

A
History of
ST. ANDREW'S PROTESTANT EPISCOPAL CHURCH

Northford ,Connecticut

1763 - 1963

Helen H. Livingston

Preface

The author regrets very much that she has been unable to complete this history as it should be done. God willing and time being available, she hopes to complete the last one hundred years of the parish. At least then the next centennial committee will have a two hundred year start!

What has been accomplished here would not have been possible had it not been for the assistance of my sister, Elizabeth A. Livingston, who has done considerable deed research, been errand boy to libraries, and chief cook and bottle washer ,thereby freeing more of my time to continue on this manuscript.

As you will see from the contents, many interesting details are not necessarily included in vestry minutes and Diocesan Convention reports. Therefore, I would very much appreciate receiving any details that are accurate flesh with which to clothe these rather bare bones.

I have not included footnotes referring to works cited, but at the end is a list of my sources. I am exceedingly grateful to Dr. Nelson R. Burr for his book, The Story of the Diocese of Connecticut. It contains an excellent bibliography which I intend pursuing when I expand this volume.

My thanks also go to the Rev. Donald B. Pierce, Rector of St. Andrew's, and Mr. S. Robert Davidson for taking care of the printing, and the libraries of Yale University, Berkeley Divinity School, and the Church Records Department of the State Library in Hartford.

Helen H. Livingston

Northford, Connecticut
October 1963

Chapter 1 1763-

1800

The first mention of any organization of Episcopalians in Northford, according to our parish records, was on April 20, 1763, when an agreement was drawn up by Paul Tyler, Ichabod Foot, Joseph Darien, Samuel Maltb, David Rogers, Jonah Todd, Phineas Beach, Joseph Finch and John Johnson to build a church. The subscribers were "to tax Themselves according to their several List [sic] of Ratable Estate" (apparently meaning pro rata on the Town List).

Forty years earlier, in 1723, the first Episcopal Church in Connecticut was founded in Stratford. The Northford Congregational Church parish was organized in June, 1745. In 1747, St. John's parish in North Guilford was founded and the first church built in 1748 about forty rods from the present building which was erected in 1812 and consecrated June 7, 1817. In North Haven, St. John's Church was dedicated in 1761. St. Paul's Church in Wallingford was organized about 1742.

A building committee was appointed consisting of Paul Tyler, Samuel Maltby and Jonah Todd and they were authorized to see "that sd Church Shall be Raised by the first day of June next and sd Church shall be covered and glazed, doors and floors laid by the first day of November following sd June. "

As with so many committees, even two hundred years later, time passed more quickly than progress, so it was not until December 31 "in the fourth year of our Sovereign Lord, George third of Grate Britain, etc , , King, ..."

1763, that a warranty deed was drawn up in which James Howd, for £ 5, sold to "The Episcopal Church of England" in the names of Ichabod Foot, Paul Tyler, Samuel Maltby, Jonah Todd and John Johnson, "Professors of the Episcopal Church of England, and other Professors of said church," a tract of land on which to build their church. This small piece of land, eighteen square rods or little more than "a tenth of an acre, was described as being bounded "Easterly six and an half Rods on the Highway, Southerly by three Rods on the Rev 'd Mr .Warham Williams Land [the Congregational minister who had bought a piece of the Howd farm in 1754], Westerly six and an half Rods on Land Divided and set out to my Hon'd Mother as her Dower in the Estate of my Hon'd Father Benjamin Howd Dec'd and Northerly two and a half Rods on my own Land."

Since the only property James Howd owned in his own name at that time was a peculiar, narrow strip (laid out to him by the Town Surveyors in 1760) about forty feet wide and 460 long, it was the south end of this half-acre piece that he sold to the infant church society. The highway mentioned is now called the Old Post Road and the north line of the lot lay about 350 feet south of the intersection of the present Pistapaug Road and the Old Post Road.

Therefore

the site of the original church can be very closely placed on what is now partly the William Douglas School property and partly John Jakubiszyn's.

Of this church's structure all too little can be gleaned from the records.

We know that the original agreement of April, 1763, called for a building thirty feet long and twenty-four feet wide and presumably this was placed lengthwise on the lot as later, in 1832, there was a question of adding twelve feet to the building. If oriented east-west in the usual convention on a lot only forty-one

feet wide at the north and forty-nine at the south, there would have been scarcely passage room around the building. Therefore, it seems a fairly safe assumption that it lay on a north-south axis.

The building committee in April , 1763, was instructed to see that "said Church Shall be Raised by the first day of June next and [that] said Church shall be covered and glazed, doors and floors laid by the first day of November following said June, " but the details are never given. It is reasonable to guess that it was a very simple building, clapboarded on the outside, unpainted, and with no spire or Gothic pretensions. The interior, too would seem bare to us as it was another forty years before construction of a "Pulpit Chancel" or even slip pews was considered, Quite likely there were board walls as plaster was expensive and is not mentioned. The seats were probably plain benches. It is too bad that no sketch of this building is known to survive. The last record to be found of the building actually standing was an 1852 deed from Philo and Ellen (Todd) Williams to Levi Talmage for one-quarter acre more or less "on which the old Episcopal Church now stands." Levi Talmage had previously purchased the old house, lying to the north of the church land, near the corner of Pistapauq and Old Post Roads. Possibly the church was turned into a hay barn and perhaps even was the barn pulled down a few years ago when the school bought that land.

Between that first meeting of April, 1763, and December 12, 1765--two and a half years later--there were no recorded meetings of St. Andrew's parish or Society. Then the bill for building the church had to be met. The Subscribers reported that they "have proceeded to build a Church in the

Parish of Northford in Branford for the worship of God according to said Established Church and not being able by any Law of the, Colony to Collect money for Defraying the Charge of Said building and having proceeded in an unequal maner in Carrying on Sd Church have agreed on the following methard: That Jonah Todd of Branford in the parish of Northford Shall be empowered and hereby [is] empowered to take an account of what each subscriber hath provided for said building by Labor or other necessaries and also to get a new Copy of each of our Lists for the present year or the sum total of each of them, And we do hereby Impower Sd , Jonah Todd to Collect such sum or sums of money as Shall be found justly due from any of us according to our Lists to defray the charges of Sd , house. Also the said Jonah Todd doth hereby Contract with sd company that he will faithfully perform his trust as above mentioned Collecting money from some and paying to others according to their Lists compared with the work they have done and the stuff they have found for building said house to render an account to the Company or their Committee of his doings within five Month after this Date and we and each of us do hereby promise for ourselves and heirs to pay to sd Collector such sum or sums of money as shall be found due from any of us according to the role above mentioned in witness whareof we have Each of us Subscribed our names to the above written Instrument.” It was signed by Paul Tyler, Jonah Todd, David Rogers, John Johnson, Phineas Beach, Ichabod Foot and Samuel Maltby.

The bill for the church was due to Ichabod Foot and Samuel Maltby and Son. Ichabod Foot submitted an accounting showing "Amount of Labor money and sundries paid in building the house [church] appears by account found £6 13/ 2d.”

For Samuel Maltby and Son, the amount was £17 4/ 5d.

At this same meeting, apparently, "Our Connection with the Church People of Guilford we expect will be void in witness we sign our names."

This agreement was signed by Joseph Dar---- [illegible, but probably Darien], Jonah Todd, Bille Tyler, John Beach, Samuel Maltby, Ichabod Foot, John Johnson, Samuel Maltby, Ir , Paul Tyler, James Boyles, and Ebenezer Foot--a somewhat different list from the agreement to reimburse the Maltbys and Ichabod Foot for building the church. But it was not until December 28, 1768, at a meeting held at Jonah Todd's house, that our records mention hiring a minister when the Rev. John Lyon was called. The parish agreed to pay him "Twenty Pounds Lawful money yearly and every year during his continuing to perform Divine Service with and for us at St. Andrew's Church in this Parish every third Sunday, Also we theseby jointly and severly bind ourselves to defray onehalf the Expense of his House rent, the keeping of a Horse two Cows and also the onehalf of his firewood." The money was to be raised in "Proportion to our List." Also, the conditions "of this obligation are such that whenever we of ourselves or in unison with the Church People of Branford are able to maintain a minister ourselves our Connection with the Church of Guilford we expect will be void." The list of signers was the same as that to separate from Guilford with the exception of Ichabod Foot. Jonah Todd is referred to as "Warden"--the first mention of that office.

Whether the Rev. Mr. Lyon accepted the call is not mentioned in our records. Ministers were few and far between for the number of growing parishes. Despite the state taxation of all persons regardless of whether they were Con-

gregationalists or not, the number of Episcopalians grew. It was not until 1818 that the Congregational Church was disestablished and church and state were separated. About 1765 the Society for the Propagation of the Gospel in Foreign Parts in London decided not to begin any new missions in New England. This decision was brought about in part by the inability of the parishes to defray the expenses of ministers and also, in those days, the tremendous distances the ministers had to travel to their cures. The Society for Promoting Christian Knowledge continued to send over books to the missionaries already in the country. As it was not until 1785 that Bishop Samuel Seabury, after many trials and tribulations, was consecrated in Scotland, any person wishing to enter the ministry had to take the arduous and expensive journey to England or Scotland.

The Episcopal Church barely survived during the Revolutionary War as many members were loyal to the British Crown. In western Connecticut, in particular, Episcopalians were violently persecuted--some being tarred and feathered. I know of no cases of persecution of members of St. Andrew's. President Ezra Stiles of Yale said that about one-seventh of the families in New Haven were Anglicans during the Revolution. The Rev. Dr. Daniel Burhans, in his letter of resignation in June, 183, as a Trustee of the Episcopal Academy of Connecticut (Cheshire Academy), reported that at the close of the Revolutionary War there were only ten Episcopal clergy in Connecticut. In 1770 conscientious dissenters (from the Congregational Church) were excused from worship in the established church if they attended their own services. In December, 1788, at the home of Daniel Foot Jr, a meeting was held stating "the Subscribers Declare ourselves to be of the Episcopal Church." Jacob Bunnel

was voted Moderator and John Potter, Clerk. There were twenty-three signers, including one woman: Phineas Beach, Jacob Bunnell, Jr., Jacob Bunnell, Joseph Bunnell, Sherman Bunnell, Titus Cook, Daniel Foot, Jacob Foot, John Foot, John Foot, 2nd., Jonathan Frisbie, Joel Hall, Rufus Hoadley, Nathaniel Johnson, Jared Leet, John Potter, Jr, John Pluymant, Malici Rogers, Lois Street, Thelus Todd, Peter Tyler, and Peter Tyler, 3rd.

The Rev. Bela Hubbard, who "planted the Church firmly from New Haven to Saybrook, building upon foundations laid much earlier by, Lyons, Johnson, Punderson, and Matthew Graves at Guilford, North Guilford, Branford, Northford and North Branford" was listed in 1775 as having the parishes in New Haven (Trinity), West Haven, Branford, Guilford, North Guilford, and Northford. He was at least partially supported by the S. P. G. A native of Connecticut born in 1739, he was graduated from Yale in 1758 and sailed in November of 1763 for England, where he was ordained in 1764, returning that year to Connecticut. In 1767 he accepted an appointment from the S. P. G. to Trinity Church, New Haven, and also West Haven at a salary of £60 per annum. He died in New Haven in December 1812.

The next rector was the Rev. Edward Blakeslee who was hired at a meeting held on December 16, 1789, for one year beginning at Easter, 1790. He was to serve in North Haven, Hamden, and Northford for the sum of "£65 together with, 45 half cords of good fire wood and his Service to be in proportion in each place to the Sums by them raised for sd year the one half to be paid the first day of November and the other half at Easter when the year is expired and if not paid at the end of the Year, Interest from that time untill paid

8- and in December Society Meeting in the Same year of his Service to let him know whether we mutually Agree for his Service for another year..." At that meeting thirteen subscribers pledged £5 5/ 0.

The Rev. Mr. Blakeslee was born in North Haven in 1766, attended Yale but did not graduate due to the death of his parents. In 1786 he was a lay reader at St. Johns, North Haven. He was ordained to the diaconate by Bishop Seabury in 1788 and served at Trinity Church, Branford, from 1788--1790 as well as the Guilford and North Guilford churches. "He was also expected to explore the surrounding country for churchmen and organize new congregations wherever it could be done. During his ministry he formed Grace Church, Hamden." In 1791 he moved to Derby and in 1793 he was ordained a priest by Bishop Seabury. He died in 1797 when he was only thirty years old. On June 21, 1794, he received £.1 16/ 6d from St. Andrew's "in full of all demands for my services" to date . There are no details of how many services he conducted in Northford, nor when. ' A Society meeting was held in January of 1794, but no rector was present. At that meeting Jacob Bunnell, Jr., was elected First Vestryman and Nathaniel Johnson , 2nd, the Second Vestryman.

The Rev. Mr .David Butler's first recorded service was in June of 1794 when he listed the first baptisms--Hannah Johnson and Peter Tyler. He was the moderator of a Church Society meeting held on January 2, 1794. In 1795 he received of Thelus Todd 7/6 cash due for services. January 1797 after he had gone to Litchfield, he received \$7.42. from John Foot, Jr., for ministerial services. Mr .Butler was born in Harwinton, Connecticut , and became an Episcopalian due to the influence of the Rev. Ashbel Baldwin,

one of the first four deacons ordained by Bishop Seabury and very active in church affairs. After being ordained to the diaconate by Bishop Seabury, he worked in Guilford, North Guilford, and Killingworth. In June, 1793, he was ordained a priest, moving to Litchfield in 1794. He later moved to New York State where he died in 1842.

In January, 1797, a subscription list signed by sixteen subscribers to pay the Rev. Mr. Seth Hart for eight days' services was drawn up. In the following April, he received £5 15/ 6d for three days' "ministerial service." Later that year he was sent west as General Agent and Chaplain to the Western Reserve in Ohio, but returned, in the spring of 1798, to Berlin, Connecticut. Mr. Hart had also been ordained by Bishop Seabury in 1791 after graduating from Yale in 1784. Presumably his services at St. Andrew's were not on a regular basis, as from 1794 - 1797 he was Rector of St. John's, North Haven and St. Paul's, Wallingford. In January of 1799, he patented an invention for making nails. The next year he moved to St. George's Church, Hempstead, Long Island where he died in 1832.

The period of the first thirty-seven years of St. Andrew's Church included the Revolution from 1775-1783, the consecration in 1784 of Samuel Seabury as the first bishop in the United States and his death in 1796. He was succeeded by Bishop Abraham Jarvis of Middletown. Some years later Bishop Jarvis wrote "The fact that so many Anglicans had been Loyalists during the Revolution had nourished popular suspicions of the Episcopal Church. These sentiments did not weaken markedly until after the War of 1812." Whether the exodus of Loyalists during the Revolution affected our parish, I do not know.

Prior to October, 1789, meetings of the clergy from various states had taken place but the first real General Convention of clergy and laity was held in Philadelphia that year. An agreement was formally signed naming the Episcopal Church as the Protestant Episcopal Church in the United States. This constitution was approved by the Connecticut Diocesan Convocation of October 1, 1790, "but was not adopted by the several Parishes, so as to organize a Convention under it , until 1792. there had been one or more [Diocesan], Conventions or Convocations of the Clergy annually from 1783 onward, but no Journals are known to have been printed, until 1792."

Chapter 2

1800 - 1820

The nineteenth century started off without any recorded meetings of the Society of Vestry or St. Andrew's. Presumably Nathaniel Johnson and John Foot, vestrymen, with John Foot also serving as Treasurer, continued in office until April 21, 1802, when the Rev. Ammi Rogers was Rector. At this meeting John Potter was elected Warden and Church and Society Clerk, Jacob Bunnell, Jr., Warden, Thelus Todd, Nathaniel Johnson, Peter Tyler, and John Foot, vestrymen for the year ensuing.

According to Rockey's History of New Haven County, 1801 saw the organization of "another body, called the 'Enrolled Church,' which was composed of members of the Northford [Congregational] Church, who had become disaffected with Mr. Noyes' preaching. They enrolled and organized themselves as a new body, with the above name. A house of worship was built in 1805, in which services were staidly maintained, but no minister was ever installed. Among the ministers who preached for the 'Enrolled Church' were [the] Reverends Huntington, Barrows, Claudius, Herrick, Eliphet B. Coleman and Jeremiah Atwater, D.,D." The church was disbanded in 1833. Whether this other church had any effect upon the membership of St. Andrew's is not known as no statistics were kept at this time ,

Mr. Rogers was Rector from 1802 until 1804 when the Diocesan Convention requested Bishop Abraham Jarvis "to suspend the Revd. Ammi Rogers from the use of the Churches in this Diocese." Bishop Jarvis published the

order and Mr. Rogers moved to Stamford, Connecticut. The title page (in part) of his Memoirs gives something of an account of his rather unorthodox life:

"Memoirs of the Rev. Ammi Rogers, A. M. / A Clergyman of the Episcopal Church, Educated at Yale College in Connecticut, Ordained in Trinity Church in the City of New-York, / Persecuted in the State of Connecticut, on Account of Religion and Politics, for almost Twenty Years: / And finally, / FALSELY ACCUSED AND IMPRISONED / In Norwich Jail, for two years, on the charge of Crimes said to have been committed in the town of Griswold, / in the county of New-London, when he was not within about / one hundred miles of the place, / And of which he was absolutely as innocent as the Judge who pronounced the sentence, or as any other person in the world." He states in this book that after his wife's death he returned to Branford, where he was born, and "took charge of the church in that place, in East Haven, in Northford, and in Wallingford, without a dissenting voice or vote... The congregations immediately arose into life and were greatly increased; many within a short time, in each parish, became impressed with a deep sense of the importance of religion and joined the communion." Many "now signed off from the Presbyterians, so called, and paid their taxes to the Episcopal church.... [At] this time party politics and party religion ran very high in Connecticut."

The veracity of his book is somewhat dubious, but his picture of the times is revealing. "In Connecticut every settled congregational presbyterian minister can send his collector and take any man' s horse from under him, or his oxen, or cows, or hogs, or any property which he possesses, unless he has sig.ned off and can sell it at the post without suing him, or granting him

a hearing. I have known them take even a man's Bible, and sell it at the post to pay the minister's tax. I have known Episcopalians, Baptists and others, actually locked up and confined in a filthy disgraceful jail, in Connecticut, merely because they would not, or could not in conscience pay their money to support that which they did not believe to be true.”

Of St. Andrew's Church, about the time he came, he-wrote: "The church in Northford, which had remained ever since before the revolutionary war in a state of decay, was now repaired and finished." At a meeting on May 12, 1803, forty years after being erected, the first record of anything to do with the repair or finishing of the original church appears. A meeting was held in the church "for the purpose of Building a Pulpit Chancel and Slips ..." to cost \$167.34. Nathaniel Johnson, Thelus Todd and John Foot, Jr., were to divide costs equally and build the "pulpit chancel" and slips, with John Potter donating one hundred feet of plank.

At a March meeting a subscription was drawn up listing the amount each subscriber would pay "for every Sunday that the Committee shall procure an Episcopal clergyman to perform Divine Service in St. Andrew's Church within the term of one year.” In June of this year, John Potter attended the Diocesan Convention.

With the exception of baptizing Jared Potter and Jared Potter Bunnell in 1808, Mr. Rogers' last recorded connection with St. Andrew's was in May, 1804, when he received \$ 7.00 as part of his salary since Easter 1804.

In April, 1805, a meeting of the Episcopal Society was held at John Potter's house to hire a minister "as we can raise money for that purpose.” Our Grand

List then was \$1,600. After that there is no record of any minister officiating at St. Andrew's for seven years until the Rev. Elijah G. Plumb was hired on April 1, 1812. In the meantime, officers were elected in 1808 and 1809. In 1811 and 1812 attempts were made to raise money to repair the church. April 5, 1812, records: "Sold at vendue the remnants and the stuff that was left at the Church to the amount of \$10.02." Russel Edwards the joiner paid \$30.41, making a total of \$40.43.

The arrival of the Rev. Mr. Plumb gave the church life. He had previously been rector of the churches in Ridgefield, Danbury and Reading. When he came to this area--and for some years to come--he was rector of various parishes. In 1813 they were: Northford, Branford, and East Haven. In 1814, the churches in Branford, Northford, North Branford (organized in 1812), East Haven, and Milford. He attended the convention that year and the following year was appointed as one of three ministers to draft a constitution of a Bible and Common Prayer Book Society. The next year the Committee reported that it was "deemed inexpedient to connect said Society with the Convention." The Journal of the Diocesan Convention of 1817 lists Mr. Plumb as Rector of Christ Church, East Haven; Trinity, Branford; _____ Church, North Branford; St. Andrew's, Northford; St. Paul's, Wallingford; and _____ Church, North Haven. Churches were not always listed by name! At this Convention a Committee, consisting of one clergyman and two laymen from each county, was appointed to make an accurate list of "souls belonging to each Parish...and also the grand list." In 1814, Mr. Plumb reported to the Convention that there were about eighteen families and fifteen communicants at St. Andrew's.

No other parish report was given until 1817, when he reported twenty-one families, fifteen communicants, and nine baptisms. By 1820, the time of the next report, there were only ten families.

The Church needed further repairs in 1817. Bills amounted to \$78.13 in January, and in April it was "Voted to Repair the House by Subscription for what the sad [sic] tax falls short." In January, 1817, Mr. John Potter "furnished a Decent set of Step Stones...on his own expense--A Gift" and Aaron Evarts gave the scrapers to the steps. The annual meeting in March appointed for the first time a "Grave Digger for the year ensuing for this Society." Rufus Hoadley served for 1817 and 1818, when Peter Tyler was appointed in 1819 and elected Sexton in 1820.

In 1813 and 1814, Mr. Plumb was paid \$62.50 "for his ministerial services for the sd year. " This left a balance in the 1813 Treasurer's hands of \$3.08. Treasurer's reports were few and far between--o-some years no Treasurer was elected, the money then being in the hands of the vestry.

In March of 1818 the vestry voted to hire the Rev. Mr. Plumb for three days for the ensuing year. He was paid \$14.83 at this meeting which was apparently his last meeting with the parish as no further reference to him is found in 1819 in either the Church's records or the Journals of the Diocesan Conventions. At a meeting the same day it was voted "that no one shall take out of the Church any Books belonging to the Society without Leav of the Committee."

The Rev. Bethel Judd reported to the Board of Direction of the Connecticut Protestant Episcopal Society for the Promotion of Christian Knowledge at the

June, 1819 Convention that, in his capacity as Missionary for two months, he preached in various towns including Northford, where he received \$2. "The friendship and hospitality manifested in every place that I have visited, are reasons for personal gratitude; and the devout attention to religious instruction and the desire to promote the interests of the Church of Christ, are reasons for gratitude to our Heavenly Father, and evince the utility of Missionary labours." He regretted "that more could not have been done...but I trust other labourers may be found." The Rev. Mr. Judd had served on the Standing Committee when Bishop Thomas C. Brownell was elected in 1819.

The Diocesan Convention of 1810 passed a ruling that every minister was to keep a Register of births, deaths, confirmations, etc. Unfortunately, if such a record were kept for St. Andrew's, it has been lost. Parish registers were considered private property and were kept by the Rector or wardens. An occasional entry is made in the minutes book--and sometimes this is the only clue as to who might be officiating as our Rector. The first record of a confirmation was November 22, 1812, when Bishop Jarvis performed this rite. A collection amounting to \$6.20 was taken--with the amounts contributed by each person duly entered in the record books--but the number of persons confirmed and who they were is omitted! The Bishop apparently did not visit this parish again until 1821. Baptisms took place in 1794, 1808, and between March, 1818, and April, 1819. No other baptisms are listed until 1832, when the Rev. Charles W. Bradley was Rector.

In 1816 the Federalist majority in the Connecticut state government put forth an "Act for the support of Literature and Religion." The Federal reimburse-

ment to Connecticut, eventually amounting to \$145,000, for expenses of the War of 1812 was divided as follows: Congregationalists, one-third; Episcopalians, one-seventh; Baptists, one-eighth; Methodists, one twelfth; and Yale College, one-seventh; the remainder was for the state treasury. A wedge had been driven in the strength of the state church in 1811 when Roger Griswold was elected governor. He was an Episcopalian and the first non-Congregationalist to be elected to this office. In 1818, Governor Wolcott asked the Rev. Harry Crosswell of Trinity Church, New Haven, to preach the election sermon.

A most important legislative step began on August 26, 1818, when a constitutional convention met in Hartford. Among changes made in the constitution was the disestablishing of the Congregational Church and the absolute separation of church and state, with a constitutional guarantee of rights of conscience, and the recognition of complete equality before the law of all Christian sects. This constitution was voted on September 15, 1818, by a majority of 134 to 61.

The year 1819 marked the beginning of the bishopric of Thomas C. Brownell who was bishop for twenty-five years. From forty scattered clergy, the church grew to about 150 clergy and 12,500 communicants. He ordained 120 priests, 125 deacons, and consecrated 66 churches, including the original St. Andrew's, which had been in use for nearly sixty years before consecration. In the early days, due to the lack of a bishop, churches were sometimes dedicated or "set apart" for religious purposes only. Consecration is one of the episcopal functions of a bishop.

Chapter 3

1820 - 1850

The period of this chapter begins about the time Thomas C. Brownell was consecrated Bishop in New Haven on October 27, 1819, which office he held until his death in 1865. Six years after he had been baptized and confirmed in 1813 he was elected Bishop of Connecticut "a swift rise to the episcopate without parallel in the American Church." The Diocese of Connecticut had been without a bishop from 1813 to 1819. Part of the delay was due to lack of sufficient funds for the bishop's salary--a problem which was not immediately solved. For a time, Bishop Hobart of New York was asked to take care of the Diocese.

Church-state relations were improving. The Lieutenant Governor, Jonathan Ingersoll, a warden of Trinity Church, the only Episcopal church in New Haven and where Bishop Brownell was consecrated, was the first Episcopalian elected to that state office. The consecration procession started at his house and moved to Trinity Church. Dr. Nelson R. Burr, in his excellent history, The Story of the Diocese of Connecticut, writes: "This fact bespoke a profound change in the Church's relations to society. Connecticut was no longer the home of a provincial Puritan oligarchy which merely tolerated the Episcopal Church. The bishop was a man of the times, prepared to adapt the Church to the democratic spirit. In 1822 he was invited to deliver the annual election sermon to the General Assembly--which would have been unthinkable

in Seabury's day."

Having been a teacher before entering the church, Bishop Brownell was particularly interested in fostering a theological school. The General Seminary was located in New York, but was not flourishing. In 1820 it was moved to New Haven and the Bishop took up residence there to teach preaching at the Seminary. Immediately after moving to New Haven, it was given a large bequest by Jacob Sherred and, at the direction of the General Convention of 1821, was moved back to New York. There were twenty-one students at that time.

The Rev. Origen P. Holcomb was our minister from 1820 until 1822. In April of 1820, the parish "Voted to hire [him] five sabbath the year ensuing provided that he will come at the rate of three hundred and Fifty Dollars a year." He was ordained to the priesthood by Bishop Brownell in Branford on July 12th of that year. He served the parishes in Branford, Northford, North Branford, and North Haven, In 1822 and 1823, it was voted to hire him one-eighth part of the time. Apparently he did not serve much of 1823 as the Bishop's report at the Convention of 1823 lists him as serving the parishes in Wilton and Ridgefield. At a later date he moved to New York.

It was about this time, April 10, 1822, that a parish meeting voted Uriah C. Foot to "assist to read the service." This is the first mention of a lay reader at St. Andrew's Church. There obviously must have been others as in many parish reports the ministers refer to the regular gathering of the parishioners despite the lack of an ordained minister. At this same meeting it was voted to adopt the Constitution recommended by the Convention of 1821, but the Journal of 1822 does not list Northford as one of the adopting parishes

although the Convention met in June.

October 16, 1822, must have been a gala day for St. Andrew's parish of approximately fifteen families for it was on this day that Bishop Brownell came to Northford to consecrate the church built in 1763. Unfortunately he did not go into details of the church in his annual convention report (as he did with many other churches), and our records only show the request to him and his certification. The year previously he had confirmed thirteen members of the parish, but as there is no record in our books, presumably the service was held at another church.

The annual meeting of April, 1820, is of special interest because it is the first time any mention has been made of music in the church. Beginning with this year, Choristers were appointed until some time after 1863. The number appointed varied, but some served for about ten years.

By 1823 Mr. Holcomb had left, our delegate, Mr. Albert Todd, did not attend the Convention, and the Treasurer could only report \$3.49 alms money in his hands. The following year the Rev. James Keeler reported to the Convention as Rector of Northford and Wallingford. He was with us until 1828, in which year he served our church and St. Andrew's, Meriden. The parish grew from fifteen to twenty families, with twenty-six communicants in 1828. This year marks the first mention of a Sunday School. Mr. Keeler, in his report to the Convention, merely stated that "There is a Sunday School."

Bishop Brownell reported to the Convention of June, 1825, that there was a "gradually advancing state of most of the parishes..." but that "a great portion [are] small and weak, when compared with other religious societies with

which they are surrounded." Part of this was due to the lack of a sufficient number of ministers; and some people who were "unwilling to hazard their popularity, by connecting themselves with a body, which is regarded by many of those around them as but a minor sect of Christians. But religious prejudices still constitute the most formidable obstacle to the growth of our Church." These prejudices were due to the Puritanism so long predominant a philosophy in the state. There were forty-six clergymen and seventy-four congregations in the Diocese at this time. At this Same Convention, the Diocesan Constitution of 1821 was formally adopted. Upon the recommendation of the Convention, the wardens and vestry of the parishes are to provide a suitable gown for the use of the officiating clergyman.

The annual parish meeting in 1826 elected the vestry and officers, the choristers, and a sexton, voted a tax of three cents on the dollar, and adjourned until April 4th at which time a committee was appointed to inquire into the cost "of raising three slips on each side of the south slips....sd committee shall rase the sd slips at the expense of the Society." The committee men were James Maltby, Ezra Tyler, and Uriah C. Foot. Were these pews ever built? The records do not tell us.

The first reference to any communion vessels--or any other church furnishings for that metter--appears in the vote of an undated meeting in 1830 stating "That the money that is in the Treasury be laid out for Communion Cups." Unfortunately there is no further mention of this vote. Presumably the pair of communion cups still in the church's possession dated 1832 and made by the firm of Bradley and Merriman in New Haven are those referred to in this vote of

the parish. They are inscribed "Property of St. Andrew's Church, 1832." It is interesting that there were sufficient funds for such a purpose as this was an era of financial crisis. The Eagle Bank in New Haven had Failed and the income from investments was greatly reduced.

Apparently the Rev. Ashbel Baldwin, Rector of St. Paul's, Wallingford, also officiated at St. Andrew's as he reported to the 1830 Diocesan Convention that "At Easter, 1829, the parish of Northford agreed to unite with this Church, agreeable to recommendation of the Convention. In consequence of which union, I was necessitated to reduce my services in this Church, from two-thirds to one-half the time." He was also rector in North Haven. Under his report for that parish, Mr. Baldwin stated that "on last Easter Monday [St. Andrew's Church], resolved to disconnect themselves from this Cure, and I am informed, they are to be supplied with occasional services by a Clergyman from some distance. Whether this arrangement has been made, by the permission and advice of the ecclesiastical authority, agreeably to the Canon regulating Cures, I have not been advised." Our records show none of this confusion, and by the 1831 Convention, Mr. Baldwin had moved to the parishes of Oxford and Quaker Farms.

The Convocation of November, 1830 recommended adopting the book Chants adapted to the service of the Protestant-Episcopal Church in the United States by John H. Phoebus of New Haven. It was reported that this was "a work well calculated to effect the objects proposed by the compiler, by promoting a correct and tasteful execution of the chants, and aiding the congregations generally in this portion of the devotions of the Church." The choristers

at this time were Harmon H. Williams, Erastus C. Kimberly and Wyllys Todd; in the next year William H. Fowler was added to the list.

From some time in 1831 until 1832, the Rev. Edward J. Ives was the Rector of St. Andrew's and the churches in Branford and East Haven. At the annual meeting of 1833, it was voted to apply to the Rev. Mr. Ives, and also it was voted to hire a minister one-third of the time "if one can be obtained." In January of 1832, a committee consisting of Samuel Bartholomew, Erastus C. Kimberly, and James Maltby was appointed to superintend the addition of twelve feet at the south end of the church. The vote was that the "inside shall be done off at the discretion of sd. committee." By March, after an adjourned meeting in February, it was voted to rescind the previous vote and instead "that we will arch the Church and build a gallery." As there are no further records concerning this motion, presumably it was never executed.

One of the early efforts to secure a list of parishioners was the result of the June, 1832, Convention held in New Haven. The clergy and parish officers were requested "to use their influence to induce those persons who have become of age since the year 1821 and profess to belong to their parishes to make themselves members according to the Statute." At some unspecified date after the Convention and prior to the next recorded parish meeting of 1834, ten men signed as members prior to 1821, and ten more men as coming of age since 1821. At this same Convention a resolution was passed that every clergyman was to submit a parochial report showing the number of male and female adults, and children, with those over fourteen years of age to be considered adults.

The Rev. Charles William Bradley entered his rectorship of St. Andrew's and St. John's, North Haven, some time during 1832, according to the Diocesan Journal. He was ordained to the priesthood at the Diocesan Convention of June 6, 1832, by Bishop Brownell. Our parish records of the meeting of Easter Monday, 1833, show that the vestry was to apply to the Rev. Mr. Ives to preach the following year. Mr. Bradley baptized several persons in June of 1832, so apparently Mr. Ives did not accept the call to St. Andrew's. At the October, 1835, Convention, Mr. Bradley reported that "Both these societies [Northford and North Haven] are believed to be in a prosperous condition." By the 1836 Convention, he had received a letter dimissory to the Diocese of New York where he remained for some years although officiating in Connecticut churches. The parochial report for 1834 showed forty-five communicants in St. Andrew's, which was the largest number recorded to that date, and was not surpassed until 1842 when there were forty-eight.

Some six years after its first mention, the Sunday School had grown to six teachers and twenty-seven students. Mr. Bradley also reported at the 1835 Convention that the Sunday School had six teachers, but the number of pupils was not given.

Raising funds was always a constant problem--be it for parish or diocese. In 1835, it was resolved "that this Convention do recommend to the Parishes of the Diocese, by a vote in the Parish meeting, to add one half of one per cent to the salaries of their respective Clergymen, to be held by them, for the use of the Annual Convention." The Bishop's Fund was in such poor shape that strong measures were taken in 1853 against those parishes which

had defaulted in their payments. "The 11 parishes with star * appended [including Northford], were settled with by two gentlemen by direction of the New Haven Trustees in 1823, who went to the parishes, took what they could get, and gave discharges." Northford had paid its assessment except for six years, which was a better record than many other small churches.

1836 saw another change in rectors. The Rev. John W. Woodward from the Diocese of New York commenced his ministerial labors in Northford and North Haven on June 26, 1836, at an annual salary of \$500 per annum. He only lasted until 1837 when he apparently resigned. During his rectorship here he conducted a Bible class and in his report to the Convention of 1836 refers to the "general prosperity of his charge...a flourishing Bible Class...of 30-40, which he organized;...[and] a very interesting Sunday School, that he teaches himself by giving the scholars lectures and hearing their recitations. Here they have it in contemplation to put up a new Church edifice; for the congregation has so increased that the present one is not sufficient to accommodate all with-seats." This is the first mention of any plans to build a new church.

The next year Mr. Woodward submitted the following parochial report:

The prospects of St. Andrew's Church...have been highly encouraging. The exercises of the Bible Class connected with the congregation have been very interesting, ever since it was organized, which is about a year. The members of the Class have made very considerable proficiency in the composition of their dissertations, which are read aloud and commented on before the whole Class, after the Lecture. There is also a Sunday School belonging to the Parish.

The audiences on Sunday, in both Parishes [St. Andrew's and St. John's, North Haven], are respectable, and there seems to be a sense of deep-toned piety pervading the whole; and we trust that their united prayers, as sincere and devout worshippers,

ascend like sweet incense to the throne of grace .We have abundant reason for thanksgiving and praise to Almighty God, for his goodness and mercy to us. Although there are many aged people in nearly one hundred families belonging to these two parishes, yet we have not lost a single adult by death since our last Convention.

The Diocesan Journal records that the Society for the Promotion of Christian Knowledge gave North Haven \$50 for the support of a minister and Northford received \$150. This is the first mention of either parish being an aided parish and also the first mention of the Ladies Benevolent Society of our parish, which gave \$3.00 to the work of the S. P. C. K. in 1837.

On Easter Monday , 1837, Mr. Woodward was the moderator of the society meeting. This was the first time that a minister had been noted as present at a vestry or society meeting since the days of the Rev. Ammi Rogers. Under the date of August 7, 1836, one of the early recorded burials was that of "Mrs. Mabel consort of Esq. John Potter, aged 74 years." A John Potter ,probably "Esq. John Potter" was voted Clerk in December, 1788. He was clerk and/or an officer of the church for many years. In April of 1837, there were two weddings in St. Andrew's Church. These were the first weddings recorded as being held in the church. Dr. Burr writes of weddings: "The present-day church wedding, with flowers and music, was unknown (except in fashionable city churches) until far into the nineteenth century. The ceremony generally occurred outside the church, preferably in the family parlor, as in Puritan times, when marriage was regarded as purely civil... One reason for the late introduction of marriages in church was the annoying irreverence on such occasions."

The rectorship was vacant until the Rev. Mr. Servilius Stocking took

over in October, 1838. The parish voted in April, 1838, to apply to the Bishop or Standing Committee for a "suitable minister." Mr. Stocking was ordained to the priesthood by Bishop Brownell at the June, 1839, Convention. By April 29, 1840, he had submitted his resignation and moved to the parish at Wolcott. He was also rector of St. John's, North Haven.

Mr. Stocking reported to the Convention of 1839 as follows:

My labours commenced in this Parish on the first Sunday in October last. The congregation has been gradually increasing; the condition of the Church considerably improved; and the prospects before us are quite flattering. The services of the Church for one half the time, are nobly sustained by those of our Lay brethren, who have long defended our Zion in this Parish, and in some of the most trying events in its history, have not failed to show themselves Churchmen in adversity and Christians in prosperity.

Our neighboring parish of Zion Church, North Branford, which up to this time, if it had any name at all, was called Trinity Church, contained eight families and nine communicants. The Rev. Edward J. Darken, Rector, in his parochial report to the Convention of 1838, wrote:

This little flock has a house of worship, that has stood nearly twenty years in an unfinished state, during most of which time the sound of the Gospel has not been heard within its walls. Arrangements have recently been made for its completion. Were this united with some of the neighbouring Parishes, it would doubtless grow in numbers. The faith, and zeal, and simplicity of the little band that attends the services of the Church in this place, is worthy of all praise.

This church was not consecrated until May 31, 1864, when the Assistant Bishop, John Williams, performed the ceremony.

Bishop Brownell was having his troubles due to the lack of candidates for ordination. In 1837 and 1838 there were twenty-five, but in 1839, only eighteen,

and 1840, only thirteen. "I ascribe this diminution, in part, to the excitements of trade and speculation, during past years, which tended to give a more worldly bias to the minds of young men; partly to the reverses of fortune which have followed that period" and partly to the small salaries for the clergy.

The Rev. Henry Townsend took charge of our parish on June 21, 1840, and remained until Easter, 1841, officiating one-half of the time. He was admitted to the diaconate on October 5, 1839, in Humphreysville, by Bishop Brownell, and ordained to the priesthood on November 12, 1840, in Trinity Church, New Haven, by the same bishop. His Convention report of 1841 states: "Residing 10 miles distant, I found myself too far removed to do the Parish or myself justice" and consequently resigned from Northford and accepted a call to St. James, Westville. "The Parish of St. Andrew's is deservedly marked for its strict observance of the externals of religion, and it is to be hoped that the form of godliness is not without its power. Some years later he moved to New York State.

About our next minister, little is now known as our records neglect to state even his first name! "The Rev. Mr. Morgan Commenced his Ministeril labors in St. Andrews Church Dec 5th, 1841 Preaching every Sunday, and Closed May 8, 1842." Bishop Brownell ordained one William F. Morgan in Trinity Church, New Haven, on May 18, 1842, in which year he was listed as an Assistant Minister of that church. Perhaps this was he.

His short stay was followed by the Rev. Mr. Robert Shaw, whose services began at Northford on May 15, 1842. Prior to this date, in 1835 and 1836, he baptized two children, and in 1836, he conducted funerals of three children, one of whom was an infant he had baptized only four months earlier. At the parish

meeting in March, 1842, it was voted that the wardens call on William M. Fowler and Jonathan H. Dayton "to assist in reading when wanted." Mr. Shaw and Samuel Bartholomew, appointed delegate, attended the Convention of 1842. In both 1842 and 1843 Mr. Shaw was paid \$25 by the S. P. C. K. By the time of the Convention of 1843, he was listed as retired from Northford and later he moved to New York from which Diocese he had come.

The Rev. Mr. Henry Fitch began his association, with Northford in April of 1843. This was the beginning of a stay of about six years, during which time a new church was erected. In the Convention report of that year, he writes:

"I succeeded the Rev. R. Shaw in the charge of this Parish, at Easter...St. Andrew's Church, Northford, and St. John's, North Haven, have returned to their former connection as one ecclesiastical cure." In the Journal two years later, he writes:

St. Andrew's Parish, though considerably diminished in numbers, both of families and communicants, during the year past [1845], yet may on the whole be regarded as in a prosperous condition. A proposition to erect a new Church edifice was made at the annual parish meeting on Easter Monday, which has been responded to by very liberal subscriptions on the part of the parishioners. It is expected that the corner stone will be laid within a few weeks, and the building is under contract to be completed on the first of November next.

The deed from Timothy Bartholomew to the Church Society for one acre of land had a condition in it which caused much trouble about a hundred years later. It was "that no dwelling house is to be erected on the land" and that the land "is conveyed...for the express purpose of a site for a Church..." This acre is the land on which now stand our church and rectory. On April 8, 1845, four days after the deed was drawn, an entry was made in the minutes book.

"The Episcopal Society have this day decided to erect a new church and taken a deed of the land by paying \$150 for an acre," Six days later someone noted on a slip of paper, which fortunately was inserted in the minutes book, that the "Episcopalians commenced ploughing and scraping on the site of their new church." The Bishop reported that the new church was begun "on a scale commensurate with the growing strength" of the congregation.

At a meeting in April, 1845, a list is given of thirty-six subscribers with the amounts to be pledged for building the new church. Wyllys Todd pledged the largest amount, \$1,000; Thelus Todd, \$750; and Alfred Todd, \$625. Maltby Fowler, George Fowler, and Harmon H. Williams each pledged \$250. The total pledged was \$ 3,791.48, including pledges from four women, and the Rector, Mr. Fitch's, pledge of \$30. The alms money was also included--\$12.00.

In view of today's costs ,the bill entered in the church records is interesting:

The expence of Building the Ep.iscopal Church and triming the same

Paid to Sherman and Wm, S. Barnes for Building said Church -----	\$3,058.96
Paid For the Bell in Boston -----	229.31
" For labor, timber, rope etc. to hang the Bell-----	53.89
" For Furnice-----	167.00
" For Carpeting to Carpet the Church-----	52.08
" For Velvet Triming etc. for the Pulpit-----	21.44-1/2
" For Communion Table----- ... -----	12.00
" For Chairs /Stools /Book etc. -----	30.00
" For Box and contents to put under the Comer Stone-----	3.75
S. M. Stone for specification and drawings -----	36.05
To Timothy Bartholomew for land to set the Church on-----	150.00
To Sundry other expenses-----	<u>66.56-1/2</u>
	\$3,881.05

By January, 1846, the church had been built. Unfortunately there is no record of when the first service was held in this church which stood until it burned in 1938. Early in January of 1846, Joel Augur was appointed auctioneer to "sell," or rent, the slips until Easter. This was a usual custom beginning about this time to raise money for the minister's salary and church expenses, and was maintained at St. Andrew's for thirty years. In March, another auction was held to rent the pews for the year. Those on the committee were: Joel Augur, Jonathan Dayton, and Wyllys Todd. Wyllys Todd (Sr. ?) paid \$45 for his pew, and Thelus Todd, (Sr. ?) \$26. The only woman listed was Polly Blakeslee who paid \$3.00. The amount thus raised was \$395.

On January 20, 1846, Bishop Brownell consecrated the new church, which he reported to the Diocesan Convention as "neat and commodious." He also congratulated the Diocese on the "greatly improved style of Church architecture." Mr. Fitch described it in his parochial report as follows: 'Within the past year a new and beautiful Church has been built by this Parish, and provided with all things needful for the suitable performance of Divine Worship.' It was a wooden building in the then popular Gothic style.

At the house of Wyllys Todd a meeting was held on March 2, 1846, to dispose of the old church and also to arrange for horsesheds at the new one. The committee for the old church was: Harmon H. Williams, Wyllys Todd and Jonathan H. Dayton, Two weeks later the committee was authorized to sell the old church to the best advantage. On April 24, 1846, a Quit Claim deed was drawn up selling to Wyllys Todd for \$100 "one piece of land...containing in quantity one half acre more or less, bounded East on highway, North, South,

and West, on Levi Tallmadge with the old Church thereon standing." Six years later the old church was still extant as recorded in the sale of this land to Levi Tallmadge.

At a meeting on March 9, 1846, it was "Voted to allow the building Committee Interest on Money advanced from March 1st 1846 untill paid." A few weeks later at another meeting it was "Voted that all persons belonging to or attending the Episcopal Church in Northford shall have the privilege of setting horse sheds on the ground lately purchased and now owned by the Episcopal Society and said sheds when built shall be and remain the private property of the builder thereof." Joel Augur, Wyllys Todd and Harmon H. Williams were the committee to stake out ground for the location of the sheds. On October 5, 1932, nearly a hundred years later, a note was signed by George W. Cooke, L. M. Cooke, A. A. Anderson, Selden (?) I. Munson, Chauncey B. Munson, Lula B. Munson, Henry E. Davis, and Lena Stevens Adams quit claiming the rights in these sheds to the church .The sheds were removed in 1933 for "lumber and wood."

The name of Thelus Todd has been mentioned many times in the church records. Obviously there were two generations of Thelus Todds and it is quite impossible to absolutely separate them. An interesting sidelight is recorded under Burials. "Jube Little, a black man belonging to Thelus Todd, Sr. aged about 80 years was buried on October 17, 1845. In February 2, 1846, his master, Thelus Todd, Sr., was buried aged 83 years.

1846 marked again the beginning of St. Andrew's as a single cure. We separated from North Haven at Easter of that year with the Rev. Mr. Fitch

serving as our Rector. He records in the parochial reports:

An effort has been successfully made to secure the ministrations of the Church in this Parish the whole of the time, and with an appropriation from the Christian Knowledge Society for the present, this arrangement will doubtless become permanent. It may be mentioned now, inasmuch as it was inadvertently omitted last year, that the Agent for Trinity College Charity Fund secured about \$700 in this Parish for that institution.

At this same Convention a canon was added stating that it was the duty of every parish to take a collection Whitsunday or Trinity Sunday each year for the relief of aged or infirm clergymen and their widows. According to the records, this relief was also, in special instances, used for ministers' widowed mothers. Thelus Todd attended this Convention, as did Mr. Fitch.

At the 1847 Convention, Mr. Fitch reported thirty-two families, forty-nine communicants, and a Sunday School with three teachers and twenty pupils.

To these statistics there may be added that a class for confirmation is now waiting the visitation of the Bishop. [But he apparently did not come until March, 1848, when he confirmed 10]. It may be mentioned also, as a gratifying evidence of a Christian spirit, and for the sake of example, that an aged female communicant of this Parish has presented within the past year, for the service of the Holy Communion, a Flagon of pure silver. It was from her a Thank Offering to God for special mercies received. Such an instance of devotion it gives the Rector much pleasure to record.

This flagon, dated 1846, is still in the possession of the church and was donated by Irene Rogers Todd, the wife of Thelus Todd. Her great-great grandson, Mr. Bert L. Williams, and long time a warden of our parish, is currently an emeritus member of the vestry. The flagon is inscribed "Presented to St. Andrew's Church, Northford, as a Thank Offering by Irene Todd, 1846." It has been used in recent years at Easter and Christmas Eve services as a reserve container for wine.

At Easter, 1849, we lost the services of Mr. Fitch, although the vestry voted to hire him for the next year. The previous year Bishop Brownell had stated at the Convention that "where the united strength can barely support a Clergyman, the defection of only one or two families, either from private pique, or from the hope of obtaining a more popular preacher, frequently renders it necessary for the Pastor to resign." During that past year, such changes had been more numerous than usual. This may well be what happened to our parish as the number of families dropped from thirty-two in 1847 to twenty-seven in 1849. By 1850, after living in New Haven, the Rev. Mr. Fitch accepted the call to the parish of Bristol.

The period from 1820 to 1850 showed considerable growth in the parish, but unfortunately it was on the decline at the end, and did not pick up again for about ten years. After some fifty-nine years we were able to be a separate parish, but this lasted for only one year. Four years later, in 1846, we again became a single cure. This arrangement was terminated in 1850 when St. Andrew's was united with North Haven as the cure of the Rev. Dr. Alonzo G. Shears.

Chapter 4

1850 - 1900

The mid-nineteenth century marked a major change in the general character of the state of Connecticut. There was a tremendous emigration to the West and missionary zeal to foreign parts was probably at its height from the middle to the end of this century. Small factories sprang up in many towns and few, if any people, were moving into rural areas. The stone walls now running through the woods are testimony to the amount of land which once was under cultivation, or at least used for pasture land. This general change was also reflected in our parish.

The church was having its problems. The Annual Missionary Report of 1850 states: "Mormon preachers, Millerites, and Universalists, are gradually sapping all the fundamentals of faith and morals." Another controversy was the High Church movement, which was running rampant in the Church of England. Bishop Brownell quoted Article XXXI of the Canons of the Church which refers to the Roman Catholic mass as a "blasphemous fable" and "dangerous deceit."

He states that "the Priest may perform the service with such an appearance of overstrained veneration and awe, with such bowings, and crossings, arid genuflections, as plainly to symbolise the doctrine of Transubstantiation.... This precept should teach us to avoid all theatrical display, on the one hand, and all levity or carelessness on the other; and to follow a middle course, between the ostentatious ceremonies of Rome, and the baldness of Dissent." This movement caused one of our previous rectors, the Rev. E. J. Ives, to join the Roman

Catholic church in 1851. The resolutions drawn up following the Bishop's address stirred up so much uneasiness that they were each voted on separately and the names of all clergy present and how they voted is recorded in the Journal--the only time I have seen this done in reading some one hundred odd years of Journals ,

The Rev. Nathaniel L. Garfield began his rectorship of St. Andrew's Church during 1850. He had apparently served for part of 1849 after the resignation of Mr. Fitch. The vestry voted to hire Mr. Garfield for half time, provided his salary did not exceed \$250. He was admitted to the priesthood on December 21, 1849, in Christ Church, New Haven, by Bishop Brownell. He wrote in the report for St. Andrew's in the Journal that prior to his ordination , his father, the Rev. J. M. Garfield, D. D .had administered Holy Communion once a month. By 1851 he had retired from Northford due to ill health. He was not listed as having more than the one parish in the Journal ,

Mr. Garfield was followed by the Rev. Frederick Sill who began with the parish on December 22, 1850, on a half-time basis. He was also Assistant Minister of St .John's North Guilford. Prior to this he had been acting as a Missionary in North Killingworth and other parts of Middlesex County, about which he wrote, "I have also preached on twenty different occasions in various school houses in the county, oftentimes much crowded." His parochial report to the Convention of 1851 concerning his work at St. Andrew's contains the following information:

I accepted (with the Bishop's consent) the temporary charge of this parish, for the period extending from Christmas to Easter last; and still remain in charge, in compliance

with the unanimous vote of the parishioners, on Easter Monday, requesting me to appropriate to them one-half my time, with such other services as I could conveniently render. I also celebrated Divine worship on the Epiphany, Friday evenings during Lent, and Ascension day. The parishioners appear united and happy. My remaining Sundays in the year, (26) are devoted to St. John's North Guilford, as assistant minister.

He resigned in 1852 to work as the St. Paul's Church City Missionary in New Haven.

At the annual meeting in 1851, the parish voted Milo Todd, Chorister, a position he held for some years. For the next two years only one chorister was elected. That same meeting a subscription for an organ was discussed, but no action was then taken.

This year marked the election of the Rev. John Williams, D.D., as Assistant Bishop of Connecticut. The Rev. Mr. Sill and Mr. Thelus Todd were among the signers at the Convention to the testimonial for his election.

A footed salver, with the inscription, "Presented to St. Andrew's Church by Mrs. George Fowler, 1851" was the second known gift of communion silver,

Mr. Sill's departure was followed by the arrival of the Rev. Dr. Alonzo G. Shears, who came to our parish and St. John's, North Haven, from Sharon, Connecticut. He was our Rector until 1854, when he resigned to move to East Haven and a school in New Haven. For many years he ran the Suburban Home School in New Haven.

The mid-nineteenth century was a time of greatly devaluated money. The Bishop's address of 1853 commented on the very small salaries which the clergy received, with the exception of a few in city parishes. The present era is "marked by extravagant and luxurious expenditures..." He also noted that the

salaries of country clergymen are often insufficient to meet absolute necessities .

In 1854, the Directors' report of the Connecticut Society for the Promotion of Christian Knowledge stated that the salary and missionary stipend of some clergy averages only \$376 per year ,

How they are able to live, at the present range of prices, upon this meagre allowance, is a mystery which none can solve but themselves. The workmen in our navy yards have lately struck for \$3 a day; that is, they demand a salary of \$900, for hewing wood and hammering iron; and there are very few laborers, in the most ordinary employments, who would not consider themselves as poorly paid, if they received only a dollar a day, which is the average compensation of our Missionary Clergy. Factory villages are springing into existence, in various quarters of the State, almost in a day, and it is of vast importance that the Church should take possession of these towns, in good season. While we sleep, the enemy sows tares... The number of Churchmen in Connecticut is much larger in proportion to the population, than in any other State in the Union...At present we merely ask for one half-dollar from each communicant.

At this same Convention, this society resolved to "employ Traveling Agents to sell Bibles, Prayer Books, Tracts and other approved books, in this Diocese..."

The annual parish meeting of 1854 marks the appointment of a new church officer--that of tiithingman, The first such appointee was Sidney Smith, who held that position for some years. Dr .Burr describes the duties of this office as "a sort of ecclesiastical constable...[who] detected and reported religious offenses and minor moral delinquencies. His responsible eye preserved decency and order in church.

After about a year without a rector, the Rev. Seth Davis came from the Diocese of Western New York, via St , Paul's, Woodbury, where he was assistant minister. He undertook the rectorships of St. John's, North Haven, and St , Andrew's, beginning in April of 1855, on the half-time basis of alternate Sundays .

He remained with us until 1857 or 1858, in which year the Journal reports his parish as St. Peter's, Monroe, where he stayed for about four years. He died in July of 1862, aged sixty. Three times between October of 1855 and June of 1857, Mr. Davis received monetary aid to supplement his salary. The S. P. C. K. paid him \$90. This is not the first, nor last, mention to be found in which our parish received Diocesan aid.

The Berkeley Divinity School, now located in New Haven, was then a young seminary in Middletown and graduated its first class in 1854. In that year it received its charter and two endowments--one from Edward S. Hall amounting to \$20,000 and the other from the Rev. William Jarvis for \$10,000.

Another gift was received by St. Andrew's Church in the year 1854. The Rev. Dr. Shears' percental report states: "The Ladies' Benevolent Society and a few individual subscriptions, have procured for the Church what has long been needed, a very beautiful Baptismal Font, of stone, from the excellent establishment of Mr. Thomas Phillips, of New Haven," This is the stone font which is still in use.

The first mention I have found of the Ladies' Benevolent Society was in 1837 when they contributed \$3.00 to the S. P. C. K. This predecessor to our present Guilds, or Division of Churchwomen, was an on and off organization.

In 1855 Bishop John Williams visited the parish and confirmed two candidates. Presumably another parish was also invited for confirmation as this seems a very small number for a special trip by the Bishop. At the Convention of 1856, he mentioned "the very great emigration from the State, which is constantly going on, and which probably has never been greater than in the last year...." This

Convention raised the assessment for the Episcopate from two and a half percent to five percent on the amount of the clergy's salary, and the Convention Fund assessment was raised from three-quarters percent to one and one-half percent, effective at the Convention of 1857.

An interesting sidelight on missionary work was the appointment of Deacon John C. Jacobi as Missionary to the Jews. In his report of 1857 he states that he has converted three Jews--a physician and his two eldest sons. Of the Jews, he found that he had "less difficulty in reaching them with arguments than is generally apprehended....From all I have seen, I am satisfied that much, very much, might be done, were Christians at large, more awake and earnest for the conversion of the Jews."

Another topic of the 1857 Convention was Christian Union--something that is receiving much attention today. Bishop Brownell reported:

A Committee was also appointed by the House of Bishops [of the General Convention], on the subject of Christian Union. A more perfect union of Christians, is indeed an object devoutly to be desired and prayed for; but there appears to be but little in the present temper of the times to encourage its early expectation.

The Journal of 1858 lists the parish of St. Andrew's as vacant. The next incumbent was the Rev. Mr. Edward H. True, who was ordained to the diaconate in 1856. At a parish meeting in April of 1859, \$25 was donated to him in appreciation of his services for the past year. He is listed in the parish register as officiating at the wedding of Emma J. Cooke to Henry N. Pardee on October 25, 1859. He also officiated at several funerals that year and one in January of the next. The S. P. C. K. report in the Journal of 1860 lists him as receiving \$40.