



St. James' Parish

Greenfield

Massachusetts

1812--1912

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The seal of the parish, stamped on the outside cover, was adopted at a parish meeting held on the 6th day of August, 1814.

“ Voted unanimously that the annexed design, sent us by Shubael Bell, Esq., of Boston, be and it is hereby adopted as the common seal of the corporation of the parish of St. James' Church in the town of Greenfield, and that the clerk be directed to transmit an attested copy of this vote to S. Bell, Esq., and request him to procure a seal for us, agreeable to the above-mentioned design”.

The seal is engraved upon the silver Paten in use at all Communion services at the present time, and presented to the parish by Mr. Bell in 1814.









THE REV. TITUS STRONG, D. D., FIRST RECTOR 1814-1855.



“The Lord is our Judge, the Lord is our Law-giver, the Lord is our King; He will save us”.—*Isaiah 33 ch., 22 v.*

“And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever.

And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.”—*Isaiah 32 ch., 17 and 18 vs.*

RECORDS  
OF PROCEEDINGS, ETC.  
IN THE PARISH OF  
ST. JAMES' CHURCH  
GREENFIELD

FROM THE FIRST FORMATION OF THE SOCIETY

SEPTEMBER 24th, A. D. 1812

PRESS OF E. A. HALL & CO.  
GREENFIELD, MASS.  
1912



## PREFACE.

The title page of this little history is that of the first record book of the parish, but the pages that follow are "records and proceedings" only in greatly abridged and condensed form. A very large volume might be written from materials that are in hand, but nothing so pretentious could be attempted at this time. If the booklet, herewith sent out amongst those interested in the Episcopal Church in this town, helps to give reality to the history of a hundred years in the minds of those who read it, something will have been accomplished. And if in addition some can find between the lines and in the omitted pages a story of real hardships undergone, of real sacrifices made, of real difficulties surmounted by these our brethren—and all for this Church which we love—something more will have been done. And if some who read are made more eager and more earnest in their desire to take up the work in this parish, so well begun, and in the name of the Lord Jesus to carry it forward, that will be still better.

JOHN B. WHITEMAN.

Greenfield, Massachusetts.

St. James' Day, 1912.





## THE BEGINNINGS OF THE PARISH.

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Previous to the year 1812 the religious affairs of Greenfield were managed after a very simple and easy fashion. There was entire union for all practical purposes of church and town. In open town meeting votes were passed with relation to the meeting house and the settlement and dismissal of ministers. Ecclesiastical affairs were a regular matter of business, in which the town as a whole concerned itself. The funds necessary for the maintenance of the church were derived from direct taxation levied upon the property of the towns people.

But in the year above mentioned a new arrangement had to be made, at least so far as certain of the inhabitants were concerned. To some few people the Congregational order was not altogether pleasing nor at all in keeping with their bringing up and training. They were children of another household, whose discipline and worship they could not forget, whose manners and customs they still loved. They had been taught to believe that the Church of England, and her successor in America, the Protestant Episcopal Church, represented all that was best in Christianity, and they only awaited a favorable time that they might plainly and boldly express their preference.

The thing had been simmering probably for a long while. The spirit of the faithful few is shown from the following record made in the family Bible of the late John J. Pierce, whose name appears frequently in connection with the development of the parish, and whose father, Samuel Pierce, was one of the early supporters of the Church:—

“John Joyce Pierce was born in Greenfield, Massachusetts, May 26, A. D., 1793. Said John Joyce Pierce was christened (private baptism) at my house in Middletown, Connecticut, when four months of age, by Rev. Mr. Abraham Jarvis, myself, his father and mother being his sureties. They, my son-in-law, Samuel Pierce, and his wife, my daughter Anna, brought this child, their first born, from Greenfield, Massachusetts to Middletown, Connecticut, to be christened. God Almighty bless, preserve and prosper them.

(Signed) John Joyce, his Grandfather.  
September 26, A. D. 1793.”

In 1803 by particular request the Rev. Menzies Rayner of Hartford, Ct., came to Greenfield to baptize Charlotte, daughter of Thomas and Charlotte Chapman. And again in 1809 he made a second visit and baptized no less than seven persons whose names are all to be found on the Parish Register, together with their parents' and sponsors'. So far as we know, these were the first Episcopal services ever held in the County of Franklin.

The feeling of conviction with regard to Church teaching and practice being so strong and firm, we can easily understand how the break with the established order was bound to come. Nothing could prevent it. In the early autumn of 1812 the time seemed ripe, and steps were taken looking toward the formation of a new parish of the old historic Church. Perhaps as this sketch proceeds we may be able to appreciate somewhat the significance of what came to pass. The point of view of those immediately concerned can be best expressed by quoting from the records which tell very graphically of what was in the minds of the people.

“On Thursday, the twenty-fourth day of September, in the year of our Lord one thousand eight hundred and twelve, sundry persons of the town of Greenfield, be-



ing sincerely attached to the established forms of worship and to the government of the Protestant Episcopal Church, and moved, as they humbly trust, by the Divine Spirit—being encouraged thereto by the Rev. Philander Chase, Rector of Christ Church in Hartford, Connecticut—and placing their trust and confidence in Almighty God our Heavenly King and Father, and having determined to form themselves into a Parish or Society for the purpose of worshipping God agreeably to the dictates of their own consciences, after due consideration and reflection, drew up and signed the following agreements of association:—

Whereas it is the right as well as the duty of all men, publicly and at stated seasons, to worship the Supreme Being, the Great Creator and Preserver of the Universe,

And whereas it is provided by the laws of this Commonwealth that every person may worship God in the manner and season most agreeable to the dictates of his own conscience,

Now therefore, in pursuance of the right guaranteed to us, and to our own sense of duty, we the subscribers, mutually agree with each other to associate ourselves together, by the name and style of the Protestant Episcopal Parish in the town of Greenfield, in the County of Franklin and Commonwealth of Massachusetts, and to become members of said Parish. In testimony whereof we have hereunto set our hands this twenty fourth day of September in the year of our Lord one thousand eight hundred and twelve.”

This agreement was signed at first by only five persons:—

Thomas Chapman,  
Oliver Sage,  
John E. Hall,  
Alpheus F. Stone,  
William Grenell,

All of Greenfield.

Within one year from the establishment of the Society, the above named were joined by the following:—

John Stone,	Greenfield.
Daniel Rowe,	Montague
Daniel Rowe, Junior,	"
Chester Gunn,	"
Elijah Alvord,	"
Calvin Grenell,	Greenfield
Friend Smith,	Amherst
Quintus Gunn,	Montague
Daniel Clay,	Greenfield
John Latham,	"
Samuel Pierce,	Greenfield
Moses Andrews,	Montague
Hezekiah Clark, Senior,	"
Elizus Chamberlain,	Bernardston
Ashier Newton,	Greenfield

The fact that only five persons could be found at first to sign the agreement shows that the movement was not by any means popular. It was a matter of grave moment, and no little courage was required to stand for so unpopular an institution as was the Episcopal Church in these parts at that particular time.

It is interesting to know with regard to the five men who were first founders of the Parish, that Mr. Chapman was a native of Yorkshire in England and had been educated in the Church; that Messrs. Sage, Hall and Grenell were natives of Connecticut, and that Dr. Stone was from Rutland, Massachusetts, having become a Churchman in Connecticut.

The Record continues:—

"On the same day (24th Sept.) previous to the above-mentioned agreement, the Rev. Philander Chase performed Divine Service and delivered a lecture at the Congregational meeting house in this town, (then situ-







**DR. ALPHEUS F. STONE.** One of the five original founders.

ated on Federal Street, at the Four Corners) and the holy ordinance of baptism was administered to twelve persons.

On the evening of the twenty fifth of September service was performed and a lecture delivered by Rev. Mr. Chase at the house of John E. Hall. (What is now known as the Hollister house on Court Square.)

From this time until the November following, we assembled regularly every Sunday at our respective houses and performed Divine Service and read sermons.

In the month of October, Thomas Chapman and Oliver Sage were appointed Wardens of the Parish to serve until the next Easter.

In November we began to meet in a chamber in John E. Hall's house which we had fitted up for the purpose with a temporary reading desk, pulpit and seats; which room we hired for one year.

On Friday, December the 25th, 1812, being the anniversary of our Blessed Saviour's Nativity, Divine Service was performed in the Church Room, by the Rev. Asa Cornwall of Connecticut, to whom we had previously applied to come up for that purpose.

On Sunday the 27th, Rev. Mr. Cornwall preached at the same place and administered the Holy Communion to the following persons:—

Thomas Chapman,  
Oliver Sage,  
Mrs. Elizabeth Hall,  
Mrs. Anne Joice,  
Alpheus F. Stone and wife.

This was the first time that the Communion was ever administered by a Minister of the Protestant Episcopal Church either in this place or in any other within fifty miles around. In the afternoon the holy ordinance of Baptism was administered to four children."

These details so carefully preserved of what took place

that first autumn will give a fair idea as to the care with which the Records were kept by Dr. Stone, the first clerk of the Parish and a devoted Churchman.

That the interest of these people in the new undertaking reached even down deep into their pockets is shown by the fact that somewhere in the archives is a subscription paper labeled as follows:—

“Subscription for finishing and furnishing a chamber in John E. Hall’s house in November 1812 for the use of the Parish, and also for paying the expense of obtaining a priest from Connecticut to preach here on the 25th and 27th of December, 1812, and some other small expenses.” Five men contributed a total of seventy four dollars and seventy one cents.

On the 13th day of January, 1813, at a meeting of a number of the members of the parish, it was voted “to petition the General Court of this Commonwealth, praying for an act of incorporation.” At this time also a committee was appointed to grant certificates to those inclined to join the society, i. e., for the purpose of exempting such from taxation for the support of the “Orthodox Parish.”

Later in this same month Alpheus F. Stone at the request of the society, “set out for the purpose of visiting and advising with our Diocesan Bishop, the Right Reverend Alexander Viets Griswold, residing at Bristol in the state of Rhode Island.”

“The Bishop concurred in the opinion that it would be advisable, considering the small number of our society, to endeavor to obtain subscriptions from individuals of other societies to enable us to carry into effect the object we had in view; and in order to assist us in said undertaking, gave us the following letter of recommendation:—

“To all Christian people, especially the friends of the Protestant Episcopal Church, the subscriber would com-

mend the case of a small Episcopal Congregation in the town of Greenfield in Massachusetts. Being far distant from any place where the sacred ordinances of the Church are administered, and conscientiously attached to its primitive order, doctrines and worship, are making and are willing to make every possible exertion for the establishment of a Church in that town. Their ardent zeal in this good work appears highly laudable and truly Christian, and some assistance from other churches which the Lord has blessed with greater privileges and more abundant means, added to the very liberal sacrifices which they are ready themselves to make, would with the Divine blessing enable them to erect a convenient house for worship, and provide for the maintenance of a minister in Holy Orders. But without such assistance they see no possibility of effecting their pious purpose.

This necessity together with the benevolence and utility of their object, constrains and emboldens them to this respectful appeal to the liberality and charitable assistance of the friends of the Church, and all who would promote the cause of the Redeemer's Kingdom, and pure and undefiled religion. Any churches or individuals who shall contribute something for their assistance and encouragement, will very much engage their gratitude, and will probably be instrumental, under Divine Providence, of establishing a Church where one is much needed; of sending the holy ordinances of the Redeemer's Gospel to a people now destitute of such great benefits, and conferring a blessing on many future ages.

(Signed) Alexander V. Griswold

Bristol, R. I.

February 5th, 1813."

From Bristol, Dr. Stone proceeded to Providence, R. I., and from thence to Boston. At these two places he ob-

tained donations, real missionary offerings, for the Parish, to the amount of upwards of four hundred dollars. The success of this journey greatly encouraged the little society. Five days after the return of Dr. Stone, namely, on the 25th day of February 1813, a meeting was called at which it was:—

“Voted, unanimously, that we will, by the help of God, proceed immediately to make preparation for building a church in this village, to be called Saint James’ Church.”

John E. Hall was chosen Treasurer of the parish pro tem, and David Clay was made receiver and inspector of materials for building the church.

Three weeks later Mr. Thomas Chapman and Mrs. Elizabeth Hall started off for New York for the purpose of soliciting assistance for the parish. On their way down they stopped to see the Rev. Mr. Chase in Hartford, always a loyal friend. He with the wardens and vestry of the parish, generously gave them a letter of recommendation reading as follows and signed by all twelve members:—

“The subscribers, being the Rector, Wardens and Vestry of Christ Church in the city of Hartford and state of Connecticut, are (the greater part of them) personally acquainted with the bearers of this, Mrs. Elizabeth Hall and Thomas Chapman, Esq., of Greenfield, on Connecticut River, in the state of Massachusetts.

They know that there exists the intention in a considerable number of the inhabitants of that town and vicinity, to erect and settle an Episcopal Church and Clergyman, in that place, in the course of the ensuing year; and with a favorable prospect of succeeding. They have reason to believe that the expenses of such an undertaking are considerably above the ordinary resources of a very great part of those who have engaged in it, and who in consequence are compelled to ask assistance from those of their bretheren in other places whom

Providence has blessed with liberal hearts and affluent circumstances. For the purpose of asking this assistance, the above named Mrs. Hall and T. Chapman, Esq., have been commissioned by the newly organized parish in Greenfield.

As the subscribers are, many of them, personally known to the clergy and laity in the city of New York, they therefore recommend this application to the pious and well disposed friends of the Protestant Episcopal Church in that city and elsewhere, being satisfied that any benefactions the benevolent may please to bestow will be laudably given and faithfully applied."

Hartford, Conn.

March 17, 1813.

After Mrs. Hall and Mr. Chapman arrived in New York they sought out Bishop Hobart who made the following indorsement upon Bishop Griswold's letter:—

"I do most cordially unite with the Right Reverend Bishop Griswold in commending the case of the Episcopal congregation in the town of Greenfield to the benevolent consideration of the friends of the Protestant Episcopal Church."

(Signed), John Henry Hobart,  
Assistant Bishop of the  
Protestant Episcopal Church.

New York,  
March 24th, 1813

The two missionaries before their return visited also New Haven and Middletown, and after a month's time returned home, having collected more than six hundred dollars for the new church. They also brought with them other gifts.

"Mrs. Margaret Clay of Middletown, Conn., presented two silver communion cups to the parish, which cost fifty dollars. The Rev. Dr. John Kuley of the City of New York presented a silver communion plate to this



parish which cost twelve dollars. Mrs. Mary Beaury of Middletown, Conn., made us a present of a damask napkin." The silver is still the prized possession of the parish, and in use every Sunday.

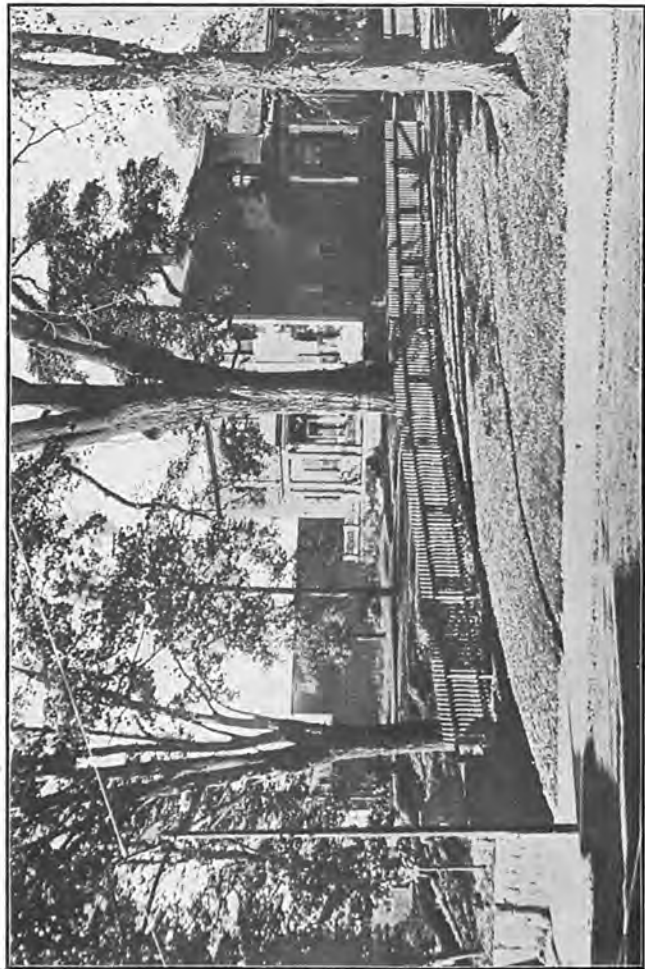
The prospect now looked fair indeed to this little band of people. Immediate steps were taken looking toward the building of the church. In addition to Daniel Clay, Samuel Pierce and Thomas Chapman were put on a building committee, and they were authorized to make such contracts for lumber and workmen as they should see fit. The clerk was directed to write to Middletown for the purpose of ascertaining the size of the church building there, and its seating capacity. The reply to this communication stated that Christ Church in that town was "fifty feet in length, thirty seven feet in width, and twenty two feet high from the sill to the roof plate, and contained sixty-two pews (alias slips). The whole house will conveniently contain 500 persons."

A formal and more permanent stamp was now put upon the new organization, as the following record testifies:—

"At a meeting of the members of the Protestant Episcopal Parish in Greenfield, duly assembled at the house of John E. Hall, on Easter Monday, April 19th, A. D. 1813, Daniel Clay chosen moderator, the following persons were elected to fill the offices affixed to their respective names for the year ensuing.

Alpheus F. Stone,	Clerk of the Vestry.
Thomas Chapman,	Senior Warden and Treas.
Oliver Sage,	Junior Warden.
John Stone,	) Committee of Society and Vestrymen.
John E. Hall,	
Chester Gunn,	
Samuel Pierce,	) Building Committee and Vestrymen.
Daniel Clay,	
Thomas Chapman,	





**RESIDENCE OF JOHN E. HALL (HOLLISTER HOUSE)**

Where services were first held, 1812-13.

Voted, that we will proceed to build a church this season.

Voted, that the size of the church shall be fifty feet in length by forty feet in width, and that it be built and finished agreeably to the plan sent us by Shubael Bell, Esq., of Boston, in every respect except the size.

Voted, that the building committee be, and they are hereby empowered to receive any kind of property which any person may feel disposed to make a present to the parish, and such as they think will not be useful to be kept by us they are hereby authorized to dispose of to the best advantage they can, and account to the parish for the proceeds of the sale of any such article.

Voted, that Alpheus F. Stone be a delegate from this parish to the State Convention.

Voted, to dissolve the meeting.

(Signed) A. F. Stone,  
Clerk."

So came to pass the first of our parish meetings, the forerunner and pattern of a hundred others that have been held since.

Early in May of this same year the Rev. Philander Chase again visited the parish "for the purpose of assisting and encouraging us." Mr. Chase was a very remarkable man. He was full of missionary enthusiasm himself, an untiring worker, a loyal Churchman, though reared a Puritan. Born in Vermont in poverty, he worked his way through Dartmouth College, became a school teacher, then a clergyman. He founded parishes in New York state, then was sent to New Orleans, and then to Hartford. He loved pioneer work, and this venture in Greenfield just appealed to him. He was the heart and soul of the whole undertaking. Five years later he was to be found out in Ohio, then the far West, and in 1819 he was consecrated Bishop of that hard and even dangerous neighborhood. He worked early and late, went

to England and came back with twenty thousand dollars with which to found Kenyon College at Gambier. He resigned as Bishop of Ohio in 1831, and four years later was chosen first Bishop of Illinois. The last decade of his life he was Presiding Bishop of the American Church.

It was such a man as this who had again come up the river to strengthen and encourage the new parish. Under such leadership our people could not fail.

On the 6th of May Mr. Chase "performed Divine Service," and delivered a lecture in the Church Room. After the lecture a subscription was opened, and about seven hundred dollars were immediately subscribed by the parishioners for the purpose of building the church.

Two days later,—Saturday, May 8th, 1813,—a piece of land on Federal Street was purchased of Hart Leavitt, five rods deep and three rods in front, for which the sum of one hundred and fifty dollars was paid, with twenty five dollars more for the use of the adjoining land for a lumber yard, etc., while building.

The next day, being Sunday, Mr. Chase held service at the Church Room, and administered the Holy Sacrament of the Lord's Supper to eight persons. "In the afternoon Divine Service was performed at Mr. C. Munn's hall on account of the number of people being so great that they could not all be accommodated in the Room at Mr. Hall's. The ordinance of baptism was administered to six persons."

