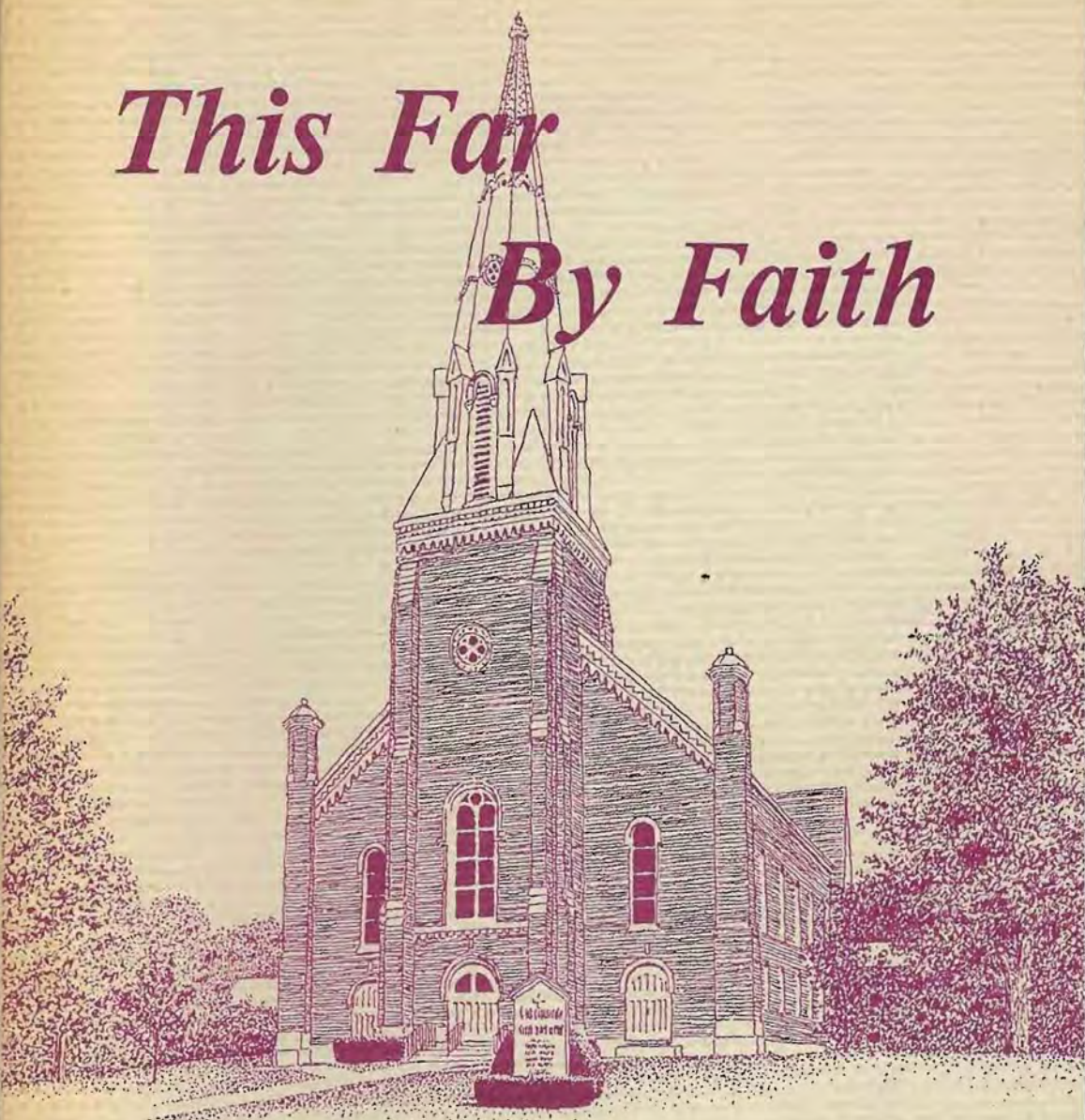


# *This Far By Faith*



*A History of  
Grace Congregational  
United Church of Christ  
1788 - 1988*



THE FIRST MEETING HOUSE  
LOCATED ON NORTH MAIN STREET  
SOUTH OF THE OLD BURYING GROUND  
THE ERECTION OF THIS CHURCH  
BEGAN IN 1784 AND WAS  
ORGANIZED OCT. 5 1788



THE SECOND MEETING HOUSE  
LOCATED ON NORTH MAIN  
STREET, CORNER OF AIKEN  
PLACE. FIRST USED FOR  
WORSHIP IN MAY 1819



THE PRESENT  
GRACE CONGREGATIONAL UNITED CHURCH OF CHRIST  
ON COURT STREET  
DEDICATED IN JUNE 1860

# ***This Far By Faith***

***A History of  
Grace Congregational  
United Church of Christ  
1788-1988***



Rutland, Vermont  
1988

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## TABLE OF CONTENTS

Dedication .....	vi
Preface .....	vii
History of the East Parish Congregational Church .....	1
Ministers of this Church .....	63
Cemeteries .....	81
Christian Education .....	84
Ministry of Music .....	104
Epilogue .....	115

## DEDICATION

Grace Congregational United Church of Christ wishes to acknowledge with a deep sense of gratitude, the endeavors of our church archivist,

MARVEL TRUE GUYETTE SWAN

for making this publication possible. Marvel travelled many miles, conversed with untold numbers, reviewed minutes of meetings from the earliest days of this "gathered congregation," read any and all books and newspaper clippings pertaining to Rutland and The Congregational Church, for research purposes.

