Book service by a lay reader, and perhaps this circumstance was the cause of adding the proviso to these laws in 1750: “That this act shall not be taken or construed to hinder the meeting of such Persons upon any Religious Occasion.”

The law of 1740 forbade “any person not a settled and ordained minister” from holding services in any parish without being expressly invited by the minister of the parish, and in 1767 the Rev. Mr. Boardman of Middle Haddam unsuccessfully tried to use this law to keep Episcopal ministers out of his parish.

The most serious grievance the Churchmen had was the failure of the law of 1727, or any other law, to give relief from taxes for the Standing Order. Such relief was asked continuously from 1727 until 1775.

The first relief from ecclesiastical taxes of the Standing Order came from New London in 1726, when the rates of all other denominations in that town were paid by voluntary contributions. This was continued for three years and in October, 1729 the selectmen of New London petitioned the General Court for permission to leave out of “the minister’s rate” all those who are of the Church of England, the First and Seventh-day Baptists, and some “which we call Quakers.” The petition was granted in the Lower House provided that persons so exempted cannot vote in “Society Meetings,” but it was dissented from in the Upper House.

As to relief under the laws of 1727, Missionary Punderson writes in 1750, that the law is “expressed in such limited and ambiguous terms as to be the occasion of many disputes and difficulties to the messengers of peace to whose care they belong.” There is no doubt but that many Episcopalians were released from taxes that could not have been released had the law been strictly and rigidly enforced. It was the general rule

that collectors accepted certificates of the missionaries as to the payment of rates, the same as if they had themselves collected them and paid them over to the missionary, provided the amount so paid was equal to the tax assessed and that no question other than such payment was involved. After 1728, there was no trouble within those parishes where the missionaries resided. No matter how long a society had been organized, nor how large a parish they had, if no missionary abided among them they were by law compelled to pay rates to the Standing Order, while under the law these rates were always assessed even when the Standing Order had no minister to support. Under date of March 30, 1750, Dr. Johnson writes to the Secretary that "the people must be forced to pay the dissenters till they have ministers of their own in orders." That the law was so construed has also been stated by missionaries Gibbs, Graves, Punderson and others, some of whom had been advised by lawyers who were Churchmen. The minister's rates for the Standing Order that was paid over about 1763 to Missionary Winslow at Stratford amounted to thirty pounds sterling per annum. Missionaries Gibbs, Wetmore and others sued collectors of the Standing Order for the rates of their parishioners outside of the parish where the missionary resided, and in each case were defeated. Mr. Gibbs refused to pay the cost and was put in jail according to law, and so barbarously treated by the officer who took him to Hartford, that he was incapacitated for life. The cases of Episcopalians put in jail for non-payment of ecclesiastical taxes of the Standing Order are too numerous to mention. The people of Wallingford about 1740, or before, petitioned for redress to the Governor, who had proved a strong opponent to them, and they say that "when the other party hath applied to him for advice how to proceed against us, he hath lately given his sentence to enlarge the gaol and fill it with them" (that is, fill it with Churchmen). They even followed a Churchman for ecclesiastical taxes after he was dead. The Society of North Guilford laid taxes for building the meeting-house in 1748 and for minister's support for four years against Samuel Fowler "a Professor of ye Church of England", but failed to collect the same in his lifetime. They sued his executors in the New Haven County Court and it was decided that

action did not lye against them. A special act was passed by the General Assembly in 1753 to enable these taxes to be collected from the estate. [Colonial Records, Vol. X, p. 182.]

In 1738, forty-one Churchmen of Greenwich and Stamford who attended worship in the borders of New York petitioned for exemption and were refused, although such exemption was granted to Connecticut Quakers who worshipped in the borders of New York. In 1740, Samuel Johnson, J. Wetmore, Henry Caner, John Beach, Jon. Arnold, Samuel Seabury and Ebenezer Punderson, ministers of the Church of England, renewed their petition for relief. In 1742, twenty-seven Churchmen of Simsbury petitioned for exemption and organization. In 1743, forty-five Churchmen of Simsbury renewed this petition. In 1744, thirty-eight Churchmen of Waterbury petitioned for relief. In 1745, thirty-three Churchmen of Redding petitioned for relief. In 1748, thirty-eight Churchmen of Redding renewed their petition, reciting the favor that the General Court had extended to the Presbyterians of Redding for twenty years, and "disclaiming any suspicion that the Assembly will be partial or their charity confined to Christians of one denomination to the exclusion of all others. Nor can we suppose that their wisdom will account our worshipping God in the manner established in our mother country such a crime as to forfeit and render us unworthy of enjoying for a short season that charity which our fellow parishioners have ever and do enjoy." Negatived in both houses. [Ecclesiastical Mss., Vol. 10, Docs. 334, 336, 337, 339, 340 and 341.] Other petitions of a similar character failed to receive any favor.

The missionaries and others complain that "it is found by repeated experiments, that a poor Churchman can expect no redress in any court here;" that, "the Independents by force and under pretence of authority, have carried away our estates, to support their teachers, to build their meeting houses and to procure their parsonages," that "The Church people, your Lordship's sons, are imprisoned, arrested and non-suited with prodigious cost, contrary to the laws of God and man; . . . a cruel injustice and usurpation imposed on no other society;" that they are "totally discouraged and discredited" but "had our religion the same privileges throughout this Colony, that

the Baptists have, we would flourish and increase like the lily of the valley and the cedars of Lebanon." Complaints of this character, it is said, arrived in London almost with every ship. The complaints about unfair decisions and biased judges came largely through a belief that the law of 1727 was for the relief of Churchmen, whereby relief was expected in cases for which the law gave no relief. As the Colony laws were framed, we do not know of a decision as to taxes that was improperly rendered against Churchmen. Missionary Punderson had grievances, but was advised by a lawyer who was a Churchman that he had no case. However unjust the law may seem to have been, its enforcement did not show that antagonism to Episcopacy that was shown at Stratford in the early days of the Church. Missionary Caner says, in 1733, that "the spirit and temper of the people formerly so hot against us very much abates and that they begin to treat us in a much more friendly manner than they were wont." Missionary Seabury says, in 1735, that "the dissenting party are very civil and obliging to me." Missionary Punderson says, in 1739, that the dissenting brethren, many of them, "are brought to have a good opinion" of the Church "and occasionally attend our worship." Missionary Johnson says, in 1746, that "there seems a very growing disposition towards the Church in the town of New Haven as well as the College." In 1746 there was no dissenting minister at Stamford and Missionary Dibblee was given the use of the meeting-house, where the people of all sorts generally attended when he preached there. Missionary Hubbard, in 1772, says: "I have the happiness to see the greatest unanimity reigning amongst us and the denominations with whom we live." Missionary Beach says: "The rising generation of the Independents seem to be entirely free from every pique and prejudice against the Church."

In 1752, the law makers began to look upon Episcopalians with more favor when special privileges were granted to the Churchmen of Newtown. The parishioners of Trinity Church, Fairfield in 1761, those of St. John's Church, New Milford, and of the Church in Brooklyn in 1770, were incorporated in Church estate by acts of the General Court, with substantially the same rights as Churches of the Standing Order. No other

favours were granted until 1784, when it was enacted that upon filing a proper certificate and attending church, all Churchmen could be relieved from paying Congregational taxes. Before this more than half of all the Churchmen in the Colony were compelled to pay double taxes.

One of the most unreasonable accusations ever made against the Churchmen of the Colony was that imputing to them the insincerity of being Churchmen for the sake of smaller taxes. And strange to say, these charges sometimes came from Churchmen, instead of their enemies.

The first record found of such a charge is in the letter of missionary Philips to the Society, dated Sept. 9, 1713, excusing himself for leaving Stratford so abruptly, and in which he says that he found "the greatest part of those who pretended to be of the Church way were only so to screen themselves from taxes imposed on them by Dissenters." On Dec. 1, 1725, Gov. Talcott of Connecticut wrote to the Bishop of London, saying that there are some few persons, outside of Stratford "who cannot well be judged to act from any other motive than to appear singular, or to be freed from a small tax, and hence have declared themselves to be of the Church of England." Prior to 1727, the particular denomination of Christians a person belonged to, or did not belong to, made no difference whatever as to the amount of his taxes to the Standing Order, and hence it is utterly inconceivable how these charges could have then been made. After the law of 1727 which purported to grant relief, the charge does not seem so strange, but was still unreasonable. It was often made by people who ought to have known better, as for example the Rev. Elizur Goodrich of Durham, who in his report on Connecticut to the Anti-Episcopal Convention in the year 1774, says of Episcopalians that their ministers "as may be feared sometimes beguile them with promises of discharging their rates, if they become Churchmen." It is true that some men will do mean things in order to lessen their taxes, but when there is no possible chance for one to accomplish that object there is no reason for imputing to them any such motive. All persons throughout the Colony were assessed alike without regard to what denomination they belonged. Episcopalians, under the law, were com-

pelled to pay this assessment and no collector would cancel their rate until he knew that it had been paid in full. The amount was the same whether the rate went to the Congregational or Episcopal minister, so that it was utterly impossible for any one to reduce the amount of their ecclesiastical taxes by being a Churchman, even when they had the full benefit of exemption from taxes to the Standing Order. But only a few Churchmen could have this exemption, so that most of them paid double rates for the privilege of being Churchmen, one rate to the Church and one rate to the Standing Order. The Standing Order was large and strong, and received substantial aid from the Government, while the Church was small and weak and received aid from a charitable society that helped only those who helped themselves. Consequently the demands of the Church on its members were greater than those of the Standing Order even when Church rates only were paid, so that it cost more to belong to the Church than it did to be a sinner, or belong to the Standing Order. The Rev. John Beach of Newtown and Redding writes to the Society in 1746 that "it is very certain that our people generally expend more by far for the support of religion than their neighbors of the dissenting persuasion." He also certifies to this before the General Court in 1748, as to the members of the Church at Redding and also that he holds "in the utmost indignation" any "insincerity in matters of religion in order to save purses." The taxes raised by the Standing Order from non-professors and from professors of all denominations, together with other benefits from the Government, made the religion of that order, in a financial sense, the cheapest religion in the Colony and consequently it was the only religion of which a person's motive for adoption could be reasonably imputed to a desire to save purses.

The law under which the Dissenting minister of Middle Haddam attempted to keep the Episcopal ministers out of his parish was made in 1742 to suppress the great number of vagrant preachers and sundry illiterate persons that appeared after the coming of Whitefield, and some of which had no authority whatever as preachers. Missionary Punderson of New London wrote in December, 1741, that "there are at least twenty or thirty of these lay holders-forth within ten miles of



my house, who hold their meetings every night except Saturday." Even Whitefield's preaching was not pleasant to many, as is shown by a letter of six members of the Church in Plymouth, 1744, who were formerly Dissenters, but who say they "fled to the Church of England" after reading the Prayer Book and hearing Whitefield's "extemporaneous jargon." Several missionaries write in substance that the wild enthusiasm drove many Dissenters into the Church.

In 1742, there were fourteen churches built and building, and seven clergymen. When Dr. Johnson came to Stratford there "were not one hundred adult persons of the Church in this whole Colony, whereas now (1742,) there are considerably more than two thousand, and at least five or six thousand young and old." At the commencement at New Haven in 1748, "there were nine of our Clergy together" there and "among the candidates for their degrees there were no less than ten belonging to our Church."

At the beginning of 1756 there were twelve missionaries of the S. P. G. in the Colony. In 1760, Dr. Johnson says there were thirty Churches in the Colony, though but fourteen ministers. President Stiles' sermon on Christian Union of the same date gives twenty-five parishes and fourteen ministers. In 1761, the Rev. Mr. Beach says that in twenty-nine years the Church "is increased more than from one to ten, and what is of much greater importance, their conduct for the most part, is a credit to their profession" and is also an advantage to the "Independents, for they who live near to the Church of England acquire juster notions of religion and become more regular in their worship." In 1766, Mr. Viets said that "the proportion of Church people to the Dissenters in Simsbury is nearly as one to three." In 1768, he writes that "there are 52 Congregational ministers in this County, viz., Hartford, (which then included Middletown, the Haddams, Chatham, Colchester, Bolton, Somers, Tolland, Willington, Hebron and Stafford). In all the four New England Colonies there are 586 Congregational ministers, 38 of the Church Clergy, 39 Anabaptists, 10 Presbyterians, 30 Quaker assemblies and about 50 congregations of those called Separatists, somewhat resembling the old Independents."

In 1769, Mr. Beach says: "There are in these two parishes, (Newtown and Redding,) about 2400 souls of whom a little more than half profess the Church of England. Here are about 50 negroes most of whom have been baptized. Here are no heathens or infidels, no Papists or Deists." Of Newtown, he says: "It is of some satisfaction to me to observe that in this town of late in our elections, the Church people make the major vote, which is the first instance of this kind in the Colony, if not in all New England."

In the annual report of the S. P. G. for 1777, the missionaries of Connecticut were Ebenezer Kneeland, Stratford and Milford; Christopher Newton, Ripton and North Stratford; John Sayre, Fairfield; Ebenezer Dibblee, Stamford; Matthew Graves, New London and Charlestown; John Beach, Newtown and Redding; Bela Hubbard, New Haven and West Haven; William Gibbs, Simsbury and Hartford; Roger Viets, assistant to Mr. Gibbs; Richard Mansfield, Derby and Oxford; Richard S. Clark, New Milford, Woodbury, Kent, New Fairfield and Sharon; James Scovill, Waterbury and Westbury; Samuel Peters, Hebron; Samuel Andrews, Wallingford, Cheshire and North Haven; John Tyler, Norwich; Daniel Fogg, Pomfret, Plainfield and Canterbury. Dr. Beardsley's list of clergy at this time gives all the above except Mr. Gibbs, and adds the Rev. John Rutgers Marshall, of Woodbury; Rev. Gideon Bostwick, of Great Barrington, Mass., (who was reckoned as with the Connecticut clergy;) Dr. Samuel Seabury of Westchester, N. Y. and Rev. James Nichols, Plymouth and Bristol, a graduate of Yale 1771, and the last missionary of the Society that went to England for ordination. Abraham Jarvis of Middletown should also be added.

These twenty-one ministers and their predecessors had regularly read the first and second lessons at each service, which was so pleasing to the people generally that the Congregational ministers by this time had generally adopted the custom of reading the Scripture in public. It is claimed that before the Episcopalians came, the Bible was never read in public, not even so much as the Ten Commandments or the Lord's Prayer. Dr. Beardsley speaks of this in his history of the Church, and we find that several missionaries refer to it in their letters to

the Society. The Rev. Mr. Arnold, in 1736, performed Divine Service at Milford and describes the town as a place "where the use of the Lord's Prayer, the Creed, and the Ten Commandments, or the reading of the Scripture in Divine Service was never before known." Rev. John Beach, in 1772, writes that he has "performed divine service in many towns where the Common Prayer had never been heard, nor the Holy Scriptures read in public . . . and in some places where there never had been any public worship at all, nor any sermon preached by any teacher of any denomination."

