

# HISTORY OF TRINITY CHURCH, NEW HAVEN,

By FREDERICK CROSWELL, Esq.\*

READ MARCH 30, 1863.

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IN the year 1781, before the close of the Revolutionary War, a book was published in London, with the following title: "A General History of Connecticut, from its first settlement under George Fenwick, Esq., to its Latest Period of Amity with Great Britain," &c., "By a Gentleman of the Province." Its authorship has, by common consent, been attributed to the Rev. Samuel A. Peters, a native of Hebron, in Connecticut, a clergyman of the Church of England, and a zealous loyalist. He fled from Hebron and went to England in the year 1774, to escape the annoyances and persecutions to which he had subjected himself, by the too free expression of his unpopular political sentiments. (*Political Magazine, Vol. II.*, page 6, &c., &c.) He, however, never acknowledged the work to be his. As a history, it has never been regarded as reliable—but its sarcastic style and satirical spirit, together with the malicious

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\* Judge Crosswell died July 11, 1863, aged 50 years.

At a meeting of the Directors of the Historical Society, held August 31st, 1863, the following resolution, presented by Thomas R. Trowbridge, Esq., was unanimously adopted:

"Frederick Crosswell, Esq., one of the projectors, and an officer of this Society, having deceased since the last meeting of this Board, his associates unanimously direct the Secretary to enter on the Records of the Society, this expression of their respect for the purity of his private and the unsullied probity of his public character, for his wide sympathy with the unfortunate and unhappy, and for the active interest he ever felt in whatever was connected with the past history, the present improvement, and the future prosperity of New Haven."

raillery with which it abounds, have combined to give it a wider reputation than it would ever have attained, had it been limited to the statement of simple truths. An edition was re-published in New Haven some thirty years since, notwithstanding which it has become very rare, which fact constitutes its chief value.

The main object of the author probably was to avenge himself for some of the indignities that had been inflicted upon him in Connecticut, by holding up those at whose hands he had suffered to the ridicule of the people, and especially of the Tories of England. If such was his purpose, it appears to have been successfully achieved. The "Political Magazine," a very ardent tory publication of that day, made copious extracts from it—one of which, as it seems to be an appropriate introduction to the subject of this paper—is here quoted. The mode of its presentation, it will be perceived, is very similar to that adopted by the newspapers in our own day, in calling attention to "sensation paragraphs" and "astounding developments"—to wit:

A CURIOUS DISCOVERY OF CONNECTICUT VIRTUE AND HONESTY,  
BY MR. HARRISON, LATE COLLECTOR OF THE CUSTOMS AT NEW  
HAVEN, IN THAT COLONY.

"The true character of Davenport and Eaton, the leaders of the first settlers of New Haven, may be learnt from the following fact:—An English gentleman, by the name of Grigson, coming on his travels to New Haven, about the year 1644, was greatly pleased with its pleasant situation; and after purchasing a large settlement, sent to London for his wife and family. But before their arrival, he found a charming situation, without the blessing of religious and civil liberty, would not render him and his family happy; he resolved, therefore, to quit the country and return to England, as soon as his family should arrive, and accordingly advertised his property for sale; when lo! agreeable to one of the Blue Laws, no one would buy, because he had not, and could not, obtain liberty of the Selectmen to sell it. The patriotic virtue of the Selectmen thus becoming an unsurmountable bar to the sale of his New Haven estate, Mr. Grigson made his will, and bequeathed part of his lands toward the support of an Episcopal clergyman, who should reside in that town, and the residue to his own heirs. Having deposited his will in the hands of a friend, he set sail with his family for England, but died on his passage. This friend proved the will, but died also soon after. The record was dexterously concealed by glueing two leaves together; and after some years, the Selectmen sold the whole estate to pay taxes, though the rent of Mr. Grigson's house alone in one year would pay the taxes for ten.

Some persons, hardy enough to exclaim against this glaring injustice, were soon silenced, and expelled the town. In 1750 an Episcopal clergyman was settled in New Haven; and, having been informed of Mr. Grigson's will, applied to the town clerk for a copy, who told him there was no such will on record, and withal refused him the liberty of searching. In 1768, Peter Harrison, Esq., from Nottinghamshire, in England, the King's collector at the port of New Haven, claimed his right of searching the public records; and, being a stranger, and not supposed to have any knowledge of Grigson's will, obtained his demand. The alphabet contained Grigson's name, and referred to a page which was not to be found in the book. Mr. Harrison at first supposed it to have been torn out; but, on a closer examination, discovered one leaf much thicker than the others. He put a corner of the thick leaf into his mouth, and soon found it was composed of two leaves, which with much difficulty having separated, he found Grigson's will! To make sure work, he took a copy of it himself, and then called the clerk to draw and attest another, which was done. Thus furnished, Mr. Harrison instantly applied to the Selectmen, and demanded a surrender of the land which belonged to the church, but which they as promptly refused; whereupon Mr. Harrison took out writs of ejectment against the possessors. As might be expected, Mr. Harrison from a good man, became, in ten days, the worst man in the world; but, being a generous and brave Englishman, he valued not their clamors and curses, though they terrified the gentlemen of the law. Harrison was obliged to be his own lawyer, and boldly declared he expected to lose his cause in New England; but after that he would appeal and try it, at his own expense, in old England, where justice reigned. The good people knowing Harrison did not get his bread by their votes, and that they could not baffle him, resigned the lands to the church on that gentleman's own terms; which in a very few years will support a clergyman in a very genteel manner. The honest Selectmen yet possess the other lands, though report says Mr. Grigson has an heir of his own name, residing near Holborn, in London, who inherits the virtues of his ancestor, and ought to inherit his estate."

No member of this Society, probably, needs to be assured that this absurd story, so discreditable to the good faith and honesty of our ancestors, is utterly false and without foundation. No formal attempt has ever been made to vindicate the character of the public authorities of New Haven from the preposterous charges of this veracious "historian." For, taken in connection with the other extravagancies of the volume, they have ever been regarded here, where the proofs of their falsity are at hand, as too monstrously absurd to require either notice or denial. But as a certain learned Irish gentleman thought Gulliver's Travels true in the main, although containing "some things which he could not prevail upon himself to believe," so this book numbers several believers in whole or in

part, and is probably the source of most of the erroneous prejudices that prevail amongst the ignorant and vulgar concerning the early history of the Colony, and the manners and morals of the people of Connecticut—and there are many, neither ignorant nor vulgar, who have been impressed by this particular story, with the idea that the public officials of New Haven did, at some time or other, and in some way or other, attempt to defraud the Episcopal Church of property to which it was justly entitled. But the most rigid examination of the public records affords the clearest proof of the entire groundlessness of the injurious imputation.

Thomas Gregson was one of the earliest settlers of New Haven, and one of the most prominent men in the Colony, where he was elected to several important offices. Although he was not one of the “seven pillars” of the New Haven Church, he was a zealous member of it, and an ardent believer in Davenport’s doctrines. Episcopacy, of course, had no attractions for him, and he probably would have looked upon the advent of a “surpliced priest” in the Colony

“with as favorable eyes,  
As Gabriel on the devil in Paradise.”

He, with Captain Turner, and several other of the principal men in the Colony, embarked on board Captain Lambertson’s vessel, which sailed on its ill-starred voyage in the month of January, 1646. Neither ship, passengers nor crew were ever afterwards seen or heard from; but an apparition of a ship, which was supposed to be the same, was seen in the air by many persons in New Haven, in the month of June following. On the 2d day of November, 1647, an inventory of his estate was exhibited to the Court of Probate and recorded, (*see Probate Records, Vol. I., Part I., pp. 12, 13, 14.*) but nothing further was done in the way of the settlement of his estate until several years afterwards. He left no will, but died intestate,—and was the only man by the name of Gregson that ever lived in the Colony. He had several daughters, but left only one son surviving him, and he went to England and died there. In the final settlement and distribution of Thomas Gregson’s

estate, which did not take place until April 3, 1715, there was set, with other property, to "The heirs of Richard, the oldest and only son of the deceased, 1 acres  $\frac{3}{4}$  and 24 rods of the Home lot, north part," (*Probate Records, Vol. IV.*, pp. 397-8,) and this is the land, the greater part of which was afterwards owned by Trinity Church, and known as the Glebe.

On the 520th page of the 10th volume of the New Haven Land Records, is the record of a conveyance from William Grigson, of the City of London, Gent., to the Rev. Jonathan Arnold, of the land described above, in trust, "for the purpose of building and erecting a church thereupon, for the worship and service of Almighty God, according to the practice of the Church of England, and a parsonage or dwelling house for the incumbent of the said intended church for the time being, and also for a church yard to be taken thereout for the poor, and the residue thereof to be esteemed and used as Glebe Land by the minister of the said intended church for the time being forever." It is dated March 6, 1736, and is recorded in the neat calligraphy of Samuel Bishop, Clerk, and like all the public records of New Haven, is, and has always been, open for the inspection of all. There is a complete transcript of this deed appended to these pages, for the accommodation of those who may desire to read it entire. (Appendix B.)