For her willingness to assume such a monumental task, her tireless efforts of years, months, and weeks of research, her patience and tolerance toward all while trying to make a deadline, her dedication to this project, with willing hands and willing heart, these and many more, Grace Congregational United Church of Christ extends its deepest gratitude and dedicates this book to Marvel T. Swan, faithful servant of her Master, friend of a multitude, dedicated member now for 62 years, and archivist for 35 years.

## PREFACE

This little book belongs to the celebration of the Two Hundredth Birthday of Grace Congregational United Church of Christ.

The birthday party of a church is different from any other party, whatsoever. It has, or should have, the jolly abandon of spirit so natural to little children. In it, also, is the reverent gratitude of mature people who have learned to value life as a precious gift. But there is something more. When a church realizes that it is two hundred years old it sees that fact against the background of eternity. The life of a church cannot be measured in years. There is a timeless quality in the life of every church. Its purpose is "to live the eternal life in the midst of time, by the strength and under the eyes of God."

Pride of achievement, however, is not out of place at the birthday party of a church. Thankful we are for what those who have gone before have done; thankful, too, for what we ourselves have been enabled to do. But all our pride and joy is tempered with humility.

As we celebrate our 200th Anniversary, we "remember Jesus Christ" and, in His presence, we pray to be humble of heart. Mindful of His desire that His followers should become like little children, we rejoice to be jolly and happy, with the light of two hundred candles shining in happy faces all around the family table. Yet, we would not forget that our Christian ideal is infinitely above all our accomplishment. We would always remember that our years are set in the eternity of Him who is from everlasting to everlasting.

The pages which follow tell the story of two centuries in the life of our "gathered congregation." The story has been written with painstaking care and earnest devotion by Marvel Swan. Other members involved in the gathering and writing of material have included: Peg Johnson, Molly King, Gladys Hart, Barbara Mellow, Barbara Keirstead, Helen Weeks, Connie Kelley, Marjorie Anderson, Gordon Kelly, Shirley Smith, Sharon Vihinen

and Jean Ross. The photographs throughout the document have been supplied by G. Robert Kenney, our church photographer. Betty Grant has generously given scores of hours to typing and re-typing the manuscript. Elaine Purdy made valuable suggestions for improving the manuscript and Katie Davies proofread the final document. A world of tribute to Al Swan who, over the course of five years, has foregone family fellowship so that Marvel might go off by herself and work on the book. His encouragement and confidence have been the source of power to keep Marvel at it until it was done.

Above all, plumb the depths of these pages, and be enriched and encouraged for we have come "this far by faith" and the future is in the hands of God.

The Reverend David J. Dean



REV. DAVID J. DEAN M.DIV.  
1972-

# **HISTORY OF THE EAST PARISH CONGREGATIONAL CHURCH of Rutland, Vermont**

(Now known as  
Grace Congregational United Church of Christ)

"For where two or three are gathered in my Name,  
there am I in the midst of them"

Matthew 18:20

The Congregational Church of Rutland, Vermont, descends from a body of people, who formerly belonged to the counties of Nottinghamshire, Lancaster and Yorkshire in England and who, becoming desirous of a purer church, separated from the English establishment about the year 1602. They were called Congregationalists from their maintaining that each congregation or assembly has the power of self-government, without being accountable to any other church. These Congregationalists, or "Pilgrims," after many trials and tribulations, migrated to New England where they established their first church at Plymouth, Massachusetts, about the year 1620.

As the early New England Colonies became overpopulated, and stories were told of the great, fertile lands to the northward, a steady migration trended into Vermont.

The era of settlement in Rutland began between the years 1769 and 1770 with the coming of the first settler, Col. James Mead, his wife Mercy, ten children, and Wright Roberts, the husband of their oldest daughter, Sarah - thirteen in all. Col. Mead built a log house about half a mile west of Center Rutland.

By 1773, there were about thirty families in town and the need for a church became evident. The early settlers believed that the preaching of the gospel was not to be dispensed with under any circumstances, and was to be provided for with the same urgency as the establishment of a civil government. By official votes



at town meetings, committees were appointed for the express purpose of providing a "Preacher of the Gospel."

Accordingly, the First Congregational Church of Rutland, Vermont, was founded the 20th of October, 1773 with fourteen members and the Rev. Benajah Roots from Salisbury, Connecticut, as its first pastor. He ministered to the people of the East and West sections of Rutland from 1773 to 1780 and, for fifteen years, this was the only church in Rutland.

Mr. Roots had complained of his loneliness in this "howling wilderness" but he lived to see churches organized in Castleton, Tinmouth, Poultney, Pawlet, Pittsford, Hubbardton and Brandon between 1773 and 1787.

Mr. Gookin, an early settler of Rutland, established a mill at Center Rutland and it was nearby that the first house of worship was built. Whether or not he favored the building of this structure, there is no record. It is a matter of history, however, that he did not welcome the advent of neighbors for he said that he "did not want his neighbors chickens to scratch his garden." It was in this cleared spot, at what we now know as the town of Center Rutland, that the first religious society in this part of the state was organized. Fifteen pounds English money was voted, and a committee of townsmen named to provide a House of Worship - the log meeting house which ante-dated the first church in what is now the City of Rutland. This structure was located near the center of town, approximately across from Evergreen Cemetery, although some sources state that it was on the site of what was the Hollis Loveland house, formerly the Gookin home. The Old Center Rutland graveyard, whose deed to the inhabitants of Rutland by Col. James Mead in 1784 gives the exact boundaries of this meeting house, is mute evidence that a church stood near by. At this early date, the township of Rutland included the present City of Rutland, West Rutland, Center Rutland, and Proctor - quite a sizable population for one man to minister to.