The digest of the reports of the S. P. G. tells of two Dissenting ministers in New England who "put on ye courage to read the Holy Bible in the meeting and say the Lord's Prayer, a thing not done before, and they resolved to continue it tho' very much opposed." In Solomon Palmer's "Mission," (1754 to 1771,) one parish of Dissenters, from observing the regular method of reading the Scripture in Church, "*Voted*, that a new folio Bible be bought for them and that their Teacher read lessons out of it Sunday, morning and evening." Some of the missionaries who gave us these facts had for years been Dissenting ministers and therefore were in a position to know what the custom of the Standing Order was before the Episcopalians came here. The reading of the Scripture in public was probably omitted so as to avoid all appearance of everything ritualistic, and no doubt this omission was made in England at the time they left the Mother Church and made so many radical changes in order to avoid the forms which they denounced as Popish. That the Puritans and Pilgrims as early as 1624 were not accustomed to read the Scripture in public, is indicated from the fact that before that date a young woman member of the Separatists Church, at London, was the subject of discipline for the offense of "attending the service of the Church of England, especially for the purpose of hearing the Scripture read and explained." [John Robinson, by Rev. O. S. Davis, D.D., p. 176.] She would not have gone to the service of the Church of England *especially to hear the Scripture read*, if it had then been the custom to do so in the Dissenting church.

In 1765, five of the missionaries of Connecticut wrote a letter to the Society relative to what is called "the imposition of

Stamp duties: saying that "We think it our incumbent duty to warn our hearers in particular of the unreasonableness and wickedness of their taking the least part in any tumult or opposition to his Majesty's acts." As a rule the Episcopalians, remembering with the sincerest gratitude the favors they had received from the mother country, were not inclined towards rebellious conduct. For these reasons, those who were bitterly opposed to the Stamp act, (although the act was repealed about 1766,) were displeased with the Episcopalians, much of the old bitterness towards them was revived and the establishment of an American Episcopate was looked upon with increasing terror.

In May, 1766, steps were taken by the Synod of New York and Philadelphia to organize an Anti-Episcopal Convention for the sole object of opposing an American Episcopate. A fuller account of this Convention is given in the preceding chapter. Connecticut had her full share in this Convention, the Standing Order having resolved in their Association at Guilford, June 3, 1766, to accept the invitation of the Synod and join them in Convention. The first Convention was held at Elizabethtown, N. J., Nov. 5, 1766, with six members present from Connecticut the first day, and two more on the day following. The sermon was by Noah Wells. Nearly a month previous, the Episcopal clergy of Connecticut had petitioned for a Bishop. The petition was dated Oct. 8, 1766, and signed by Samuel Johnson, President, and eleven other clergy. The Anti-Episcopal Convention met annually for ten years, 1766 to 1775 inclusive, meeting every alternate year in Connecticut. The Congregationalists of Connecticut had several different Associations, three of which were not represented at the first Convention, and in 1768, the Association from the Western district of New London County sent a letter to the Convention giving reasons why they declined to send delegates. The Rev. John Smalley of New Britain was one of the committee in 1768 to prepare the letter to the Dissenters in London and also one of the committee to carry on correspondence with friends in London, Massachusetts, Rhode Island and New Hampshire. Rev. Eliphalet Whittlesey preached the Convention sermon in 1768, and on Connecticut matters their friends in England were to

write to Messrs. Whitman and Wells, and in 1769 to Wells and Mather. In 1769, Connecticut had a majority in the Convention, there being eleven members from Connecticut and only seven from New York and New Jersey. In 1770, Rev. Nathaniel Taylor was president of the Convention and Messrs. Hobart and Ross were appointed to "collect instances of lenity of their government with regard to Episcopal Dissenters therein." In 1771, Mr. Wells was appointed to canvass Nova Scotia and Mr. Goodrich to canvass Connecticut and report the character of the laws relating to ecclesiastical affairs, and the number of Episcopalians and Non-Episcopalians in these provinces. From this we see that no less than nine Congregational ministers of Connecticut were prominent in, and received special honors from this Anti-Episcopal Convention. The General Association of Congregationalists in Connecticut also voted their support and sympathy from time to time, and at Watertown, June 16, 1772, instructed their delegates to "heartily concur with the Southern Gentlemen in counteracting any Motions that have or shall be made for sd. Episcopate."

The report of the Rev. Elizur Goodrich, D.D., of Durham, is the only one of the several reports that has been printed. His essay on the ecclesiastical laws of the Colony attempts to show how good the "religious Establishment" of the Colony was; that the hardships which the Episcopalians complained of did not exist, and that the laws regulating taxes were made for their benefit and at their request. He also appears to think that the Established Churches would not be adverse to an alteration of the law so as to make the Episcopalians "altogether disconnected" and to enable them "to do their own business without any concern" of the Established Churches. His census was as follows:—

An account of the number of the inhabitants of Connecticut, Jan. 1, 1774, and an estimate of the proportion of the Episcopalians and Non-Episcopalians:

## HARTFORD COUNTY.

Town.	Epis.	Non-Epis.	Total.
Bolton, . . . .		994	994
Chatham, . . . .	90	2289	2369
East Haddam, . . . .	88	2655	2743
Enfield, . . . .		1353	1353
Farmington, . . . .	244	5719	5963
Glastenbury, . . . .		1992	1992
Haddam, . . . .	23	1690	1713
Hartford, . . . .	111	4770	4881
Simsbury, . . . .	914	2757	3671
Somers, . . . .		1024	1024
Suffield, . . . .		1980	1980
Tolland, . . . .	5	1242	1247
Wethersfield, . . . .	6	3341	3347
Willington, . . . .		1000	1000
Colchester, . . . .	No report.		3057
East Windsor, . . . .	“ “		2961
Hebron, . . . .	“ “		2285
Middletown, . . . .	“ “		4680
Stafford, . . . .	“ “		1333
Windsor, . . . .	“ “		2082
1 to 22. Total, . . . .	1471	32806	50675

## NEW HAVEN COUNTY.

Town.	Epis.	Non-Epis.	Total.
New Haven, . . . .	942	7080	8022
Branford, . . . .	86	1852	1938
Derby, . . . .	725	1094	1819
Durham, . . . .	6	1025	1031
Guilford, . . . .	213	2633	2846
Milford, . . . .	153	1812	1965
Wallingford, . . . .	626	4151	4777
Waterbury, . . . .	No report.		3498
1 to 7. Total, . . . .	2751	19647	25896

## NEW LONDON COUNTY.

Town.	Epis.	Non-Epis.	Total.
Preston, . . . .	221	2034	2255
Groton, . . . .	222	3266	3488
Killingworth, . . . .	68	1889	1957
Stonington, . . . .	32	4924	4956
Saybrook, . . . .	33	2595	2628
New London, . . . .	No report.		5366
Norwich, . . . .	" "		7032
Lyme, . . . .	" "		3860
1 to 25. Total, . . . .	596	14708	31542

## FAIRFIELD COUNTY.

Town.	Epis.	Non-Epis.	Total.
Danbury, . . . .	420	2053	2473
Greenwich, . . . .	443	2211	2654
New Fairfield, . . . .	87	1201	1288
Newtown, . . . .	1084	1084	2168
Norwalk, . . . .	792	3451	4243
Redding, . . . .	478	711	1189
Ridgefield, . . . .	329	1344	1673
Stamford, . . . .	710	2793	3503
Fairfield, . . . .	No report.		4544
Stratford, . . . .	" "		5201
10 to 34. Total, . . . .	4343	14848	28936

## WINDHAM COUNTY.

Town	Epis.	Non-Epis.	Total.
Coventry, . . . .	11	2021	2032
Pomfret, . . . .	55	2186	2241
Killingly, . . . .	30	3409	3439
Lebanon, . . . .	36	3805	3841
Mansfield, . . . .	12	2431	2443
Plainfield, . . . .		1479	1479
Voluntown, . . . .	6	1470	1476
Union, . . . .		512	512
Canterbury, . . . .	No report.		2392
Ashford, . . . .	" "		2228
Windham, . . . .	" "		3437
Woodstock, . . . .	" "		1974
1 to 115. Total, . . . .	150	17313	27494

## LITCHFIELD COUNTY.

Town.	Epis.	Non-Epis.	Total.
Litchfield, . . . .	191	1318	1509
Canaan, . . . .	91	1482	1573
Cornwall, . . . .	53	904	957
Hartland, . . . .	49	451	500
New Hartford, . . . .	25	960	985
Norfolk, . . . .	38	928	966
Salisbury, . . . .	91	1845	1936
Sharon, . . . .	83	1903	1986
Torrington, . . . .	31	912	843
Barkhamstead, . . . .	No report.		250
Colebrook, . . . .	" "		150
Goshen, . . . .	" "		1098
Harwinton, . . . .	" "		1015
Kent, . . . .	" "		1922
New Milford, . . . .	" "		2742
Westmoreland, . . . .	" "		1922
Winchester, . . . .	" "		327
Woodbury, . . . .	" "		5224
<hr/>	<hr/>	<hr/>	<hr/>
1 to 16. Total, . . . .	655	10600	25944

## SUMMARY.

County.	Epis.	Non-Epis.	Total.
Hartford Co., . . . .	1471	32806	50675
New Haven Co., . . . .	2751	19647	25896
New London Co., . . . .	596	14708	31542
Fairfield Co., . . . .	4343	14848	28936
Windham Co., . . . .	150	17313	27494
Litchfield Co., . . . .	655	10542	25944
<hr/>	<hr/>	<hr/>	<hr/>
Total, . . . .	9966	119922	190487

1 Epis. to 12 Non Epis. nearly; the Episcopalians about one to thirteen of the whole number of inhabitants, and probably there would be no great difference from this proportion were the account of all the towns come in, which I hope soon to gain.

ELIZUR GOODRICH.

Durham, Sep. 5, A. D. 1774.



There are a few errors in footing that do not affect the proportion of Episcopalians to the Non-Episcopalians. The figures here given are the same as in the printed Goodrich report.

Of the towns not reported, Hebron and Middletown in Hartford County; Waterbury in New Haven County; New London and Norwich in New London County; Fairfield and Stratford in Fairfield County; and New Milford and Woodbury in Litchfield County, are among the towns where the Episcopalians were the most numerous, so that a full report would no doubt have shown a much larger percentage of Episcopalians. Only eight towns are reported as containing no Episcopalians. Newtown is the only one reported in which the number of Episcopalians equals that of all others, besides having the largest number, 1084, of any reported town. New Haven is second with 942, and Simsbury third with 914.

The Revolutionary War terminated these conventions and suspended all efforts towards establishing an American Episcopate.

The history of what others did against the Church people during the war would alone make a large volume, while the history of what the Church people did for the advancement of the Church may be told in few words—they did nothing but exist. That was all they could do. Naturally and properly, the missionaries and their people were slow to commit any overt act against the king, and hence were censured and abused. For a time all of the churches were closed and public services suspended, save at Newtown and Redding, where the Rev. John Beach presided. The few churches that were afterwards opened omitted the Prayers for the king, and some otherwise modified their service. Nearly all of the clergy, excepting Messrs. Jarvis, Hubbard and Tyler, were subjected to imprisonment, mob violence, banishment, or other persecution, and even these had narrow escapes. Acts of violence that would never have been thought of except in war time, were perpetrated, of which we will give only one case by each party.

The Rev. Dr. Mather of Stamford, who figured in the Anti-Episcopal Convention, was, with his four sons, taken from the parsonage at night by eight loyalists and carried to New York.

The Rev. Jeremiah Leaming, D.D., of Norwalk, one of the ablest and most respected missionaries of the S. P. G., had his

estate confiscated. His picture was defaced by a mob and then nailed to a sign post bottom side up, and finally, Dr. Leaming was confined in the Fairfield County jail for so long a time that he contracted a hip disease that made him a cripple for life. In New London, however, the Congregationalists and Episcopalians dwelt together in harmony, (although some indignities against the Rev. Mr. Graves were indulged in by the crowd.) In January, 1780, the Episcopalians voted to allow the Congregationalists the use of the church during the winter. For a fuller account of revolutionary history and acts, we refer to Beardsley's "History", Chapter xxiv; Sabine's "American Loyalists"; and Hawk's and Perry's "Documentary History of the Church in Connecticut." For other facts before the Revolution see "Sketches of Church Life in Colonial Connecticut", by Lucy Cushing Jarvis, 1902.

The Rev. John Beach of Newtown writes to the Secretary of the S. P. G., Oct. 31, 1781, that Newtown and Redding he believes are "the only parts of New England that have refused to comply with the doings of the Congress, and for that reason have been the butt of general hatred. Am now in the 82d year of my age," have been "60 years a public preacher, and after conviction in the Church of England 50 years." But in 1783 Messrs. Beach, Gibbs and Kneeland were dead, and others had removed, so that, including Bostwick of Great Barrington, there were only fourteen clergy left in the Colony. Messrs. Andrews, Scovill, Clark and Viets soon after removed to Nova Scotia, leaving only nine clergymen of the Church within the bounds of the State.

