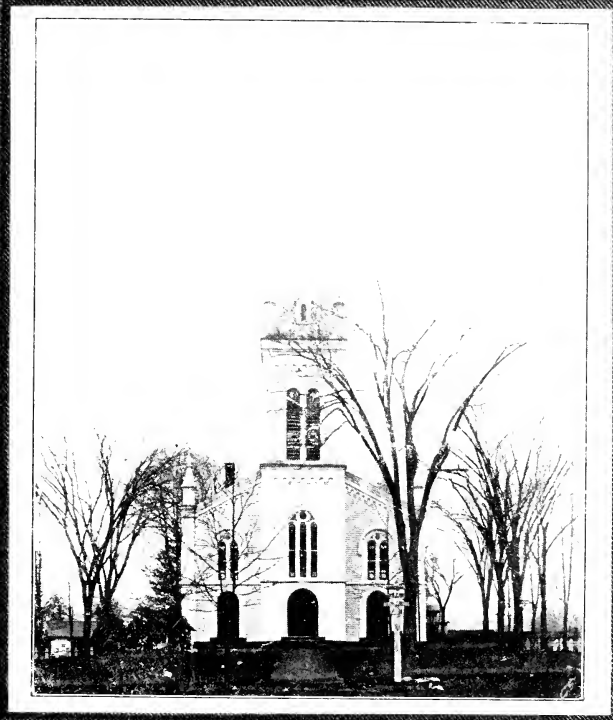


M5

The Old Church and Parish



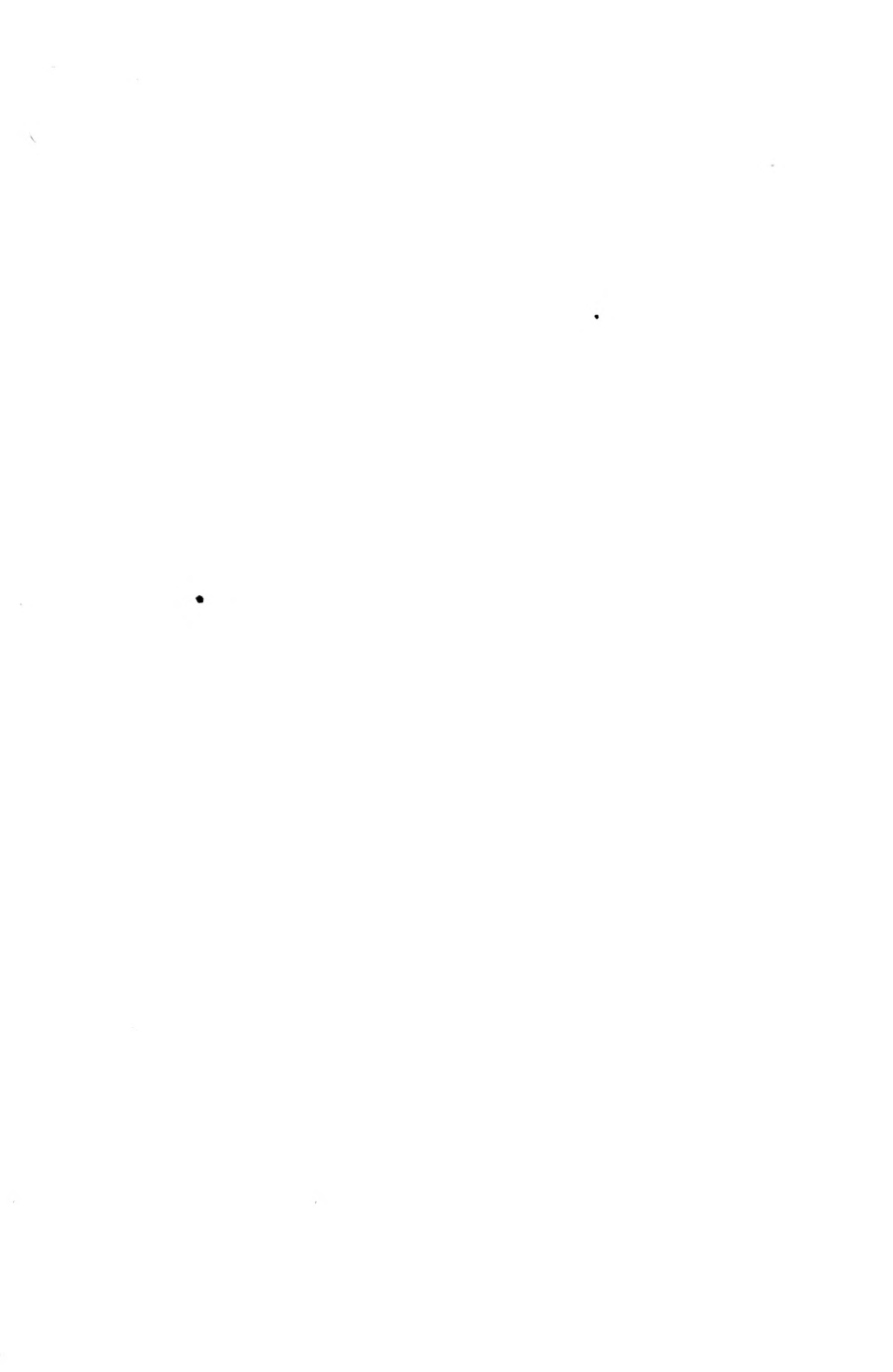
of Greenfield



Class F 104

Book G 7 M5







REV. EDGAR H. OLMSTEAD.

YE CHURCH AND PARISH OF GREENFIELD

THE STORY OF AN

Historic Church in an Historic Town

1725-1913

BY

GEORGE H. MERWIN

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. Psalm 48:13.

7104
G7M5



CONTENTS.

	PAGE
Dedication	5
Foreword	7
CHAPTER	
I. The Parish in its Infancy	9
II. Rev. John Goodsell, 1726-1756	15
III. Rev. Seth Pomeroy, 1757-1770	32
IV. Rev. William M. Tennant, 1772-1781	42
V. Rev. Timothy Dwight, 1783-1795	47
VI. Rev. Horace Holly and other Pastors, 1795-1812	61
VII. Rev. William Belden and other Pastors, 1812-1841	66
VIII. Rev. T. B. Sturges, 1842-1867	75
IX. Revs. R. P. Hibbard and H. B. Smith, 1868-1877	87
X. Later Pastors, 1877-1913	94
Appendix :	
List of Pastors	104
List of Deacons	105
Deeds Showing Location of Rev. John Goodsell's Prop- erty	106
Map of Greenfield in the Early Days	facing page 106

TO
THE TWENTY OR MORE PASTORS OF THE GREENFIELD CHURCH
IN GRATEFUL RECOGNITION OF THEIR
FAITHFUL, UNSELFISH AND UNTIRING DEVOTION TO DUTY,
WHOSE EFFORTS IN MANY CASES WERE NOT FULLY
APPRECIATED UNTIL THEIR REMOVAL TO OTHER
FIELDS OF LABOR, OR THEIR DEPARTURE TO
THE GREAT BEYOND, THESE PAGES ARE
AFFECTIONATELY DEDICATED.

FOREWORD.

A CHURCH that has had an honorable existence through more than six generations and is fast approaching its two-hundredth milestone most certainly deserves a printed record of its achievements. Although there may be a few pages of the 186 years of our history to which we cannot point with pride, yet the record in the main is one in which we glory and compares favorably with any sister church in our land. A study of the years gone by brings to light as noble and as self-sacrificing a body of Christian men and women and as brilliant, gifted and earnest a band of preachers as have ever labored together in a country parish in New England.

When we stop to consider the hallowed associations that cluster around our four old meeting-houses, within whose walls have been preached sermons that are moving the world to-day, we cannot but wish that their memory might be perpetuated. Our pride still further swells as we recall that Greenfield enjoys the distinction of having furnished Yale College with one of the most noted presidents she ever had, or in the words of Judge Sherman of Fairfield, "No man, except the father of his country, ever conferred greater benefit on our nation than President Dwight, the fourth pastor of the Greenfield Church."

So this history is written and published in the hope that the rising generation may read it and become familiar with a church that has had its part in the shaping of a nation; and it is written with the idea of preserving whatever information the older residents of the parish can furnish us before it is too late. There is never a death of an old resident in the parish but a feeling of sadness comes over us, for never again can that dear one tell us of the days

of long ago. And moreover the handwriting of our church and parish records is fast becoming indistinct, and the pages themselves from age as well as from being handled and rehandled, bound and rebound, indicate that these old records of our forefathers will in time crumble to decay; so in these pages that follow there will be preserved the most important of the events of our church's history.

There are many churches in Connecticut as old or older than our own, but the history of their earlier days is usually shrouded in a good deal of uncertainty. For example, the mother church at Fairfield, known as the Prime Ancient Society, considers 1639 as the starting point, but up to nearly the end of that century very little is known of her history, the records having become lost. We claim, however, to have in our possession all the records of our existence as a church, although they are in many respects incomplete.

In the preparation of the pages that follow, the writer has found the historical discourse of Rev. H. B. Smith, delivered in 1876, of great value. We are indebted to Mrs. Milbank for several of the illustrations; and there are others who have contributed in various ways, to whom thanks are due. No doubt between these covers are errors and omissions, particularly in dates and names, which may be accounted for to some extent in having been prepared from records which were often carelessly written, and to-day are not in the best state of preservation. Perhaps in the years to come some student of history will dig deeper down into the past and add to these pages further facts that shall be of interest to us all.

G. H. M.

GREENFIELD HILL, CONN., March 4, 1913.

CHAPTER I.

THE PARISH IN ITS INFANCY.

THE Northwest Parish of Fairfield, now called Greenfield, had its beginning in the year 1725. From the time of the first settlement of the town in 1639, the residents of this section had on every Sabbath day made the long journey to the Fairfield Church, there to worship their God. Rev. John Jones had been the pastor there up to 1664, followed by Rev. Samuel Wakeman, who preached until 1692, and now Rev. Joseph Webb, already well advanced in years, and so feeble as to require an assistant, had been preaching to them the words of life for more than a generation. But in the month of May, 1725, the following petition was sent to the General Assembly, in conformity with the law concerning the formation of new parishes and the erection of new houses of worship:

“To the Honorable General Assembly sitting at Hartford the second Thursday of May, 1725. The humble prayer of the inhabitants of Fairfield North Village humbly sheweth, that there are about fifty-five families living north of Fairfield, at a considerable distance from the town, some five or six miles, and the nearest of them about two miles and a half or more, whose lists amount to 4,000 pounds, which inhabitants labor under great difficulties on account of their enjoyment of some of the precious means of grace, especially the proclaiming of the word of life, in the ordinary way and means God uses in the conversion and bringing home poor, lost and undone sinners. Not only ourselves are frequently obliged to be absent from divine worship, but our poor children are under a kind of necessity of perishing for lack of vision, both which are very troublesome to those who are inquiring what they shall do to be saved, and that are hungering and thirsting after Christ and salvation and righteousness in and through him. The distance of the way, especially in bad weather, utterly incapacitates many per-

sons, old and young, to go to the house of God, which makes us willing rather to expend considerable of our earthly treasure in maintaining the public worship of God among ourselves, than to lose our spiritual treasure and undo any of our poor immortal souls, esteeming each of them better than a one thousand worlds.

"Hoping and humbly begging and praying that the honorable gentlemen of the Assembly will pity us, and be nursing fathers to us, and deal with us as they would be dealt with; encouraging of us in our endeavor to honor God and obtain eternal happiness beyond the grave, that they would please to consider that there are many places made district societies, the less than we, and nearer the town; as West Haven, Newington, and many others; and also that the town from which we separate is well able to maintain their minister without us, they having without us, 13,000 pounds on their list. If the Honorable General Assembly will be pleased to hear this our prayer, we will ever pray, etc.

Signed by Thomas Hill and sixty-nine other men.

On consideration had in the lower house this petition was rejected.

Test, THEODORE KIMBERLY, *Clerk.*"

The time was not yet ripe for the formation of another parish, for strange as it may seem to-day, the mother church at Fairfield strongly opposed a separation, and even sent her agent to Hartford to present arguments against it, evidently believing the people of the northern section of the town could make the long journey for generations to come. Many of the church supporters from the upper parts of the town were men of means and the old society could not think of letting them go without a struggle. But through the persistence of Thomas Hill and a number of others, another petition was soon presented to the Honorable General Assembly, asking for a committee from that body to come down, look over the parish and report to the next Assembly in October of that year. This petition was granted and the committee was appointed consisting of Messrs. Copp, Lewis and Hawley. These men took back such a favorable report that the General Assembly at once

ordered the formation of a new parish, to be known as the Northwest Parish of Fairfield, as shown by the following order signed by the secretary of state :

“At a General Assembly holden at New Haven, in his Majesty’s Colony of Connecticut, in New England, on the 14th day of October, in the 12th year of the reign of our Sovereign Lord George, King of Great Britain, 1725, upon ye petition of Thomas Hill of Fairfield in behalf of himself and others of his neighbors living within ye bounds following: westerly by the west parish in said Fairfield; south-southwest by the rear of the building lots in Fairfield; easterly by the Mill River, so called; east-northeasterly by ye parish of Stratfield; north by the north bounds of Fairfield; first brought to this Assembly in May last and continued to this Assembly, desiring they may be made a parish :

This Assembly after hearing ye reasons offered by Mr. Ebenezer Wakeman, agent for the old parish in Fairfield why said Hill and neighbors should not have parish privileges granted them, as well as the arguments of said petitioners why they should be a parish; do hereby order and grant that said petitioners shall be a parish and are hereby enabled to set up the worship of God among themselves, and that the bounds above said shall be the bounds of said parish, and so be and remain until this Assembly shall order otherwise; and it is hereby enacted that said parish shall have and be allowed all the privileges and advantages as are by law allowed to other parishes in this government.

A true copy of Record;

Examined by HOZ. WYLLYS, *Secretary.*”

In less than three weeks from the date of the above enactment of the General Assembly, there was assembled the first parish meeting ever held upon this hill. The exact date was November 4, 1725; Dr. John Hide was chosen the moderator and Thomas Hill the clerk. It is a matter of interest to note that practically the only business transacted was to choose a committee consisting of Dr. John Hide, George Hull, Benj. Banks, Jehu Burr, and Peter Burr, to treat with one, a Rev. John Goodsell, in regard to “settlement in the ministry.”

The parish at this time was large in extent, for it reached to the section known as Redding on the north and on the south to a line which ran across the town a few rods south of what is now the entrance to Oak Lawn Cemetery, and was marked by a rough rock which has recently been reset and lettered by the late Dr. I. D. Warner, the owner of the adjoining property. The population within these bounds was perhaps somewhere between 400 and 600 people.

Just one week after the first parish meeting a second was held, this time to arrange for a school. Thus we see that the cause of education among our forefathers was destined to go hand in hand with the preaching of the gospel, and ever since then in hundreds of towns in old Connecticut, the church and the school have stood side by side, the one standing for the building of character, the other for the development of the mind. At that meeting, November 11, 1725, it was decided "that the meeting-house shall be the place for the school to be kept six months of the year"; also voted "that the country money shall not be divided; and that what the country money lacketh of maintaining the school, shall be paid by the scholars proportionately, according to the time they go to school." The school committee appointed consisted of Joseph Rowland, Moses Ward and Jehu Burr.

The meeting-house mentioned above was no doubt a small building erected before the division of the parish, to be used for school purposes and stood near where the flag-pole is now located, towards the southwest corner of the present school green. Some sixty years ago, after the "new academy" was built, this little school building was purchased by Mr. Samuel Grant to be used as his shoe-shop, and may be seen to-day in its dilapidated condition, just at the foot of Academy hill, now the property of Mrs. Lloyd Griscom. This same building is mentioned in the

old parish record book, as being the market-place for sheep-proprietors two nights each week, as follows:

"Jan. 25, 1726. Att a meeting of ye proprietors of ye sheep of ye Northwest Parish of Fairfield it was voated by ye maj'r part of sd proprietors of sheep that there should be a flock of sheep kept in sd parish for ye summer ensuing and Thomas Hill, Moses Dimon, Jr., and Benj. Banks was all chosen by a maj'r voate of sd proprietors to be sheep-masters for ye yeare ensuing to take of ye sd flock of sheep and to hiare sum meet person to keep these sd flocks of sheep belonging to sd proprietors.

"And it was also voated that ye sd Moses Dimon, should let ye sd flock of sheep and keep ye account what they fetch and to whom they are let, and it was also voated ye place to let ye sd sheep should be att ye House where ye sd parish now meets on ye Sabbath Days, and ye time to let sd sheep should be on Monday and Friday nights."

Evidently the above refers to the pasturage of the common, a large part of the Northwest Parish being located on what was originally the "mile of common," and there being at this time, 1726, still much common and unoccupied land. It might be mentioned in passing that the southern boundary line of the original mile of common was the road extending along what we now call the pumping station near Samp Mortar, westerly past the old Bulkeley's district school corner and continuing westerly from there along the foot of White's Hill, joining the Hull's Farm road to Westport. From this line as a base, the common had originally extended, one mile in width up to Redding, but of course was now fast being distributed to settlers.

The third parish meeting on record was held January 10, 1726. Jehu Burr and Thomas Hill were appointed a committee to settle up accounts with the old Fairfield parish, and find what was due them from this society. At this meeting it was voted that two sign-posts should be erected, one at ye meeting-house and one at Hull's Farms, these to be used for parish meeting warnings; and it was

agreed that in the future any warning signed by the committee or clerk and placed upon these posts five days before the meeting should be legal.

On one of the rear fly leaves in the oldest record book of the society is the following order dated 1726, and signed by the captain of the military train-band:

“Northwest Parish of Fairfield under Capt. Thomas Hill; ordered that ye training days shall be warned by one sergeant and a drummer with him, to beat from Samuel Whitlock’s house to Joseph Barlow’s, and ye sergeant to make proclamation when ye day is to be; and the place of rendezvous is to be by Samuel Whitlock’s house.

Entered by me, THOMAS HILL, *Capt.*”

These few lines with such a military ring give something of an insight into the old training days of nearly 200 years ago, and which were continued upon our hill down to within the memory of our older inhabitants. The location of the Whitlock and Barlow homesteads is to-day a matter of conjecture. The fact that the home-lots or farms of many of the earliest settlers were bounded in part or on all sides by common land, leaves us to-day with no method of determining the exact place where their homes were located. It is quite probable that the Whitlock house may have been on or near the spot where now stands the residence of the late Agnes Murray.

CHAPTER II.

REV. JOHN GOODSSELL, 1726-1756.

REV. JOHN GOODSSELL began his ministry in the Northwest Parish on November 1, 1725, being at that time under nineteen years of age. He came from Stratford, Conn., where he was born December 21, 1706. He had graduated from Yale College in 1724, and had married Mary Lewis, also of Stratford, July 20, 1725.

At the time of the beginning of his pastorate in this place there was no organized church and no church covenant had been adopted. The committee of five men appointed by the parish November 4, 1725, had made a business agreement with Mr. Goodsell whereby he was to settle permanently in the parish. The agreement follows:

“This indenture or agreement is to signify to all to whom it shall come that I, John Goodsell of Fairfield, in the colony of Connecticut in New England, being of the one party, and we, John Hide, Benjamin Banks, George Hull, Jehu Burr, and Peter Burr, all of said Fairfield, being of the other party, and being chosen a committee by the Northwest Society of said Fairfield to agree with and settle a minister according to the laws of this colony, have and do with the approbation of this Society covenant with the abovesaid John Goodsell as follows:

That is to say, I the aforesaid John Goodsell being entreated with by the abovesaid committee do promise by God's assistance to preach the word of life and officiate in the ministry in the said society according to the present profession of this government, for a consideration of an hundred pound per year of bills of credit of this colony to be paid yearly for my salary; and we, the abovesaid committee do, with the consent and desire of the aforesaid society, promise that the abovesaid John Goodsell, beginning the time of his service the first of this instant November, for the time being, and as long as he shall continue in the work of ye ministry, and afterwards when through age or other inability he is unable, to give

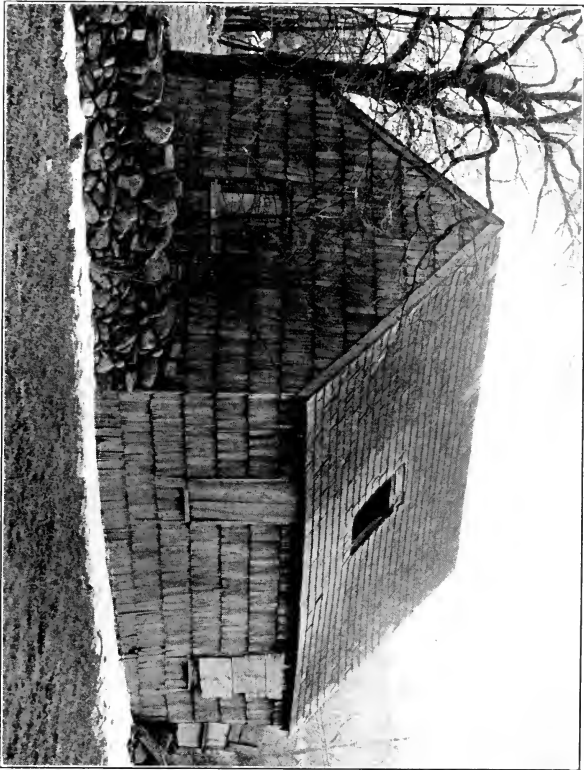
him an honorable support or maintenance; shall have one hundred of pounds current bills of credit of this colony a year for his salary, or other bills of credit that currently pass in said colony equivalently; provided the aforesaid John Goodsell shall not neglect the said service by his own default; and I, the abovesaid John Goodsell, do by these presents, covenant, promise and oblige myself faithfully to perform the abovesaid service as providence shall permit; and we the abovesaid committee, do by these presents covenant, promise and engage that the abovesaid sum of an hundred pounds shall be the stated salary which the abovesaid John Goodsell shall receive yearly for his service for the time being and hereafter as above expressed.

In witness hereof we subscribe with our hands and seals November 1st, 1725."

Signed, sealed and delivered	JOHN GOODSSELL	seal
in the presence of:	BENJAMIN BANKS	seal
DAVID WILLIAMS	JOHN HIDE	seal
JOSEPH BANKS	GEORGE HULL	seal
	JEHU BURR	seal
	PETER BURR	seal

In the spring of 1726 some members of the parish began to be anxious to subscribe to a form of church covenant; and also to ordain the Rev. Mr. Goodsell as pastor. Accordingly on March 28, the parish voted that the third Wednesday of May should be the day to ordain Mr. Goodsell, and that the house we meet in should be the place in which to ordain him. Thomas Hill and Moses Dimon, Jr., were chosen the committee for the society to "sign the letters to ye elders, and to take care of ye elders, and provide a place to entertain them with ye messengers."

So on May 18, 1726, Rev. John Goodsell was ordained, the service taking place in the little rough old school building, 18 by 20 feet, and on the same day the following church covenant was "subscribed to by the christian professors of Fairfield Northwest parish, embodied in a church state by divine allowance":



THE SCHOOL-HOUSE IN WHICH REV. JOHN GOODSSELL WAS ORDAINED.