We learn from the notes of Henry Hall, an early Historian of Rutland, the following:

"For fifteen years Rutland had had a Congregational Church, for fifteen years a log meeting house, for four years a formed Church;

for one year after a fierce fight two parishes; the dividing line of the parishes, the log meeting house a few rods inside of the West Parish and the framed Church about in the center of the East Parish. The log meeting house had been built by the people of the whole town as a town property - the first Church had been established as a town institution and of its first fourteen members, eight lived in the East Parish, four were from out of town and two only in the West Parish. The log meeting house had been getting old and needed repairs; the town became too large and too prosperous to be satisfied or accomodated by the log meeting house and had voted to build another. The town however, did not build another and the East Parish did"

Whether "the scratching of the chickens" in Mr. Gookin's garden had anything to do with the tide of immigration turning East is a moot question, but, nonetheless, about 1780 the people of East Rutland withdrew from the First Church and began to worship by themselves. In June of 1784, they began the erection of a Meeting House - the builders being Col. John Ramsdell and Issachar Reed.

Two years after the division of the parishes and one year after the organization of the East Parish Church, Major William Barr, who owned the property surrounding the House of Worship in 1785, deeded to the inhabitants of the East Parish for love and good will, one-quarter of an acre of land. This parcel of ground included the site on which the church building stood and was to be retained by the people of the said Parish as long as the Meeting House should remain on the premises and be improved as a House of Public Worship.

This structure was located just south of North Main Street Cemetery, and, at the time of its erection, all of the houses in East Rutland stood along the east side of North Main Street and an unbroken pine forest extended from the church west and north to Burlington.

Although the building was not completed until 1790, meetings were held in it in 1785, the minister

standing on a work bench to give his sermon. It has been described as a two-story wooden structure with two rows of windows and a door in the center. Pine for its construction was furnished by Capt. Josiah Hart, a Revolutionary War soldier who had settled here. The whole number of pews on the ground floor was 32; and on the upper floor 11 - in all 43. It was without a steeple, bell or an organ. No attempt was made to heat the building, and the snows of winter whirled beneath the ill-fitting door and formed drifts in the center aisle thereby adding a touch of interest for the children who attended the services. At a later date, horse sheds were built in back of the church. Mrs. C. H. Cleveland of Burton, Ohio, in a letter to her brother James D. Butler, written on the 22nd December, 1895, states:

"My dear Brother:

I presume ere this, that you have received a letter from me which probably passed yours on the way - but I will do to the best of my ability try to answer your questions as to the "old meeting house" in Rutland -- I cannot be positive that my answers will be correct. I think the House stood with the gable toward the road and that it never was painted. I feel quite sure it looked dark like old weather beaten wood and I have no recollection of a steeple. I should say that father's pew was in the south half of the house but not clear to the wall. It was square with seats on three sides, and the seats turned back against the sides when people stood during prayer. The sides of the pews were high, but had openings near the top. I presume to aid circulation. The Pulpit looked quite tall to me & I think there was a sounding board. I don't know as to the colored pew--but I know the Freemans had one in the new church gallery. I have not any recollections of an hour glass by the pulpit. I have not much recollection of Dr. Ball--only it seems to me he was rather a stern, precise sort of a man.

I don't believe we used to ride to church unless it was stormy. I recollect about the footstoves being filled at Mr. Hayden's. How many do you think would go to a cold room now to sit so long.

I think the old house was not used as late as you suppose. I know meetings were held in the Court House a long time. I think they used timbers from the old for the new. I remember Mr. Haynes preaching in the Courthouse & there was a very severe thunderstorm & an uncommon hard clap of thunder. He stopped speaking & when it was still said "when the Lord speaketh, let the earth be still." I know it seemed very solemn. I do not think I have as vivid recollections of my childhood as many have. It seems as if I was most always in disgrace for some misdemeanor or other. I wish you may find someone who can give you more correct information than I can. Excuse all imperfections & with love to all of you & wishing you all a Pleasant Christmas. I hope to hear soon.

Your loving sister, C. H. Cleveland"

It is interesting to note that on the 3rd of February, 1791, it was voted that the "two fore seats in front of the square body in the lower part of the meeting house be reserved and appropriated for use and benefits of elderly gentlemen and ladies and they are hereby desired to make use of them accordingly."

A Petition, signed the 25th day of January, 1787, by eighty-four residents of Rutland and not all members of the church, was sent to the Vermont Legislature. It made very clear their reasons for the division of the Town of Rutland into two religious societies and the bounds were as follows:

"Beginning at the center of the North line of said town, thence parallel with

the East and West lines of the town till it strike the Otter Creek, thence up the Creek as the stream runs to the South line."

This Petition became a law the 22nd October, 1787, and the First Congregational Church, now in West Rutland, became known as the West Parish and the Congregational Church in Rutland City, the East Parish.

The East Parish Congregational Church was formally organized the 5th of October, 1788, with thirty-seven members. The first "Book of Records for the East Parish" begins the 19th day of May, 1788.

Its first officers were:

Samuel Williams, Esq.	Moderator
James Claghorn	Clerk
William Barr	Treasurer
Asa Graves	Collector
Samuel Williams, Esq.)	
James Claghorn )	Parish Committee
Capt. Nathan Osgood )	

Of these first officers only Samuel Williams, Esq., and William Barr were members of the church at that time.

The names of the original members of the East Parish Congregational Church of Rutland, as written by Rev. Heman Ball were:

Reuben Harmon  
 Eunice Harmon  
 Mary Cushman  
 Charles Cushman  
 Abner Lewis  
 Oliver Harmon  
 Wm. Post  
 John Andrews  
 Benjn. Risely  
 Mrs. Claghorn  
 Chaziah Post  
 Azubah Lewis  
 Eunice Risley  
 Sarah Cook  
 Mary Andrews.