In March, 1783, ten of the clergy met quietly at Woodbury and elected the Rev. Samuel Seabury for their Bishop. He had been before introduced to England by a letter of Dr. Samuel Johnson dated Sept. 29, 1748, saying that young Seabury's father has "a promising son, and as he designs him for the Society's service, he desires me to mention what I know of him, and as he has lived for four years much under my eye, I can truly testify of him that he is a solid sensible, virtuous youth, and I doubt not may in due time do good service." Dr. Samuel Seabury arrived in London, July 7, 1783, but it was over a year before he could return as the first Bishop in

America, and "do good service" in Connecticut, as he finally did. The work of the S. P. G. had now ceased in the United States but was continued in the British Provinces of America. Dr. Seabury was made very uneasy when in London, by hearing reports that several of the Connecticut missionaries were expected in Nova Scotia with a large portion of their congregations. In May, 1784, he says if these gentlemen "do not choose to stay in Connecticut why should a Bishop go there, I answer one reason of their going is the hope of enjoying their religion fully, which they cannot do . . . without a Bishop." He was also desirous of having a law passed to permit a Bishop to reside in Connecticut, fearing that the absence of such a law might be urged against his consecration. He was informed that the new laws of the State, 1784, (which had not then been published,) gave all that was desired. The law relating to denominations other than the Standing Order was the first to use the word "Episcopal", and gave that Church the same powers and privileges as the ecclesiastical societies established by law, and "all the legal rights and powers intended by our constitution to be given to any denomination." The Rev. Dr. Leaming and Rev. Abraham Jarvis were instrumental in having this law enacted. Taxes were still laid on every adult male, for ministers' support and "meeting-houses" of the Standing Order, but all persons of every other denomination could be exempted from such taxes, by filing a proper certificate showing that they attended Divine Service elsewhere and paid their full share for its support. From this time on the much abused Separatists or Strict Congregationalists and the doubly-taxed Episcopalians, had no substantial grievance under the law. In fact by this time the distinction between the Straight Congregationalists and those of the Standing Order had vanished, for now the rock upon which they split, the half-way covenant, had been largely discontinued. It was discontinued at New Britain in 1767; at Southington before 1780; at Hartford between 1771 and 1804; at Newington between 1775 and 1805, and about the beginning of the 19th century it was universally abandoned. The early laws of the Colony were not hard on the people during the conditions for which they were made. They did well enough for the first seventy-five years. In 1708

the followers of Hooker were overthrown, and for about seventy-five years more the Saybrook Platformists were the new Standing Order; they ruled with an iron hand and refused to modify their laws to adapt them to the new conditions of the Colony. It was under the rule of the new Standing Order that Episcopalians had to suffer; but even the Episcopalians fared better under the law than did the Straight Congregationalists. The latter were practically told by the General Court of 1743 that they need not expect any favor of the Assembly. But in 1784, when the new Standing Order were returning to the ways of Hooker, who was a Straight Congregationalist, they began to look upon others with more favor, and then, for the first time they placed all who differed from them in religion upon substantially an equal footing. And now that Standing Order of Connecticut, who for seventy-five years treated Episcopalians and Straight Congregationalists with great injustice, is a thing of the past; the Episcopalians still survive, and there are none other than Straight Congregationalists now in Connecticut.

A united people once more at peace, a repeal of all Colony laws, and an entirely new revision of State laws, were the new conditions in Connecticut that greeted the first Bishop of America upon his return from Scotland in 1785, where he had been consecrated Nov. 14, 1784. He had been thirty-one years a missionary of the S. P. G., was absent for consecration full two years, had more than expended all he had, and now there was no provision whatever for his support. The London "Seabury Commemoration", 1884, says "Providence had permitted his native land to be a state without a King; it was his cherished task to see that his native land should have a Church, and not without a Bishop."

Two days after arriving at his home in New London, he wrote to the Rev. Mr. Jarvis concerning the first Convention, which met at Middletown, Aug. 2, 1785, with the Rev. Dr. Leaming as Chairman and the Rev. Mr. Jarvis Secretary, and ten others in attendance.

On the next day, the Bishop was formally received, greeted and accepted by the clergy, as their Bishop. Four persons were ordained deacons, the first in the American Church. At the

conclusion of the service the Bishop dissolved the Convention and directed the clergy to meet at five o'clock in "Convocation." There had been voluntary conventions of the clergy from 1739, but this is the first time that the word "Convocation" was applied to a meeting of the clergy in Connecticut. It was so called because they were convoked by Episcopal authority. After the organization of the Convention of clergy and lay delegates in 1792, the Convocation ceased to act upon affairs concerning the temporal interests of the Diocese, while it still, if requested, advised upon them. [Printed "Records of Convocation", pp. 12 and 13.] The four last recorded meetings of the Convocation were held in 1830, 1837, 1847 and 1848, respectively.

The subject of changes in the Prayer Book was discussed at Middletown, and on Aug. 12, 1785, the Bishop issued a pastoral letter enjoining the clergy to make certain changes in connection with the State Prayers and mention of the British government.

The Convocation at Derby, Sept. 22, 1786, adopted further changes in the Prayer Book, including "The Communion Office" based upon the Liturgy of the Church in Scotland. The day after Bishop Seabury's consecration he made a "Concordate" with the Scottish Bishops. Without "prescribing to their Brethren in this matter" of the Communion Office, they recommended "the most primitive Doctrine and practice in that respect, which is the pattern the Church of Scotland has copied after in her Communion Office." And on the other part "Bishop Seabury agrees to take a serious View of the Communion Office recommended by them and if found agreeable to the genuine Standards of Antiquity, to give his sanction to it, and by gentle Methods of Argument and Persuasion, to endeavor as they have done to introduce it by degrees into practice without the Compulsion of Authority on the one side or the prejudice of former Custom on the other."

The "Communion Office" with "Private Devotions Recommended to the Episcopal Congregations in Connecticut By the Right Reverend Bishop Seabury" was printed at New London by T. Green in 1786. At this time there were many, especially in the South, that thought Bishop Seabury's conse-

cration illegal and for that reason an effort was made to have New England, under Bishop Seabury, remain only a branch of the American Church. But in strict accordance with the Concordate "by gentle methods of argument and persuasion . . . without the compulsion of authority" and with a sacrifice of all personal rights and interests, Bishop Seabury and his friends succeeded in uniting all conflicting elements in one American Church, bringing together the Bishops of the English and Scottish succession and adopting, in 1789, the revised Prayer Book with that ancient "Communion Office" which was after the pattern of the Church of Scotland, but which is now in regular use only in the American Church.

The first occasion on which Bishop Seabury wore his Episcopal attire and mitre is said to have been at the consecration of St. James's church at New London, Sept. 20, 1787. The Psalms were beautifully chanted and most of the clergy present were vested in their robes.

In 1787, an unusual incident occurred at Barkhamsted, when the Rev. Jonathan Marsh, A.M., Congregational minister at New Hartford, preached a Christmas Sermon to the Episcopalians, which he did at their request. It was printed at Hartford that year and a copy of it is now in the library of the Connecticut Historical Society.

On June 2, 1790, the Bishop and fifteen clergymen met in the Presbyterian Meeting-house at Litchfield and appointed a committee on the Constitution and Canons of the Church, and Oct. 1, 1790, at Newtown, the enactments of the "General Convention at Philadelphia on the 2<sup>d</sup> day of Octob<sup>r</sup> 1789" were approved and adopted by a vote of 13 to 1.

In 1790, Rhode Island was added to Bishop Seabury's charge.

The dying grip of the Standing Order on the purses of other denominations rallied a little in May, 1791, when an act was passed in addition to, and in alteration of, the certificate exemption law of 1784, whereby no certificate was legal unless the party claiming exemption was examined by two justices, (or one in case the town did not have two,) who should give the desired certificate if "they shall judge the same well founded." The Convocation of Oct. 5, 1791, voted to ask for the repeal of this law and in that month both certificate laws

were repealed and a new one passed, granting exemption on the same conditions as before, upon filing of a certificate merely signed by the applicant.

On Oct. 5, 1791, the Convocation at Watertown appointed the first Standing Committee, consisting of five clergymen, as laymen at that date had no part in the management of Diocesan matters. This has never been changed, and the Standing Committee of to-day is composed of five clergymen. Of the ninety-four Dioceses of the Church in America, only four, Connecticut, Maryland, Easton of Maryland and Michigan City of Indiana, have no lay members on the Standing Committee.

On Oct. 7, 1791, the same Convocation voted—"That each Clergyman recommended it to the people of his *Cure* to choose one or more persons to represent them at a Convocation to be holden at the Church in New Haven on the 30th of May next. . . . which representatives are to be considered as a Committee of conference, to confer with the Convocation, at that time & place, on all matters that respect the temporal interest of the Church." In conformity therewith the clergy met separately in Convocation at Trinity Church, New Haven, June 6, 1792, and on the same day in that church the "Bishop, Clergy and Laity of the Protestant Episcopal Church in Connecticut" held their first Annual Convention. There were twenty of the clergy and twenty-four of the laity present. The lay delegates are arranged in the Journal by counties, and Hartford County is the only one not represented. The first business of the Convention was the adoption of "The constitution of the Protestant Episcopal Church in Connecticut." They then appointed four clerical and four lay deputies to the next General Convention and appointed a committee to report to the next Diocesan Convention a plan for a religious and charitable society. After the several parishes in the State approved the Constitution adopted in this Convention, the Diocese of Connecticut was duly established and thereafter met annually in convention. The first society or parish formed within the Diocese was that of Exeter in the town of Lebanon, which was voted to be "a separate ecclesiastical society" by the Convocation at Huntington, Oct. 10, 1792. The same Convocation also took steps towards establishing a "Fund for the Bishop's

support"; but it did not mature in Bishop Seabury's time. After numerous delays, an act of incorporation was passed in May, 1799, but the trustees do not appear to have been active until about 1803. In that year the Convention voted that no delegate be admitted to the Convention unless he delivered, with his certificate, the grand levy of the Church he wished to represent. This levy was to be used as a basis of assessments for the Bishop's fund.

When the annual Convention met at Middletown, June 5, 1793, it appeared from the reports of the lay delegates and certificates exhibited that the "Constitution of the Church in Connecticut had been fully approved and adopted by a great majority of the Churches in the State."

The practicability of instituting an Episcopal Academy in this State was considered as early as the Spring of 1789, and in the Convocation of Feb. 15, 1792, the several clergy were requested to see what could be done towards erecting an Episcopal Academy. The matter was considered in the annual Convention of 1794. The committee reported to the Convention of 1795 and it was voted that the Academy be established. The constitution of the Academy was adopted in the Convention of 1796. In 1802 the State authorized a lottery to raise \$15,000 for the Episcopal Academy. The Bishop's address to the Convention of 1892 refers to this Academy as "our oldest Diocesan Institution." Also in 1894, one hundred years after the Academy was instituted, when the Bishop says that from 1796 the "Trustees have been elected by the Convention of the Diocese."

The Convention of 1795 voted that the Journals of the Convention from the first be printed, and that in future they be published annually. Bishop Seabury's Psalter "was also printed in 1795, by Thomas C. Green, New London." It is mentioned at length in Beardsley's "Life of Bishop Seabury," and is described also in Dr. Wright's "Early Prayer Books of America." It was a book for family use and was never known to have been used in the churches. Only three copies of it are now known to be in existence. They belong respectively to Mr. James Terry of Hartford, Mr. Henry White of New Haven, and Mr. George Hoadley of Hartford.



A national Thanksgiving was appointed by George Washington, the President, for Feb. 19, 1795. The proclamation was not read at New London because the date appointed fell in Lent, which was not considered an appropriate time for Thanksgiving. It was also considered objectionable to observe Fast day during Easter week, although not objectionable during Lent. These matters were discussed in the Connecticut "Gazette" and Bishop Seabury gave his views of the matter, although his name did not appear as the author. Governor Huntington of Norwich was a friend of the Bishop. The Congregationalists of Norwich were then worshipping in the Episcopal Church by the courtesy of the Episcopalians. The annual State Fast for 1795 was appointed for Good Friday by Governor Huntington, and this was the first time that the State Fast in Connecticut had ever been appointed on Good Friday. It was again so appointed for 1797, and since then that has been the continuous practice. [Fast and Thanksgiving days in New England, by Rev. W. DeLoss Love, Jr., Ph.D.]

At the General or Triennial Convention in 1792, Bishop Seabury waived his right to preside, and agreed to exercise the Presidency in rotation with the other Bishops. This made Bishop Provoost the Presiding Officer, and the consecrator, with the other Bishops, of the Rev. Thomas Claggett, D.D.

Bishop Seabury's first ordinations were at Middletown, Aug. 3, 1785, when Messrs. Furgeson, Van Dyke, Baldwin and Shelton were made deacons. His last ordination was at St. Matthew's, East Plymouth, Oct. 21, 1795, the day of consecrating the church, when Alexander Viets Griswold, afterwards Bishop of the Eastern Diocese, was ordained priest. The first confirmation in America was by Bishop Seabury at Stratford. His first consecration of a church was at Norwalk, in July, 1786, and his last known official act was the consecration of St. Mark's Church, Harwinton, Oct. 22, 1795. He died suddenly on Feb. 25, 1796.

Bishop Seabury's first charge to the clergy, at New Haven, Aug. 4, 1785, is printed in the reprint of the Journals 1792 to 1820, p. 147, and a list of the ordinations by Bishops Seabury, Jarvis, and Brownell, appear in the same reprint, and again with additions up to date in the Journal for 1865, pp. 151-165;

again in the Journal for 1866, pp. 166-180, and in the Journal for 1886. The latter also contains a list of ordinations from Connecticut by English Bishops and a list of clergymen deceased up to July 1, 1886.

In the Journal of 1882, pp. 152, etc., appears not merely a list but the full record of Bishop Seabury's Ordinations. The "Calendar" of Hartford for 1854 contains short biographical notices, by Rev. A. B. Chapin, of all the clergymen ordained by Bishops Seabury and Jarvis. They begin with the issue of July 1, and are concluded with the issue of Nov. 25.

At a special Convention held in Trinity church, New Haven, May 5, 1796, the clerical and lay delegates formed two separate houses for the purpose of deliberating separately on the subject of electing a Bishop. The clergy made choice of the Rev. Abraham Jarvis, but he declined the office.

The Rev. John Bowden was elected for Bishop, Oct. 19, 1796, and on June 7, 1797, he signified to the Convention, in writing, his non-acceptance of the Episcopate.

On June 7, 1797, at Derby, the Rev. Mr. Jarvis was unanimously re-elected by the clergy. The laity were notified of his election and they unanimously concurred. At the Commencement at Yale in September, 1797, the degree of Doctor of Divinity was conferred on the Rev. Abraham Jarvis, Bishop-elect of the Church in Connecticut. In the church where he was first elected he was consecrated on Oct. 18, 1797, by the Right Rev. Dr. White of Pennsylvania, the Right Rev. Dr. Provoost of New York, and the Right Rev. Dr. Bass of Massachusetts and New Hampshire.

The Convention of June 6 and 7, 1798, appointed a committee "to draft an address to the President of the United States." This address appears in the "Conn. Journal & Weekly Advertiser" of New Haven, issue of Jan. 31, 1799, together with a letter of acknowledgment and thanks from the President, John Adams. The occasion for sending the address was the war among the nations of Europe. The closing lines of the address are as follows:—We "assure the Rulers of our Country that we will use our best endeavors to promote unity of opinion, respect for the laws, and reverence for all that are in authority over us. And to do our best endeavors we add our

prayers to Almighty God Beseeching Him to direct and dispose the hearts of all Christian Rulers, that they may truly, and impartially administer justice to the punishment of wickedness and vice, and to the maintenance of true religion and virtue."

Signed

"Abraham Bp. of Connecticut."