Considered as a conveyance, this deed was of little if any value. The grantor was not only not in possession of the land described in the deed at the time of its execution, but other parties had been in possession of it for many years—besides which, the instrument was deficient in the acknowledgment of the grantor, which was necessary to render it valid.\* The title under which Trinity Church afterwards held the Glebe Land was derived from an entirely different source—and no claim was ever made to that valuable property by the Church under this deed—which, nevertheless, is interesting as an historical document. From it we learn the genealogical fact that the grantor was the grandson and heir of Richard Grigson, who was the son of Thomas Grigson, of New Haven—and that he was also a zealous member of the Church of Eng-

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\* See Statutes of Connecticut, Revision of 1808, p. 653 and foot notes.

land, and was desirous of promoting the interests of that Church in Connecticut. It furthermore sets forth the interesting historical fact that the Rev. Jonathan Arnold was then in London soliciting subscriptions for the purpose of building a Church and Parsonage in New Haven, and that he was a missionary of the Society for the Propagation of the Gospel in Foreign Parts.

Mr. Arnold, the grantor and trustee named in the deed in question, was a graduate of Yale College of the Class of 1723, and succeeded the Rev. Samuel Johnson as minister of the Congregational Church in West Haven. He conformed to the Episcopal Church in 1734, and was ordained in England in 1736, and was appointed a missionary of the Propagation Society for West Haven, Derby and Waterbury. He is said to have subsequently sailed again for England, and to have been lost on the voyage thither. Doubts, however, are entertained as to the truth of this tradition.

At this time the members of the Church of England were very few in New Haven. According to the best information that can be obtained, there was then but one churchman in the town, and he was a man in the humble walks of life. (*Churchman's Magazine, Vol. I., p. 261.*)

It cannot therefore be a matter of surprise if the people of New Haven should have regarded with suspicion and dislike any attempt on the part of Mr. Arnold to introduce amongst them a form of religion against which they entertained the most inveterate prejudices, which they had not only inherited, but which had been carefully fostered and intensified by their education. Nor could they reasonably have been expected to view with indifference any effort to divert the fairest portion of the possessions of one of the original founders of the Colony, to purposes so foreign to his intentions and their own convictions, as those contemplated by William Grigson's deed. Yet there is nothing in the public records of New Haven to show either that Mr. Arnold ever attempted to obtain possession of the property described in the deed, or that any means were ever taken to prevent him from doing so, and until a recent period it has been generally believed that no such events ever occurred.

Disputed titles to land often lead to disorders and bloodshed, especially in newly settled countries, and few things are more difficult to be quietly accomplished than the dispossession of the actual occupant of land, howsoever slight his legal title to it may be.

In Chapin's review of Hall's "Puritans," &c., it is stated that very soon after the distribution of Thomas Gregson's estate in 1716, the part set to the heirs of Richard Grigson was taken possession of by Daniel Thompson and Joseph Whiting, who occupied it for many years. And furthermore, that when William Grigson executed the deed, "Mr. Arnold was also authorized and empowered to settle the whole matter, and furnished with the requisite proof and papers. After Mr. A's return to America, Whiting contrived to obtain clandestine possession of Mr. Arnold's papers, which were never returned, and he was not allowed to search the records for other proof in regard to it. He applied to the public authorities for redress, but could procure no aid." The authority for these statements is not given. Allowing them to be correct, it appears that Mr. Arnold was prevented from getting possession of the property in question by the cupidity and dishonesty of Joseph Whiting, who was one of the descendants of Thomas Gregson, and had been in possession of it for many years, and for whose misconduct the public authorities were not responsible. If it is true that Mr. Arnold was not allowed to search the records by those in whose custody they were, nothing can be said in justification of the fact. But in order to entitle it to credit, it should be established by the clearest proof.

An extract has been recently published from a letter written to the Secretary of the Propagation Society from Fairfield, dated March 29, 1739, in which Mr. Arnold's case is stated as follows: "William Grigson, of London, Esq., made a donation of a piece of land in New Haven to him, as trustee for the Church of England, to build a church on, and when he went to take possession, and make improvement of said land by ploughing the same, he was opposed by a great number of people being resolute that no church should be built there, who in a riotous and tumultuous manner, being (as we have good

reason to believe) put upon it by some in authority, and of the chief men in the town, beat his cattle and abused his servants, threatening both his and their lives to that degree, that he was obliged to quit the field. And though he made presentments against sundry of them for breach of the peace to the civil authority, yet they refused to take cognizance of it, and so he could obtain no relief." This is signed by Samuel Seabury, (the father of the Bishop,) Ebenezer Punderson, Jonathan Arnold, Samuel Johnson, J. Wetmore, Henry Caner and John Beach, who, it is believed, were the only Episcopal clergymen then in the Colony. (*See Documentary History of the Episcopal Church in the United States, Vol. I., p. 169.*)

The testimony of such witnesses is certainly not to be called in question. And considering that the land was already in the possession of other parties, and that Mr. Arnold's title was of a very doubtful character at best, it can readily be believed that any attempt on his part to take possession of the property would be resisted by those who were in actual possession, and claimed it as their own—and that he would be considered and treated by them as a trespasser. The contest appears to have been between private individuals, in which the public authorities were not necessarily involved. Similar occurrences are not unusual even at the present day. This question cannot be satisfactorily determined, however, without a thorough examination of the whole correspondence of the Society on the subject, and that cannot be immediately obtained. But measures have been taken for procuring it, which, if successful, will afford further opportunities for investigation and the establishment of the truth.

The exact time of the organization of the Parish of Trinity Church has not been ascertained. But the Churchmen of New Haven had become sufficiently numerous, in 1752, to contemplate at that time the building of a house of worship. On the 28th day of July of that year, Samuel Mix executed a deed, conveying, for the consideration of £200 old tenor, to Enos Alling and Isaac Doolittle, "for the building of a house of public worship, agreeable and according to the establishment of the Church of England," a certain piece of land containing twenty



square rods—being four rods wide, fronting westerly on what is now called Church street, and being five rods deep. (*New Haven Land Records, Vol. XX.*, p. 210.) (Appendix D.)

Thus far a remarkable fatality seems to have attended the conveyances of land for the benefit of the Episcopal Church. This deed, like that of William Grigson, was not acknowledged by the grantor, who died shortly after its execution. But upon the petition of the grantees to the General Assembly, at the October session of 1756, that body confirmed their title to the land by a Resolve, "That the petitioners have liberty to record said deed in the Records of the town of New Haven, and the same being so recorded, shall and may be used and improved as the deed of said Mix for the passing the estate in said lands as fully and effectually to all intents and purposes as if the same had been acknowledged by the said Mix." (*New Haven Land Records, Vol. XX.*, pp. 210 and 211.) The land conveyed by this deed is that upon which the first house of worship of Trinity Church was built. It was completed in 1753. Stiles mentions it in his "Itinerary," and states its dimensions as being 58 by 38 feet, according to the measurement made by him in 1760. (*Vol. I.*, p. 21.) From the same source it appears that the Churchmen then residing in New Haven had increased to the number of twenty-four families, comprising eighty-seven souls. (P. 7.) The land upon which it stood has recently been purchased by Hon. James E. English.

In Mr. Chapin's centennial discourse, it is stated that a Church (parish?) was formed in New Haven in 1755. (P. 11.) This statement is probably correct, and is made on the authority of Dwight's Statistical Account of New Haven, (p. 43,) although no evidence of the fact appears in any official record.

The first minister of the Episcopal Church in New Haven was the Rev. Ebenezer Punderson. This gentleman graduated in Yale College in the year 1726. He was settled over the Second Congregational Church in Groton as pastor from January, 1728, to February, 1734, when he conformed to the Church of England, and became an itinerant Missionary in Connecticut of the Propagation Society. He was afterwards, (in 1753,) at his own request, appointed a Missionary to the

Church in New Haven. He removed to Rye in 1762. Dr. Dwight says that he died there at an advanced age—(p. 45)—and Mr. Chapin repeats the same statement, on his authority, (p. 13.) That Mr. Punderson did not die at a very “advanced age,” is evident from the inscription upon a monumental stone erected to his memory in Rye, a copy of which has been kindly furnished by one of his collateral descendants, and which shows that he died “Sept. 22d, 1764, at 60 years of age.”