These by death or removal,  
 were absent, not in the  
 (?)



Jehiel Andrews

Silas Wyllys

Rosewell Post, Trans. to Ch'h in Tinmouth,  
October 1803

Moses Sargeant

Israel Harris, Rd. to Hartford

Wm Barr

Wm Barnes

Issachar Reed

Saml. Williams

Miles Baldwin

Ebenr. Andrews

Mary Barr

Anna Baldwin

Thankful Himes

Mabel Andrews

Rachel Cook

Sarah Harris, Rd. to Hartford

Sarah Sargeant

Mrs. Wyllys

Mrs. Claghorn Rd. to Fairhaven

Polly Williams

These were the members of the Church when I was ordained Febr. 1st, 1797. These names are all found excepting one, at the time when the Church was embodied in 1788. From that time to the time of my settlement in 1797 it appears that but one person viz: Polly Williams had connected with the Church.

From the first the church declined to adopt the Consociational usage. There were differences of opinion on doctrinal points, but on the whole, they united with harmony and worked together. Every person of adult age, a legal voter in the Parish, was liable to be taxed for the support of the minister and the care of the church unless exempted by law. At first, such exemption could be had by presenting a certificate from the minister of the congregation of some other denomination, stating the church of which that person was a member. Later it was only necessary to file with the Parish Clerk, his own statement that "he did not agree in religious opinion with the majority of the inhabitants of the Parish." Scattered throughout the first record book are certificates and statements of this type.

There had been preaching in the new House of Worship prior to its organization in 1788, when the Rev. Augustine Hibbard, a graduate of Dartmouth College, had been engaged as minister. On the 4th of November of that same year, his services were no longer desired by

the good people of the Parish and a committee was appointed on the 24th of December to, as the records state, "make application to some candidate in the ministry that they shall judge will suit the people of the Parish." Mr. Hibbard removed to Pittsford, Vermont, traded there for a year or two, went away to Canada with a girl and later became a sheriff there.

In March of 1789, the Rev. Samuel Williams from Cambridge, Massachusetts was engaged as the regular preacher, although he was never installed as pastor. For his salary, he received "sixty pounds Lawful money in produce annually in grain, beef, pork, butter, cheese, etc., plus sufficient quantity of fire wood annually delivered at the house where he shall live, but fit for the fire and corded up." He was also to be provided with a suitable dwelling house and a convenient garden spot. The people of East Rutland were apparently satisfied with his services for, in December of the same year, a committee was appointed to divide the Parish into four classes for the express purpose of procuring sleighs or teams sufficient to remove Dr. Williams' family and effects to Rutland. The cost of the service was to be deducted from his salary.

It has generally been believed for many years that the first parsonage was the small house on North Main Street next to and part of the Tuttle Old Book Store. A study of the accounts of early Rutland by James D. Butler, shows that the first parsonage was the "last house on the left before one going south to Moon Brook." This would place it pretty near the bottom of the hill on South Main Street. Rev. and Mrs. Williams did, however, reside in the small house before mentioned, but at a much later date.

In his Thanksgiving Sermon the 4th of December, 1794, the Rev. Williams announced his intention of withdrawing from the active work of the ministry. This decision filled the people of East Rutland with consternation. It was a period of religious and political confusion, probably an aftermath of the Revolutionary War and the struggles preceding statehood in 1791. For six years he had preached practically to the bare walls, adding but one new member to his congregation -- and that member his own wife. Four days after his sermon,

with the aid of his first Deacon, Samuel Williams, Esq., he published the first issue of the Rutland Herald.

From "Narration of a Tour Through Vermont from April 27 to June 12, 1789" written by Rev. Nathan Perkins, we obtain a description of the Rev. Doctor Williams as follows:

"Monday May 9th. Went to Rutland on ye Otter Creek, a county town, considerably settled. Called on Mr. Williams, Esq. and was introduced to Dr. Williams from Cambridge, Massachusetts, late Professor of Philosophy there, but was guilty of forgery and resigned. A learned man, a good speaker, lofty haughty in his air and preaching there; to my surprise elevated with the idea of having a college there. ----"

The Church was without a settled pastor until the 1st of February, 1797, when the Rev. Heman Ball from Springfield, Massachusetts, was ordained. He was a young man, thirty-three years of age when he came to Rutland. At the time of his ordination, and in his own words, the church was in a broken state and deism prevailed among many of its most public characters. Membership had dwindled to twelve or fourteen. In 1803 and 1804, there came a revival of interest in church affairs and one hundred and thirty-nine new members were added.

Prior to Rev. Ball's settlement, no church records had been kept. He writes in his brief history the following:

"The only church records that I found at the time of my settlement was a short note on the back of a Confession of Faith, signed by Augustine Hibbard, Moderator, giving an account of the establishment of this church--there was no book kept by the moderator or any of his successors til the present one was made. The information I obtained concerning past transactions was principally by verbal communication from the fathers of the

## Church and Society"

The fifteen Articles of Faith as conveyed verbally to Rev. Ball and recorded by him were as follows:

We the subscribers, being persuaded that we are called by God to form ourselves into a C'n Ch'h entering into covenant with God & with each other, to walk in all the com'ts & ordinances of the Lord & to watch over & assist one another in love & faithfulness; & devoting ourselves with all we have to the service of Cht. & to promote his interest & Kingdom, do agree in the following articles, which we think agreeable to the Word of God, & important and necessary to be observed in order to the best regulation & prosperity of a Church of Ch't.