The Records of Convocation, p. 53, show that the Rev. Mr. Baldwin was appointed Aug. 22, 1798, to draft an address to the President in behalf of the Convocation. The first mentioned address was in behalf of the Convention.

The English custom of omitting the surname in the official signature was followed both by Bishop Seabury and Bishop Jarvis, the latter being the last Bishop of Connecticut that thus signed. A facsimile of one of Bishop Seabury's certificates is shown at the beginning of this chapter.

The Canons for the Church in Connecticut were adopted at the Convention held June 6, 1799, and are printed in the Journal.

When the Convention met at Newtown, June 3, 1801, a procession was formed by its members, the clergy, in their gowns, and marched from the house of the Rev. Mr. Burhans, to the Episcopal church, attended by a band of music. This custom of marching to the Convention in procession was followed for many years.

Dr. Beardsley says that about this time there were not more than half a dozen churches in the Diocese supplied with organs, and their number was not much increased for twenty-five years. Organs were used in Episcopal churches in this country for more than fifty years before the Congregationalists began to use them. The first church organ in New England was placed in King's Chapel, Boston, about 1714. The first organ in any house of public worship in Connecticut, (according to Dr. Beardsley,) was delivered to Christ Church, Stratford, the last of April, 1756. Christ Church, Middletown, was finished in 1755, and Richard Alsop imported an organ from England and presented it to the parish, but this was probably some time after April, 1756. Trinity Church, New Haven, voted June 30, 1794, to hire Mr. Salter as organist for six months. The first organ in any house of public worship in what is now Hartford

County was placed in the Congregational church at WORTHINGTON, (now Berlin,) 1792, and the first in an Episcopal church of this county was in use at Christ Church, Hartford, at the consecration of that church, Nov. 11, 1801, and for several years these were the only organs in that part of the State.

At the annual Convention of 1804, the members were requested to procure various historical information as to early Churches, clergymen and prominent lay brethren, and to transmit the same to the editors of the "Churchman's Magazine." This magazine was first published at New Haven in 1804, and was the first diocesan paper in Connecticut, and also the first Episcopal periodical ever published in this country. With various interruptions, changes in management and place of publication, it was continued until 1827, when it was succeeded by the "Episcopal Watchman", of Hartford, until 1834. In 1837, the "Chronicle of the Church" was published at New Haven by order of the Convention. In 1841 the name was changed to the "Practical Christian and Church Chronicle" and it continued to the end of 1844. It was succeeded by the "Calendar" of Hartford in 1845 and the "Calendar" was succeeded in 1866 by the "Connecticut Churchman." In 1867 the name was changed to "The Churchman", and in July, 1877, the office of publication was removed to New York City, where it is still published. A paper called "The Churchman" had been published in New York, 1831 to about 1859, but as it had ceased to exist, the proprietors of the paper published at Hartford felt free, in 1867, to adopt that name. The present New York paper is therefore a continuation of the diocesan paper which was started in the Diocese of Connecticut and published in that Diocese for seventy-four years.

The fashion set by the certificate law of 1784 and 1791, for avoiding ecclesiastical taxes to the Standing Order, was often followed in withdrawing from other societies. The following is from the papers of the Episcopal Society of Barkhamsted, and is dated June 20, 1805.

"This certifies that I . . . having seriously taken it into Consideration in what way is most Exceptable to worship god I think the presbyterian way of worship the Best & shall imbrace it in Future."

The Journal of the annual Convention for 1807 is the first in which the Bishop's address appears. It was more in the nature of a charge to the clergy and people than are the addresses of recent years. Wardens and vestrymen of to-day will find in this address such a clear and comprehensive statement of their duties as to repay them for reading it.

The Bishop refers to, and rebukes, the practice of employing lay preachers or preaching candidates. At this time there was upon an average "more than two congregations to one Clergyman" in this Diocese and from lack of ministers or other cause, as soon as persons were registered as candidates for holy orders they began to preach as if they had a license. One person began to preach in 1788 and was not made deacon until nearly three years thereafter; another commenced to preach in 1802, more than a year and a half before he was ordained, and there were many more doing the same thing. No objection was made to the employment of candidates to say the prayers and to read a sermon, in the absence of a clergyman, but for one to preach on the ground of being a candidate was contrary to the principles of the Church and an error both on the part of the candidate and of the parishioners who employed him.

At the annual Convention of 1808, the several parishes in the Diocese were divided into thirty-four cures, covering by name seventy-two parishes, and "parts adjacent." At that time there were only twenty-six clergymen for these seventy-two parishes, eight of the thirty-four cures being reported as vacant. There were only four cures limited to one parish each. One cure was composed of one parish and parts adjacent, nineteen cures were each composed of two parishes, one cure of two parishes and parts adjacent, and nine cures were each composed of three parishes. Even as late as the fall of 1819, there were only seven parishes in the Diocese capable of supporting full services independently.

The first parish reports appear in the Journal for 1809, but out of the seventy-two parishes named in the cures of 1808 only twenty parishes are included in these reports.

In this Journal we also find a committee was appointed to publish documents respecting Mr. Ammi Rogers "and distribute them to all persons who may wish for information on that

subject." There was no lack of material for this committee. Without going into details, we may say that Mr. Rogers was attempting to force himself upon the Diocese and to officiate within it, in violation of the ancient canons of the Church. The 41st Canon passed at the Council of Laodicea, A.D. 321, provided "that no clergyman ought to travel without the consent of his Bishop." The 13th Canon passed at the Council of Chalcedon, being the fourth Council, A.D. 451, provided "that a foreign clergyman and not known shall not officiate in another city, without commendatory letters from his own Bishop." The present canons as to removals had not then been adopted here, but they are the same in substance as these ancient canons.

The Convocations of 1801 and 1803 requested of Rogers testimonials from his Bishop, and in 1804, Bishop Jarvis forbade the clergy and Churches in this Diocese to allow Mr. Rogers to officiate. But he continued to officiate, and after the death of Bishop Jarvis, Bishop Hobart of New York, Rogers' own Bishop, turned his back on him at Hebron.

The Bishop's address to the annual Convention 1812 gives a history of the Bishop's fund and shows how insufficient it had been and "with what languor, the support of the Bishop has hitherto been regarded." All that his "worthy predecessor received from the Diocese" he believed "did not amount to the interest of the money he expended of his own property to accomplish for us, the object of our wishes." These words of Bishop Jarvis were not spoken for himself at his advanced age, "with no rational prospect of any great length of days to come." This was his last address to the Convention. He died May 13, 1813, nineteen days before the sitting of the annual Convention. This Convention passed a resolution requiring every clergyman to preach a sermon to his parish strongly enforcing the importance of raising "an adequate and reasonable support of the Episcopate." The Grand Levy of the Parishes ordered in 1803 was not required to be entered on the Journal until 1805 and first appears in the Journal for 1806. This course was continued for many years. In August, 1813, a committee was appointed to lay a special assessment on each parish in the Diocese "for raising the Bishop's Fund." At the November Convention in that year, the Treasurer of the

Bishop's fund was requested to visit the various parishes to receive the money due on this assessment. Dr. Beardsley says that the parish assessments of 1813 amounted to \$16,570.00 and not quite one half of that sum was afterwards received. In the Journal for 1817 there is a list of seventy-five parishes, fourteen of which had paid their assessments in full, including the parish of Christ Church, Middletown, which not only paid its assessment early, but paid "one hundred and ninety two dollars more." There were fifteen parishes that had paid their assessments only in part, and forty-six parishes that had not paid any of the assessment of 1813. In the Journal for the year 1853, pp. 92-106, the amounts assessed in August, 1813, against the seventy-five parishes is given, with a statement of those that had paid nothing. The committee reported that some of these parishes were not then recognized by the geography, and even the locality was not quite certain. At the annual Convention of 1854, no one of the parishes reported as delinquent for the assessments of 1813 and 1832 had paid any part thereof, and their assessments were remitted.

The first effort for a missionary society, made at the Convention of 1792, was reported in 1793 to have been too general in its object to obtain the sanction of the Legislature. The Journal of the 1797 Convention shows that money had been collected "for the purpose of supporting Missionaries," but in 1798 such money was applied to the benefit of the Episcopal Academy.

At the annual Convention of 1813, a committee was appointed on the subject of a missionary society for the Church in this State, to report to the next Convention. That Convention appointed a new committee and at the October Convention, 1814, they reported a "Constitution for the establishment of said Society." The report was read and accepted but does not appear to have been adopted. At the annual Convention of 1815 a committee was appointed to draft a constitution for a Bible and Prayer Book Society. This committee reported to the annual Convention of 1816 and their report was approved, but it was deemed inexpedient to connect said Society with the Convention and the matter was referred to the consideration of a meeting held later by friends of the cause. The Society

was formed and its officers were reported in the first issue of Swords' "Almanac" for the year 1817. The matter of a missionary society was again before the Convention in the spring of 1817, and the annual Convention of 1818 organized a society under the name of "The Protestant Episcopal Society for the Promotion of Christian Knowledge." Provision was made in its constitution for the dissolution and absorption of the "Bible and Common Prayer Book Society." The Christian Knowledge Society is now known as the "Missionary Society of the Diocese of Connecticut."

Shortly before the sitting of the annual Convention of 1815, Bishop Griswold of the Eastern Diocese, at the invitation of the Standing Committee, performed Episcopal acts in this Diocese which he reports in his address to the Eastern Convention in 1816. It appears from this address that he supposed he had been invited to take charge in Connecticut. The Middlesex "Gazette" for June 15, 1815, reports the confirmation of twenty-two persons by Bishop Griswold at Christ Church, Middletown, on Sunday, June 4; five ordinations Tuesday, June 6, and one ordination on Friday, June 9. The Convention was held June 7, and Bishop Griswold was "requested to take a seat in the Convention." He was also thanked for his sermon at the ordination at Christ Church on June 5, not June 6, as reported in the "Gazette."

The October Convention of 1816 voted to invite the Rt. Rev. John Henry Hobart of New York to perform the Episcopal Offices in this Diocese. He accepted and delivered the sermon at that Convention. Also at the annual Conventions of 1817 and 1818. Dr. Beardsley says that Bishop Hobart confirmed in Connecticut 3,057 persons, only eleven less than the entire number by Bishop Jarvis in his whole fifteen years of his Episcopate. Part of Bishop Hobart's Episcopal acts are reported in the Middlesex "Gazette" issues of Feb. 29, 1816, Nov. 14, 1816, and Aug. 26, 1819, and in the "Christian Journal" for October, 1817.

The Connecticut Bible Society issued a large edition of Bibles and distributed them in the west, particularly in Ohio. The word "ye" was substituted for *we* in Acts vi, 3. In consequence of this edition, the October Convention of 1816



instructed their Deputies to the General Convention to endeavor to have some specific edition of the Old and New Testament recognized. This resulted in the adoption of the standard version now in use. The story of its adoption is told by the Bishop on pages 38 and 39 of the Convention Journal for 1881.

The first Episcopalian to be elected as a State Officer in Connecticut was Jonathan Ingersoll, one of the wardens of Trinity Church, New Haven, who was elected Lieutenant Governor in 1816.

In October, 1817, Governor Wolcott appointed as usual a minister of the Standing Order to preach the annual Election Sermon in May, 1818. At the same time he appointed the Rev. Harry Crosswell, Rector of Trinity Parish, New Haven, as substitute preacher, in case of failure on the part of the regular appointee. The latter early informed the Rev. Mr. Crosswell of his intention to default. Bishop Hobart advised the performance of the full service of the Church, the same as usual, and the use of Bishop Seabury's State Prayers. The sermon was preached by Dr. Crosswell in the Center Church at Hartford. Two of the oldest Divines of the Standing Order were seated in the pulpit. This was the first time an Episcopal minister ever preached the State sermon in Connecticut. According to the usual custom the sermon was printed. In 1822, Governor Wolcott appointed Bishop Brownell to preach the State sermon in May of that year. "The Governor, State Officers, members of the Legislature, and a numerous body of the clergy, moved under a military escort to the Episcopal church at New Haven, where Divine Service was performed and an eloquent and patriotic sermon delivered by the Rt. Rev. Bishop Brownell." [Conn. Mirror of May 6, 1822.] This is the first time that the State of Connecticut ever worshiped in an Episcopal church. What a marked contrast this shows over the days when Rev. Abraham Jarvis, sometime after having been ordained in England, attended an Election sermon at Hartford and the preacher pointed at him in contempt, saying "What do they not deserve who cross the Atlantic to bring Episcopal tyranny and superstition among us?" In 1828, the Rev. Nathaniel S. Wheaton preached the Election sermon. These three are the only Episcopalianes that ever delivered the Election sermon. Election sermons were discontinued in 1830.

The Rev. Thomas C. Brownell, Assistant Minister of Trinity Church, New York, was elected Bishop of this Diocese at the annual Convention held in New Haven, June 2, 1819. At New Haven, on Oct. 27, 1819, a procession from the house of Governor Ingersoll was formed and proceeded to Trinity Church, where the Rev. Thomas Church Brownell was consecrated to the holy office of Bishop, by the Right Rev. Bishop White, Right Rev. Bishop Hobart, and Right Rev. Bishop Griswold. Morning prayers were read by the Rev. Reuben Ives and a discourse delivered by the Right Rev. Bishop White. The degree of D.D. was conferred by Columbia College upon Bishop-elect Brownell, shortly before his consecration.

At the Convention which elected Bishop Brownell, the venerable Dr. Richard Mansfield, in the ninety-seventh year of his age, was present. He was made Doctor of Divinity by Yale in 1792, the first Episcopalian to receive that honor. He was the Rector of St. James's Church, Derby, for seventy-one years and eight months. He had seen the Church in New Haven grow from but two or three families to a society of about 2,000 souls. The only other minister in Connecticut whose service in one parish exceeded his was the Rev. Samuel Nott, pastor of the Congregational church at Franklin, who served that parish seventy-one years and ten months. Rev. John Beach of Newtown was the only Episcopal minister of fifty years service prior to the close of the Revolutionary war. Dibblee of Stamford and Tyler of Norwich both served before and after the war for more than fifty years in all; Hubbard of New Haven nearly fifty years, while Croswell of New Haven, Fogg of Brooklyn, and Shelton of Bridgeport, each served forty or more years in the same parish.

The Theological Seminary of New York was transferred to New Haven and opened Sept. 13, 1820, but was transferred back to New York in October, 1821. Bishop Brownell's address to the Convention in 1820 called attention to, and urged, Sunday schools, which were then generally established throughout the Diocese.

A "Commentary on the Book of Common Prayer" was prepared by Bishop Brownell and published in 1823. It was the first work of the kind ever prepared in this country and

was so well received that an edition was afterwards published by Bishop Hobart of New York.

Several unsuccessful efforts had been made to change the Episcopal Academy at Cheshire into a college. At the annual Convention of 1816, a committee was appointed to apply to the General Assembly for an act of incorporation and charter for an Episcopal College and this committee was continued by the annual Convention of 1817.

In December, 1822, at the house of Bishop Brownell, steps were taken to renew the efforts to obtain a charter for an Episcopal College, which charter was granted to Washington College, (now Trinity,) of Hartford, May 16, 1823. It was said to have been the first college in America "under the *special* patronage and guardianship of Episcopalians." It was built in 1824, and Bishop Brownell was its first President.

On Feb. 15, 1828, Jacob Oson, a man of color, was made deacon, and on the next day he was ordained priest with a view to missionary service in Africa. The Bishop's address to the Convention of 1829 refers to the death of this missionary, which occurred as he was about to embark. "By this dispensation of divine Providence one of the first efforts in our Church in the cause of foreign missions has been defeated." At that time there was an African Mission School in the Diocese, where three very promising young men of color were in course of preparation for the same field of labor.

At the sitting of the General Convention of the Church at Philadelphia, in August, 1829, Bishop Brownell preached a sermon before the Domestic and Foreign Missionary Society. He referred to the destitute condition of many places in the southwest. As Bishop Brownell was then the youngest Bishop, it was arranged that he should make an Episcopal visitation to that country. Accordingly he started early in November and visited parts of Ohio, Kentucky, Mississippi, Georgia, South Carolina, and other of the Atlantic States, and returned home early in March, 1830, having traversed an extent of country of at least six thousand miles, three hundred of which he traveled on horseback. He performed "Episcopal functions where never a prelate of our Church had before been welcomed." [Christian Journal for 1830.] In the Bishop's

address to the annual Convention of this Diocese in 1830, Bishop Brownell gives a report of this visitation. In his address to the Convention in October, 1835, he states that the Diocese of Alabama was placed under his charge several years ago, and refers to attending the annual Convention of that Diocese at Tuscaloosa, in January, 1835, and performing Episcopal functions. In his Address to the annual Convention of this Diocese in 1845, he refers to the twenty-five years of his Episcopate with a summary of ordinations and confirmations, and adds—"in my Visitation in the Southwestern States, I have Consecrated two Churches in Kentucky, four in Mississippi, two in Louisiana and two in Alabama, and have confirmed 245 persons in those States."

Bishop Brownell presided over the General Convention at New York in 1853, being then the senior Bishop, instead of the youngest Bishop, as he was in 1829.

For other historical matter we refer to the "Records of Convocation", printed by order of the Convention 1904, with many valuable historical notices by the Rev. Joseph Hooper, M.A., of Durham, and to the Journals of the Convention from 1792 to date. A list of parishes in this Diocese with dates of organization may be found in the Journal for 1878, also in 1891, to which is added, in each case, the date when the present church building was used. That of Christ Church, West Haven, was first used in 1740, and in 1906 was the oldest in Connecticut. In the Journal of 1896, p. 179, is an account of extinct parishes; of the Ancient records, in the Journal for 1897, p. 175; of the changes in parish names, in the Journal for 1900, p. 112; of the growth of the Diocese, in the Journal for 1901, p. 2; and a list of all the Deputies from Connecticut to the General Convention is in the Journal for 1904.

And it may be of interest to turn to the Journal of 1905 and compare its list of two hundred and eleven clergy, besides the Bishop, and a total of just exactly that number of places of worship in this Diocese, with the fourteen clergy of 1783 with no Bishop and about forty-five parishes; or with the following list of twenty-five Connecticut clergy from the Journal of the Triennial Convention of 1799, when there were about sixty parishes.

The list is as follows:

The Right Rev. Abraham Jarvis, D.D., Bishop.

Rev. Jeremiah Leaming, residing at New Haven.

Rev. John Bowden, D.D., Principal of the Episcopal Academy at Cheshire.

Rev. Richard Mansfield, D.D., Rector of Christ Church, at Derby, and of the Churches of Oxford and Great Hill.

Rev. Bela Hubbard, Trinity Church, New Haven, and Christ Church, West Haven.

Rev. John Tyler, Christ Church, Norwich.

Rev. Daniel Fogg, Rector of Trinity Church, Pomphret.

Rev. William Smith, D.D., Rector of St. Paul's Church, Norwalk.

Rev. Philo Shelton, Rector of Trinity Church, Stratfield, St. John's, Fairfield, and a Church in Weston.

Rev. Ashbel Baldwin, Rector of Christ Church, Stratford, and Trinity Church, Trumbull.

Rev. Chauncey Prindle, Rector of Christ Church, Watertown, and St. Peter's, Plymouth.

Rev. Reuben Ives, Rector of St. Peter's Church, Cheshire, and the Churches at Hamden and Southington.

Rev. Tilotson Brownson, Rector of St. Peter's Church, Waterbury, and the Churches at Salem.

Rev. Truman Marsh, Rector of St. John's Church, New Milford, and the Churches of Roxbury and New Preston.

Rev. Ambrose Todd, Rector of St. Andrew's Church, Symsbury, and St. Peter's Church, Granby.

Rev. Solomon Blakesley, Rector of St. Stephen's Church in East Haddam.

Rev. Seth Hart, Rector of St. Paul's Church, Wallingford, and a Church in Berlin. (Christ Church, Worthington.)

Rev. Charles Seabury, Rector of St. James's Church, New London.

Rev. Smith Miles, Rector of the Churches at Chatham and Middle Haddam.

Rev. David Butler, Rector of Christ Church, Reading, and the Church at Ridgefield.

Rev. Alexander V. Griswold, Rector of St. Matthew's Church, Bristol, (East Plymouth,) St. Mark's, Harwinton, and a Church in Northfield.

Rev. William Green, Rector of St. John's, Seabrook.

Rev. Calvin White, Deacon, St. John's Church, Stamford,  
and a Church at Horseneck.

Rev. Evan Rogers, Deacon, the Churches of Hebron and  
Pomphret.

Rev. Bethel Judd, Deacon.

The names of the Rev. Daniel Burhans, D.D., Rector of  
Trinity Church, Newtown, and John Callahan, Deacon, should  
be added, to make the list complete.

## THE BISHOPS OF CONNECTICUT

## BRIEF MENTION

The Right Reverend SAMUEL SEABURY, D.D.

The first American Bishop and first Bishop of Connecticut, for eleven years, three months and eleven days. Consecrated Nov. 14, 1784; died Feb. 25, 1796.

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The Right Reverend ABRAHAM JARVIS, D.D.

The eighth American Bishop and second Bishop of Connecticut, for fifteen years, six months and twelve days. Consecrated Oct. 18, 1797; died May 13, 1813.

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The Right Reverend JOHN HENRY HOBART, D.D.

The eleventh American Bishop and third Bishop of New York. Consecrated May 29, 1811; died Sept. 12, 1830. Acting Bishop of Connecticut for three years and ten days, from Oct. 17, 1816, to Oct. 27, 1819.

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The Right Reverend THOMAS CHURCH BROWNELL, D.D.

The nineteenth American Bishop and third Bishop of Connecticut, for forty-five years, two months and ten days. Consecrated Oct. 27, 1819; died Jan. 13, 1865.

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The Right Reverend JOHN WILLIAMS, D.D.

The fifty-fourth American Bishop and fourth Bishop of Connecticut, for forty-seven years, three months and eight days, being Assistant Bishop for the first thirteen years. Consecrated Oct. 29, 1851; died Feb. 7, 1899.

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The Right Reverend CHAUNCEY BUNCE BREWSTER, D.D.

The one hundred and eighty-third American Bishop and fifth Bishop of Connecticut, being Bishop Coadjutor the first year of his episcopate. Consecrated Oct. 28, 1897, one hundred years after the consecration of the second Bishop of Connecticut.

## BIOGRAPHICAL SKETCHES

The Right Reverend SAMUEL SEABURY, D.D.

Samuel, the second son of Samule and Abigail, (Mumford,) Seabury, was born at North Groton, (now Ledyard,) Connecticut, on November 30, 1729; died Feb. 25, 1796, in the sixty-seventh year of his age. Early in life he married a Miss Hicks of New York, who died before 1784 and he did not marry again.. At the time of his birth his father was officiating as a licentiate of the "Standing Order" in the meeting-house of the Second Ecclesiastical Society of Groton located in North Groton, but soon after conformed to the Church of England, was ordained in England and became the first incumbent of St. James's Church, New London. The future bishop was educated by his father and in the common schools of the town until his father's removal to Hempstead, Long Island, in 1742. He entered Yale College in 1744, and was graduated with honor in 1748. Mr. Seabury was sent by his father to Huntington, Long Island, as "catechist" in 1748, in which position he was confirmed by the Venerable Society with a salary of ten pounds sterling per annum. He commenced the study of medicine while at Huntington and in 1752 went to Edinburgh to continue his medical course until of age to present himself to the Bishop of London for ordination.

He was made deacon in the Chapel of Fulham Palace on St. Thomas's Day, Dec. 21, 1753, by the Rt. Rev. John Thomas, Bishop of Lincoln, acting for the infirm Bishop of London. Dr. Thomas Sherlock. He was ordained priest in the same chapel on Sunday, December 23, 1753, by the Rt. Rev. Richard Osbaldiston, Bishop of Carlisle.

He was immediately appointed by the Propagation Society to the mission of Christ Church, New Brunswick, N. J. In 1757 he went to Grace Church, Jamaica, from which he removed in 1766 to the rectorship of St. Peter's Church, Westchester County, N. Y. To add to his small income, he opened while at Westchester a classical school.

As the Revolution approached, with his friends Dr. Chandler, Dr. Inglis, and the Hon. Isaac Wilkins, he allied himself with the cause of the united British Empire, which to his mind





RT. REV. SAMUEL SEABURY, D.D.



included the welfare of the church of England, and wrote strongly in its favor. His "Letters of a Westchester Farmer" are an excellent specimen of his style in political controversy. He was also for several years the Secretary of the Voluntary Conventions of the Clergy of New York and New Jersey, which some from Connecticut occasionally attended.

He was roughly treated by the patriots in his neighborhood, compelled at various times to conceal himself and on one occasion was taken to New Haven and treated with much indignity. Upon his release from confinement he returned to Westchester, but was soon obliged, early in 1776, to close the churches in his parish and join the numerous loyalists in the city of New York. After the departure of General Washington from Manhattan Island in September, 1776, he officiated, in turn with other clergymen who had left their parishes, for the refugees in the old City Hall on Wall Street. In 1778 he was appointed to the charge of St. Andrew's Church, Staten Island, but found it unsafe to take up his residence there.

His support for seven years came from the stipend of fifty pounds a year from the Venerable Society, the practice of medicine, and his chaplaincy of the Royal American Regiment of Colonel Edmund Fanning. He was made a Doctor in Divinity by Oxford University in 1778. With his election and acceptance of the Bishopric of Connecticut came a new period in Dr. Seabury's life. He went to England in July, 1783, in the flagship of Admiral Digby. His noble and unceasing efforts to induce the Bishops in England to rise above political and traditional precedents and consecrate him under a special act of Parliament, form a chapter of pathetic interest in our annals. In the summer of 1784, he made a formal application to the Bishops of the Church in Scotland to consecrate him. Upon their favorable answer he journeyed to Aberdeen and was consecrated a Bishop in the Church of God, in Bishop Skinner's chapel in Long Acre, Aberdeen on Sunday, November 14, 1784, by the Primus, Dr. Robert Kilgour of Aberdeen, Dr. Arthur Petrie of Moray and Ross, and Dr. John Skinner, Coadjutor Bishop of Aberdeen. He returned to London immediately after and sailed for America in March, 1785. He spent some weeks among relatives in Nova Scotia and arrived at Newport, R. I., on June 20, 1785.

The Right Reverend ABRAHAM JARVIS, D.D.

Abraham, the sixth son and ninth child of Captain Samuel and Naomi, (Brush,) Jarvis, was born at Norwalk, Conn., on May 5, 1739; died May 3, 1813, nearly seventy-four years of age. Married May 25, 1766, Ann, daughter of Samuel Farmar of New York City. She died at Cheshire, Conn., Nov. 4, 1801, and he married, second, July 4, 1806, Mrs. Lucy, widow of Nathaniel Lewis of Philadelphia. He was a born Episcopalian, his father having conformed to the Church of England two years before the Bishop was born. He was carefully trained in the district school and at home, and then placed under the tuition of the Rev. Noah Wells, the Congregational minister of Stratford, to be prepared for college. He became a student at Yale when eighteen and was graduated with honor in 1761.

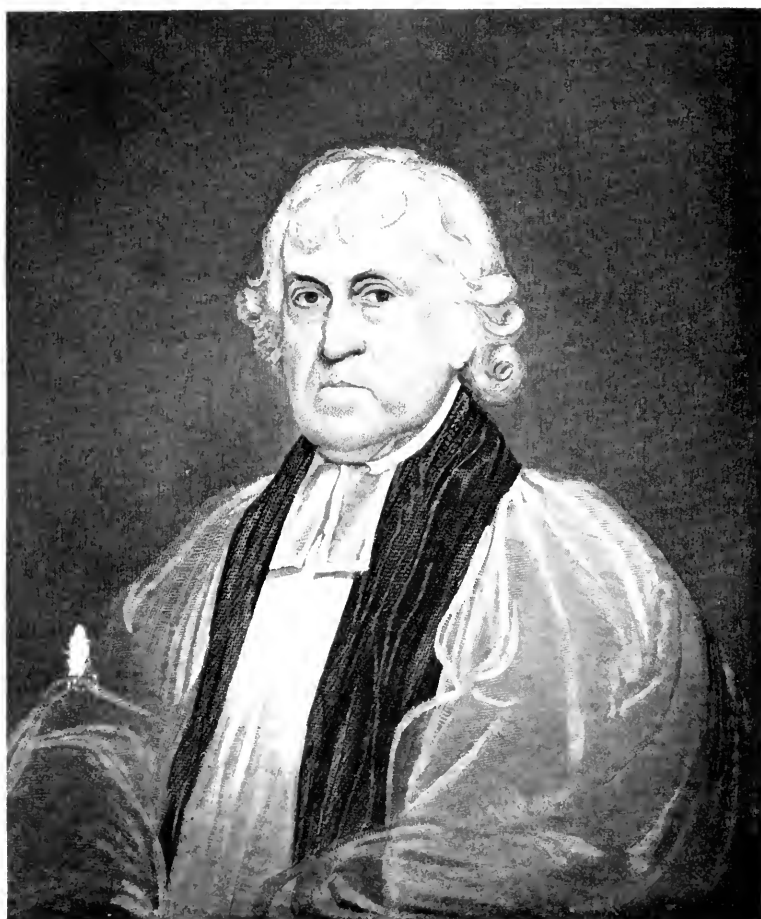
He went immediately after to Middletown to officiate as lay reader in Christ Church. He also pursued by himself a course in theology, presumably set forth for him by the learned Dr. Samuel Johnson.

About 1762 it becoming necessary to leave his work to be inoculated for the small pox, he resided for several months at Elizabethtown, N. J., in the family of the Rev. Dr. Thomas Bradbury Chandler, the well-read theologian and acute pleader for an American Episcopate. Under him he probably completed his course in theology.

In the fall of 1763, in company with his intimate friend, Bela Hubbard, and William Walter of Roxbury, Mass., he sailed for England to seek holy orders. His expenses were defrayed by a subscription of the members of the Middletown parish. He was made deacon in "the royal Chapel of St. James, Westminster," on Sunday, February 5, 1764, by the Rt. Rev. Frederick Keppel, Bishop of Exeter.

He was ordained priest in "the parish Church of St. James, Westminster", on Sunday, February 19, 1764, by the Rt. Rev. Charles Lyttleton, Bishop of Carlisle.

Both of these ordinations, at which his companions also were ordained, were by special commission from the aged and feeble Bishop of London, Dr. Richard Osbaldiston, who, as had his predecessors, exercised jurisdiction over the American Colonies. Mr. Jarvis sailed for America in April and was again at work in



RT. REV. ABRAHAM JARVIS, D.D.



June. He had been duly chosen as Rector of Christ Church, Middletown. An unusual salary of seventy pounds sterling was pledged to him by the parish. For some reason not now to be ascertained, the Venerable Society declined to continue the stipend of twenty pounds which had been allowed to the Rev. Ichabod Camp, the first Rector and Missionary. Mr. Jarvis became a true pastor, not only for the people in Middletown, but in all the surrounding country. He greatly encouraged the small band of Churchmen in Hartford by his presence, his services and his advice. There would have been rapid growth in Hartford had the suggestion to make Middletown and Hartford a mission under Mr. Jarvis met with the approval of the authorities in England.

His energy and success as a parish priest are shown by a memorandum made a few years after his ordination, in which three hundred and sixty-five souls, of whom one hundred and fifty were communicants, are recorded as under his charge. With the continued regard and affection of his parishioners, he served them in holy things for thirty-five years.

Upon the death of Bishop Seabury, at the special Convention held in Trinity Church, New Haven, on May 5, 1796, he was chosen Bishop. As there had been a diversity of opinion among the clergy and some opposition by prominent laymen, he immediately declined the election.

When Dr. Bowden, who in October, 1796, had been elected, finally declined the Episcopate, Mr. Jarvis was unanimously elected at the annual convention held in St. James's Church, Derby, on June 7, 1797. He accepted and was consecrated in Trinity Church, New Haven, on the feast of St. Luke, October 18, 1797. The sermon was preached by the Rev. Dr. William Smith, of St. Paul's Church, Norwalk. It is one of the five instances in the history of the American Church when the sermon at the consecration of a Bishop has been by a priest. The others are: The Rev. Dr. William Smith, Provost of the University of Pennsylvania, preached at the consecration of Dr. Claggett, 1792; Dr. Robert Smith, 1795; and Dr. Bass, 1797. The Rev. Dr. Frederick Beasley preached at the consecration of Mr. Chase in 1819.

The second Bishop of Connecticut was faithful in his administration of the Diocese and saw a moderate but real growth.

During his later years he was afflicted with asthma and any clerical duty was done with difficulty, but he never allowed his bodily infirmity to interfere with his official and religious obligations. In 1799 he removed to Cheshire, where the Episcopal Academy, under Dr. Bowden, was coming into favorable knowledge of the people.

In 1803 Bishop Jarvis removed to New Haven, where he passed the remainder of his days.

When the present Trinity Church was erected, his body was removed from the public cemetery and buried beneath the chancel. An elegant Gothic monument, with a classic and affectionate Latin inscription written by his son, the distinguished scholar, Dr. Samuel Farmar Jarvis, adorns the walls of the church.

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These sketches of Bishop Seabury and Bishop Jarvis are mainly taken from the historical notes by the Rev. Joseph Hooper, in the "Records of Convocation."

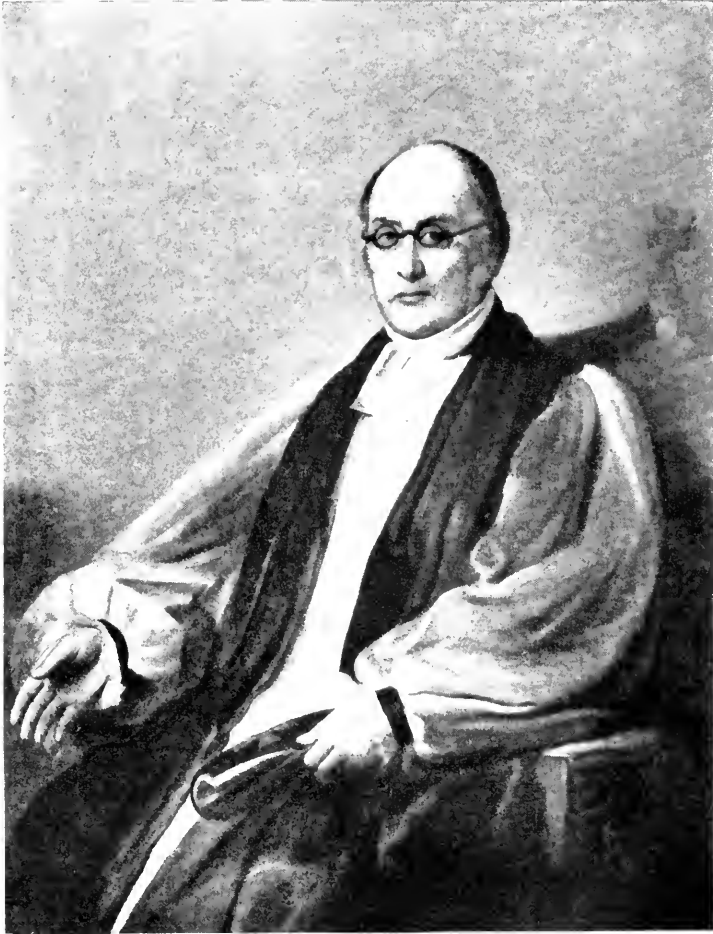
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The Right Reverend JOHN HENRY HOBART, D.D.

John Henry, son of Capt. Enoch and Hannah, (Pratt,) Hobart, was born at Philadelphia, Pa., Sept. 14, 1775, died Sept. 12, 1830; married in the spring of 1800, to Mary Goodwin Chandler, daughter of the Rev. Dr. Thomas Bradbury Chandler, of Elizabethtown, N. J. His father died when he was one year old, so that his early training fell wholly upon his pious and talented mother. He was received into the Episcopal Academy at Philadelphia when he was nine years of age. In 1788 he entered the College of Philadelphia, and in the autumn of 1791 was transferred to Princeton College, where he was graduated in 1793, with the highest honors of his class. He was tutor at Princeton 1796-1798, and studied theology under Bishop White. He was ordained deacon, June 3, 1798, and settled over two small Churches near Philadelphia, Trinity Church at Oxford, and All Saints at Perkiomen, Pa., until 1799, when he had charge of Christ Church, New Brunswick, N. J. In May, 1800, he went to St. George's Church, Hempstead, L. I., but was called to Trinity Church, New York, in September of that year







RT. REV. THOMAS CHURCH BROWNELL, D.D.

as assistant minister. In 1806 he received the degree of Doctor of Divinity from Union College and in 1811 he was elected Assistant Bishop of the Diocese of New York. He was consecrated in Trinity Church, New York, May 29, 1811, by Bishop White, by whom he had previously been both confirmed and ordained. "He had a mind that never wearied; he had a nerve that never was relaxed." A long list of his publications may be found in Sprague's "Annals of the American Pulpit," Vol. V.

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The Right Reverend THOMAS CHURCH BROWNELL, D.D.,  
LL.D.

Thomas Church, eldest son of Sylvester and Mercy, (Church,) Brownell, born at Westport, Mass., Oct. 19, 1779; died at Hartford, Conn., Jan. 13, 1865. Married Aug. 6, 1811, Charlotte, daughter of Tertullus Dickinson of Lansingburgh, N. Y., by the Rev. Dr. Butler, Rector of St. Paul's Church, Troy, N. Y. She was an Episcopalian, and thus by this marriage he was for the first time brought into intimate relations with Episcopalians. At the age of fifteen he was a teacher in one of the common schools. After a preliminary education at the Bristol Academy, Taunton, Mass., he entered Brown University but changed to Union College in 1802, where he was graduated with highest honors in 1804. In 1805 he was tutor in Greek and Latin, and in 1806 professor of logic and *belles lettres*. He studied theology while in College under the Rev. Dr. Eliphalet Nott, who became president of Union College in 1804, and made young Brownell tutor and professor as before stated. About 1809 he was appointed professor of Chemistry and Mineralogy with leave to spend a year in Europe in the study of chemistry and other sciences. He had intended to enter the Congregational ministry, but being convinced of the historical and scriptural grounds of Episcopacy he was baptized by the Rev. Cyrus Stebbins of Schenectady, N. Y., Sept. 5, 1813, and shortly after confirmed. He was ordained deacon by Bishop Hobart, April 10, 1816, and priest by the same Bishop, Aug. 4, 1816. In 1814, he was appointed professor of rhetoric and chemistry at Union College. After being made deacon, in 1816, he was missionary in Schenectady, and its vicinity, and in

1817 he became assistant minister of Trinity Church, New York, where he remained until he was elected Bishop of Connecticut in 1819, but a little over three years after he was made Deacon. For many years he was President of the Retreat for the Insane at Hartford. The last twelve years of his long episcopate he was, by seniority, the Presiding Bishop of the Church in America. For other data, see the preceding article on the Church in Connecticut. Besides the Prayer Book there mentioned, he published "Selections on the Religion of the Heart and Life", the "Christian's Walk and Consolation", an abridgement of an "English Commentary on the New Testament" and the "Errors of the Times", being his charge to the clergy in 1843.

Dr. Beardsley says: "His equability, his sagacity, the impartiality of his determinations, the largeness of his views, the avoidance of needless collisions, the decision of his conduct, when decision became needful, had their result in the strong and united and confiding Diocese. He sought no constrained uniformity. He entertained no fanciful ideal. He leaned towards no extreme tendency. He was steadfast, because his mind was clear. He brushed away all that was not essential to any question or purpose, or smiled and suffered it to pass by. He recognized the right of all. No one had cause to suppose himself wronged with him by any prejudice; and when 'swift to hear, slow to speak, and very slow to wrath', he spoke, at length, the Church listened and was satisfied."

A colossal statue of Bishop Brownell, the gift of his son-in-law, Gordon W. Burnham, stands on the campus of Trinity College.

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The Right Reverend JOHN WILLIAMS, D.D., LL.D.

John, son of Ephraim and Emily, (Trowbridge,) Williams, was born at North Deerfield, Mass., Aug. 30, 1817. His father was a lawyer and author of the first volume of the Massachusetts Reports. His youthful education was in his native town and his Unitarian parents trained him in that faith. Later he attended an academy of high reputation at Northfield, and entered Harvard College in 1831. After two years he changed to Trinity College, Hartford, where he was graduated in 1835. His



RT. REV. JOHN WILLIAMS, D.D.



discussions at Harvard with a friend and a careful study of the Book of Common Prayer led him to the Episcopal Church and caused him to transfer to a Church College with the consent of his father. Having become a candidate for holy orders, he entered the General Theological Seminary at New York in 1835, but was called home by the illness of his father, with whom he remained until his death. He completed his theological studies with the Rev. S. F. Jarvis, D.D., of Middletown, Conn., and was ordained deacon by Bishop Brownell, in Christ Church, Middletown, Sept. 2, 1838, and priest by the same Bishop in the same church, Sept. 26, 1841. He was tutor in Trinity College, 1837 to 1840, after which he spent about a year traveling with his mother in England and on the Continent. For some months he assisted Bishop Luscombe at the Chapel of the British Embassy in Paris. He was assistant minister in Christ Church, Middletown, 1841 to 1842, and Rector of St. George's, Schenectady, N. Y., 1842 to 1848. He was elected President of Trinity College and removed to Hartford in 1848, holding that office until 1853.

He was elected Assistant Bishop of Connecticut at St. John's church, Waterbury, June 11, 1851, and was consecrated in St. John's Church, Hartford, Oct. 29, 1851, by Bishops Brownell, Hopkins, DeLancey, Eastburn, Chase, Henshaw and Burgess.

He was Assessor to the Presiding Bishop and Chairman of the House of Bishops by election from Oct. 26, 1883, until he became Presiding Bishop of the Church on the death of Bishop Alfred Lee of Delaware, April 12, 1887.

In addition to these other duties, he was a Junior Fellow of Trinity College, 1845 to 1849; Professor of History, 1849 to 1853; Lecturer on History, 1853 to 1892; Trustee, since 1848; Visitor, since 1853; Vice Chancellor and Chancellor, since 1865. He was the founder of Berkeley Divinity School, Middletown, in 1854, and was its Dean and Professor of Doctrinal Theology and Liturgies until his death.

He was made Doctor of Divinity by Union College, 1847; Trinity, 1849; Columbia, 1851, and Yale, 1883, and made Doctor of Laws by Hobart College in 1870.

Entered into rest from his home in Middletown, February 7, 1899, aged 81 years, 5 months and 8 days, and was buried in the Indian Hill Cemetery, Middletown, Feb. 10, 1899.

We quote from the "Commemorative and Biographical Record of Middlesex County," as follows:

"Bishop Williams was famous as a bishop and as a wit. His humor was of a character that was subtle, and his manner dignified, yet gentle, kindly and lovable. His personality attracted to him the love of his people, and to them there will never be another Bishop Williams. He was a great and good man."

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The Right Reverend CHAUNCEY BUNCE BREWSTER, D.D.