Mr. Punderson was succeeded in New Haven by Rev. Solomon Palmer, in 1763, who remained until 1766. He removed to Litchfield, where he soon after died. (*Dwight's Statistics*, p. 45.) He graduated at Yale College in 1729, and was settled over a Congregational Church in Cornwall until 1754—at that time he conformed to the Episcopal Church and went to England for Orders. He probably died at Litchfield in 1770. (*See Chapin*, p. 13.)

The first recorded evidence of the existence of the parish of Trinity Church, as an organized society, is contained in the *New Haven Land Records, Volume XXVII.*, p. 369, where is recorded the deed of Enos Alling to “Timothy Bonticou and Isaac Doolittle, *Church Wardens*, and Christopher Kilby and Stephen Mansfield, *Vestrymen* of Trinity Church, in New Haven, and y<sup>e</sup> rest of y<sup>e</sup> members of y<sup>e</sup> s<sup>d</sup> Episcopal Church.” This instrument conveys to the grantees and their successors a certain piece or parcel of land, containing one acre and a half, more or less, situated and lying at a place called Grigson's corner, on the Town plat in said New Haven—bounded northerly on the Market Place or highway—easterly on highway or Town street—southerly by land in possession of Samuel Cook, and westwardly by land in possession of Ralph Isaacs, together with the dwelling house, barn and other buildings thereon.”\* This is the deed under which Trinity Church acquired a lawful title to the Glebe Land, and it is dated Oct. 31, 1765. It is not necessary to explain here how Enos Alling became possessed of this property. A reference to the public records of the town will show that he obtained his title by legitimate pur-

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\* Appendix E.

chase from those who had lawfully derived theirs from the heirs of Thomas Grigson, the original proprietor.\* A quit-claim deed, properly executed and *acknowledged*, was obtained from William Grigson, of Exeter, England, (the great-grandson of Richard,) dated Oct. 26, 1768, which extinguished any possible title that the heirs of Richard Grigson may have had to the property in question, and confirmed that of Trinity Church, which, however, without it was sufficiently perfect. (*New Haven Land Records, Vol. XLV., p. 519.*)†

Up to this period no light is thrown upon the history of Trinity Church from its own records, of which there are none in existence previous to the commencement of the ministry of Rev. Bela Hubbard, in 1767. The facts concerning the contemplated building of the first Church, the organization of the Parish, and the purchase of the Glebe, have been mostly derived from the records of the town, while the scanty memorials of the two earliest Missionaries of New Haven have been supplied from such sources as have been attainable, and which have been carefully designated. The Parochial Register and the Parish Records will constitute the authority upon which the succeeding statements concerning the history of the Church will be made.

A brief notice of the "Society for the Propagation of the Gospel in Foreign Parts," which has been so frequently alluded to, and which has exercised so important an agency in the foundation of the Episcopal Church in this country, cannot be considered out of place here. It is probably the oldest Protestant Missionary Society in the world. It was incorporated in the year 1701, during the reign of William III. Through its means the Gospel has been carried to various and remote parts of the world, wherever British arms and British commerce have established a knowledge of the English tongue. By it the Episcopal Church was planted and carefully nourished in America until it was able to take care of itself, and to repay its obligations, in part, by sending forth missionaries in the same cause to other regions destitute as our own then were. This

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\* Appendix F.

† Appendix C.

truly venerable society is flourishing at the present day with undiminished vigor, and its efforts are attended with a degree of success unsurpassed by that of any similar institution.

The Rev. Bela Hubbard commenced his labors as a missionary of the Society to New Haven in the year 1767, at which time the Church had been built and the Parish organized. In the Register kept by him is written upon the first page, by his own hand, "Trinity Church, New Haven, Notitia Parochialis, A. D. 1767. Bela Hubbard, Missionary." There is little of general interest in this volume, its contents consisting mainly of the records of marriages, baptisms and funerals, from which he made his periodical reports to the Society. The Parish of Christ Church, in West Haven, enjoyed a stated portion of his services,—but it appears from his "Notitia" that his field of labor was very extensive, and was not confined to the limits of either parish. Here are recorded services performed in Amity, Bethany, Branford, East Haven, Fairfield, Farmington, Foxon, Guilford, Hamden, Killingworth, Milford, New Haven, North Guilford, Stratford, Saybrook, Stratfield, Woodbury and West Haven.

The first record of the choice of officers of the Parish is contained in this volume, and is in the following words :

"At a meeting of Vestry of Trinity Church, New Haven, on Easter Monday April 16th, 1770,

Chosen Mr. ISAAC DOOLITTLE,	}	<i>Ch. Wardens.</i>
and Capt. STEPHEN MANSFIELD,		
Mr. ENOS ALLING, <i>Clerk.</i>	}	<i>Vestrymen.</i>
Capt. CHRISTOPHER KILBY,		
Capt. ABIATHAN CAMP,		
Mr. JOHN MILES,		
JAMES POWERS, <i>Sexton.</i>		

The same book contains records of the annual election of Wardens, Vestrymen, &c., on Easter Monday of each succeeding year until 1777, but has no account of their proceedings, or those of the Parish. The officers once elected were seldom changed. Rotation in office has been little practised in the Parish, and consequently much discord has been avoided, and harmony and good will have generally prevailed among its members and in its councils.

Under the date of August 28th, 1772, is the record of the baptism of "Moses Paul," an adult Indian of the Mohegan tribe, in the Jail House, a little before his execution for the murder of ——— Cook, of Waterbury." (*See Dwight's Statistics*, p. 36.)

Another entry records the burial of Peter Harrison, Esq., Collector of His Majesty's Customs of the Port of New Haven, May 7, 1775. Mr. Harrison was the gentleman through whose heroic exertions, according to the "historian" before quoted, Trinity Church obtained possession of the estate devised to it by Thomas Gregson, in his fabulous will.

The first record of the Parish as a Society is dated Easter Monday, March 31, 1777, and is commenced in these words:

"The Parishioners of Trinity Church convened at the usual place and chose Enos Alling, Esq., and Mr. Isaac Doolittle, Church Wardens for the year ensuing; Messrs. Charles Prindle, Benjamin Sanford, Daniel Bonticou, Ebenezer Chittenden and Samuel Nesbit, Vestrymen."

The annual meetings of the Parish have always been held on Easter Monday in each year. The "usual place" of holding them was the Church. At these meetings Rev. Mr. Hubbard was almost invariably present during the whole period of his rectorship—and after the election of Wardens and Vestrymen, he appointed a Clerk. The clerks of his appointment, however, appear to have had nothing to do with the records of the Parish. Their principal duty was to lead the responses of the congregation during public worship, and to designate the psalms and hymns to be sung. The office has now become extinct, it is believed, in all the parishes in New England.

The Wardens and Vestrymen generally held a meeting very soon after the parish meeting, at the residence of some one of their number, for the purpose of organization, when they made choice of a "Clerk of the Vestry" from their own members. His duty was to keep the records of the Parish meetings, and of the Vestry meetings, which in those days were not very frequent.

At a meeting of the Wardens and Vestry, held Sept. 11, 1777, a committee was appointed to dispose of the school money belonging to the Church, and to engage a woman to

teach such a number of small children belonging to the Parish as may be sent to her for so long a time as the money shall last." In those days the school money was divided among the various ecclesiastical societies, in proportion to their numbers, and the children belonging to them were instructed in parochial schools. In view of the character of the instruction dispensed in our public schools under the present system, it is hoped that the suggestion will not be considered obtrusive, that a return to the old plan might be attended with very beneficial results.

At a meeting of the Wardens and Vestry, March 3d, 1777, "they agreed," in the words of the record, "to purchase a proper book for the purpose of recording all the votes and doings of the Vestry this year and hereafter; and to leave a sufficient number of leaves at the beginning to transcribe the old one," &c. A book was accordingly purchased, in which all the records of the Parish and Vestry meetings have been kept from Easter Monday, 1777, until Dec. 12, 1853. Although several leaves were left "at the beginning of the book," the old one was never transcribed, and it is supposed to be irrecoverably lost.

Enos Alling died Sept. 11, 1779. He had been re-elected Warden at the annual meeting of the Parish in that year,—had been appointed Parish Clerk by Mr. Hubbard, and had also been elected Treasurer by the Wardens and Vestry. At a meeting of the surviving Warden and the Vestry, held on the 14th of October, in the same year, Ebenezer Chittenden was chosen Warden [from their own number] to supply the vacancy caused by the death of Mr. Alling.

It is the occasion of much regret that so little has been preserved concerning the personal history of Enos Alling, whose zeal in the cause of the Episcopal Church obtained for him, among his contemporaries, the honorary title of "Bishop" Alling, by which name he is better remembered, and is more frequently mentioned, even now, than by his baptismal one. He left no lineal descendants, which may perhaps account for the absence of more perfect memorials of him than can now be ob-

tained.\* He graduated at Yale College in 1746, in the same class with President Stiles, and afterwards became engaged successfully in commercial pursuits. He was a member of the Society for the Propagation of the Gospel, in the operations of which he was deeply interested. He enjoyed the reputation, during his life, of being a man of honor and integrity, and died at the age of 61 years.