"On Monday, the 10th day of May A. D. 1813, between the hours of 9 and 10 o'clock a. m., the corner stone of St. James' Church was laid in the northwest corner of the foundation for the church, by the Rev. Philander Chase, Rector of Christ Church, Hartford. A triangular plate of block tin, weighing about ten pounds, with the following inscription engraved upon the face of it, was procured and presented by Dr. Alpheus F. Stone, to be deposited in the corner stone:—

"This corner stone of St. James' Church was laid by the Rev. Philander Chase of Hartford, Connecticut, by permission of the Bishop of the Eastern Diocese, May 10th, 1813.

Alexander Viets Griswold,  
Bishop.  
Caleb Strong,  
Governor."

The day was very fine and the service was solemn and impressive. It is given in detail in the records of the parish. The description of the actual laying of the stone affords us a vivid picture of the whole proceeding. "(Here the First Warden of the church read the inscription upon the plate and then gave it to the Priest.) (The Priest then stepped down into the trench and deposited the plate in a cavity cut out of the corner stone, placing the upper triangle toward the East, at the same time repeating the following sentence.) By the grace of God and the permission of the Right Reverend Alexander Viets Griswold, Bishop of the Eastern Diocese, with all humility and dependence on the Divine Blessing, I lay the corner stone of this house of God, by the name of St. James' Church, to be erected on this spot to the honor of the Holy, Holy, Holy and undivided Trinity; in the name of the Father and of the Son and of the Holy Ghost. Amen."

In the following month the parish was incorporated. The act in full may well be given here, as it forms the charter under which were first obtained such powers and privileges as the State was able to give.

Commonwealth of Massachusetts  
In the year of our Lord One Thousand  
Eight Hundred and Thirteen.

An act to incorporate the Protestant Episcopal Parish of St. James' Church in Greenfield.



- Sec. 1. Be it enacted by the Senate and House of Representatives in General Court assembled and by the authority of the same, that Thomas Chapman and Oliver Sage, Church Wardens, and John E. Hall, Alpheus F. Stone, Chester Gunn, Samuel Pierce and Daniel Clay, Vestry-men, together with such others as have or may hereafter join such parish or society, and their successors, together with their polls and estates, be, and they hereby are incorporated into a society or body politic, by the name of the Protestant Episcopal Parish of St. James' Church, in Greenfield,—and the said parish or society is hereby invested with full power and authority to assess and collect of the members belonging to said parish for the purpose of maintaining the public worship of God therein, and for maintaining their instructor of piety, religion and morality, and for erecting a house of public worship, and repairing the same from time to time such monies as are or may be necessary for those purposes; and they are hereby vested with such power, privilege and immunities as any other religious society does or may enjoy by the laws of this Commonwealth.
- Sec. 2. Be it further enacted. That if any person or persons may hereafter incline to join said Episcopal parish in Greenfield aforesaid, and shall leave a certificate of the same signed by the Rector, Clerk or Committee of said parish, with the clerk of the town to which he or they may respectively belong, he or they, with his or their polls and estates, shall be considered as belonging to said Episcopal parish, and in the same manner as though he or they were incorporated by name in this act. And whenever any person or persons belonging to said Episcopal parish shall see cause to leave the same, and unite with any other religious parish or society, and shall leave with the Rector or Clerk of said Episcopal parish a certificate of the same signed by the minister or clerk of the parish or other religious society with which he or they may have united, he or they with his or their polls and estates shall be discharged from said Episcopal parish

and annexed to the parish or society to which he or they may have joined themselves.

Sec. 3. Be it further enacted. That the said Protestant Episcopal parish be, and they hereby are, empowered to raise and establish a fund in such way and manner as they may see fit, the annual income or interest of which shall not exceed the sum of two thousand dollars, the income or interest on so much thereof as shall be necessary, to be appropriated to the support of a Protestant Episcopal Priest or Priests in said parish.

In the House of Representatives, June 15, 1813. This bill having had three several readings, passed to be enacted.

Timothy Bigelow,  
Speaker.

In Senate June 15, 1813. This bill having had two several readings, passed to be enacted.

John Phillips,  
President.

June 16, 1813. Approved,  
Caleb Strong.

Secretary's Office  
June 22, 1813

A True Copy.

Attest, Alden Bradford,  
Secretary of the Commonwealth.

The next Sunday after the incorporation of the parish, June 27th, the Rev. John P. Henshaw "performed Divine Service and preached two sermons in the day time and one in the evening. In the afternoon he administered the ordinance of Baptism to one child." Mr. Henshaw truly earned his stipend, whatever it may have been.

"In July 1813, the ladies belonging to the parish raised by subscription among themselves about eight dollars for the purpose of purchasing a ticket in the Union College Lottery, New York, and whatever it might

draw they designed to appropriate to the fund for the support of the minister." So did the eager zeal of these good and earnest women bid fair to outdo itself. But as nothing further is heard of this investment, it doubtless went the way of many another—their loss was the gain of someone else. Perhaps, however, they found their reward the following month when "a pious lady from the city of New York being in the town, made a present of ten dollars to the parish for the beginning of a fund for the support of the minister."

Meantime the work upon the church was proceeding, it may be with some degree of slowness. Perhaps funds were getting low. That would not be an unusual experience. A strong effort was made during the month of October to finish the outside, at least, of the church. The people were eager to go on with their plans, and to settle a Parish Priest over the little congregation. Their courage was still good and their faith in the rightness of their undertaking was unshaken.

## THE COMING OF TITUS STRONG.

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The parish had been organized a little more than a year. A great deal of preliminary work had been accomplished, and things were in readiness for the choosing of a clergyman. How it came about that the choice first centered in Titus Strong, we do not know. He had spent some part of his earlier life in Northampton and may have been known in Greenfield.

Born in the year 1787 in the town of Brighton, Mr. Strong from his youth showed a fondness for books. As early as 1801 when fourteen years old he had absorbed considerable literary knowledge. But he did not settle down easily to a career; in fact for the next eleven years his life is a restless one. "The printer's workshop, the country school room, the lawyer's office, the editor's chair, all held him for a season. Once he began the study of theology under the auspices of what was then the standing order in New England (Congregationalism) and once, even, he had thoughts of giving his fine voice and elocutionary powers to the stage." That this restlessness was no indication of infirmity of character or instability of purpose is amply shown when once he settled down to what was to be his life work. It was in 1812 that he became a candidate for Holy Orders in the Church. From the time of his choosing the ministry until his death, a period of almost half a century, he continued steadfast "under all trials and discouragements, in that very field to which his feet were first directed."

While yet only a lay reader, he made his first appearance in Greenfield. The record of that visit is brief

enough. "October 9, 1813 (Rev.) Titus Strong arrived here from Dedham, agreeable to a previous request of the parish and preached with us two Sundays, viz., October 10th and October 17th." What impression was made is not told us. We do know his material reward for the two Sundays was ten dollars. And perhaps the following fact was not without its bearing on the invitation that was later sent to him. "Mr. Strong after his return to Dedham issued a subscription paper and collected for us in that town the sum of forty eight dollars." That paper in Dr. Strong's handwriting with the names of the subscribers attached is preserved with others of interest and value. It shows how the situation appealed to him.

"In the town of Greenfield, in the county of Franklin, a small society of Episcopalians has been formed and incorporated by a law of this Commonwealth. By the assistance of the pious and benevolent they have succeeded in erecting a handsome and convenient church, the outside of which is finished; but for the want of funds they are unable to complete the pews, desks, etc., without a further contribution from the public. As no political or interested motives have caused the establishment of this society, as they are situated at a considerable distance from any meeting house, and as their predilection for the church service is from a persuasion that it is of divine origin and has the happiest tendency to promote religious devotion, they are not without a hope that the friends of piety in other demonstrations will be disposed to contribute to their present necessity. This hope has in some measure been already answered. The present Lt. Gov. Phillips, from the belief that the establishment of this society would conduce to the general interest of religion, although not an Episcopalian himself, has generously subscribed for building the church, and other dissenters have followed his

example. The society has made arrangements for the support of a clergyman, after the church is finished, by an annual rent of the pews, and it is believed that the truly pious will not for the want of a few hundred dollars suffer the house of God to remain unfinished, and a religious establishment to fall into decay, where so much service may be rendered in the cause of our Redeemer, and where failure will inevitably prove detrimental to the cause of religion generally, as well as the Church in particular."

It is not surprising that such an appeal succeeded. The immediate return may not have been large, judged by our later day standards, yet it probably represented no small degree of interest on the part of those who through this young man felt the call toward usefulness, which the new work, out in the frontier of the state, presented.

Meanwhile other contributions came to help lighten the burdens and the hearts of the congregation. Daniel Clay went to Albany and gathered in some sixty dollars, one subscription and the largest being that of the Mayor of the city, a Mr. Van Rensselaer. The church in Newburyport took up a collection—one of the real missionary kind, we suspect—and sent in some twenty five dollars.

"In November, the church being finished on the outside, we removed the furniture which we had made use of at Mr. Hall's house, to the church and continued to assemble there through the winter."

"On the seventh of February 1814 Alpheus F. Stone at the request of the parish set out for Dedham for the purpose of agreeing with (Rev.) Titus Strong to officiate in St. James' Church for the term of one year from the following Easter, and to make arrangements for the removal of himself and family to Greenfield."

"An agreement was made with him for one year as

above for which he is to receive the sum of four hundred dollars."

From Dedham Dr. Stone proceeded to Boston armed with a subscription paper, which set forth in plain terms the needs of the parish.

"The Protestant Episcopal Society of St. James' Church in the town of Greenfield, in the state of Massachusetts, humbly solicit the contributions of the friends of religion generally in order to enable them to finish a small church which they have lately erected, the outside of which is now completed. The society now owe about \$400, the building having already cost them more than they have been able to raise either by their own exertions or the contributions of their friends. The assistance of the good people of the Town of Boston and its vicinity is earnestly solicited in aid of our pious undertaking, which we earnestly pray may result to the honor of our Blessed Redeemer."

Again the return was comparatively small at the time, but interest was created which was to bear fruit in future. Mr. Schubael Bell of Trinity Parish sent out a quantity of books, probably from his own collection, to be sold for the benefit of the parish.

"At the Court of Sessions in March leave was obtained for the parish to assemble in the Court House of this town for public worship, until the church shall be finished."

"At a meeting of the Wardens, Vestry and Parishioners of St. James' Church, duly assembled at the church on Wednesday the 9th day of March 1814, Daniel Clay was chosen moderator. Voted, that Asher Newton be a committee for the purpose of transporting Rev. Mr. Strong's goods from Dedham to Greenfield.

Voted, that Daniel Clay be a committee for the purpose of transporting Rev. Mr. Strong and his family from Dedham to Greenfield.



Voted, that we will proceed to finish the church this season.

Voted, that the vote for finishing be reconsidered.

Voted, that this meeting be dissolved.

(Signed) A. F. Stone,  
Clerk.

"The same day there was a partial examination of the state of the funds of the parish, and it was found that the debts due from the parish amounted to about three hundred and fifty dollars more than there was due to the parish in subscriptions, etc. A subscription was therefore opened for the purpose of raising money to liquidate said debts, upon which the sum of two hundred and twenty seven dollars was immediately subscribed."

The spirit of the people seemed to be to do for themselves up to the very limit of their ability. They deserved to succeed if ever a little band of Christians had any such deservng.

"On Thursday, April 7th, 1814 the Rev. Titus Strong arrived with his family and performed Divine Service and preached at the church on the 8th, being Good Friday." Mr. Strong had been ordained Deacon by Bishop Griswold during the month preceding. On Easter Monday came the second annual parish meeting. A number of changes took place in the Vestry. It was voted "that we will proceed immediately to finish the church in a neat, plain style." It was also voted "that the Wardens and Vestry be, and they are by this vote authorized and directed to hire of Shubael Bell, Esq., of Boston the sum of five hundred dollars for the use of the parish for the term of four years, and to give him security for the payment of the principal and interest."

With money in hand at last a determined effort was

now made to finish the church building. Bids were called for and a contract made with Elijah Alvord "to lath, plaister and finish the church throughout in every respect except making the doors to the slips, for which he is to receive the sum of three hundred and eighty four dollars. The materials for finishing to be furnished by the parish. It was found necessary to get subscriptions for a second coat of "plaister," and to borrow eighty dollars for additional "materials," but otherwise the work of construction went on, and by the 6th day of August the church was in such a finished state that a meeting was called to dispose of the slips or pews, the money so raised to be appropriated to the support of the ministry.

It was also voted at this meeting "that application be made to the Rt. Reverend the Bishop of the Eastern Diocese, to consecrate St. James' Church; and that he be respectfully invited to repair to Greenfield on Wednesday the 31st day of this present month for that purpose."

At the sale of pews which followed some forty seven were disposed of to the amount of \$490. One pew was reserved for the use of Rev. Mr. Strong's family, and four were reserved "for the use of strangers and poor people."

"On Sunday, August 7th, 1814, the church being finished, Divine Service was performed in it, and an appropriate discourse delivered by the Rev. Mr. Strong."

On August 23rd Shubael Bell presented to the parish "an elegant Altar Piece, a common seal and a silver communion plate. The whole expense to him must have been more than one hundred dollars."

"On Wednesday, August the 31st, 1814, the Bishop and a large procession of clergy and laity proceeded to the church; the Deed of Dedication after being publicly read by the Rev. Titus Strong, was in due form delivered to the Bishop, who did then in the usual form con-

secrete the Church to Almighty God, and set it apart for the use of His holy worship and service." The sermon was preached by the Rev. Philander Chase of Hartford. In the afternoon Evening Prayer was said by the Rev. Birdseye Noble of Middletown and "an excellent sermon delivered by the Rt. Rev. Bishop Griswold."

"The day was remarkably pleasant and the concourse of the people so large that not more than two thirds could be accommodated in the church. The greatest order and harmony were preserved." Some church people from a distance came to honor the occasion and "several of the Dissenting Clergymen in the neighborhood were present to witness the solemnities of the day."

On the following Sunday, the 4th of September, Mr. Strong read the services for the day, and the Bishop delivered "two excellent and appropriate sermons." "In the forenoon confirmation was administered to forty persons."

The first confirmation class then was one of the largest presented in the entire history of the parish. The Bishop would accept no recompense even for his expenses, and in addition generously gave ten dollars towards the Minister's Fund. The other notable event of this eventful day was the opening of a subscription "for the purpose of procuring a surplice, and enough was obtained to purchase one except \$1.50."

The work of the parish now started off in earnest. In the month of December a special meeting was held at which it was "voted unanimously to invite the Rev. Titus Strong to take upon himself the Rectorship of this parish. Voted unanimously to give the Rev. Titus Strong five hundred dollars annual salary so long as he shall continue Rector of this parish." Mr. Strong had been hitherto simply Minister-in-charge. His term of office as agreed upon was only for a year. Now it was to be made permanent. Soon after the meeting a letter was sent off to the Bishop as follows:—

“Right Rev. and Dear Sir:—

It gives us much pleasure to inform you that the Episcopal parish of St. James' Church in this town have made choice of the Rev. Titus Strong as their Rector. That you may know the temporal support we have provided for him, we enclose an extract from the Records of the parish. As a committee in behalf of the parish, we have to request that you would appoint some time convenient to yourself, and early after the settling of the spring, to institute Mr. Strong in the holy office, and that you would attend and perform the sacred and solemn ceremony. Permit us, Rev. Sir, to make to you the assurance of our individual respect and filial regard, asking you to have us in remembrance in your devotional exercises.

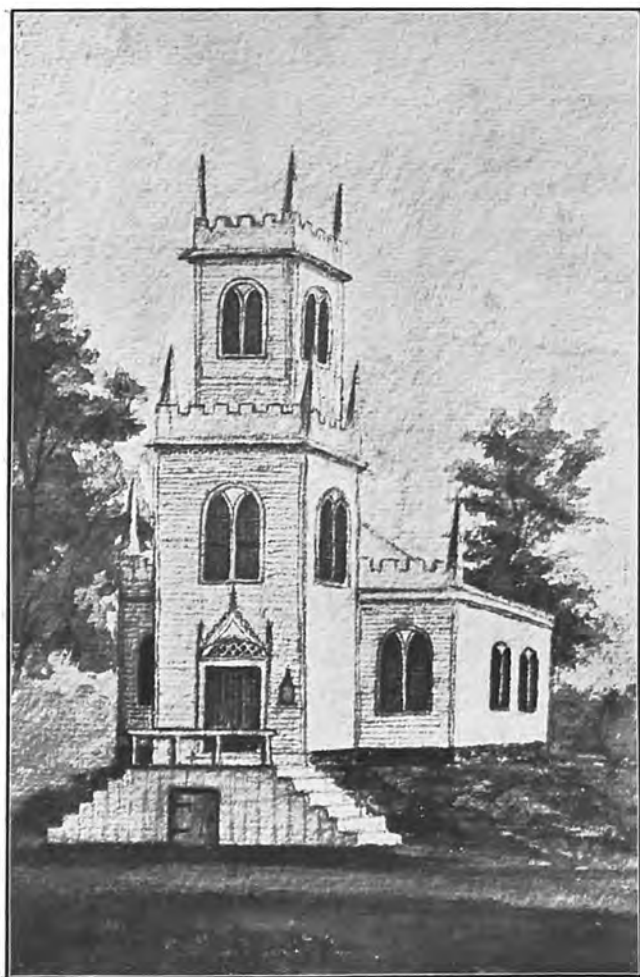
(Signed) R. E. Newcomb  
 Thomas Chapman  
 Parish Committee.”

On the first Sunday in February following, Mr. Strong communicated from the pulpit his answer to the invitation of the Parish. It is worth giving in full.

“To the Members of the Parish and Church of St. James  
 in Greenfield.

Having received notice from a committee of the said Parish and Church that a vote has passed inviting me to become the Rector of the same, and that a request be transmitted to the Bishop of the Eastern Diocese that he would proceed to the institution according to the regulations and order of the Episcopal Church, I now signify to the church at large, as I verbally declared to the committee, my disposition and readiness to comply with their desires; and in making known my acceptance of the sacred charge which you are committing to my hands, under the direction of the Great Head of





ST. JAMES CHURCH, 1814-1847.

the Vineyard, I feel it my duty to call your attention to a few observations which the important subject has suggested; for important above all others it most surely must be considered; and I trust that it is with an entire dependance upon God for support and a desire to be useful to my fellow creatures, that I am induced to enter as a laborer in this part of His holy Church. My earnest prayer has been directed to Him for His guidance, and I humbly hope that His direction has not been withheld. Of my own unworthiness and many imperfections, I am sensible; but of these it does not become me to speak. Your candor, I trust, will draw a veil over the common failings of human nature, and may the Great Redeemer pardon in His servants these weaknesses and follies which are inseparable from a communication with this evil and corrupt world. You will ever bear in mind that a minister is but a man, surrounded by the same snares and exposed to the same frailties with others; and although devoted to the service of God, and the interests of the kingdom of righteousness, yet that he is not free from the workings of a depraved heart, nor entirely delivered from the dominion of sin and of death. Although he may have crucified the flesh with the affections and lusts, still he is ever sensible that he finds a law within him, that when he would do good, evil is present; that although he delights in the law of God after the inward man, he sees another law in his members warring against the law of his mind and bringing him into captivity to the law of sin. But however subject to human infirmity the professed servant of Christ who has taken upon himself the office of an ambassador of peace and salvation to his fellow men may be, however exposed to sinfulness, and in himself, however unworthy, we may hope that if he be faithful and sincere, the blessings of Heaven accompanying his labors, will not be proportioned to

his defects, but dealt out according to the rich mercy of God in Christ Jesus, who is able to make the most feeble and unworthy instrument redound to His glory and honor. To this end the united prayers of the people should constantly ascend to the throne of grace for their religious instructor, that he may be supported in the arduous duties of his office; that his exertions may prove successful in destroying the empire of Satan, and in bringing men out of the darkness and bondage of sin into the marvelous light and liberty of the sons of God. I need not remind you, bretheren, that I come not unto you with the excellency of speech or of wisdom, declaring unto you the testimony of God; nor is it necessary that your faith should stand in the wisdom of men, but in the power of God. The Gospel of Jesus Christ which we preach is opposed to all the systems of this world, and it is necessary to your edification that it be delivered with all plainness and simplicity. We do not strive to please the natural taste or to gratify the curiosity of men, but it is our object to change their hearts, to subdue their angry passions, and to reform their lives. This is the end and design of the Christian religion; it was for this that Christ and his Apostles labored, and it is this that will call forth the exertions of every minister of the gospel until time shall be no more. You are no doubt sensible of the importance of Christianity to the welfare and final happiness of mankind. Your zeal has evinced it, in your endeavors to establish a Church upon the foundation which was laid by Christ and his Apostles; in your labors for the preservation and increase of that faith which was once delivered to the saints; and in your readiness to support a regular and authorized ministry for the preaching of the word, and the administration of those holy sacraments which were instituted by the Saviour. So far, God has evidently blessed your exertions, and we humbly



hope that he who has begun a good work in you, will perform it until the day of Jesus Christ. In a Church, commenced under circumstances and placed in a situation like this, you cannot but perceive the difficulties which your minister must encounter. This will render you sensible of the assistance which he ought to expect from your hands, and dispose you to aid him by every means in your power in the performance of the great work which he has undertaken. You will remember that your labors are not to cease upon his investment with the sacred Office, but that you are still to strive together for the faith of the gospel, in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but to suffer for His sake. Bear also in mind that it is not merely for the establishment of a particular denomination, or the propagation of favorite doctrines, that you have exerted yourself in forming a Church, or that he is to labor, whom you have chosen for your minister. It is the great salvation for which you have toiled, and to him the care of your immortal souls is committed, for the faithfulness with which he has watched over them, the anxiety he has manifested for their conversion, the plainness of his instruction, the truth of his doctrines, and the solemnity of his warnings, he must be answerable at the tribunal of his God. And surely this is a consideration which ought to call forth your prayers, and insure to him your aid and support. The desire of his heart, and the assistance which he needs, is union among yourselves, increase in grace, and a zeal according to knowledge, in extending the Redeemer's kingdom. Unanimity is the bond of every Christian virtue. Where quarrels, animosities and dissensions prevail, there can be no true religion; and as you value the existence and continuance

of your Church, as you regard the doctrines and precepts of the gospel of peace, and as you prize your everlasting happiness, I beseech you to let them be unknown in your society. Let not the peace of your minister be disturbed, and his labors defeated by variance among yourselves; but live and love like bretheren, members of the same family, partakers of the same faith, travelling to the same immortality, and alike trusting for salvation in the merits of a crucified Redeemer. Be gentle and kind also to your enemies, rendering not evil for evil, nor railing for railing, but adorn in all things the religion you profess, and put to silence the evil speaking of foolish men by your correct lives and pure conversation. Increase in grace. Let it be seen that the instructions of the pulpit are not without effect. Nothing can be more painful to a faithful minister of Christ than to behold his labors received with indifference and contempt. If then you value his feelings and your own happiness, profit from his instructions and receive kindly his reproofs, that he may receive many souls as the crown of his rejoicing, and in the great day of his trial, be able to approach his Master, saying, Here, Lord am I and the people whom Thou hast given me. Let your zeal in the cause of religion be the effect of true and unfeigned piety, equally removed from the extreme of superstition on the one hand, and that of enthusiasm on the other. It is the desire of every true minister of Jesus to behold the kingdom of his Redeemer flourish; and it is his greatest happiness to behold his people united and active in advancing its interests and extending its power. To this end let all your zeal be directed, and whatever may be your rank or station, remember that we are laborers together in the same vineyard, and accountable to the same Master and Judge. It might be expected that in settling among you I should say something with respect to the doctrines which I

shall endeavor to inculcate. For these I can only recommend you to the gospel of truth and the articles of our religion which are founded upon it. There you will find the standard of my faith and the system I have adopted. Of the disputed points in divinity which only serve to bewilder the minds of men and perplex and distract instead of improving, I trust that you as well as myself will remain ignorant. I am determined to know nothing among you save Christ and him crucified, that the Word of God recommends. I shall endeavor to teach, earnestly contending for the faith once delivered to the saints, without being influenced by the dogmas of Calvin or the speculations of Arminius. And may the blessing of God accompany my labors for the welfare of your souls. May Peace, Unity and Love prevail among us, and after a faithful course in the Church militant, having served our dear Redeemer on earth, may we all be admitted members of the same society in His kingdom above.

(Signed), T. Strong.

(Communicated Feb. 5, 1815.)"

At a meeting held on March 27, 1815, it was voted that the Rector elect be requested to nominate the First or Senior Warden, and Rev. Mr. Strong nominated Thomas Chapman. He was chosen accordingly. Capt. Oliver Sage was chosen Second or Junior Warden.

Early in this same year, 1815, "Shubael Bell, Esq., of Boston and sundry other benevolent and piously disposed individuals presented the parish a valuable collection of books as the commencement of a library for the benefit of said church." Certain rules and regulations were drawn up, the idea being that such library should fill the purpose which is to-day occupied by the public library. It was found, however, that the books which had been presented were not of the sort to be in popular demand. They were mostly of a theological nature, and after a few years the library came to be used almost entirely by the minister.

## THE FURTHER MINISTRY OF MR. STRONG.

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“The Right Reverend Alexander V. Griswold having been informed by a committee chosen for the purpose, that this parish had elected the Rev. Titus Strong for a Rector, and requested to attend his institution, agreeable to the forms of the Protestant Episcopal Church, appointed Thursday, the 25th day of May, 1815, for that purpose. Accordingly he attended on the said day, but Mr. Strong not having received holy orders as a Priest, and there being but one Presbyter besides the Bishop present, the ordination and institution were deferred to the succeeding day in order that a request might be sent to a second Priest. The church, however, was opened on the 25th, and divine service performed by the Bishop, and a sermon preached by the Rev. Abraham Brownson of Arlington, Vt. At the same time the holy rite of confirmation was administered to twenty-two persons.

On the next day, May 26, the church was opened at 11 o'clock, a. m., and prayers read, after which a sermon was preached by the Bishop. The sermon being closed, the Bishop assisted by the two clergymen, proceeded to the ordination of the Rev. Mr. Strong, and immediately afterward to his institution as Rector of the parish. Mr. Thomas Chapman, Senior Warden, delivered the keys of the church and recognized the Rector in behalf of the parish. The solemn services were closed with the administration of the sacrament.”

During this same spring an examination was made

into the financial state of the parish, and it was found that the entire debt amounted to about \$450. A subscription was therefore opened, and more than two-thirds of this sum was subscribed almost immediately.

The first Sexton of the Parish was David Griffin. His annual compensation, according to the records of the parish meeting of 1815, was one dollar in cash and the use of the pew between the Wardens seats.

In October, 1815, an invitation was sent to Mr. Strong from Trinity Church, Montague, asking him to become Rector also of that parish. A meeting being called to see whether any portion of Mr. Strong's services could be allowed by St. James' parish to be given to the Montague parish, it was "Voted, that it seems inexpedient for Rev. Mr. Strong to accept the invitation he has received from Trinity Church in the town of Montague to become Rector of the same."

It was also voted at this meeting, and for the first time so far as the records show, that "the assessors be directed to assess a tax of the sum of \$25 to make up the deficiency in the sale of the pews for the payment of the Rector's salary, during the present year."

At the annual meeting in 1816 the only business of importance seems to have been a discussion as to whether or not the church should be painted. After a long argument it was decided that it should be done if the committee appointed could raise \$100 by private subscription.

At the meeting held on the 14th day of April, 1817, a large amount of business was transacted. Among other things, it was "Voted, that whereas Asa Goodenough has unfortunately lost a horse upon a journey on parish business, the said Asa Goodenough may occupy the same pew he did last year free of expense." In the following year it was again voted that pew number 5

be appropriated to Mr. Goodenough's free use in consequence of this great loss which he had sustained.

In 1819 an opportunity was presented to lease the lot of land directly east of the church, it being intended that sheds should be built for the purpose of stabling horses during service. At this same meeting it was also decided that a committee be appointed to confer with the proprietors of the house erected in Church St. for the use of the Rector of the parish, and to ascertain for what sum they would sell the house to the parish.

Thus far apparently no collection had been taken at Sunday services, because in the year 1819 it was voted "that in order to expedite the payment of the Rector's salary and make it more easy and convenient for each individual of the Parish, on each Sabbath there be a collection in order that an opportunity might be given of paying such proportion of the pew rent as should be convenient, the money to be enclosed in a paper with the name of the donor upon it, which would be placed to his credit by the Rector, all money not thus marked to be considered at the disposal of the Rector."

It seems to have been understood that in purchasing a pew in the new church, one was entitled simply to the shell, and any improvements which should be made, such as cushions or a door or shelves, would be paid for by the person purchasing such pew.

Montague was not the only neighboring town which demanded Mr. Strong's services.

In 1821, we find the following note:—

"Greenfield, April 17, 1821.

I do hereby certify that the following persons, to wit: have joined the Episcopal Parish of St. John's Church in Ashfield.

T. Strong, Rector of St. John's Church."

It seems that on the 15th of June 1820, the parish of St. John's church was organized and Mr. Strong was urged to take the work under his care. At a vestry meeting held in July, 1821, it was voted "that the Rev. Titus Strong attend divine service in the Episcopal Parish at Ashfield, if he thinks best, one Sunday in each month for six months from this time, on condition the said parish pay the sum of nine dollars and sixty-five cents for each Sunday to this parish and defray all expenses Mr. Strong may be at in going to and from Ashfield.

In the year 1820 the matter of a parsonage was again taken up, and the Wardens and Vestry were authorized to purchase for the benefit of the Minister's Fund as many shares in the dwelling house in which the Rector then lived as they thought best, and they were authorized to borrow a sum of money, not exceeding \$300. Still further action was taken on this parsonage question the following year when again the Wardens and Vestry were directed to purchase of the proprietors all or as many shares in the dwelling house as they might think best, said shares to be part of the Minister's Fund, and the house to be forever used and improved by the parish as a parsonage house.

It must have been that when this parsonage was built Mr. Strong himself had put some money into it, and a little difficulty arising as to the right adjustment of the matter, it was decided to try and arrange with Mr. Strong to relinquish all of his claim on the parsonage, amounting to \$380, and that the Parish in return should give him the use of the house free of rent except "The land rent which he is to pay so long as he shall remain Rector of the Parish." Evidently the day of free rectories had not yet arrived.

In 1826 it was voted that the pew in front of the

northwest corner pew be appropriated to David Gardner, the barber, and his associates. In this same year the question of the church in Montague came up, and a committee was appointed "to consult agents from said parish concerning the terms upon which the Rev. Mr. Strong will preach for them one Sunday in each month for the next six or eight months."

Almost every year there was a deficiency in the treasury. At various times during these early years different methods were used in the attempt to make both ends meet financially. Usually the pews were sold or auctioned to the highest bidder. Rarely, however, did the amount bid reach the total sum needed for the expenses of the parish. In 1826 the attempt was made to raise the Rector's salary of \$500 by subscription. In 1828 it was decided to tax the whole parish, their polls and estates, but any persons bidding on a pew were to be credited by the collector with the amount bid as against the tax levied.

There is preserved somewhere a book with the following title:—

"An assessment of the property of the members of St. James' Episcopal Parish, Greenfield."

This appraisal is typical of many more.

John Jones,	1 Horse	\$75
	1 Gig	37
	1 Chaise	100

---

Buildings,		\$1005
20 acres mowing		800
50 "	tillage	1500
60 "	wild land	816
10 "	unimproved	50



Or this	
1 horse	\$75
4 oxen	120
4 cows	64
6 three yr. olds	96
3 two yr., 3 one do	45
21 sheep	21
400 swine	12

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The rate of course varied, being dependent upon the amount to be raised, but usually it was very small.

In 1827 the report is that "the Parish is clear from debt and owns the Parsonage House and the lot together with the ground between said house and the church."

In 1830 at the annual meeting the following report of the Wardens and Vestry was accepted:—

"Respecting pecuniary concerns of the Parish of Saint James' Church, the Wardens and Vestry beg leave to report

That there is now a deficiency of the Rector's salary for the year ending this day of the sum of \$109.36, for which, together with a further sum of \$20 for repairs about the church and parsonage, a tax is directed to be assessed and collected. They regret exceedingly that it has become necessary to resort to this course, but however disagreeable it may be, a tax must be enforced unless it is avoided by voluntary subscription."

In 1830 the question of the Parsonage again came up. The struggles of the Parish to keep on its feet financially are truly pathetic. The Rector had to bear the brunt of the trouble, and now he asks to be allowed to release \$100 of his already small salary in order that the burden resting on both Rector and parish may be eased.

The proposal which Mr. Strong made is worth

quoting in that it shows under what difficulties the parson labored in this early period.

“The proposition made by the subscriber to the parish is as follows, to wit:—

On condition of a deed being given to him containing a full and indefeasible title to the premises which he now occupies, he will relinquish \$100. per annum of his salary during the time he shall continue Rector of the parish. It being understood, however, that if he should leave the parish against the will of a majority thereof and while the stipulated sum of \$400 per annum shall be regularly paid, at any time within five years from the agreement, the premises aforesaid or the value of the same shall be restored to the parish.

If an arrangement like the above shall be effected, it is thought that a benefit will accrue both to the Rector and to the Parish. He will be enabled to remove the embarrassment which now oppresses him, and the Parish will be relieved of some part of the burden of ministerial support. A greater influence will probably with the blessing of Divine Providence be given to the services of the Rector. Encouragement both to minister and people will be derived from the sense of increased permanency in the condition of the church, and inducement may be presented to others to unite with the parish who now are restrained by an opinion of pecuniary difficulties.

The parish may, it is true, incur some risk from the uncertainty of life and the mutabilities which are common to our station, and over which we have no control; but when it is considered that the subscriber has for sixteen years struggled with all the difficulties of a new parish, that he has been obliged to expend for the support of his family means received from other sources than his salary, and that he has given the best years of his life to the interests of the parish, it will perhaps

not be thought too much to render him the aid which the proposed measure contemplates.”

(Signed) T. Strong.

August 31, 1830.

It is needless to say that the Parish voted to accept the proposal which Mr. Strong made.

The state of the parish at this time and in subsequent years can be judged from the official returns made to the Diocese.

In the convention journal of 1830, we find the following report made by Dr. Strong.

“The parish of St. James’ Church consists of between fifty and sixty souls who are in general zealously interested in its welfare. There have, however, within a few years been many deaths and removals of members, upon whom much dependence was placed for support. There is no great probability of immediate increase. Greenfield is a small town of about 1500 inhabitants, and contains four parishes.”

He also reports for St. John’s Church, Ashfield, and Trinity Church, Montague, of both of which he was in charge.

In 1831 he reports as follows:

“Baptism of Infants, 23; Adults, 8; total, 31.  
 Communicants added, 9; Died, 1; Removed, 2.  
 Present members, 65; Confirmed, 25.  
 Marriages, 1; Burials, 13.  
 Sunday Scholars, 70.  
 Missionary Societies, 1; Missionary Contributions, about \$35.

This parish is apparently in a prosperous condition. The embarrassments under which it has labored are principally removed; the congregation is increasing in numbers, and a great degree of union and harmony prevails. Within the last year a voluntary reduction of the Rector’s salary, on conditions beneficial both to him

and the parish, has been made. Some assistance has been received from benevolent individuals of Trinity Church, Boston; and there is every reason to hope that under the blessing of the great Head of the Church we shall continue to be prospered in our exertions for the formation of pure and undefiled religion."

Bishop Griswold, in his address to the convention of 1837, has this to say of the parish.

"In the church in Greenfield I have preached three times. Though the population of that town is small, and divided among four or five denominations, and notwithstanding the great loss in our Church there by removals, it has uniformly supported itself and increased. Its worthy Rector is one of those few who have not forsaken their charge; and the good effect is seen in the love of his people, and the prosperity of the parish."

In 1841 Dr. Strong reports,

"This parish continues, as at the time of the last report, with but little change for the better or worse. The lines between the religious parishes in the town are so fixed that there seems but little chance of increase to the church. And yet the zeal of its members is not abated nor their harmony interrupted. During the last year the ladies of the society have presented a valuable gown to their Rector, and a subscription of \$250 has been raised for repairing the organ. Nearly \$100 have also been expended about the church. If our spiritual concerns were as prosperous as our temporal, notwithstanding our subjection to many wants, we should still have occasion to rejoice."

Ten years later the following report is made by the Rector.

"Baptisms, 22; Communicants, 78.

Burials, 14; Marriages, 13.

Confirmed, 7; Sunday School Scholars, 45.

Domestic Missions, \$40.

Foreign Missions, \$50.

The concerns and prospects of this parish are more than ordinarily encouraging. The demand for seats in the church is greater than the supply, and there is evidently an increasing interest in the services of the sanctuary. During the past year the health of the Rector has been such as to interrupt, in some measure, the regular and usual discharge of his duties; and for more than three months he was furnished with ministerial aid from other dioceses. What may be the condition of himself or his parish for the coming year is known only to Him who "does all things well." To His disposal we commit in faith and trust all our hopes and all our cares."

The next year, 1852, he chronicles the loss of Dr. A. F. Stone, the Senior Warden, "who for forty years has labored for the prosperity of the parish, and who has been permitted to witness the increase from five individuals to a comparatively large and flourishing congregation. We trust that he has gone from the services that he loved in the temple below, to worship with those who are ever before the throne of God and the Lamb."

At the parish meeting held in April, 1832, it was voted that the Rector be allowed six Sabbaths absence in the course of the year ensuing, and the compensation he receive (if any) to be added over and above his salary.

The important event of the year 1833, was the Baptism on August 4th of a small child, one John Williams, who afterward became Bishop of Connecticut and in 1887 Presiding Bishop of the Church.

Almost every year we find a plan of the church in the early record books, giving the sittings as they were purchased, and the amount paid by each owner.

In 1834 a set of By-laws was adopted in accordance with a statute passed by the Legislature of the Commonwealth. They are similar in many respects to those passed in the year 1907, save that the number of vestrymen was then five, a very sensible and convenient number indeed.

At a meeting of several members of the parish held at the home of the Rector on the evening of July 29th, 1835, it was decided to organize a society for the distribution of prayer books and tracts. In coming to such a decision the company was influenced by a feeling of "the importance of extending and perpetuating the knowledge of divine truth in connexion with the principles of the Episcopal Church," and resolved to form themselves into a society by the name of the Society for Promoting Christian Knowledge in the Parish of St. James' Church.

"At a special meeting of the Wardens and Vestry on Saturday, July 30th, 1836,

Resolved and Voted, that we sincerely and heartily concur in the resolution adopted by the Bishop and Clergy of the Eastern Diocese in reference to the recent death of the Rt. Rev. William White, D. D., of Pennsylvania and Senior Bishop of the Protestant Episcopal Church in the United States of America, and that the Rector of this parish be requested to adapt the service and sermon of tomorrow morning to the mournful event, and that the doings of this meeting be entered upon the records of the parish." The next day Mr. Strong read part of the burial service, and "delivered a discourse from the 12th Psalm, 13th verse." "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." So did the Parish take to heart the interests and the sorrows of the Church at large.

In the following September another resolution was adopted of a different character.

"Resolved, in behalf of said parish that we accept with pleasure the splendid present presented by Henry W. Clapp, Esq., of eight side and four pulpit lamps, together with a beautiful bronze chandelier, to be placed in our church for the welfare of the parish.

Resolved, that while we duly appreciate the noble

gift, we cannot refrain from tendering to him our most sincere thanks for the same, and may they long remain a light for those who worship there, and as a memento of his munificence."

In 1837 it was voted to add seventy-five dollars to Mr. Strong's salary (then \$400) for the year ensuing, "in consequence of the extraordinarily high price of every article of provision." But at the next parish meeting, the deficiency in the Rector's salary being \$160, nothing further was said about an increase the following year.

That the Parish had its trials and difficulties in meeting its financial obligations is certain, but the real burden fell not upon the Parish but upon the minister. His salary, none too large at best, was not always paid promptly nor in full. These two receipts tell their own story:—

\$388.50.

Received the above amount on my salary for the year ending Easter 1847.

T. Strong.

Jan. 1848.

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Greenfield, September 27, 1838.

Received of Mr. C. K. Grennell, Collector, in cash on the within subscriptions three hundred and fifty-nine dollars and eleven cents toward my salary for the year ending Easter last.

T. Strong.

In Bishop Griswold's address to the Convention in 1839 he speaks of Mr. Strong's relations with Springfield (Christ Church). "The corner stone of a new house, which they are now erecting, was recently laid by the Rev. Dr. Strong, assisted by others of our bretheren, and we trust that through God's blessing the people of that large and growing town will henceforth be favored in

the ministrations of the Protestant Episcopal Church. For, though many pious and good Christians may dislike our ministrations, in almost every large population there is a considerable number who, on becoming acquainted with our ecclesiastical system, decidedly prefer it, and find it most edifying. And where there are likely to be found in any place numbers of such sufficient to form a respectable parish, it is our duty to aid them."

In 1839 each pew holder was assessed one-half his pew rent in addition to what he already paid in order that accumulated deficiencies, mostly in the Rector's salary, might be paid off.

In 1840 a committee was appointed in parish meeting to examine the roof of the church and report the probable expense of repairing the same at an adjourned meeting. A week or so later the parish met at the church to hear this report. This note follows:—

"The committee chosen to examine the roof, not having made a thorough examination, were directed to go onto the roof and examine the same and report."

The roof was duly inspected and a new one ordered.

In 1841 the organ needed repairing, and one hundred and eighty one dollars was subscribed for that purpose.

In 1843 Resolutions were adopted regretting the death of Bishop Griswold, and welcoming his successor, the Rt. Rev. Manton Eastburn, the new Bishop of Massachusetts. During this same year Dr. Strong became one of the incorporators of the "Greenfield Institute for the Education of Young Ladies," known afterwards as "The Stone School."

In 1845 the church was again in need of repairs, and there was some talk of moving it. Subscriptions were asked, and \$822 raised. It was finally decided, after many meetings, "to contract to repair the church where it now stands." Nothing was done in the matter, however, and the next Easter (1846) the question again came



up. The meeting refused to accept the report of the committee on repairs largely made up of excuses, and gave it instructions to proceed forthwith. The committee evidently had something on its mind as explanation of this delay, and it finally came out. At a special meeting called November 30th, 1846, it was decided "to confirm the proceedings of the Wardens and Vestry in regard to the sale of the church building to the Methodist Episcopal Church and Society in Greenfield. On motion of Dr. A. F. Stone, (he being one first in the building of this church) that this parish now proceed to build a new stone church on this ground, the above-mentioned passed by a unanimous vote."

The committee appointed to build the new church consisted of Henry W. Clapp, Richard E. Field, John J. Pierce, Isaac Miles and Alonzo P. Megrath. A subscription paper had already been in circulation and nearly \$2000 had been subscribed by the Parish, aside from special gifts. The pledges ranged all the way from \$100 to one dollar. One man promised fifty dollars on condition that the chancel should be "arranged in a proper manner." Another a like sum "if built of stone from a proper quarry;" a third gave ten pounds of curled hair as his offering. It was also voted at this meeting to look about for a place to hold services until the new church was finished, and to send a vote of thanks to the friends in Boston whose encouragement together with the large assistance of Mr. Clapp made the new venture possible. The Vestry was authorized to buy more land in case it should be necessary. Accordingly a strip of six feet wide was bought; more could not be had. It was a great pity because the church was forced to build right up to the street line, which has always been a disadvantage.

On Sunday, November 29th, 1846, the people gathered in the old church for the last time. Dr. Strong's ser-

mon preached on that day is of great interest. These extracts are taken from it:

“On the present occasion, when in all probability, we are assembled, for the last time, as a parish and a church within these walls, it will not be deemed a departure from our subject to review, briefly, the circumstances connected with the origin and progress of this religious society. And in doing this, we are under no necessity of going back to the records and the traditions of former generations. What has occurred is within the remembrance of many who are now living, and the facts to which our attention is called, although they may be familiar to but few, are nevertheless, involved in no doubt or uncertainty.

The commencement of the parish of St. James' Church was in the year 1812. Previous to this, divine service, according to our ritual, had been performed two or three times within the town, and the sacrament of baptism administered by clergymen Episcopally ordained. But little was known by the people at large of the destructive principles of the Church; and, although the names and writings of some of its most eminent divines were held in the highest estimation by all who could appreciate learning or piety, still there was connected, in the minds of a great portion of the community, with the ideas of prelacy and a liturgy, the formality and abominations of popery. The common prejudices which had descended from our puritan ancestors against a prescribed order of worship, identifying also the government of the church with the hierarchy of the parent country, extensively prevailed, and in addition to all, there was the expressed opinion of unsoundness in the faith and laxity of morals on the part of those who were commissioned as the ambassadors of Christ. In these respects there is evidence, at the present day of a better feeling and a more correct judgment—and with

the advancement of knowledge, we are gratified with a proportionate increase of the charity, which, while it "thinketh no evil," leaves everyone to the approval or condemnation of his own Master.

It was, however, in the face of every popular objection, arising from ignorance or prejudice, that the determination was made to organize and support an Episcopal Church. And from the knowledge which I have had of the characters of the persons engaged in this measure, I am fully convinced that they were actuated by the purest and most conscientious motives. It was not the love of novelty and of change that urged them on to a step which was sure to subject them to the jealousy and reproach of those whom they had always respected as citizens and loved as friends. No motives of worldly gain were concerned in the promotion of an object which they well knew must be attended with expense and sacrifice to which the inhabitants of this vicinity had never been accustomed. There had been no contention between them and their Congregational brethren with whom they had previously worshipped, and they had lost none of their respect for the venerable man (the Rev. Roger Newton, D. D.,) who, for fifty years had ministered to an undivided people. But they were Episcopalians in sentiment, and it was the strong desire of their hearts to enjoy the services and the communion of the church of their affections." Dr. Strong goes on to give a brief history of the Parish from its foundation to the time when he was speaking. He then closed his sermon as follows: "In the providence of God, we have now come to the close of our services in this house. The event is one that cannot fail of deeply affecting our feelings. The tenderest recollections crowd upon our minds as we reflect upon the privileges we have here enjoyed—the instructions we have here received. We remember, too, the vows that have been made in the

presence of God and his people—the communion in which we have given ourselves to the Saviour who died for us, and the sad solemnities with which we have resigned to the Former of our bodies, and the Father of our spirits, the cherished objects of our love. But it is, as in many of the concerns and relations of life, a voluntary submission to a transient pain for the promotion of a future good. And the regret that mingles with our departure from this familiar and long endeared scene is lessened by the consideration that the building in which we have worshipped for many years, is not to lose its character and its use as a house of God. In the possession of those whose piety and zeal have been fruitful in good works—and to whom thousands are indebted for their knowledge of the great salvation, we are sure it will never be desecrated by an appropriation to the vanities or the business of the world. Their feelings we doubt not, correspond with ours in a reverence for holy things—and we will entertain the confidence—that within these walls, Jesus Christ and Him crucified will be the long continued theme of discourse, of meditation and of improvement.”

At the Easter meeting in 1847 the building committee was instructed “to place the whole of the foundation of the new church on the ledge, and the wardens were appointed a committee to take up the corner stone and the articles deposited therein, and take charge of them until the laying of the new corner stone.





ST. JAMES CHURCH 1848.

## THE OLD CHURCH, PARSONAGE, AND THE PARISH PARTY.

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It is recorded that on "Wednesday, April 28, 1847, the members of the parish were at the house of the Rector, it being the annual parish party."

Before we quite leave the old church, it might be well to stop and look back for a little over the picture of the life in the old church and parsonage as it has come down to us. The compiler is largely indebted at this point to an article in the *New England Magazine* for March 1896, presumably from the pen of the daughter of the first Senior Warden, Charlotte Chapman.

The old church, like all Episcopal churches in New England at that date, was a white wooden building, a long parallelogram in shape, with a small square turreted tower and mullioned windows, pointed at the top, with green blinds, a combination of Gothic architecture and New England meeting house style, the Gothic being expressed by the pointed green blinds and front door. The organ was a queer little old structure, bought second hand from another church in a larger town, and previously imported from England. Two gilt cherubs, poised each on one foot, blew gilt trumpets on its top. The choir sat behind little red curtains in a gallery. The arrangement of the church would look strange to us now. The communion table stood in the foreground, a small pine table, covered and draped with red. Immediately behind was the reading desk, a huge piece of mahogany with faded red velvet cushions, on which

reposed the great Bible and Prayer Book. Towering above and behind the reading desk was the pulpit, also of dark mahogany, rectangular in shape, ascended by a long carpeted staircase with mahogany rail. Behind these were the Commandments affixed to the wall, and by children supposed to be the original two tables given to Moses. These were flanked by the Creed and Lord's Prayer, and here and there about the church were little tablets inscribed with texts of scripture. The Bishop's chair was a beautiful antique, covered with hair cloth.

Christmas tide was a great occasion, and the decorating of the church with greens was one of the chief events of the year. There being great prejudice against the Church in New England, the keeping of Christmas was looked upon as "papist" and reprehensible. The Christmas Eve service in particular seemed to stir up the indignation of outside people. Sometimes the church was actually attacked by rowdies, stones thrown through windows, and attempts made to break through locked doors.

The church was warmed by a big box stove, the pipe of which dividing in twain went the whole length of the side aisles to the little chimney at either corner at the east end. The wise and prudent carried little tin foot stoves to church in cold weather, filled with coals and hot ashes. The afternoon service was at 1.30, so that the parishioners from the north part of the town and the "Meadows" might get home in time for evening chores. In summer, Sunday School was at nine o'clock, but in winter, the numbers were too small, and sessions were generally omitted. On Communion Sundays, the Rector catechised the children in the afternoon before the whole congregation as they stood in a row before the chancel. Two square corner pews at the back were assigned to the Negroes of the parish. The front pews were the fashionable ones. The two church Wardens



sat in high box-like seats near the door, each furnished with a long pole wherewith to keep people awake during the sermon. Later on, the seats in the rear were brought into style and given over to prominent families.

On the church door was the notice board whereon "Intentions of Marriage" were made public by the town clerk according to law. In the cellar beneath the church was a crude sort of mortuary chapel for the conduct of funerals, and a place of great curiosity to children.

Just behind the church was the Rectory, a plain, unpainted, old fashioned house, black with wind and weather, but bright and cheery within. There was the large front parlor where Dr. Strong held his Saturday evening Bible class, and where the Bishop sat when he made his pastoral visit in May. Back of this was the family "keeping-room," as it was called, with a southerly outlook, a big open fireplace, and a door which opened into the side yard. The broad, flat stone door-step, fringed with cinnamon rose bushes, was a pleasant seat on a summer afternoon. In this keeping room, Dr. Strong wrote his sermons. His little desk and few well used books stood beside the fire-place. There the discourses were written with a goose quill on foolscap. This room was the living place of the little family in the winter when their frugal habits permitted only one fire. We wish we knew more about Dr. Strong's wife and his children.

Dr. Strong's love of Shakespeare was intense. He had a keen sense of humor, and an unusually quick sensitiveness to the deep and pathetic. A graduate of Dartmouth College, he had always shown a very great fondness for the best in literature.

In the front room, an air tight stove imparted a dull hue in contrast to the bright blaze in the keeping room. Here met the Bible class on Saturday evenings. We can picture for ourselves Dr. Strong sitting in a high backed rocking chair, by a table, on which were the great Bible,

a pair of brass candle sticks and a snuffer tray, the class of matrons, maids and a sprinkling of young men, sitting about the walls, in rush bottomed chairs. Here doubtless, much good seed was sown, which has borne fruit in the years that have come and gone since that time—men and women giving themselves to Christian service and to the loyal and affectionate support of the Church.

The great event of the year was the annual parish party. It was not called a donation party in those days, though gifts and offerings were brought to help eke out the slender salary of the pastor. It took place always after Easter, just as soon as the mild weather came, when the children could play out of doors, usually between the middle and the end of April. The minimum age under which no one should be admitted was ten years. The maximum was unlimited. The party was anticipated and prepared for days beforehand. The house had to be cleaned, and the yard also. The good pastor and his wife must needs set an example here as well as elsewhere.

Early in the morning of the appointed day, the matrons and maids assembled and laid an L-shaped table in the keeping room, and a long one in Mrs. Strong's bed room, which adjoined it on the west. They brought with them an abundant supply of plates, cups, spoons, etc., from their own houses. All the old fashioned delicacies were provided, frosted cakes of various shapes, custards, boiled or baked, dried beef, hot biscuits, tea and coffee, all in great plenty. Simple it seems now, but rich and profuse then.

In the best front parlor the older people began to gather about two o'clock. The farmers drove in from the meadows and from across the rivers, sometimes coming from long distances. The wives arranged themselves along the walls, the men gathered at the door-

ways and talked "crops and critters." A little later the ladies of the parish who lived in the village arrived, the "street folks," as they were called by their country cousins. The children, boys and girls, were sent to the side yard or to the front chamber up stairs. The side yard was large and pleasant, with an old well containing a well sweep and bucket. The front chamber had a great four-post bedstead with curtains of large flowered chintz, also a curious spindle-legged dressing table and a high chest of drawers.

As tea time approached, the early hour of five was the regular appointed time, the crowd in the little entry and in the best parlor increased. The upstairs rooms too were full. The gifts were there, and were being inspected. The little round table in the parlor held the choicest. Two or three "gown patterns" so called, for Mrs. Strong and the daughter of the house. French calicoes were the thing then for summer afternoon wear, and cost seventy-five cents a yard. The milliner had sent a cap, and there were large square neck handkerchiefs of colored silks, also cotton hose, kid gloves, and other useful articles. Upstairs in the broad part of the entry, two or three boards supported on barrels bore substantial tokens of the farmers' good will. There were baskets of eggs, smoked hams, white beans, butter, maple sugar; and down stairs in the pantry there might be a barrel or two of flour. It all seems little enough now, but it meant a good deal in those times, though it must have been trying to the sweet and refined gentleman to have to be so very dependent on the gifts of his people.

When the hour of five came, the elders of the company were all seated in the keeping room. The church Wardens and the Vestrymen, with their wives, together with the other pillars of the church, had the places of honor, age and station taking precedence. When the tables

were filled, all was silent that the reading of the Rector's annual address might be heard. He stood to read it in the door way. In fine, pure English he welcomed his people, and thanked God that they were again permitted to meet together and to repeat so many times this festival. He spoke briefly of the changes, sad and happy, which the year had brought forth, and closed with a few original verses which were greatly enjoyed and admired. At the last of these parties held on April 25, 1855, less than two months before the death of Mr. Strong, the following was the address and poem.

*"St. James' Parsonage, Greenfield.*

PARISH PARTY, April 25, 1855.

THE RECTOR TO HIS FRIENDS:

The thirtieth return of the anniversary of our parish festival, occurring as it does, on the present day, is attended with many tender and interesting recollections; and in reference to the associations of the past there are the mingled feelings of sadness and of joy. We have traced in our observation and experience, the entire history of one generation of our race, and in the changes and revolutions that have taken place in our own circles and around us the lesson has been deeply impressed upon our minds that the fashion of this world is passing away; still, goodness and mercy have attended our paths, and the Rector can lift up his voice and his heart with gratitude to God for the unfailling attention and kind support of his friends, who as instruments in the hands of a merciful Providence have caused the lines to fall to him in pleasant places, and who have manifested so uniformly their respect for his office and their attention to his person; and now, when the infirmities and decays of age and the pain and exhaustion of disease are upon him, he can appreciate their kind friendship and regard,

and continue to assure them of his best wishes and most fervent prayers for their welfare both here and hereafter.

How swift speed the hours and how full of delight,  
When friendship and love in our fortunes unite;  
When union of hearts is the solace of care,  
Removing the weight of the burdens we bear!

O, what were our life in this valley of woe,  
Did none give us help in the way that we go,  
How cheerless our prospects—our labors how vain—  
How constant our danger—how piercing our pain!

The rich and the poor with the weak and the strong,  
In mutual dependence are passing along;  
Nor is there where feeling and duty are known,  
A path that is trodden by one all alone.

In social affections our happiness lies,  
And generous deeds are the charms that we prize;  
In heaven's own image resplendent we trace  
The sympathy cherish'd by man for his race.

Though humble our lot, and our portion decay'd,  
The impulse of nature is ever the same;  
Nor fails the strong effort to minister aid,  
When sorrow or penury offers its claim.

Be selfishness then to our dwellings unknown,  
And love, in its brilliance, the guide to our ways,  
'Till purer and holier visions are shown,  
Where all that is perfect its beauty displays.

T. STRONG."

After a short prayer and a "Grace Before Meat" the Rector sat down and the feast began. The young girls of the parish waited on the company, bringing tea and coffee and helping with the other simple things. Then "the first table" rose and was succeeded by perhaps two more of adults, and then by a sitting of all the children. Last of all the waitresses and workers sat together. After tea the singing began, old fashioned hymns and

one or two popular songs of the day. Perhaps a few games of forfeits went on up stairs. The children and the farmers must needs start for home before dark, and as early as nine o'clock the whole party was over.

Bishop Williams so spoke of this institution many years later. "Another scene comes back to me. It is the old parsonage, the home for so many years of a frank, hearty hospitality, and in the spring time of the year. The Pastor is there with his people gathered round him. They have come with their gifts and greetings, and the fragrance of affection that fills the place is sweeter than all the sweetest airs of spring. The last hours of the day pass on in kindly interchange of loving greetings. And just as the twilight begins to steal over the earth, and in the hush of the closing day, the Pastor reads the verses in which his heart has run out towards the people of his charge, and, with words of prayer and blessing, sends them to their homes. Who that was ever at them can forget what we used to call the Parish Parties. How in their simple cheer and kindliness, were holy bonds repaired and strengthened, and how they lifted up the pastoral heart and gave it fresh strength for its life long work."

## THE NEW CHURCH BUILT AND CONSECRATED.

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The corner stone of the new church was laid May 6th, 1847. Bishop Eastburn officiated, assisted by several other clergymen, including the Rector of the Parish, then in the thirty-fourth year of his Rectorship. There were deposited in the stone "The Bible, the Prayer-Book, Journal of the Massachusetts Convention for 1846, Sword's Pocket Almanac, The Churchman, Christian Witness, Greenfield Gazette & Courier, Democrat, a sketch of the history of the parish from its organization, and a copy of the Rev. Mr. Lee's address at the time, also the names of the building committee, and the officers of the parish for the ensuing year, the whole being covered by a tin plate taken up from the corner stone of the old church with added inscriptions. The new church is to be of stone from a quarry of Henry W. Clapp, Esq., given by him in addition to his subscription of \$3000, one half of the estimated cost of the building."

In July of this same year the following courteous letter was received.

"To the Wardens and Vestry of St. James Church:

The undersigned proprietors of pews in the meeting house of the Third Congregational Society, being aware that your church has at present no convenient and suitable place of worship, and having at present no stated preaching in our own meeting house, take pleasure after full consultation among a large majority of our pew holders, in tendering to your church the use of our meeting house so long as you shall require it, and our own re-

ligious meetings shall be suspended. Should our own meetings be resumed before the completion of your own house of worship, we will cause you to have seasonable notice."

(Signed)

Daniel Wells  
 Sylvester Allen  
 H. G. Newcomb  
 George T. Davis.

The offer was accepted, and for eighteen months the church services were held in the meeting house of the Third Congregational society (Unitarian).

In 1849 the parish meeting heard and accepted the report of the building committee, and a vote of thanks was extended to it for bringing their work to completion. The report ended after this manner.

"The work of your committee is done; completed stands this church in the sight of Heaven; and the committee think it fitness for the purpose intended and the adaptation to situation be the triumph of art, this is a successful one."

The expense of erecting the church had been nearly double the original estimate, amounting in all to over eleven thousand dollars. Of this sum, about eight thousand was contributed by Mr. H. W. Clapp.

It was therefore resolved "That the grateful thanks of this parish be presented to Henry W. Clapp, Esq., for his generous liberality, and untiring perseverance in bringing this great and benevolent work to a happy completion, and that this Resolution be entered upon the records of the parish."

An acknowledgement of thanks was also sent to the



Unitarian Society for their kindness in allowing the use of their building for a year and a half. It was also voted "that the afternoon service commence at two o'clock from May 1st to September 1st, and that the bell be rung  $\frac{1}{4}$  before two."

"The consecration of St. James' Church in Greenfield by the Right Reverend Bishop Eastburn took place on Thursday, May the 10th. The day was unusually pleasant, and a large congregation assembled to witness and join in the solemn and interesting services of the occasion. There were present beside the Bishop thirteen of the clergy, the most of whom assisted in the appointed exercises. The Instrument of Donation was read by the Rector of the parish, now in the 36th year of his ministry in the same place, the Sentence of Consecration by the Rev. Mr. Adams of Springfield. Morning prayers were read by the Rev. Mr. Burrows of Northampton, the Lessons by the Rev. Dr. Clapp of Bellows Falls, Vt. The sermon was preached by the Bishop, from Psalm LXXX, Verse 17, who also administered the Holy Communion, assisted by the Reverend Dr. Eaton of Boston, the Epistle being read by the Rev. Mr. Pratt of Guilford, Vt., and the gospel by the Rev. Dr. Croswell of Boston. The Sentences at the Alms and Oblations were by the Rev. Mr. Croswell of Chicopee. Services were held in the church in the afternoon, when prayers were read by the Rev. Mr. Bates of Warehouse Point, Ct., and a sermon preached by the Rev. Mr. Babcock of Dedham. The music at the Consecration, under the direction of Mr. Tuckerman, the accomplished organist of St. Paul's, Boston, was of the highest character, and great credit is due to the choir for the manner in which they performed their duties. It was indeed a day long to be remembered by the parish, and by those who were present, and it is to be hoped

that in a spiritual sense the glory of this latter house will be greater than the glory of the former. The church is a beautiful and imposing structure of stone, built upon a solid foundation of rock. The style is that of the 13th Century, the roof high and open, the chancel spacious and elevated; the windows of stained glass, by Gibson of New York; and all the appurtenances, furniture and decorations of the richest and most appropriate kind. The dimensions of the church are eighty three feet in length by fifty in breath. The architect was Mr. Sykes of Springfield, who has executed his work with great skill and science. The painting was done by Hayward & Freeborn of Boston, and is of the finest character. The woodwork of the roof arches, etc., was by Mr. Holden, and of the pews, gallery, chancel, etc., by Mr. Avery of Greenfield. A special organ, adapted in its external architecture to that of the church, from the manufactory of Hook in Boston, has been placed at an expense of \$1800 in the gallery. The ladies of the society have furnished a carpet at the cost of \$300., and a beautiful marble font, made in New York, has been presented by Mrs. H. W. Clapp.

The entire cost of the church, exclusive of the land and stone, exceeds \$11,000., of which Henry W. Clapp, Esq., of Greenfield has generously contributed more than \$8,000. The furnishings of the desk, pulpit, altar, chairs, etc., were from the upholstery of B. Woodward & Co., in Boston, and the cushions for the pews were mostly from the establishment of Mr. A. P. Megrath in Greenfield. A beautiful Prayer Book and Bible were given by C. Gayton Pickman, Esq. of Boston. The Sanctuary is thus completed, and all that is wanted is the continued presence of God with devout and holy worshippers."





MR. HENRY W. CLAPP, PARISH BENEFACTOR

The Bishop's idea of the new church and also his ideas in general with regard to chancel arrangement are set forth in this letter;—

“Boston, May 29, 1848.

My Dear Sir:—

Your favor of 26th is just received. The proper place for the pulpit, I think, is on that side which is nearest to the vestry room, as you have it in the sketch sent me; the desk ought to be on the side farthest off, (unless it be placed under the pulpit) in order to avoid the unpleasant appearance of a clergyman popping out of the vestry door immediately into the desk, at the commencement of divine service. I believe there is no rule, however, about the matter. At Cabotsville the pulpit is on the right as you enter, because the vestry is on that side.

I hope that you will be careful to have both pulpit and reading desk placed as far forward in front of the chancel as your room will allow. The effect is very much destroyed by having them against the wall, as in St. Paul's, Boston (Dr. Vinton's). At Trinity, Boston, and at the Church of the Ascension, New York, they are placed in the true position. The object of placing them against the wall and so far apart, is said to be, in order that the chancel may be *entirely* seen. But this is not necessary, and the effect of a *portion* of the chancel being intercepted by an object in front, is rather fine than otherwise, giving an increased perspective. And it ought to be remembered, that if the pulpit is not pretty near the middle aisle, the clergyman does not command the congregation as well with his eye, when preaching.

I was highly pleased with the church, and had but one criticism to make,—viz, that the pulpit was not of the wine-glass shape, which would have been a very beautiful object. But it is a noble structure.

With kind remembrances to Mrs. Clapp and the rest of your family, I am,

Faithfully yours,

(Signed) Manton Eastburn."

H. W. Clapp, Esq.

In 1851 a committee was appointed to spend some money "in ornamenting the grounds belonging to St. James' Church." Also at the parish meeting it was resolved "That we entertain a thankful appreciation for the services so cheerfully and faithfully performed by the gentlemen and ladies who have for the past year officiated in the choir of our church, and that the clerk present a copy of the same to each member of said choir."

In 1852 this kind and considerate vote was passed by the parish. "That for the best interests of St. James' Parish, its Rector, the several families living at too great a distance to go home and return with the intermission allowed heretofore, and for those persons living within sound of the bell, wanting to take a nap after dinner, that the services commence on the first of May and continue until the first of October this year at three o'clock, p. m., during the rest of the year as heretobefore."

In 1853 Mr. H. W. Clapp gave "a commodious and elegant book case for the library room of the church, also a new pulpit cushion". A vote of thanks was extended to him and also to Mr. Thomas W. Ripley "for his long, faithful and efficient services as chorister in St. James' Church, to which in no ordinary degree the interest of the congregation in our services, and the prosperity of the parish have been owing".

Again in 1854 it was voted to improve and fence the grounds provided funds could be obtained, but evidently the necessary money was not forthcoming, as

the article was in the warrant for the next year, and was "passed over". But perhaps other and more serious matters were under consideration. At the parish meeting held in this year, 1855, it is to be noted that "prayers were read by the Senior Warden" R. E. Field, Esq., the Rector being sick. For the first time in forty one years, Dr. Strong was absent from his post at an annual meeting. A committee was appointed to wait upon him to learn his wishes with regard to permanent clerical assistance. For nearly a year the services had been maintained by the clergy from other parishes. The committee reported that Dr. Strong was desirous that the parish should procure someone to take charge of the parish. An assistant was therefore elected in the person of Mr. E. Jessup. Whether or not he ever served, is uncertain. We know that four years later he was called to be Rector, but declined. At any rate, on the 11th day of June following, the venerable Rector of the Parish had "entered into rest".

At a meeting of the Wardens and Vestrymen of the Parish held early in the morning of June 11th, 1855, a few hours after the decease of the Rector, "the following preamble and resolutions were unanimously adopted:—

As the mournful tidings come to us this morning that our beloved Rector "has gone up above", that the tongue which for more than forty years has preached to us "Christ and Him crucified" is silent forever, that that example of dignified humility, Christian forbearance, and comprehensive love is finished; that our House of Prayer is desolate, our community bereaved, we desire to relieve our own anguish and extend our sympathy to the nearer family circle and friends, by a few words expressed:—

Resolved—That in this season of bereavement we offer

to the family of our Rector our deep sympathy and condolence—

That we cheerfully bear testimony to his faithfulness in his long ministry both in Church and Parish.

We bear witness that our Rector bore himself in his ministry to the honor of God and the welfare of his Church, to benefit and bless his people, reminding them by precept and example of the graces a Christian should exercise here, and must possess to be accepted by his Lord hereafter.

That he declared to his people the *whole* Bible, spoken by God, in its broadest principles and minutest requirements.

While thus we sorrow that the places which have known him shall know him no more, we find comfort that he met the Lord in his coming with his light trimmed and burning, rejoicing to say "death is swallowed up in victory"; and we call upon his family to bow with us in resignation to God's will, and with us to bless His Holy Name for all His servants departed this life in His faith and fear."

Other resolutions were adopted by the Church of the Advent in Boston, by Christ Church in Springfield, and by the clergy present at the funeral.

On Sunday, June 17th, the first Sunday after the death of Dr. Strong, memorial services were held in the church. In the morning the sermon was preached by the Rt. Rev. H. W. Lee, Bishop of Iowa, from the text, "My father, my father!" and in the afternoon by the Rev. L. B. Babcock of Dedham, from the words, "Jesus wept".

Of Dr. Strong's character and work it would be hardly possible to say too much. Bishop Williams has perhaps put the thing as well as anyone could. "Priest, Pastor, Man of God, he dwelt thus among his people while



Along the cool, sequestered vale of life,  
He kept the noiseless tenor of his way.

"That life may fill no great page in the world's story, but it has a record fairer than any earthly, even that written in the Lamb's own Book of Life.

"Thus serving God and man, and keeping himself "unspotted from the world", the first Rector of this parish walked among you for forty-one years of blessed service, "coveting no man's silver or gold or apparel"; nay, with his "own hands ministering to his necessities and to those that were with him", "knowing nothing among you but Jesus Christ and Him crucified", and "declaring the whole counsel of God", till having almost reached the three score years and ten, he slept in Jesus. He died on St. Barnabas' Day, 1855, and I may truly sum up his character in the words which the Holy Spirit has employed to describe the Apostle and Saint of God, and to set forth the issue of his labors: "He was a good man and full of the Holy Ghost, and of faith, and much people was added unto the Lord".

In appearance Dr. Strong is described as being "a tall, large man of stately bearing, with a smooth shaven, kindly face". His daily life was most simple. After the manner of the country clergy of his period, he worked in his little garden, he sawed his own wood, and made his own fire. He might be seen on a summer morning going to the bank to read the daily New York paper, then a rare luxury. His dress would be that of the gentleman of his day, a gown of flowered chintz gathered into a yoke at the neck, with large loose sleeves, and falling in long full breadths to his knees, open in front, and floating behind as he walked. He was a charming guest at all social gatherings, full of good stories and apt quo-

tations. He was especially loved by children and young people. It is told of him that he was very apt when meeting a child on the street to put his hand on his head with a word of benediction. And there are still people living in the town who remember him as a member of the school committee, blessing the children as they filed past him on the days of his visitations. In those days the lines between churches were very closely drawn, and there was not a great deal of intercourse between the different denominations. But everyone liked Dr. Strong. He preached good, old fashioned sermons on Faith and Sin and Repentance. He was also faithful in instructing his people as to all the customs and rites of his own church. His life had in it much of sadness, both for him and for his good wife. Nine children were born to them, four girls and five boys. Of these, five died in childhood, and two boys left home when young, leaving only a boy and a girl. Dr. Strong loved children, and his heart must have been very sad at times. And yet, of how great comfort he could be to those of his people who mourned. "I remember when my children died" he is quoted as saying, more than once.

The struggles of Dr. Strong to make both ends meet were difficult in the extreme, and at times, even painful no doubt. There are two subscription papers, dated June 9th, 1834 which tell a story.

"The Rev. T. Strong, having been invited to dissolve his connection as minister of his parish and to become Rector of another, with much greater pecuniary advantages, it may be his duty (under existing circumstances) however painful the separation both on his part as well as on the part of the members of the parish, to accept the call.

Now therefore, we the subscribers, ladies of St. James', Greenfield (the other paper read, "gentlemen of St. James' Parish) in token of our attachment to him for his private and social worth, and in gratitude for his past and hope of his future continued labors with us as a faithful watchman of Jesus Christ, do agree to pay the sums here subscribed by us for the purpose of removing his pecuniary liabilities, so that he may still remain our Rector".

Nearly six hundred dollars were raised on these two papers. His death was a real martyrdom, but he was a patient, good man to the end.

The words on the tablet erected in 1866 to the memory of Dr. Strong, in the chancel of the church, are from the pen of Bishop Williams of Connecticut. They should be recorded here as a splendid tribute to a wonderfully fine man.

70

IN JESU

TO

THE HONORED MEMORY

OF THE

REVEREND TITUS STRONG, D. D.

A PRIEST IN THE CHURCH OF GOD;

FOR XLI YEARS

RECTOR OF ST. JAMES' PARISH;

A DIVINE IMBUED WITH APOSTOLIC DOCTRINE,

AND ADORNED WITH SOUND LEARNING;

A PASTOR FAITHFUL TO THE SOULS COMMITTED

TO HIS CHARGE; A MAN ENDOWED WITH

SINGULAR GIFTS OF NATURE, AND SANCTIFIED

WITH THE BETTER GIFTS OF THE

HOLY GHOST;

THIS MEMORIAL OF THE AFFECTION OF HIS

SORROWING FLOCK IS SACRED.

BORN JANUARY XXVI, MDCCLXXXVII

ENTERED INTO LIFE

JUNE XI, MDCCCLV.

## YEARS BETWEEN THE RECTORSHIPS OF DR. STRONG AND MR. FINCH.

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At the end of June, 1855, a committee consisting of Messrs. John J. Pierce, Henry W. Clapp, and Jonathan Bird was chosen to find Dr. Strong's successor. On the 11th of July, the Rev. William Flint of Charlestown, was elected Rector. On July 23, Mr. Flint signified his intention of accepting the invitation of the parish in the following letter:

"Charlestown, July 23, 1855.

Gents:

Having received from you, the official representatives of St. James' Church, Greenfield, an invitation to become your Rector, I have taken time to give to the subject that serious and prayerful consideration which its importance demands. It is no light thing to sever the ties which bind a pastor to his flock. Time and eternity are both included in the issue. But here, I believe, the course of duty and of usefulness is made plain, and therefore trusting that we alike have been guided by the great Head of the Church, I accept the call. May His blessing rest upon us all and souls saved and Christians sanctified and perfected be the fruit of the mutual labor of pastor and people. I ask only that the mantle of the aged servant of God may be given to his successor, and then shall I know that when death comes, it will have no sting, the grave no victory.

Please to let me know when you expect me to take

charge that I may know from what time to date my resignation here.

Yours in Xt. and His Church,

R. E. Field,

J. J. Pierce,

Committee.

(Signed) William Flint."

Dr. Flint took up his residence in Greenfield on September 9th. The Parish agreed not only to pay him a salary, but also to care for his life insurance. No rectory was offered him because the Church had none. But soon after his coming a committee was appointed "to confer with Mrs. H. Strong and family to see if they would sell their homestead to the Parish for a Parsonage." Evidently they would not since in the month of October it was decided to buy Mr. John Ortt's property on Church Street, being the house and land directly east of Dr. Strong's place. No money was in hand so the property was mortgaged and Dr. Flint paid as house rent the amount which would cover the interest on the debt, viz. some \$214.00 per annum. In December the vestry voted "that it is not expedient to trim the chancel windows at Christmas" but a committee consisting of Simeon Phillips, John L. Tucker and B. F. Popkins was appointed to attend to the rest of the decoration. The interest even in small matters was very great.

In 1856 the vestry "voted to pay Mr. C. Megrath for trimming the lamps for the singers the two past years six dollars." The appropriations made for that same year are interesting by way of comparison:—

For the Rector's salary	\$1,000.00
Life Insurance (Rector)	35.20
Music	100.00
Sexton	50.00
Boy to blow organ	6.00

Dr. Flint was quite unwell during much of this year and in July he was voted four Sundays leave of absence in order that he might "rest and regain his health and strength." The Church was, however, to be kept open every Sunday for Morning Service and Sunday school.

In 1857 we notice among other matters of business that the Rector and Mr. James S. Grinnell were a committee "to revive the Sewing Society" which had evidently lapsed.

In 1858 "it being suggested to the Vestry that Mr. F. S. Tuckerman wished to have the bell upon the Church exchanged for one of a different tone, it was voted:—"that the Vestry consent to such an exchange provided Mr. F. S. Tuckerman will pay the expense himself." It is not recorded as to whether or not an exchange was made, but Mr. Tuckerman being a very generous man was doubtless ready for the Vestry's plain suggestion.

Dr. Flint's health had been failing for some time and in April 1859 he sent in his resignation to take effect at Easter, but before that time, indeed hardly a week after his letter was presented to the Vestry, "God took him." His ministry, though brief, had brought him into close touch with his people. "He was a preacher of ability and the services during his time were attended by large congregations. He was an honest, earnest advocate of Church teaching, a sincere friend, a tactful helper of those who were in need. During his funeral services as a token of the universal esteem and respect in which he was held in the Community the stores and places of business were closed."

At the Easter meeting following Dr. Flint's death Richard E. Field declined to serve longer as warden whereupon it was resolved:—

"That it is with feelings of surprise and regret that the members of the Parish receive the declination of

Richard E. Field, Esq., longer to act as Senior Warden of this Church, which position he has held now these seven years, with undoubted zeal for the Church, unvarying good will towards his fellow men, and unquestioned fidelity to his Master.

Resolved that since his declination proceeds from no abatement of his devotion to the Church nor from any disaffection to any fellow member of the Parish we may confidently ask and receive his counsel and co-operation in all matters concerning the interests of the Church."

For eight months the parish was without a Minister and under the pastoral care of the Rev. W. S. Child formerly Rector of Christ Church, Springfield.

The first record we find of any tendency toward ritualism on the part of the Parish occurred about this time when at a Vestry meeting it was voted "that the Committee on the Church procure some C. Sticks for the use of the Vestry, and put a lock on a drawer in the library room to keep the same in." In secrecy many things have their beginning.

On the twelfth of December, 1859, the Rev. S. Russell Jones was elected Rector. Mr. Jones' letter of acceptance reads as follows:—

"Burnt Hills, Saratoga County, New York,  
December 15, 1859.

To Messrs. J. J. Pierce,  
J. H. Hollister,  
Wardens of St. James' Church,  
Greenfield, Mass.

Dear Sirs:—

Your official letter of the 12th has just been received, and meets immediate attention. Having previously had some correspondence with a committee of your parish, your invitation to assume the Rectorship of St. James' was not entirely unanticipated. I have therefore pre-



viously given the subject that consideration which it deserves; and although the duties may be arduous, the responsibilities many, which will rest upon me, yet trusting that Holy Spirit will direct and aid me in the discharge of every duty, believing that I shall not lack the sympathy and cordial support of every member of the parish. Trusting from what I have learned of your former conduct that we shall mutually seek peace and study above all things to advance the glory of our adorable Saviour and only Master, Jesus Christ, I am constrained to accept your invitation, and be assured that during my connection with you if ever I err in the discharge of my duties, it shall be in judgment and never in will.

I will make my arrangements to assume my responsibilities as Rector on the first of January, 1860.

Trusting this appointment of time will meet your approbation, I am,

Your Servant in Christ,

S. Russell Jones."

Mr. Jones preached his opening sermon on the first day of New Year, 1860, from Acts. 10: 29, "Therefore came I unto you without gainsaying as soon as I was sent for; I ask therefore for what intent ye have sent for me." During his Rectorship the parish was very prosperous, and congregations unusually large. Sixty-five additional sittings were put into the church. In fact, so many people seemed to want to come that a "free service" was established. To this service which was held at nine o'clock in the morning, there came a large number of German and English families who had hitherto been without a church home. A fine choir of male voices was trained therefor, and altogether the service was said to be most inspiring. On the Sunday before Easter, 1861, it is reported that there were two hundred

persons, mostly men, at this nine o'clock service. To the convention of that year Mr. Jones made the following report:

“Number of families (Regular services)	95
Number of families (Free services)	85
Baptisms,	49
Confirmations,	48
Marriages,	10
Burials,	14
Communicants,	152
Sunday School Teachers, 12.      Scholars,	95

Contentions are unknown, and brotherly love continues.”

At the annual meeting of the parish in 1860, a vote of thanks was extended to Mr. Franklin R. Allen “who after many years of constant attendance in the choir is about to leave us.” At this same meeting it was decided to sell the Ortt place which had been used as a parsonage. This was not accomplished, however, until three years later when it was voted “that the subject of selling or exchanging land lying east of the Dr. Strong place, called the Ortt land, for land lying the south side of the church lot be referred to the committee on Parsonage.” Within a month the committee recommended the buying of the Hooker Leavitt place, so called, for a parsonage. The sum of \$2700. was asked for the property, which is that on which the present Rectory (1912) stands.

In 1861 occurred suddenly the death of Henry B. Clapp, who for a long time had been an interested and loyal worker in the Parish, a member of the vestry and like his father active in all the concerns of the Church. Resolutions of respect and sympathy were adopted by the Parish and put upon the records.

In 1862 the appropriations were as follows:

Rector's Salary (with house)	\$700
Sexton,	60
Fuel,	.75
Organ Boy,	8
Convention Assessment,	14
Light,	10
Interest,	210
Taxes,	32
Repairs, (House)	10
Repairs, (Church)	25
Music,	75

In 1863 the Hooker Leavitt place lying next to the Church on the south was purchased for a Rectory. On the 10th of August this same year Mr. Jones resigned the Rectorship. His letter follows:

St. James' Rectory,  
Greenfield, Mass.,  
Aug. 10th, 1863.

To

The Vestry and Wardens of St. James' Church,  
Beloved in Christ:—

We believe that in the Providence of God all things are overruled for good to those who love our Lord Jesus Christ. By that Providence we have recently received a pressing and most flattering invitation to work in a larger field of labor with the promise of a much larger reward than we now receive for our services.

Considering the present state of St. James and the amount of labor which by the assistance of the Holy Spirit we have been enabled to accomplish within the past three and a half years, viz., that more than fifty adults have been baptized and eighty confirmed, nearly all of whom have become communicants in the Church

I feel that my work is accomplished among you and that I can henceforth be of more service to my Divine Master and His Church elsewhere.

I do therefore now present you my resignation of the Rectorship of said St. James Church to take effect on the first day of September next.

I may add that during my ministry among you, (as is well known to you all) I have ever labored, not for popularity with the world, not as a man-pleaser, but as the servant of God and His Church, having a duty to perform and endeavoring faithfully to fulfill my ordination vows—to “drive away from the Church all erroneous and strange doctrines conterary to the word of God” and “to minister the Doctrine and Sacraments and dicipline of Christ as the Lord hath commanded and as this Church hath received the Same according to the Commandments of God.” To this and these by the aid of the Holy Spirit I owe my great success in bringing souls to Christ in this parish as elsewhere; for God works by means and those means are the preached word and the blessed Sacraments of His Church.

May God’s Holy Spirit direct you in the choice of my successor; that those children in Christ who through my instrumentality have been brought into the fold, and whom I love as a part of my own family, may not be allowed to wander for the want of a faithful shepherd. I shall always look back upon you with interest; I have too many loved ones in Christ to be indifferent, and my heart shall warm with yours in the hour of joy and grieve when you are sad. May the blessing of God rest upon you and the spirit of God ever guide and protect you, Amen.

S. Russell Jones,  
Rector of St. James’ Church.”

Perhaps we may venture the hope that the spelling

in Mr. Jones' Prayer-Book was not so bad as he makes it out to be.

The best thing about this letter was the prayer spoken for his successor. It seems to have been answered with particular care for there came to the Parish that year the Rev. Peter Voorhees Finch.

## MR. FINCH'S FIRST RECTORSHIP.

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Peter Voorhees Finch was born in the Rectory of Christ Church Shrewsbury, New Jersey in 1835. He was graduated from Burlington College in 1854, received the degree of Master of Arts from the same institution in 1858 and also from Trinity College, Hartford, Connecticut in 1860.

He received some business training in New York in the years 1855 and 1856 and in the fall of the latter year entered the General Theological Seminary, from which he graduated in 1859. He was ordained deacon in Trinity Church, New York on July 4th of that year by the Rt. Rev. Horiatio Potter; and priest, July 3rd, 1860 by the Rt. Rev. John Williams of Connecticut. In 1863 he became Chaplain of the 16th Regiment of Connecticut Volunteers and saw active service.

He came to Greenfield and "officiated in St. James Church for the first time on the Sunday before Christmas 1863. On Septuagesima Sunday, January 24th, 1864, he commenced duty as regular supply for the parish until Easter Day, March 27th, 1864, at which time he became Rector, having been elected to that position on the 24th of February."

Meantime the men of the Parish had worked hard to clear off all current indebtedness and at Easter all bills were declared paid and a balance in the treasury.

At the annual Vestry meeting Messrs. James Long and George Barr were appointed a committee on music. It is interesting to note that it was "voted that Mr.





THE REV. PETER VOORHEES FINCH. RECTOR 1863-1871 AND 1879-1901.



George Barr be authorized to take lessons in music at the expense of the Parish." Here is a suggestion which some other parishes even in modern times might profitably follow.

The great event of 1865 was the introduction of gas-light into the Church. This great step in advance was marked with solemn ceremony. St. Paul's choir under the direction of S. Parkman Tuckerman, Musc. Doct. Oxon., came up from Boston and gave a sacred concert on the night of the first illumination. In that same year Mr. John Russell made a proposition to the Parish whereby he was to pay one half the debt on the Rectory if the people would raise the other half. This was done and the entire debt amounting to \$1700 was removed.

In 1866 the Rector's salary was raised. It was also voted "that the committee on the Church cause a good and suitable lightning rod to be put upon the east end of the Church." In September of this year consent was given to the erection of a tablet in the Church "to the memory of the late Rev. Titus Strong." Henry W. Clapp, Isaac Miles and Miss Alma Stone were appointed a committee to be in charge of such memorial. In November the tablet was placed in the Church and dedicated by Bishop Williams, always a loyal son and friend of the parish.

In 1867 the question of more adequate facilities for doing the work of the parish was considered by the Vestry. All meetings had hitherto been held either in the Church or at the Rectory or at other scattered places about the Parish. It was felt that things should be concentrated at some one point, and that, near the Church. It was also the time when Parish Organizations were beginning to be made something of, and indeed were proving their worth and value. A committee was therefore appointed in the persons of Mr. Finch and Mr. C. C. Conant to see what could be done in the matter.

In 1868 at the parish meeting held in April, plans and estimates for building a chapel were brought to the attention of the people. After some discussion it was voted to build as soon as the money could be raised for that purpose and Messrs. J. H. Hollister, C. C. Conant and George Pierce, Jr., were appointed a building committee. But in September of this same year a special meeting was called and after long argument it was voted to build instead a new Rectory and to sell the old house at auction. \$200 were subsequently appropriated to be paid the Rector as an equivalent for house rent while the new Rectory was being built. Rev. Mr. Finch and Messrs. C. C. Conant and John Russell were the committee in charge of the new Rectory. They went to work with a will and in the spring of 1869 the building commenced. On September 28th the house was opened for the inspection of the Parish and on the following day Mr. Finch took possession. The total cost of the property was about \$3300. The parish must have been in a flourishing state, as it was decided at this time to put more pews into the church.

Another attempt was also made to raise the Rector's salary, but he declined with thanks, feeling that the finances of the Parish would not as yet stand it.

In July he addressed the following letter to the Vestry on the general subject of finance.

"To the Wardens and Vestry of St. James' Church,  
Gentlemen,

In calling you together this evening I have been instigated by a motive which from a spiritual point of view, should be the instigating motive with all of us: the welfare of our parish.

We occupy an outpost of the Episcopal Church in this Diocese, a Church whose form of government and mode of worship, are, by no means, as yet, popular in New Eng-

land. The ground that we have gained has been in the face of long established prejudices, and considerable opposition. We *have* gained ground, however, and are still gradually gaining—our system commending itself to those who can be induced to examine its distinctive peculiarities, for its orderly and quiet methods.

The work of forwarding the interests of our beloved Zion in this particular district, rests upon us. And the responsibility is great. There is a vast outlying *Missionary field* all round us. Fitchburg is the nearest parish of our name to the East of us, and, excepting the small parish at Ashfield, North Adams to the West. The parishes at Brattleboro, and Northampton, points each 20 miles distant from us, bound us on the North and South. This large surrounding field, faithfully and successfully worked, will strengthen our hands and give us influence here at home. But before the field can be worked with any prospect of *success*, this central parish must be placed on a firm foundation. Much has been done already towards this end by preceding faithful rectors and their equally faithful lay coadjutors. Your kind co-operation and that of other members of the parish, has enabled the present rector to carry forward the work, and build on the foundations which others have laid. To God be all the glory for whatever, as colabourers together with Him, we have accomplished. Still we have by no means *finished* the task that we have taken upon us in our efforts to make our parish *secure*, and to give it an influence in the community that shall be more abundantly felt. Nor shall we have finished that task until our Rectory and Sunday School Room are built and paid for. It is not of the latter that I would speak now, but of the building that we have already on our hands. It is a beautiful building, economical and convenient in its structure, corresponds with the church edifice in architecture, and has greatly improved the value of our church prop-

erty. Still, unless something is speedily done, there will be a debt upon it at its completion; and nothing I conceive, is so damaging to the interests, temporal and spiritual, of a parish, as a debt.

Twenty-five hundred dollars more will be needed by the time the Rectory is finished. Can we not raise this sum at once? Our neighbors, the Congregationalists, have lately raised \$36,000 for society purposes. Surely with the wealth with which God has blessed us as a parish, we should not stickle at making up the few remaining hundreds of the comparatively small sum of \$7000. It will be easier to raise this money now *before* the house is done, than it will be *after* its completion. Let us make one more effort then, and, putting our shoulders manfully to the wheel, raise the amount.

We shall see the happy result of this course in the additional confidence that we shall thereby acquire in the community, and in the consequent more rapid growth of our parish. At all events, whatever may be the result in this respect, we shall feel that we have discharged our whole duty in the premises as the almoners of wealth which God has given us to use in His Service, and for the spread of the Gospel of His dear Son.

That God may help you an hundred fold for all your efforts in His cause; and that He will put it into your hearts always to think and to do such things as are right, is the ever constant prayer of your

Sincere friend & pastor,

P. Voorhees Finch.

(signed)

Greenfield, Mass.,

July 19th, 1869."

It was voted to raise by subscription \$2500.

In the spring the parish had lost the service of Henry W. Clapp, for long years a loyal and active member. The following memorial was adopted at the parish meeting that year.

"In looking back over the past history of our church in this town, we the members of St. James' Parish, cannot but recall with gratitude that under God we are indebted to Mr. Clapp for a large measure of our prosperity as a church. It was the fact of our parish being established here which influenced him to select this town as his place of residence. On his removal hither he at once took an active interest in the affairs of the parish, and it was through his liberality, mainly, that the present beautiful stone church was erected, which now adorns our village. Faithful and efficient in the discharge of every duty, strictly honest and upright in all his many and varied business relations, his loss will be felt by the community generally, as well as by this parish, in which for so many years he was a constant worshipper."

In 1870 it was voted in parish meeting to make the pews free and to raise money by subscription for the support of the parish. In October the question of removing the pulpit and reading desk, and substituting stalls and lectern for them came up before the parish, and was referred to the Vestry for action. Evidently the decision to make the church free was somewhat premature, because the following year the parish returned to the pew system, ordering that rentals be paid quarterly, a ruling which is still in effect at this writing.

It is difficult to account for the following letter, coming as it did at a time when the parish was active and energetic and prosperous. It perhaps goes to show that even under the best of conditions there are always croakers and pessimists who like to seek and find trouble. Instead of going to work with all the vigor and loyalty they had to discover the real difficulty they complained and found fault. And of course the Rector became aware of it. The letter that follows is a fine example of manly straightforwardness. It throws such light on the character of Mr. Finch that it finds a rightful place here.

“St. James Rectory,  
Greenfield, Mass.,  
July 18th, 1870.

To the Wardens & Vestry  
Of St. James Church,  
Gentlemen:

It has of late been brought to my notice in various ways, that the attendance upon the services of our Church has been diminishing. It is a fact, I think of which we must all of us be too painfully aware. Of course, as Christians, we can have but one common object in view, and that is to labor as best we can, for the prosperity of our Zion. That the parish has labored zealously to this end, is a fact patent to everyone. As I think of what has been accomplished during the past few years, I can only speak words of encouragement and commendation. Personally, also, I have experienced nothing but kindness at your hands. Still the fact of the small congregations remains, and I am all the while harassed with the suspicion that my ministrations as pastor, may not be satisfactory to the people of my charge. I have been assured by the Senior Warden and by others that such was not the case. Still we all know that when such a state of things exists in a parish, no one cares to undertake the task of communicating the disagreeable truth to the rector. He is generally left to find that out for himself.

Impressed as I am therefore, with the fact, notwithstanding all that has been said by my friends to the contrary, that a change in the rectorship of the parish may be desirable; and acting on a principle which I believe to be a correct one, namely, that no personal interest should be allowed to stand in the way of the prosperity of the Church, I herewith respectfully relinquish my charge of St. James Parish, with many grateful remembrances of the kindness of its members to my-

self and family, and with the sincere prayer that God will help you in the future as he has done in the past, and keep you a united people.

Resignation to take effect the 1st of Sept. or at the present time as the Vestry may think best.

I am, Gentlemen,  
Truly yours,

(Signed) P. Voorhees Finch."

On the evening of the same day "at a full meeting of the Wardens and Vestry of St. James Parish it was unanimously voted

That we have received with much regret the communication of our Rector Rev. P. V. Finch—announcing his resignation of the Rectorship of our Parish.

That his ministrations as our Pastor are entirely satisfactory to us as individuals and we believe they are so to the people of the Parish generally—and that we do *earnestly* and respectfully request him to withdraw his resignation."

Also it was on motion voted "that a vacation be given to our Rector during the whole month of August."

So the Vestry showed its wisdom and good sense.

In May, 1871, the Vestry voted "that we should see more of the Bishop of the Diocese." As far back as that there was growing dissatisfaction with the size of a diocese which permitted only infrequent visits from the Diocesan. Thirty years later the problem was worked out with the division of the Diocese and the foundation of that of Western Massachusetts.

On the 10th of July 1871 Mr. Finch sent his resignation to the Vestry to take effect the first of October following.

With great regret as expressed in the following resolutions the Parish saw him go.

"At a meeting of the Wardens and Vestry of St. James

Church of Greenfield held on the 27th day of July 1871.  
The following resolutions were passed.

“Whereas

Our beloved Rector the Rev. P. Voorhees Finch on the 10th inst tendered his resignation as Rector of this Parish and gave such reasons therefor as we cannot feel at liberty to disregard, therefore

Resolved,

That we reluctantly accept his resignation—the same to take effect on the 1st day of October next, as requested by him in his note of resignation.

Resolved.

That we greatly regret the Sundering of the ties that bind the hearts of this Parish to him, who has so acceptably filled the office of Rector for nearly eight years past.

Resolved.

That we bear unqualified testimony that he has ever taught us sound doctrines, and has preached the pure Gospel of Jesus Christ, earnestly, ably and faithfully, and that in going from us, he and his family bear with them, the best wishes of the Parish, and their prayers that the best blessings of heaven may ever rest upon them.

A True copy

Attest

(Signed)

Chas. K. Grennell

Clerk

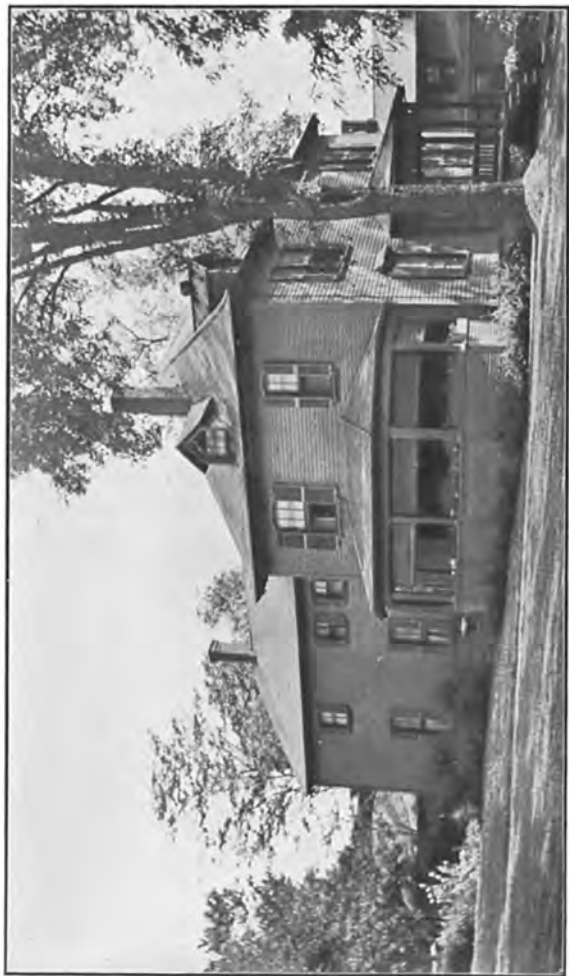
Resolutions

of The Vestry  
of St. James Church  
July 27, 1871.”

Mr. Finch on the 15th of October became Rector of St. John's Church, Pittsburgh, Pennsylvania.







ST. JAMES RECTORY, 1869.

## PERIOD BETWEEN MR. FINCH'S FIRST AND SECOND RECTORSHIPS.

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On Good Friday, March 29th, 1872, the Rev. Julius Henry Waterbury, A. M., entered upon his duties as Rector of St. James' church, having been called there-to in December of the year preceding. Mr. Waterbury took hold at once of the missionary work of the parish. He did faithful service in Turners Falls, holding meetings there twice each month. A lot was secured and it was hoped that a chapel might be erected, but that never came to pass. For two successive years we read of a committee of the Vestry being appointed to advise with and assist the Rector in his mission work at Turners Falls, a very wonderful accomplishment indeed.

Very shortly after Mr. Waterbury's arrival, the subject of a place for the meetings of the various parish organizations again came up. It had long been discussed, but the pressure of other things had interfered with any very definite action. Now, under a new leader, and with the vigorous support of the women and children of the parish, who together raised nearly \$2000., it was decided to build at once, or as soon as sufficient money had been pledged. On the 2nd of September, 1872, the corner stone was laid with proper ceremony. "At 6½ o'clock, p. m., the Sunday School met in the church, when, after brief prayer by the Rector, they proceeded in procession, under Capt. George Pierce, Jr., and marched out to the corner stone, singing as they went the hymn " Work for the Night is Coming." Two little

girls preceded the others, strewing the pathway with flowers, while each child had a bouquet. At the corner stone, after an exhortation and prayer by the Rector, the children repeated the Lord's Prayer, the Apostle's Creed and the Ten Commandments. The stone, containing a copper box of documents, was then placed in position and covered with a shower of flowers. Another hymn was then sung and the procession re-formed and marched back to the church singing "There's a Friend for Little Children." The Rev. Mr. Waterbury then addressed the children and congregation in well chosen words, paying a beautiful tribute to his predecessor, Mr. Finch, who took a deep interest in the work. He was followed by the Hon. C. C. Conant, the Superintendent of the Sunday School. The children sang more hymns, and the service closed with the benediction."

So began the erection of what was on a small scale a real Parish House. It was left unconsecrated purposely, and in the forty years that elapsed before it became a part of the present enlarged group of buildings, it served the church well. No one can know the amount of work that was accomplished by the women in particular in the old building we now speak of as the Guild House.

Mr. Waterbury was a great lover of music, and gave much of his time to that branch of the church's life. He himself published several books of hymns, and became well known for his work in that direction. He was greatly interested in children, and the Sunday School became very strong under his leadership, seconded by his able lay-superintendent, Mr. Conant.

He started an organization for the young people of the parish, which bore the curious name of "The M. Y. O. B's," which being interpreted signified "The Mind Your Own Business Society." For some time it was exceedingly popular and active.

In 1873 the parish at its annual meeting suggested "that the evergreen trees in front of the church should be removed." This was done, much to our present sorrow. Fashions change even here, for now we are trying to grow a few evergreens about the church yard.

The following year a strange article appeared in the warrant threatening the sale of the Rectory in order to pay off floating indebtedness. The good sense of the people, however, showed itself in that such sale was indefinitely deferred, and the crisis in the financial affairs of the church again, as always, passed over.

On the 29th of June, 1874, Mr. Waterbury resigned to accept a call to St. John's Church, East Boston. His letter follows:—

St. James' Rectory,  
S. Peter's Day, 1874.

To the Wardens and Vestrymen of  
St. James' Church, Greenfield, Mass.

Having received a call to another field of church work, I herewith resign the charge of the parish in which you are the lay representatives.

Grateful for the many favors received at your hands and wishing every member of the parish the riches of the Divine blessing, also to each of you the grace and mercy of the Lord Jesus Christ,

I am in the Faith your brother and servant,

J. H. Waterbury.

The Vestry passed this minute—

"Whereas the Rev'd. Julius H. Waterbury has tendered his resignation as Rector of St. James' Church in order to accept a new and wider field of usefulness at East Boston, therefore

Resolved—

That while we deem it our duty to accept his res-

ignation, we desire to express our deep sense of obligation to him for his zealous and faithful services as Rector of this parish.

Resolved—

That the Clerk of the parish be ordered to place these resolutions on the records of the parish, and send a copy thereof to the Rev. Mr. Waterbury."

From the 5th of July, 1874, when Mr. Waterbury preached his last sermon as Rector, until the following May the parish was without a minister. The services were maintained by supplies.

In February 1875 the Vestry, having been so authorized by the parish, issued a call to the Rev. Samuel Hollingsworth, S. T. D., late Rector of St. Peter's church, Port Chester, New York. He accepted and began his work on Sunday, May 30th.

The following March in parish meeting this resolution was passed:—

"Whereas, since the last annual meeting Charles K. Grennell, who for thirty-seven years past has been the clerk and treasurer of St. James' parish has suddenly deceased,

Resolved, that the parish of St. James' Church, while mourning his sudden decease, bears grateful testimony to his long continued faithful service as a parish officer, to his integrity and uprightness as a business man, and to his insistent daily Christian life."

In 1877 again it was proposed to sell the Rectory in order to pay off the debt of the parish, but probably no one took it seriously for we hear nothing more of it. In 1879 at the parish meeting the Aid Society had given it a special note of thanks for helping to carry the interest on the parish debt. It was also voted that all the ladies in the parish be invited to attend future parish meetings. In September of this year Mr. Hollingsworth resigned.

Because little is recorded as to his ministry we need not therefore imagine that little was accomplished. Quite the contrary is the real fact. He was a thorough-going man of affairs, and through his judicious management the church was enabled to free itself from a depressing and embarrassing debt. This simple record tells its own story. "On Easter Day, 1876, a special effort was made toward the reduction of the debt of the parish. On this occasion the sum of \$3,234.35 in cash and pledges (extending over one to five years) was presented as an offering upon the Holy Table."

With all his business gifts he was a man of scholarly tastes and habits, and he not only edified but charmed his people by his preaching. He left the parish in order that he might take his wife, who suffered from a severe and distressing illness, to Bermuda. The affection of the parish for him is well expressed in the following minute—

"Whereas the Rev. Samuel Hollingsworth, Rector of this parish, has tendered his resignation as Rector to take effect the last of October next, and has given such reasons therefor as cannot be disregarded by us, we hereby resolve that we accept his resignation according to his request. That we hereby express our appreciation of him personally as our Rector, and of his earnest, able and efficient ministry in this parish. That while he leaves us with the sorrowful regret of the whole parish, our kindest wishes and prayers will ever follow him, that he may long continue an able and faithful minister of Christ and His church."

Mr. Hollingsworth preached his farewell sermon on Tuesday, November 2nd, expecting to sail for Bermuda on November 6th.

## THE SECOND RECTORSHIP OF MR. FINCH.

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Early in November 1879, the parish voted unanimously to re-call the Rev. P. V. Finch as Rector. Mr. Finch after leaving Pittsburgh, had spent six years in charge of St. John's Church, Denver, Colorado. He accepted the invitation given him, and a month later, December 7th, resumed the care of St. James' parish. For nearly twenty five years this happy relation continued. It is not possible to give an adequate history of those years. The bare outline of events which is here set down must be clothed upon by those who were here, out of many tender memories; and by those who have come since, out of the powers of imagination. The records give us only a very meagre and incomplete story, one which does not begin to tell of all that came to pass.

In 1880 the parish voted to extend its thanks to Mrs. Charles R. Field, Mrs. Charles R. Lowell and Mr. Benjamin F. Popkins "for the faithfulness and ability with which they have rendered the singing during the many past years." The next year resolutions were adopted "expressing the sense of loss felt by the parish at the death of William Keith and S. P. Breck."

In 1882 the Vestry approved with pleasure the proposition made by certain residents of Hartford, Connecticut, that they erect a memorial in the church in memory of the late Henry Wilson, a son of the parish, a former organist, and for over twenty years a resident of Hartford and director of music in Christ Church. The memorial, which took the form of an Altar and Reredos, was built and dedicated on the 16th day of



December. The Church of the Holy Trinity, Middletown, shared in the gift by putting in some new gas fixtures to complete the decoration of the chancel.

During the next two years we read of the activity of the Aid Society in carrying a large part of the church debt, painting and otherwise improving the Rectory, and grading and caring for the church grounds.

In 1884 the society was invited to assume one half the expense of the church music for that year, which undoubtedly it did.

About this time it became a fixed habit of the Vestry to appoint each year four ushers for the church services and a superintendent for the Sunday School, a custom which might well be continued. In 1886 consent was given to the erection of a small addition to the chapel by the Aid Society, which desired to make room for a kitchen department. The year following, Dr. Frank D. Beals was given a vote of thanks "for his faithful and highly valued services in the choir during the past year," and shortly after, these young men were chosen to receive such honor as the parish could give—Messrs. Leslie B. Boutwell, Philip R. Richards and Frederick Wolfskiel of the choir, and Messrs. F. E. Pierce, F. R. Hollister, F. P. Forbes and C. H. Keith, the ushers. It was also urged that proper notice of the church services be posted in public places; and the thanks of the parish were given to Edward H. Hollister "for his earnest and successful efforts in training and directing a boy choir." Finally the Rector was voted an additional two hundred dollars as a small return for his unusually devoted work. The parish fairly outdid itself in appreciation and generosity.

In 1887 a committee was appointed "to aid and cooperate with the Rector in preparing for a celebration on the 11th day of June next of the 75th anniversary of the establishment of the parish." The time

was chosen as being the anniversary of the death of the first Rector of the parish, Dr. Strong. The appointments were as follows:— "Hon. James S. Grinnell, Hon. Chester C. Conant, Mr. Joseph H. Hollister, Mr. Charles R. Lowell, Mr. Hasburgh Zabriskie, Miss Harriet R. Stone, Miss Emily Haven, Mrs. Charles R. Field, Mrs. Anna Judah, Mrs. Jane Bird and Mrs. Isabella Russell."

The celebration took place on the day appointed. The clergy and laity of the Convocation of Springfield were invited and came out in goodly number. The service began at 11.30 a. m., and consisted of Morning Prayer and the Holy Communion. The historical address was made by the Rector, the Rev. Mr. Finch. "Immediately after the services a collation was served by the women of the church, in the chapel, to which all who had been present at the service were invited. After the dainty viands, which had been bountifully provided, had had their share of attention, the Rector called the gathering to order and after a brief speech introduced the Rev. Floyd Tompkins, Rector of Christ Church, Hartford, as the representative of the parish which did the most towards the founding of St. James', Greenfield. Mr. Tompkins spoke very happily of the relations of the Christ Church of seventy-five years ago with St. James', and of the missionary spirit and labor of Bishop Chase, the Rector of Christ Church.

Rev. John C. Brooks was then called upon to speak for Christ Church, Springfield, one of the first churches in whose early start Dr. Strong assisted. After acknowledging the indebtedness of his parish to Greenfield, he spoke very feelingly of his personal relations with Mr. Finch, and of the affection and respect entertained for him by all of the Clergy of the Convocation. He called the Reverend Chairman to account for his omission in the historical address of the morning, to speak

of his own services in the parish, and paid a warm tribute to his many years' work in Greenfield, which was heartily applauded by Mr. Finch's parishioners. The chairman then referred to the planting of St. John's church in Ashfield by the Rev. Dr. Strong, and asked Moses Cook, Esq., Senior Warden of the parish, to reply. Mr. Cook spoke feelingly and appropriately of the debt of St. John's to Dr. Strong, and of his own affection for that venerated clergyman. The Hon. Chester C. Conant was then invited to speak for St. James' itself, which he did briefly and forcibly."

We have drawn largely on the address of Mr. Finch, delivered at this time, for the frame work of this sketch of the history of the parish, so it need not be given here.

In 1890 the church was shingled at a cost of more than four hundred dollars, and a water motor was put in, thus doing away with that time honored institution, and also that despair of organists, "the organ boy."

The records of the next few years are given over very largely to telling of the passing of votes of thanks to the various helpers and benefactors of the parish. Mrs. Isabella Russell, who had given the walk in front of the church, and St. James' Guild, which had provided a grand piano for the chapel, came in for their share of gratitude; also the Hon. John E. Russell, a generous contributor, and J. P. S. Otterson and C. C. Conant, lay readers, received each in turn an expression of thankfulness.

In 1893 the Easter offering amounted to \$563., a great relief to the treasury.

In 1891 the parish, in common with the whole Diocese, was called upon to mourn the death of Bishop Paddock, for seventeen years faithful chief pastor. Two years later, in 1893, the church was again draped in mourning, this time for the Rt. Rev. Phillips Brooks, D. D. The minute on the Vestry Book expressed the feeling of the

Church not only in Greenfield but throughout the land:

"In the death of the Rt. Rev. Phillips Brooks, Bishop of the Diocese of Massachusetts, we feel a personal as well as a general loss. A Christian of enlarged views, while earnest and devoted as a representative clergyman of the Episcopal Church, his broad and generous nature took in the whole brotherhood of man, and his death, though gain to him, is a loss to the whole Christian world.

His power, great as it was in the pulpit, was not bounded by the limits of his Church, nor by the number of his congregation; his daily walks and his conversation were a continual lesson displayed everywhere, as well among those in the lower walks of life as those who control the business of cities.

His earnestness, his gentle ways, the sweetness of his disposition always assured him the attention of those whom he addressed, and seemed in their minds a conviction of his sincerity and the truthfulness of his reasoning.

No form of language which we could use would be more fitting than the simple expressive words of St. Paul. "The Bishop must be blameless as the steward of God, given to hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gain-sayers." Titus 1: 7-9. All of which he was."

In May, 1896, this memorial of Charles R. Field, for long years an honored and faithful member and officer of the parish, was recorded:—

"The Wardens and Vestry of the Protestant Episcopal Parish of St. James' Church, Greenfield, at this their first meeting since the death of their late associate, Charles R. Field, desire to place on record their sense of the grave loss which this parish and community have suffered in his departure.

They recall with gratitude his many years of devout attendance upon the services of the Church; his unflagging interest in all that concerned it; the never failing soundness of judgment which he brought to the conduct of the affairs of both parish and vestry; his loyalty not alone to his belief, but to his Rector and Bishop. His courteous thoughtfulness for the feelings of his fellow men, his readiness to consider other's views and opinions, his kindly greetings to his friends, his sympathy for all who were in distress, his charity and generosity to all who were deserving, will never be forgotten by those who knew him.

We thank the Giver of all good for the years of intimacy with our friend that have been vouchsafed us, and we pray that his example may be to us a lasting one, an incentive to each and every one to do his utmost for Christ and His Church."

In this year also a sitting in the church was assigned to Mr. Benjamin F. Popkins "in grateful recognition of his long services in the choir of the church."

In 1896 the parish appointed a committee to endeavor to influence the young men to more regularly attend the services of the church, a task which was judged to be too large for any committee. In April of the next year a determined effort was made to reduce the parish indebtedness which amounted at that time to \$5160. A committee consisting of S. D. Conant, C. R. Lowell, C. H. Keith, G. A. Kimball, Mrs. F. D. Beals, Mrs. C. C. Conant and Mrs. Robert Abercrombie resolutely grappled with the problem, and within two weeks made a report in writing. Three thousand dollars were to be raised immediately by subscription, the Aid Society having promised to contribute one third of this sum. With such a spirit abroad in the parish it is little wonder that we find no record of failure, and therefore take for granted the raising of the entire amount.

In 1898 the gratitude of the parish was given to Miss Elsie R. Beals and Mrs. Brooks for their great assistance in the music of the Church and Sunday School.

In August of this same year a new organ was placed in the church, largely due to the interest and hard work of the organist, Mr. E. H. Hollister. According to the records, some ten people interested in the parish, together with the ever helpful Aid Society, contributed funds for this purpose. It would be difficult to find a sweeter toned or more generally satisfactory instrument. Mr. Finch in his address at the dedication spoke of the old organ and its organists, Samuel Parkman Tuckerman, Musc. Doc. Oxon., Wendell T. Davis, Henry and Gilbert Wilson, Mrs. Charles R. Field, Mr. Harrington and Mr. Hollister.

In November, 1899, occurred the death of the Hon. Chester C. Conant, for many years a Vestryman and Superintendent of the Sunday School. A strong and active churchman, Judge Conant gave of his best to further the interests of the parish.

In January 1900, the Aid Society was given permission to wire the church for electricity, which was forthwith done.

In April 1901 word came to the parish of the serious illness of Mr. Finch in New York. An accident in the late winter had left him in a state of weakness, and he had started for the South hoping to recuperate, but he got no farther than the home of his son in New York. The Vestry sent him at once a message of sympathy, urging him to take as much time for rest and recovery as might be needful. But on the 3rd of May Mr. Finch died. The tribute of the parish to his memory is worth giving here because it was the immediate expression of affection springing from full hearts.

"The members of the parish of St. James' Church, in annual meeting held by adjournment on the evening of

the day of the burial (May 6th) of their late beloved Rector, Reverend Peter Voorhees Finch, while unable to fully express their sense of grief and loss, and their appreciation of the real worth of their pastor, unite in the following thought:

The hand of God has taken from us in His good time one who was our Rector during thirty of the last thirty-eight years, and under whose ministry most of us became members of this parish. While the world has lost a good man, while the Diocese is the poorer in the death of a faithful presbyter and beloved counsellor, while the town will long miss a worthy and most public-spirited citizen, we, his parishioners, mourn in him our instructor in the faith, our companion in our joys, our tender comforter in our sorrows, our unselfish, kind and thoughtful friend at all times.

The Rev. Mr. Finch was a man of sunny temperament and generous heart; in him a mind of the first order, developed by a liberal education and varied experience, kept active by constant reading and by association with his fellow men, made him to the last a man abreast of the age in which he lived.

Both his heart and mind entered into the composition of every sermon or address, and enabled him to touch with power the intellect or feelings of every auditor. While sound in the faith of the Church he was tolerant of the views of others; not disposed to value non-essentials or matters of ritual merely, he believed in and loved the established forms of the Church, and aimed in his administration of its services to be of no party, but simply a good Churchman, and such he was.

As pastor and friend he came closest to the hearts of his people. He baptized the children, and he loved them from that day forward; and the children loved him.

He joined the young in matrimony, and his genial smile and voice are a pleasant memory of many a wedding feast.

When sickness or death entered our families his ever present while ever unobtrusive interest, sympathy and consolation smoothed the way for the sufferer, and helped to uphold the grief stricken. There is no one of us who has not some personal recollection of him, known to no one else, that will be ever cherished. Each one of us recalls his unvarying cheerfulness and cordiality. His life, not only as a clergyman, but as a man, a citizen, a neighbor, a Christian gentleman, has been and will continue an example to be followed.

His activities were many. He believed in "mens sana in corpore sano." He loved nature. He was fond of exercise and sport. He enjoyed the society of his fellow men. His work as a priest of God was ever first in his mind and was never neglected. But he found time for much else. Of his prominence in affairs outside the church it is not for us to speak in detail, but we were proud of it and of him.

We have parted for the last time with a most able, discreet, devoted and beloved Rector. We shall reverence his memory as a sacred recollection while we live. He died as he would have wished, with his full armour on, in the active discharge of his duties as a faithful soldier of Jesus Christ, "having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with God, and in perfect charity with the world." We commend his spirit to Almighty God, who gave it, and we pray that we may so follow his good example that at the last day we may be united with him in the mansions of our Father."

These resolutions were adopted by unanimous, silent, rising vote.

Bishop Lawrence in his address on the day of the funeral drew a true picture of Mr. Finch:



"As I think of the life of Mr. Finch I am impressed first with his sincerity. He always showed his real self. He was transparent, always rang true. Whenever you asked him a question, placed a problem before him, you realized that you were before a man. His keen sense of humor and his conscience detested anything like un-reality, hypocrisy or meanness. He was strong at every point. There was in him that toughness of fibre coupled with the grace of character that remind one of those beautiful elms of your town. There are those that are strong but do not command love.

Mr. Finch had those old school manners and those graces of courtesy that made him the friend of every man. In his church relations there was that beautiful simplicity of character, the simplicity of a child, which we are commanded to cultivate. He could no more restrain his sense of humor than he could his sense of indignation at wrong. So he went through life, bearing with him the simple gospel of Jesus, a true and beautiful Christian. As pastor of this church he had the rare compliment of being called back for a second period of service, and he met the severest test when he came back to a people whose memory was touched by the idealism of their remembrance of him. He was not merely a pastor, he was also a patriot, and responded to the call to take the position where he could be most effective in the war. A chaplain's place is supposed to be in the rear, but Mr. Finch was wherever he was needed, even if that was on the firing line. It is little wonder then that he held the complete confidence of his comrades. As a citizen, you know better than I can tell you, how devoted he was in his life in this town, with what zeal he served you in the interests of the public schools. These flowers from the children show what they thought of him. And now with the inspiration of his life let us ever joyfully go on with our work, emulating in so far as we are able that fine character that belonged to Mr. Finch."

Perhaps the best tribute of all is to be found on the tablet erected in the Chancel of the Church in 1902.



In memory of

Peter Voorhees Finch

Rector of this parish from 1864  
to 1871 and from 1879 to 1901.

He was a just and humble man full of charity: a loyal patriot in war and peace: a good citizen. As a pastor, he cared for his flock with tenderness and devotion.

The people loved him.

He was born March 19th, 1835.  
Ordained Priest July 3rd, 1860.  
Chaplain of the 16th Regiment,  
Connecticut Volunteers, 1863.

He died May 3rd, 1901.





THE REV. SIDNEY HUBBELL TREAT  
RECTOR 1902-03.

## RECENT HISTORY.

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The last decade of parish life and activity can be passed over in comparatively short order. It begins in 1901 with the division of the Diocese of Massachusetts, brought about in the General Convention of that year. The Diocese of Western Massachusetts, in which this parish is located, was created and set apart. The parish voted against the division, but it had to come. New responsibilities were put upon the church people resident in the western part of the state, but the steady advance of the Church, and the marks of increasing strength plainly evident point to the wisdom of the division. To the Primary Convention held on November 19th went Messrs. Samuel D. Conant, Frederick L. Greene and Charles R. Lowell.

The next day November 20th, the parish voted to call the Rev. Sidney Hubbell Treat of Stockbridge, Massachusetts as Mr. Finch's successor. Mr. Treat, a graduate of Columbia University and the Episcopal Theological School in Cambridge, had for three years been assistant to Dr. Arthur Lawrence, the Rector of Stockbridge, with special charge of the mission work in South Lee. No better choice could have been made. Mr. Treat came to the parish in 1902 fitted by nature and by training to worthily succeed the good men who had preceded him, and to carry the work forward. Like Dr. Strong and Mr. Finch, his interest was not bounded by his parish. He entered at once into the life of the town. He spent himself freely for the betterment of the community. With the young people in particular he

was amazingly successful. He presented one of the largest confirmation classes in the history of the parish; he put new life into the services of the Church; he made over the music; instituting the vested choir. Eager for work, enthusiastic, longing to make himself helpful and useful, perhaps he over-estimated the strength of his body. At any rate, it held out for only a little more than a year. He died in January, 1903. But his spirit still lives. The people cannot forget him. They still talk of him. No one ever received from them such ready response or such hearty appreciation as did he. Almost everything that has come to pass in the way of parochial development in the last ten years can be traced back to his influence. Again we find in the records perhaps the best tribute to his memory. At the parish meeting held April 13th; 1903, this minute was solemnly adopted.

"On the first Sunday of January, 1902, Rev. Sidney Hubbell Treat began his duties as Rector of this parish.

This was his first independent pastorate, and he at once entered upon the work with his whole strength and acquainted himself fully with all the needs of the parish.

He interested himself especially in the Sunday School, and continued to have it in charge until the time of his death.

He made it his first duty to visit the sick and the afflicted and those who were unable to attend the Church services, and his visitations to them were repeated as frequently as the proper discharge of his duties would permit. He encouraged them with words of cheer and comfort, and did much to lighten their burdens. He singled out the poor and extended to them the hand of loving sympathy. He gathered the young men of the parish about him, and brought them together at the





PARISH BUILDING 1910.



church, and mingled freely with them in a social way, encouraging them to become attached to the church and at all times seeking their Lord, and by constant interest in their welfare and efforts in their behalf, endeared himself to them by the most firm, tender and lasting ties of friendship.

He inspired the young women with zeal in their work, and assisted and encouraged them in their efforts to beautify the church and in their care of the Chancel and Altar.

Of musical ability and refined musical taste and possessed of a fine voice, he early set himself to the task of organizing and putting in operation a vested choir. This was ere long accomplished and its success was instant and assured. The music, as rendered by this choir, has now become a fixed and established part of the services of the church, and to him and his efforts in that behalf, the parish is indebted for the introduction of this important change in the musical part of the Church services.

He was thoroughly consecrated to his work and a faithful priest in the Church, and the large class so soon presented by him to the Bishop for confirmation attests the efficiency of his labors and his untiring efforts for the up-building of the Church, and the spread of the Kingdom of Christ in the world.

The material interests of the parish received his thoughtful consideration and among the last of his public utterances in the Church, the financial condition of the parish was brought directly to the attention of the people with the hope that he trusted would soon be realized.

His frank and cordial manner, his companionable nature, and his deep, earnest sympathy with the afflicted and distressed, enabled this Church to at once enter upon a season of prosperity under his care and guidance.

As a citizen of the town he was ever ready to join

and assist in every good work, and in his conduct and his association with his fellow men he set an example worthy to be followed, and ever evinced a spirit of the broadest catholicity.

He was dearly beloved by the people of the parish, and the numerous friendships he formed were permanent and lasting.

He was a man of great force; his sermons indicated careful preparation and thought, and he was a preacher of marked ability.

On January 29, 1903, in the midst of his labors, at the age of 31, after a brief illness of a few hours, he entered into life.

Be it therefore resolved,

That we recognized in our late beloved Rector a man of ability of a high order, and a faithful Priest in the Church, thoroughly consecrated to his work, and singularly devoted to the interests of the parish.

That he was untiring in his efforts for the up-building of this parish and for the material and spiritual well-being of all his parishioners.

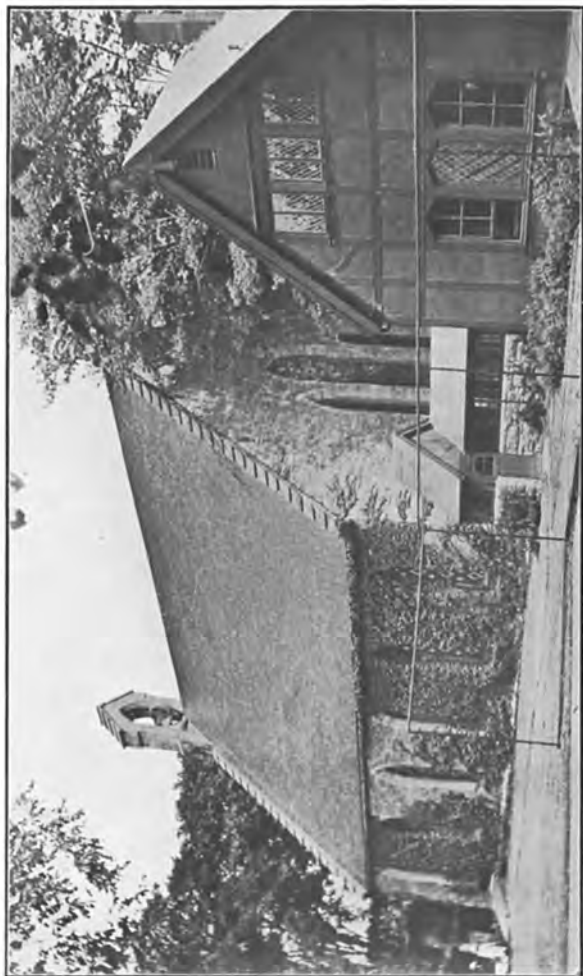
That the results of his work among us will be lasting and permanent, and that in his spirit of self-sacrifice and efforts to comfort the sorrowing and relieve the distress of the afflicted, we recognize a singular devotion to the cause of the Master.

That in his death this parish has sustained a great loss, and as individuals, this loss is felt to be personal to us all."

In 1902 Mr. Frederick L. Greene received the thanks of the parish "for his efficient services as clerk during the past twenty-one years."

At a special meeting held in March, 1903, the Rev.





PARISH BUILDINGS 1910.

Henry Rawle Wadleigh of New York City was elected Rector. Mr. Wadleigh accepted and took up the difficult task of succeeding Mr. Treat on the 15th of May. For nearly four years he served the parish well, establishing a new and high standard of music, not only in the church but in the town, strengthening the organized life of the parish, and putting it on a firm and substantial foundation. Mr. Wadleigh resigned on the 30th of January, 1907, very greatly to the regret of the parish, in order to accept the Rectorship of the American Church at Munich, Germany.

In May, 1905 the Vestry passed a minute in appreciation of Simeon Phillips for more than forty years a Warden of the parish, recognizing in him "the spirit of complete devotion to the welfare of the church, and of unswerving fidelity to every interest of this parish. \* \* \* As a citizen of this community his life was above reproach and his true Christian character appeared in all his walks. He loved the services of the Church as few men have loved them, and was one of her most faithful members and firmest supporters."

On the 15th of April, 1907 the parish voted to call the Rev. John Bartlett Whiteman of Germantown, Philadelphia as Rector. He began his work on the 16th of June following.

On the 7th of June the Vestry voted to purchase of Mr. Samuel D. Conant what was then known as the "Stevens property," but in reality the old parsonage and lot formerly in the possession of Dr. Strong, the first Rector. Mr. Conant with wise foresight had bought the property to protect the church, and it proved to be one of the best things ever done for the parish. The purchase was made possible through a legacy left by Nancy M. Hovey and the generosity of two friends of the parish, Messrs. W. Scott Keith and George L. Jewett, together with subscriptions made by other church people.

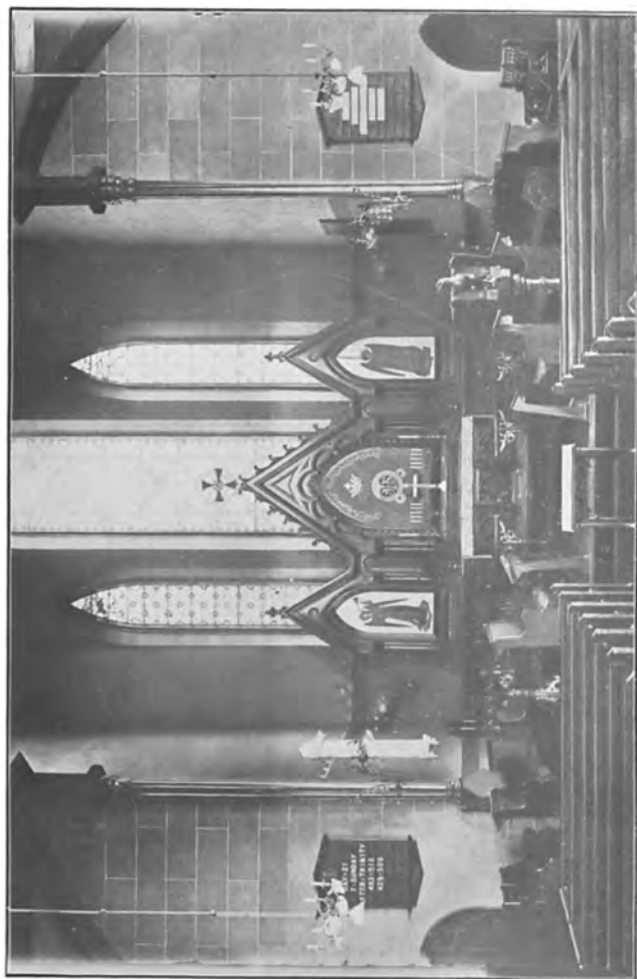
This same year Mr. Keith also generously contributed some extraordinary repairs to the church, including a new and very fine roof.

On the 9th of July, 1908, a committee was appointed to look into the matter of developing the new property with the idea of some time erecting thereon a suitable parish building. In January, 1909, the Vestry recommended that a committee be chosen to bring in plans for such development. This committee went directly to work, consulted Mr. Robert T. Walker, an architect in Boston, and formerly a member of this parish, and brought before the Vestry and also the next parish meeting held in April, definite plans for building and improvement. A great deal of interest was created, and on the 30th of June the Vestry voted that the committee previously appointed, consisting of Mr. Charles H. Keith, Col. Frederick E. Pierce and Mr. Albert T. Hall be authorized and instructed to move the "Stevens House" and the "Guild House" in accordance with plans drawn by Mr. Walker. On the 15th of September this same committee was authorized to go on with the plan of improving the church property and to take such steps as might be necessary to raise the funds with which to pay for the same, not to exceed \$15,000.

On Sunday, October 31st, 1909, the corner stone of the new Parish Building was laid, and a year later, November 2nd, 1910, the Buildings were dedicated by the Bishop of the Diocese, the Rt. Rev. Alexander H. Vinton, D. D.

This in brief is the history of the erection of a very beautiful and useful working plant, the result of long years of hope and thought and planning. Enough could not be said of the devoted labors of those interested in the work. To the Building Committee, and particularly to Mr. Charles H. Keith, its chairman, and to Mr. Robert T. Walker, the architect, the parish owes a very great debt of gratitude. And what shall we say of those who





PRESENT CHURCH INTERIOR



out of generous hearts and open hands gave what they could to make the venture possible. Their names and their pictures are not here, but every one is known to Him in whose great name the work went forward.

The death of Bishop Vinton, in January, 1911, was a sad blow to the new Diocese. Honored far and wide, and greatly loved by those who knew him, he earned and deserved the rest God has given him.

The Rt. Rev. Thomas Frederick Davies, D. D., consecrated in October, 1911, promises to be a worthy successor in the office of Chief Pastor.

In September, 1911, the parish lost its Senior Warden, Mr. Charles R. Lowell, for nearly forty years in office. The parish has recorded its deep regard for him, its appreciation of his worth as a man, of his bearing as an officer in the Church, and of his character as a Christian soldier and gentleman.

At the parish meeting in January, 1912, the Rector was authorized to appoint a committee looking toward the celebration of the one hundredth anniversary of the parish on September 24th. The appointments were as follows:—Mr. Samuel D. Conant, Mr. Charles H. Keith, Mr. Frank H. Reed, Mr. Edward H. Hollister, Mrs. John D. Pierce, Mrs. Kate F. Beals, Mrs. Frank H. Reed, Miss Alice Eldredge. It is expected that a Memorial Service will be held on the Sunday preceding the Anniversary, at which the preacher will be the Rt. Rev. Edward M. Parker, D. D., Bishop Co-adjutor of New Hampshire, and grandson of Dr. Alpheus F. Stone, one of the five original founders of the parish.

And this brings us to the end of this present record. We cannot do better than to close this little history in the words of Mr. Finch spoken at the Seventy-fifth Anniversary.

"Gifts and bequests in money, endowments and memorials are associated with many honored names that grace the pages of our parish registers, while the unwritten record which is alone known where the righteous are kept in everlasting remembrance, would show, could it be revealed, words of encouragement, hearty co-operation and generous deeds, which through the years have given an impulse to and made possible whatever has been accomplished in the Master's cause. Though dead, these saintly persons yet speak, and their works do follow them."

"And were I to essay the task, however delightful it might be, as with St. Paul of old, time would fail me to tell of our Gideons, Baraks, Samsons and Jephthas of the laity of the past, who, through faith wrought righteousness. They were indeed attached to the ancient creeds and primitive Church order; and to illustrate how ardent the attachment was, let me recall the fact that one of the fathers of this parish, whose sons in their devotion to the Church proved themselves to be his worthy successors, was in the habit of taking his children at the proper time after birth all the way to Middletown, Connecticut, to have them duly baptized. Of this sort were the people who long years ago laid the foundations of this parish. They suffered reproach and even persecution that this grand old Church of the ages, with its creed and liturgy, might be thoroughly planted here. In its behalf they labored; for it they denied themselves; it is consecrated by their prayers and tears. The heritage has come down to us. Let us faithfully guard it, and by our devotion strive to prove ourselves its worthy possessors. And to this end as we kneel at our common Altar and remember the faithful departed, clergy and laity alike, let us pray God to give us His grace that we may follow them in all virtuous and godly living. Let us strive with their faith and zeal to make our Church a





THE REV. JOHN B. WHITEMAN. RECTOR 1907.

minister of good to all who need, so that at the last with the great onward-moving host who have preceded us, and who, we are told, cannot be made perfect without us, we may hear from the Master Himself those gracious words, 'I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; naked, and ye clothed me; sick and in prison, and ye visited me. Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my bretheren, ye have done unto me.'



ADDENDA.





## BISHOPS OF THE DIOCESE.

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### DIOCESE OF MASSACHUSETTS.

- The Right Reverend Edward Best, D. D. 1797-1803.
- The Right Reverend Samuel Parker, D. D. 1804-1804.
- The Right Reverend Alexander Viets Griswold, D. D.  
1811-1843.
- The Right Reverend Manton Eastburn, D. D., LL. D.  
1842-1872.
- The Right Reverend Benjamin Henry Paddock, D. D.  
1873-1891.
- The Right Reverend Phillips Brooks, D. D. 1891-1893.
- The Right Reverend William Lawrence,  
D. D., LL. D., D. C. L. 1893-1902.

### DIOCESE OF WESTERN MASSACHUSETTS.

- The Right Reverend Alexander Hamilton Vinton,  
D. D., LL. D. 1902-1911.
- The Right Reverend Thomas Frederick Davies, D. D. 1911

## OFFICERS OF THE PARISH FROM ITS FOUNDATION.

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### RECTORS.

The Rev. Titus Strong, D. D. 1814-1855  
The Rev. William Flint, M. D. 1855-1859  
The Rev. S. Russell Jones, 1859-1863.  
The Rev. Peter Voorhees Finch, 1864-1871  
The Rev. Julius H. Waterbury, 1872-1874  
The Rev. Samuel Hollingsworth, S. T. D. 1875-1879  
The Rev. Peter Voorhees Finch, 1879-1901  
The Rev. Sydney H. Treat, 1902-1903  
The Rev. Henry R. Wadleigh, 1903-1907  
The Rev. John B. Whiteman, 1907—

### WARDENS.

Thomas Chapman	J. H. Hollister
Oliver Sage	Simeon Phillips
Alpheus F. Stone	William Keith
Richard E. Newcomb	Charles R. Lowell
Richard E. Field	Samuel D. Conant
John J. Pierce	Charles H. Keith

### VESTRYMEN.

John Stone	Daniel Clay
John E. Hall	Alexander Morgan
Chester Gunn	Rodolphus Dickinson
Samuel Pierce	Nathan Draper

Andrew Adams	William T. Clement
David Willard	Edwin Eaton
Elijah Coleman	William Keith
Moses Andrews	A. P. Megrath
Asher Newton	Leonard Jones
John Mason	Wendell T. Davis
Samuel Pickett, Jr.	G. B. Alverson
Hart Leavitt	George Adams
Lyman Kendall	C. Devens, Jr.
Samuel Hinsdale, Jr.	Thomas W. Ripley
Jesse Andrews	F. S. Tuckerman
William Wilson	J. H. Hollister
Erastus Clark	H. G. Parker
Arza Bardwell	James S. Grinnell
Joel Parker	Simeon Phillips
Isaac Newton, Jr.	Henry B. Clapp
Richard E. Field	Jonathan Bird
Samuel Wrisley	James Avery
David Bachelor	John L. Tucker
Henry Chapman	Charles R. Field
Joseph Severance	George Pierce, Jr.
John W. Bancroft	John Russell
David Long	Joshua Thornily
William W. Draper	Chester C. Conant
David Allen	H. D. Mirick
Onesimus Nash	Frederick Clapp
Lemuel H. Long	James R. Long
L. M. Amsden	B. W. Houghton
Chas. K. Grennell	J. J. Pierce
Geo. W. Munson	Scott Keith
J. B. Prentiss	John D. Pierce
Henry W. Clapp	Charles Keith
Lucius Dickinson	Austin DeWolfe
Josiah Whitney	George Willard
Edward Graves	E. D. Merriam
Isaac Miles	Charles R. Lowell

W. H. Samson  
 Moses P. Bascom  
 Thomas V. Hall  
 Charles Thompson  
 F. Leon Stebbins  
 Charles P. Pierce  
 William A. Forbes  
 S. P. Breck  
 George A. Kimball  
 Charles Richmond  
 G. Willard Platt  
 Dana Malone  
 Frank J. Pratt, Jr.  
 Charles H. Keith

John G. Yetter  
 Frederick H. Ulrich  
 Frederick E. Pierce  
 J. Walker Clark  
 Samuel D. Conant  
 Albert T. Hall  
 William Blake Allen  
 Edward H. Hollister  
 Benjamin W. Porter  
 Archibald D. Flower  
 Frank P. Forbes  
 Clarence Strecker  
 Frank H. Reed

## CLERKS.

Alpheus F. Stone  
 David Willard  
 Hart Leavitt  
 Henry Chapman  
 William W. Draper  
 A. P. Megrath  
 C. Ellis Draper  
 G. F. Thompson

J. C. Andrews  
 C. K. Grennell  
 George Pierce, Jr.  
 G. Willard Platt  
 Frederick L. Greene  
 George W. Forbes  
 John M. Hackley

## TREASURERS.

John E. Hall  
 Thomas Chapman  
 Lyman Kendall  
 John J. Pierce  
 William W. Draper  
 Calvin Grennell  
 Jesse Andrews  
 John Mason  
 Henry Chapman

A. P. Megrath  
 Lemuel Long  
 John W. Bancroft  
 C. K. Grennell  
 L. M. Amsden  
 J. B. Prentiss  
 I. S. Lyons  
 Leonard S. Jones  
 Edward P. Graves





#### PARISH BUILDINGS

The house on the right now occupied by the Sexton is the original rectory.

Charles Keith  
 G. Willard Platt  
 F. L. Greene  
 Frederick E. Pierce  
 Charles H. Keith

William B. Keith  
 Samuel D. Conant  
 Frank P. Forbes  
 Benjamin W. Porter  
 Albert B. Allen

#### ASSESSORS:

Lyman Kendall  
 Hart Leavitt  
 Samuel Pierce  
 Alexander Morgan  
 John Mason  
 Nathan Draper  
 Isaac Newton, Jr.  
 Henry Chapman  
 A. P. Megrath  
 William Wilson  
 George Adams  
 R. E. Field  
 David Long  
 William Keith  
 G. B. Alverson  
 T. W. Ripley  
 Edward P. Graves  
 Quintus Allen  
 William H. Strong  
 James S. Grinnell  
 George Field  
 J. L. Tucker  
 Henry B. Clapp  
 Charles R. Field  
 John Sawin  
 George Pierce, Jr.  
 Silas Phillips  
 W. W. Draper  
 Samuel Boylston

B. W. Houghton  
 George A. Allen  
 W. H. Samson  
 C. D. Potter  
 Thomas B. Hall  
 Irving B. Houghton  
 George A. Kimball  
 Austin DeWolfe  
 Charles E. Lyons  
 H. D. Stevens  
 C. Richmond  
 W. A. Forbes  
 E. D. Merriam  
 John D. Pierce  
 Nathaniel T. Houghton  
 John H. Amidon  
 Henry A. Potter, Jr.  
 Charles H. Keith  
 J. P. S. Otterson  
 S. D. Conant  
 A. T. Hall  
 F. E. Pierce  
 F. P. Forbes  
 J. M. Hackley  
 F. H. Ulrich  
 John G. Strecker  
 F. P. Stimson  
 W. C. Conant  
 C. R. Lowell

# THE FIRST CONFIRMATION CLASS.

Presented September 4th, 1814.

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Mrs. Charlotte Chapman	Polly Grennell
Mary Chapman	Calvin Grennell
Elizabeth Chapman	Elizabeth D. Grennell
Henry Chapman	Fanny Grennell
Mr. Nathan Draper	Mrs. Polly Sage
Mrs. Hannah Draper	Mary M. Sage
Eliza Draper	George R. Sage
Hannah Draper	Dorothy Sage
Charlotte Draper	Mr. Asher Newton
Julia Draper	Mrs. Chloe Newton
William Whiting Draper	Mrs. Almeda Phelps
Dr. Alpheus F. Stone	Mr. Moses Andrews
Mrs. Harriet Stone	Mrs. Elizabeth Andrews
Rowena Russell	Loura Munson
Mr. John E. Hall	Mary Greene, of Boston
Mrs. Elizabeth Hall	Phebe Pierce
Mrs. Martha Jones	Mrs. Anna Bishop,
Sally Barber	of Northampton
Mrs. Lucinda Clay	Mr. Elijah Alvord
Roxana Smead	Anna Alvord
Mr. William Grennell	Mr. Levi Stiles
Mrs. Lucy Grennell	Mr. Andrew Adams



## THE SECOND CONFIRMATION CLASS.

Presented May 25th, 1815.

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Elijah Calmon	Theodosia Hitchcock
Mary Newcomb	Chloe Newton, 2nd
John Simonds,	Charlotte Chapman, 2nd
of Winchendon	Rodolphus Dickinson
David Griffin	Nancy Dickinson
Eben Alexander	Enoch Dole
George T. Chapman	Sarah Alvord
Alice Chapman	Roxana Stiles
Anna Joyce	Nancy Andrews
Stephen Beach, of Arlington	Fanny Jewett, of Guilford
Lyman Kendal	Caroline Proctor

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DONORS TO THE PERMANENT ENDOW-  
MENT FUND OF THE PARISH.

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Charles K. Grennell	Anna C. Clapp
Isaac Miles	Harriet R. Stone
Edward P. Graves	Silas Phillips
Emeline Clapp	Eliza P. Forbes
Henrietta Clapp	Simeon Phillips
Elizabeth Draper	Nancy M. Hovey
Cornelia W. Brown	Emily H. Conant

## MEMORIALS IN THE CHURCH.

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### IN MEMORY OF

Altar, Reredos and Chancel Rail,	- - -	Henry Wilson
Candle Sticks,	- - - -	Elsie R. B. Pierce
Service Book,	- - - - -	Moses Bascom
Marble Tablet,	- -	The Rev. Titus Strong, D. D.
Brass Tablet,	- - - -	The Rev. P. Voorhees Finch
Lectern,	- - - - -	Theodore D. Judah
Reading Desk,	- - - - -	Henry W. Clapp
Clergy Stall,	- - - - -	Henry F. Miles
Clergy Stall,	- - - - -	Annie T. Lowell
Prayer Book,	- - - - -	Charles R. Lowell
Hymn Board,	- - - - -	Mary I. Conant
Window,	- - - -	Oliver Sage and Polly Denio
Processional Cross,	- - -	The Rev. Sidney H. Treat
Lectern Bible,	- -	John P. Haven and Emily Draper
Bronze Tablet,	- - - -	} Chester C. Conant Sarah B. Howard
Font,	- - - - -	Gift of Mrs. H. W. Clapp
Litany Desk,	- - - - -	Thank Offering





CORNER OF THE CLOISTER SHOWING ORIGINAL RECTORY

## MEMORIALS IN THE PARISH HOUSE.

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Windows, (Guild House) In memory of H. W. Clapp.

Photographs of Mr. Finch and Mr. Treat.

Fire Place in Parish Hall.

In memory of the Rev. Julius H. Waterbury.

Fire Place and Chimney Piece in Parish Rooms.

In memory of Emily Haven Conant.

Corner Seat In memory of Elsie R. B. Pierce

The Cloister was built in memory of Chester Cook Conant  
and Sarah Howard, his wife.

The Land upon which the Parish Buildings stand is in  
part a memorial to the generosity of Nancy M. Hovey.