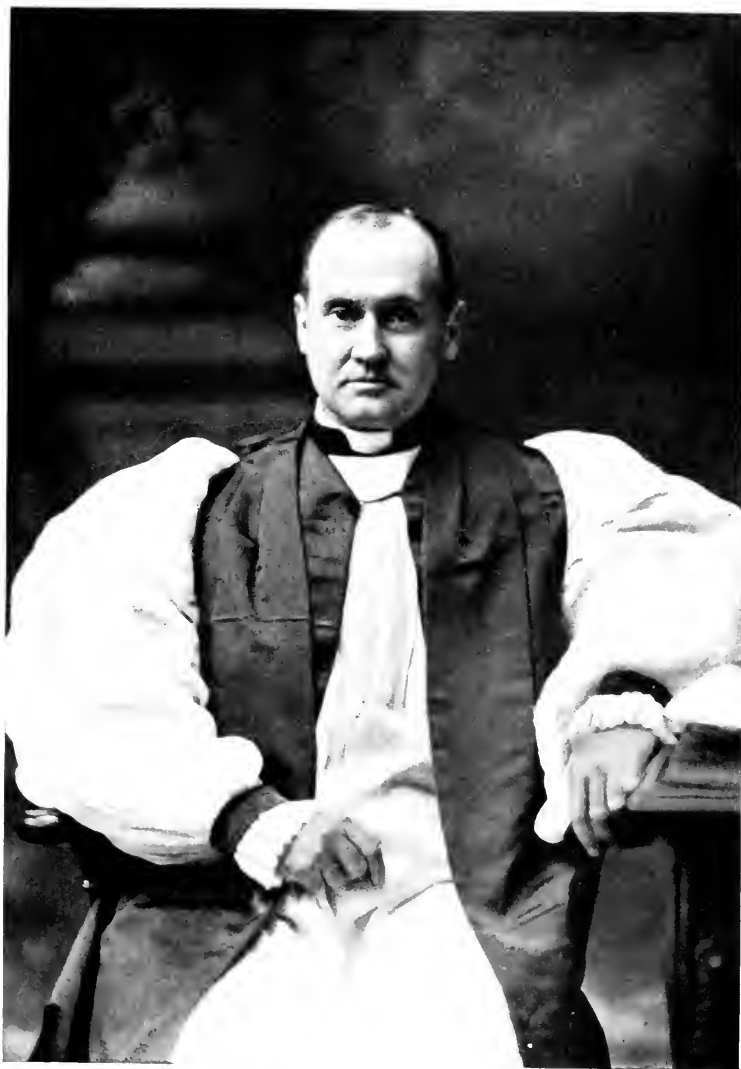
Chauncey Bunce, the eldest son of the Rev. Joseph and Sarah, (Bunce,) Brewster, was born on September 5, 1848, at Windham, Conn. His father was then Rector of St. Paul's Church in that pleasant village, but soon after of St. Paul's, Wallingford, whence he removed to New Haven, and became Rector of Christ Church, in which position he remained highly esteemed and beloved for nearly thirty years. The Rev. Joseph Brewster ended his useful life on Nov. 20, 1895, during his incumbency of St. Michael's Church, Brooklyn, N. Y.

It is an interesting and unusual fact that he gave three sons to the ministry. The family is one that has been highly honored in New England, and especially in Connecticut. It can trace its ancestry directly to the elder of the Plymouth Colony, William Brewster.

After a careful preparation in the Hopkins Grammar School, Chauncey Brewster entered Yale College, graduating with honors in 1868 and having the distinction of being class orator. During the collegiate year 1870-71 he was tutor at Yale College. He was well trained in the studies necessary for the holy ministry at Berkeley Divinity School, Middletown, Conn. He was made deacon in the Church of the Holy Trinity, Middletown, on Wednesday, May 29, 1872, by the Rt. Rev. Dr. John Williams. He spent his diaconate as assistant to the Rev. Dr. Deshon at St. Andrew's Church, Meriden, Conn. On May 30, 1873, he was ordained priest in St. Andrew's, Meriden, by Bishop Williams, and soon after accepted the rectorship of the historic parish of Christ Church, Rye, N. Y., where he made full proof of his ministry.

In 1881 he became Rector of Christ Church, Detroit, Mich. Besides his round of parish duty he was called to occupy several





KT. REV. CHAUNCEY BUNCE BREWSTER, D.D.



diocesan positions of importance, being a member of the Standing Committee and deputy from that Diocese to the General Convention of 1883.

In 1885 he accepted a call to Grace Church, Baltimore, which had been served by such men as Bishop Atkinson and Bishop Coxe. His last parish was Grace Church, Brooklyn Heights. In the Diocese of Long Island he has been President of the Standing Committee, Chancellor of the Cathedral of the Incarnation, a Trustee of the Church Charity Foundation, and Chairman of other boards and committees. He was a deputy to the General Convention of 1892 and also to that of 1895. He was by the General Convention of 1895 appointed on the Commission on Church Unity, and has been for some years a member of the Board of Managers of the Domestic and Foreign Missionary Society.

His election by the Diocesan Convention at St. John's, Waterbury, on Tuesday, June 8, 1897, called him back to serve his native State as Bishop Coadjutor. He received the degree of Master of Arts in course from Yale, and that of Doctor in Divinity from Trinity College in 1897.

Dr. Brewster has written various review articles and is the author of a series of Good Friday addresses, entitled "The Key of Life," published in 1895.

The foregoing sketch was prepared by the Rev. Joseph Hooper and published in the "Jarvis Centenary," 1897. A recent work of Bishop Brewster is worthy of special mention. It is entitled "Aspects of Revelation, being the Baldwin Lectures for 1900. By Chauncey B. Brewster, D.D., Bishop of Connecticut." These lectures were delivered at the University of Michigan and published by Longmans, Green & Co., New York, 1901. 300 octavo pages.

SYNOPSIS OF CONNECTICUT LAWS RELATING  
TO ECCLESIASTICAL MATTERS

1636-1821.

Compiled from Colonial Records and Statute Laws of the  
Colony and State.

**1636.** The Court, April 26, 1636, ratified and confirmed the formation of the Church on the River of Connecticut, composed of members dismissed from the Church at Watertown, Mass.

**1637.** Church officers were exempted from military duty March 8, 1637.

**1638-9.** The Fundamental Orders of 1638-9, between Windsor, Hartford, and Wethersfield, recite in the preamble, that they confederated "together to maintain and preserve the liberty and purity of the Gospel of our Lord Jesus, which we now profess, as also the discipline of the Churches," but there is not a word in the body of the "Orders" that refers to ecclesiastical affairs.

**1642.** Among the capital laws passed Dec. 1, 1642, idolatry and blasphemy were punishable with death. This was dropped as to idolatry in the revision of 1784, then changed to whipping on the naked body, not exceeding forty stripes, or sitting in the pillory one hour.

**1644.** Minister's support was first provided for Oct. 25, 1644, requiring the people to be called together "that every man voluntarily set down what he is willing to allow"; those refusing, to be rated by authority and collected as other debts.

**1650.** In 1650, the first code of laws was enacted, but it was over a century and a half before it was printed. It was distributed in manuscript and read at times in various public meetings. Excommunicated persons as well as others were given power to make their wills. The Selectmen were instructed to "have a vigilant eye over their brethren and neighbors" for having their children and servants educated and "once a week at least, catechised in the grounds and principles of religion," and if not, the Selectmen should bind out such children for such instruction. Substantially this law was in force until 1821.

It was forbidden to behave contemptuously "towards the Word or the Messengers thereof"; the penalty for the second offense was a fine of 5 pounds, or to stand two hours in public "upon a Lecture day, with a paper fixed on his breast written with Capital Letters,—AN OPEN AND OBSTINATE CONTEMNER OF GOD'S HOLY ORDINANCES." In force until 1750.

Wheresoever Gospel Service was held on Sunday, "every person shall duly resort and attend thereto", also on public Fasts and Thankgivings, or be subject to a fine of 5 shillings. The civil authority, until 1750, had power and liberty to see "the rules of Christ's Church observed in every Church according to His Word," and to deal with any Church member "so it be done in a civil and not in an ecclesiastical way."

All male persons sixteen years old and upwards who did not voluntarily contribute, were taxed for the minister's rate according to the list of persons and estates, (except Magistrates and Elders,) until 1821, although voluntary contributions were dispensed with in 1697, and after 1799 the polls or persons of those under 21 years of age were put in the list at half the value of adults.

**1656, 7 and 8.** In October, 1656, towns and persons were forbidden to entertain, or unnecessarily speak to "Quakers, Ranters, Adamites, or such like notorious heritiques," under penalty of 5 pounds per week, and the magistrates had power to send them to prison for securing them until they could conveniently be sent out of the jurisdiction. In 1657, the books or manuscripts of the Quakers were also suppressed and turned over to the Elders, or by a later act, to the Court. In Oct., 1658, Magistrates had power to punish all heretics by banishment or corporal punishment, also to inflict the same punishment on any one instrumental in bringing such persons into the Colony. In July, 1675, the penalty for non-attendance of public worship was suspended as to Quakers; also the imprisonment of them, provided they do not gather in assemblies nor make disturbance. In May, 1706, the law against heretics was repealed.

In March, 1657-8 all persons were prohibited from embodying themselves "into Church estate without consent of the General Court and approbation of the neighboring Churches." This was in force until 1750. Prior to 1657 the Churches and

towns seem to have grown up without special legislation and without clearly defined distinctions between the Church and the Town. In 1643 when the Assembly acted upon certain troubles between Mr. Smith and the people of Wethersfield, they ordered a copy of the report sent to Mr. Smith and to the "Towne" instead of to the Church. Later they imposed a fine of 10 pounds on any one who should repeat any complaint against Mr. Smith of which he had been cleared by the Court. After 1657, special acts were passed for the formation of new Churches in the respective towns, and when there were more than one Church in one town, the bounds of each parish were generally fixed by the Assembly.

The act of March 8, 1657-8, also forbade the people from entertaining or attending any ministry or church administration "disinct and separate from and in opposition to that which is . . . dispensed by the settled and approved minister of the place, except it be by approbation of this Court and the neighboring churches." Provided 'this act shall not hinder any private meetings of Godly Persons . . . with the allowance of the settled minister.'" This law was intended only to regulate churches of the Standing Order and was passed especially for suppressing the seceding Congregationalists of Hartford. In so far as it could be construed to apply to any other denomination, it was practically annulled by the toleration acts of 1665 and 1669. It was in force until 1750.

**1662.** In October, 1662, it was declared that all laws and orders of the Colony stand in full force "unless any be cross to ye Tenor of our charter."

**1664.** Oct. 13, 1664, upon a writing from "several persons in the Colony, (seven residents of Hartford and Windsor, calling themselves members of the Church of England,) that they are not entertained in Church fellowship, the Court recommended the ministers and Churches to entertain persons "who are of an honest and Godly conversation", by an "explicit covenant, and that they have their children baptised." A copy of this recommendation was sent to every minister in the Colony. [Stiles' Windsor, Vol. 1, p. 196.]

After a long controversy, it was ordered in March, 1657-8, that all prosecutions cease between the Church in Hartford and the withdrawers until the matters in controversy are brought to

an issue in a way that the Court shall determine. The assembly of New England Elders at Boston, 1657, approved of the half-way covenant as did also the Boston Synod of 1862, but in 1664 is the first specific reference to it noticed in the Colonial Records. The half-way covenant was an issue at Hartford in 1666, being opposed by Mr. Whiting and his followers, and Mr. Whiting's petition "for a distinct walking" and to "practice the Congregational way without disturbance" was granted in October, 1669. Numerous other matters relating to special legislation for particular churches were from time to time before the General Assembly.

**1665.** In April, 1665, it was enacted that all persons of civil lives may freely enjoy the liberty of their consciences and the worship of God in that way which they think best, provided that this liberty tend not to the disturbance of the public, or maintenance of the ministry. Omitted from the revision of 1672.

**1667.** In May, 1667, Indians were forbidden to work or play on the Sabbath under a penalty of 5 shillings or sit in the public stocks one hour, but it was a year later when this provision was extended to all, at which time the general law against work, play, travel, etc., on the Sabbath, Fast and Thanksgiving days, or staying outside of the meeting-house during service, was passed, and with various changes was continued in the revision of 1821. The Sabbath was defined as from sunset on Saturday until midnight on Sunday.

**1668.** In October, 1668, the law as to attending public worship was amended so that the judge might find the accused guilty unless "he make it appear that he did attend . . . or was necessarily detained therefrom." This was dropped in the revision of 1702 but was reënacted in May, 1712, and dropped again in 1750.

**1669.** A new act relating to Dissenters, (non-Congregationalists,) was enacted in May, 1669, "for the honor of God, welfare of the Churches and preservation of the public peace so greatly hazarded", whereas the profession and practice of the Congregational Churches was approved "until better light in an orderly way doth appear", but as others are otherwise persuaded, the Court declared that all persons "orthodox and sound in the fundamentals of Christian religion may have allow-

ance of their perswasion and profession in church ways or assemblies without disturbance." This was in force until 1702.

**1672.** The substitution of the Charter for the Fundamental Orders and the admission of New Haven into the Colony made a new code of laws necessary. It was ordered in 1671 and completed in 1672. It was printed in Cambridge by Samuel Green in 1673, and was the first printed laws of the Colony. On the title page were the Scripture texts.

"Let every Soul be subject unto the Higher Powers; for there is no Power but of God."

"Whosoever therefore resisteth the power resisteth the Ordinance of God: and they that resist shall receive to themselves Damnation."

#### *New Haven Laws.*

The New Haven Colony had very brief laws. Those only who desired to be admitted into the Church were admitted as planters, and none but Church members could vote or hold office. October, 1639, it was voted "that the word of God shall be the only rule to be attended unto in ordering the affairs of government in this plantation."

The revision of 1672, with the exception of omissions, made but little changes in the ecclesiastical laws. If any society failed to allow suitable maintenance for the minister, the County Court would order what the maintenance should be.

**1676.** In May, 1676, family prayer and worship was recommended, and the ministers and Selectmen were ordered to see that it was performed in every family. If any were obstinate and refractory, the grand jury were to present them to the next Court for punishment, or to be bound over to good behavior. In force until 1702.

**1694.** The ordained ministers of the Colony in October, 1694, were given permission to perform the marriage service, but in 1702, they could do so only in the town where the minister was settled.

**1697.** In May, 1697, it was provided that if any town or plantation was without a minister for any year or years, the minister's salary should be collected and kept subject to the order of the Court.



**1702.** A new revision of the laws was made in 1702, providing that if no agreement was made with the minister or he is aggrieved by too scanty allowance, he may apply to the General Assembly, who will fix his salary. Boarders, sojourners, and young persons living in any family were subject to a fine of 5 shillings for not attending private worship in those families. The Sabbath laws and laws for minister's support were both continued in substance until 1821.

**1706.** In October, 1706, ministers were exempted from taxes and not to be set in the list, and in October, 1737, this was extended to all members of the minister's family. The law was changed in the revision of 1821 so as to exempt only the polls of the ministers.

**1708.** In May, 1708, the majority present at any town or society meeting were given power to call and settle a minister who shall be the minister of such town or society and all agreements with him shall be binding.

In May, 1708, "being sensible of the defects of the discipline of the Churches," the Saybrook Convention was ordered to be composed of "the Reverend Ministers delegates from the elders and messengers of the Churches in this government." In October of that year, the Assembly declared "their great approbation of such a happy agreement, and do ordain that all the churches within this government that are or shall be thus united in doctrine, worship and discipline be", owned and acknowledged established by law. Provided that nothing herein shall hinder any Church or society allowed by law who soberly differ from the united churches from exercising worship and discipline in their own way. The Churches thus established under the Saybrook platform provided for an explicit covenant to be acknowledged by those who were not members in full communion, so that their children could be baptized.

The rights of Dissenters having been dropped from the revision of 1702, it was enacted in May, 1708, "for the ease of such as soberly dissent from the way of worship and ministry established" by law; That, if any persons shall at the County Court of that country they belong to, qualify themselves according to an act made in the first year of the late King William and Queen Mary, granting liberty of worshipping God in a way separate

from that which is established by law, they may enjoy the same without any let, hindrance and molestation whatsoever, but are not excused from paying minister's rates. This was repealed in May, 1743, when a substitute therefor was enacted.

**1709.** In October, 1709, single persons, boarders, and sojourners, were forbidden to meet in companies on Sunday or Lecture day evenings, except for "religious occasions," under a penalty of five shillings.

**1715.** In 1715, the Selectmen were to see that every householder had a Bible and large families a number of Bibles, orthodox catechism and other good books of practical godliness, and if this order was neglected, to make return to the next Court who may deal with the accused according to the law relating to the education of children. In force until 1821.

**1721.** In May, 1721, the laws relating to Sabbath keeping and attending public worship were changed to require the attendance to be "in some congregation by law allowed." A fine of 20 shillings was imposed on those who should assemble in any public meeting house without the consent and allowance of the minister and congregation. A fine of 5 shillings was imposed for unnecessarily leaving home on the Lord's Day except to worship God "in some place by law allowed for that end." In October, 1721 each town was to appoint annually two Tything men for each parish. In force until 1821.

**1723.** In 1723, when the Baptists were increasing and irregular preachers took upon them to administer the sacrament of baptism," all persons who neglected public worship on the Lord's Day and formed themselves into separate companies in private houses, were, until 1821, subject to a fine of 20 shillings, and until 1750, if any person not a lawful or allowed minister shall administer or make show of the "Holy Sacraments" they were subject to a fine of 10 pounds.

**1727.** The first mention of the Church of England or Episcopal Church is in the act of May 11, 1727, when it was enacted as to all persons, including Episcopalians, living in the bounds of any parish allowed by this Assembly, that they should be taxed alike, and "if it so happen that there be a Society of the Church of England where there is a person in Orders according to the canons of the Church of England settled and abiding

among them and performing divine service so near to any person that hath declared himself of the Church of England, that he can conveniently and doth attend the public worship there; then the Collectors" shall deliver the taxes collected of such Churchmen to the Church of England ministers, who shall have full power to receive and recover the same.

Societies of the Church of England "may levy and collect of them who profess and attend as afore said, greater taxes at their own discretion for the support of their Minister."

"And the Parishioners of the Church of England attending as afore said are hereby excused from paying any taxes for the building of Meeting Houses for the present established Churches of this Government."

**1728.** It was enacted in October, 1728, that no person could vote in society meetings, except those persons having a freehold of forty pounds, or that are persons in full communion with the Church. The "or" was changed to "and" in the revision of 1750, and in 1748, and after, Dissenters who exercised their right of exemption from taxes were prohibited from voting in society meetings, except for school purposes. A penalty of 15 shillings for violating this law was enacted in 1769.

**1729.** In May, 1729, it was enacted that Quakers "who do attend the worship of God" either in the Colony or on the borders thereof and shall produce a certificate of their having joined themselves to their society, shall be excused from contributing to the support of the established ministry, or paying any tax for the building of any meeting-house. In October, 1729 the same privileges were granted to the "people called Baptist."

The laws as to taxing Episcopalians, Quakers and Baptists were in force until 1784, when a modified form of law applying to all tolerated Dissenters was enacted. The law as to Episcopalians, before 1784, was much less liberal than the law as to Baptists and Quakers.

**1735.** In May, 1735, the law gave the collectors of the Established Churches the power of constables and after receiving the names and amounts assessed in the society, the collector was given a warrant against every person on the list, which warrant he could serve in case of necessity. The minister's rates

collected by him were paid over directly to the minister. This law was in force until 1821.

**1737.** In 1737, an act was passed permitting the Western land fund to be appropriated "to the support of the Gospel Ministry." This was repealed in 1740. A new law on the same subject was passed in 1795.

**1740-42.** In October, 1740, "considering the unhappy misunderstandings and divisions", a General Consociation of the Churches of the Colony was ordered to be convened at Guilford, at the expense of the Colony. In May, 1742, referring to the endeavor of the said Consociation "to prevent the growing disorders amongst the ministers and churches settled by order of the Assembly", and reciting that divers ministers go into and preach in parishes under the care of other ministers, and also sundry illiterate persons who have no authority whatever, publicly preach and exhort, it was enacted that no licensed minister or any person not a settled and ordained minister go into any parish and hold service without being expressly invited by the minister of the parish or of the congregation, nor meet in any irregular association, under penalty of forfeiting all benefit of the law for minister's support, while the irregular preacher was to be bound over to his peaceable and good behavior to the next County Court. If any foreigner or stranger so offend he shall be sent out of the Colony as a vagrant person. This law was dropped in 1750.

In October, 1742, ministers that were not educated at Yale or Harvard College, or some other allowed Protestant college or university, were denied the benefit of the laws for the support of the ministry. This law was enacted to be in force four years only.

**1743.** The Moravians had a mission among the Indians of Sharon and Kent and were said to have been stirring up discord among the people, whereupon it was enacted in May, 1743, that all foreigners or persons suspected of seditious designs, or of being spies, should be brought before the Governor for examination.

At the same session, the toleration act of 1708 was repealed, because Congregational Separatists, for whom it was never intended, tried to take the benefit thereof. As a substitute for

the repealed act, any of his Majesty's subjects, being Protestants, inhabitants of this Colony, and dissenting from the established worship, were given permission to ask for privileges in Church ways, and if they had any distinguishing character from Presbyterians or Congregationalists, they "may expect indulgence of this Assembly."

In October, 1743, a law was enacted against such vagrant preachers as had been sent out of the Colony and returned again to preach or exhort. This law was dropped in 1750.

**1747.** In 1747, it was enacted that when any parish or religious society allowed by law, (those only tolerated by the laws of this Colony and dissenting from us excepted,) shall vote to build a meeting-house, they shall apply to the County Court to fix the place where it shall stand. The clerk of the society was required to report the doings of the society and progress of the building to the County Court. A fine of \$134.00 was imposed for building a meeting-house without complying with this act. This law was in force until 1821.

**1750.** Another revision was made 1750, which omitted sundry laws and also enacted a law against the denial of God or the Holy Trinity, punishable by disability to hold office, and for a second offence disability to sue, or be guardian, executor or administrator on any estate. Continued until 1821. Those who profaned the Lord's day or disturbed any congregation allowed for the worship of God, were to "be publicly whipt not exceeding Twenty stripes." The laws relating to attending public worship were amended by a proviso "That this act shall not be taken or construed to hinder the meeting of such Persons upon any Religious Occasion."

**1752.** In May, 1752, the Honorable Society in Scotland for Propagating Christian Knowledge was given liberty to solicit contributions from various Churches and such contributions were recommended.

In October, 1752, upon the memorial of certain "professors of the Church of England" of Newtown, they were exempted from paying taxes to support the ministry. This grant changed their rights under the former laws in no way except that they did not have to pay taxes to the Congregational collector to be by him paid back to the Episcopal minister, and that the

exemption was not conditional on their church attendance, nor on the residence of the minister. The inhabitants of the said town were given power to lay taxes, etc., exclusive of the Episcopalians.

**1757.** In May, 1757, the parishioners of the Baptist Church at Enfield were exempted from taxes for support of the ministry and for building meeting-houses of the Established Order. In 1764, like privileges were granted the Baptists of Somers and Suffield attending at Enfield, and to those of Willington and Windsor, attending at Stafford.

**1761.** In May, 1761, the parishioners of Trinity Church, (Episcopal,) of Fairfield, were given power to organize, appoint a collector, lay taxes for supporting the minister and for building and repairing their church, substantially the same as the established churches.

**1764.** In October, 1764, Societies and parishes were authorized to elect a Society Treasurer, with the same powers as Town Treasurers.

Illegal voting in societies meeting was made punishable by a fine of 15 shillings.

**1766.** In October, 1766, the oaths agreeable to an Act of Parliament of Allegiance and Supremacy, Declaration against Popery and Oath of Abjuration were ordered "printed with the acts of this Assembly" and were so printed.

**1769.** In January, 1769, Joseph Meeham, a Baptist minister of Enfield, who had married a member of his flock, contrary to law, (as he was not a minister of the Established Order,) was fined; but the fine was remitted as there was no criminal intent.

**1770.** In May, 1770, the Episcopal Church called St. John's in New Milford, and in October, 1770, the Church in the town of Pomfret, in the parish of Brooklyn, were respectively given like privileges with Trinity Church of Fairfield. These three Churches at Fairfield, New Milford and Brooklyn, were the only Episcopal Churches in the Colony established by law. It was, however, the intention of the Legislature to establish the Episcopal Church at Newtown, as appears from the original bill in Vol. 10, Ecclesiastical Manuscripts, but when the bill was put in its final form, the rights voted to be given to the said Church

were, by an error, given to such inhabitants of the town as were not Episcopalians. In October, 1770, it was enacted that those who dissent from the Standing Order "and attend public Worship by themselves" shall not incur the penalties of the law "for not attending" Worship on the Lord's Day.

**1777.** In May, 1777, a law was passed giving the Strict Congregationalists who have separated from the churches and congregations established by law, substantially the same right of organization and maintenance as other churches and exempting them, under certain conditions, from taxes for the Established Church.

The conditions of exemption were more numerous and rigid than that required of the Episcopalians or other Dissenters, even requiring that all of the names of the persons attending the Separate Churches shall be lodged with the clerk of the established society where they dwell. In one particular the Episcopalians fared harder than any other Dissenters. They were the only denomination whose taxes had to pass through the hands of the Congregational collector, and whose exemption was conditioned on the abode of their minister. On the whole the Separates had the greatest grievance under the law and the Episcopalians the next.

**1784.** An entire new revision of the laws was adopted in 1784, after the return of peace, and which in terms repealed all former laws. The principal change in ecclesiastical matters was the act relating to Dissenters from the Standing Order which, for the first time, placed all Dissenters on the same level, although they were still less favored than the regulars.

It provided that all Dissenters "whether of the Episcopal Church or those Congregationalists called Separates, or the People called Baptists or Quakers, or any other Denomination" who have formed into distinct bodies, attend and support public worship, and file a certificate to that effect with the clerk of the society where they dwell, signed by their minister, shall be exempt from taxes for the support of such society. Also that such organized Dissenters shall have substantially the same powers and privileges as the Ecclesiastical Societies established by law. Also that all persons who do not attend and help support any other Public Worship shall be taxed in the Society where they dwell.

In order to prevent a misconstruction of the law for not attending, on the Lord's day, the worship and ministry established by law, it was enacted that persons professing the Christian religion and dissenting from the established way, shall not be prosecuted for non-attendance "on account of their meeting together by themselves on said day for public worship in a way agreeable to their conscience."

**1791.** In May, 1791, an act was passed in addition to and in alteration of the exemption certificate law of 1784, whereby no certificate was legal unless issued by two justices, (or by one in case the town did not have two,) after an examination of the person claiming exemption, and a decision that the claim was "well founded." This act, together with the act which it amended, was repealed in October, 1791, and a new act passed granting exemption on the same conditions as before, upon filing a certificate merely signed by the applicant, instead of by the minister or justices. The names of the various dissenting denominations were omitted. The revision of 1784 is the only instance noted in which the word "Episcopal" occurs in the statutes. The word Methodist does not appear in any revision.

**1792.** In October, 1792, contributions were ordered in the several religious Societies and Congregations in this State, on the first Sabbath of May annually, for three years, for the support of such Missionaries as the General Association of this State shall employ in the Northern and Western States where "the ordinances of the Gospel are not established."

**1795.** In May, 1795, the General Assembly were given power, on a proper petition, to authorize any school society to appropriate the State school fund for the support of the Christian ministry, or the public worship of God; the same to be used for the benefit of all religious societies, churches or congregations of all denominations of Christians within its limits, and to be proportioned according to the list of persons and estates, including all individuals who may compose a part only of such society, church, or congregation. This was in force until the revision of 1821, after which school money appropriated for any other purpose was to be forfeited.

**1796.** Another revision of the laws was made in 1796, with no important change in ecclesiastical matters.



**1808.** The same is true with reference to the revision of 1808.

**1816.** In May, 1816, the penalty for blasphemy was changed from whipping to imprisonment not exceeding two years, with power to bind over for good behavior.

**1817.** In May, 1817, the exemption certificate law of 1791 for Dissenters was repealed and a new law enacted, whereby any person could withdraw from any religious society to which he belonged and join any other society of a different denomination, by leaving a certificate thereof with the town clerk, and thereupon would not be liable for any future expense of the society from which he withdraws. Under this law all religious societies were for the first time placed on precisely the same footing, excepting that every one who had not withdrawn was supposed to belong to the parish of the Standing Order within which he resided. The revision of 1784 placed all denominations on substantially the same footing, but there was still a lack of equality in that Dissenters were required to file a certificate and the Standing Order were not, and further, it made no difference with the taxes of one belonging to the Standing Order whether he regularly attended public worship or not, while this fact did make a difference with the taxes of Dissenters, provided they helped to support a dissenting society.

**1818.** After the adoption of the new constitution in 1818, a new revision was necessary and was printed in 1821.

The new constitution declared that, "The exercise and enjoyment of religious profession and worship, without discrimination, shall forever be free to all persons in this state." That "No preference shall be given by law to any christian sect or mode of worship", and that "no person shall, by law, be compelled to join or support, nor be classed with, or associated to any congregation, church or religious association." Our forefathers came here to enjoy religious freedom, which no doubt they did, but it was two centuries after their coming when that freedom was fully extended to all.













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