At the time of Mr. Alling's decease, Mr. Hubbard was residing in his house. In the month of October following, he removed to the dwelling that had formerly belonged to Abiathar Camp, which stood on the ground now occupied by the Chapel Street Church, where he resided for several years.

At the annual Parish meeting, March 27, 1780, it was voted "that each member, whether Wardens or Vestrymen, who shall neglect to attend an evening meeting, when properly adjourned, shall pay one shilling in hard money for the benefit of the parish poor, unless he can shew a reason that is satisfactory." This incentive to punctuality did not prove to be efficient, for at the next adjourned meeting of April 12th, there was no business done, "for want of members," as the record significantly sets forth.

An organ had been purchased and set up in the Church in the year 1784, and at a Vestry meeting held Dec. 29, in that year, it was voted "that those persons who have been benefactors to the Church, by contributing for an organ, should, as a tribute of gratitude for their liberality, have their names, with the respective sums of their subscriptions, recorded in this book." "The following, therefore, is the subscription at length: Whereas, there having been former subscriptions signed by sundry persons in town, it is agreed by the Church Wardens and Vestry of said Church, that they be not holden to any but the present. We whose names are subscribed do engage to pay

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\* Enos Alling's widow was the daughter of Capt. Samuel Miles. Some time after the death of Mr. Alling, she became the wife of Hon. Jared Ingersoll. She died Dec. 3, 1786, in the 54th year of her age, the wife of Captain Joseph Bradley, to whom she had been married the previous April.—*Conn. Journal for Dec. 6, 1786.*

unto the Rev. B. Hubbard, Mr. Richard Tritton, Col. Joseph Drake, Mr. Elias Shipman, Mr. Isaac Beers and Mr. William Powell, the committee appointed to collect the money and purchase the <sup>sd</sup> organ, the several sums affixed to our names. New Haven, 12th Jan. 1784."

At the annual Parish meeting, Easter Monday, March 28, 1785, it was "*Voted*, That the Wardens and Vestry are the Society's Committee according to law"—and as such they have been held and regarded ever since—their powers and functions being the same as those of such committees of the other ecclesiastical societies. It was also voted, "That there be no further burials under the body of the Church, except those families some members of which have already been buried there, by which is understood the heads of those families and their children—only excepting any person leaving a legacy of thirty pounds, and particularly desiring that liberty."

At a Parish meeting held Oct. 5, 1785, it was voted, "That Rev. Mr. Hubbard is allowed the deficiency of salary he received from England, until Easter next, as Missionary." Although the language of this vote is not very clear, the probability is that Mr. Hubbard about this time ceased to be the Missionary of the Propagation Society.\* There is a memorandum in his "register," under date of May 9, 1785, in these words: "Wrote to the Secretary of the Society in England, Dr. Morice." There is no intimation as to the subject of his communication, but it doubtless had reference to his resignation of his mission. The meaning of the vote seems to be that Mr. Hubbard should receive from the Parish for salary, at the following Easter, an amount equal to what he would have received from the Society, had he continued in its service.

At the same meeting it was voted, "That the sum of ten pounds be paid unto the Right Rev. Samuel Seabury, Bishop of this State."

As this is the first mention that is made of Bishop Seabury in the Records, it seems to be an appropriate place for the in-

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\* A salary of £60 was voted to Mr. Hubbard at the annual meeting of 1784, at which time he probably became the Rector.



troductioꝛ of a very brief notice of some of the leading incidents of his life. He was a native of Groton, in this State, and was a graduate of Yale College of the Class of 1748. He was consecrated Bishop of Connecticut on the 14th day of November, 1784, at Aberdeen, in Scotland, by the *Primus* and two other of the non-juring Bishops of the Scottish Episcopal Church, under circumstances that are generally too well known to require repetition. On the day subsequent to his consecration, a *Concordat* was signed by the consecrating Bishops and the new Bishop of Connecticut. In the fifth article of this instrument, it is declared that "as the celebration of the holy eucharist, or the administration of the body and blood of Christ, is the principal bond of union among Christians, as well as the most solemn act of worship in the Christian Church, the Bishops aforesaid agree in desiring that there may be as little variation here as possible"—and it was agreed between them that Bishop Seabury should, "by gentle methods of argument and persuasion, endeavor to introduce by degrees into practice" the communion office of the Scottish Church, if upon examination he should find it "agreeable to the genuine standards of antiquity." The Bishop of Connecticut was faithful to his covenant. He was a member of the General Convention of the American Episcopal Church, held in 1789, at which the Book of Common Prayer now in use was set forth and established. In this book the order for the administration of the Lord's Supper differs from that in the Liturgy of the Church of England by certain additions, by which it is made to conform more closely to the Scottish form, and particularly to the "genuine standards of antiquity"—which will be apparent to those who may be sufficiently interested to examine it, and compare it with the most ancient liturgies that have been preserved. This important reform is attributed to the influence which was exerted upon that occasion by Bishop Seabury.

At the regular annual meeting in 1787, Moses Bates was appointed organist, and was allowed to occupy the house in which he then lived without being required to pay rent, as a compensation for his services.

At a Vestry meeting, Sept. 17th, in the same year, £10 lawful money was directed by vote to be paid to Bishop Seabury; but the vote contained the proviso that this donation should not be considered as a precedent for any future claims upon the Church by the Bishop.

At a special Parish meeting, Jan. 14, 1788, Doct. Samuel Nesbitt was appointed a delegate from the Parish to the Convention of the representatives of the other churches in the Diocese, to be held in Waterbury on the 13th of the following February, to devise ways and means for obtaining the salary of Bishop Seabury, and he was furnished with a certified copy of the tax list of the Society.

At the annual meeting in 1788, it is recorded that Dr. Nesbitt made a report of the doings of the Convention at Waterbury, which he had attended as delegate. There is no record of the report, but its substance is sufficiently apparent from the vote that was passed in reference to it, by which the doings of the Convention were approved, and that agreeably to the recommendation of the Convention, the Parish should raise a sum equal to a half penny on the pound, on the amount of the tax list, for the support of the Bishop, which sum was to be raised by quarterly collections in the Church, and that if a sufficient amount should not be obtained by that method, the deficiency should be made up from the Treasury.

Dr. Nesbitt was again appointed to represent the Parish in the Diocesan Convention to be held at Wallingford, on the 7th of May following, "to ratify or amend the doings of the former Convention at Waterbury."

A vote was passed authorizing Mr. Hubbard to officiate in West Haven "four or more Sundays," and authorizing the Vestry to fix the sum to be paid into the treasury by the Church in West Haven for Mr. Hubbard's services.

At the Vestry meeting March 31, 1788, Moses Bates was re-appointed organist, with the additional office of *Sexton*, and for his services was to have his house rent free, as before.

At the same meeting it was also voted "that for the convenience of describing the lots and boundaries of the church lands, that the street beginning in Chapel street, between the

houses of Robert Fairchild and Abel Buel, be called and known by the name of Gregson street, and that the street beginning in Church street, running between the house of Levi Hubbard and the house at present leased to Moses Bates, westerly until it meets Grigson street, be called and known by the name of School Alley." Also, "that a new lane, twelve feet in width, be laid out between Grigson street and Church street, from Chapel street to School Alley." Whether or not this last vote was ever carried into effect, does not appear.

There is an entry in Mr. Hubbard's "Notitia," in the following words: "July 8, 1788. Buried Mary Chatterton, aged 19, who was killed with lightning at the house of Mr. Stephen Ball, July 8, in y<sup>e</sup> evening." This is believed to be the only instance of death caused by lightning that has ever occurred in New Haven.

At a special Parish meeting Nov. 17, 1788, Dr. Nesbitt, who had then received Holy Orders, resigned the office of Senior Warden, to which he had been elected at the previous annual meeting.

At the same meeting a proposition was received from Messrs. Wm. McCrackan and Josiah Burr to build an addition of twenty feet to the rear of the Church, and to make such alterations in the position of the pulpit, reading-desk and chancel, as the proposed addition might make proper, and to have the whole finished in two years, without expense to the Church, provided the Parish would secure to them and their heirs the possession of all the new pews in the space created by the proposed addition and alterations, to be built and placed under the direction of a committee to be appointed by the Parish for the purpose. This offer was accepted by the Parish, and a committee was appointed "to negotiate an exchange with Richard Cutler for land on the east end of the Church (lot) belonging to him, for so much of land on the north side of said Church (lot) as may be necessary for extending the rear of the Church twenty feet."

At a special Parish meeting called by Rev. Mr. Hubbard, at the request of the Vestry, Feb. 9, 1789, to take into consideration the propriety of building a Vestry Room, the proposition

was rejected unanimously. "The general opinion was (in the words of the record) that the finances of the Church would not at that time admit of it."

At the annual meeting April 13, 1789, Jonathan Ingersoll, Esq., was appointed a delegate to the Convention of the Diocese, to be held in Middletown, to deliberate upon the propriety of sending a delegate at large from this Diocese to the proposed "General Convention to be held at Annapolis, said to be for the uniform discipline of the American Episcopal Churches and other purposes."

A special Parish meeting was held Oct. 1, 1789, "for the purpose of taking into consideration a draft (probably of a form) for the consecration of our Church by our Diocesan Bishop." At an adjourned meeting, held on the 5th of the same month, it was "agreed to suspend the consideration of the deed of dedication recommended by Rev. Mr. Hubbard," because the General Convention was then in session in Philadelphia, and their doings might require some alterations to be made in the instrument. A further adjournment was made to the 14th, and finally to the 22d of the same month. As there is no record at the last named date, nor at any subsequent period, of the consecration of the Church, the presumption is, that for some reason now unknown, the solemn act was never performed.

As an evidence of the great scarcity of money at this time, at a Vestry meeting held on the 15th of February, 1790, the collector of the rates or ecclesiastical tax was authorized to take other property in the place of money in payment.

The Church appears to have been a good deal embarrassed by debt for some years, and at the annual meeting in 1790 it was voted that a subscription should be opened by the Wardens and Vestry for raising the sum of £150 to be applied to the extinguishment of the demands against the Parish. Besides it had been found necessary, or at least convenient, for the purpose of saving expense, to employ the Rector but three-quarters of the time, at a reduced salary. A proposal was made to him, by the Wardens and Vestry, in 1791, to serve the Parish three-fourths of the time for £100. Mr. Hubbard ac-

cepted the proposition on condition that he should be at liberty to leave the Parish at his pleasure.

At the annual meeting in 1792, the same provision was made for Mr. Hubbard as in the year before. Col. Drake and Mr. Isaac Beers were appointed a committee to confer with similar committees of the other societies in relation to the subject of the erection of a fence around the burying ground. Upon their report to the special meeting convened for the purpose of hearing and acting upon it, a tax of 1½d. on the pound was laid to procure means for the expense, and the same committee were appointed to superintend the building of the fence on the part of the Parish, and to spend the balance of the money, if there should be any, in setting out trees in the burying ground.

It was about this time that measures were begun for laying out a new cemetery, which project was afterwards completed in a manner most creditable to all the parties concerned in it, and which it is only necessary to allude to here. At the same meeting it was voted "that the committee confer with the committees of the other societies concerning some convenient place for another burying ground, and ascertain the price for which the same may be purchased, and make a report of the same to the Society."

At the annual meeting April 1st, 1793, Mr. Christian Hanson and Mr. Asa Austin were, by vote, "requested to attend in the galleries on Sundays, to prevent the disturbances of the boys." And a similar vote was passed at every succeeding annual meeting, as long as the old church continued to be used as a place of worship. A traditional anecdote has been preserved, which may be appropriately introduced here, as showing the necessity for this action on the part of the Parish, and as exhibiting a whimsical method of imparting sound doctrine, and of illustrating a distinction with a difference. One Sunday, during service, a great disturbance was made in the gallery, by the irreverent conduct of one of that class of mischievous boys for which Church street has been for many years distinguished, and which is far from being extinct in that locality at the present day. A gentleman among the worshipers, who was pos-

essed of a really devotional spirit, but had at the same time a very choleric temper, submitted to the annoyance until his patience was quite exhausted, when he seized the boy by the collar and rushed with him into the porch. There, shaking the culprit almost to dislocation, he roared in a voice of thunder, "You —— little rascal, how dare you behave so in a *Church*? You thought you was in a Presbyterian meeting-house, didn't you—hey?"

Some time during this year a bell was procured and hung in the belfry. It was probably cast by Isaac Doolittle, but this is a surmise merely, as there is nothing on the records to show where it was obtained. Among the proceedings of the Vestry, at a meeting on the 26th of Sept., 1793, is the following record :

"It being reported that, without any order or direction of the Wardens and Vestry of said Church, the bell has been rung on the two preceding Saturday nights, by some person unknown, therefore,

"*Voted*, That in our opinion the ringing of the bell at the above mentioned time was very improper and irregular, and that we do not countenance the same; and that no person in future be permitted to ring the said bell on Saturday or any other nights, unless ordered by the Society at large."

At the annual meeting April 20, 1794, the Wardens were authorized to have the Church painted, and to borrow a sum not exceeding £50 to pay for it. And at a Vestry meeting in the same year, "Mr. Salter, an organist from England," was engaged to play the organ for six months, to be paid at the rate of twenty guineas per annum. Mr. Salter remained for many years in the situation to which he was at this time appointed. There are yet members of the Parish living who remember the exquisite performances with which he used to delight them. He lived to quite an advanced age, and became wholly blind before he died. By the exercise of his talents he supported his family in a respectable manner; and it is no disparagement to his successors to say that none of them have surpassed him in skillful execution and tasteful performance upon an instrument which is better adapted than any other to the purposes of public worship.

At the annual meeting in 1795, a committee was raised to

enquire into the expediency and probable cost of building a gallery in the Church, but as the estimated cost was over £100, the consideration of the subject was postponed, for the reason that the town had been put to great expense in consequence of the sickness that had prevailed the previous year.

In 1796, Mr. Hubbard was again employed for the whole year at a salary of £140, from which it is inferred that the finances of the Parish were in an improved condition. At a Vestry meeting, April 30, 1796, in the words of the record, " 'twas also agreed at this meeting that the First Society have liberty to make use of the church bell for all purposes they need until theirs can be run over anew." It is not probable that the First Society availed itself of this courteous offer, as the proffered privilege would be about as valuable as that of borrowing a neighbor's knocker. But it is agreeable to find such an evidence of good will from the one society to the other on record, and it was unquestionably fully appreciated by the party in behalf of which it was exhibited.

In 1797, Mr. Hubbard's salary was raised to £155. He was to have the privilege of officiating at West Haven seven Sundays in the course of the year, but in case he did so, the parish there was required to pay Trinity Church \$50 for his services; and this arrangement was renewed annually until 1802.

A vote was passed at the annual meeting in 1797, "that ten dollars be paid out of the Society's treasury towards the public wells and pumps in this city.

Bishop Seabury had died suddenly in New London on the 25th of February, 1796, and the Rev. Abraham Jarvis had been elected to succeed him. At a special Parish meeting, Oct. 2, 1797, Capt. Joseph Bradley and Col. Joseph Drake were "chosen delegates to attend at the consecration of the Bishop elect in New Haven." In the volume containing Mr. Hubbard's "Notitia," is the certificate of the consecration of Bishop Jarvis in Trinity Church, dated Oct. 18, 1797, and signed by the consecrators, Bishops White, Provost and Bass.

At a Parish meeting, Nov. 27, 1797, it was voted, "That there be a contribution every Sabbath after church at night for the benefit of the poor of the Parish. The contributions to

continue through the winter." The custom begun at this time has been continued in Trinity Church to this day; but the collections in late years have been made monthly during the winter, instead of weekly, as then.

At a Vestry meeting, Dec. 23, 1797, certain persons, being poor members of the Parish, were designated as suitable recipients of the money collected in pursuance of the last mentioned vote; and a committee was appointed "to confer with the committee of the other ecclesiastical societies about assisting a certain class of poor inhabitants, not members of either society."

In the course of this year, (1797,) after various conferences, estimates and votes on the subject, a contract was made for building side galleries in the Church, and the Wardens and Vestry authorized to borrow six hundred dollars on the credit of the Parish to meet the expense.

At a Parish meeting, Oct. 22d, Messrs. Joseph Bradley, Richard Cutler and John Barker were "appointed agents to make application to the General Assembly for the formation of the Parish into a School Society according to law."

In the volume of "Notitia" is a record of the death of Isaac Doolittle, Feb. 13th, 1800, *Æ* 78. Mr. Doolittle was an enterprising citizen of New Haven. He was a native of Wallingford, but came here to reside at a very early age. The Church, of which he was so long a member, was the object of his warm, zealous and earnest attachment. His contribution of the means necessary for building the first house of worship were more liberal than those of any of his cotemporaries. He was one of the earliest wardens whose name appears upon record. His business pursuits were various. He was a manufacturer of brass clocks, of the kind that used to stand in a solemn looking case, in a dark corner, greeting each visitor in the same language that Doctor Blimbers addressed to little Paul Dombey. There are some few still remaining with his name upon their faces, one of which it is hoped may yet be found in the possession of this Society, as an interesting relic of the past. He was also engaged in the business of casting bells. His foundry was on the south side of Chapel street,



above York, in the place where the house stands that was erected by the late John W. Fitch. During the Revolutionary war, he, in company with Jeremiah Atwater and Elijah Thompson, made large quantities of gunpowder at their mills in Westville. This business was continued there until the beginning of the present century.

At a Vestry meeting, Dec. 9, 1801, it is recorded that "a letter from Mr. Ashbel Baldwin was laid before us requesting a payment of \$25<sup>1</sup>/<sub>10</sub> by the 1st January, 1801, as our proportion of a tax laid by the General Convention for the use of the Academy at Cheshire. The Vestry requested Mr. Hubbard to write to Mr. Baldwin to forward the vote of the Convention, that the Church here may be satisfied of the object contemplated by the money." And further, January 31, 1801, that "The vote of the Episcopal Convention was laid before them about raising out of this Parish the sum of \$25<sup>1</sup>/<sub>10</sub> for the benefit of the Academy at Cheshire. *Voted*, That a subscription be set on foot immediately for the above purpose, and that Stephen Atwater carry round the subscription."

In a short memoir of Bishop Seabury, it is said that "he fully appreciated the value of sound learning as the handmaid of religion, and was the projector of a Church college in Connecticut, of which Cheshire Academy was the first fruit." This institution is deserving of something more than a mere episodic notice in a paper like this. It has exercised a very important influence in the history of the Church, especially in this Diocese. It has been a nursery for the ministry, and many of the ablest and most useful Episcopal clergymen of Connecticut in the past generation were educated there. One of its former principals or rectors is now a resident of New Haven, the respected pastor of a flourishing church, and a prominent officer of this Society. Let us cherish the hope that at no distant day he will find sufficient leisure to favor us with a history of that valuable institution.

In 1803 Mr. Hubbard's salary was fixed at \$520 for the year. He was to have the liberty of preaching in West Haven seven Sundays in the year, for which the parish there was

to pay to Trinity Church the sum of \$60. A similar arrangement was made each succeeding year until 1806.

At the annual meeting in 1804, "a committee was appointed to consider the propriety of enlarging the Church, repairing or taking down the steeple and building a cupola, and any other repairs necessary to be made in the Church." Nothing further appears to have been done this year in the matter.

In 1806 Mr. Hubbard's salary was fixed at \$650, and his services engaged for the whole year.

At a Vestry meeting, Oct. 20, there was a vote authorizing the erection of a stove in the Church, under the direction of the Wardens and Vestry, provided it should be done free of expense to the Society.

In the course of 1807 the old steeple was taken down and a cupola built in its stead, and the Church generally put in repair and painted. Mr. Hubbard's salary for this year was fixed at \$700.

In 1808 Dr. Hubbard's salary was reduced to \$650, which sum was appropriated for that purpose annually thereafter, during his life.

In the course of this year, at the request of Dr. Hubbard, the Parish engaged the services of the Rev. Salmon Wheaton as an assistant minister to the rector. His engagement ended about Oct. 20th, 1810, and he was paid for his services at the rate of \$200 a year. Overtures were then made to the Rev. S. F. Jarvis to supply the place that Mr. Wheaton had filled, for the term of six months, at the same salary that had been paid to the former. It is recorded that, at a special parish meeting held Dec. 8, 1810, it was stated to the meeting that it was well ascertained that the sum proposed to be offered to Mr. Jarvis would not be considered by him as adequate to a support, it was therefore "Voted, That the Society do nothing on the subject."

It was at the annual meeting in this year (1810) that the subject of building a new church was first discussed, "and Elias Shipman, John H. Jacocks and John Hunt, Jr., were appointed a committee "to set a subscription on foot to ascertain the minds of the members of the Society."

The Rector yet remained without an assistant. A special Parish meeting was convened June 9, 1811, when the Wardens and Vestry, as the Society's Committee, were authorized to extend a call to the Rev. Henry Whitlock, of Norwalk, to be the assistant minister of the Parish, with a salary of \$800 a year. The call was accepted, and Mr. Whitlock commenced his duties shortly afterwards.

In the "register" is recorded the death of Ebenezer Chittenden, May 11, 1812, at the age of 86. Mr. Chittenden had been one of the earliest wardens of the Church, having been first chosen in 1779, to supply the vacancy caused by the death of Enos Alling. He was also appointed Parish Clerk by Mr. Hubbard, in 1791, which office he continued to hold until the time of his death, and which expired with him.

This year (1812) was also made memorable in the annals of Trinity Church, by the decease of its Rector. The faithful missionary, the pious priest, the watchful pastor, after a life spent in the service of his Master, was called to his reward on the 6th day of December, 1812, in the seventy-third year of his age, and the forty-fifth of his ministry, as Missionary to and Rector of the Church. His memory is yet green among the children and children's children of those who knew and loved him, and enjoyed his ministrations, and his name is never mentioned by them but with affection and veneration.

When this task was first undertaken, it was with the expectation that the narrative of events illustrating the history of Trinity Church would be extended to a more recent period. But the materials have been so much more abundant than was anticipated, that notwithstanding the care that has been taken to exclude all irrelevant matter, and to condense the facts into the smallest compass consistent with intelligibility, the limits that were at first prescribed for the purpose have been already transcended. It has been thought advisable, therefore, to proceed no further at present, but to resume the subject upon some future occasion, should it be considered desirable.

In whatever has been herein written, every endeavor has been made to render justice to all parties concerned. And although a jealous regard for the reputation of the original set-

tlers of New Haven and of their descendants is freely confessed, it has not been attempted, consciously, either to justify or palliate any willful misconduct of theirs, or to withhold, disguise or distort the truth. The Puritan founders of the Colony were men who sincerely believed in their own principles, and made many and great sacrifices in support of them, and they endeavored to act consistently with them. It is true that they shared in the common inheritance of human corruption, and sometimes the old Adam would show that he was not quite dead within them. So far as the conflicts of their descendants with the Episcopal Church are concerned, the worst that can be said of them is that they conducted themselves, very much as other men of equally earnest convictions and violent prejudices would have done, under similar circumstances.

The late Rev. Dr. Crosswell, in 1856, began the preparation of a collection of facts, which was intended for future publication, if circumstances should warrant it, under the title of "Annals of my Parish." The narrative commenced with the incumbency of Dr. Hubbard, and can be continued to the latest period of the life of the author, from the papers that he prepared and arranged with reference to the subject. Very little use, however, has been made of these annals in this sketch, as they could not well be made available for the purpose; but most of the facts contained herein have been derived directly from the original sources.

Henry White, Esq., has kindly furnished several memoranda, which have saved me much time and trouble, by indicating the particular volumes of the public records in which are to be found the various deeds and conveyances of property in which Trinity Church has been concerned.

The Rev. Dr. Beardsley and the Rev. Wm. L. Kingsley have also loaned various valuable documents, which have been of great service in the preparation of this outline, especially of that part of it which relates to the earliest days of the Church in New Haven.

# A P P E N D I X .

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## A.

### A LIST OF THE WARDENS, VESTRY, AND OTHER OFFICERS OF TRINITY CHURCH, FROM 1765 TO 1812.

#### WARDENS.

Timothy Bonticou, 1765; Capt. Stephen Mansfield, 1770 to 1774; Isaac Doolittle, 1765, and 1770 to 1777, and 1783 to 1785; Abiathar Camp, 1775, 1776; Enos Alling, 1777 to 1779; Joseph Browne, 1778 to 1787; Ebenezer Chittenden, 1779 to 1782; Samuel Nesbit, 1786 to 1788; William McCrackan, 1788 to 1809; Joseph Bradley, 1791 to 1798, and 1800 to 1809; Jonathan Ingersoll, 1799, and 1810 to 1812; William Walter, 1810 to 1812.

#### VESTRYMEN.

Stephen Mansfield, 1765; Christopher Kilby, 1765, and 1770 to 1772, and 1774; Abiathar Camp, 1770 to 1772, and 1774; John Miles, 1770 to 1772, and 1774 to 1776, and 1781 to 1784; Dr. Daniel Bonticou, 1774, 1775, 1777, 1778; Ambrose Ward, 1774 to 1776, and 1778 to 1780; Charles Prindle, 1775 to 1782; Ebenezer Chittenden, 1774, 1775, and 1777 to 1779; Thomas Davis, 1775; Benjamin Sanford, 1775 to 1783; Dr. Samuel Nesbit, 1777 to 1782; Elias Shipman, 1778 to 1782, and 1793 to 1812; Capt. Thomas Rice, 1780 to 1784; Richard Cutler, 1780 to 1782, and 1785; William McCrackan, 1780, and 1782 to 1787; Joseph Bradley, 1781, 1782, and 1791 to 1793; Anthony Perit, 1781, 1782; Elijah Forbes, 1781 to 1783; Isaac Beers, 1782, and 1792 to 1810; Russell Clark, 1784, 1785; Zina Denison, 1784, and 1786, 1787; Joseph Drake, 1786 to 1790; Josiah Burr, 1788 to 1791; William Powell, 1788, 1789; Samuel Humiston, 1788; Jonathan Ingersoll, 1789 to 1798, and 1800 to 1809; John Heyliger, 1790; Jared Mansfield, 1790 to 1794; John Nicoll, 1794 to 1796; John Barker, 1795 to 1812; Frederick Hunt, 1797 to 1809; Timothy Phelps, 1799; Nathan Smith, 1805 to 1812; Chas. Denison, 1808 to 1812; John H. Jacobs, 1808 to 1812; Elijah Thompson, 1809; Samuel Hughes, 1809 to 1812; John Hunt, Jr., 1810 to 1812; Ward Atwater, 1810 to 1812; Andrew Kidston, 1810 to 1812; William McCrackan, Jr., 1810 to 1812; Alexander Langmuir, 1811; Solomon Collis, 1812.

## DELEGATES TO DIOCESEAN CONVENTION.

Dr. Samuel Nesbit, 1787, 1788; Jonathan Ingersoll, 1789 to 1793; William McCrackan, 1794; Joseph Bradley, 1795 to 1797; Thomas Green, 1799, 1800, and 1802; John Barker, 1798 and 1801; Stephen Atwater, 1803 to 1805; Joseph Drake, 1806; Charles Denison, 1807; John H. Jacocks, 1808 to 1810; Nathan mith, 1812.

## CLERKS OF THE VESTRY.

Daniel Bonticou, 1777, 1778; Elias Shipman, 1779; Samuel Nesbit, 1779 to 1782; John Miles, Jr., 1783; Jared Mansfield, 1784, 1786, 1787, 1791 to 1794; Thaddeus Perit, 1785; William Powell, 1788 to 1789; John Barker, 1795 to 1809.

## PARISH CLERKS APPOINTED BY REV. DR. HUBBARD.

Enos Alling, 1778, 1779; Joseph Brown, (sub-clerk,) 1778, and 1780 to 1785; Levi Hubbard, 1784; Isaac Beers, 1785; Jared Mansfield, 1786; Joseph Browne, 1787 to 1789; Ebenezer Chittenden, 1791 to 1800, and 1809 to 1812; William Kilby, (sub-clerk,) probably 1800 to 1812.

## ORGANISTS.

Moses Bates, 1787, 1788; Daniel Salter, 1794 to 1797, and 1799, 1800, 1803 to 1812; John Ives, Jr., 1798, 1801.

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 B.

## COPY OF WILLIAM GRIGSON'S DEED TO JONATHAN ARNOLD.

*From the New Haven Land Records, Vol X., p. 520.*

This indenture, made the twenty-sixth day of March, in the ninth year of the reign of our Sovereign Lord, George the second, by the Grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, &c., and in the year of our Lord one thousand seven hundred thirty and six, between William Grigson, of the City of London, Gent: son and heir of William Grigson, late of the same place, Gent: deceased, who was the only surviving son and heir of Richard Grigson, formerly of New Haven, in New England, but lately of the City of Bristol, deceased, which said Richard Grigson was the only son and heir of Thomas Grigson, late of New Haven aforesaid, deceased, of the one part, and the Reverend Jonathan Arnold, of New Haven aforesaid, in the Colony of Connecticut, in New England aforesaid, Clerk, of the other part. Whereas, the said William Grigson is seized in fee simple to the use of him and his heirs amongst other lands of and in one acre and three-quarters of an acre of land or thereabouts, be the same more or less, situated and being in the town and county aforesaid, abutting on the common land or land not taken up or appropriated on the North, on the common highway leading from the common land to the water side on the East, to land now in possession of John Thompson on the South, to the estate of one Mr.

Atwater, lately deceased, on the West; and whereas the said William Grigson, out of his piety towards God, and out of his zeal for the protestant religion and the Church of England, as by law established, hath of his own free will resolved to give and grant the same premises to the said Jonathan Arnold and his heirs in trust, nevertheless, for the building and erecting a Church thereupon for the worship and service of Almighty God according to the practice of the Church of England, and a parsonage or dwelling house for the incumbent of the said intended Church for the time being, and also for a Church Yard to be taken thereout for the burial of the poor, and the residue thereof to be esteemed and used as Glebe Land by the minister of the said intended Church for the time being for ever; and whereas the said Jonathan Arnold being a minister of the Church of England, a missionary from the Honorable Society in England for propagating the Gospel in Foreign Parts, and a gentleman who is at great charge, trouble and expense in soliciting a subscription for and towards the building and erecting the said intended Church and parsonage house aforesaid, he, the said William Grigson, hath therefore made choice of the said Jonathan Arnold, his heirs and assigns, to be trustees for the end and purpose aforesaid, and is desirous as far as in him lies that the said Jonathan Arnold, and such son or sons as shall be educated and qualified for the same, may be presented after the decease of the said Jonathan Arnold, and for the want of such son or sons so qualified, then such person or persons as shall be nominated and sent over from time to time as missionaries from the Honorable Society aforesaid. Now this indenture witnesseth that the said William Grigson, upon the consideration aforesaid, and of five shillings of lawful money to him in hand paid by the said Jonathan Arnold before the executing hereof, the receipt whereof is hereby acknowledged, hath given, granted, released and confirmed, and doth by these presents give, grant, release and confirm unto the said Jonathan Arnold, in his actual possession, now being by virtue of a bargain and sale to him thereof, made by the said William Grigson for one whole year, by indenture dated the day before the date hereof, and by force of the statute for transferring uses into possession, and his heirs and assigns, all that the aforesaid one acre and three-quarters of an acre of land, be the same more or less, in New Haven aforesaid, with all and singular the rights, members and appurtenances thereof. and the reversion and reversions, remainder and remainders, rents and profits thereof. To have and to hold the said one acre and three-quarters of an acre of land, and all other the premises hereby granted, or intended to be, with appurtenances, unto the said Jonathan Arnold, his heirs and assigns, for ever to the uses, intents and purposes hereinbefore recited and mentioned concerning the same, and to no other uses, interest or purposes whatsoever. In witness whereof, the parties aforesaid to these present indentures have hereunto interchangeably set their hands and seals the day and year first above written.

WM. [Seal] GRIGSON.

Sealed and delivered, being first duly stamped, in presence of

HENRY CANER,

WM. LATHROP.

The above is a true copy of the original deed, September 6th, 1788.

p. SAML. BISHOP, Clerk.

## C.

## COPY OF WM. GREGSON'S DEED TO TIMOTHY BONTICOU, &amp;c.

*Land Records, Vol. XLV., p. 519.*To all people to whom these presents shall come—**GREETING:**

Know ye that I, Will<sup>m</sup> Gregson, of the City of Exeter, in the Kingdom of Great Britain, Gentleman, in consideration of five shillings money received to my full satisfaction of Timothy Bonticou and Isaac Doolittle, Church Wardens, and Christopher Kilby and Stephen Mansfield, Vestrymen of Trinity Church, in New Haven, in the County of New Haven, in the Colony of Connecticut, and the rest of the members of the s<sup>d</sup> Episcopal Church, do remise, release, and forever quit claim unto them, the said Timothy Bonticou, Isaac Doolittle, and the rest of the professors of the Church of England, and members of the said Trinity Church for the time being, and to their successors, all my right, title, interest, claim, challenge and demand whatsoever in and unto a certain piece or parcel of land, containing in quantity one acre and half, be the same more or less, situate, lying and being at a certain place call'd Gregson's corner, in the Town plot in said New Haven, bounded Northwardly on the Market place or highway, Easterly on highway or Town street, Southerly by lands in possession of Samuel Cook, and Westerly on land in possession of Ralph Isaacs, together with the dwelling house, barn and other buildings thereon. To have and to hold the said remised and released premises, with all and singular the appurtenances unto them, the said releasees and their successors and assigns forever, to their own proper use, support and maintenance of the said Church. And I, the said Will<sup>m</sup> Gregson, do for myself, my heirs, Ex<sup>rs</sup> and Adm<sup>rs</sup>, by these presents, covenant to and with the said releasees, their successors and assigns, that I shall not, nor will, nor shall my heirs or assigns, or any of them, ever have, challenge or claim any right, title or interest in or to the same, or any part thereof, and therefrom shall and will be ever barred and secluded by these presents. In witness whereof, I have hereunto set my hand and seal, this 26th day of October, A. D. 1768.

WILLIAM GREGSON. [Seal.]

(Ex.)

Sealed and delivered in presence of

SIM GANDY, }
JOHN DANE. }

City of Exeter, on the day and date above written, personally appeared Will<sup>m</sup> Gregson, signer and sealer of the foregoing instrument and ackn<sup>d</sup> the same to be his free act and deed.

Before me, PHILIP DACIE, Mayor, and one of His Majesty's Justices of the Peace for the City and County.

Received for Record Sept. 4, 1782.



## D.

## COPY OF SAMUEL MIX'S DEED TO ENOS ALLING AND ISAAC DOOLITTLE.

To all people to whom these presents shall come—GREETING:

Know ye y<sup>t</sup> I, Sam<sup>l</sup> Mix, of New Haven, in ye county of New Haven, in ye Colony of Connecticut, in New England, for the consideration of Two Hundred pounds money, old ten<sup>r</sup>, rec<sup>d</sup> to my full satisfaction of Enos Alling and Isaac Doolittle, of s<sup>d</sup> Town, County and Colony above s<sup>d</sup>, do give, grant, bargain, sell and confirm unto ye s<sup>d</sup> Enos Alling and Isaac Doolittle, for the building of house for public worship, agreeable and according to the establishment of ye Church of England, one certain piece of land, being the south-west corner of my lot, which lot lies at the south-east corner of the Market place, opposite to the corner known by the name of Gixson's corner, which piece of land is to contain in quantity twenty square rods of land, bounded as follows: East and North by the above mentioned Sam<sup>l</sup> Mix his lot, West by a highway, and Southerly by John White's home lot, which land is to lie four rods by the highway west, and is to run five rods deep from the s<sup>d</sup> highway, parralel to the above mentioned John White his lot, &c. To have and to hold s<sup>d</sup> above granted and bargained premises, with the appurtenances thereof, unto them, ye s<sup>d</sup> Enos Alling and Isaac Doolittle, their heirs and assigns for ever, for the use aforesaid, and also I, the s<sup>d</sup> Sam<sup>l</sup> Mix, do for myself, my heirs, Ex<sup>rs</sup> and Adm<sup>rs</sup>, covenant with the s<sup>d</sup> Enos Alling and Isaac Doolittle, their heirs and assigns, that at and until the en sealing of these presents I am well seized of the premises as a good, indefeasible estate in fee simple, and have good right to bargain and sell the same in manner and form as is above written, and that the same is free of all incumbrances whatsoever, and furthermore I, the said Sam<sup>l</sup> Mix do by these presents bind myself, my heirs, for ever to warrant and defend the above granted and bargained premises to them, the s<sup>d</sup> Enos Alling and Isaac Doolittle, their heirs and assigns, against all claims and demands whatsoever. In witness whereof, I have hereunto set my hand and seal, this 28th day of July, in the 26 year of His Majesties reign, A. D. 1752.

SAMUEL MIX. [Seal.]

Signed, sealed and del<sup>vd</sup> in presence of

MOSES MANSFIELD,

ELISHA WHITTLESEY.

*New Haven Land Records, Vol. XX., p. 210.*

## E.

## COPY OF ENOS ALLING'S DEED TO TRINITY CHURCH.

To all people to whom these presents shall come—GREETING:

Know ye that I, Enos Alling, of New Haven, Town and County and Colony of Connecticut, for the consideration of two hundred and seventy-one pounds five

shillings lawful money, rec<sup>d</sup> to my full satisfaction of Timothy Bonticou and Isaac Doolittle, Church Wardens, and Christopher Kilby and Stephen Mansfield, Vestrymen of Trinity Church, in s<sup>d</sup> New Haven, and ye rest of ye members of ye s<sup>d</sup> Episcopal Church, do give, grant, bargain, sell and confirm unto ye s<sup>d</sup> Timothy Bonticou, Isaac Doolittle, and ye rest of ye Professors of ye Church of England and members of s<sup>d</sup> Trinity Church, for ye time being and to their successors, a certain piece or parcel of land, containing one acre and a half, more or less, situate and lying at a place called Gregson's corner, in ye town plat, in s<sup>d</sup> New Haven, bounded Northerly on the Market Place or highway, Easterly on highway or Town street, Southerly by land in possession of Sam<sup>l</sup> Cook, and Westwardly by land in possession of Ralph Isaacs, together with ye dwelling house, barn, and other buildings thereon. To have and to hold ye s<sup>d</sup> bargained and granted premises, with all and singular the appurtenances unto them, ye s<sup>d</sup> grantees, and their successors and assigns, forever to their own proper use, for the support and maintenance of s<sup>d</sup> Church, and I, ye s<sup>d</sup> Enos Alling, do for myself and my heirs, Ex<sup>ts</sup> and Adm<sup>rs</sup>, covenant with ye s<sup>d</sup> grantees, their successors and assigns, that I shall not nor will, nor shall my heirs or assigns, or any of them, ever have, challenge or claim any right, title or interest in or to ye same, or any part thereof, but thereof and therefrom shall and will be ever barred and secluded by these presents. In witness whereof, I have hereof set my hand and seal, this 31st day of October, 1765.

ENOS ALLING. [Seal.]

Signed, sealed and delivered in presence of

JEREM<sup>us</sup> TOWNSEND, JR.,

ROBERT BROWN.

*New Haven Land Records, Vol. XXVII, p. 369.*

## F.

### THE TITLE OF TRINITY CHURCH TO THE GLEBE LAND, TRACED AND DEFINED IN THE FOLLOWING ABSTRACT.

*Copied from a document furnished me by Henry White, Esq.*

The title of Trinity Church to the Glebe Lot, so called, is derived through two deeds.

*Vol. P.*

27	369	{ 1st. A quit claim deed from Enos Alling, dated	Oct. 31, 1765.
45	319	{ 2d. A quit claim deed from Wm. Gregson, dated	Oct. 26, 1765.

#### *Enos Alling's Title.*

27	368	Warranty deed from Sarah Humpherville, Adm <sup>r</sup> of Benj. Humpherville,.....	Sept. 12, 1765.
27	369	Quit claim deed of dower from Sarah Humpherville, ..	Sept. 12, 1765.

#### *Benj. Humberfield's Title.*

17	131	Warranty deed from Timothy Alling,.....	1752.
21	79	" " " Asa Morris,.....	1758.
21	144	" " " " "	

		<i>Timothy Alling's Title.</i>	
16	260	Warranty deed from Abraham Thompson,.....	1751.
16	261	“ “ “ “ “ “ .....	1748.
		<i>Abraham Thompson's Title.</i>	
13	84	Warranty deed from David Atwater,.....	1748.
		<i>David Atwater's Title.</i>	
12	91	Warranty deed from Jonathan Atwater,.....	1743.
		<i>Jonathan Atwater's Title.</i>	
11	529	Warranty deed from John Thompson,.....	1742.
		<i>John Thompson's Title.</i>	
		Quit claim deed from David Thompson,.....	1743.
		Daniel Thompson was the great grandson of Thomas Gregson, the first owner, and, with his father, had been in possession more than 40 years, claiming exclusive ownership.	
		<i>Asa Morris' Title.</i>	
21	210	Warranty deed from James Thompson,....	1757.
21	91	“ “ “ Israel Dorman.	
		<i>James Thompson's Title.</i>	
		Warranty deed from Daniel Thompson,.....	1756.
		<i>Israel Dorman's Title.</i>	
21	90	Warranty deed from Wm. Denslee,.....	1758.
		<i>Wm. Denslee's Title.</i>	
20	425	Warranty deed from James Thomas,.....	1757.



# HISTORY OF LONG WHARF IN NEW HAVEN.

By THOMAS R. TROWBRIDGE, Esq.

READ MAY 25, 1868.

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FROM the earliest history of our town, the Wharf has been one of its institutions, and one of no secondary importance. New Haven having been founded by commercial men, their attention was early given to whatever would facilitate business. Wharf accommodations were of paramount importance; hence, early legislation to promote the building of wharves was seen to be indispensable. At first several small private wharves were contemplated, but it was soon evident that combined efforts in this as in all great undertakings were essential to success; consequently the inhabitants individually, and I may say unitedly, combined their efforts in the construction of one *great* wharf, that should accommodate the town as it then existed, and as it might thereafter need.

Long Wharf was therefore laid out on a grand scale, *too great*, as it has always proved, for the profit of its owners, but not too extensive for the prosperity of the colony or town. As a pecuniary speculation it was a great failure, or rather a constant succession of failures; but stimulated by the need of a wharf for the business of the place, public spirited men were successively engaged in the enterprise, and after many failures in the expected revenues to be derived therefrom, the work made progress. But it was not until 1811, that it approached