Art. 1. That none are qualified in the sight of God to be members of the Christian Church unless they be true believers in J. Crt so as to be his real friend and obedient to him and therefore none are visable members of a Ch'h of Cs't or ought to be admitted there, but those who appear to understand the doctrines and precepts and profess true repentance and faith in Christ, and engage hearty obedience to him, and whose conversation is agreeable to such a profession and engagement.

Art. 2. The children & Households of those believers who are members of the visible ch'h & who observe all things which Crt hath commanded, are included in the covenant with their parents & are proper subjects of baptism & ought to be given up to Crt in ye ordinance; but no other children may be baptized.

Art. 3. A careful & strict discipline is to be exercised & maintained by every particular ch'h over all the members of it, being very careful & cautious

in admitting members that none be admitted but such as appear to have the qualifications above mentioned, watching over one another & reprovig & admonishing those who walk disorderly, contrary to their profession and engagement, and casting such out of the Ch'h who after proper admonition, continue impenitent and unreformed. And the rule for the discipline of offenders is given by Cr't in Mattw. 18:15 & which is to be observed in all cases, without any other exception then what is contained in our Saviour's caution: "By the mouth of two or three witnesses shall every word be established."

Art. 4. In all cases to be decided by the ch'h, the vote of the majority of the brethren present must be considered as the act of the ch'h, excepting in matters of great importance, when the ch'h shall judge a greater unanimity necessary.

Art. 5. As the Pastor of the ch'h is to act as moderator, he is to give all the light & assistance he can to the ch'h in all matters of discipline which may be before them; but is to be considered not under obligations to give his vote in any matter wherein he shall judge proper to be silent.

Art. 6. Every ch'h has a right to choose their own pastor; but he is to be ordained to the work of the ministry by the laying on of the hands of the Presbytery, that is, ministers of the gospel.

Art. 7. There ought not to be any appeal from the judgement and decision of a particular Ch'h to any other higher judiciary which has authority to set aside what they do, or oblige them to recede from it; but each Ch'h hath full



power to determine with in themselves, and for itself who shall be admitted as members, and who ought to be censured and cast out, and to decide all other matters that may be before them. But in difficult matters or when a brother or brethren shall be grieved by the decision of a Ch'h we judge it expedient to call in a council for advice.

Art. 8. As the education of children of the Ch'h who have been baptized is of vast importance and the parents have solemnly engaged to God and to the Ch'h to bring them up in the nature and admonition of the Lord, the Ch'h ought to take a particular care of this matter and when there appears to be a great neglect the faulty parent is to be admonished and rejected if he do not reform; and such children as well as all other children of the Ch'h are to be under the care and discipline of the Ch'h when they are adults, so as to be capable of judging and acting for themselves in matters of religion, and if they walk disorderly and refuse to do whatever Cr't had commanded after proper admonition they are to be rejected.

Art. 9. The ch'h ought to have frequent stated meetings at least always before their attendance on the Lord's Supper which ought to be once in two months at least; at which meeting and all other meetings of the Ch'h both male and female ought to attend when the business that may lie before the Ch'h is to be transacted and the Ch'h are to pray together and to converse freely on any matter relating to their profession that may be proposed and to receive instruction and exhortation from the pastor, as time and circumstances admit and require.

Art. 10. As the Ch'h is a public society, and city set on a hill that cannot be

hid, the members of it ought to be admitted publicly, before the congregation and when any person falls under the censor of the Ch'h he ought not to be restored until he makes a public credible profession of repentance; and when the Ch'h rejects any of its members, it ought to be done publicly.

Art. 11. It belongs to the Ch'h to choose their pastor, with the concurrence of the congregation, & to see that he is well supported so that he may give himself wholly to the work of the ministry.

Art. 12. The Ch'h ought to take a kind & tender care of all the poor members who need their assistance.

Art. 13. The Ch'h are to choose deacons & etc.

Art. 14. Ch'hs ought not to tolerate any of their members in frolicking, gaming, or card playing, or allow of those practices in their houses.

Art. 15. As we accept & believe in the scriptures as our only & perfect rule of faith & practice therefore the foregoing articles are to be considered no longer binding upon the ch'h then while they appear to us agreeable. Therewith, but to be liable to such alterations, amendments & additions as we shall hereafter judge the work of God requires.

N.B. The above articles I have not generally read to persons offering themselves for admission in the ch'h nor to ch'h members. They therefore are not particularly binding, any further than they are scripture. In the Ch'hs around, they have been superceded by other articles. I consider the scriptures as the rule of discipline. In any question the ultimate rule must be made to the scriptures, & according to them.

(written by Rev. Mr. Ball)

Octr 12th, 1811

The Articles of Faith had more to do with Ecclesiastical order and discipline and not with matters of faith and so, at a church meeting held in January of 1797, it was thought advisable that the Profession of Faith to be used when new members were admitted to the church should be concise and expressive; thus it was voted that the Profession of Faith and the Covenant to be publicly used in the church be the following:

#### Profession of Faith

You believe in one only living & true God, of whom & through whom & to whom are all things. You believe in J. Crt, as the Son of God, the Mediator between God & man, the Head of the ch'h & Judge of the world; the only foundation at your eternal hopes. You believe in the scriptures of the Old & New Testament as given by divine inspiration; & containing the rule of faith & practice.

#### The Covenant

You now, professing repentance for all sins that are past, promise & engage, in humble reliance on divine grace, to obey & serve God in future in all things--to submit yourself (selves) to the authority of Crt in his ch'h & to conscientiously walk with us in all the commandments & ordinances of the Lord.

The pastoral address was invariably accompanied by the following:

We, then, receive you as a member(s) of the same body with ourselves, and we promise, as God shall enable us, to watch over you, with meekness, patience & brotherly love.

You have, this day, before many witnesses, professed a good pro-

fession--May you have grace to honour this your christian profession by an exemplary walk--May you adorn the doctrine of God your Saviour, in all things--And may you, together with us, be built up more & more on the most holy faith and, together be made partakers of the inheritance of the saints in light.

Now unto him that is able to keep you from and present you faultless before the presence of His glory with exceeding joy; to the only wise God, our Saviour, be glory & majesty, dominion & power both now & ever.

Amen.

Thus, in 1797, the Covenant and Profession of Faith which had been used since 1788 was written; and baptisms, deaths, marriages, dismissions and admissions recorded for posterity by Rev. Ball. He became known as "The Keeper of the Records."

No known picture exists of this man. He has been described as having long white hair which fell to his shoulders. He wore knee breeches, a white waist coat and buckled shoes. He was in the habit of wearing black silk gloves when he preached. Although he was known as "Old Dr. Ball," this early minister of the gospel was only fifty-seven years of age, when, while sitting in a chair visiting with a parishioner or colleague, he suddenly died on the 17th of December, 1821. The house in which he died is now (1987) located at 73 South Main Street. At the time of his death it was on the South West corner of Washington and Main Streets.

The inhabitants of the East Parish had been using the land back of the meeting house as a cemetery since about 1787 or before, but they apparently had no actual claim to it. On the 20th of September, 1798, they voted to see if the Parish Committee would agree to procure a convenient place to bury the dead. Accordingly, on the 30th of January, 1800, the prudential committee purchased

from Major William Barr, for the sum of \$45, the land they were already using as a cemetery. The sextons from time to time were directed to let sheep into this burying ground for the purpose of keeping the grass mowed. This plot of ground is what is now known as the North Main Street Cemetery, the first burial ground in East Rutland.

It was at this same meeting, 20th September, 1798, that singing was first mentioned as being a part of the church service; and T. G. Fessenden, Abraham Warren, Benjamin Ford and Gershom Cheney were voted to be choristers, and, from that time on, provided for as part of the service.

On the 26th of July, 1800, it was voted to purchase two tankards, six cups, two platters and a cloth for the use of the Communion Table. The expense of the elements was to be defrayed by a yearly tax on the members of the church. This communion set was apparently in use by the church until 7th of February, 1851, when a new silver set was presented to the church by James Barrett. In the note which he sent to the church he stated, "I hope the church will be willing to give the sett we have on hand to some feeble church at the West." This silver set is in use by the church today. There is no record as to the disposal of our first communion set.

The Parish began to have difficulties in collecting the taxes assessed the inhabitants of the East Parish for the purpose of paying Mr. Ball's stipulated salary and expenses of maintaining the church. There seems to have been some dissension until finally, on the 26th of December, 1807, the parish met and organized "The Society for the Support of Social and Religious Worship in the East Parish." This organization continued until the 25th of April, 1924, when it united with the Congregational Church of Rutland, Vermont, to form a corporation known as "The Congregational Church of Rutland, Vermont, Incorporated." This accounted for the two sets of record books which had been kept through the early years.

By the year 1804, it became evident that a new church building was necessary to accomodate the increase in membership, and a committee was duly appointed to inquire, in the words of that day, "for a place to set a meeting house on." The men appointed for this task were



Josiah Osgood, Cephas Smith, jun., Nathan B. Graham, Adam Willis, Col. John Ramsdell, William Butman and Dr. Ezekiel Porter.

It wasn't, however, until September of 1818 that a meeting was called and duly posted in three public places by clerks of the Congregational and Trinity Churches of Rutland to see if the proprietors and pew owners would agree to dispose of the old meeting house and, if so, by what means. At this time, the two denominations seem to have been using the same church building for their services.

On the 1st of March 1819, the consent of these people was obtained as to its disposal, and decision was made to sell the meeting house at a public auction, the proceeds to be divided among the several proprietors. On the 8th, 9th, 10th and 14th of April in the same year, the old building was taken down and, on the 3rd of May, the land was marked out and ground broken for the second church.

Land for this building was given to the Society by Robert Temple and James D. Butler for the consideration of good will and \$1 received; the deeds specifying that it was to be used for the erection of a new meeting house.

Specifications were: that the new brick church and ground attached was not to exceed \$6,600 and that there were to be sixty-six pews on the lower floor which were to be sold for \$100 each.

Major Gershom Cheney, a prominent church member and leading citizen of Rutland at that time, leaves the following information in his famous diary:

"In 1819--this summer built the new brick meeting house, in part 300,000 brick.  
I have worked the most part of the summer and superintended the building of the brick and timber. Ephraim W. Bisbee took charge of the cornice of the house and up one tier or timber above the bell--the cost thus far has been about seven thousand dollars."

The church structure progressed and, under date of 19th of April, 1821, he wrote:

"carried on the sled to the new meeting house six cherry pillars for the pulpit to stand on"

and September 19th he wrote:

"dedication of the new brick meeting house today; about 1000 people."

It should be noted that among the papers in the archives of the church, on a loose paper dated 12th April, 1830, it states that William Denison did the stone work on the Meeting House in 1819; and Gershom Cheney, Henry Post, J. D. Butler, Benjamin Lord and William Page promise to pay the sum of \$1 each to discharge the debt to the Society.

Miss Sophia Aiken, daughter of the Rev. Silas Aiken, and Edward Lowe Temple both describe the second church as being a simple red brick building with a pointed steeple and belfry, with galleries on three sides and three entrance doors. The windows had blinds. There was a pipe organ in the rear gallery. Two large wood stoves in the rear of the room furnished heat and from them long stove pipes ran the entire length of the building. In the pulpit there was a hair cloth sofa. Runners of a carpet of a neutral tint were in the aisles. The pews were a step up from the floor and had doors which buttoned. Miss Aiken, in her memoirs, stated that, as a child, she often wished her mother would let her go out of the pew last so that she could have the fun of fastening the pew door. In the backyard of the church an imposing array of horse sheds was built for the convenience of the farming population. In those days, lunches were brought to church and farm families stayed through both morning and afternoon services, arriving home in time for late farm chores. Thus, our second church building was dedicated just three months before the sudden and untimely death of Rev. Ball in December of that year, 1821.

The Rutland Herald, issue of 30 November, 1824, in a news article states that the new brick meeting house caught fire from a stove placed too near the inner wall and that the damage was trifling.

The white marble keystone, which was over the center door and now reposes in the case in the Tower

Room of the present church building, plus a few bricks set in the wall of the new Parish House, are all that remain of this second building. This church was located on North Main Street on or near the site of the present Vermont Bank and Trust building.

In 1818, prior to the building of the second church, a Sunday School was organized by William Page. He remained its superintendent until 1834. It was the first Sunday School in Rutland. Meetings were held in the old County Court house on Main Street, but only in the summer months. The Sunday School Library had its origin also in 1818. It possessed but one book, "The Pilgrims Progress" by John Bunyan, which was much sought after by every member who could read. Later, "The Life of Obookiah," "Dairyman's Daughter" and "Lady of the Manor" were added. As the Library grew, the books were kept in a small bookcase under the pulpit.

The church was without a settled pastor until Rev. Charles Walker accepted the call and was ordained the 1st of January, 1823, to the watch and care of the church. It was his first pastorate. Prior to his arrival, the condition of religion and morals was at a low ebb. There were five taverns along the main street of Rutland filled with people on the Sabbath Day who sat and jeered as the few church members and their families passed to church. This new minister, in his early thirties, walked between the rows of scorners with sincerity and honesty written on his face. He denounced no one, but quietly and straight-forwardly set forth the truth of God as he believed it. Rutland gradually changed and became a different town during the ten years of his pastorate. During this period, two hundred and thirty-nine persons became members of the church. Rev. Walker, due to ill health, was forced to resign in 1833. After his death, found among his papers was a covenant or agreement which he had written some fifty-five years before. It read as follows:

"On the twenty-first day of April, 1815, on full consideration and serious reflection, I came to this resolution that whatever others do, I will serve the Lord. Accordingly, having set this day apart for a day of private fasting and prayer, I have thought proper to enter into solemn covenant with my Almighty Father, His day, therefore, with deep solemnity, I surrender

myself to Thee. I renounce all former dependencies, and desire to give Thee myself and all that I possess, the faculties of my mind and bodey and all my wordly possessions; my time and my influence over others; to be devoted to Thee, as long as Thou givest me life; with a humble resolution to continue Thine through time and eternity.

Signed and sealed in the presence of  
God and his holy angels.-CHARLES WALKER"

The Rev. William Mitchell from Newton, Massachusetts, was installed as the fourth pastor of our church in March of 1833 by the same Council which had dismissed his predecessor Rev. Walker.

Mr. Mitchell was a large man in stature, but blessed with a warm heart and a great sense of humor. He was a superior person in ability and culture as well as a fine scholar.

Prior to his coming to Rutland, the church, at a meeting held the 29th of August, 1832, had on its agenda an item to determine if the Church and Society would agree to build or purchase a parsonage and devise some means to raise funds for the project. The building was built and used as a parsonage until it was deeded to Rev. Silas Aiken as a token of love and good will. This house still stands at the head of Aiken Place.

The church received its first legacy, or what we now know as Permanent Funds, in February of 1835. It was known as "Mrs. Keith's Legacy" and consisted of the sum of \$100, a sizable amount for those days. The interest alone was to be used for indigent widows of the East Parish. Mrs. Keith had become a member of our church in January of 1833, just two years before her death. This legacy is still listed as one of our Permanent Funds.

The first mention found in the church minutes of Foreign and Domestic Missions was in 1837; and in December of 1838, at a church meeting, it was voted that persons destitute of a Bible were to be provided with one by the church.

During Rev. Mitchell's pastorate, there was a traveling evangelist, Jedediah Birchard, who was making a great stir promoting religious revivals in the churches of western Vermont. There was a total lack of dignity and reverence in the meetings he conducted, and Rev. Mitchell did not approve of his methods. Some of the church members asked him if Mr. Birchard might be asked to come to Rutland. Mr. Mitchell told them they could invite him if they wished, but the church had two doors and if Mr. Birchard came in one door he would go out the other. Mr. Birchard did not come to Rutland.

At the annual meeting of the Society for Social and Religious worship held on the 11th of September, 1843, with Moses Perkins as Moderator, a committee of three men (namely, William Page, Silas H. Hodges and James Barrett, Jr.) was appointed to provide means and ways to discharge the debts of the Society. They were instructed to raise by subscription one thousand dollars for that purpose and to build a Vestry, purchase an organ, paint the parsonage and repair the meeting house. From that date on, an organ committee has been appointed each year.

A great fire started in July of 1845 and burned many of the stores and homes on North Main Street. Mr. Mitchell gives an account of this fire in our church records as follows:

"July 11, 1845. About 12 o'clock at night the village was alarmed with the cry of fire! It commenced at the extreme of Warner's stables & with great & terrific rapidity spread to the adjoining homes. The tavern, Porter's store & three dwelling homes were speedily consumed with most of the property contained in them. With great difficulty the flames were arrested on the North at Mrs. Butler's on the South at Mr. Daniels store. Most of the property was insured & in great mercy the night was still & the water barely sufficed to extinguish the fire. The cause of the fire is unknown but it is feared that some workers of iniquity carelessly did the deed. The place consumed needed a

purgation & may the Lord overule the judgement to the salvation of many."

There seems to have been dissension brewing among some of the more prominent members of the church relative to Mr. Mitchell as early as 1845; and although the records are not explicit as to the names of those involved, none the less, in March of 1846, he sent his resignation to the Church and Society as follows:

"Certain individuals in the church having been for some time dissaffected with the pastor & likely so to continue, preventing his further usefulness, he judged it to be his duty to lay before the church the following communication

Brethren & Friends of this Church & Society:-

It is now thirteen years since the ecclesiastical relation which we sustain was solemnly constituted. Permission to continue my labors this long, during a period signatized by love of change awakens gratitude to the Father of mercies, & is an honorable testimony to your unity & stability. The scenes of sorrow & of joy through which we have passed, together with your many kindnesses, have bound you to me by ties strong & affectunate, & nothing but a sense of duty could induce me to ask for a severing of those ties. But the obstacles to my usefulness have been such & are so likely to remain, that a regard to your spiritual welfare & my own peace of mind have brought me, after much reflection & prayer for guidance to the full conviction that it is the will of the Great Shepherd that my labours among you should terminate & I therefore request you to unite with me in calling a council to dissolve the connexion now existing between us. Wishing you grace, mercy & peace from God the Father & our Lord Jesus Christ

I am your friend & pastor  
Rutland March 22, 1846 William Mitchell"  
(from church records)



Rev. Mitchell's resignation was accepted on the 2nd of June, 1846, and after leaving the Rutland church, he became acting pastor in Wallingford, Vermont, from August 1847 until March of 1852. In 1858 he removed to Corpus Christi, Texas, where he founded the Presbyterian Church in that city in 1866 and was installed its pastor in 1867. Mr. Mitchell died of yellow fever in 1867.

The Rev. Henry Hurlbut supplied the pulpit from April 1847 until October 1848, but declined to accept the invitation to settle here because of ill health. It is during this period of time, 1847 to 1848, that the vital records of the church are very scanty and in the case of marriages, not recorded at all. The fact we had no settled minister probably accounts for this neglect.

The Rev. Silas Aiken from Boston, Massachusetts, accepted the call to become pastor of this church and was installed the 29th of March, 1849, as its fourth pastor. Mr. Aiken was a graduate of Dartmouth College, the first in his class of 1825. He had had a successful pastorate in Amherst, New Hampshire, and eleven eventful years at the Park Street Church in Boston. His arrival in Rutland came at a time when the town was undergoing a remarkable change due in part to the building of the railroad. This event was changing the character of the village, introducing a new element into its population as well as increasing it; and during Rev. Aiken's pastorate many changes came about in the life of the East Parish Church.

The Society for Social and Religious Worship issued a warning on the 12th of May, 1852, to act on measures for building a lecture room and repairing of the meeting house. Meeting on the 24th of the same month, the Society voted to refer the matter issued in the warning to the Prudential Committee authorizing them to build the lecture room and repair the meeting house.

Through the prompt action of this committee, the Society purchased from James Barrett "a piece of land on the west side of the lot lately conveyed to me by Harry Adams between the Masonic Hall and the Bake House for the purpose of erecting thereon a Lecture Room for



said Society, so long as used for that purpose and no longer." It was to be forty feet wide at the road and would run as far back of that width as wanted for said building not to exceed eighty feet, provided that said Society shall not put their building near the east line of the above granted piece more than three feet. This deed was recorded 2nd January, 1852.

Thus the church had its first chapel. It was located, according to the 1854 map of Rutland by James D. Scott, on the south side of West Street near the present Olney apartment building, formerly the old garment factory. This chapel was removed and attached to the new church building.

The first mention of the actual need for a new church building appears on a document dated 20 June, 1853, which was circulated by twenty-one members, with their names attached and the amounts they pledged toward the building of a new church. The paper stated:

"In view of the Population living in the vicinity of the Depot, in the East Parish of Rutland being so distant from any House of Worship as only to a limited extent attend worship at any Evangelical Church --and in view of the religious predilections of a considerable portion of the population in this locality being Congregational, considering also that the present House of Worship of this denomination in this village does not afford sufficient slips for the accomodation of the congregation therefore--we the subscribers, promise and hereby do agree to pay the sum or amount affixed to our respective names to G. C. Ruggles or such committee as shall or may hereafter be appointed in furtherances of the object herein mentioned and at such time or times as shall be determined upon for the purpose of purchasing a site and of erecting a House of Worship of the before mentioned denomination."

At a meeting held in January of 1854, a special

committee, consisting of Deacon S. A. Hodges, Deacon Barney, Deacon Barrett, A. L. Brown and Levi Long, was appointed to revise the Articles of Faith and By-Laws of the church. They were to propose such amendments as they should judge fit, together with a list of members with a view toward their being printed for use of the church. The committee made its report in December of that year and the changes and revisions were accepted by the church.

An Ecclesiastical Council was called the 6th of September, 1855, and the following young men were ordained as missionaries: Charles C. Torrey and George C. Knapp under appointment to the mission among the Choctaws; and Dr. Edward Aiken, MD, son of Rev. Aiken, to the mission in Syria. These young men, as far as can be learned from the church records, were the first missionaries to be ordained in our church.

There is reason to believe, from accounts of "Early Rutland" written by J. R. