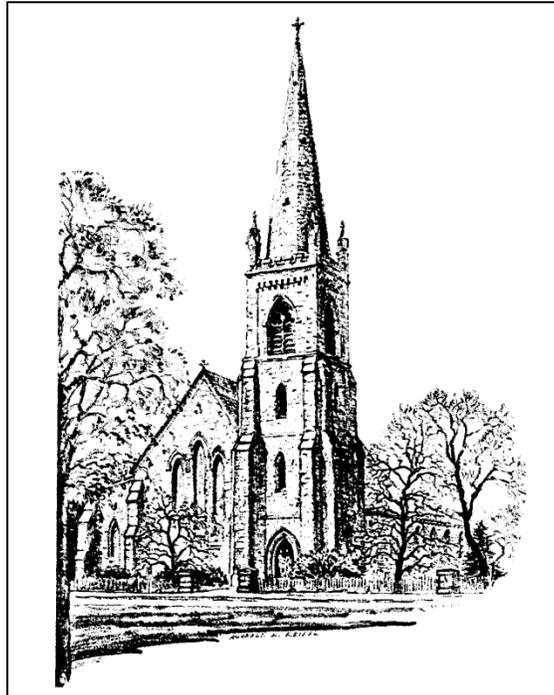


History of  
St. Paul's Episcopal Church  
in Dedham



by

DR. ARTHUR MORTON WORTHINGTON

1758 – 1958

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This history was originally published as a series of articles in The Dedham Transcript in 1908 at the time of the 150<sup>th</sup> Anniversary of the Parish. At the instance of friends of Dr. Worthington and others interested in the history of the Parish, he has consented that it be printed on the occasion of the 200<sup>th</sup> Anniversary.

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With addenda covering the last fifty years,  
by Thomas E. Jansen, Jr., present Clerk of the Parish.

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**1758 – 1958**

## ST. PAUL'S CHURCH IN COLONIAL TIMES

The building up of the English Church in New England, as well as elsewhere, found its great source in the energies of the Society for the Propagation of the Gospel in Foreign Parts. This Society, which still carries on the work in English Colonies, was incorporated by King William III for the purpose of "maintaining clergymen and providing for the worship of God in the plantations, colonies and factories of England and beyond the seas, and for the propagation of the gospel in those parts." King's Chapel dates from 1689, before the formation of the above, but it was through the activity of the S. P. G. that Christ Church, Boston, was founded in 1723, and Trinity Church was built in 1733. From the three Boston churches – and more particularly Christ Church, whose rector was Dr. Timothy Cutler – many churches sprang up in the vicinity in the succeeding years, and in Rhode Island and Connecticut, also, the church gained a footing about the same time. Until the Revolution began to impend, the church, in the face of great obstacles, slowly gained in influence. The chief of these obstacles arose from the fact that the church had no authoritative head in this country, all churches being under the jurisdiction of the Bishop of London, the absence of bishops here made it necessary for all candidates for holy orders to go to England, and, of course, no one was confirmed and no churches dedicated in this country. Since all Episcopal ministers, when ordained, were required to take the oath of allegiance to the King, the War for Independence closed well nigh every door of the Established Church in this country. Perhaps some may be glad to be reminded of the following significance of terms used in the eighteenth and early part of the nineteenth centuries, as at present they are obsolete or have different meanings.

Parish meant a village, not the adherents of a religious society. Church meant always the Episcopal Church. Congregationalists belonged to a meeting; on Sundays they went to meeting in the meeting house. The union of the civil and religious authority was closer in New England before the early part of the nineteenth century than in any European country. Town meetings were held in the meeting house. Of the four Dedham parishes, the first is now Dedham; the second, Norwood; the third, Westwood; and the fourth, Dover. The early Episcopalians of Dedham were really members of the three Boston churches, having been led into the English Church by their intercourse with Boston.

In 1731, Dr. Cutler of Boston wrote of holding services in Dedham. These services were held in a house owned by Joseph Smith on Summer Street, West Dedham, now Westwood. The cellar, the base of the chimney and the stone door step of this dwelling may be seen in the vacant lot bounded by Grove Street on the west and Summer Street on the south (in 1908). Dr. Cutler refers to Dedham Episcopalians in his letters up to 1749. In 1734, an attempt to build a church is recorded, but nothing definite was done. The man who finally made a church here possible, and whose beneficence is still enjoyed, deserves more than passing notice.

Samuel Colburn was born in Dedham, May 15, 1733. He was the son of Benjamin Colburn, by his second wife, Mary Hunting. He was the great-grandson of Nathaniel Colburn, an original settler of Dedham, and through his mother, also, he was descended from one of our earliest citizens. Bu his father's death, August 15, 1747, he fell heir to a large landed estate. His "dwelling house stood not far from the present junction of Washington and High Streets, somewhat easterly from the line of High Street. The homestead estate included a large tract of land between Court and High Streets and School and Church Streets, on both sides of the latter; also, land on the easterly side of High Street, from Maple Place to Dwight's Brook, near the railroad bridge, and running by the brook and a ditch on the east." (It might be well to say here that of the above named streets, only Court and High Streets existed at the time under consideration." "There were also a number of acres of outlying lands." In all, 135 acres.

From tradition, we learn that young Colburn sold ship timber in Boston, and one of his customers was a Mr. Clarke, an Episcopalian, who is supposed to have given him a prayer book. Also, we know that one of his neighbors and intimate friends, Samuel Richards, was an Episcopalian. "It is said Mr. Colburn

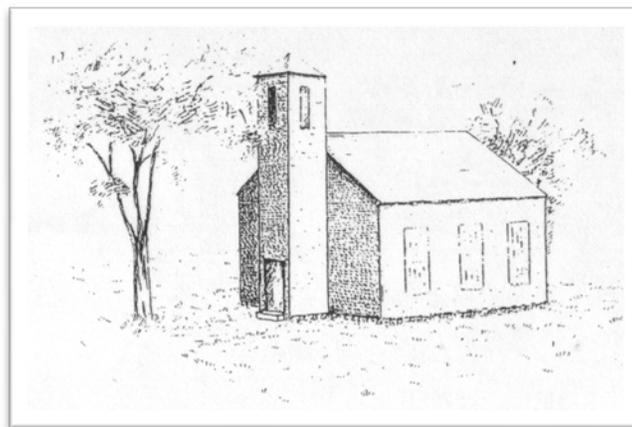
viewed with much disapprobation the religious conduct and opinions of his neighbors and relations, which determined him to devote his property to the support of a system of public worship well adapted, in his opinion, to avoid those irregularities which he observed.”

“In 1756, during the French War, Gov. Shirley raised large force in the province, destined to reduce the fortifications of the enemy at Crown Point and vicinity. He offered a bounty and resorted to all the means usual in raising a force. About twenty men went from Dedham, and among them, Corporal Benjamin Holden and Privates Samuel Richards and Samuel Colburn.” (Episcopalians) The last named was in Capt. William Bacon’s company, Col. Gridley’s regiment. Mr. Colburn enlisted March 17, 1756. He made a will before marching May 7, 1756.

In regard to the enlistment of Samuel Colburn we have two explanations. Dr. S. B. Babcock thus relates the tradition: “This Samuel Colburn was drafted and paid his fine and remained at home; and then, if tradition be right, a second draft was made, and Samuel Colburn was drawn again; and a third draft, and still the same name. And the very general tradition is that he then suspected his religion to be the occasion of this remarkable iteration of the same event, and that he declared he would serve; but in case he did not return, there should be an Episcopal church in the very town.”

My father thus treats of the subject: “It has been asserted, and, indeed, generally conceded, that Colburn was drafted or impressed into the service, but his name can now be seen on the original roll of the company, and plainly written against it the word volunteer. On October 26, 1756, he died of disease at the Great Meadows between Saratoga and Stillwater. His friend, Samuel Richards, also died on the 13<sup>th</sup> of the preceding August.”

Mr. Colburn’s will provided for the founding of a church here, and also practically all his estate after his mother’s death, was to become the property of the church. The appraised value of the estate at that time was over one thousand pounds, and existed chiefly in land. In January, 1757, the small band of Episcopalians began to agitate the building of a church.



The location of the first church building was almost, if not quite, on the spot now the site of the house owned by Mr. T. T. Robinson, and occupied by Rev. E. W. Virgin, Court Street, on the corner of Church Street, diagonally opposite the present church building. The carpenter was a Mr. Dupee, of a neighboring town. He was engaged June 5, 1758. The frame of the church was raised July 12. “When the church was raised to the middle beam, the beam broke and twelve men fell, ‘howbeit none were killed nor had a limb broken.’” For a building of such simplicity its construction was surpassing slow. We are told “its slow progress was matter of merriment and metre, and music, too. For it became a song in the mouths of young men. After a recitation in metre of many improbabilities, the chorus was subjoined –

“When you and I these things shall see,  
Then Dedham Church shall finished be.”

Rev. Dr. Miller of Braintree (now Quincy) thus wrote in his letter to England of April 13, 1761: “The Sunday after Easter I opened the church of Dedham, being the sixth that I have had the pleasure to open since I have been in the Society’s service.”

The building was 30 by 40 feet, built of rough boards, and having a rough board floor. It was shingled and glazed, but unplastered and without seats. The church remained in this crude state, being without seats, until 1771, according to Rev. William Clark, who writes: “The church at Dedham has hitherto been in a poor condition, nothing having been done to it more than outside work, but we now have a more hopeful prospect of completing that little building.” He states that “Archimedes George, of Newport, RI, a name he begs leave to mention with great veneration and respect, being accidentally at the church and seeing its condition, generously gave fifty dollars towards completing it; and another gentleman (Mr. Augustus Johnson) of said town, excited by his example, made a small addition to it, and eh people are carrying on the work with all possible dispatch.” The church was called Christ’s Church by Mr. Clark, as appears on his sermons, and it was probably so called from the beginning.

It may be of interest to know the formality whereby the taxes of Dedham Episcopalians were obtained for the use of their church after it had been organized. The rates were fixed by the First Parish, and collected and then turned over to the Episcopal Church only on demand from an authorized source.

This, for instance, is the manner in which the money paid in to the First Parish treasury by our local Episcopalians in the year 1763 was remitted in 1765:

Dedham, June 10, 1765

Sir: As I have been appointed to succeed the late Rev. Dr. Miller in the care of the Societies of the Church of England communion in the Towns of Braintree, Dedham, and Stoughton, the Low of this province entitles me to demand the parish taxes of the professors of the Church of England in those places, I therefore hereby desire you will please to pay to Mr. Joshua Kingsberry the ministerial taxes of the several professors of the Church of England in the First Parish of Dedham for the year 1763.

Your humble servant,  
Edward Winslow.

To the Treasurer of the First Parish of Dedham for the year 1763.

Rev. Mr. Winslow of Braintree, where he had 50 families and 53 communicants, thus wrote to the Secretary of the S.P.G. under date of Jan. 1, 1765:

“In Stoughton the number of families of the Church Profession may amount to about twenty, the communicants are about eighteen. At Dedham and its neighborhood there are to be reckoned not more than ten or twelve families belonging to the church there, among them are eleven communicants. I have hitherto officiated at Dedham and Stoughton alternately about one Sunday in each month, besides occasionally at other times as I have been requested. And as these two churches are within the distance of five or six miles of each other and their numbers at Dedham so small, I advised the members of the two churches to unite and attend together as one congregation, which they readily consent to and practice, and by this means we have generally a decent appearance at each church. As there is at Dedham the estate left to the church by Mr. Colburn (of which the Society has been informed by the late Dr. Miller) which in time will doubtless prove a considerable interest, and as there is also a very decent little church erected there on part of this estate, I apprehend from these circumstances it is prudent and requisite to attend there oftener than might otherwise seem necessary from the small number of Families of our Profession and by

the people of Stoughton attending me always ... more or less at Dedham, I am in hopes we shall avoid any occasion of reproach or contempt from the Dissenters. I have hitherto discovered nothing of this among them, but rather occasionally a seemingly friendly disposition.”

July 23, 1767, he wrote:

“I have probable hopes that the two churches at Stoughton and Dedham will increase. They have at present the advantage of public service every Sunday, being alternately attended by a young gentleman, son of an eminent Dissenting Minister, who at a late Convention of our Clergy at Boston declared his conformity to the Church and offered himself as Candidate for Holy Orders, & has accordingly been mentioned in a public letter from the Clergy to my Lord of London. This person has on our advice consented to reside with the people of Stoughton and Dedham as a Reader until he can know whether the infirmity of deafness which he has the misfortune to labour under will prove an impediment to his Ordination and until he can meet with some prospect of a settlement. Should he be able to pursue this design I could wish this people might have it in their power to encourage his return to them as their minister as he bears an amiable character both in respect to his piety and his abilities and would be very useful in such a station notwithstanding his infirmity, but I am persuaded their circumstances will not admit of their engaging for a Title until the church at Dedham comes into possession of the estate there.”

The young man above referred to was William Clark, of whom we have much to hear.

Mr. Clark went to England, and was ordained Priest at Royal Chapel, London, Dec. 21, 1768. He began his ministrations at Dedham June 18, 1769.

April 23, 1770, he wrote:

“The difficulties of one kind or another I have met with have been very discouraging and disheartening, and nothing but the advantage of a good cause, a firm trust in Almighty God and that Grace of his which is sufficient for every good work could have supported my spirits in the execution of my duty. Some of the difficulties are private and personal, others affect the Gospel and religion in general or the Church of England in particular. Of the latter kind is the opposition in various forms that has been made against me as a Missionary by the Dissenters in this town. Every engine has been employed to obstruct my usefulness and hinder people from going to church, to raise prejudices among my own people against me to defame my character, to ridicule Episcopacy and the Established Religion.”

Six months later he wrote:

“Our Church in this country is but in a melancholy situation, and the more so on account of the civil discords of the present time when the minds of the people are agitated with notions of liberty or rather licentiousness to a degree of Infatuation so that every Law or Constitution whether civil or religious that originates in old England so far as repugnant to Anarchy is treated with the greatest contempt, and the people of this town are especially remarkable for such Republican principles. In consequence whereof those of my mission are much oppressed, calumniated and abused in every possible way to which they can take advantage, and I have reason to think from the observations I have made that there are many sober people who would prefer our worship and communion, but have been deterred through false and foolish notions infused into them that they would thereby give up their rights and liberties or otherwise be sufferers in their worldly circumstances.”

Writing in 1778, after leaving Dedham, he says:

“I continued the service of the Church in full with preaching twice every Sunday and some other holy

days as usual for more than eight months after independency was proclaimed, viz. until last Easter, about which time a law was published forbidding prayers for the King's Majesty in public or private under the penalty of fifty pounds."

In March, 1777, Mr. Clark issued this address to his people:

"My Brethren: I may now properly inform you that since we last met together for public worship I have seen an act lately passed our General Court forbidding all expression sin preaching and praying that may discountenance the people's support of the independency of the colonies of the British Empire on the penalty of fifty pounds. Now all know that in my preaching I have generally avoided these matters and so far I could reconcile my performances to the act. But by vows, oaths and subscriptions which have been made on earth and recorded in heaven, I am obliged to act as a dutiful subject of His Most Gracious Majesty King George the Third and to the constant use of the Liturgy of that Church of which under God he is the head. I mean whenever I perform publicly, and you all must know that there are various expressions in this liturgy which plainly discountenance all kinds of rebellion and opposition to his kingly government, and the very naming him as our Most Gracious Sovereign is I suppose sufficient to break this law. To give up these petitions or prayers while I use the other prayers is against the present light of my conscience. Both my oath of allegiance (which neither the Congress however respectable in their personal characters nor the Pope himself can absolve me from) and my solemnly subscribing to use the liturgy, strongly unite to oblige me to pray for the King's Majesty till such time as he shall be pleased to relinquish his right of government or jurisdiction over these colonies. Then, and not till then, I shall think myself lawfully and properly absolved from any oath of allegiance, and all obligations arising from my subscription will fall of course. Now it has been generally agreed among the Episcopal Clergy in America, at least in these parts of it, to shut up their churches when they could not proceed in the usual service without being subject to penalties and fines, and I am informed that the better part of them in the neighboring colonies have done it already. Wherefore after long thinking upon the subject I am of opinion that though some means might be devised to carry on some kind of public service consistent with conscience and without being exposed to the penalty of the law, yet at best it must be very lame and imperfect, and that upon the whole in the want of the presence of a Diocesan from whom we might receive proper directions, it will be best to harmonize and acquiesce with the determination of a majority of our brethren on the continent, our unanimity I imagine will conduce much to our honor and be a means more strongly to convince both friends and enemies of the sincerity of our religious profession and of promoting the revival and permanent stability of our Church. Having said this much I am now to inform you that I shall now from this day cease from carrying on the public worship in the Church till such time as there shall be some alteration or change in politics or government or until I have proper authority to make the omission in the liturgy proposed. The several offices of the Church except the common performance of the Lord's day worship I stand ready to assist any of you in so long as I sojourn among you, and I recommend it to you all, nay I seriously exhort you to spend the Lord's day with reverence and devotion in your own houses, or in such other manner as your conscience shall direct and point out to you as most conducing to your spiritual welfare. And may Almighty God smile on our endeavors to hold fast our integrity. Grant us again the enjoyment of our ancient, unrestrained liberty for His public worship and finally crown up with His everlasting happiness in the world to come. I conclude what I have to say with these words of our Saviour to St. John in his Book of Revelations, directed to the Church of Smyrna: 'Fear none of those things which thou shalt suffer. Behold the Devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days: Be thou faithful unto death and I will give thee a crown of life.'"

Mr. Clark continued worship in a private house (Mr. Timothy Richards') until June of that year, when he was taken prisoner, with others, as the result of a vote of the town. After ten weeks' imprisonment, he was paroled because he refused to renounce his allegiances. He later went to England.

As to the church building, "it was a depository of military stores during the war, but it was afterwards cleared for public worship at the request of Dr. Parker," of Trinity Church, Boston. What must have been the feelings of the friends of this church in November, 1782, this church persecuted not because it was known as Christ Church, but because it was called the Church of England? For on the plain to the southward, and adjacent to the dilapidated little building, with windows broken by hostile stones, lay spread out the camp of the soldiers of King Louis XVI, after their march of 654 miles from Yorktown. To those of English sympathies, these Frenchmen, their hereditary foes, returning from a victorious campaign, encamped near the desolate, yet still cherished church, must have aroused bitter emotions. "There were none so poor to do it reverence."

### The Dedham Loyalists

A local historian leaves us much information about the Revolutionary period here. In 1775, Dedham, in its four parishes (now Dedham, Norwood, Westwood, and Dover) contained a population of 1700. The temper of the people toward the momentous questions of that time was shown by their acts. The townspeople stood ready to assist their brother provincials in resisting British aggression. There were five companies of militia,- two in the First Parish, and one in each of the other; in addition there were the minute-men and an association of veterans of the French Wars.

So it happened that when shortly after 9 o'clock on the morning of April 19, 1775, a messenger, coming by way of Needham and Dover, brought the Lexington alarm, the minute-men, under Capt. Joseph Guild, did not wait for more than a platoon to gather together before they marched, the militia companies following later; about 300 men altogether, beside the veterans. There were here, as elsewhere, examples of the deserted plow and wagon when the word was received. On that day the town "was almost literally without male inhabitant below the age of 70 and above that of 16." These companies probably attached the retreating British column near Cambridge. Although Dedham was not represented at Bunker Hill, there were companies from here under Washington at Dorchester Heights the following year, and later in New York and Canadian campaigns. When an article appeared in the town meeting warrant of March, 1776, "to know the minds of the town about coming into a state of independency," it was finally, after several adjournments, unanimously voted that "if the Honorable Congress shall declare the colonies independent of Great Britain, the inhabitants will solemnly engage to support it in these measures with their lives and fortunes." Dedham lived up to its agreement and, in spite of great hardship, contributed, on the average, \$8000, Federal currency, annually during the war.

Having thus pictured the zeal of the townspeople in their support of the colonial cause, we may perhaps better understand "the moving way they did it" when their treatment of those loyal to the Crown comes under consideration. We find evidence of at least five Loyalists, four of them Episcopalians, the fifth a member of Rev. Mr. Haven's meeting (in the First Parish). This fifth person was Capt. Eliphalet Pond, who was a prominent citizen, owning and occupying the estate now known as the Temporary Home for Discharged Female Prisoners on Washington Street. Mr. Alfred B. Page has published a recantation of Capt. Pond, but, although a military man, he took no part in the war. He was unmolested. He was always considered to be what might be termed a quasi-patriot and was a friend of Rev. William Clark. When the latter came to Dedham on a visit in July, 1789, he met very few people, but his diary records that Capt. Pond came to see him.

It was against Rev. William Clark and his friends that the chief persecution was directed. William Clark was not an Englishman, as might be supposed, but was a native of this vicinity. He was the son of a dissenting minister, the Rev. Peter Clark of Danvers, where he was born, August 2, 1740 (O.S.) and was graduated from Harvard College in the class of 1759. At first a Congregational minister, he speaks of preaching as such at Danvers, Salem, Newburyport, Scituate, Braintree and other places, but was never settled over a meeting. At the church in Stoughton (now Canton) he preached, July, 1767, and at

Dedham, August 16, 1767, at which time he was a candidate for orders in the Episcopal Church. October 23, 1768, he sailed for England, where he was ordained in the following December. Before returning he was “seized with that sore distemper, the small pox, and brought to death’s door.” The following June he took charge of the Dedham Church and Trinity Church, Stoughton (Canton) and took up his residence in the former place. He was married to Mary, the daughter of Timothy Richards of Dedham, in Braintree (now Quincy) Sept. 15, 1770. That winter he lived in Stoughton, but returned to Dedham to live in June, 1771. He writes of being a guest of a British chaplain in the camp on Boston Common, June 29, 1774. This was a little over one month after the Boston Port Bill went into operation. From his letter to the S.P.G. , dated April 17, 1775, we quote:

“I have been in much fear from the outrages of the lawless, who have with a savage barbarity fell upon the persons and property of the King’s loyal subjects, but as I have little converse or concern with the sons of Perdition, I have been preserved. We are yet in a very melancholy state and apprehensive of all the horrors of civil war. May God open eh eyes of an infatuated and deluded people before it is too late, that they may see how nearly their happiness is connected with a subjection to the King and Parliament of Great Britain.” His diary mentions the tremendous excitement following the Lexington affray, such as “multitudes of people in arms – do nothing but walk about, and not very well, either.” For several successive days he speaks of the continual passage through Dedham of military bodies. April 28<sup>th</sup>, provincial cannon were removed to Dedham. Mr. Clark speaks of Dr. Warren’s death at Bunker Hill; they were classmates at Harvard. He informs us that General Washington lodged in Dedham, April 4, 1776 (18 days after the evacuation of Boston by the British).

By the spring of 1777 the value of “Brag” as an asset in the fight for independence was fast depreciating, and in those who depended upon it, bitterness and despondency were taking its place. Yet there remained “Holdfast,” and fortunate indeed was it that this quality was a predominant characteristic of the great Virginian who led and inspired the cause. In Dedham, as elsewhere, the earnest, though depressed patriots became embittered against all who still gave their allegiance to the King, and from what has been heretofore said about the Rev. William Clark, it was not strange that his attitude was exasperating to them. On May 21<sup>st</sup> of that year he was surrounded as he was entering his home, but was released on his parole.

At a town meeting, held May 29, by a vote, William Ellis, Jr., was chosen “to procure evidence that may be had of the inimical disposition of any persons to any of the United States.” At the same meeting a list of such persons was presented, and included Rev. William Clark, Samuel White, Timothy Richards, Jr., and Daniel Webb, all churchmen. Samuel White was arrested even before the town meeting mentioned above, for the original parole he gave hears an earlier date, and is still preserved among the church papers:

“Dedham, May 21, 1777.

Whereas I, the subscriber, Samuel White, have by my words and actions caused some of my Neighbors to suspect that I am Inimical to this and the Neighboring States, and being Desirous to leave this State: and for the safety of my Countrymen, I submit myself to the care of Mr. William Ellis, Jr., Promising that I will not exceed the Bounds of sd Ellis’s House or Barn Yard under Penalty of my Life and further orders.

(Signed) Samuel White.”

Rev. Dr. Babcock relates that Mr. Ellis having on one occasion essayed a task beyond his powers, in his extremity called Samuel White, known as “Tory Sam,” to assist him, but although it was only just outside the barn yard, he stuck to his parole, much to the disgust of Mr. Ellis. Mr. White was eventually permitted to leave the country.

Daniel Webb also was arrested, but shortly released. He remained in Dedham. Timothy Richards, Jr., the brother-in-law of Mr. Clark, somehow escaped imprisonment and was still living here when Rev. Dr. Babcock came to Dedham. He was still a churchman.

The Rev. Edward Winslow of Braintree, who has been mentioned in these pages, went to New York City at this time, and became a chaplain in the American Corps in the British Army. He died in New York in 1780, and was buried under the altar of St. George's Church there.

In Dedham Mr. Clark had at least one influential friend outside his church in Dr. Nathaniel Ames, the physician of the town, and one of the most interesting figures in local history. Mr. Clark had married Dr. Ames to Melitiah Shuttleworth, March 13, 1775. Dr. Ames was a stalwart patriot, but stood by his friend, William Clark, in his hour of need. Mr. Clark's diary supplies the names omitted in the following account of his trials. The friend who mediated secured his release on parole was Dr. Ames. The "public house" he mentions was Woodward's Tavern, on the site of the present Norfolk Registry. This tavern was kept by Richard Woodward, who was lieutenant in one of the Dedham companies at April 19, 1775. In his letter to S.P.G., dated from Dedham, Jan. 5, 1778, we have this vivid account of Mr. Clark's troubles:

"A member of my church, a poor man and more than half blind, being suspected and purposely provoked, uttered some expressions signifying that the present war was a rebellion and his desire that the King's government might be restored, for which he was assaulted by mobs and riots from time to time, till at length they came near to kill him with poles and stones. They had forced from him his house and little place (upon which he had got a comfortable subsistence for his family), they had carried off and destroyed his farming utensils and robbed him of almost everything he had, and finally ordered him to depart the town on pain of death in a fortnight's time. In these circumstances he applied to me for a letter of recommendation to a gentleman of an amiable character to another county, to whom he had been advised as one compassionately inclined to help him in some way to support himself. After some reluctance I thought it my duty to assist him as far as I could with prudence. I wrote but five or six lines, as I thought in unexceptionable terms, without mentioning anything that might give offence. Upon an ill grounded suspicion of this going to the Royal Army with letters, he was waylaid and brought back, and though they were much disappointed in the letter they expected to find upon him, yet they endeavored to put a forced construction on what I wrote a construction that I had never intended nor thought of. Whereupon the dissenting minister of the parish (who had received the most obliging and civil treatment from me) with some others, stirred up the violence of the mob so suddenly that the same night I was assaulted by a large number of them, my house ransacked and myself used with indignity and insult. Upon the mediation of a friend, I was released upon my parole to attend the committee of the town the next day. I went accordingly, was examined and dismissed by them in about three or four hours time. They expressed themselves satisfied with what I said and disapproved of the behavior of the mob, but influenced, I suppose, by some restless people, they soon after entered a prosecution against me, and sent a man and horse thirty or forty miles to stir up the mob against the innocent gentleman to whom my letter was directed, on which account he was barbarously abused.

"I was taken on a warrant on the fifth of June and denied bail, which the law expressly allows. I was carried first to the public house and shut up in a separate room three-quarters of an hour to view the picture of Oliver Cromwell. I was then hurried to Boston with three others of my church on a very hot day, and though I was much fatigued in walking several miles (my carriage having broke in the way), I was allowed by the justice but half an hour to get two bondsmen or go to jail. I obtained it, but the three others were committed, though several offered to be bound for them in the town where they belonged.

"My trial, seven days after this, was carried on in so near a semblance to the Romish Inquisition that I need not trouble you with an account of it. It is enough to say that I was denied counsel and not permitted to know what was alleged against me by the witnesses and attorney. (for by reason of a great deal of deafness I could not hear the ordinary way); and from thence it is almost needless to say that I was condemned to banishment and confiscation of estate, and sent on board a hoard ship in the harbor

prepared for that purpose (with the person on whose behalf I wrote the letter before mentioned) in order to be transported to the West Indies or some part of Europe. I may add here that a gentleman of Boston, a friend of mine and by whom I had been much obliged, having with several other gentleman been carted out of town with violence and ignominious usage by the mob, and contrary to the orders and promised protection of the present government, and forbidding returning to his family on penalty of worse usage, he having of his own accord took refuge at my house for a short time. This was made a principal matter of accusation against me which, together with letter above mentioned, was all the charge they brought. Having been troubled with some degree of the asthma for about two years before, so cruel a confinement as I had through all the hot season for ten weeks together brought on that disorder to a great degree. This together with the friendly exertions of some gentlemen of the General Court, who thought my trial conducted in a mode extremely unjust, induced the powers in being to favor me so far as to grant me a return to my own house and remain there as a prisoner (having one mile excursion under bonds of five hundred pounds penalty) which I was obliged to submit to or I might have never lived to see this day. I returned home the twentieth of August. Thus confined, I now remain laboring under a great degree of the disorder aforesaid, which it may be much doubted whether I shall ever outgrow.”

He resolved at last to leave this country. June 2, 1778, Mr. Clark applied for pass to the younger brother of Dr. Ames. This was none other than Fisher Ames, then a young man of twenty, although four years a graduate of Harvard College. Mr. Ames brought him a pass from the Court on June 4<sup>th</sup>. Mr. Clark sailed out of Boston, June 15, 1778, on H.M.M. Duke of Bedford, for Newport, Rhode Island, which port, owing to contrary weather, he did not make until eighteen days later. His wife accompanied him. November 21, 1778, taking leave of his wife, he sailed to New York, and from thence, December 24, 1778, on the ship Roe Hampton, left for Cork, Ireland; then on to London. His wife died in Dedham, soon after giving birth to a child Dec. 3<sup>rd</sup> of the same year. The child survived only a few months. Mr. Clark lived on a pension in England. April 29, 1786, he sailed in the ship Prosper, which arrived in Halifax, N.S., June 21<sup>st</sup>. There he married Mrs. Alletta Dunbar. He lived in Nova Scotia for about five years, although he made a visit to Boston and Dedham in July, 1789. He finally returned to this country, coming to Danvers in 1791. He moved to Quincy in 1795 and there lived until his death in 1815. His infirmities prevented him from following his calling, the Dedham and Stoughton missions being the only charge he ever held. By his second marriage he had two children. His epitaph at Quincy is interesting:

#### IN MEMORIAM

Reverend Gulielmi Clark, cujus  
cineres sub hoc lapide sunt depositi  
clim quibusdam annis apud Dedham  
ministri Episcopalis, at pro annis pluribus  
Ab officio sacerdotali per corporis infirmitates  
exclusi. Molestias varias et dolores  
per vitam sustinuit, providentiae divinae  
submitus et in spe ad vitam eternam  
resurrectionis beatae obit, Nov. die iv  
A.D. MDCCCXV Aet. LXXV  
Abi Viator, Disce cicere, Disce pati,  
Disce mori! In Christo mea vita latet  
mea gloria Christus, et illius tandem  
polestate omnipotente resurgam.

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Note: There were some Episcopalians who espoused the cause of the American patriots. Perhaps it might be well to name a few of those better known:- Patrick Henry, the Randolphs; Mason, the Lees of Virginia,

Pendleton and James Madison; Thomas Jefferson was brought up in the church; George Washington was “a regular attendant and communicant of the Episcopal church.”

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### ST. PAUL'S CHURCH FROM 1783 TO 1856

Before considering the reopening of the church after the Revolution, it may be well to briefly treat of the vicissitudes of the three Boston churches. King's Chapel was closed at the time of the evacuation of Boston, at which time the rector, Rev. Dr. Caner, and many of his congregation sailed with the British troops to Halifax, N.S. In the autumn of 1777 it was reopened for the use of the congregation of the South Meeting House, pending repairs of their church, and was so occupied until February, 1783. In April, 1783, Mr. James Freeman was chosen by the remnant of the proprietors of King's Chapel to renew services. He wished important changes in the liturgy, but the proprietors consented only to such as had been made by Rev. Samuel Parker, of Trinity Church. In 1785 a large number of pews were sold at auction on account of the continued absence of their owners. They were bought by people who were not Episcopalians, and, with the help of these new-comers, Mr. Freeman extensively changed the Prayer Book ritual. For about two years he then sought ordination as an Episcopal minister without success. November 18, 1787, he was instituted priest by the hand of his senior warden, by virtue of an “ordaining vote,” signed by the wardens. In December following, four Episcopal ministers issued an address which Mr. Freeman called an “excommunication,” and the oldest Episcopalian church in Boston went out as an independent organization.

Christ Church closed in April, 1775, owing to the resignation of Rev. Mather Byles, Jr., who became chaplain in the Royal army. He was the son of that other Rev. Mather Byles, who was pastor of the Hollis Street Church, and one of the most picturesque Tories in Boston. The younger Byles left with his regiment in March, 1776, and later settled in St. John, N.B. Christ Church reopened in August, 1778, when Rev. Stephen C. Lewis, a chaplain of a regiment of light dragoons in Burgoyne's army, came and took charge until 1784. In 1787, Rev. William Mantague, afterwards of Dedham, became rector. Christ Church is famous in history because of the signal displayed there for Paul Revere. From there, also, Gen. Gage watched Gen. Howe's attack on the American redoubt, June 17, 1775.

Trinity Church stood on the corner of Summer Street and Bishop's Lane (afterwards Hawley Street). Rev. Samuel Parker was its minister. He, with Rev. Edward Bass of Newburyport, were the only Massachusetts Episcopalians who did not close their churches during the Revolution, but, in deference to the wishes of their congregations, continued services, omitting the forbidden prayers. Later Mr. Mass became the first Bishop of the eastern Diocese, and his successor was Mr. Parker.

Of the latter we read “that he assiduously devoted all the time he could spare from his family and church to the restoration of the scattered churches and societies which had been dispersed by the civil contentions and belligerent operations of that memorable period,” (the Revolution). And we find that he came to Dedham even before the close of hostilities, and urged the scattered church people to put the damaged little building in order, and here he preached occasionally up to 1792.

In the convention held in Trinity Church, Boston, Sept. 7 and 8, 1785, Mr. Joshua Kingsbury was lay delegate from Dedham. On this occasion, the revision of the Book of Common Prayer was begun.

The official records of this parish, after an interval of fourteen years, were begun again December 23, 1791, when the proprietors of the church met and chose Joshua Kingsbury and Jesse Richards, wardens; Noah Kingsbury, Joshua Kingsbury, Jr., Ezekiel Kingsbury (who was son to the executor of the Colburn will) and Timothy Richards vestrymen. Other proprietors present were William Brown and Samuel

Richards.

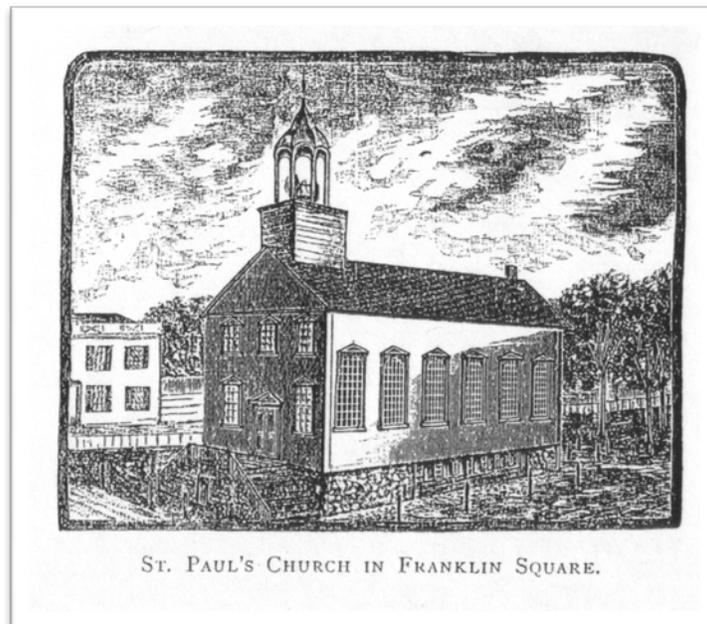
William Montague of Boston was elected rector at a salary of one hundred pounds sterling. He was to preach acceptably every Sunday provided the above sum could be secured; if not, he was to preach in proportion to what he received.

William Montague was the son of Joseph and Sarah (Henry) Montague, and was born at South Hadley, Mass., Sept. 23, 1857. He was graduated from Dartmouth College in 1784. He was admitted to orders as deacon and priest by Bishop Seabury of Connecticut, June 24, 1787. He at once became rector of Christ Church, Boston, where he remained until Mary, 1792.

April 16, 1792, Mr. Montague was again elected rector, and was given full power to act for the church in the settlement of the Colburn estate by a very remarkable document.

“Agreement with Mr. Montague

“Voted that the Rev. William Montague shall be paid by this church fifty pounds sterling per year for preaching himself or hiring some other person to preach in his room every other Sunday throughout the year, and that he be invested for the term of fifteen years from the first of May, 1792, with all the estate of the church, including all the rents for lands leased (that the said rents shall be paid to him), to use and enjoy in any manner he thinks fit without impeachment of waste; and that he, the Rev. William Montague, shall have full liberty each year of the fifteen years to cut off of said estate twenty cords of wood on condition that the Rev. William Montague allows the said church forty pounds lawful money annually, the said forty pounds be discounted yearly from the fifty pounds sterling, and at the end of fifteen years the said estate shall be appraised by parties equally chosen, viz.: by the Rev. William Montague and the church, and he, the Rev. William Montague, shall allow for the said estate whatever the said arbitrators shall judge the income and improvement shall be judged to be worth more than one hundred pounds sterling the surplus be for the church, and the Rev. William Montague’s salary for preaching himself or hiring preaching every Sunday in the year shall be one hundred pounds sterling only; and provided also that said income and improvements shall be appraised less than one hundred pounds sterling per year, the Rev. William Montague shall not be obliged to preach or hire preaching only in proportion as the appraisement is short of one hundred pounds sterling.”



(The pound, lawful money, in New England at this time was equivalent to \$3.33 1-3; the pound sterling was worth \$4.80.)

The proprietors had the power to determine whether or not they wished more preaching than the estate would support, but they should, through the wardens, notify the rector of any vote in the matter.

In one of Mr. Montague's letters he says: "In the spring of 1792 I collected in the neighboring towns those who called themselves churchmen, who, with five or six in Dedham, made about twelve, of whom we chose wardens and vestry, and offered to lease the estate once for all for one hundred dollars annually, but could not, and had no offers, higher than seventy dollars, which the church people wished and were even violent to accept, but I strenuously opposed it, which made some difficulty between us.:"

Mr. Montague, to strengthen his legal status, was instrumental in having the Legislature pass an act, Feb. 27, 1794, which incorporated the church under the name of the "Episcopal Church in Dedham," and gave the rector, wardens and vestry power to act as a corporate body.

An organ was built in the church in 1795, and Fisher Ames has given us some idea of the event in one of his letters, dated August 24 of that year:

"Yesterday Frances (his wife) went with me to hear the organ in Mr. Montague's church. A Mr. Berkenhead played upon it to the satisfaction of a tolerably smart collection of people, who filled the contribution box with coppers and small change for the performer. Mr. Montague preached an excellent sermon."

May 24, 1796, Rev. Edward Bass was elected Bishop, the first of the Eastern Diocese. Dedham was represented at this convention by the two wardens, Oliver Mills and George Clarke, who served as delegates.

Mr. Montague was desirous in 1797 to remove the church building to another part of the church land. Repairs had been necessary frequently, and in December, 1796, a severe storm had badly strained the structure.

Recently we have been fortunate in having a very good idea of the appearance of the building at this time from a picture published in the Dedham Historical Register of April, 1903. This represents a view of Dedham, painted in 1795.

After considerable opposition, Mr. Montague finally carried his point, and in July the removal began. The church was taken to a lot in the rear, and after nearly coming to grief in a deep depression in Church Street, it was finally placed on the lot now known as Franklin Square. The building was elevated on posts to the desired height, pending the completion of an understructure. August 7<sup>th</sup> the supports collapsed and the building fell in utter ruin. Seth Sumner narrowly escaped being crushed by the tower in its descent. It is said that a certain bystander remarked: "That is the last kick of the beast." (It is also stated that the neighborhood suffered a visitation of bats which had been comfortably quartered in the church tower."

This accident filled the friends of the church with dismay, and it might be said here that the effects of it were seriously felt for a period of over twenty-five years. Steps to rebuild the church were at once taken, however, and Mr. Montague interested Fisher Ames, at that time the most influential citizen of the town. Mr. Ames responded with a petition in his own hand, which is still preserved among the church papers. It reads as follows:

"It is a fact that the Episcopal Church in Dedham has been for many years in a state of scandalous

disrepair, unbecoming a Christian society and bringing scoffs and contempt upon the celebration of public worship there. For when persons of little reflection, especially children and youth, were made to despise the place, they would scarcely be restrained from laughing and undistinguishingly at the divine service performed in it. Thus the very solemnities of religion, so admirably well adapted to impress a salutary reverence upon youth, had some tendency to being shown, as it were, in derision and by way of farce, to mislead and corrupt that part of our society. The repeated wanton injuries to the windows confirm this opinion. The situation is one of the most public in the State, and thousands of travelers must have been led to think the state of religion in this town as shabby and the spirit of the people as mean as the condition of the church. This is a gross mistake, yet it is very mortifying that many have fallen into it. It is believed the inhabitants have generally borne and still deserved a more respectable character. There is no room, however, to doubt that an unfavorable opinion of the town was produced by the ruinous and tattered appearance of this public building.

“Every one, therefore, who felt either respect for religion or any concern for the reputation or appearance of the town must have wished success to the Reverend Mr. Montague in his persevering endeavors to remove, enlarge, and adorn the church. His cares, sacrifices and labors have been great, and these are known to every one, and the liberal and serious part of the society must have been heretofore disposed to encourage and promote the undertaking. No call, however, was made upon them, and it was hoped the success was almost, if not quite secured without any. But, unfortunately, the fall of the church has baffled these hopes, and the sight of the ruins is enough to rouse the sympathy and the generosity of the inhabitants of Dedham.

“There has been a hatred, so often a reproach to religion, between the two societies, and the occasion calls for some proof of the happily subsisting brotherly love which it is so much the interest, as well as the duty, of both to maintain. It would be a shame, and indeed a folly, to say in excuse for giving nothing toward a new church, that Episcopalians only should contribute. The ornament of the town as well as its reputation for a catholic and liberal temper, and a just concern for the decency of public worship, so important to the good order and morals of families, are considerations equally interesting to both dissenters and Episcopalians, and these combine to claim from us some contribution for this purpose, if it be only a mite, as token of kindness.

“We, therefore, lamenting to see the Episcopal Church in ruins, and considering the Episcopalians as our Christian brethren, entitled on this occasion to some assistance towards rebuilding the church, do agree to contribute respectively, when requested, in money, materials or labor, as set to our several names.”

Work on raising the church began Sept. 29, 1797. In rebuilding the church the timbers and other available parts of the old structure, together with portions of the abandoned Trinity Church in Stoughton, were used as far as possible. We are told the pulpit stood on a condemned axletree, and for a time the cellar served as a horse shed and store room. This new church was improved from year to year until 1804. The cost of this building was thirty-five hundred dollars. It was estimated by a committee chosen for that purpose that if the church had been repaired without an attempt at removal the cost would have but little exceeded six hundred dollars.

Samuel Colburn, in his will, very particularly set apart a portion of his land to be designated as the “Church Acre,” on which the church was to be built. For some inexplicable reason this earnestly expressed wish in his will was ignored. The location of the church acre apparently offered no chance for objection at the time when there was a single street in the centre of the town, although now it would be impossible. Rev. William Clark worked hard to have this church acre laid out, but in vain. Singularly, within the past two years the parish has voluntarily released its title absolutely to a portion of the church acre. Its site is now occupied by the Greenleaf and Danforth buildings and Memorial Hall Square.

The new location of the church seemed better on account of the opening up of Church Street. For many years this street had a deep valley crossing it from which the climb was very steep. There is a tradition that to one standing near the Phoenix House, on the corner of Washington and High Streets, a stage coach would disappear from view in this hollow.

On Christmas Day, 1797, Rev. Thomas Thatcher, A.M., of the Third Parish, Dedham, preached in the new church, "in compliance with the wishes of a number of respectable characters, and also the request of the Rev. William Montague, who was engaged to preach on the same day in another town." On that day, according to Dr. Nathaniel Ames, who was himself a churchman, "Dedham Church was thronged." Mr. Thatcher was a very able man. In 1788, with Hon. Fisher Ames, he represented Dedham in the convention called to ratify the Federal Constitution, and made a speech in favor of ratification. A street in the Third Parish (Westwood) bears his name.

Affairs religious in this town during the first two decades of the nineteenth century partook of the general instability of that period throughout this country. The solution of problems in France, which was at the time the most populous and powerful State in Europe, made a great impression. France, whose timely aid had made the success of the American Revolution possible, had in turn been through a great upheaval, and new ideas, born there, had many sympathizers in America. The conflicting currents of public opinion fairly seethed. Then ensued the formation of political parties. Thomas Jefferson stamped his character on the one faction, and it became a unit, expressed by his brilliant, virile and consistent personality. As nearly compact in its formation was the party of opposition, although soon decidedly in the minority. Fisher Ames was an able, hard working and extreme partisan of the latter party. The religious views of Jefferson, which were considered atheistic by his foes, became an issue, and the discussions entered upon, combined with the bitterness of partisan rancor, soon bore fruit in the divisions of religious societies, so notable hereabouts.

Doubtless the unrest of the time made ministers suspicious and aggressively vigilant, as may be inferred from a letter of Mr. Montague's, bearing the date of Aug. 1, 1802, reviewing the past history of the church lands; we read that the trustees and their heirs, by their ignorance, obstinacy and troublesome ways got the estate involved in law suits, which alienated some of it. At the time at which he writes he predicts that when he gets the property leased, it should be worth one thousand dollars a year. He says his parishioners, with few exceptions, have not the church's interest at heart, leaving their former meetings to escape taxes and striving to get control of the church. He continues: "I have been hard pushed by them to let Murry and his disciples hold their lectures in the church, and once even that one-eyed Billings, the singer, should preach in it, and some of the proprietors gave up the church to some unknown vagabond, buffoon preacher, who held a number of evening lectures in it, all unknown to me. For such reasons and for some I shall forbear mentioning, I shut up the church and was determined not to go into the church any more until things were put on a better footing, which was done. These things must account for the appointment of persons personally friendly to assist me in carrying on the temporal business of the church, ..... Perhaps if the founders and donors of the chapel in Boston had taken some such precautions, it would now be as it formerly was, the seat of Episcopacy in this State."

In 1806 Madam Esther Sprague gave five hundred dollars to the church. In 1807 Mr. Mrs. Samuel Swett furnished the altar. A few years later, Elizabeth Sumner devised two hundred and fifty dollars to the church to procure communion plate or a library for the rector.

Mr. Montague was absent much from his church, for in his capacity of Agent of Trustees of Donations, he labored to recover glebe lands in Cheshire County, New Hampshire. He resided at Cornish five years.

After 1811 his connection with the Dedham Church was no longer as a spiritual teacher, but as an overseer of her temporal interests. In 1813 his parishioners here voted to allow him to reside in any part

of the Eastern Diocese. This comprised Maine, New Hampshire, Massachusetts and Rhode Island.

In order to show the lamentable state of our church during the period above referred to, I present the following letter sent by Mr. Montague to the church wardens, Messrs. James Richardson and Samuel Swett, under date of February 12, 1813:

“Gentlemen: In my agreement with the church in 1792, I was not obliged to preach myself, hire or procure preaching more than the estate, the devise of the late Samuel Colburn, should be found annually to support. From the misfortune of losing the old church, the expense of building a new one, the hardness of the present times, which has occasioned the resignation of a number of lots and prevented leasing many others, it is found the income of the estate is not at present sufficient to support preaching the whole of the time. Of course I am not obliged to see that there is, nor is the church holden in future to allow me pay when I do not, ..... I am obliged to be absent for a time, and when absent shall expect no salary, by which method the finances of the church may become such as to be able to discharge some of her debts, at least, and eventually to support preaching the whole time. Therefore on those Sundays when no provision is made by me for divine worship, I hope the wardens will see that some suitable and acceptable person of the congregation reads the service in the Book of Common Prayer proper for him to read, and a sermon from some Episcopal divine, such as Dr. Sherlock, late Bishop of London, or any other approved write of the church. Gentlemen, believe me when I tell you that my heart is bound up in the Episcopal Church in Dedham and that I shall do everything in my power for its interest, and that I am, with sentiments of esteem and friendship,

Your most obedient and humble servant,  
William Montague.”

To the sufferers of the great fire in Newburyport, in 1811, this church gave three hundred dollars. A letter of June 7, 1813, from the Secretary of the Convention to one of the wardens here speaks of this church as St. Paul’s Church. It was also officially known in the annual reports as Christ Church at that time and even later. The change from the old to the new name was therefore a gradual process.

Before considering the closing years of Mr. Montague’s connection with this church, Let us turn our attention to some of his methods and characteristics. An earnest churchman, contemporary to Mr. Montague, and treasurer of the church in 1818, has written in the records over the date, Dec. 1, 1821, a careful analysis of that minister’s acts. From this source I get my facts.

Mr. Montague was as a pastor and preacher very unsatisfactory, laboring as he did in a very wide field. He discouraged new accessions to the church. This may be accounted for by the fear that this church might be alienated, as was King’s Chapel, to which he refers in one of his letters. It is certain that in 1809 a large defection from the Third Parish (now Westwood) sought to be joined in this church, but were not encouraged to take this step by this church. This faction then joined itself to the Baptist Society in Medfield, but later formed a church of that denomination in West Dedham (Westwood).

Mr. Montague was a man of great energy in regard to the temporal affairs of our church, and from the first of his ministry sought for absolute control. His methods were regarded as arbitrary by the townspeople, with whom he was necessarily brought much in contact, and by many of his parishioners, also, and he made many enemies. A vote in those days went with every pew deed, and Mr. Montague controlled many of these, and held many himself, besides, for which he could find proxies. He was moderator of the meetings and also kept the records. It is a fact that the rents fixed by his agency were high, and it is doubtful if any other man could have settled the property as advantageously for the church as he did.

After July, 1803, the rector chose the senior warden, who was known as the rector’s warden. He also

appointed the minor officers; the junior warden and vestrymen only were elected by the parish.

Mr. Montague was his own surveyor and conveyancer, and the layout of the streets traversing the church estate and the shape of the lots were his work. He was interested in town improvements, and seconded Fisher Ames in his efforts in that direction. Some of the elms that grace our streets Mr. Ames set out with that end in view a hundred years ago. Mr. Montague fitted up the basement of the church as an academy, and it was used as a school for a time.

Mr. Montague divided the church land, which extended from High Street to Court Street in an oblique direction, by several streets. This lot contained ten acres, and the first street located in it was Church Street, built in 1792. This street cut the lot lengthwise at about the middle and ran parallel to its long sides. Norfolk Street, called for many years Cross Street, was cut through to Church Street from Court Street; the north line of the lot crossing it transversely near the middle, the southeasterly half being within the church land. Another street not now in existence was cut through from Church to High Street, leaving the former at a point one hundred and thirty feet east of the easterly corner of Norfolk and Church Streets, and making nearly a right angle with High Street. This formed a triangular lot, at one corner of which is the Dedham Historical Building. This section was called "Jere Square" by Mr. Montague because Jeremiah Shuttleworth was the tenant. All these streets were opened before 1802. The last street made in this lot was School Street, but at the time called Back Street. It followed the southerly side of the lot from Court Street to a point east of the present location of Washington Street, then turning north to High Street along the easterly end of the lot. The Danforth and Greenleaf Buildings would come on this lot, the street passing in the rear of them.

In 1814 the condition of the church was such that a petition was sent to the Diocese Convention, which resulted in the appointment of a committee to investigate. The committee preferred charges against Mr. Montague, but there the matter rested. Not till Bishop Griswold came here personally in July, 1818, to adjust matters, was Mr. Montague's connection with the church terminated. He was rector twenty-six years. He continued to reside in Dedham.

The alienation of land before and during the adjustment of the Colburn estate was considerable. Rev. Mr. Clark protested against the laxity of one of the executors of the will. He was called to account, but escaped punishment, although some of the estate was lost. During Mr. Montague's control much more was lost. Of the Mill Creek Lot, consisting of twenty-two acres, twenty-one of these acres were sold for nineteen hundred dollars.

The Church Lot, of over ten acres, lost two pieces, one at the northerly corner of church and Court Streets, containing three thousand feet, and the other on the north side of Norfolk and Church Streets, containing twenty-seven thousand feet.

The whole of the Stone Wall Lot was sold to James Richardson and Samuel Swett for thirteen hundred and thirty-three dollars, thirty-three cents. This lot contained twenty-eight acres, one quarter and thirty-two rods.

The Old Orchard, in Sandy Valley, contained thirty-six acres, two quarters, twelve rods. All but thirteen acres of this were sold to Fisher Ames.

At the end of Mr. Montague's ministry the church land consisted of sixty-four acres, three quarters, thirty rods, as follows:

Church Lot, ten acres, twenty-six rods  
Wood Lot (near Sandy Valley) eighteen acres

Cedar Swamp, eight acres  
Sandy Valley, thirteen acres  
Mill Creek Lot, one acre

There were 39 leases in all; each for a term of 999 years. The church was called upon to defend many suits brought by Mr. Montague concerning the land. In 1822 valuable land was lost on an execution to meet one of Mr. Montague's notes given in 1799. The land was located on what is now Maple Place, and was about one acre.

Having despaired of settling their difficulties with Mr. Montague, and owing to the distrust felt for him by the tenants of church lands, it became evident to the great majority of the members of this church that a complete reorganization was necessary. In 1817, consequently, the first steps were taken. The following year the Legislature was presented with a petition from twenty-nine members of this church, and, in spite of the active opposition of Mr. Montague, passed, June 12, 1818, without dissenting vote, an Act of Incorporation, of which this is the opening paragraph:

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, that the following persons, Abel D. Alleyne, John W. Ames, John W. Baker, Silas Bacon, Pitts Butterfield, John P. Cain, Seth Chapin, John Cox, John B. Derby, Abner Ellis, Stephen Farrington, Mary Gay, Timothy Gay, Timothy Gay, Jr., Cyril Gillet, Egekiel Kingbury, Joshua Kingsbury, Moses Kingsbury, Noah Kingsbury, Samuel Lowder, William H. Mann, Eliphalet F. Mason, Nathaniel Polley, Jr., Timothy Richards, Jesse Richards, William Richards, James Richardson, Jeremiah Shuttleworth. Erastus Worthington, together with all the present proprietors of pews of said church, with their families and estates, and such others as may hereafter incorporated as a Protestant Episcopal Society by the name of the Episcopal Church in Dedham.

July 6, 1818, the first officers under the new act were chosen as follows:- Senior warden, Timothy Gay, Jr.; junior warden, Ezekiel Kingsbury; vestry, Samuel Lowder, Erastus Worthington, Jeremiah Shuttleworth, Samuel Richards, John W. Ames; treasurer, Erastus Worthington; clerk, Willard Richards.

The new organization started with vigor. The church building was repaired at once. A survey of the church lands was ordered and completed in August, 1818. William Ellis was the surveyor. We are told that in 1813 there were but twenty families and thirteen communicants, but the number of families connected with the church at the time under consideration (1818) was about twice that number, although there was no rector. The church building is thus described:- "The entrance to the church was by means of a double flight of steps, rising parallel with the front on Church Street. It had a recessed chancel, with pulpit and reading desk in front of the chancel rail, and a gallery at the opposite end, in which was an organ. It was painted in fresco, with Grecian columns and cornices. It was surmounted with a belfry, and in 1818 a bell was placed in it by Subscription." The bell weighed 664 pounds, and cost over \$300. It was first rung Dec. 9, 1818.

During the three years following the reorganization of the parish, owing to the unsettled state of the church funds and inability to unite on a candidate, there was no rector, though services were constantly maintained. The following persons officiated during the three years:- Rev. George Taft, Rev. George Otis, Rev. Cheever Felch, Rev. Herbert Marshall, Rev. G. T. Chapman, Rev. Addison Searle and Richard G. Parker. Mr. Felch was here a year and a half.

"Aug. 16, 1821. Voted unanimously that Mr. Samuel Lowder and Erastus Worthington, Esq., go to Bristol and consult Bishop Griswold, of the Eastern Diocese, requesting his settlement in this place, and offer him seven or eight hundred dollars per year to come and settle over this society."

This is an interesting record, but nothing followed it. In September, 1821, the Society unanimously chose Rev. Isaac Boyle to be the rector of this church. He was instituted by Bishop Griswold, assisted by the Boston clergy, November 22 of that year. The Rev. Isaac Boyle graduated from Harvard in 1813. He was ordained by Bishop Griswold in 1820. The Sunday School was formed and opened June 16, 1822, with sixteen pupils. Mr. Boyle was a scholarly man. There were a few accessions during his ministry. Some of these were because of the low rate of taxation to support the church worship, and the law required property holders to be taxed to support public worship, but they had the right to choose their place of worship. During his ministry the parish consisted of fifty families and forty communicants, on the average. In 1831 an organ was bought of the Second Parish in Dorchester. Edward Whiting, the senior warden, contributing largely to the organ fund.

Mr. Boyle resigned April 21, 1832. After leaving Dedham he received the degree of Doctor of Divinity from both Trinity and Columbia Colleges in 1838. He died in Boston, Dec. 2, 1850. His sermons are now in the possession of the Dedham Historical Society.

The parish invited S. B. Babcock, a lay reader, at that time pursuing his theological studies, to officiate here, which invitation was accepted August 18, 1832.

Samuel Brazer Babcock was born in Boston, Sept. 7, 1807. He was graduated from Harvard College in the class of 1830. His ordination as deacon took place in 1832, and as priest in 1833, in both instances by Bishop Griswold. He married Emmeline Foxcroft of Boston, Oct. 9, 1832. His wife shared his zeal and interest in parish duties from the first. When Mr. Babcock became connected with this parish, the church building was out of repair and the parish in debt. He wrote that "the congregation was few in number, but constant in attendance, and manifest a desire to receive the gospel as delivered in our Saviour's day." He stated that the church funds were embarrassed. In 1834 he was elected rector.

Rev. William Montague died in Dedham, July 22, 1833. He had been a paralytic for the three years previous. He was 76 years old.

Mr. Babcock thus sums up Mr. Montague's work:- "There were but few who understood the nature of the property, while many were personally interested to suppress all inquiry into the rights of the Church. To recover these glebes and gifts needed alike skill, industry and courage. And to this work the Rev. Mr. Montague brought all his energies, and he was the means of recovering and preserving much that elsewhere had, in all probability, been lost. He rescued much . . . . . from virtual confiscation, and perhaps adopted the most judicious plan possible . . . . . to place the property in such position that it could never be alienated."

Mr. Babcock labored to fulfill two important objects, namely:- The erection of a new church building and the enlisting of the interest of his people in missions and church charities. The difficulties he encountered in a debt burdened parish can well be imagined, especially since the debt increased and threatened to further diminish the church estate.

The parish meeting of 1838 served to mark an event of very great importance. At this meeting was elected as a member a young lawyer of the county, who had recently married a church woman. Also, the junior warden having resigned at this meeting, this new member was elected warden in his place, as well as delegate to the Diocesan Convention. Thus entered actively into the story of this church its greatest benefactor since Samuel Colburn – Ira Cleveland.

Ira Cleveland was born in Hopkinton, Mass., February 1, 1802. He was graduated from Brown University in 1825, and was valedictorian of his class. He came to Dedham in 1828, and entered the law office of Horace Mann. He was admitted to the bar in December, 1829. He was a successful lawyer, but

was elected secretary of the Norfolk Mutual Fire Insurance Company in 1840, and gradually relinquished his law practice and made insurance his life work. April 13, 1837, he married Frances Maria Whitney of Wrentham. She died in child-bed, Sept. 21, 1838, and her infant daughter survived but twenty-two days. Staggering under this weight of grief, he found a friend in Mr. Babcock, who took him into his family where he lived forty-five years.

At Easter, 1841, the church was freed from debt – as Mr. Babcock expressed it, “a drag chain” of debt, and “we never breathed freely until that was unshackled.”

In February, 1843, the church bell was tolled during the funeral of Bishop Griswold, and the church was draped until Easter.

In October, 1844, Edward Whiting died at the age of 76 years. He was warden during the rectorship of Mr. Boyle, and was a generous contributor to the support of the church. He left one thousand dollars toward a new church building.

November, 1844, the parish voted unanimously to build a new church, and December 14 it was voted to relinquish the old church lot. January 29, 1845, a vote was passed that the old lot should be reserved for a vacant square. Why this was named Franklin Square is not known. Dr. D. P. Wight suggested at the time that it should have been called Colburn Square in honor of Samuel Colburn, and certainly that must appeal to most of us. February 17<sup>th</sup> it was voted to pay Martin Gay one thousand dollars for his lot adjoining the burying ground, and allow him three months to remove his building and shrubbery therefrom.

November 30, 1845, Mr. Babcock preached a historical discourse in the old church. This interesting sermon is one of the authorities used in preparation of this history. But it was from a later article of Mr. Babcock's, called “The Rector's Offering,” that we learn how unsafe the church building had become. “How airy it was, above, below, north and south, east and west! How rickety it was, from the door-steps to the robing room! How porous it was when the windows of heaven were opened on its roof! How disconsolately we looked at each other from Sunday to Sunday, from year to year! How we shrank with mortification when strangers looked in upon our property! How we had to prop the floor on Christmas, lest peradventure the good citizens of Dedham should make an extemporaneous movement to the ground! It was a day of small things, very small.”

December 1, 1845, the old building was sold at auction to Samuel Swett, and the stone foundation to Daniel Marsh. In less than two weeks demolition was complete. Meanwhile a beautiful wooden church had been erected on the new site, but not being ready at this time, the church people met every Sunday in the Court Room of the Court House. Christmas Day, Dr. Lamson invited them into the First Parish Meeting House, where they found the walls, columns and pulpit hung with evergreen.

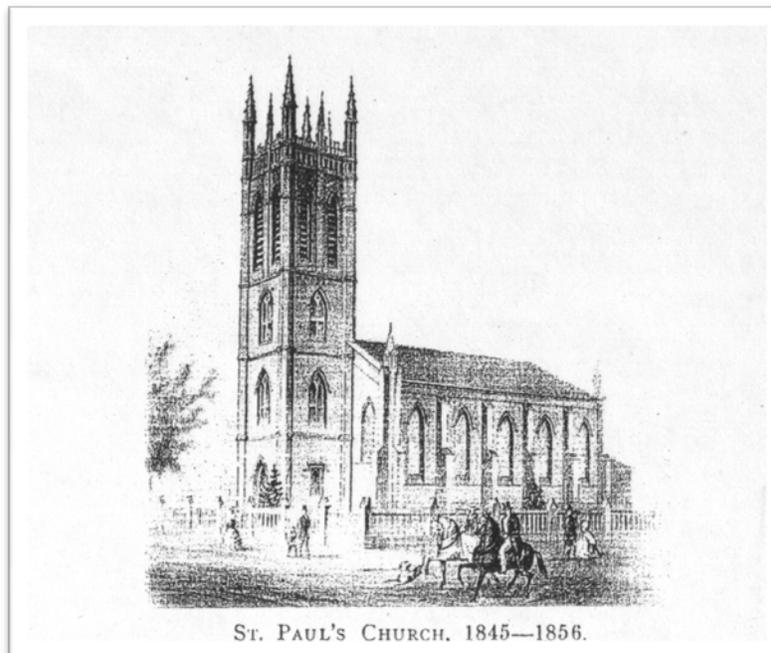
“On Thursday, January 15, 1846, the new church was consecrated by the Rt. Rev. Manton Eastburn, D. D., Bishop of the Diocese. Twenty-one clergymen were present. The instrument of donation being presented to the Bishop by Ira Cleveland, Esq., one of the wardens, was read by the rector of the church. Prayers were read by Rev. Mr. Bairy of Newton Lower Falls, assisted by Rev. Isaac Boyle, D. D., reading the Lessons and Te Deum. The Bishop read the Ante-Communion Service, Rev. Mr. Ten Broek reading the Epistle, and the letter of conservation was read by Rev. Mr. Hoppin of Cambridge. The ladies of Trinity Church, Boston, presented the Bible and Prayer Book, and the ladies of our own parish furnished the church with carpets, lamps, altar-cloth and window shades; and Mr. C. D. Davenport gave a Prayer Book for the communion table.” The old bell was placed in the tower. The cost of construction was \$6894.21. The building committee was Ira Cleveland, John Drayton, John Bent, George Dixon, Joseph W. Clark.

Let us take this opportunity to mention briefly some facts concerning the last named gentleman, whom we shall see was one of the church's most generous supporters during many years. Joseph W. Clark was born in Easthampton, Mass., Sept. 16, 1810. He was elected a member of this church at the Easter meeting in 1844, and was at the same time chosen vestryman, which office he held, except for a three years' absence, up to 1856, when he was elected junior warden, which office he held continuously until 1876.

During the month of March, 1847, the church was closed, when the parish spent twelve hundred dollars on the adornment of the church interior, for a fence enclosing the church lot, and for the general improvement of the same. This year, also, the ladies of the parish, at the expense of one hundred and twenty dollars, further beautified the church with the gift of tablets containing the creed, copies from those of the Temple Church, London. At the Easter meeting in 1848 a pew was presented to the widow of Bishop Griswold for her use.

In 1847 Miss Hannah Chandler of Boston presented the church with a handsome chandelier. In 1848 a lady gave a silver alms plate; that Christmas Reuben Richards donated a bell weighing two thousand pounds. In 1849 a lady of the parish gave a handsome marble font, and an organ was installed at the expense of about fifteen hundred dollars, which, we are told, was "beautiful in finish," and "in design and painting harmonizes with the architecture of the church." Messrs. Reuben Richards and J. W. Clark gave the organ. In 1856 a gentleman of the parish made a present of a beautiful prayer book for the communion table. The church was repainted at a cost of three hundred dollars in 1855. These facts are enumerated to show the earnestness and generosity of Mr. Babcock's parishioners. By steady growth, the Sunday School, which was in a deplorable state at the beginning of his ministry, had, under the rector's faithful guidance, reached the number of eighty, a large number for the size of the parish at that time.

#### The Later History of St. Paul's Church



I quote the following description of the church as it appeared at this time:- "The church was a beautiful

edifice, of mediaeval architecture. The architect was Arthur Gilman of Boston. The builders were Thomas and Nathan Phillips of this town. The frame was raised July 4, 1845. It was built with great care and possessed great architectural beauty. It was ninety feet long, and the tower, which was a copy of St. Magdalen's College, Oxford, England, was about 100 feet high, presenting an elegant and imposing appearance from every point of approach. The ceiling was filled with heavy tracing in bold paneling and richly grained in dark old English oak. All the furniture of the church was in keeping with the edifice itself. The massive chairs were built partly of wood taken from the former church. Another writer said of this church that it was "one of the most chaste and appropriate specimens of church architecture in our diocese." With this beautiful church, and the generosity of this people to outside objects as well as those parochial, Mr. Babcock had prospered well along his chosen lines of activity. Unblessed with children, his church was very near his heart.

Sunday, Dec. 7, 1856, at half past six in the morning, a wild ring of fire bells aroused the town, flames having been discovered from the rear end of the beautiful church, where was the library of the Sunday School. Very rapidly the fire spread, and in a few minutes enveloped the entire building. The intense heat, the scarcity of water, and the rapid progress of the fire, rendered the efforts of the firemen useless. In less than an hour, the church, its furnishings and its cherished gifts were a mass of smouldering ruins. Nothing was rescued, except that the active exertions of the Sunday School librarian, John Lathrop, saved the library.

The town was spared a serious conflagration by the presence of a light snow on the roofs of the neighboring houses, by the absence of a wind save the cinders that were borne to a considerable distance by the convection currents of the fire. We are told that the Centre School-house and several houses took fire, but were promptly extinguished. The residences of B. H. Adams, Francis Cole, Joshua Carter, George Coolidge and Luther Weeks were in great danger for a time. The fire apparatus which came to the scene were the Water Witch engine of this village, Captain Isaac Weathers; Hero Engine Company of the Upper Village, Captain Francis Turner; the Niagara from Mill Village, Captain Charles Colburn, Jr. Later arrived Washington Engine Company of South Dedham (now Norwood) and Salamander, from West Roxbury, all hand power engines.

The origin of the fire was supposed to have been an overheated stove, as the flames were first seen in that part of the church where a stove stood, in which a fire had been kindled a half hour before. The estimated loss was \$10,000; there was an insurance of \$5,000 at the Norfolk Mutual office of this town.

The loss of the church was a terrible blow to Mr. Babcock and his parishioners. That morning services were held and hold communion celebrated in Temperance Hall, made from the old Court House, and which many of us remembers standing on the lot now vacant on the southeasterly side of Court Street, midway between Norfolk and Church Streets. After the morning services, the people of Rev. Dr. Lamson's and Rev. Dr. Burgess' Churches held parish meetings and offered freely the use of their churches to their unfortunate Episcopal friends. It was divided, however, to make use of the court room at the Court House until the new church, to which all hopes immediately turned, should be built.

Steps were taken to build a new church immediately. In a few weeks a fair held by the parish netted about \$1000, and there was a very liberal subscription by some of the church people in addition. Arthur Gilman presented plans for a building as nearly as possible fireproof, and they were accepted.

June 23, 1857, the corner stone of the new church was laid by Rt. Rev. Bishop Eastburn. "A procession, consisting of the Bishop, clergy, wardens and vestrymen of the church, with other, went up to the chancel nave of the foundation, repeating the one hundred twenty-second psalm, and afterwards followed the reading of the exhortation and collects. The rector, Rev. Mr. Babcock, then read a list of articles which had been put in a metallic box and sealed up, to be placed under the corner stone. The contents of the box

were as follows:- A copy of the Journal of the Diocese of Massachusetts; Historical Discourse; the Rector's Offering; the Church Almanac; engraving of the late church; Newspapers of the day; Certificate of Priest's Orders, by Bishop Griswold; Letter of Bishop Eastburn; Book of Common Prayer; Holy Bible; gold, silver and copper coins; Parchment Record of Statistics of St. Paul's Church, Dedham; a list of the articles deposited.

"The box, being deposited by the Rector, the Bishop proceeded with the ceremony, striking the stone three times with a hammer, and announced that he had laid the corner stone of a church by the name of St. Paul's Church, to be devoted to the service of Almighty God, according to the principles of the Protestant Episcopal Church. The Rev. Mr. Babcock then made an address, historical in its character, in which he reviewed the progress of the Episcopal Church in Dedham. .... At the conclusion of the address of the Rector, the Bishop spoke briefly to the assembly, after which a hymn was sung, in which the multitude joined. A prayer of benediction closed the ceremonies." The parchment in the box placed under the stone contains a brief history of the Society and a list of the Rectors.

The consecration of the new church took place June 17, 1858. There were fifty clergymen present and a very large congregation. The order of exercises was:- Procession of clergy to the church. Presentation of deed of church to the Bishop by the senior warden. Reading of the minutes of consecration and acceptance of church by the Bishop. Regular morning service and sermon by Bishop Eastburn (text from Titus, II, 7 - "In doctrine showing incorruptness") Hymn of consecration, to tune of "Old Hundred." Prayer and benediction by the Bishop.

Mr. Gilman, the architect, adhered strictly to the early English or lancet pointed style, or, as one writer expressed it:- "The architecture is Gothic of the early English order, a style which obtained particular favor during the thirteenth century."

The church is built of Dedham granite, and rests on massive foundations. The walls are strongly buttressed, as is the tower, which at this time was completed for only two stages, about thirty-five feet. The front entrance in the tower is finely arched and very massive. At the south side is a beautiful porch entrance, intended for those coming in carriages. In the interior the church consists of a nave, with side aisles, and separated for the rest of the church by a strong and graceful brick arch is the chancel at the west. The floor is supported by brick columns, while the walls on the inside are also of brick; there is a space between the inner brick and outer stone to prevent dampness, and the walls thus constructed are about two and one-half feet thick. The roof is supported on each side by five beautiful brick columns. The brick work throughout the interior is overlaid with plaster. The high open roof is further supported by curved braces, studs, ties and rafters of sold chestnut, rubbed down and oiled. The interior finish of the pulpit, the desk, the interior of the chancel, the window frames and the pews, are all of chestnut. The pews are without doors and Gothic panel style. At the south side of the chancel was the robing room, and at the north side was the organ room, in which was placed a Hook organ, made in Roxbury. The choir seats, beside the organ, were placed at right angles to the pews of the church. The area included in the naïve and aisles was forty-nine by seventy-one feet; the chancel area was fourteen by twenty-two feet. The roof steep over naïve and chancel is of gentle slope over the side aisles, and is covered attractively with slate.

The stained glass windows were much admired, the large one in the chancel, costing \$1000, represents St. Paul. The beauty and newness of everything, from the massive masonry to the beautiful wood work and the pleasing appearance of carpets and cushions, delighted every one.

The building thus described was build without any help outside the parish, and only over a little over a year and a half after the total destruction of its predecessor. The stone of which the church was constructed was given by the brothers Bullard of this town. Ira Cleveland, the senior warden, was the

chief donor. His special gift was all the windows, including the one in the chancel. These windows were made by Owen Doremus of West Bloomfield, New Jersey. The organ was presented by the junior warden, Joseph W. Clark. The two chancel chairs were given by a Boston clergyman. The ladies of the parish gave the bibles, prayer books for the pulpit desk and communion table. The pulpit cushion was given by a New York lady. A Boston lady furnished the robing room. The font was given by Mrs. Babcock.

The contractors for the building were the Messrs. I. and H. M. Harmon of Roxbury, who executed the stone work. The wood work was done by Alonzo Folsom of Roxbury. The walls and ceiling were colored by W. J. McPherson of Boston. The building committee were Ira Cleveland, Joseph W. Clark and Rufus E. Dixon. The cost of construction was \$18,336.51.

The affairs of the parish at this time were such that when we look back over the first century which, curiously enough, was marked by this consecration, we must feel that the seed sown by the fathers in stony places had at last brought forth manifold fruit.

Mr. Babcock had not enjoyed his new church a year when he was obliged to take a rest of several months on account of feeble health.

The story of the parish from this time on for more than twenty years is one of steady growth and earnest activity. In 1867 Mr. Cleveland presented the church with a bell weighing 3000 pounds and costing \$1500.

In 1869 the tower and spire of the church was completed and surmounted by an iron cross, gilded. Also, an iron fence, with massive stone posts, was built around the church building enclosing the lot; then sheds for carriages and the grading brought to completion the original intention of the parish twelve years before. The expense of this work was \$12,143.81. This entire sum was pledged and raised in the parish during the year. As none of the subscribers are now living, none can object to a presentation of their names, for their zeal is praiseworthy and should be perpetuated as an example to those who follow them.

#### ST. PAUL'S CHURCH, 1858 – 1869

Ira Cleveland gave \$4963.81. Joseph W. Clark gave \$3500. Horatio Chickering gave \$1000. Charles B. Shaw gave \$500. The following gentlemen gave \$200 each:- E. S. Rand, Jr., Thomas L. Wakefield, Dr. Ebenezer Burgess, George E. Hatton, Erastus Worthington, George D. Gordon, Rufus E. Dixon, Calvin F. Ellis. The following gave \$100 each:- John Lathrop, Lewis H. Kingsbury, Mrs. Edward Stimson. John H. B. Thayer and Alfred Allwright each gave \$75. Charles Henry Parker and S. D. Bacon gave \$50 each. George Bird gave \$20, and Robert Pepper gave \$10. That year there were in the parish one hundred and eighty-four communicants; the Sunday School had twenty-one teachers and officers and one hundred and twenty-five scholars.

In 1870 Columbia College and, also the same year, Griswold College, Iowa, conferred the degree of Doctor of Divinity upon Mr. Babcock.

For the relief of the sufferers from the great Chicago fire, in 1871, this parish contributed \$207.81. Of interest to the diocese at large are the two facts which I shall quote directly.

“On the 12<sup>th</sup> of June, 1872, the honored remains of Rt. Rev. Alexander Viets, Griswold, D. D., were removed from under Trinity Church, Boston (together with those of his wife and son) and deposited in a

granite-lined grave in the church enclosure of this parish.

“On the 14<sup>th</sup> of September, 1872, the honored remains of Rt. Rev. Manton Eastburn were brought to the cemetery in Dedham for sepulture and rest by the side of his revered mother.”

The bodies of Bishop Eastburn and his mother were subsequently removed from Dedham. It may be of interest to note that five months after the remains of the Griswold family had been brought here, Trinity Church, Boston, was partially destroyed in the great Boston fire.

The brown stone monument in the church lot, erected through the efforts of Ira Cleveland, who was the largest contributor, marks the last resting place of Bishop Griswold and his family.

In November, 1872, Dr. Babcock had a slight apoplectic attack, resulting in a loss of voice, which disabled him from performing his duties. His pulpit was supplied until Easter following, and then it being very evident that the rector could not take up his duties, he was granted a six months' vacation.

A mission Sunday School was opened in the eastern portion of the parish, June 8, 1873, mainly through the energy of Horatio Chickering.

Mr. Chickering became a member of St. Paul's parish in 1850. He was elected vestryman in 1853, and served continuously in that capacity until Easter, 1873, when he declined a re-election. He was ever a generous contributor to church objects. He identified himself with the mission above mentioned, and from it has now grown one of the most earnest churches in the diocese – the Church of the Good Shepherd.

In October, 1873, Dr. Babcock had so far recovered that he was about to resume his duties. On the 14<sup>th</sup> he attended a meeting of the clergy in Boston. While drafting a resolution he was seized with apoplexy. He was carried to the Evans House, on Tremont Street, where he died, Oct. 25. “Thus ended,” says one writer, “the comparatively long and useful life of one who was distinguished not as a sensational or popular preacher, but as an earnest, devoted Christian minister, who was found faithful unto death.” What Dr. Babcock did for this parish has been told partially in these few pages. How he came to a feeble parish – one not accustomed to contribute generously towards the support of the church – and, after more than forty years of faithful work, left it one of the most respected in the State, we have endeavored to show. Besides his work here, he was the chief agent in the establishment of the churches at Hyde Park and Wrentham. He was for four years secretary of the Diocesan Board of Missions. He was treasurer of the Diocesan Convention nineteen years, and president of the Standing Committee until his death. He was especially interested in the Society for the Relief of Aged and Indigent Clergymen of the Diocese, and spared no efforts to enforce on churchmen the claims of this excellent society.

As a citizen of Dedham, Dr. Babcock was always warmly interested in all the town affairs, and served for years on the School Committee. At a union meeting held in Dr. Burgess' Church (Orthodox Congregational) at the time of President Lincoln's death he delivered the eulogy. This was afterwards printed.

Dr. Babcock's funeral was held in the church on Thursday, October 30<sup>th</sup>. Besides his sorrowing parishioners, many of the clergy, together with a large number of Dedham's leading citizens, attended to revere his memory. The church was draped thirty-one days, in accordance with a vote of the wardens and vestry. Dr. Babcock was buried in the church enclosure. Over his remains his wardens, Messrs. Ira Cleveland and J. W. Clark, have erected a marble monument.

In accordance with a petition from this parish to the Great and General Court, an amendment to the Act of

Incorporation, passed June 12, 1818, became a law March 10, 1874. This amendment changed the corporate name of the church from the "Episcopal Church in Dedham" to "Saint Paul's Episcopal Church in Dedham," and gave the church power to pass by-laws. March 23, 1874, the present by-laws were adopted by the church.

June 9, 1874, the parish elected Rev. Daniel Goodwin of Wickford, R.I. rector. Mr. Goodwin accepted and took charge in November. The same year Dr. George E. Hutton left a bequest for a chapel. The appraised value of the legacy was \$5848.32.

February 10, 1875, the parish voted to build the present brick chapel. This building was first used May 10, 1876. At its east end a memorial window for Dr. Hutton was placed by the children of the Sunday School.

In 1879 a reredos was erected in the church – also by the children of the Sunday School – as a memorial to Dr. Babcock, and at an expense of \$260.

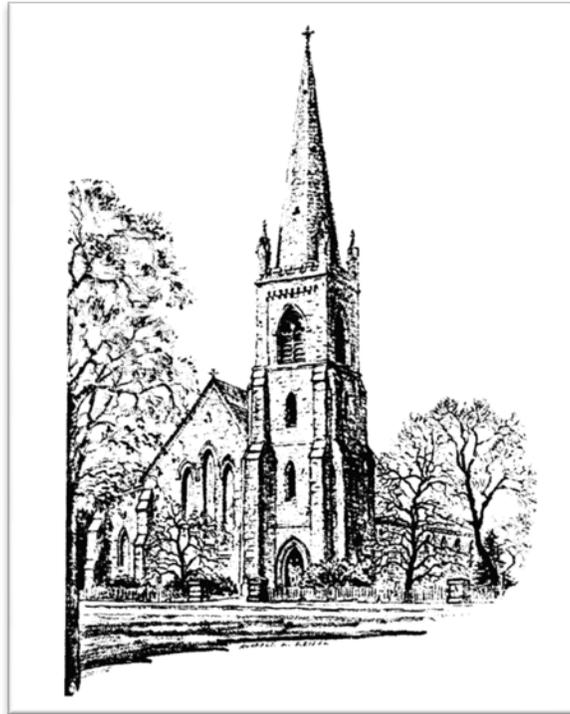
Mr. Goodwin accepted a call to East Greenwich, R.I., in 1879, much to the regret of his parish. Mr. Goodwin was an excellent pastor, and in the five years of his rectorship thoroughly organized the work of the church. He originated the Parish Guild, which held its first meeting at the house of Lewis H. Kingsbury, Jan. 24, 1875. The objects of the Guild were "to help on church work, by organized exertion, when properly called upon, either in improvements in the edifices, or in church decoration, or in arranging for the music of week-day services, or in local missions, or in serving the sick and the poor, and burying the indigent dead, or in seeking to promote attendance upon the services of the church and at the Sunday School, or in establishing series of lectures or concerts for the benefit of the parish, or in maintaining a parochial library, or in taking care of the robes and linen of the church or in any kindred enterprise." This Guild was a great value in promoting parochial activity and solidarity. It was the main spring of the parish life for over fifteen years, when it lost its influence and was finally discontinued in 1899.

Mr. Goodwin was very successful in the Sunday School, and he held the affection of his scholars to a marked degree.

Mr. Goodwin left the parish in September, 1879. The parish caused to be spread upon the records its appreciation of his services here.

December 3, 1879, Rev. Arthur Mann Backus of Elyria, Ohio, was elected rector of the parish. He accepted and first officiated Jan 11, 1880.

Ira Cleveland presented the parish with a chime of ten bells, Easter, 1881. The largest bell weighs 3050 pounds, and the smallest, 250 pounds. On each bell is the inscription, Presented to St. Paul's Church, Dedham, by Ira Cleveland, Easter, 1881. On the seven largest bells we find in addition the following:- No. 1. "Glory to God in the Highest, and on Earth Peace, Good Will toward Men." No. 2. "Sacred to the Memory of Reverend Samuel Brazer Babcock, D. D., Rector of St. Paul's Church, Dedham, 1832-1873. Died October 25, 1873." No. 3. "We Praise Thee." No. 4. "We Bless Thee." No. 5 "We Worship Thee." No. 6. "We Glorify Thee." No. 7. "We Give Thanks to Thee for Thy Great Glory." These bells were made by Meneely & Co. of West Troy, N.Y. and were rung first on Easter Day, 1881, by Edward Halliday of St. John's Church, Troy, N.Y. The old bell, which was the same size as the No. 1 bell of the chime, also given by Mr. Cleveland in 1867, had become cracked about twelve years later, and it had been re-cast. When the chime was placed in the belfry, the old bell went to Cheshire, Connecticut. The cost of the chime was \$5400.



ST. PAUL'S CHURCH – 1869 TO THE PRESENT DAY

During the summer of 1882 the interior of the church was decorated by Arthur Noble of Boston. The old buff colored walls and sky blue tint of the spaces between the roof rafters gave place to elaborate ornamentation familiar to all. In the roof four small gable windows were cut on either side to improve the ventilation. This work, which occupied about two months and entailing an expense of \$3500, was another act of generosity on the part of Mr. Ira Cleveland. At the same time the organ was taken out of the organ room it previously occupied, and placed in the end of the church of the north side aisle. It was entirely rebuilt. The work on the organ was the gift of the original donor, Mr. J. W. Clark.

Mrs. Babcock, widow of Dr. Babcock, died Jan. 26, 1883. She was seventy-one years of age and, like her husband, she was a victim of apoplexy, having been a paralytic for some time. She left a fund of \$1000 for the benefit of the Sunday School library. This estimable lady was ever an earnest worker, ably assisting her husband in parochial labors. Her epitaph on the stone in the church lot, where she lies beside him, is as follows:- "When the ear heard her, it blessed her, and when the eye saw her, it gave witness to her, because she delivered the poor that cried, the fatherless and those who had none to help them." At Easter, 1884, Mr. Cleveland pleasantly surprised the parish by the memorial lectern which is inscribed to Mrs. Babcock's memory.

In the fall of 1886 Mr. Backus was taken suddenly with a serious illness, and father-in-law, Rev. Lewis Burton, officiated for him after November until the following June. Somewhat improved in health, the rector resumed his duties, assisted by Rev. Robert W. Plant at that time. Mr. Plant remained until Easter, 1888. Finding that his hope of restored health would not be realized, Mr. Backus resigned October 7, 1888, after nearly nine years of service here. Until incapacitated by sickness, he was an earnest worker, much beloved by his parishioners, and, when his health failed, they appreciated the brave fight he made against invalidism. Mr. Backus removed to Ohio the following year, where he died, July 18, 1891. The brass cross on the church altar is a memorial to him.

May 20, 1889, Rev. Reginald Heber Starr, D. D. of St. Thomas Church, New York, was chosen rector unanimously. He assumed charge the September following.

December 31, 1889, the parish was thrown into mourning by the death of Mr. Ira Cleveland, at the age of nearly eighty-eight years, after a short illness. Mr. Cleveland would have completed fifty-two years in the service of this church as warden and delegate to the Diocesan Convention at the Easter meeting following his death. After Mrs. Babcock's death in 1883, his home for forty-five years was broken up, and he was taken into the family of Mr. Backus, where he resided until his death. Mr. Backus at first lived at the corner of Metcalf and Washington Streets, but in October, 1885, Mr. Cleveland bought the house on Court Street, now the rectory, and this became their home.

By his will, Mr. Cleveland left the church \$5000 as a fund for the rector's salary; \$1000 as a fund to pay for ringing the chimes and recasting the bells. He also left the estate just mentioned to be used as a rectory by the church. Finally he made the church residuary legatee. The church received as a result of this last clause a residue which amounted to \$9000.

To properly appreciate the extent of Mr. Cleveland's devotion to this church during his long and earnest life is impossible, but the history of the church here during that period is profoundly associated with him. He was a constant attendant at church to the very last, and his chief happiness consisted in furthering her interests. He was a generous contributor from Sunday to Sunday, which, together with his special gifts, we would not, if we could, represent in figures. Suffice it to say that towards the erection of the church, afterwards burned, and the present edifice he gave \$13,000. But his influence was no less remarkable than his own free giving. He had the faculty of arousing a generous sense in others, so that in the time covered by his life probably no parish in the State contained so large a proportion of persons who expressed their love for their church in such free will offerings.

In the early fall of 1890 the choir stalls were built and the chancel extended by those of the parish who wished thus to perpetuate his memory. At the same time the old organ room, until then shut off from the rest of the church, was connected with the chancel by a door, a floor built, and its windows fitted with sashes, and this became the robing room. The old robing room, together with the end of the south aisle adjoining, being reserved for the choir. The font, which had been removed from its original location at the entrance to the chancel to near the old robing room entrance to the church in 1882, was again removed to the south porch entrance at this time.

In the autumn of 1893 a beautiful wrought iron rood screen was placed at the church end of the chancel and inscribed to the memory of Albert Winslow Nickerson, a gift of his widow. Mr. Nickerson, who was a vestryman, died the May preceding.

Dr. Starr tendered his resignation November 1, 1894. It took effect early in 1895. January 29, 1896, Rev. James Powers Hawkes of Lebanon, Pennsylvania, was elected rector, and took charge a few weeks later. In 1899 it became necessary to re-hang the chimes and otherwise repair the church. Mr. Hawkes for several years visited Norwood every Sunday, where there were ten or twelve families who were Episcopalians, but not church. Mr. Hawkes wrote his resignation Sept. 15, 1903; the same took effect October 1<sup>st</sup> following.

During 1903-4 the rectory was thoroughly renovated, and, together with the church and chapel, was repainted at an expense of about \$1500.

At the annual meeting in 1904 a change was made in the by-laws, whereby the time for holding that meeting was changed from Eastertide, the date at which it had been held for 135 years, to the third Monday in January.

August, 1904, Rev. Francis Lee Whittemore of Providence, R.I., was elected rector and he assumed his

duties here October 2, 1905.

The church interior was repainted in the fall of 1906, a stone gray tone taking the place of the ornate decorations on a red ground that characterized its former aspect, dating from 1882. Electric lights were also installed in lieu of the gas fixtures.

In addition to the many memorials mentioned from time to time in the foregoing pages, let us here mention three memorial windows – one in the south wall of the church, to the memory of Captain Julius Mortimer Lathrop, who died at Cane River, Louisiana, April 23, 1864; one in the north wall, next to the tower, in memory of Lieutenant Nathaniel Bowditch, who died at Kelly's Ford, March 18, 1863; and a third, also in the north wall of the church, to the memory of Carrie Ward Clark, who died January 28, 1873.

Other gifts and memorials in the church are the following:- A silver paten, presented by Mrs. Anstis Townsend, August 19, 1838. A silver alms basin, presented by Mrs. E. S. Rand, Easter, 1848. A memorial tablet, bearing the name of Mary A. Turner on the north wall, and another in memory of Erastus Worthington on the south wall. A large alms basin, presented by Mr. A. W. Nickerson in 1893. A communion service, inscribed to the memory of Anna M. Wakefield, 1900.

This year of grace 1908 marks the 150<sup>th</sup> anniversary of this church, and to her friends the spectacle of the success of past struggles is an earnest of the future. If our forbears have handed us down their zeal, we have inherited a goodly heritage. Complacency, we must think, better becomes a Pharisee than a Christian.

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Afterword – These historical sketches of St. Paul's Church represent essentially the two lectures given by the writer before members of that church in March, 1906, with a few later additions. The initiative was made, however, two years previous, when in looking up some facts in an official capacity, he found among some private manuscripts to which he had a natural privilege, valuable data concerning the colonial church here. He was thus inspired to undertake a somewhat extended research and to compile a history, albeit lacking the skill of that abler hand. A list of the authorities consulted is subjoined:

M. S. Royce – Historical Sketches, Church of England and Protestant Episcopal Church in United States; 1859.

W. S. Perry – Historical Collections Relating to American Colonial Church; 1870. Vol. 3, containing letters to S. P. G.

Rev. W. F. Cheney – English Church in Dedham and Canton. Dedham Historical Register, April, 1894.

Dr. Nathaniel Ames – Diary.

Erastus Worthington (1779-1842) – History of Dedham, 1827. Manuscripts in Records of St. Paul's Church, Dedham.

Erastus Worthington (1828-1898) – "Dedham." History of Norfolk County, 1882. Manuscripts and memoranda, including extracts made by him from Rev. William Clark's diary.

C. F. Adams – "Quincy." History of Norfolk County, 1882.

Journal of the Diocesan Convention, 1785 – 1900.

Probate Court Records, Suffolk and Norfolk.

Dr. D. P. Wight – "Dedham Sixty Years Ago." (Read in 1867) Dedham Historical Register, October, 1894.

Map showing French camp. Dedham Historical Register, January, 1901.

Maps and Letters belonging to St. Paul's Church, Dedham.

John Fiske – “The Critical Period of American History.”  
Rev. Dr. S. B. Babcock – Historical Sermon, November, 1845.  
The Rector’s Offering, 1857.  
Rev. J. W. Parkhurst – Historical Sermon, delivered in First Baptist Church, Dedham, August 2, 1846.  
Christian Witness, July 3, 1840.  
Dedham Democrat, December 12, 1845.  
Episcopal Recorder, Philadelphia, July 3, 1858 (quoting Boston Atlas and Christian Witness)  
Dedham Gazette (H. O. Hildreth, editor) December 13, 1856; June 27, 1857; June 19, 1858.  
Dedham Transcript – Occasional news items.

## ADDENDA

The rectorship of Mr. Whittemore, which was yet young at the close of Dr. Worthington’s account, became a long period of growth and change in the Parish.

In 1903 the number of Vestrymen was increased to seven, five having been the number for a great many years. It had been the custom, also, that Vestrymen were elected, if they were willing to serve, each year to succeed themselves. In 1938 the by-law was changed in this respect so that there would be nine Vestrymen of whom three would be elected in each year for a term of three years. This has brought about an opportunity for service by more men in the Parish and has made available talents in various fields in the administration of the Parish.

As early as 1910 the need for a Parish House was discussed in Parish and Vestry meetings. It was not until 1927 that a Parish House was built. In that year the family of Mrs. George C. Lee gave in her memory a Parish House which included a large meeting hall, kitchen, and other rooms for the Church School, choir, and other activities. This Parish House has served the Parish well, and in 1957 it was enlarged, again through the generosity of the Lee family, in memory of Mr. Lee. The addition includes the building of an office wing and enlargement of the kitchen and meeting area.

An early tradition of the English church has been the ownership and renting of pews or sittings as the primary means of support of a parish, and to enable families to have regularly the same pew. This system was appropriate and satisfactory when applied to the period to 1900 and perhaps later. Gradually churches have departed from having pews owned by members, and in 1926 St. Paul’s voted that all pews be made free.

Another step of interest in a parish as ancient as St. Paul’s is the change relating to voting in meetings of the Parish. In 1931, eleven years after the passage of the amendment giving women suffrage in national affairs, the by-law relating to voting in Parish meetings was amended so that women are now full voting members.

After thirty-two years of ministry as Rector, Mr. Whittemore retired and in 1936 became Rector Emeritus. He has assisted his successors in the conduct of services often, particularly in the Communion Service, and he is today revered in the Parish and a familiar and respected figure in the town.

The Reverend Thomas Huntington Chappell succeeded Mr. Whittemore as Rector. In addition to his attention to his parochial work, Mr. Chappell had a broad interest in Diocesan matters and held positions as examining chaplain and in the work of Christian Education. He was also active as Chaplain of the Norfolk Prison. In the Parish the rotating Vestry was instituted under his rectorship, the girls’ choir came into being, a Red Cross workroom was providing during the last war, a men’s club functioned, and the Parish generally showed a healthy development. Mr. Chappell was called in 1947 to be Dean of St.

Stephen's Cathedral, Harrisburg, Pennsylvania, and subsequently was made Headmaster of Hotchkiss School, Lakeville, Connecticut.

When Mr. Chappell left Dedham the Parish was assisted for some months by the Reverend Malcolm Taylor, who himself had retired after distinguished service in several parishes. He brought much inspiration to the members of St. Paul's in the interim period before a new rector was called.

In the Fall of 1947, the present rector, the Reverend Rudolph Roell, was called. He was educated at Exeter, Princeton, and the Union and General Theological Seminaries, and had served at churches in the New York area, his most recent position having been as first assistant at St. James in New York. The spiritual leadership and the interest and ability of the Rector in the administration of the Parish has brought about an increase in the number of members and attendance at services, and also in the Church School.

The music at St. Paul's in recent years has made its proper contribution to the services. Up to 1925 the organ used in the church was of limited capacity. Mr. Arthur H. Ryder became organist in 1924 and in 1925 a new Casavant organ was installed. He continued with the boy choir which, it will be remembered, was started in 1865. On Mr. Ryder's death he was succeeded by Mr. Lloyd M. Palmer, the present organist. Mr. Palmer's interest in the training of boys' voices and his ability as an organist has brought the choir to the point where they bring to the services any of the regular or occasional canticles, a variety of anthems, and on appropriate occasions longer works such as Brahms' "Requiem", Stainer's "Crucifixion" or Gounod's "Gallia".

In the last few years there have been a number of memorial gifts and other improvements which have added to the beauty of the Church itself and have made the Parish buildings more adequate for present-day requirements. Among these should be noted the renovation of the Chapel in 1957 so as to make it a two-story building fitted for use by the younger children of the Church School. This work was done through contributions from all the parishioners. Other gifts to beautify the Church have been particularly the planting given by Mr. Russell B. Stearns and the stained glass windows given as memorials by the Hathaway, Edwards, Lee, Putnam, and Lines families.

A list of certain officers of the Parish elected in more recent years compiled from the record book of Parish meetings is as follows:

#### RECTORS

1874 – The Rev. Daniel Goodwin  
1879 – The Rev. Arthur M. Backus  
1889 – The Rev. Reginald Heber Starr  
1896 – The Rev. James P. Hawkes  
1904 – The Rev. Francis Lee Whittemore  
1937 – The Rev. Thomas Huntington Chappell  
1947 – The Rev. Rudolph Roell

#### WARDENS

1839 – 1889    Ira Cleveland  
1856 – 1875    Joseph W. Clark  
1876 – 1887    Thomas L. Wakefield  
1888 – 1897    Erastus Worthington  
1890 – 1921    Frederick D. Ely

1898 –	Henry P. Quincy
1899 – 1902	George B. Chase
1903 – 1913	Home B. Richardson
1914 – 1923	Charles E. Conant
1922 – 1938	George C. Lee
1924 – 1930	Harold S. Edwards
1931 – 1946	Henry V. Conant
1939 –	Frederick S. Converse
1940 –	Edward Wright
1947 – 1957	Edwin M. Lines
1957 –	George C. Lee, Jr.

## VESTRYMEN

Horatio Chickering	1853 – 1874
Thomas L. Wakefield	1873 – 1875
Rufus E. Dixon	1852 – 1883
Silas D. Bacon	1856 – 1883
Frederick D. Ely	1874 – 1889
Lewis H. Kingsbury	1863 – 1892
Richard Codman	1876 – 1894
Erastus Worthington	1884 – 1887
John J. Spalding	1884 – 1892
Charles E. Conant	1888 – 1913
Thomas H. Wakefield	1890 – 1896
Albert W. Nickerson	1893 –
Frederic J. Stimson	1893 – 1895
Henry P. Quincy	1894 – 1897
Clifton P. Baker	1895 – 1900
John L. Wakefield	1896 – 1924
Charles H. Miller	1897 – 1900
Geo. Granville Nichols	1898 – 1899
Arthur M. Worthington	1900 – 1938
Edward B. Hunt	1901 – 1906
Edward Moffette	1901 – 1914
Horatio Hathaway	1905 – 1924
Francis W. Welch	1905, 1907 – 1917
John J. Hayes	1906 – 1932
Walter M. Briggs	1914 – 1926
Harold S. Edwards	1914 – 1923
George C. Lee	1918 – 1921
Edward Wright	1920 – 1939
Richmond Mayo-Smith	1922 – 1942
	1944 – 1946
	1948 – 1950
Henry V. Conant	1924 – 1930
Frederic P. Royce	1925 – 1933
Julius R. Wakefield	1927 – 1933
Charles Wiggins, 2 <sup>nd</sup>	1931 – 1943
Ralph Lowell	1933 – 1942
Frederick S. Converse	1934 – 1938

Edwin M. Lines	1934 – 1942
	1944 – 1946
Frank A. Royce	1938 – 1941
George A. Gibson	1938 – 1942
	1946 – 1948
James M. Walker	1939 – 1940
William L. Dick	1941 – 1943
George C. Lee, Jr.	1941 – 1943
	1946 – 1948
	1951 – 1953
	1957 –
Philip H. Theopold	1942 – 1944
Nelson Bigelow	1942 – 1944
	1954 – 1956
Courtenay P. Worthington	1942 – 1944
George W. Lane	1943 – 1945
Royal W. Leith	1943 – 1945
	1947 – 1949
	1953 – 1955
William Bayne, 2 <sup>nd</sup>	1943 – 1945
H. Nelson Conant	1944 – 1946
	1950 – 1952
Richard R. Higgins	1945 – 1947
	1952 – 1954
Thomas E. Jansen, Jr.	1945 – 1947
Eliot T. Putnam	1945 – 1947
	1955 – 1957
Irwin Leonard	1946 – 1948
David C. Horton	1947 – 1949
Charles L. Collupy	1947 – 1949
Thomas N. Dabney	1948 – 1950
	1956 –
Russell B. Stearns	1948 – 1950
	1954 – 1956
Loring Conant	1949 – 1951
James Jackson, Jr.	1949 – 1951
	1958 –
Dr. Hollis G. Batchelder	1949 – 1951
Charles L. Cheetham	1950 – 1952
George T. Rice	1950 – 1952
George M. Cushing	1951 – 1953
John H. Harwood	1951 – 1953
Howard S. Hayward	1952 – 1954
Charles K. Pope	1952 – 1954
Frank W. Crocker	1953 – 1955
John S. Jenner	1953 – 1955
Charles B. Crockett	1954 – 1956
Thomas H. Burchard	1955 – 1957
Howard S. Shaw	1955 – 1956
Kennedy Pope	1956 –
Francis W. Willett	1956 –

Patrick Grant	1957 –
H. Holton Wood	1957 –
Francis A. Harding	1957 –
George C. Seybolt	1958 –
Lawrence M. Lombard	1958 –

#### TREASURERS

Thomas L. Wakefield	1855 – 1887
Frank M. Wakefield	1888 – 1891
Thomas H. Wakefield	1892 – 1896
Julius R. Wakefield	1897 – 1915
Robert J. Clark	1916 – 1918
George C. Lee	1919 – 1926
Ralph Lowell	1927 – 1941
Edwin M. Lines	1942 – 1956
Royal W. Leith	1957 –

#### CLERKS

John F. Wakefield	1874 – 1978
Thomas H. Wakefield	1879 – 1885
John L. Wakefield	1886 – 1894
Julius R. Wakefield	1895 – 1915
Robert J. Clark	1916 – 1918
George C. Lee	1919 – 1921
John J. Hayes	1922 – 1923
Ralph Lowell	1924 – 1930
George C. Lee, Jr.	1931 – 1942
Nelson Bigelow	1943 – 1948
Thomas E. Jansen, Jr.	1949 –