"We, underwritten, through the strength of Christ, without whom we can do nothing, and in the presence of God and this assembly, do covenant and promise to deny ungodliness and worldly lust, and live soberly, righteously and godly in this present evil world; solemnly avouching the Lord Jehovah to be our God, and the God of our seed, giving up ourselves and ours to be his people, to live to the glory of his great name; solemnly avouching also the Lord Jesus Christ, the only mediator between God and man, to be our Prophet and Teacher, our only Priest and Propitiation, our Supreme Lord and Law Giver, professing ourselves heartily engaged to a sole dependence on His doctrine, to an entire reliance on His righteousness, to a willing obedience to His government; solemnly avouching also the Holy Ghost for our Sanctifier and Comforter, to be led by His conduct, to cherish and entertain His holy motions and influences, subjecting ourselves to the government of Christ in His church, and solemnly engaging to walk one with another in brotherly love, watchfulness and communion, and hereto may Christ Jesus our Lord help us. Amen."

To this covenant subscribed eleven men, all recommended by the Prime Society of Fairfield, except John Goodsell, who was recommended by the church at Stratford, and Theophilus Hull, recommended by the church at Green's Farms. This original covenant and the one adopted at the organization of the Green's Farms church in 1715 were almost identical, each having been taken in all probability from the mother church at Fairfield, whose earliest records have been lost.

On June 19, 1726, fifteen women were recommended by some of the neighboring churches, and added to this church by consent of the eleven brethren, and so the church grew until at the end of the first year it numbered seventy members, thirty-one of whom were added on profession of their faith.

For nearly a year after Rev. John Goodsell settled in the parish the little school-building also served as the meeting-house and in it were held all Sabbath-day services and all parish meetings. On October 7, 1726, the parish voted

“that a meeting-house should be built at their own charge, to be begun the year ensuing; that its dimensions should be: length 52 feet, width 42 feet, and 24 or 25 feet between joints (referring to the height of posts); that it shall be set and stand halfway between Samuel Whitlock’s northwest corner of his home lot, and the meeting-house where we now meet; that Thomas Hill, Jehu Burr, Moses Dimon and Benjamin Banks shall be a committee to take care of building the meeting-house, and agree with some person or persons to build the same.”

The builders of this house of God were Samuel Thorpe and Benjamin Darling, and they did their work so well that a year later they were voted five pounds, twelve shillings more than their bargain for framing the building; this amount to be deducted from their tax rate the year ensuing and the year thereafter. This meeting-house must have been well-built, well-proportioned and comely for its day, since from the Green’s Farms records we learn that in 1737 a committee from that place came up to visit Greenfield meeting-house and get ideas. They erected soon after a building of almost the same dimensions but with belfry and short spire.

The location of this, the first real church that ever stood upon this hill, has for many years been a matter of much speculation. While it stood and people worshipped there for thirty years and more, yet no one has handed down to us a record that can tell us just where was the exact spot of ground over which the Rev. John Goodsell preached those 3000 or more sermons of his long pastorate. We have a hint as to the location, given in the above vote of the parish meeting, and again in 1757 when the piece of property now the residence and home lot of Wm. H. Banks, was described, it was stated as “lying and being near the meeting-house”; so no doubt this first house of worship occupied a part of the triangular spot of ground

between the residences of Wm. H. Banks and Mrs. Mary N. Milbank. Many of the older residents of the parish agree that this was the precise location, basing their opinion on what has been told them by parents or grandparents. Of course it is not impossible that the first church building may even have stood where to-day runs the highway northwest by southeast, past the Banks and Milbank residences, for Connecticut history states that it was not until about 1750 that carriages and wagons were used by a few wealthy in the larger towns, ox-carts and sleds being used for carrying produce, and journeys for business or pleasure being made on horseback. So the highways of to-day were nothing more than crooked paths and perhaps not even that in 1750. It is earnestly hoped that when the site of the first church on this hill shall have been determined that some public-spirited and loyal citizen or body of citizens shall cause to be erected there a monument with the proper inscription, so that generations to come shall never forget where stood the first temple in which Rev. John Goodsell so faithfully ministered.

It was during the year 1727 that the name of the parish was changed from Northwest Parish to Greenfield, as the following record will show:

“CONNECTICUT COLONY.

At a General Assembly holden at New Haven, in His Majesty's Colony of Connecticut, in New England, on the 12th day of October, in the first year of the reign of our Sovereign Lord George Second, King of Great Britain, 1727. This Assembly orders that the Northwest Parish of Fairfield shall be called by the name of Greenfield, and be so recorded.”

The first time that the parish is called by the new name of Greenfield on the records is December 16, 1728.

The new meeting-house which was so acceptably framed during the summer of 1727, was not completed at once.

The members of the parish were evidently not inclined to tax themselves too heavily during any one year, for we must remember that all parish expenses were met by a tax rate levied at the annual parish meeting precisely the same as we now levy the annual town tax. So each year, for five years or more, the parish voted to raise a rate for Mr. Goodsell's salary, and for the carrying on of the work on the meeting-house. We have conclusive evidence that the new meeting-house was in use at least as early as 1730 for the records of the meeting held October 13 of that year state that "ye school shall be kept in ye old school-house where ye parish used to meet in."

We note the scarcity of clocks and watches by one of the records of this year which states that a meeting was adjourned until Monday next, sun an hour high at night.

In the early days at Greenfield all school matters were decided at parish meetings, and at least one meeting each year was wholly or in part devoted to school questions, up to the year 1798. At first school was kept only six months of the year, and that at Greenfield center. A few years later, it was kept four months at Hull's Farms, four months at Banks' Farms, and four months at the center. On October 27, 1796, it was voted "to form said parish into a school society agreeable to an act of the General Assembly of the state of Connecticut made in 1795, entitled 'an act appropriating the moneys which shall arise on sale of western lands belonging to the state of Connecticut' and also to choose proper officers for said school society." Accordingly, in March, 1797, a committee consisting of Eben. Hill, Lewis Goodsell, John Albert, David Hubbell, Jonathan Banks, Abel Wakeman and Hull Bradley, was appointed for the purpose of dividing and limiting the several school districts of the parish. This committee laid out eight districts and placed the bounds of the same on record. The districts are these: Center, Hull's Farms,

Bulkley's, Burr's, Banks', Sherwood's, Deerfield, and Hayden's Hill. In October, 1798, we find the last mention of schools or school meetings on parish records, after that time each district looking out for itself.

At a meeting held December 11, 1730, the sign-post at ye old school-house was ordered to be removed to ye new meeting-house; it was at this same meeting that we find the first written indication that Rev. Mr. Goodsell's services were appreciated, the record stating that the parish shall provide his firewood; appoints David Williams to furnish it for three pounds, nine shillings, and at the same time raises his salary twenty-five pounds.

In 1732, a question that seemed to be particularly in agitation throughout the parish was the matter of what was called "parsonage lands." It seems that the prime society at Fairfield owned a considerable amount of land, the income of which belonged to the settled preacher. The daughter churches, Greenfield, Green's Farms, Redding, and Stratfield, now supporting resident preachers at their own expense, claimed a share of the income from this land. Greenfield parish had voted to give Rev. John Goodsell the benefit of any income from parsonage lands during his continuance in the ministry among them, and now appointed "Jehu Burr, Daniel Williams, and Benj. Gilbert a committee to use all measures they think fit to obtain this parish's share." This same action was repeated at subsequent meetings, and the parish even voted that if an agreement with the prime society could not be made, to apply to the court. But an agreement was made and adopted on March 15, 1733.

"This parish adopts ye agreement concerning all lands called 'parsonage lands' in this township, in an instrument bearing date ye 8th day of March 1733, made by their committee and ye committees of ye several societies, parishes, and parties concerned therein and

order ye same to put on our parish records, and moreover, we confirm ye said agreement in all parts and particulars thereof that concern this parish, and make ye same binding to this parish forever.

Voted, '*nemine contradicente*.'

Whereas we, ye committee of ye Prime Society of ye town of Fairfield in ye county of Fairfield and colony of Connecticut, and ye committees of ye parishes in said Fairfield viz.: that part of Stratfield that lies in ye town of Fairfield, ye West Parish, Greenfield, and Redding parishes, being appointed and authorized by ye said Prime Society and ye said parishes, to agree about and concerning ye lands called 'parsonage lands' in said Fairfield, and for a full and final determination of that matter; it is mutually agreed and concluded by ye aforesaid committees that all ye lands called 'parsonage lands' in said Fairfield shall be sold by a committee appointed for that purpose by ye town of Fairfield at ye next meeting, and that ye said Prime Society shall have ye one-half of ye money which all said land shall be sold for excepting ye lot by ye school-house, which lot we do agree shall be sold and ye said Prime Society shall have three-quarters of ye money which said lot shall be sold for; and that that part of Stratfield lying in said Fairfield, and ye aforesaid parishes shall have ye remainder of ye money which said 'parsonage land' and said lot shall be sold for as aforesaid, to be divided between them in ye following manner, viz: ye West Parish to have one-third part of it, and Greenfield Parish another third part thereof, and that part of said Stratfield lying in said Fairfield, and Redding, ye other part betwixt them to be divided as follows: Redding to have one-third part of said third, and ye aforesaid part of Stratfield two-thirds of said third; and also it is agreed that ye whole of ye money that said land shall sell for shall be by ye several societies put into ye hands of their respective committees by them appointed for that purpose, to be let out to best advantage and ye interest therof to be improved for ye maintenance and support of ye present ministers of ye Gospel which are settled agreeable to ye platform of church government agreed upon by ye reverend elders and messengers convened at Saybrook, A. D. 1708, which is established by an act of ye government made in ye seventh year of ye reign of Queen Anne, entitled, 'An Act in Approbation of ye Reverend Elders and Messengers of all ye Churches in this Government, etc.,' and to their successors forever, being of the same persuasion.



And also April 5th 1837 Received in
full the interest of the parsonage
money
John Goodell

FACSIMILE OF REV. JOHN GOODSSELL'S HAND-WRITING.

In witness whereof we have hereunto set our hands and seals this 8th day of March A. D. 1733."

Signed and sealed in the Presence of us :

SIMON COUCH	JOHN GOODSSELL	} <i>Committee for Greenfield</i>
JOSEPH FROST	SAMUEL WAKEMAN	
SAMUEL SHERWOOD	ELIPHALET HULL	

STEPHEN BURR	} <i>Committee for Redding</i>
JOHN READ	

JOHN BURR	} <i>Committee for Stratfield</i>
JOHN ODELL	

SAMUEL COUCH	} <i>Committee for West Parish</i>
THOMAS HILL	
THOMAS COUCH	

ANDREW BURR	} <i>Committee for ye Prime Society</i>
SAMUEL ROWLAND	
SAMUEL BURR	
EBENEZER SILLIMAN	
THADDEUS BURR	

So the Greenfield society in due course of time received its share of the parsonage money and voted to put it out at as high a rate of interest as possible "taking special care to secure well ye whole of ye principal." The one appointed to care for the fund each year was paid for his services.

The first mention of a janitor is at a meeting held December 16, 1735, when James Burr is voted one pound for sweeping and taking care of the meeting-house.

During the next sixteen years Rev. John Goodsell's salary appears to be increased every year, largely due in all probability to the depreciation of currency. Starting in 1725 with a salary of 100 pounds per annum, it was increased to 125 pounds in 1730; 150 pounds in 1736; 170 pounds in 1737; 200 pounds in 1739; 350 pounds in 1743;

550 pounds in 1747; 600 pounds in 1748; 700 pounds in 1750; 800 pounds in 1750. These figures all evidently refer to the "old tenor" paper certificates issued by the colonial government, and which appear to have been constantly changing in value. The parish furnished its pastor fire-wood each year also.

On December 13, 1736, the parish voted that there shall be a pew built on each side of the pulpit, at the committee's discretion. The following year on December 14, 1737, Moses Dimon, Jr., was appointed a committee to lay out what money was raised for the meeting-house; and Samuel Wakeman, Moses Dimon, Jr., and Joseph Banks, a committee to regulate the pewing of the meeting-house, they to lay out every man his place according to what he has paid toward building the meeting-house. On January 15, 1740, it was voted that there shall be four or more braces put in the meeting-house; and that Daniel Bradley, Benj. Gilbert and Benj. Banks shall be added to the committee for pewing the meeting-house. In December, 1741, it was voted to spend some money in mending the glass of the meeting-house. On March 24, 1743, voted "that the meeting-house shall be finished so far as to lath and plaster under the upper floor, and under the gallery floor"; voted, "to lay the gallery floor and to make one seat around the gallery, and two flights of stairs to lead up to the gallery." On September 8 of the same year, the parish voted "that those persons who have paid the most toward the building of the meeting-house, shall have pews laid out to them according to what they have paid, and that every man who has a pew laid out shall be at the charge of building the same; and if any person refuses to build the pew laid out to him, the next in order according to what he has paid shall have ye pew, and so on."

The following is the report of the committee appointed to number and assign the pews:

"Whereas we, ye subscribers hereunto were by ye parish of Greenfield at their meeting held in said parish Sept. 15, 1743, appointed a committee to repair to ye meeting-house in said parish and there take a view and number all ye pews already built, three only excepted, viz: one on each side ye pulpit and ye pew given to Mr. Goodsell, and value ye places whereon they stand, with full power to dispose of said pews to such persons of said society and their heirs forever, as we in our discretion shall think reasonable and just, provided said persons to whom they are disposed to, do immediately pay to ye committee the whole cost and charge that said committee hath been at in building said pews, and also pay to said society ye value that we should set on said places whereon said pews stand, or give good security for ye payment of ye same at ye time in said vote expressed;

Now know ye that we did on ye 22nd day of September 1743, repair to said meeting-house, view said pews and number ye same and have set a value upon each pew, and by virtue of ye authority given as aforesaid, we do by these presents grant, dispose and make over unto ye several persons hereafter named and to their heirs forever ye pews annexed to each of their names, to hold ye same according to ye tenour of said vote, they being ye persons that we, according to our best discretion, judge most reasonable to have them, (and they having already fulfilled ye condition of said vote) viz: "

To Joseph Wheeler	ye pew	No. 1
" Benjamin Banks	" "	" 2
" Moses Dimon	" "	" 3
" Nathaniel Hull	" "	" 4
" Daniel Bradley	" "	" 5
" Benjamin Gilbert	" "	" 6
" ye Heirs of John Thorp	" "	" 7
" Joseph Banks	" "	" 8
" Samuel Wakeman	" "	" 9
" Daniel Burr	" "	" 10
" John Gilbert	" "	" 11
" Samuel Bradley	" "	" 12
" Benjamin Sherwood	" "	" 13
" ye Heirs of Eliphalet Hull	" "	" 14
" Joseph Hill	" "	" 15
" Jabez Wakeman	" "	" 16
" David Williams	" "	" 17
" Lemuel Price	" "	" 18

In confirmation whereof we have hereunto set our hands and seals this 22nd day of Sept. 1743.

Signed and sealed	ANDREW BURR	seal
in presence of:	SAMUEL BURR	seal
ALEXANDER GREEN	JOSEPH WAKEMAN	seal
GERSHOM BANKS		

The meeting-house now, fifteen years after its erection, is fully completed. The building is in good repair and the interior, since the completion of pews and gallery, is quite in keeping with others of its day. So for the next thirteen years it serves the parish without repairs or alterations.

For nine years, 1743 to 1752, there is not an event in the parish outside of the ordinary. But the summer of 1752 marks the beginning of a long illness of the pastor, Rev. Mr. Goodsell. On June 22, 1752, it was voted to hire some person to supply the pulpit for Mr. Goodsell "under his difficulties." Samuel Bradley was appointed the supply committee, with the privilege of borrowing money if needed. Later in the year, a committee consisting of Capt. Moses Dimon, Capt. Daniel Bradley, and Lieut. John Jennings were appointed "to apply to ye council for advice regarding Mr. Goodsell's illness."

June 7, 1753, it was voted "that next Thursday be appointed by the inhabitants of the parish of Greenfield to be set apart as a day of fasting and prayer." The record does not state whether this fast day was observed on account of the pastor's illness, or to pray for a bountiful harvest, or because threatened with a drought, blight, destructive insects, or for some other purpose. Days of fasting and prayer are said to have been common in those times, but this is the only one on record in Greenfield.

In the historical discourse of Pastor H. B. Smith, delivered in 1876, it is stated that Mr. Samuel Bradley was appointed to get a bell for the Greenfield meeting-house. This is an error. The records clearly show that on Novem-

ber 30, 1752, Mr. Bradley was appointed to get a pall for Greenfield, and 'that said pall shall be lodged at ye minister's house.' The custom of having a pall for use on funeral occasions was common 150 years ago in many parishes of New England.

By the year 1754, Mr. Goodsell's infirmities had assumed such a form that the question arose as to whether he was capable, on account of the condition "of his body and mind to perform ye work of ye ministry." The members of the parish were in sore straits as to what course they should pursue. Mr. Goodsell's mental afflictions had rendered him somewhat childish; his usual good judgment and tact seemed to have gone. Time and again the society considered his case, and agreed by a large majority that he should be relieved from his pastoral charge. By the spring of 1756 both the parish and church had voted to call the consociation at once "to consider and determine what is proper to be done in our present difficult circumstances with respect to Mr. Goodsell's indisposition of body and mind."

So the pastoral relation was dissolved on the 20th day of April, 1756, but the parish in its contract with Mr. Goodsell in 1725 had agreed that if ever through age or other inability he should be unable to perform the work of the ministry, then they should give him an honorable support or maintenance, and this indeed was a stumbling-block. To begin with it was a most unwise agreement for any society under any circumstances, and now to make some kind of a settlement with a man who had lost his mental poise, was no easy matter. The society did not know how much they owed Mr. Goodsell; the value of money had changed in the past thirty years, and of course Mr. Goodsell, in such a condition, was unreasonable in his demands. The society met and voted him this sum and then that sum; finally the idea was suggested of leaving

the affair in the hands of arbitrators to settle; but "Mr. Goodsell utterly refuseth to leave ye affair to judicious men to decide, or to settle it in any other method consistent with reason and justice." Then again a few months later, the committee reports, "that Mr. Goodsell is so wavering in his mind that they can by no means prevail with him to settle ye affair in any just and reasonable way whatever." So the business relations between pastor and parish, which at one time narrowly escaped being brought before the General Assembly, were not satisfactorily settled until May, 1757, when Mr. Goodsell gave the following release and receipt:

"To all people to whom these presents shall come, greeting: Know ye that whereas I, John Goodsell, of ye town and county of Fairfield in ye colony of Connecticut, did covenant and agree with ye Northwest Society in said Fairfield, called Greenfield Society, to officiate in ye work of ye ministry in said society, and ye said society, by their committee, did for and in behalf of said society, covenant and agree with me, ye said John Goodsell, to pay me for my work in ye ministry there, ye sum of one hundred pounds of current bills of credit of this colony for my yearly salary, so long as I should continue in ye work of ye ministry in said society, and also an honorable support or maintenance afterwards when I should, by age or other inability, be rendered unable to officiate in ye work of ye ministry in said society, provided I, the said John Goodsell should not neglect ye said work of ye ministry through my own default, all of which may appear by one certain writing or covenant made between me and the said society bearing date Nov. 1, 1725.

And whereas I, ye said John Goodsell, after having a considerable time officiated in ye work of ye ministry in said society, was rendered unable, not by my own default, but through ye providence of God, to officiate any further in ye work of ye ministry, in said society, and whereas, I, ye said John Goodsell, have by reason of said inability been duly dismissed and discharged from ye work and service of ye ministry in said society, and as there has been a considerable difficulty and trouble subsisting between me and ye society, about and respecting some arrearages of salary and ye support or maintenance in said writing or agreement contained and mentioned as aforesaid, and whereas ye society, to prevent any further diffi-

culty, touching said arrearages of salary and said future maintenance or support, hath agreed and voted to give me ye sum of two hundred and eighty pounds lawful money, in full for such arrearages, and for such maintenance or support, and I, ye said John Goodsell, for promoting of peace in said society and to prevent any further difficulty therein on account of such arrearages or maintenance, and wholly to free said society from ye burden thereof for ye future, have agreed to accept ye said sum of two hundred and eighty pounds in full of all such arrearages and maintenance, and in full satisfaction and discharge of said writing or covenant, or ye duty therein contained, or that thereby might accrue.

Now know ye that I, ye said John Goodsell, do hereby acknowledge that I have received of and from ye said society ye said sum of two hundred and eighty pounds lawful money in full satisfaction of ye said arrearages and maintenance, and ye duties contained in said writing, and in consideration thereof, I do hereby freely, fully, and absolutely free, acquit and discharge ye said society and ye inhabitants thereof, from said writing and ye covenants therein contained, and from all demands of any arrearages of my salary, or any other dues or duties that are contained in or may arise from said writing or agreement on account of such arrearages or maintenance.

In witness whereof, I, ye said John Goodsell, have hereunto set my hand and seal in Fairfield this 10th day of May 1757."

JOHN GOODSSELL seal

Signed, sealed and delivered
in the presence of:

NOAH HOBART
DAVID ROWLAND
DAVID BURR, JR.

Mr. Goodsell at this time, was not an old man; he had not even reached the fifty-year mark. But thirty years of persevering, faithful service in a new parish had affected not only his bodily vigor, but had also proven disastrous to his nerves. He was not a delicate man, but close application to the work he so much loved had made him grow old long before his time. If he had not been naturally rugged as a young man, he could not have ridden

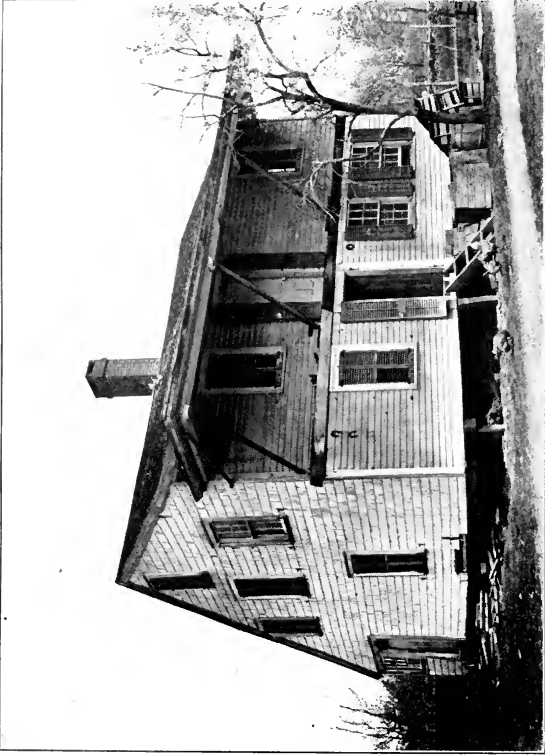
on horseback to New York to purchase himself a pair of gloves, and return the same day. Yet his descendants tell us that he easily accomplished such a feat.

It is noticeable that all through his long pastorate of thirty years, there is not a record anywhere of ever a murmur or complaint against him, from the day he moved into the parish, until his health failed him and both body and mind began to yield to the attacks of disease. His ministry was the longest of any pastor, and during that time 212 persons united with the church by profession and 256 took the so-called half-way covenant.

We are proud of Rev. John Goodsell to-day, for his record is a clean one. During his earlier years, not much more than a boy-preacher, yet how well he shepherded his flock. He lived to see the society develop from a weak, unorganized body into a strong and thoroughly organized church with a respectable house of worship. It is said that "he preached on the Sabbath and on lecture days, prepared young men for college, gave medical advice as a doctor, legal counsel as a lawyer, and labored in his fields as a farmer."

His own home was located at the rear or northwest of the present church green, on what is now the Nichols estate, but his house was probably pulled down or destroyed a century or more ago. Here he raised up a large family of sons and daughters. Their names and years of birth, including three who died in infancy, are as follows: Hannah, 1726; Mary, 1727; John, 1730; Thomas, 1731; Sarah, 1734; Epaphras, 1735; Abigail, 1737; Huldah, 1740; Epaphras, 1742; Lewis, Phoebe, twins, 1744; Samuel, 1746; James, 1748; James, 1749. From this large family have sprung dozens of the families of Greenfield and vicinity, there being perhaps several hundred descendants who can point with pride to their noble ancestor. One son, Lewis, in 1772 built a house which was used as a tavern





ALL THAT REMAINS OF THE TAVERN BUILT IN 1772 BY REV. JOHN
GOODSELL'S SON, LEWIS.

both before and after the Revolutionary War, and it became quite famous in its day. It was the building that many of us remember as the old Col. A. R. T. Nichols house; it still stands as shown in the picture.

Here in Greenfield Mr. Goodsell passed his last years, within the shadow of the new church, erected soon after he resigned his long pastorate. We can think of him during those last seven years, feeble in health but patient in his suffering, living a quiet and retired life in his own home, and among his own people who had been so dear to him. It is on record that in November, 1761, the parish voted "to give Mr. Goodsell the chips lying around the new meeting-house."

Mr. Goodsell died December 26, 1763, aged 57 years and 5 days, and was buried in the Greenfield Cemetery. His stone, which is of slate, is well preserved and may be seen to-day not far from the street near the upper entrance. It is inscribed thus:

HERE LIES BURIED THE BODY
OF THE REV. MR.
JOHN GOODSSELL
WHO DEPARTED THIS LIFE
DEC. 26TH 1763
AGED 57 YEARS.

CHAPTER III.

REV. SETH POMEROY, 1757-1770.

ABOUT the time that the Rev. John Goodsell retired from the pastorate of the church, some families in the northeastern section of the town of Fairfield had petitioned the General Assembly for parish privileges of their own. As seemed to be the custom in those days, the Greenfield society strongly opposed the formation of another parish, and the loss of some valuable supporters, and sent Capt. Daniel Bradley as agent to Hartford in May, 1756, to present arguments. Again in October, of the same year, parish privileges were sought through the General Assembly holden at New Haven, by families living in the northwestern part of the town, and again Capt. Bradley was sent to oppose this petition. But in each case new societies were formed, and the year 1757 marks the beginning of the Baptist church and society of Stratfield, and also the Congregational church and society of Norfield, now in the town of Weston.

During the year 1756 the parish votes to make some repairs on the meeting-house, and a committee is appointed to look over the building and report. They then vote December 23, 1756, "to cover ye whole of ye meeting-house excepting ye north roof, and two gable ends."

We do not know who assisted Rev. Mr. Goodsell during his last year as pastor at Greenfield, or who supplied the pulpit during the spring and summer of 1756, but we read that on August 11, 1756, the society votes "to send for Rev. Mr. Barritt, a resident of New Fairfield to come and preach among us on probation." The following year, May 30, 1757, a vote is taken "whether the society is willing

Mr. Jonathan Elmer be recommended to the association to preach the Gospel among us as a probationer." Voted in the affirmative, 71 to 9. Again a little later, put to vote "whether we will send for Mr. Jonathan Elmer to preach with us for three months." Voted in the negative.

So the church is without a pastor until September 2, 1757, when the society votes unanimously to have Rev. Seth Pomeroy come as a probationer, and the following month a committee is appointed to consult with him in regard to a call and to decide on the terms. The following is the proposal to Mr. Pomeroy:

"Oct. 14, 1757. A committee consisting of Moses Dimon, Daniel Bradley, John Gilbert, Joseph Bradley Jr. and Daniel Sherwood, met and suggested the following proposal in regard to Rev. Seth Pomeroy, which was adopted: For his settlement we propose to give him one hundred pounds lawful money, including a piece of land lying and being near ye meeting-house, in quantity about one acre and a quarter, commonly called school land; ye value of said piece of land as ye society gave for it is to be deducted from ye aforesaid hundred pounds; ye remainder to be paid Mr. Pomeroy in cash by ye first day of Nov. 1758; and also ye use and improvement of about six acres of land lying and being near Moses Dimon Esq. also called school land, as long as said Mr. Pomeroy continues our minister and no longer; ye other fore-mentioned piece of an acre and a quarter of land Mr. Pomeroy is to have conveyed to him forever as his own proper estate.

Secondly, for his salary we propose to give him seventy-five pounds a year for ye first two years, and after that to give him eighty-five pounds a year for his stated salary so long as he continues our minister."

The above offer was extended to Mr. Pomeroy and his reply follows:

"To ye Society of Greenfield now convened this first day of November, 1757,

Gentlemen:

Whereas your committee have reported to me your call for my settling in ye gospel ministry among you, and for encouragement

that you have voted for a settlement one hundred pounds lawful money, including one acre and a quarter of land to be given forever, and also ye use and improvement of about six acres more of land during my ministry here, and for a salary to give seventy-five pounds a year for ye first two years, and then eighty-five pounds yearly, so long as I continue to be your minister;

I do therefore now, declare my acceptance of your invitation and of ye abovesaid proposals, and although I am sensible that ye settlement offered is so low that it must fall considerably short of a sufficiency for building, and comfortably settling, yet as Providence seems to point out ye way of duty so clearly, I dare not refuse to comply; but depending on God's blessing and your assistance and kindness, am willing to serve you in ye work of ye ministry as soon as I can be conveniently introduced."

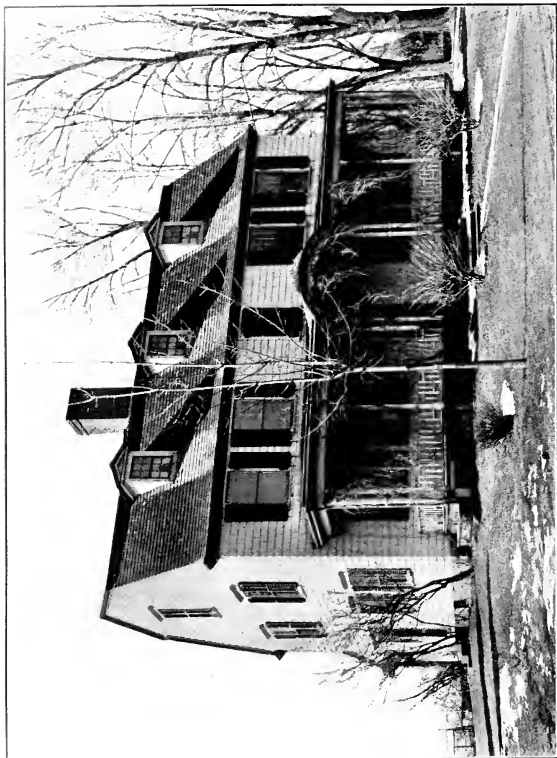
SETH POMEROY.

The acre and one-quarter of land referred to above is the property now owned by Wm. H. Banks, at the lower end of the common. It was called school land or parish land and had been purchased of the town in 1755 for 21 pounds. The other property referred to above containing six acres and also called school or parish land was the central field on the north side of the road leading westward from the Country Club House corner, now the property of Mrs. Lloyd Griscom.

This lot was for a long time devoted to the use of the resident minister of the church, but in later years was turned over to the "School Society." It was sold at public auction July 2, 1853, by vote of the Greenfield or "Second School Society," and by authority of the legislature, through the following committee: Samuel Betts, John Burr and Henry Bradley. The price received was \$487.82, the purchaser being Frederic Bronson of New York. This sum was used in defraying the expenses of building the new academy erected the same year.

Rev. Seth Pomeroy was ordained on December 8, 1757. The services of ordination were: introductory prayer by





HOUSE BUILT BY REV. SETH POMEROY ABOUT 1757, AS IT APPEARS TO-DAY.

Rev. Samuel Sherwood; sermon by Rev. Noah Wells; ordaining prayer by Rev. Moses Dickinson; charge to the pastor by Rev. Noah Hobart; right hand of fellowship by Rev. Daniel Buckingham; concluding prayer by Rev. Jonathan Ingalls.

Mr. Pomeroy was born in Northampton, December 14, 1732, graduated at Yale College, 1753, and remained one year after graduation in New Haven as a Berkeley scholar, a favor granted on account of his superior scholarship. He was a tutor in Yale College during the years 1756 and 1757. His wife was the daughter of Jonathan Law, governor of Connecticut, and they had one son, Jonathan Law Pomeroy, who later became a clergyman, and was for some years pastor of the Congregational Church at Worthington, Mass.

At the time of his ordination Mr. Pomeroy was 25 years of age. Soon after his settlement in Greenfield he built the high, gambrel-roofed house with dormer windows, which is still well preserved and is now the residence of William H. Banks. This was the first fine house ever built in Greenfield. Previous to this time the best houses were built with the familiar long roof on the rear and a short roof in front.

Mr. Pomeroy had been pastor but a short time when the society decided to build a new meeting-house. The old meeting-house had been in use scarcely thirty-three years, yet it was becoming dilapidated, and out of date. Its shape was like that of the common country school-house, perfectly plain; there was no steeple and no place for a bell. A young and active preacher and a parish of loyal and prosperous people demanded a more up-to-date house of worship.

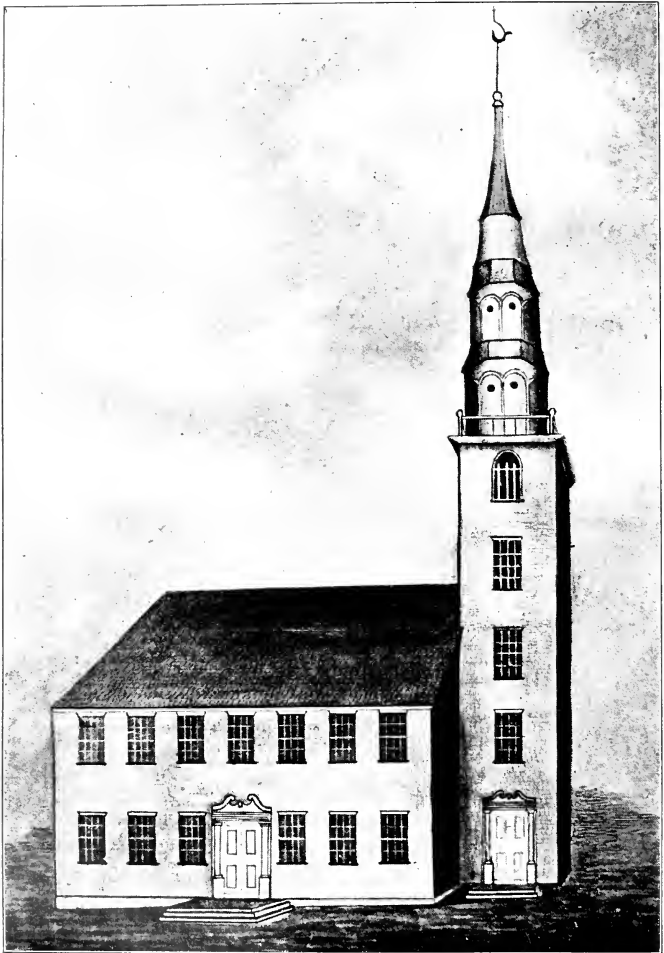
So on February 4, 1760, it was voted "that a new meeting-house be built; that it shall stand on the Place of Parade, where now stands a monument of stones, and that

Samuel Bradley Jr. shall be a committee to apply to the county court in behalf of the parish, to affix and establish the place on which it shall stand." A few weeks later it was decided that "the dimensions of the building shall be 60 by 42 feet, with a well-proportioned and well-built steeple; that Samuel Bradley Jr. and Moses Dimon Esq. shall be the committee for building said new meeting-house."

The report of the court's doings in affixing the place on which the meeting-house should stand was read at the meeting February 25, 1760, and then the work began. The site for the new meeting-house being quite a distance from the old house of worship, made it very convenient to use the old building until the new one was completed. In fact the old structure was not ordered pulled down till October 28, 1762, when Joseph Hill and Daniel Sherwood were appointed to have charge of the removal of the building, being instructed to parcel it out and sell at public vendue to the highest bidders.

The raising of the funds for a new meeting-house of such liberal proportions and with such an elaborate steeple, was no small matter. During the year 1760, nine pence on the pound was levied for the carrying on of the work; six pence the next year, and ten pence the year following, all to be laid out on the new meeting-house. Before the close of the year 1761, the new building was sufficiently advanced for the laying out of pews. The society voted, November 10, 1761, "to lay out as many pews as can with convenience be laid out on ye ground floor by a joiner that understands the business; that the spots or places so laid out be fairly sold at vendue to ye highest bidder, and ye money used to defray charges of building said house; that no person shall be allowed to purchase more than one pew for a family; that no person who doth not belong to this society or who is of another persuasion, shall





SECOND MEETING-HOUSE, 1762-1845.

be allowed to bid at said vendue; that those who purchase the spots or places for ye purpose aforesaid, be obliged to build their pews by a limited time and to build them all alike; that ye spots or places and pews so built and purchased shall never be sold or conveyed to any person who doth not belong to this society, or to anyone of another persuasion; that one spot or place shall be reserved for ye society to build a pew on."

The following is the report of the committee appointed to sell the spots or places for pews:

"Greenfield, Dec. 2, 1761.

We, the subscribers, being appointed by this society at their meeting of ye 10th of November last to sell the spots or places, then voted to be laid out in our new meeting-house for pews to be erected on, have according to ye vote of said society at their abovesaid meeting relating to said pews, laid out and sold the abovesaid spots or places for pews, in the manner following, viz:

"With the assistance of David Bradley, joiner, beginning at ye east side of ye south double door, have laid out ye spot or place for Pew No. 1, and so successively laid out and numbered said spots all around the house, till we come to ye west side of said double door, they being in number twenty-six; and have also this day sold ye above spots or places, except number 15, for the purpose aforesaid, to ye following persons at public vendue, with ye sum each spot or place sold for, annexed to his name, which persons are all obliged by ye conditions of said vendue, to have their pews well built and completed upon their own cost and charge by the first day of October next or forfeit their spots or places to ye society.

Sold as followeth:

To Gershom Banks	the spot or place No.	1	for	14	pounds,	15	shillings
" Samuel Bradley	ditto	"	2	"	16	"	10
" Jedediah Hull	"	"	3	"	20	"	7
" Daniel Sherwood	"	"	4	"	19	"	2
" Joseph Hill	"	"	5	"	20	"	7
" Cornelius Hull	"	"	6	"	17	"	3
" Daniel Sturges	"	"	7	"	10	"	0
" Moses Wakeman	"	"	8	"	15	"	0

To David Bradley the spot or place No. 9 for 24 pounds, 0 shillings					
“ Gershom Hubbell “	“ 10 “ 26 “	“ 12 “			
“ Gershom Bulkley “	“ 11 “ 23 “	“ 15 “			
“ Jonathan Dimon “	“ 12 “ 23 “	“ 1 “			
“ John Jennings 2nd “	“ 13 “ 20 “	“ 7 “			
“ Gershom Bradley “	“ 14 “ 20 “	“ 3 “			
“ Reserved for the Society “	“ 15 “				
“ Nehemiah Banks “	“ 16 “ 24 “	“ 0 “			
“ Ebenezer Banks “	“ 17 “ 20 “	“ 10 “			
“ Joseph Bradley Jr. “	“ 18 “ 27 “	“ 0 “			
“ John Banks “	“ 19 “ 17 “	“ 0 “			
“ Samuel Whitney “	“ 20 “ 15 “	“ 4 “			
“ David Williams “	“ 21 “ 15 “	“ 0 “			
“ Benj. Sherwood “	“ 22 “ 17 “	“ 14 “			
“ Hezekiah Bradley “	“ 23 “ 19 “	“ 11 “			
“ Samuel Bradley Jr. “	“ 24 “ 23 “	“ 1 “			
“ David Banks “	“ 25 “ 20 “	“ 5 “			
“ Daniel Bradley “	“ 26 “ 19 “	“ 5 “			
	Total 489	“ 12 “			

JOSEPH BRADLEY JR. } *Committee*
 DAVID BANKS }

Soon after the sale of the pews on the ground floor, the society voted to lay out pews in the gallery in the same manner, and sell under the same restrictions. About this time, December, 1761, Nehemiah Banks and David Williams were appointed to look into the expenditures already made on the building and report how much more would be needed. This committee looked over all the accounts and in January, 1762, reported all satisfactory “except ye boarding of ye joyners, which in our opinion is charged higher than ye common price, and what we think reasonable; and likewise ye wages of David Bradley’s two youngest boys, and ye hinges made by Lieut. Jennings, we think is too high. Ye cost already arisen we find to be 990 pounds. According to our best understanding, one-half of ye ten penny rate made in November last to complete said house may be abated.”

The records imply that the builder of this meeting-house was David Bradley, with the assistance of his sons and other "joyners."

This meeting-house, which stood for over 80 years, and in which so many of Greenfield's pastors have preached, is the most interesting one ever built by our society. The older residents of Greenfield remember it well, as it was not pulled down till 1845. It stood on practically the same site as the present church, except that it extended east and west, with the steeple on the east end, and the main entrance with double doors in the middle of the south side. There was also a door on the west and two on the east. No chimney was ever constructed in this meeting-house.

For many years stoves in meeting-houses were considered sacrilegious. In winter piety was supposed to overcome all disadvantages; the women used footstoves, but the men calmly endured the frigid atmosphere which was thought to be so conducive to the worship of the Lord. Nearly eighty years later, and not long before the building was pulled down, a wood-stove in which sticks of considerable length could be burned, was purchased and set up, the stove-pipe protruding through the window-sash; and we may suppose that then, even before the fires were started, the warmth was almost unendurable, so great were the imaginations of the dear fathers and mothers of ye olden time.

The pulpit was on the north side, directly opposite the main entrance. Over this pulpit was suspended by an iron rod, at just the proper angle, a huge sounding-board, which was supposed to improve the acoustic properties of the building. This contrivance was just a conical, hollow, umbrella-like arrangement something like an extinguisher, that looked as though it might drop down at any moment and envelop the preacher. The pews were little square rooms, and as the various families went in and closed the

doors behind them, then, even though the preaching might not always have been interesting, there was always the sweet satisfaction, as they sat for some two hours on the cushionless, high-backed benches, that they actually owned the spot or place where they were sitting.

The steeple was unusually high for a country meeting-house, and many visitors each year had ascended the long flights of stairs to the floor above the belfry, and then stepped outside to enjoy the view towards the east, south and west. It is supposed that on this elevated platform or "walk," as it was called, Timothy Dwight was inspired to write his beautiful pastoral poem "Greenfield Hill." Barber's "Connecticut Historical Collections," printed in 1836, refers to the view from this meeting-house as follows: "This place (Greenfield) is most justly celebrated for the prospect which is obtained from the belfry of the church. No other spot in Connecticut can show such a commanding, extensive, and beautiful prospect. Seventeen churches can be seen, viz: two in Fairfield, three in Bridgeport, two in Stratford, two in Milford, two on Long Island, and one in each of the following places: New Canaan, Redding, Norfield, Green's Farms, Southport, and Canaan. Five lighthouses are also seen from this place, viz: one on Norwalk Island, Eaton's Neck, Black Rock, Stratford Point, and New Pasture Light. In a clear day, the East Rock near New Haven is distinctly seen."

The building of this much-admired house of worship was one of the most important events during the pastorate of Rev. Seth Pomeroy.

It is a matter of interest to note the various parish officers appointed at the annual parish meetings during these years. A school committee of one or more was always chosen for each district, and from one to three of the following: selectmen, surveyors of highways, fence-



THE COMMUNION TANKARDS.

viewers, grand-jurymen, tything-men, listers, collectors, constables, haywards, pound-keepers, branders of horses and leather-sealers.

In 1763, a large number of families left the Greenfield church and society and formed the Congregational Church in Weston, now Easton. For several years the formation of this new parish had been before the General Assembly, but at each hearing, Greenfield had sent agents to oppose such a division. We find the names of Joseph Bradley, Jr., and John Bradley mentioned as the agents sent to the General Assembly for this purpose.

During Mr. Pomeroy's ministry, two valuable silver tankards, which are still in use, were given to the church. One is inscribed, "This, the gift of Thomas Hill, Esq., to the Church of Christ in Greenfield, A. D. 1764." The other, "This, the gift of Samuel Bradley to the Church of Christ in Greenfield, A. D. 1768."

This most successful and harmonious pastorate of less than thirteen years came to an abrupt ending on July 1, 1770, when Mr. Pomeroy died, while still a young man of 37, in the midst of his usefulness. His grave is in the Greenfield cemetery, not far from Rev. John Goodsell's, and is also marked by a stone of slate. Rev. Mr. Pomeroy was a learned man, a most excellent and faithful preacher and was beloved by all his people.

CHAPTER IV.

REV. WILLIAM M. TENNANT, 1772-1781.

SOON after the death of Mr. Pomeroy, the pulpit was supplied by Rev. Mr. Starn or Stearn, who was also a candidate, but when a vote was taken, in February, 1771, with the idea of extending a call to him, there were 51 for him and 44 against. So he was not called but was asked to supply the pulpit until August 14, 1771. On the latter date it was voted to ask Rev. Wm. M. Tennant to preach on probation, but not till May 20, 1772, did the parish vote to invite him to settle as their pastor, by a "great majority of 83 votes." The size of these parish meetings, when as high as 83 and even 95 voters were present to transact business, makes us to-day open our eyes in surprise. Very few of us have ever attended a parish meeting of such proportions.

The following is the proposal to Mr. Tennant :

"Mr. Tennant is to take ye care and charge of this church and congregation, and to settle on the same plan that ye ministers generally settle in this western district of Fairfield County; and the committee, in behalf of ye society, have agreed that Mr. Tennant's salary be one hundred pounds lawful money yearly, and one hundred pounds settlement; and the use and improvement of about six acres of land called ye school land; said improvement and salary to continue so long as Mr. Tennant continues our minister in this place and no longer."

Mr. Tennant's acceptance follows :

"To the Society of Greenfield this 28th day of May 1772, Gentlemen :

Whereas, your respectable committee met me according to appointment and reported that you had unanimously given me a call to settle with you in the work of the gospel ministry and that for my

encouragement hereto you had voted me a settlement of one hundred pounds lawful money to be my property for ever, and one hundred pounds like money for my yearly salary to be paid year by year as long as I continue your minister; granting me moreover ye full and entire use of a certain parsonage lot containing about six acres for ye same term and time. Humbly trusting from many divers circumstances that it is the will of God that I should take the oversight of you and become your pastor, I do therefore now declare my hearty and cheerful acceptance of your call and honorable proposals and shall endeavor to serve you as soon as I am regularly introduced by ordination; depending at ye same time upon your friendship, although you do not choose to be under any legal obligation with respect to this particular,—to supply me with fire-wood from year to year, according to your former custom towards my predecessors; and especially desiring your prayers to almighty God that I may be improved as a blessing among you."

WILLIAM M. TENNANT.

The Society voted Mr. Tennant 20 pounds for the expense of his journey, and appointed the 17th of June as the time for ordination. The services of the ordination were: Introductory prayer by Rev. Samuel Camp, sermon by Rev. Samuel Sherwood, ordaining prayer by Rev. Noah Hobart, charge to pastor by Rev. Moses Dickinson, right hand of fellowship by Rev. Noah Wells, concluding prayer by Rev. Jonathan Ingalls.

This, the third pastor of the Greenfield church, was the son of Rev. Charles Tennant of White Clay Creek, Delaware, who was the younger brother of the more famous preachers, Revs. Wm. and Gilbert Tennant. He graduated at the College of New Jersey in 1763, received the degree of Doctor of Divinity in 1773 from Yale College, and was moderator of the General Assembly in 1777. His wife was the daughter of the Rev. Dr. John Rogers of New York City.

During the summer of 1772, a number of improvements were made on the meeting-house. The galleries were

completed at an expense of 70 pounds, and were patterned after those of ye old society in Fairfield; step-stones were purchased for the meeting-house doors, being shipped from New York "by freight," which must have meant by boat; and in 1775 the steeple was repaired, and both steeple and roof treated to a coat of paint.

Mr. Tennant's services as pastor during those troubled years of the Revolution were appreciated by his people, for in 1777 they voted him 30 pounds as a gift, and some two years later they voted that his annual salary be increased 20 pounds as long as he should remain their pastor; and that he be supplied with 40 loads of good wood yearly.

We have handed down to us the following record, showing the generosity of the society:

"Whereas the war has greatly enhanced the price of all the necessaries of life to that degree that it is impracticable for Mr. Tennant, our pastor, to support himself and family on the nominal sum we covenanted and agreed to pay him for his yearly salary; and, whereas, in our opinions the enlarging of Mr. Tennant's salary by a public vote might not only have a tendency to depreciate the currency, but also be hereafter made a precedent of, when the currency shall come to a standard and provisions to the old price; for the above mentioned reasons we, the subscribers, hereby agree to pay to Daniel Sherwood, Jr., committee man appointed by this parish to get subscriptions for Mr. Tennant, what we have severally subscribed and annexed to our names, by the first day of March next, or the same pay and deliver unto Mr. Tennant by said time over and above the nominal sum we have agreed to pay to Mr. Tennant for his yearly salary, in order the better to support himself and family in the difficult and extraordinary times, as witness our hands in Greenfield, the 17th November, 1778:"

"Daniel Sherwood, 1 & ½ bushels of wheat; Cornelius Hull, 4 bushels of Indian corn; Eliphalet Hull, 4 bushels of corn; John Alvord, 1 pair of women's shoes; John Hull, 20 weight of butter; Jedediah Hull, 2 bushels of corn and one of wheat; Albert Sherwood, 2 bushels of wheat; Joseph Straton, 6 bushels of wheat; John Straton, 1 bushel of wheat; Stephen Straton, 6 lbs. of flax;

Seth Sherwood, 2 bushels of wheat; James Redfield, 15 lbs. of pork; Nehemiah Banks, 40 lbs. of pork; Oliver Middlebrooks, 1 bushel of corn; Ebenezer Banks, ½ bushel of Lisbon salt; Joseph Banks, 1 barrel of cider; Eliphalet Banks, 1 barrel of cider."

Money not being plentiful during the war, the parish voted, December 8, 1778, that a tax of three pence on the pound to defray parish charges, could, if desired, be paid in provision and produce at the price given: "pork 30 shillings per hundred; beef 25 sh.; wheat 6 sh. per bu.; corn 3 sh.; oats 1 sh. 6 d.; flax 6 d.; butter 1 sh.; wool 2 sh.; hogs lard 7 d.; tallow 8 d.; English hay 3 sh. per hundred; cheese 6 d.; those that don't choose to pay their rates in provision shall have liberty to pay in money at the price provision is at, at the time the rate is collected."

On the records for November 15, 1781, we find the following interesting item: "Hezekiah Bradley is appointed to sweep and sand the meeting-house for one year and is to have 30 shillings for his trouble.

After a pastorate of more than nine years, Rev. Mr. Tennant desired that the consociation might be called to sever his connection with the Greenfield parish. The great majority of his people were much opposed to his leaving them, but the consociation saw fit to grant his request and so his connection was severed December, 1781. After leaving Greenfield, Mr. Tennant became pastor of a Presbyterian church in Abington, near Philadelphia, where he died in December, 1810.

It is said of him that while located in Greenfield he was a most worthy minister and excellent pastor. During his ministry he had the confidence of his people to a remarkable degree, and kept them together during the war of the American Revolution, when many churches in the United States were scattered and left without a pastor in a low spiritual condition. Mr. Tennant was a man of

great sweetness of temper, and politeness of manner, and distinguished for hospitality.

Being connected by marriage with Dr. Rogers who built and occupied the Agnes Murray place, Mr. Tennant probably made this house his home during his ministry in Greenfield.

CHAPTER V.

REV. TIMOTHY DWIGHT, 1783-1795.

FOR several months following the dismissal of Rev. Mr. Tennant, the pulpit was supplied with candidates. August 28, 1782, Mr. Abram Baldwin of Greenfield was invited to preach during the coming winter, but as he did not accept, the society voted in October of the same year to send to New Haven and invite a Mr. Dwight "to preach with us." No doubt Rev. Timothy Dwight was one of the candidates who had supplied the pulpit during the previous months, and now he comes to supply the pulpit almost continually until he is formally called and settled as pastor.

About this time we find on record this little interesting item. "Dec. 12, 1782. Voted to apply to town for a piece of the Place of Parade on which to build a parsonage. The following committee is appointed to apply to the town meeting: Gershom Hubbell Esq., David Williams, Capt. Ebenezer Hill, and Doctor Rogers." We must suppose that the request was not granted as the parsonage was not built, and the report of the town meeting does not even mention the matter.

We find on record the following in regard to the offer extended to Rev. Mr. Dwight: "May 19, 1783. Voted unanimously by 62, to approve and make choice of Mr. Timothy Dwight to take the pastoral care and charge of this church and congregation; to pay Mr. Dwight one hundred and fifty pounds for his annual salary so long as he shall continue our minister; to pay Mr. Dwight three hundred pounds for a settlement to be paid in three years, one hundred pounds a year; to give Mr. Dwight the use and improvement of about six acres of land belonging

to the parish, known by the name of the school lot, for and during the time he shall continue our minister; to give Mr. Dwight forty loads, equal to twenty cords, of good wood annually, during the time he shall continue our minister."

The following committee were appointed to present the doings of the meeting to Mr. Dwight: Dudley Baldwin, Dea. David Williams, George Burr, Esq., Nehemiah Banks, and Dr. David Rogers.

Mr. Dwight replied thus:

"Greenfield, July 20, 1783.

To the Society of Greenfield, Gentlemen:—

I have considered the unanimous invitation given me by the church and congregation of Greenfield to settle with them in the work of the Gospel Ministry, and the proposals they have made me for my support in that office. In answer to this invitation, I beg leave to observe that the unanimity and friendliness of the call are so agreeable, and the proposals so handsome that I esteem it my duty to accept of them; and do hereby give my cheerful consent to settle with this church and people on the plan, and according to the principles I have uniformly delivered to you, particularly in two sermons, the one from Acts 20:26 and 27; the other from the First to the Corinthians 7:14; and I desire your constant prayers to almighty God that I may be a blessing to you.

TIMOTHY DWIGHT."

The services of the ordination, held on November 5, 1783, were: introductory prayer by Rev. Justus Mitchell; sermon by Rev. Jonathan Edwards, D.D., uncle of Mr. Dwight and pastor of Whitehaven church in New Haven, and second son of the celebrated preacher of the same name; ordaining prayer by Rev. Andrew Elliott; charge to the pastor by Rev. Samuel Camp; right hand of fellowship by Rev. Isaac Lewis; concluding prayer by Rev. Jonathan Murdock.

The history of Timothy Dwight's early life is perhaps better known than that of any other of Greenfield's pastors,



Timothy Dwight.

because of the prominence that he attained later in life. He was grandson of the famous preacher, Jonathan Edwards, and son of Timothy and Mary Dwight. He was born at Northampton, May 14, 1752, entered Yale College at the age of thirteen, was graduated four years later, was a teacher in a New Haven grammar school for two years, then taught mathematics, rhetoric and oratory in the college for six years. In 1777 he was licensed to preach, and became a chaplain in the army where for several years he labored for the spiritual interests of the soldiers and became a friend of Washington. From 1778 to 1783 he was not only army chaplain, but spent two terms in the Massachusetts legislature, and did some preaching, besides farming at the paternal home in Northampton.

On March 3, 1777, Mr. Dwight was married at the house of Pierpont Edwards, Esq., of New Haven, to Mary Woolsey, daughter of Benjamin Woolsey of Dosoris, Long Island. That same year as he was closing his services as tutor at Yale, it is said that the students drew up a petition to have him made president, but his own interference prevented any further action.

The salary paid at Greenfield, 150 pounds (equal to \$500), 20 cords of wood, and use of a six-acre lot, besides the settlement of 300 pounds (equal to \$1000), was said to have been the largest given in the state at that time; and this is not improbable as we remember that so many of the parishes had suffered severely during the long war which had just closed and that Greenfield was one of those that to a large extent had escaped from the destructive hand of the British.

So Mr. and Mrs. Dwight with two small children moved to Greenfield in the fall of 1783, and the parish looked forward to a long-continued ministry and to his living and

dying in the community. But this proved to be his first and only pastorate.

The part of the agreement in regard to furnishing 20 cords of wood yearly was carried out as shown by the following vote: November 21, 1783; voted, "that the wood that is carted to Mr. Dwight shall be eight shillings a load; that it shall be carted next Wednesday; that they who do not cart on that day shall not have a right to cart any except they be called on by the committee; that a committee shall take account of the wood and see if every load be half a cord." And a vote similar to the above was passed each year at the annual meeting in November or December. At one meeting it is stated that "nut wood shall be 9 shillings and oke 7 shillings per load."

That the settlement of a new pastor in the parish brought a new enthusiasm is shown by the records of several meetings. In 1784, the parish votes "to paint the roof, doors, and windows of the meeting-house," and at a later meeting, to repair and paint the steeple, "applying continental certificates for that purpose."

Here comes in an interesting record in regard to the formation of the towns, Weston and Easton. On March 30, 1786, it was voted unanimously, "that we are willing in future time to attend at ye usual place in ye first society in Fairfield to transact all public business proper to be done by said town, provided that said first society together with ye two parishes, Stratfield and Green's Farms, shall oppose the two parishes, Norfield and North Fairfield (Easton), being made a separate and different town."

Up to this time, town meetings had occasionally been held at the Greenfield meeting-house, as we learn from such items as the following taken from the town records:

"Fairfield, Dec. 14, 1785. Voted that this meeting be adjourned to Wednesday, Dec. 28th, at one of ye clock, afternoon, to the meeting-house in the parish of Greenfield."

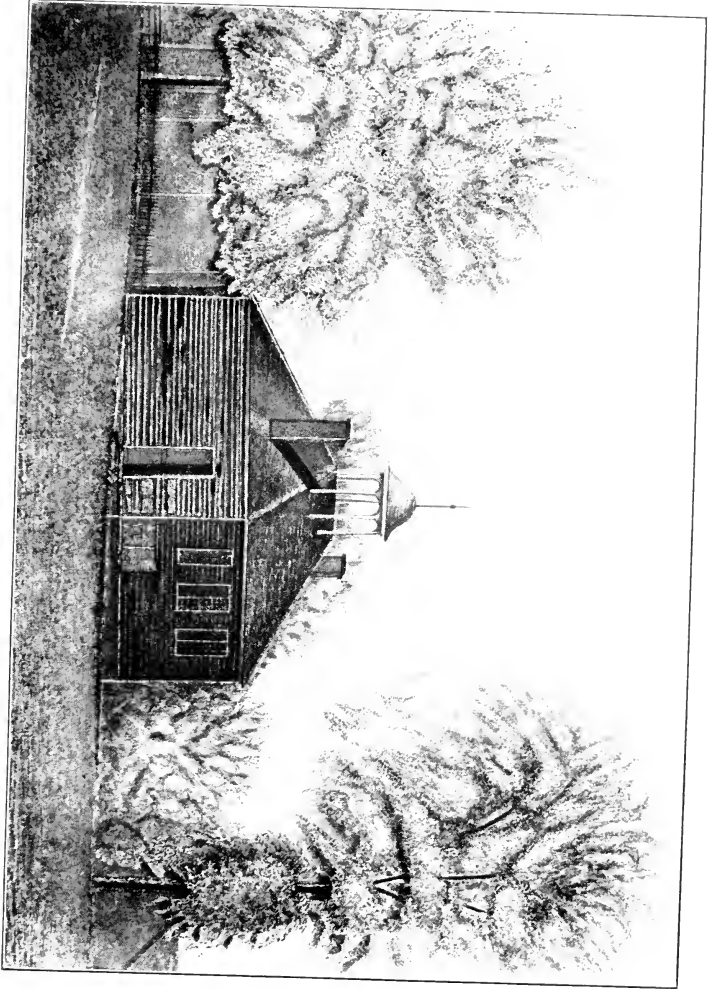
The first reference to a bell on the parish records is on July 24, 1793, when it is voted "to run the bell over, and to weigh 600 pounds after it is run; and that Capt. David Hubbell be the committee to get it run." No doubt the above refers to the first bell ever owned by the parish, and perhaps purchased soon after the erection of the church in 1762. Again in 1811, the parish votes to have the bell "new cast," probably due to a crack or some other defect. No doubt this bell was rung every evening at nine o'clock for many years. In fact the records state that on November 22, 1804, the parish voted "that the committee shall hire some person to ring the bell evenings at nine o'clock as usual."

The first reference to singing is also during Rev. Mr. Dwight's ministry, when on August 20, 1794, the parish votes to have the singing revised, and appoints the following committee to hire a singing master for three months if they think proper: Darius Grant, John Albert, Jonathan Banks, and Reuben Williams. In November of the same year, Capt. Abel Osborn, Buckingham Sherwood, Wakeman Lyon, Darius Grant, Capt. Josiah Whitney, Mr. Hale and Ralph Sherwood, are appointed "choristers to pitch Psalms." Either the days of music in churches were approaching, or else the parish was developing a musical taste under the influence of the pastor, who was himself a singer, hymn-writer and poet. The singers always sat in the gallery, which was very commodious and extended across the rear and both sides of the building. Perhaps not in Dwight's day, but years later in this old meeting-house, the large choir was assisted by several stringed instruments such as the bass viol and violin, and in time a small melodeon, not much more than three feet in length, was added.

Rev. Mr. Dwight was ambitious. He wanted to do more than the ordinary work of a country pastor. Perhaps his

salary was insufficient for his support; or perhaps his love of higher education led him to open a school in Gershom Hubbell's house in the large southeast room, that had been used by Mr. Hubbell as a leather shop. Here in this colonial house that is so well preserved after the lapse of more than a century, and which is now occupied by Mr. Arthur Hubbell, was started a school that afterwards became famous. In 1786, with the help of friends, a building long known as the Dwight Academy, was erected on the common where the present school-house now stands. Here Timothy Dwight labored for the cause of higher education. There was already the district school on the west end of the common, and there are those living to-day who remember attending the little district school, while older boys and girls studied the higher branches in the other building on the northeast corner of the green.

Rev. Mr. Dwight devoted six hours a day to his work at the academy, and the institution soon became famous. Students flocked to it from many parts of the United States and Canada. Young ladies were given a place for Dwight believed in educating them also; in fact he was one of the first to encourage female education. There were Dr. Rogers' daughters, three Miss Burrs from Fairfield, Miss Young of Bridgeport, Sally Nichols from Newtown and many others; and among the young men were David Hill, Ezekiel Webb, Jonathan Pomeroy, Parson Bartlett, Lemuel Sanford of Redding, David Rogers, Abraham Davenport of Stamford, two Henry Livingstones from Poughkeepsie, James Anaram of Richmond, Debois from France, Joel R. Poinsett, afterwards minister to Mexico and secretary of war under Van Buren, Dexter of Newburyport, William Williams of Norwich, Charles Denison of New Haven, Hancock from North Carolina, Charles Hobby Pond of Milford, afterwards Lieutenant Governor of the state, Wilson and Philo Hubbell of Bridgeport, the



ACADEMY BUILT BY TIMOTHY DWIGHT ABOUT 1786, AS IT APPEARED 1850.

Capers from South Carolina, Henry Baldwin, afterwards justice of the United States Supreme Court, A. Tomlinson and many others.

As far as the writer has been able to ascertain, the only person living to-day, whose father attended the Dwight Academy, while Timothy Dwight was in charge, is Mrs. Hetty J. Harrison of Greenfield Hill, now 92 years of age. Her father, Uriah Bulkley, who died in 1874 at the age of 92, often declared that he never forgot the instruction received under Dr. Dwight, when he was a boy of 12 or 13; and that Dr. Dwight was such a thorough disciplinarian that he always stood in great awe of him.

It has been said that more than 1000 pupils were educated in this academy, and that Rev. Mr. Dwight labored to have his highest class equal in scholarship to the students of Yale College; in fact students from Yale often came here to spend one year under Dwight. One student, William Jordan of North Carolina, died in Greenfield in 1794 and was buried in the Greenfield cemetery, where his stone may be seen to-day. So the ordinarily quiet farming community of Greenfield was enlivened by many merry voices of young men and young ladies during those years previous to 1795, and even for many years after Dwight's removal to New Haven, for the academy was continued by Rev. Jeremiah Day, D.D., who also became a president of Yale, and was afterwards continued by a number of other resident pastors and teachers of note.

In 1836 and for a number of years it was used exclusively as a young ladies' seminary. The picture shows the building in its latter days in the early fifties just before being pulled down. The timbers of the academy were used by the late Uriah Perry in the construction of his barn, one mile north of Greenfield, and the vane taken from the top of the cupola, is still in the Perry family where it is prized as a curiosity.

In 1794 Rev. Dr. Dwight received and declined a call to become pastor of the Dutch Reformed Church at Albany.

There are but few recorded incidents of the career of Dr. Dwight while located in Greenfield, owing perhaps to a permanent weakness of his eyes. His sermons were delivered from brief notes, and he relied upon the inspiration of the hour for the language he should use. On Wednesday evenings he delivered sermons or lectures on theology; these were afterwards published and used at Yale and in fact at many other theological schools not only in this country, but in England. He made his preaching so interesting, so attractive and clear, that people from neighboring towns often resorted to Greenfield to hear his discourses. Greenfield during those years, became the "resort of learning, of talents, of refinement, and of piety," and Dr. Dwight became one of the most prominent ministers of the state. In 1787, when only 36 years of age, he was honored with the degree of D.D. from the College of New Jersey at Princeton, which meant at that time even more than the same degree means to-day. It should be mentioned here that a number of years later (1810), Harvard conferred on him the degree of LL.D.

But a day of disappointment was in store for the society of Greenfield. On June 25, 1795, the corporation of Yale College elected Dr. Dwight to its presidency. This action was to Greenfield like a thunderbolt from a cloudless sky. Dr. Dwight was universally popular, the church was most prosperous and harmonious, and all parties apparently contented and satisfied. So it is not strange that when he called the consociation of churches together to advise him respecting his course, that the people of his parish unanimously opposed his dismissal, and acceptance of the presidency of Yale College. The following shows the feeling of the parish in regard to the dismissal:

"At a parish meeting legally warned and held in Greenfield Aug. 5, 1795; Samuel Bradley Esq. chosen moderator; the society's committee having informed this meeting that the Rev. Timothy Dwight D.D. pastor of the church and congregation in this place hath informed them that he hath called a consociation of ministers and delegates which are soon to meet in this place for the purpose of advising him respecting his being appointed to the presidency of Yale College by the corporation of said college; it was therefore submitted to the consideration of the meeting whether the inhabitants of this place are willing that the Rev. Doctor Dwight should accept of his appointment to the presidency of Yale College and take a dismission from the people of his charge as minister of this place. On the question being taken, it was determined unanimously in the negative.

"Secondly, voted unanimously that it appears to us not only at this present time, but uniformly ever since Doctor Dwight hath been settled in the ministry with us, that there hath been a constant, uninterrupted harmony and good agreement between him and the people of this place, and to appearance is likely to remain so if he should continue with us.

"Thirdly, voted unanimously, that although our society tax to support the gospel hath been higher than perhaps is common in our neighboring societies, yet we are of the opinion that it has been as cheerfully complied with, and as punctually paid as could be expected, or as is common in other societies, and perhaps more so, and that there is no present appearance that we shall fail of fulfilling our agreement with Dr. Dwight.

"Fourthly, voted unanimously, that we are not acquainted with any uneasiness or cause of complaint in the mind of Dr. Dwight respecting the treatment of the people of this place towards him, and we declare ourselves to be perfectly satisfied with his public ministration and private conduct, and greatly fear that a separation between him and us may have a tendency to disunite the people from that steady and uniform religious sentiment and opinion that appears to be predominant at this time, and without more and greater reasons than we are at present acquainted with, are full in opinion that a separation will not only be unjust but impolitic, hurtful to the feelings and interests of the people, as well as detrimental to religion in this place.

"Fifthly, the following committee was appointed to wait on the consociation, to represent the society, and lay the doings of this meeting before them:

“Dea. David Williams, Samuel Bradley Esq., Dr. David Rogers, Daniel Sherwood, Elisha Bradley, Daniel Banks, Ebenezer Banks, Thomas Wheeler, Albert Sherwood, Capt. Joseph Buckley, Walter Bradley Esq., Capt. David Hubbell.

“Seventy-four voters being present at this meeting.”

But this large committee of twelve persons to represent the church and society before the consociation and urge their claims, were unsuccessful, as shown by the recorded vote of the council:

“The committee presented the votes of the Society, signifying their unwillingness that the pastoral relation between Dr. Dwight and them should be dissolved. But the consociation having taken into serious consideration the importance of the call of Dr. Dwight to the presidency of Yale College, and maturely weighed the circumstances, are of the opinion that his election is a sufficient reason for him to desire a separation from his people, and that it is their duty to consent to it. And having made this declaration, we now think it proper that Dr. Dwight should declare what are his views of duty in the case. Dr. Dwight appeared and declared that he conceived it to be his duty to accept of his appointment. Whereupon (the committee of the society declining to make any further opposition to Dr. Dwight’s dismissal and withdrawing) the Council proceeded to the following vote: ‘That Dr. Dwight be dismissed from his pastoral charge of the church and society of Greenfield, and he is hereby accordingly dismissed. When the Consociation reflect upon the great harmony and union which has ever subsisted between Dr. Dwight and the church and society of Greenfield, from his first settlement among them as their minister, it is with great pain that they have dissolved a relation cemented by so many years of love and usefulness. But viewing the office of President of an University as one of the most important to the interests of society and religion, principles of benevolence which dictate that a less good should give way to a greater, constrained the Consociation to think it the duty of Dr. Dwight and his people, however dear to each other, to consent to a separation; wishing them both grace, mercy and peace from God the Father and the Lord Jesus Christ. It is the sincere prayer of the Consociation that the church and society of Greenfield may be kept in the same union that hath hitherto prevailed among them, and soon resettle again in the order

of the gospel an able and acceptable minister; and that Dr. Dwight may be made an extensive blessing to society, in training up youth for Church and State.'

The above and foregoing voted as the doings of this Council.

Test, JOHN NOYES, *Scribe*.

Greenfield, Aug. 11, 1795."

The Greenfield society was grievously disappointed at the decision of Dr. Dwight and the action of the consociation. In spite of the respect and affection for Dr. Dwight, the society in its childishness, with feelings so wounded, now claimed that Dr. Dwight had been settled for life, and that there were damages due them on account of his having taken his dismissal. But the absence of any further records on this matter, proves that Dr. Dwight's diplomacy again won the day and that a peaceful settlement was made. There is a tradition that the people of Greenfield were so enraged at the action of the consociation that they would never afterwards consent to hear any minister who took part in that decision preach from their pulpit. We do not wonder that the society objected so strenuously to Dr. Dwight's dismissal. Yale College was small with only 110 students, and even the population of New Haven was only about 400 more than that of Fairfield. But in the light of to-day, we can understand the wise decision of Dr. Dwight in accepting the office at Yale, where thousands eventually came under his influence, and among them those who have become prominent in many walks of life, rather than to have spent the remainder of his days in our quiet rural parish which never could have afforded such opportunities. A vote passed by the society two years after Dr. Dwight's removal to New Haven, shows that the parish still entertained the highest regard for him. The vote was this: "that Dr. Dwight shall be invited to preach here whenever convenient."

So Dr. Dwight's pastorate at Greenfield ended August 11, 1795, and on September 8, following, at the age of 43, he was inducted into the office of President of Yale College, which office he so ably filled for more than twenty-one years. The history of his work at Yale is too well known to need mention here. His biography is sketched by Moses C. Tyler, by Wm. B. Sprague, by his sons, Wm. T. and Sereno E. Dwight, and by others.

We feel proud to think that Greenfield for twelve years was the home of one of the greatest divines that New England ever produced. We try to imagine how he must have looked with his black, piercing eyes, and his stately and majestic form. We like to think of his ability as a preacher, teacher and leader among men. It is restful to-day to think of him as taking such an interest not only in everyone with whom he came in contact, but in all affairs of life, particularly in the realm of nature, for it is said of him that even after he became President of Yale that he could discuss by the hour the cultivation of potatoes and cabbage and the raising of sheep. No doubt his retentive memory may have been developed to a higher degree on account of the weakness of his eyes, for during his last forty years he was seldom free from anguish in that part of the head just back of the eyes, and seldom could use his eyes more than one-quarter of an hour a day.

As a writer of both poetry and prose he gained not a little renown. Two poems were published during his Greenfield ministry: "Conquest of Canaan," in 1785, which had been begun when only nineteen years of age; and "Greenfield Hill," written in 1787 and published in 1794. The latter was written, not for publication, but merely to amuse his own mind and relieve it from melancholy. Both of his poetical works were republished in England, but neither of them reached a second edition in this country. He was requested to revise the Watts edi-

tion of the Psalms and prepare a selection of hymns suitable for public worship. His hymn-book was used extensively in its day not only in Congregational churches of New England, but also in Presbyterian churches of the Middle and Southern states, and copies of it may be found occasionally to-day in the old homesteads of this vicinity. His most noted hymn was "I Love Thy Kingdom Lord." Besides the poems mentioned, he also wrote "The Triumph of Infidelity." It has been said of him that "he was only almost a poet, but not quite."

Besides poems, his published writings include many sermons; also historical and miscellaneous productions. The book by which he is perhaps likely to be remembered the longest is "Travels in New England and New York," published four years after his death, and treats of a little of everything, but is largely drawn from his experiences during vacation time when he traveled through the country on horseback, which was a favorite pastime.

In 1816 in the midst of abounding labors of every sort, he was smitten with disease, to which, after a struggle of eleven months, he slowly succumbed. Up to within a few weeks of his death, he performed his duties as college president and met his classes daily. He passed away January 11, 1817.

After leaving Greenfield in 1795, his home, about one-eighth of a mile south of the church, was purchased by Dr. Isaac Bronson, a man of wealth from New York, and is still in the Bronson name. The last remnant of the original Dwight homestead was removed in 1871 to make room for an addition that was being built.

Dr. Dwight had eight children, all boys. Four were born in Greenfield. Their names in the order of their birth are as follows: Timothy, Benjamin Woolsey, James, John, Sereno Edwards, an unnamed son dead at birth, William Theodore, Henry Edwin. The third son, James, became the

father of Rev. Timothy Dwight, D.D., ex-President of Yale, who still resides in New Haven and is now well advanced in years.

Dr. Dwight's wife, who came to Greenfield with him in her early life, lived on many years in her widowhood until she reached the ripe old age of ninety-one, when she too passed away. Their graves are both in the Grove Street Cemetery, New Haven.

CHAPTER VI.

REV. HORACE HOLLY AND OTHER PASTORS, 1795-1812.

THE dismissal of Dr. Dwight was a severe blow to the church, and his place was not easily filled. Various candidates now supplied the pulpit. The first name mentioned is that of Rev. Mr. Beainfield, who began in November, 1795, and may have preached for several months, but on April 1, 1796, the society voted to hire the Rev. Samuel Blatchford, D.D., for one year, to pay him 160 pounds for his services, and to pay \$20 to defray charges of moving him to Greenfield. That the society was well pleased with Rev. Mr. Blatchford is shown by their further action, January 17, 1797, in voting to ask him "to continue preaching after his year is up, and so long as his administration shall be agreeable to us"; and again, March 15, 1797, when it is voted to join with Stratfield for the purpose of hiring Rev. Mr. Blatchford to officiate in both parishes alternately as follows: one Sabbath at Greenfield, the next at Stratfield, and so on, and to pay him \$300 a year for his services. At the same meeting a committee was appointed to carry out this plan, but Mr. Blatchford, instead of accepting the offer, after preaching one year at Greenfield, went to Stratfield, where he became pastor of what is now the First Congregational Church, Bridgeport, the church at that time being located in the Stratfield district.

Rev. Mr. Blatchford was an Englishman, a good scholar and a sound theologian; an acceptable preacher and pastor, and often eloquent in his address. He was the father of seventeen children. While in Greenfield he rented the Walter Bradley place, later known as the residence of Governor Tomlinson, just south of the present parsonage.

For the next three years, there is no record of preachers except that the pulpit was kept supplied by a supply committee, and that at one meeting it was voted to ask the ministers of the association to preach one Sabbath apiece.

In March, 1800, Rev. Andrew Yates received a call to settle on a salary of \$500 per year and 20 loads of wood, but he declined.

In February, 1801, a call was extended to Rev. Stanley Griswold of New Milford, to settle on a salary of \$560, but he too declined the offer. The call to him was renewed in February, 1803, and he was hired for a number of months, during which time he baptized fifty persons, eight adults and forty-two children. He was a Jeffersonian Democrat, and very popular with a portion of the people, and was disposed to administer religious ordinances in a broad church way. In after years he left the ministry, removed to Ohio, and there was chosen Senator of the United States, and became Judge of the Supreme Court of that state.

In September, 1801, a call was given to Rev. Mr. Niles, but he too declined. In June, 1802, Rev. Washington McKnight was invited to settle in the work of the gospel ministry on a salary of \$560. He accepted the call, and the day was appointed for the consociation to meet and effect the union, but objections being presented by a minority of the church before the consociation, he withdrew his acceptance of the call, and the church continued to remain without a pastor; but the majority were so exasperated at losing Mr. McKnight, whom they admired, that they voted, September 9, 1802, "that Mr. Ward should not preach in the meeting-house, although he will preach for nothing."

In 1804 it was voted that no person except a Presbyterian be admitted to preach in the meeting-house.

It is difficult for us to understand why for ten years the society should be without a settled pastor. Many candi-

dates were heard, but either they would not accept the charge or the people could not agree on the man.

At length, Rev. Horace Holly received a call, by vote of 53 to 7, to settle on a salary of \$560, and was ordained September 13, 1805. The services at the ordination were: introductory prayer by Rev. Platt Buffett; sermon by Rev. Isaac Lewis, D.D.; ordaining prayer by Rev. Matthias Burnett, D.D.; charge to the pastor by Rev. Andrew Elliott; right hand of fellowship by Rev. John Noyes; address to the people by Rev. Justus Mitchell; concluding prayer by Rev. Samuel Goodrich.

Mr. Holly was born in Salisbury, Conn., February 13, 1781, and graduated at Yale College in 1803. After a successful pastorate of three years, during which time he also taught the academy, he was dismissed at his own request, September 13, 1808. While in Greenfield, he, too, rented the Walter Bradley house just below the parsonage. He is said to have brought with him the first piano ever seen in Greenfield.

Rev. Mr. Holly was a distinguished preacher, an eloquent orator, and the church and society increased in numbers and prospered under his administration. During his pastorate there were added to the church forty-nine members on profession of their faith, making an average of sixteen each year. Soon after his settlement in Greenfield the church adopted its first confession of faith consisting of eight paragraphs or articles; previous to this the test for membership was assent to the simply worded covenant adopted in 1726.

While here, Mr. Holly was an evangelical minister of the gospel, but there was a change in his theological views when he became pastor of the Hollis Street Unitarian Church, Boston, in 1809. After leaving there, he was chosen president of the Transylvania University, Lexington, Kentucky, which office he held nine years. Leaving

there, he died on his voyage to New York of the yellow fever, July 31, 1827.

Soon after the dismissal of the Rev. Mr. Holly, October 11, 1808, the society voted to refer a petition to the legislature of this state, to grant them a lottery for the purpose of raising a fund to assist in supporting the gospel ministry, and appointed Ebenezer Banks (who afterwards became deacon) their agent for the above purpose, with full power to employ counsel. The granting of lotteries to churches was not uncommon in the early days of the nineteenth century, and that method of securing funds was considered quite proper. The Fairfield Episcopal Society, which had its edifice at Mill Plain, applied in 1818 to the legislature to grant them a lottery to raise \$10,000 to use in finishing their church and supporting a clergyman. Permission was granted and the sum of \$4,752.13 was realized. In the case of the Greenfield society, however, the petition was not granted.

In April, 1809, Rev. Mr. Crocker was invited to preach one-half the time for the next six months on a salary of \$8.50 per Sabbath. It is not known whether he accepted the offer or not.

On May 17, 1810, the society extended a call to Rev. David Austin, who had already supplied the pulpit for several months, to take "charge and oversight" of the church and congregation, provided he would accept a three cent tax for his yearly salary. This suggests that perhaps the grand list for the parish was in the neighborhood of \$16,000. However, some residents were excused from paying their tax if they belonged to another "persuasion," as for instance, Moses Betts was "exhonorated from paying one-half his tax, he being a Methodist." Mr. Austin did not accept the offer, and so at a subsequent meeting, June 28, 1810, the society offered \$500 a year instead of the three cent tax. Mr. Austin continued to supply the pulpit

on these terms for about a year and one-half, or until September, 1811. He was one of the most popular and eccentric preachers of his day, but his reason is supposed to have been affected by an illness of the scarlet fever while pastor of the Presbyterian Church, Elizabethtown, N. J. He believed in the literal return of the Israelites to the Holy Land, and that the Jews of the United States would assemble at New Haven, where he built houses for them and a wharf for their use, and from there, the place of Mr. Austin's birth, he believed the Jews would embark for the land of Israel. But with all his errors and eccentricity, he was liked as a preacher on account of his eloquence, intelligence and amiableness of character. Near the close of his life, he became more rational and scriptural in his views, and died in peace, rejoicing in hope of the glory of God.

CHAPTER VII.

REV. WILLIAM BELDEN AND OTHER PASTORS, 1812-1841.

FOR a year or so the pulpit was again supplied with various preachers and candidates. In May, 1812, a call was given to Rev. William Belden, and a salary offered of \$400 per year. Mr. Belden thought this amount insufficient for his support, and did not accept. However, on August 3, following, the society offered him \$550 a year, which he accepted. Mr. Belden came to Greenfield from the Presbytery of New Jersey, and was installed October 1, 1812, the services consisting of: introductory prayer by Rev. Sylvanus Haight; sermon by Rev. Mr. Waterman; ordaining prayer by Rev. Isaac Lewis, D.D.; charge to the pastor by Rev. Hezekiah Ripley, D.D.; right hand of fellowship by Rev. Heman Humphrey, D.D.; address to the people by Rev. Daniel Smith; concluding prayer by Rev. John Noyes.

It is said of Mr. Belden that he excelled more as a teacher of youth than as a preacher of the gospel, and during a large portion of the nine years that he was the settled pastor at Greenfield, he also taught school. He was the last teacher of note in the academy built for Dr. Dwight, and he also taught for two years in the old Fairfield Academy, near the present Episcopal Church, which was quite a celebrated institution at that time, many students attending from the South.

It was during the pastorate of Mr. Belden that the state of Connecticut adopted a new constitution, and the one in use at the present time. Up to 1818, Congregational churches were favored by legislation, and every voter taxed for their support. The new constitution of that year



REV. AND MRS. RICHARD V. DEY, 1822.

enacted that "no preference shall be given by law to any Christian sect or mode of worship." The new law was a disappointment to many. Dr. Lyman Beecher said, "It was as dark a day as I ever saw," but in later years he said, "It was the best thing that ever happened to the state of Connecticut. It threw the churches wholly on their own resources and on God." But dark days were ahead and it took the Greenfield Congregational Society more than twenty years to adapt itself to the new law, and even eke out an existence without state aid. Mr. Belden no doubt caught a glimpse of the first dark days under the new law.

In 1812, or thereabouts, Mr. Belden purchased of Capt. David Hubbell the house built for Mr. Pomeroy about 1757, and occupied it as long as he was pastor of the Greenfield Church. After nine years of labor for the intellectual and spiritual welfare of his flock, he was dismissed from his pastorate April 3, 1821.

After his dismissal the pulpit was supplied for a time by the Rev. Mr. Nicholson, an Englishman.

On November 22, 1822, a unanimous call was extended to Rev. Richard Varick Dey to become pastor with a salary of \$600. Mr. Dey accepted and was ordained here January 15, 1823. The services of ordination were: introductory prayer by Rev. Nathan Burton; sermon by Stephen W. Rowan, D.D. (a sermon that made such an impression that the society afterwards voted to pay for having it printed, copies of the same being still available); ordaining prayer by Rev. John Noyes; charge to the pastor by Rev. Nathaniel Freeman; right hand of fellowship by Rev. Edward W. Hooker; address to the people by Rev. Daniel Smith; concluding prayer by Rev. Henry Fuller.

Rev. Mr. Dey was born in New York City, January 11, 1801, and was a grandson of Rev. Archibald Laidlie, D.D. He had graduated from Columbia College in 1818

the valedictorian of his class, and attended the Dutch Reformed Theological Seminary, New Brunswick, N. J., completing his course in 1821. He was licensed as a Congregational preacher and Greenfield was his first charge. On September 11, 1822, just before coming to Greenfield, he had married Miss Lavinia A. Scott of New Brunswick, N. J.

There are very few persons living to-day who can remember Mr. Dey, but he has gone down in history as being a handsome young man of commanding presence and a pastor who at once became a general favorite in the parish. He also became popular outside of his own parish, and multitudes flocked to hear him; in fact it has been said that the old meeting-house was not large enough to accommodate the congregation. According to the statement of his daughter, now 89 years of age, Mrs. Dey, the young wife of the new pastor, established the first Sunday-School in Greenfield and superintended it for some time.

Mr. Dey's pastorate at Greenfield was during an age of intemperance, and the popular young preacher was criticised for drinking the social glass with some of his distinguished parishioners. In regard to the common custom of using liquor in those days, we quote from a Connecticut history:

"At the time of the Revolution, and for many years afterwards, the usages of society permitted the general use of ardent spirits in the homes of the people and on festive occasions. Cider and New England rum distilled from molasses, were the favorite beverages. Even at the ordination and installation of ministers, the entertainment of guests was thought incomplete if a supply of various kinds of liquor was lacking. Soon after Lyman Beecher was settled as pastor in Litchfield (1810), he attended an installation of a neighboring minister, where the preparations for the comfort of those in attendance 'besides food, was a broad side-board covered with decanters and bottles and sugar and pitchers of water.' 'There,' says Dr. Beecher, 'we found all the various kinds of liquors then

in vogue. The drinking was apparently universal. Gentlemen partook of the decanter of spirits through the afternoon and evening as they felt the need; and the side-board, with the spillings of water and sugar and liquor, looked and smelled like a bar of a very active grog-shop.'"

Living in such an age of intemperance and being brilliant and companionable, the young Greenfield clergyman may not always have used discretion while associating with his parishioners, but we are inclined to believe to-day that the greater sin was committed by the parishioners, rather than by the pastor. However that may be, the name of Rev. Richard V. Dey has been handed down to us as the name of a most distinguished preacher and pulpit orator. Not since the days of Dwight had there been such a flow of eloquence from the Greenfield pulpit, and it is doubtful if any of his successors for many years compared with him as a public speaker. Many of his parishioners who recognized his ability were loath to part with him when the consociation dissolved the pastoral relation in December, 1828. So great was the attendance when he delivered his farewell sermon that the galleries of the old meeting-house were propped to sustain the additional weight.

When Rev. and Mrs. Dey first came to Greenfield they boarded with Captain Nichols, the father of Mrs. Milbank. Later Mr. Dey's father built for him the house now standing northwest of the present church, and known as the old Samuel Nichols place. Members of the parish assisted in building the house and also furnished much of the lumber. Mrs. Dey drew the plans for the house and planted the shrubbery and trees which still adorn the place.

After leaving Greenfield, Mr. Dey preached in the Paraclete Church, Vandewater Street, New York City, 1829 to 1831; Huguenot Church, Charleston, S. C., 1831 to 1832; supplied Bleeker Street Church, New York City, and preached in the Apollo rooms on Broadway, near Canal

Street, 1832 to 1835; stated supply at Upper Black Eddy, Pa., and Milford, N. J., 1835. Mr. Dey died near Chatham, N. J., on September 20, 1837, and his body was placed in the family vault in Greenwood Cemetery.

Rev. and Mrs. Dey had seven children. The first child, Richard Varick, was born and died the same day at Greenfield; Mary Laidlie, born 1824, in Fairfield; Lavinia A., born at Greenfield, 1826, died 1832; Anthony, born at Greenfield, 1829, died 1912; Joseph W., born and died 1831 in New York; Joseph W., born in New Brunswick, N. J., 1832, died in Lexington, Ky., 1905; Richard Varick, born 1835 in New York, and has been a resident of San Francisco for more than fifty years. Mrs. Dey, the pastor's wife, died March 31, 1886, in her 81st year.

There is little doubt that during the years following Mr. Dey's dismissal, the church was poorly supported, and the religious interest of the community was at a low ebb. In fact, in November, 1829, the society voted "to hire no preaching"; soon after this the society was made defendant in a law-suit brought by an Enos Bussey in the county court; and then for the next five years, according to the records the society was trying to raise money to pay debts.

But we are not to suppose that the meeting-house was closed for any length of time, for on February 8, 1832, Rev. Samuel Merwin, who had been preaching for some time, received a call to settle as pastor at a salary of \$600 a year,—a call that came too late, as Rev. Mr. Merwin had just accepted a call to Wilton, where he preached for many years. Rev. Charles Nicholl also supplied the pulpit for a year or two, but there were few who assembled to hear him.

The old method of supporting the church by taxation was slowly giving way to voluntary contributions. Since the adoption by the state of the new constitution in 1818,



HOUSE BUILT FOR REV. R. V. DEY ABOUT 1823, AS IT APPEARS TO-DAY.

the parish could not legally assess or collect taxes, and the parishioners were slow about paying them. The last tax levied according to the records, was in 1828, and was eight cents. The last collectors mentioned are Eliphalet Banks in 1829, and Morris Burr in 1830, and the latter in 1831 was ordered to collect all outstanding taxes on every book. For this work, the collector usually received \$10 to \$14 a year.

The records plainly show who were the pillars of the church and society in those days. Some of the names most prominently mentioned are these: Hon. Gideon Tomlinson, Abram D. Baldwin, Dr. Rufus Blakeman, Judge David Hill, Samuel Betts, Gershom Wakeman, Seth Jennings, Hull Bradley, and Walter Bradley; and for advice, particularly in finances, the society often turned to Dr. Isaac Bronson; in fact, Mr. Bronson, in 1835, offered to give as much toward the pastor's salary as could be raised by the entire parish.

Rev. Nathaniel Freeman, who at his own request had been dismissed from the pastorate in Easton Centre, April, 1832, began to supply the pulpit at Greenfield, October 1st of the same year, and the following April was hired for one year, he having agreed to accept a subscription as his compensation. Again, in March, 1834, the subscription paper was passed around, one solicitor taking each school district, and the amount pledged, \$204, was offered to Mr. Freeman. This he accepted. The same method was pursued each spring, and Mr. Freeman continued as acting pastor for eight and one-half years, or until April 1, 1841. His salary was whatever the people were willing to subscribe, the lowest amount mentioned being \$115.50 for the year beginning April 1, 1836, and it is doubtful if his salary ever exceeded \$300 in any one year.

There are very few items on record of more than ordinary interest during those years of Mr. Freeman's min-

istry. It is stated that the parish meetings were poorly attended in 1834. A vote of one of the meetings about this time appropriates the western side of the gallery to the use of females, and the eastern side to males. In 1838, a subscription is taken to hire Mr. E. A. Williams to teach singing-school two quarters, and lead the singing in church one year.

No one can read the record of those years of devoted service of Rev. Mr. Freeman without having a feeling of admiration for the man. He seems to have been sent in the good providence of God to a people sorely in need; and how faithfully he preached the gospel amid many discouragements, trials and afflictions. The character of the man may even be read in a receipt that he gave the parish by request after preaching a number of years. The original slip is pasted on the records and reads:

“This certifies that I have no demands against the Ecclesiastical Society of Greenfield and that I shall never make any demands for past services.”

NATHANIEL FREEMAN.

Mr. Freeman lived in many different houses during those years that he supplied the Greenfield Church. He lived for a time in a house that once stood just north of the H. M. Wheeler corner; at another time, in the Charles Bradley place; in the Wilson Sherwood house; also in the house now occupied by John B. Wakeman, Hull's Farms; and for a considerable time in an old house that stood just east of Andrew B. Wakeman's, on the property now owned by Dr. Miles. Besides preaching, he devoted some time during the week to the taking of daguerreotypes, this work being done in the old William Bradley store that stood just west of Mrs. William Bradley's residence.

While pastor here, Mr. Freeman was called to part with his much-beloved wife and seven of his children. Joseph, aged 12, William, 10, and Mary, 18, died in 1836; Charles, 23, Elizabeth, 9, and Maria, 18, died in 1837; Henry, 22, died in 1838. Mary B. Freeman, his wife, also died in 1837, aged 52. There were also two other sons, John and Nathaniel, and two daughters, Harriet and Sophia, who lived to a more mature age, but nothing having been heard from them in many years, it is supposed that they have all long since passed away.

Mr. Freeman lived thirteen years after severing his connection with the Greenfield Church, and died June 21, 1854, aged 76 years. He was buried beside his wife and children, and their graves are marked by a tall brown monument, near the southwest corner of the old Greenfield Cemetery.

It has been stated that the pews in the so-called Dwight meeting-house were owned by the ones who occupied them, and if a pew was sold, a deed was as necessary as in case of the sale of a farm. The following is a copy of a deed of a pew during the ministry of Rev. Mr. Freeman:

"Know all men by these presents that I, Lewis N. Nash of the town of Westport, in the county of Fairfield, for the consideration of Five Dollars, received to my full satisfaction of Hezekiah Price of Fairfield in said county, have bargained and sold and do by these presents bargain, sell and convey unto the said Hezekiah Price all right, title and interest which I have or ought to have in and to a certain pew in the Presbyterian meeting-house in the parish of Greenfield in said Fairfield, it being the second pew east of the pulpit, and is the same pew formerly owned by John Jennings now dec'd, reference being had to the records of said parish of Greenfield, and I hereby relinquish, release and quitclaim unto the said Hezekiah all the title, interest, claim, and demand which I have to said described pew; so that I, the said Lewis N. Nash nor any person claiming by, from, or under me shall hereafter have any claim or right to said pew.

CHAPTER VIII.

REV. T. B. STURGES, 1842-1867.

IT IS evident from the records that Mr. Freeman did not wish longer to serve the church as pastor, so in March, 1841, a committee was instructed to employ a minister and circulate a subscription paper. About \$350 being pledged, an effort was made in August of that year to call and settle Rev. Rodney G. Dennis, who for some months had been preaching in Greenfield. But Mr. Dennis having accepted another call, Rev. Thomas B. Sturges supplied the pulpit during the winter of 1841-42, and the following April was given a call to settle as pastor at a salary of \$550 per year.

Mr. Sturges was a native of Bridgeport, Conn., born in 1811, and the only child of Joseph Sturges, a carpenter, joiner, and lumber-merchant. He had prepared for college at Andover Academy, Mass., graduated at Yale in 1835, spent two years at Andover Theological Seminary, and one year at the Yale Divinity School, finishing his studies in 1838. His first parish was Sackett's Harbor, N. Y., where he married Hannah W. Baker, August 16, 1841. On account of his health he had resigned his charge in that place and returned to Bridgeport.

Mr. Sturges' acceptance follows:

"May 5, 1842.

To the Congregational Church and Society of Greenfield:

Dear Brethren and Friends:—

I learn through your committee that you have done me the unexpected honor of inviting me to remain among you and settle with you as your pastor. It is more than six months since I first came among you, and during that period, more than the usual opportunity for judging whether my labors were likely to prove acceptable and profitable, has been afforded you. The opinion you have formed of my labors is implied in your invitation. As there

appears to be quite a degree of unanimity in your call, which is a necessary condition for usefulness, it has appeared to be my duty to accept it and I therefore do accept it.

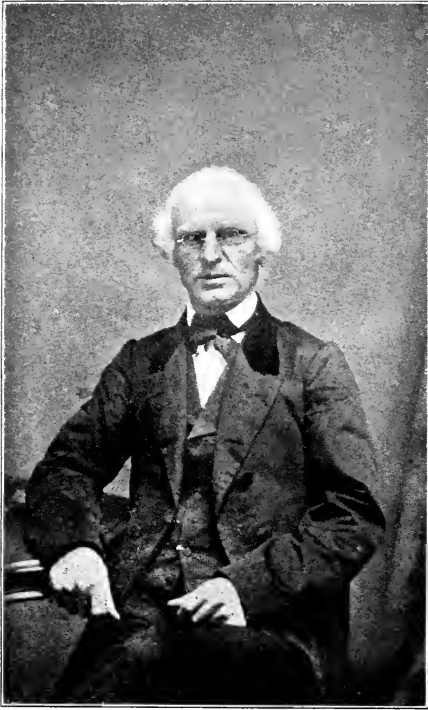
That you may never regret that you have given this invitation, and that I may never regret that I have accepted it, let it be our mutual prayer. Hoping that He whom I trust and humbly desire to serve will abundantly bless my future labors and our future intercourse.

THOMAS B. STURGES."

The services of the ordination, June 10, 1842, were: introductory prayer by Rev. John W. Alvord; sermon by Rev. Edwin Hall, D.D.; ordaining prayer by Rev. Ezra D. Kenney; charge to the pastor by Rev. Noah Coe; right hand of fellowship by Rev. Lyman H. Atwater, D.D.; address to the people by Rev. Theophilus Smith; concluding prayer by Rev. Chauncey Wilcox.

Forty-five years later the following words were spoken: "There are some of us who remember the ordination and installation services of Mr. Sturges; the attendance was large, interest deep, and greetings to young pastor most cordial. The music is recalled as very excellent. Among the anthems was the 24th Psalm. Some of us remember Mr. Sturges' youthful presence, his zealous, earnest, winning manners. Thus commenced the happy and fruitful pastorate which continued, and was not terminated till he had three times urged the parish to allow him to retire."

Rev. Mr. Sturges' early ministry was blest with a general revival, as the fruit of which, forty-two persons united with the church on profession in 1843. Soon after Mr. Sturges' settlement, the subject of building a new house of worship was agitated. It seemed unwise to expend more in the repair of the old meeting-house, which had been in use for more than eighty years. The hardest problem to solve was not the raising of funds, but how to get the consent of the pew-owners, who held their pews by deeds derived from their fathers. But after much labor



REV. THOMAS B. STURGES.

on the part of the pastor, Governor Tomlinson, and others, the necessary vote was secured to pull down the old and build a new meeting-house.

The following votes passed on February 18, 1845, show the preliminary steps taken in the matter of building:

“Voted unanimously, that the new meeting-house, which the society, by a vote of more than two-thirds of the members present, has agreed to build, shall be erected on Greenfield Hill, on the common or place of parade, and shall be so placed that the west side thereof shall not be west of the west end of the meeting-house now standing thereon, and the east side shall not be east of the east side of the steeple as it now stands, and that the south end of said new meeting-house shall not be more than twenty feet south of the south side, and the north end thereof shall not be more than twenty feet north of the north side of the meeting-house as it now stands.

“That the precise site of said new meeting-house, within the limits mentioned in the preceding vote, shall be determined and fixed by the committee of the society who shall be appointed to make a contract for building and finishing the same, and that the site fixed by said committee shall be and is hereby established as the place on which said meeting-house shall be erected.

“That the pews or slips in the meeting-house which the society of Greenfield have this day agreed to build shall be rented from time to time, in pursuance of such regulations as the members of said society lawfully assembled may establish, to provide for the support of a minister of the gospel, and religious public worship in said society.

“That as the cost and expense of building the new meeting-house now agreed to be built, is to be paid by the subscriptions of individuals and without any tax, this society shall be bound and pledged to said individuals not to mortgage, nor to authorize any person or persons to mortgage said meeting-house or church for any debt or purpose whatever.

“That Gideon Tomlinson, Rufus Blakeman, Wm. B. Morehouse, Col. Horace Banks, and John Banks, be, and they are hereby appointed a committee of this society to superintend and oversee the building of the new meeting-house which the society has agreed to build, and that said committee be and they are hereby fully authorized and empowered to make a contract with some responsible

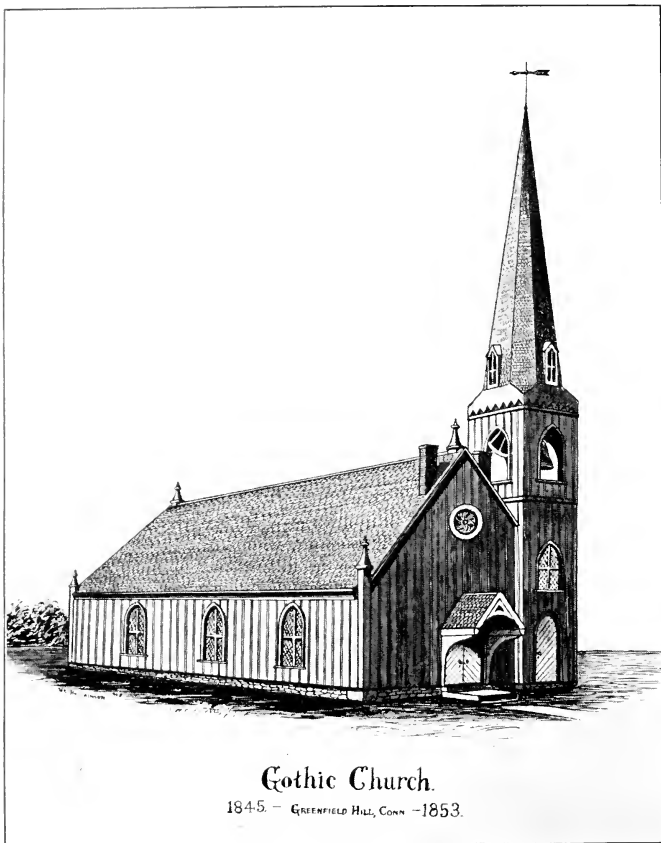
builder, to build and finish said new meeting-house, according to their discretion and judgment.

"That the committee aforesaid shall have full power and authority from this society, according to their discretion and judgment, to select and adopt the design, form and arrangement of said new meeting-house, and prescribe the manner in which said new meeting-house shall be built and finished, and that the several sums which have been subscribed for said purpose, amounting to more than three thousand, six hundred dollars, as will appear by two subscription papers communicated to this meeting and made payable to John Banks, the treasurer of the Congregational Society of Greenfield or his successor in that office, shall be and they are hereby inviolably appropriated and pledged, and ordered to be expended by said committee in defraying the cost and expense of building said new meeting-house.

"That this society order and direct that the meeting-house now standing on Greenfield Hill shall be taken down, and all the materials of which it is composed, except the pews on the ground floor, and the spots or places on which they are built, shall be sold under the direction of the society's committee, and that the avails of such sale shall be applied towards defraying the expenses of building the new meeting-house.

"That the society's committee be and they are hereby authorized and directed, if they consider it expedient and proper, to cause the old meeting-house to be removed, before or after the steeple shall be taken down, from its present site to such place near thereto, as they shall designate, where it may be used for public worship, as it has heretofore been, until the new meeting-house shall be completed, when the old meeting-house shall be taken down and sold and the avails of such sale applied in accordance with the vote already passed."

In regard to the last vote, the parish committee, consisting of Dea. John Banks, Dea. Wm. B. Morehouse, and Mr. Samuel Betts, thought it not wise to move the old meeting-house from its foundation and continue its use for public worship, so it was all pulled down at once, and the society worshipped in all probability in the old Dwight Academy until the new building was completed. As far as possible the sound timbers and boards taken from the old meeting-house, were used in the construction of the



TAKEN FROM A LEAD-PENCIL SKETCH MADE BY MR. ISAAC MILBANK.

new one, estimated at \$200 worth. Everything was sold except the pews, stepping-stones, and lightning-rod, and the money applied to the building of the new church. The weather-cock vane was sold to Samuel Grant to be melted up for the lead it contained, one glass eye only being rescued by a son of the late Dr. Blakeman, and still treasured at the old Blakeman homestead. The sounding-board and pulpit were for years stored in the barns on the Bronson estate, but have now long since gone to the rubbish-heap or into kindling-wood. Parts of the interior wood-work were purchased and used in various houses in Greenfield in making doors, mantels, etc., and also for fences and gates; but to-day, after a lapse of 67 years, almost nothing remains of the historic structure.

A list of some of the prominent subscribers to the new meeting-house is given below:

"We, the subscribers for building the new meeting-house, the amount of whose several subscriptions will appear on a subscription-paper dated Jan. 27, 1845, do hereby respectively give our consent to the vote establishing the place where said new meeting-house or church shall be erected, and likewise our consent to the precise site determined on and fixed by the committee as before stated. Dated at Greenfield June 24, 1845."

Gideon Tomlinson	Rufus Blakeman	Willis Nichols
Mrs. Isaac Bronson	Mary Bronson	Frederick Bronson
Hezekiah Banks	William Bradley	William Burr
William Bradley Jr.	Alson L. Hull	Eliphalet B. Hull
Morris M. Merwin	Mrs. Wm. Sherwood	Eunice Banks
Cyrus Sherwood	Eleanor Coley	William Nichols
John Banks	Ebenezer Silliman	Timothy Bulkley
Samuel Betts	Mary Betts	Seth Jennings
Sturges L. Brewster	Lewis Burr	Henry Bradley
Charles Nichols	Uriah Sherwood	David Burr
William B. Morehouse	Horace Banks	Samuel Merwin
Hezekiah B. Merwin	Walter O. Merwin	Zalmon Price
Samuel Wheeler	Abraham Sherwood	Sarah L. Banks
Bradley Banks	Samuel Grant	Hill Meeker
Sarah Wynkoop	William Banks 2nd	Lyman Banks

Especial mention should be made of several members of the Bronson and Murray families, and Deacons Wm. B. Morehouse and John Banks, who were foremost among those who contributed generously and worked so nobly in the laborious work of building a new house of worship.

The contract was let to Jonathan Beers of North Bridgeport, on June 25, 1845, and the church was to be completed in six months. The contract price was \$4,800, but \$750, and probably more, was expended later to complete the building. The plans and specifications had been furnished by the noted New York architect, Richard Upjohn, the designer of Trinity Church, New York, and many other churches and public buildings. The style of the church was what was commonly known in architecture as "Gothic," and considered by everyone as very beautiful. During the few years it remained standing it was known as the handsomest church in this section. According to the contract there was to be no cellar, the foundation being laid in trenches dug below the frost line. The length of the body of the church was 80 feet and the width 40 feet, while the ground plan showed the base of the steeple on the southeast corner, to be $13\frac{1}{2}$ feet square. The building extended north and south, just opposite to the one that had been pulled down, with the main entrance on the south, and perhaps another entrance to the steeple. The three long windows on each side and also the windows in the steeple, contained diamond-shaped lights. The interior was most conveniently arranged, even to the construction of a place for the Sunday-School library with double doors in the walls of the church. A new bell was procured by subscription, and the Ladies' Sewing Society assisted in purchasing church furniture.

Through the kindness of Mrs. Mary Milbank, we have a list of the food-supplies donated on the occasion of the raising of this church. Mrs. Milbank's mother had charge

of feeding the men and all supplies were brought to her house. The building was a difficult one to raise and several days were probably necessary, the men of the parish perhaps coming only in the afternoon.

- 18 loaves cake from Hull's Farms,
 2 " " " the Misses Abbie and Mary Sherwood,
 6 " " " Mrs. Capt. Baldwin,
 4 " " " Mrs. Samuel Perry,
 3 " " " Mrs. Rufus Blakeman,
 2 " " " Mrs. Samuel Betts,
 2 " " " Mrs. Wm. Banks,
 2 " " " Mrs. Wood,
 4 " " " Mrs. David Hill,
 3 " " " Mrs. T. B. Sturges,
 4 " " " Mrs. Col. Banks,
 2 " " " Mrs. W. O. Merwin,
 2 " " " Mrs. Hill Meeker and doughnuts,
 3 " " " Miss Sally Banks,
 1 " " " Mrs. Brewster,
 1 " " " Mrs. Samuel Nichols and 2 pies,
 2 " " " Mrs. Samuel Middlebrook,
 8 " " " Mrs. Samuel Merwin and Hezekiah Merwin,
 1 " " " Mrs. Henry Bradley,
 4 " " " Miss Polly Banks, (sister of Minot),
 1 " " " Mrs. Jennings,
 2 " " " Mrs. Phoebe Gould,
 4 " " " Mrs. Charles Nichols,

17 baskets of crackers and a great quantity of cheese from Burr's Dist.,

Large basket of crackers from Mrs. P. Banks,

Large cheese from Mrs. Charles Wakeman,

Half a cheese and half a bushel crullers from Hezekiah and Horace Ogden,

Half bushel doughnuts from the Misses Sally and Angeline Ogden,

A quantity of doughnuts from Mrs. Price and Mrs. Perry,

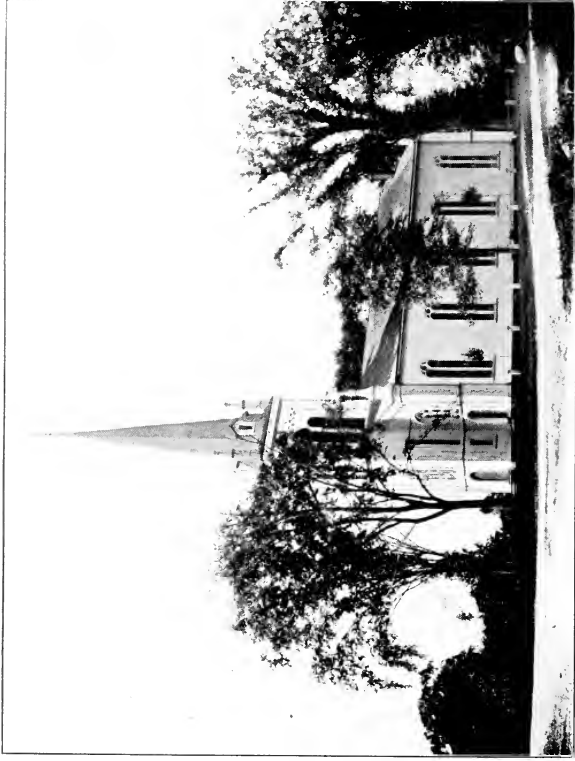
25 pounds crackers and a large cheese from Gov. Tomlinson.

While the contract called for the completion of the church before January 1, 1846, the records show that the

building was not completed till much later, and even late in 1846, when the contractor considered his part of the contract performed, the building was far from satisfactory, largely on account of defects in the spire. The society was unable to agree on terms of settlement with the contractor and voted to leave the matter to the architect, Mr. Upjohn; but Mr. Upjohn's decision did not suit Mr. Beers and the latter finally brought suit against the society, which suit continued in the courts for more than a year, during which time Col. Horace Banks acted as agent of the society and employed counsel. So it was not until March 29, 1848, that the church building was accepted by the society.

On November 2, 1850, the Ladies' Sewing Society asked permission to place a furnace under the church at their own expense; their request was readily granted, but the furnace, perhaps through improper management, proved to be a poor investment and most disastrous in destroying property, for three years later, after having been in use but little more than five years, between Sunday evening, November 13, and the morning of November 14, 1853, this most beautiful and much-admired house of worship was entirely consumed by fire. The loss was a great disappointment to those who had built the church at much expense, toil and sacrifice, and we do not wonder that they felt somewhat discouraged.

Soon after the burning of the Gothic church, Capt. Abram D. Baldwin opened his large house and kindly invited the people of Greenfield to meet there during the winter for their worship; but arrangements were soon made with the "school society" for the use of the "new" academy until another church could be erected. Insurance money amounting to \$4,000 was obtained on the burned building, and in a few months, \$2,500 additional had been subscribed. In the spring of 1854, the society voted to



MEETING-HOUSE ERECTED 1854 AND STILL IN USE.

build a new church, and for a time considered the advisability of placing it on or near the spot where the McClellan house, now known as the old Colonel Nichols place, was then standing; but the site of the former church was finally decided on as the most desirable.

The following committee was appointed to select a plan to be submitted to the society for approval, to let the contract, and to superintend the building: John Banks, Cyrus Sherwood, Bradley Merwin. It was voted that this church should have a basement under at least two-thirds of it, and Thomas Merwin and William Sherwood took the contract for the excavation. Albert C. Nash furnished the plans, for which he was paid \$100. The mason work of the underpinning was performed by John Conrad, and the contractor for the carpenter work was David Smith of Black Rock (brother of Franklin Smith of Greenfield), the contract price being \$5,500. The interior decorating of walls, considered at the time a work of art, was done by Oris Fritz of New York, for \$250. A new bell was purchased at a cost of \$276.80, and put in place October 4, 1854, but the building was not entirely completed and accepted by the society until February, 1855, at which time a vote of thanks was tendered Dea. John Banks for his "untiring service in superintending the building of the new church, as building committee and treasurer."

On April 10, 1855, the church was dedicated and on the following day, the slips rented. For heating purposes, one wood and one coal stove were installed; a number of years later these were replaced by a furnace. Some time during the sixties, the basement was fitted up for a Sunday-School room and used for ten years or more, but finally abandoned on account of the dampness and poor ventilation.

Early in 1857, Rev. Mr. Sturges asked that the consociation be called to dissolve the pastoral relation, but the society voted on April 8 of that year not to concur in any

such action and also voted to increase the pastor's salary to \$700, at which figure it remained during the balance of his ministry. In 1859, the parish gave him leave of absence for six months, and supplied the pulpit while he made an extended journey in Europe, European and Asiatic Turkey, Egypt and the Holy Land. Ten years later, April, 1867, Mr. Sturges asked to be dismissed on account of impaired health; the society at first voted him several months' vacation, but at a later meeting, May 24, 1867, voted to unite with him in calling the consociation to dissolve the relation between pastor and people. The following vote was also passed:

"That while we deplore the impaired health of Mr. Sturges which has rendered necessary a severance of his ministerial relations with us, we wish to assure him that in his retirement from this field of his labors, he will bear with him the universal respect and esteem of his parishioners, together with the most grateful recollections of this church and society. And we do hereby tender him our hearty thanks for his valuable ministerial services among us and our best wishes for his prosperity and welfare in all conditions which may await his future career in life."

In accordance with his request, the consociation on June 4, 1867, dismissed Mr. Sturges from his charge, but he never moved away from the parish in which he had chosen to reside so many years and which was so dear to him. In 1872, with his wife and two daughters, he went abroad, visiting England, France, Switzerland and Germany, returning in 1876.

During the twenty years, from the time of his dismission as pastor to the date of his death, he was a most faithful attendant at divine service. "His last illness was brief. Quietly and painlessly he fell asleep and rested from his labors. On Sunday, May 1, 1887, he sat at the Lord's table and joined in worship. Next Sabbath, May 8, he shared the sinless communion of the upper sanctuary."

Thomas Benedict Sturges gave to Greenfield all the years of his active life. He had calls to churches of larger influence and strength than this, but always quietly laid them aside. He said that after all his travels in the old world and in the new, he never found so beautiful a place as Greenfield Hill. When he first came to Greenfield he lived about a mile north of the center in the house known to us as the Willis Bronson place, but soon purchased a home of his own on the main street leading south from the church, where he ever afterward lived.

Besides the two fully written sermons every Sunday, one in the morning and one in the afternoon, he maintained prayer-meetings through the entire period of his ministry, held Sabbath evenings and Friday evenings, in the school-houses and in private houses, and to these he was conscientiously faithful. Mr. Sturges was a plain, earnest and unassuming preacher of the word, and not a believer in flowery rhetoric. He was a good preacher and a better pastor. There was in him a most beautiful and wonderful modesty that led him never to speak of himself or attempt to push himself forward. He had enjoyed numerous honors during college days, but his peculiar shyness led him to refrain from mentioning such honors. As class leader and presiding officer, he had been presented with a staff of office or "bully," suitably inscribed, indicating that he was a favorite among his classmates.

For many years he served as school visitor in the local school. As a pastor, his advice was often sought by his brethren in the ministry, and by ecclesiastical councils. In short, he enjoyed the confidence, the love, and respect of all who knew him.

The names of his children are as follows: Edward Baker, lawyer, Scranton, Pa.; Laura Elizabeth, at home; William Hayward, merchant, St. Louis, Mo.; Frank Caleb, lawyer, Wilkesbarre, Pa.; Annie Maud, wife of Rev. D. N. Prentice, Greenfield Hill.

In a quiet and shaded corner, on a gently sloping hillside, of Oak Lawn Cemetery, his body lies buried, and his wife, who outlived him by twenty years, rests beside him.

Soon after Mr. Sturges' death, the following resolutions were adopted by the Standing Committee of the Greenfield Church:

"The Standing Committee of the Greenfield Church in the departure of the Rev. Thomas B. Sturges, mourn their separation from a beloved and venerable brother, who has been identified with the church for a long period of years.

"His only pastorate was with the Greenfield Church. Here for a quarter of a century he labored in the gospel, and sowed the seed of the kingdom of heaven. Faithful, dilligent, humble, devoted, meek and fervent, he ministered in the pulpit, and from house to house, speaking the truth in love, and setting a holy example to the flock.

"The Committee resolves:—

1. That a memorial service be held in the church, including a sermon by the pastor, with other appropriate exercises.

2. That we hereby express to the bereaved family the deep sympathy and sorrow, made known to us, on the part of the entire parish.

3. That a copy of this paper be sent to the family of the Rev. Thomas B. Sturges.

Signed by the Standing Committee,

Greenfield Hill, Conn., May 23, 1887."

In accordance with these resolutions a memorial service was held at the church on June 26 following, the exercises consisting of

Invocation—Rev. George W. Banks.

Prayer—Rev. Marcus Burr.

Reading of Resolutions of Standing Committee.

Memorial Discourse—Rev. G. S. Plumley.

Address—Rev. George W. Banks.

Prayer—Rev. G. S. Plumley.



REV. R. P. HIBBARD IN 1870.

CHAPTER IX.

REV. R. P. HIBBARD AND REV. H. B. SMITH, 1868-1877.

THE ninth settled pastor of the Greenfield Church was Rufus Piercy Hibbard, who was unanimously called in March, 1868, on a salary of \$1,200 a year. At the time of the call, he was but twenty-four years of age and a student at Yale Divinity School, having graduated in 1863 from the College of the City of New York. The following letter is the acceptance of the call:

"To the Congregational Church & Ecclesiastical Society at Greenfield Hill, Dear Brethren & Friends:—

I have received the call you have been pleased to extend to me, and after having made all the inquiries and sought all the advice that the limited time would permit, I have concluded to accept the call subject to the following conditions: First, that my ordination shall not take place until the month of August, (the day to be designated by you.) My reason for this is because I have not yet completed my preparatory course of study, and will not be free to enter upon any new engagement until after the 31st of July. Second, That our relationship shall continue only as long as it shall be mutually agreeable and beneficial and that either party have the right of dissolving the connection by giving to the other three months notice. My reason for this is, that as we cannot foresee the future it would be wise to guard against any future misunderstanding.

And now, brethren, I would express to you my gratitude for the confidence you have reposed in me, and for the very generous manner in which you have manifested it. I sincerely trust that our mutual love may be fervent and abiding. I deeply feel my weakness and inexperience, and as you have so abundantly offered of your means for my temporal support, may I not also rely fully upon your prayers and sympathy? The work before us is very great. We each of us have our peculiar portion. Will you not bear with my infirmities and sustain me spiritually in my labors among you? May the affection and esteem you have so freely given me increase manifold if in the providence of God I should abide with you.

Sincerely yours,

R. PIERCY HIBBARD."

Before taking up his residence in Greenfield, Mr. Hibbard was married, July 2, 1868, at Sayville, Long Island, to Sarah A. Brown.

The date of the ordination was August 4, 1868. The services consisted of: introductory prayer by Rev. D. R. Austin; sermon by Rev. Edward E. Rankin, D.D.; charge to the pastor by Rev. Frederick Alvord; right hand of fellowship by Rev. Martin Dudley; address to the people by Rev. B. J. Relyea; concluding prayer by Rev. George W. Banks.

The year 1868 has gone down in the records of the church as the most successful year in our history for the ingathering of new members, 66 having been added, 47 of them on the Sunday of February 9th. These new members were received by the Revs. Wm. Fenn and G. L. Hovey, following the labors of Rev. J. D. Potter, the Evangelist.

It was during the ministry of Mr. Hibbard (December, 1869) that a special parish meeting was held to consider the advisability of building a parsonage; but on account of too many other expenses at that time, the matter was postponed.

While located in Greenfield, Mr. and Mrs. Hibbard boarded at Mr. Moses Beers', and at Miss Adelia Hubbell's, and later occupied the house that stood across the street from the present residence of Mr. John Meeker.

Early in April, 1872, Mr. Hibbard sent in his resignation and on the 23d of the same month the consociation met and dissolved the relation between pastor and people.

After leaving Greenfield Mr. Hibbard preached in East Church, New Haven, seven years; New England Church, Brooklyn, six years; Chicopee Falls, Mass., three years; Gloucester, Mass., six years; Tryon, N. C., one year; Sayville, Long Island, five years. In 1911, he was forced to resign his pastorate on Long Island, on account of very

poor health, and at the present time is living with a son and daughter at East Lansing, Mich. Mr. and Mrs. Hibbard have had three children, as follows: Sidney Bartlett, engaged in real estate and insurance business; Helen Ruth, at home; and Rufus Percival, Ph.D., instructor at Michigan Agricultural College.

Mr. Hibbard is remembered by the older residents in Greenfield to-day. He was a most attractive young man, and his ability as a pastor consisted largely in the gift of personal magnetism which he possessed.

The following letter was sent by Mr. Hibbard in January, 1912, to be read at the annual church meeting:

"Dear Friends:

It is now forty-four years since I became your pastor (Aug. 4, 1868), fresh from the Divinity School. I had but two written sermons on hand when I was ordained, and written sermons then seemed necessary. I was raw, green, inexperienced, and followed a pastor (Rev. Mr. Sturges) who had served you faithfully for twenty-five years. Yet what a welcome you gave me! How many names occur to me now, that bring pleasure and gratitude as I recall them. Are any of them still with you I wonder? I have heard nothing for many years regarding the church or its members, but as the years have multiplied, I know that most, if not nearly all those who welcomed me must have gone to their long home. Dea. Morehouse was one,—mostly blind and nearly deaf, but intimate acquaintance proved him to be the "salt of the earth." Always faithful in church attendance, always cheerfully bearing his part in all christian duty. So, too, was his son-in-law, Dea. N. Barlow Hill. So do I recall Dea. John Banks and W. O. Merwin. What a goodly company there was of the Banks', the Bradleys, the Burrs! What true friends I found in Robert Campbell, Dr. Blakeman, the Betts' and many others! The memory of these dear ones is very pleasant to me. We had good times and encouraging success together in the work of the gospel. The church has had a long and honorable history. Founded in colonial times, it out-runs by a half century our national life. What a great cloud of witnesses surround you! The unseen hosts of your membership far outnumber those present at this annual roll-call. What a heritage is yours to hold forth the word of life to every soul in your vicinity;

to guard the treasure committed to you; to transmit it unbroken and enhanced to those who may follow. May you have abundant grace for this high calling.

R. P. HIBBARD."

On May 12, 1873, a call was extended to Rev. Henry B. Smith to become pastor at \$1,000 a year. The following is his letter of acceptance:

"To the Cong. Church and Society of Greenfield Hill, Conn.

Dear Brethren:—

Since I have been informed by your committee of the unanimous invitation extended to me to settle with you in the work of the gospel ministry and become your pastor, I have taken the subject into prayerful consideration, for I desire to know and do what will be most pleasing to the Great Head of the Church. In forming the pastoral relation there are momentous interests involved that will affect the happiness of pastor and people for time and for eternity. But the universal good feeling manifested toward me and the unanimity of the call from the church and society incline me to regard it as coming from the Lord and influence me to accept of it, provided a suitable parsonage is provided for my family free from rent. I do this the more cheerfully as I am informed that you are a kind and generous people who will provide things needful for the support, happiness, and usefulness of your pastor and his family. It is with some fear and trembling, knowing my insufficiency, that I have concluded to accept your invitation on account of the arduous, difficult and responsible duties attending every settled pastor. Still relying upon the help of Divine Grace and with a consciousness of my own imperfection, I shall hope for your hearty coöperation in every good work and trust in your charity, ever desiring that the relation which may be formed between us shall be for the welfare of Zion and for the glory of our blessed Lord and Saviour Jesus Christ. I should also like to have the society vote to pay my salary quarterly and to give me the privilege of taking annually a vacation of three Sabbaths in the year. Yours in love and in the bonds of the gospel,

HENRY B. SMITH."

Mr. Smith was educated in the public schools of West Springfield, Mass., Wilbraham and Monson Academies,



REV. H. B. SMITH.

Amherst College and Andover Theological Seminary. He came to Greenfield from Newtown, Conn., where he had preached for seven years. His earlier pastorates were in the following places: West Granville, Mass., Abington, Conn., and Burlington, Conn.

The services of installation, July 1, 1873, were: invocation and reading of scriptures by Rev. Franklin S. Fitch; introductory prayer by Rev. B. J. Relyea; sermon by Rev. James W. Hubbell; ordaining prayer by Rev. Martin Dudley; charge to the pastor by Rev. E. E. Rankin, D.D.; right hand of fellowship by Rev. S. J. M. Merwin; concluding prayer by Rev. Edwin Johnson.

About the time Mr. Smith accepted the call to Greenfield, the parsonage matter was agitated again, perhaps to some extent due to the suggestion in the pastor's letter of acceptance in regard to a home "for himself and family free from rent." A committee consisting of Morris M. Merwin and Oliver Burr was appointed to investigate the matter. This committee, on June 24, 1873, reported that Dea. William B. Morehouse had that day purchased an acre of land of B. B. Banks for \$1,000, and offered the same to the society for \$400; and in addition Dea. Morehouse offered \$1,000 more as his subscription towards a building. Other subscriptions were coming in rapidly, and the parsonage question was now solved. The following were appointed as a building committee: Oliver Burr, M. M. Merwin, Rev. H. B. Smith, Dea. W. B. Morehouse and Dea. N. B. Hill. Work was started at once by the contractor, Mr. Uriah Perry, but the building was not entirely completed until the spring of 1874, the pastor's family living in the meantime in the small house owned by Mr. B. B. Banks.

Some of the items of expense in connection with the building of the parsonage are these:

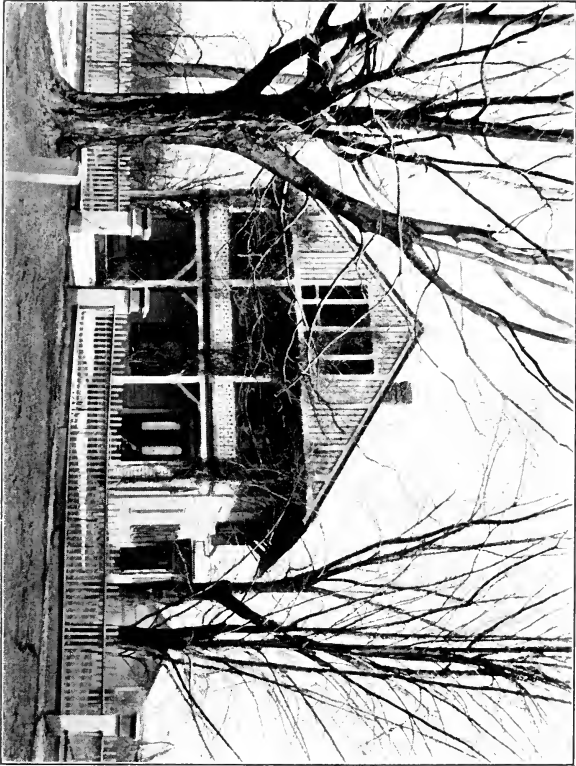
One and one-fourth acres land	\$1300.
Contract for house	\$3575.
Extras on house	\$150.
Barns and out-buildings	\$405.
Well, etc. (dug by Joel Banks)	\$231.
Fences, painting, etc.	\$325.
Flagging stone, drain, etc.	\$200.

A vote of the society ordered that no more be spent on the parsonage than should be subscribed for that purpose, so no indebtedness was incurred. It is of interest to note that the church pews in 1875 were assessed at \$1,272, a much larger figure than at the present time.

A red-letter day in the history of the parish occurred May 18, 1876, when the church celebrated its 150th anniversary. The event had been planned weeks ahead, and was most successfully carried out. The morning exercises consisted of an address of welcome by Dea. N. B. Hill, reply by Rev. George W. Banks, and an Historical Discourse by Rev. Henry B. Smith. In the afternoon there was a Commemorative Address on Rev. Timothy Dwight, the fourth pastor of the church, by a grandson, Rev. Prof. Timothy Dwight, D.D. In spite of the fact that the day was rainy, the church was filled to its utmost limits. A bountiful collation was served at the noon intermission in the basement of the church. At the request of several prominent members of the society, all the addresses of the day were ordered printed in a pamphlet and copies distributed throughout the parish. The historical address by Rev. H. B. Smith in particular is of great value.

Early in July, 1877, Rev. Mr. Smith read his resignation, and on July 24 was dismissed by the consociation from his pastorate.

From Greenfield, Mr. Smith went to Staffordville, Conn., where he preached two years, then purchased a small farm at South Amherst, Mass., where he died, August 10, 1882.



PARSONAGE BUILT IN 1874.

He was buried in West Springfield, Mass. His widow, Sarah H. Smith, survives him, and has lived in Bridgeport the past thirty years.

The family consisted of ten children, seven sons and three daughters. The oldest son, Reuben, is located in Oberlin, O.; William, teaching in New York state; the next four, Robert, Henry, Allison and Arthur, located in Newtown, Conn., and engaged in newspaper work; Charles, a minister at Barre, Mass.; Clara, deceased, was the wife of Rev. James S. Thresher of Bridgeport; Sarah, deceased, was the wife of Rev. Dewitt C. Jenks, formerly a missionary to Japan, but now of Colorado Springs, Col.; Emily, wife of Mr. Arthur D. Fairchild, Newtown, Conn.

CHAPTER X.

LATER PASTORS, 1877-1913.

IT was more than a year after Mr. Smith's resignation before the pulpit was regularly supplied by any preacher. Rev. Isaac Ogden Rankin, the son of the Fairfield minister, Rev. E. E. Rankin, D.D., preached from November 10, 1878, to June 8, 1879, and at the end of that time was unanimously called to settle, but declined.

Mr. Rankin, now the associate editor of "The Congregationalist and Christian World," Boston, Mass., and known to many of us as a writer of both prose and poetry, wrote to us recently as follows:

"I have most delightful memories of the kindness and patience of the Greenfield people with a raw student, and wish I might keep up a closer acquaintance with the dear old church. If you ever come to Boston, I wish you would look me up, and tell me about them. I am grown too deaf for much venturing out or visiting."

On September 7, 1879, a unanimous call was given Rev. Chester Bridgman to supply the pulpit. His pastorate began October 5 of that year, and continued to August 31, 1881. Rev. Mr. Bridgman was born July 3, 1833, graduated from Amherst College in 1856, and Princeton Theological Seminary in 1859.

Mr. Bridgman had previously preached in Woodstown, N. J., Ludlow, Mass., Medfield, Mass., Williamstown, N. J., Portland, Pa., and Torrington, Conn. While in New England he had served Congregational churches, but in Pennsylvania and New Jersey he was a Presbyterian. Greenfield was his last charge. From there he moved to Woodstown, N. J., and for a number of years supplied





PIPE ORGAN INSTALLED 1897.

various pulpits in the vicinity as opportunity afforded. He died May 23, 1907, and is survived by his widow, Sarah R., and an only child and daughter, Jessie G. Bridgman.

The most important events in the society during the pastorate of Mr. Bridgman were the receipt of a \$1,000 legacy from the estate of Dea. William B. Morehouse, April 1, 1880, and the remodeling of the church during the summer of 1881. In regard to the latter, when it became imperative that repairs should be made and old debts paid off, the sum of \$2,226 was raised by subscription, \$600 of which was used for paying indebtedness, and the balance for repairs. The committee on repairs were: Frank E. Perry, Moses Beers, N. B. Hill, Joseph Betts, Moses Banks, and Oliver Burr. The old pulpit was sawed down, the vestibule and stairways entirely changed, the gallery enlarged to accommodate the Sunday-School, and the entire interior re-decorated. The society worshipped in the academy during the summer. About this time the ladies purchased the preacher's desk and chairs, at an expense of \$140. These articles of furniture are still in use.

On May 25, 1882, Rev. Dwight Nelson Prentice, who had preached on several occasions, was called to serve as pastor, with a salary at the rate of \$800 per year; he was afterwards invited to continue as pastor at a larger salary, but remained only until August, 1883.

It was during Mr. Prentice's pastorate that the question of suspending the afternoon preaching service first came up. It makes us smile to-day to think that such a small matter should be such a difficult one to settle, but there were those in the parish who desired two long sermons every Sunday and those who wished the afternoon service omitted, so it was only by degrees that the arrangement now in use in nearly all churches, and the only one that we would think of accepting to-day as reasonable or sensible, was adopted.

During Mr. Prentice's ministry the church grew and prospered. Mr. Prentice was a good preacher and a conscientious and earnest worker. He was a graduate of Yale College and Yale Divinity School, and had preached at North Branford, Conn., before coming to Greenfield. From his charge here, he went to North Middleboro, Mass., where he was installed, and later preached at Essex Junction, Vt. His native place was Mystic, Conn. He was married, June 11, 1884, to Annie M. Sturges, daughter of Rev. T. B. Sturges, and a few years later, on account of his health, retired from active work in the ministry, and located in Greenfield, where he has devoted his attention to some extent to fruit-growing and market-gardening, being frequently called upon to occupy some pulpit or officiate at some funeral. Mr. and Mrs. Prentice have six children: Dwight, Maud, Thomas, Helen, Samuel and Winthrop.

The eleventh settled pastor at Greenfield was Rev. Gardiner Spring Plumley, who was unanimously called by the church and society on November 12, 1883, at a salary of \$1,000 per year. He was installed January 22, 1884. Mr. Plumley was born August 11, 1827, in Washington, D. C., and son of Alexander and Hannah K. Plumley, the latter a cousin of Ralph Waldo Emerson. He graduated at Yale College in 1850; at Union Theological Seminary, New York, in 1855; was pastor of Bloomingdale Presbyterian Church until 1857; pastor of the Presbyterian Church at Metuchen, N. J., from 1858 to 1875; pastor of the North Dutch Church on Fulton Street, New York City, in 1876; and for the next eight years was organist and director of music at the Moravian Church, New York City; at the Canal Street Presbyterian Church, New York City; at the Third Congregational Church, New Haven, Conn.; at the Yale College Chapel; and at the South Dutch Church, New York City. For a time he was pastor of



REV. G. S. PLUMLEY, D.D.

Calvary Church, Worth Street, New York City, where he was active in city mission work. He was editor of "The Presbyterian," and a contributor to many magazines. He held important offices in Presbyterian Assemblies, and was chosen to many prominent positions in church work. It was while pastor of the Greenfield Church that he was honored with the degree of Doctor of Divinity from Yale University.

Dr. Plumley's labors in Greenfield were crowned with a large measure of success, for many members were received into the church during his ministry. He organized the Young People's Society of Christian Endeavor, November 21, 1885, and for nine years served as its president. Early in his ministry he introduced the annual observance of Children's Day in the Sunday-School.

The society also prospered, and came into possession of several legacies, as follows: in 1884, \$1,000 from the estate of Mrs. Anna Nichols (a daughter of the late Abram D. Baldwin); in 1886, \$500 from the estate of Dr. Rufus Blakeman; and in 1893, \$500 from the estate of Miss Sally Ogden. In 1885 the bell now in use was purchased and hung in place, the old one, like the Liberty bell, being cracked.

In 1891, the church and community were called to mourn the loss of Deacon Joseph Donaldson, a man identified with the church and society for nearly a quarter of a century. Soon after Deacon Donaldson's death, his associate in office, Deacon N. B. Hill, resigned on account of his advanced age and feeble health, and on May 10, 1891, John H. Hull and Dwight M. Banks were chosen to fill the places made vacant.

In the summer of 1891, Dr. Plumley was called upon to part with his wife,—a blow from which he never seemed to thoroughly recover. He preached regularly, however, until his final illness during the winter of 1893-94, and

died February 21, 1894. The funeral services were held at the Brick Presbyterian Church, Fifth Avenue, New York City, the same church with which Dr. Plumley had united in his boyhood, his membership there continuing until his death. The interment was in the family plot at Metuchen, N. J., where Dr. Plumley had served as pastor for so many years.

Rev. Dr. Plumley was a man of the highest scholarship, and of great ability, both as a preacher and as a pastor; a man who was so exceedingly agreeable that his presence was sought not only for every religious but for every social occasion. He could entertain with the richest of anecdotes, of which he always had a most liberal supply, or could preach an excellent sermon on any occasion, extemporaneously if necessary. Withal he was a man of great dignity; being large of stature, erect in his carriage, graceful in every movement, his very presence seemed to dignify the occasion whether a wedding, a church service or a funeral.

Dr. Plumley had six children: Rev. William E., who died in 1904, at the time of his death, master of a school in Scranton, Pa.; Emma, widow of the late Rev. G. S. Burroughs of Oberlin, now located in Cleveland, Ohio; Lillie, wife of Dr. A. N. Phillips, Glenbrook, Conn.; Gardner L., a magazine writer, New York City; Alexander R., manager of coal yard, Winsted, Conn.; Miss Emily L., Glenbrook, Conn.

The next settled pastor, following Dr. Plumley, was Rev. Joseph B. Kettle, a young man who was just completing his studies at the Yale Divinity School. He was prepared for college at Jamestown High School, Jamestown, N. Y., and graduated from Colorado College, Col.

Mr. Kettle was called to Greenfield, March 9, 1895, and ordained here April 16, following. On June 3, of the same year, he married Grace G. Gilbert of Grand Junction, Col.



REV. JOSEPH B. KETTLE

A number of events worthy of mention occurred during his pastorate. The church was supplied with new cushions in the spring of 1895, before which time each pew-holder had furnished his own cushion, resulting in a great variety of styles and colors and many bare seats. The following year rows of young maple trees were set out at the sides and front of the church to replace the dying elms. Two street-lamps on iron posts were placed in front of the church. New hymn-books were secured for use in church services. With the assistance of the Village Improvement Society, a concrete walk was laid from the church steps to the street.

Through the kindness of Mrs. Anna M. Bartram of Black Rock, stained glass windows were placed in the church during the summer of 1897, at an expense of more than \$400. These windows were given by Mrs. Bartram in memory of the first pastor of the church, Rev. John Goodsell, who was her great-grandfather.

For several years, by means of concerts and entertainments, there had been accumulating a fund eventually to be used for the purchase of a pipe organ. This fund was sufficiently increased by subscriptions in the spring of 1897, to warrant the purchase being made. The society selected an organ manufactured by Johnson and Son, Westfield, Mass., and voted to have it placed in the rear of the pulpit. By turning in the old organ and paying for all cartage, the cost of the new one was \$1,491.

The church and society under Mr. Kettle's leadership, prospered not only materially but spiritually, for many were added to the church. Mr. Kettle was a good pastor, ransacking every nook and corner of the parish in search of those who were poor, or sad, or suffering, or neglected; in short, looking for any that he could help. In his preaching, he was "dead in earnest," his one aim being to save souls. He was very much beloved throughout the parish,

and his departure to other fields on January 14, 1900, was deeply regretted.

Mr. and Mrs. Kettle have welcomed four children to their family circle. Joseph, Jr., and Ruth were born in Greenfield, but the latter died February 3, 1900. The two younger boys are Lester W. and Arthur B. Kettle.

Since leaving Greenfield, Mr. Kettle has preached at the following places: Rapid City, S. D., three years; Amboy, Ill., two years; Tabernacle Congregational Church, St. Joseph, Mo., five years. He is now pastor of the Orthodox Congregational Church, Leominster, Mass.

The thirteenth and last settled pastor that the church has had was Rev. William H. Gane, LL.D., who was called to Greenfield December 31, 1900, and installed May 14, 1901.

Dr. Gane was a native of Ingersoll, Ontario; educated in the public and high schools and Collegiate Institute of that town, and the Methodist institutions of Ontario; received the degree of LL.D. from a Methodist college in the United States; was ordained in 1879 and up to 1893 served Methodist churches. His first Congregational parish was Peterboro, N. H., where he preached from 1893 to 1900.

The events of interest that occurred in the society during Dr. Gane's pastorate are as follows: the adoption of the envelope system of church offerings, May 10, 1902; the receipt of a legacy of \$2,000 from the estate of Samuel Middlebrook in 1903, and one of \$5,000 from the estate of Miss Sarah A. Banks in 1905; the presentation to the church from the Christian Endeavor Society of the individual communion service, which was used for the first time on March 4, 1906; the painting of the exterior of the church; the covering of all the side walls and ceilings of interior of the church with metal in the fall of 1906, at an expense of more than \$1,000; the re-carpeting of the



REV. W. H. GANE, LL.D.

church by the ladies at an expense of over \$300 in 1906; all the above work being paid for by popular subscription and without leaving the society in debt.

Dr. Gane resigned and was dismissed April 26, 1908, accepting a call to Jewett City, Conn., which position he still holds.

As an eloquent and gifted preacher of the gospel, Dr. Gane probably surpassed the great majority of ministers. He seemed to have a natural talent for pulpit oratory, and his sermons were most impressive. The labors of Dr. and Mrs. Gane bore fruit in the community, and they will be long and kindly remembered by many families.

Dr. and Mrs. Gane have three children, Silas, Pearl and May.

The present pastor of the church, Rev. Edgar Hammond Olmstead, was unanimously called to Greenfield September 25, 1908, and began his duties here the 22d of November, following. He is a graduate of Tri-State College, Indiana, Oberlin Theological Seminary, and received the degree of A.M. from Yale University in 1909. He has served the following parishes: Lyons, Ohio, 1893-1895; West Madison Avenue, Cleveland, Ohio, 1899-1901; Granby, Conn., 1902-1904; Kensington, Conn., 1904-1908. He married Minnie L. Pay on June 7, 1899, and they have three children, Geraldine, Marguerite and Raymond.

Mr. Olmstead's pastorate has been marked with one event which stands out as the most prominent in the material welfare of the church and society since the present church was erected 58 years ago,—the erection of the church parlors.

Parlors had been talked of for years. The ladies had considered the raising of the church and building parlors in the basement; they had considered the erecting of a building for the purpose on the parsonage property; they had endeavored to purchase a vacant lot in Greenfield; and

several other plans had been considered only to be abandoned on account of the obstacles that arose in every instance.

The legislature of 1911, through the Fairfield representative, and at the suggestion of Dea. D. M. Banks and Mr. Simeon Pease, passed an act releasing the interest of the state in the land now occupied by the Greenfield Congregational Society and used for church purposes, and in any land that may be used for an addition to the church. This action was taken with the idea that since the common had formerly and for many years been used as a "Place of Parade," the state might have interests in the land.

On April 1, 1912, the town of Fairfield, by vote at a town-meeting, for the sum of \$10, sold to the Greenfield Congregational Society the land now occupied by the church, and a strip in the rear 50 by 40 feet, this action being taken to make doubly sure that the society had good title to the land before any addition should be erected.

In December, 1911, the society voted to erect the parlors on the rear of the church, and the following building committee was appointed: Simeon Pease, John P. Morehouse, Charles Gray, Frank E. Perry, Miss L. E. Sturges, Miss A. M. Wakeman and Mrs. G. H. Merwin. An injunction by the executor of the estate of Miss Susan Nichols, delayed the commencement of the addition until July 9, 1912, when it was removed by Judge D. J. Platt of the United States District Court in session at Hartford. Appeal was taken by the executor of the Nichols estate, and the case tried out in the United States Circuit Court of Appeals in New York City, January 6, 1913. The decision of this court also favors the society, and practically carries with it the right to use in the future as much of the common as the growth of the church shall require. Elmore S. Banks has acted as attorney for the society.

In spite of legal obstructions, the addition to be used as church parlors was commenced July 17, 1912, and com-





pleted the November following, Frank E. Perry being the contractor. The entire cost has been in excess of \$2,000. The parlors were formally opened on the evening of November 20, 1912, when a dedicatory supper was given, followed by addresses from descendants of former pastors and others, the church being filled to its full capacity.

Other events of less importance have occurred during Mr. Olmstead's pastorate, but they are fresh in our memories and need no mention. It is safe to say that the church was never more prosperous or better supported than it is to-day, and that divine services were never better attended than they have been during the past year.

And so we conclude the record of a church and society through six generations. We are glad that we have a history and should feel sorry did we not have one, but our record in the years to come will depend, not on the deeds of our forefathers and the history they have handed down to us, but on the amount of earnest, consecrated effort we put forth for the upbuilding and advancement of the church that we love.

APPENDIX

PASTORS.

- John Goodsell, May 18, 1726, to April 20, 1756.
 Seth Pomeroy, Dec. 8, 1757, to July 1, 1770.
 William Mackey Tennent, D.D., June 17, 1772, to Dec., 1781.
 Timothy Dwight, D.D., LL.D., Nov. 5, 1783, to Aug. 11, 1795.
 Horace Holly, D.D., Sept. 13, 1805, to Sept. 13, 1808.
 William Belden, Oct. 1, 1812, to April 4, 1821.
 Richard V. Dey, Jan. 15, 1823, to Dec., 1828.
 Thomas B. Sturges, June 10, 1842, to June 4, 1867.
 Rufus Piercy Hibbard, Aug. 4, 1868, to April 23, 1872.
 Henry B. Smith, July 1, 1873, to July 24, 1877.
 Gardiner S. Plumley, D.D., Jan. 22, 1884, to Feb. 21, 1894.
 Joseph B. Kettle, April 16, 1895, to Jan. 14, 1900.
 William Henry Gane, LL.D., May 14, 1901, to April 26, 1908.

The above are the dates of ordination or installation and dismissal, and do not show the exact time of service.

PASTORS NOT SETTLED.

- Samuel Blatchford, D.D., April 17, 1796, to 1797.
 Stanley Griswold, 1803 to 1804.
 S. David Austin, 1810 to 1811.
 Nathaniel Freeman, Oct. 1, 1832, to April 1, 1841.
 Isaac Ogden Rankin, Nov. 10, 1878, to June 8, 1879.
 Chester Bridgman, Oct. 5, 1879, to Aug. 31, 1881.
 Dwight N. Prentice, May, 1882, to Aug., 1883.
 Edgar H. Olmstead, Nov. 22, 1908, to

DEACONS.

- John Hyde, died 1744, aged 76.
Daniel Burr, in office 1733, died 1748, age 78.
David Meeker, died 1754, aged 67.
Moses Dimon, in office 1761, died 1766, aged 69.
Samuel Wakeman, in office 1754 and 1761.
Joseph Bradley, in office 1771, died 1776, aged 66.
Joseph Hill, in office 1771 and 1783, died 1797, aged 97.
David Williams, in office 1781 and 1795.
Burr Gilbert, elected Nov. 12, 1806, died 1810.
Ebenezer Banks, elected 1810, died July 1, 1838.
Wakeman Lyon, elected 1810, in office 1830, died May 23, 1831.
Hull Bradley, in office 1841, resigned Feb. 9, 1845, died Sept. 2, 1850,
aged 82.
Daniel Banks, in office 1810, died Jan. 16, 1839, in 100th year.
Seth Jennings, elected Feb. 9, 1845.
John Banks, elected 1846, died 1886.
William B. Morehouse, elected 1840, died 1880.
Joseph Donaldson, elected 1867, died 1891.
N. Barlow Hill, elected July 7, 1867, died 1907.
John H. Hull, elected May 10, 1891, resigned April 22, 1906, died
May 28, 1908.
Dwight M. Banks, elected May 10, 1891.
George H. Merwin, elected April 22, 1906.

LOCATION OF PROPERTY OF REV. JOHN GOODSSELL.

The following deeds taken from the old Town Meeting Book or Book B. of Fairfield Land Records, show very plainly the location of Rev. John Goodsell's property at the north and west of the present church green:

1. "The proprietors of the common and undivided land in Fairfield, (89 in number) to John Goodsell, clerk. 1726.

Seven acres of land to be laid out in some convenient place in the mile of common, in one or more parcells by Capt. Dimon, Lt. Sturgis and Andrew Burr all of Fairfield, at their discretion so that it does not uncomode, stop or incumber any highway, or passage necessary and convenient for men with their carts and cattle to pass and repass, with all privileges and appurtenances thereto belonging."

The above is the first deed on record from the proprietors. All of this land is in the first division or mile of common. The following deed definitely locates the land conveyed by the former deed:

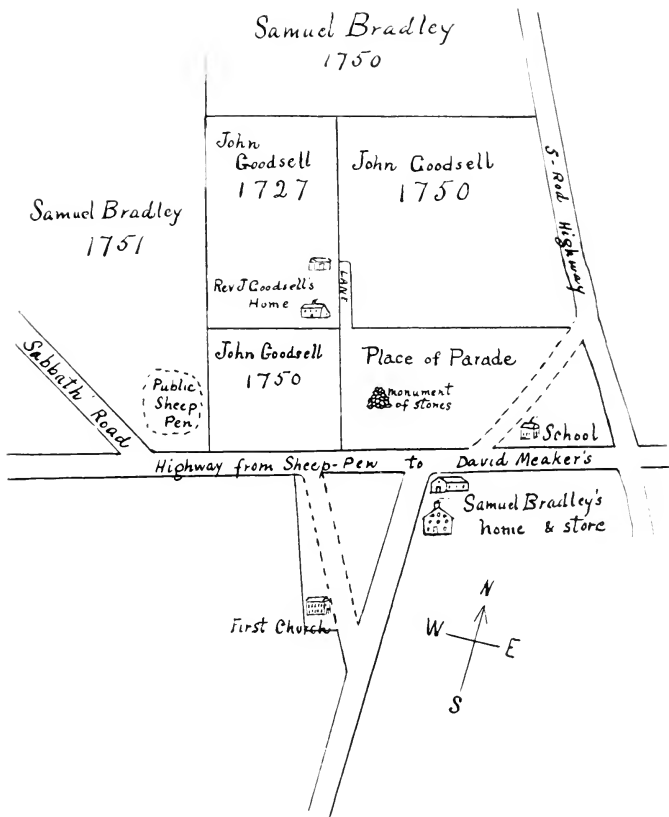
2. "Mar. 16, 1727. Moses Dimon, Jona. Sturgis and Andrew Burr, being a committee appointed and empowerrerd by ye proprietors of said Fairfield, to John Goodsell, clerk.

Land in Fairfield in ye mile of common near where Abraham Addams now dwells and in quantity 7 acres, and it is in length north-westerly and south-easterly 46 rods and 13 feet and in breadth 24 rods, bounded on all sides by common land."

3. "Mar. 11, 1750. Surveyed and laid out to Rev. John Goodsell of said Fairfield two pieces or slips of land in the mile of common or first division of common land, viz.:

One piece situated easterly of said Goodsell's home lot, on said Goodsell's own right bounded; southerly on ye place of parade; easterly on a five rod highway; northerly on land laid out to Samuel Bradley of said Fairfield; westerly, part on said Goodsell's home lot and part on a three rod highway laid out for said Goodsell to come to his barn; in quantity 4 acres and 3 quarters and 2 rods; sized at 30 pounds per acre; the whole, 142 pounds, 17 shillings, 0 pence.

Also another piece situated southerly of said Goodsell's home lot; westerly on common land; southerly on a 5 rod highway; easterly



MAP OF GREENFIELD IN THE EARLY DAYS.

on ye place of parade; in quantity 1 acre, 1 quarter and laid out by us, a committee appointed for yt purpose.

MOSES DIMON

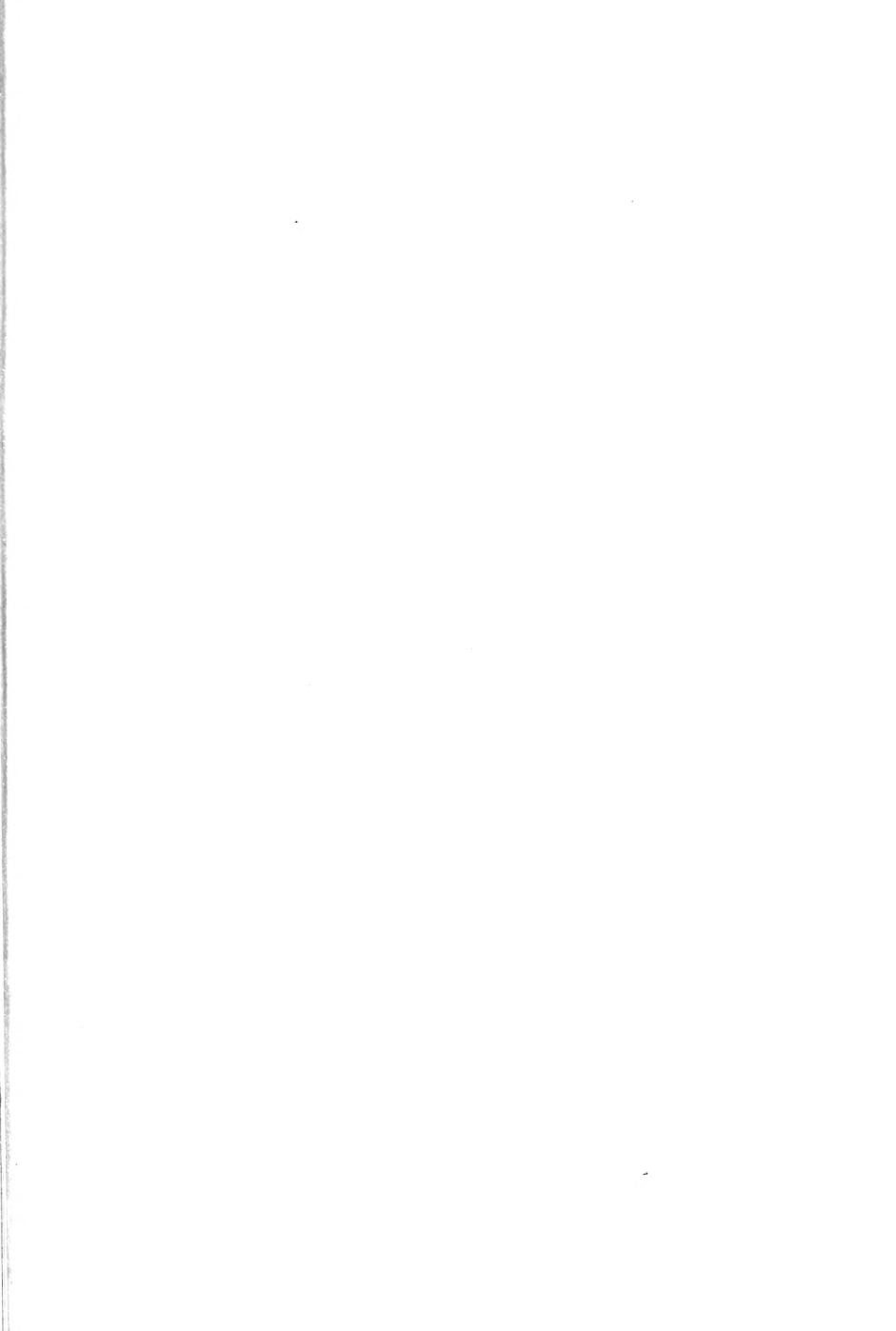
GERSHOM BANKS

JOHN BRADLEY JR. *Committee.*"

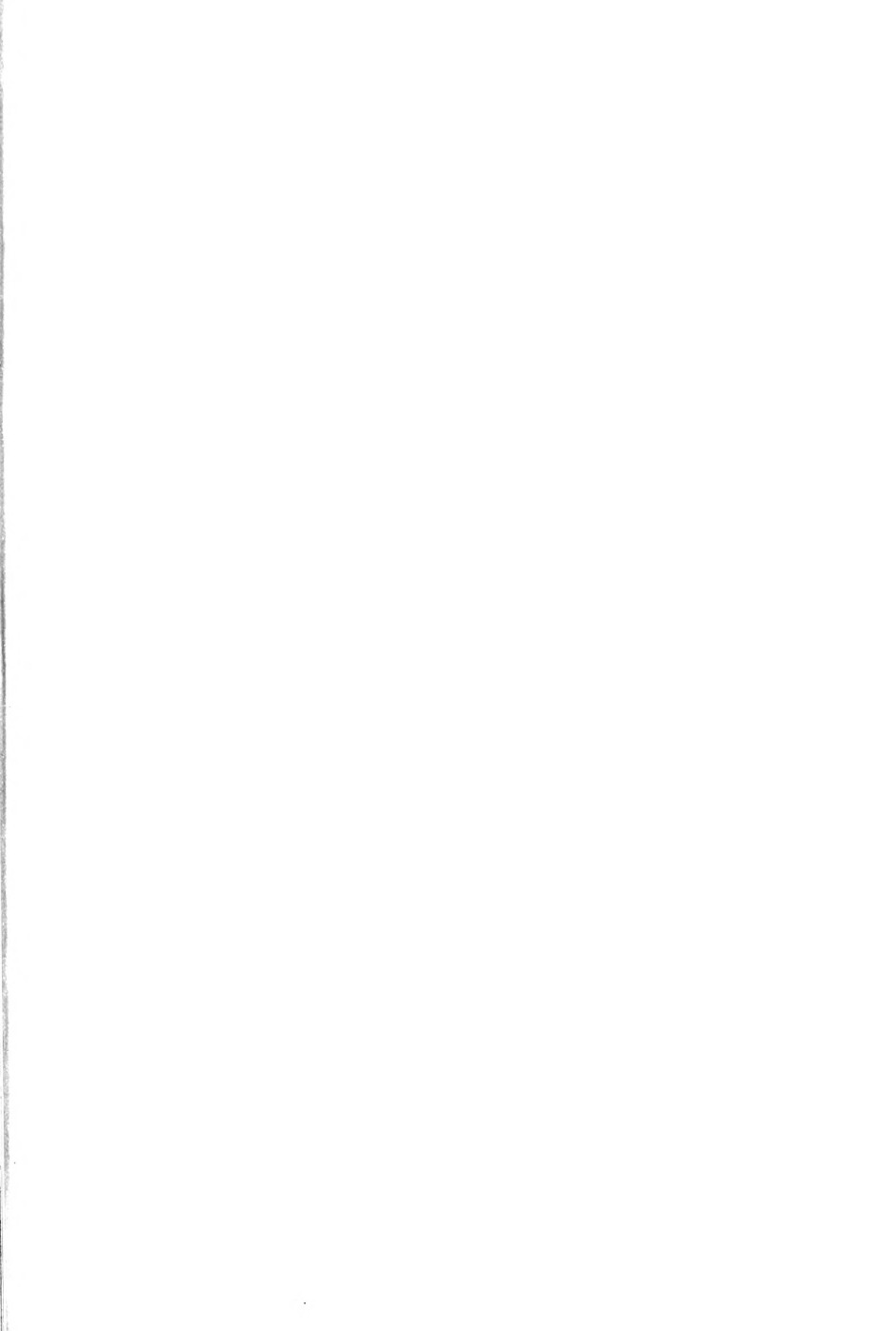
4. "Dec. 14, 1750. Surveyed and laid out to Samuel Bradley two pieces in ye mile of common or first division:

One piece above and adjoining on southerly part on Mr. John Goodsell's home lot and part on common land in possession of said Goodsell; easterly on country road; northerly on a 3 rod highway; westerly on common land; containing 10 acres, 77 rods; sized at 28 pounds per acre; 293 pounds, 9 shillings and 6 pence."

5. "Nov. 25, 1751. Surveyed and laid out to Samuel Bradley of Fairfield a certain piece of land in ye mile of common or first division of common land in Fairfield, above and adjoining to the cross-highway that leads from David Meaker's to the sheep pen west of Mr. Goodsell's home lot and the 15 acres, so called; bounded southerly on said cross-highway; easterly, part on Mr. Goodsell's land or home lot, said Bradley's own land, and said 15 acres; northerly, in part on said 15 acres and part on land this day laid out to the heirs or assigns of Roger Knap, deceased of Fairfield; southwesterly on a 4 rod highway or Sabbath road, so called, containing 43 acres and 3 quarters, etc."

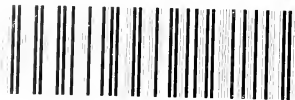








LIBRARY OF CONGRESS



0 014 110 639 9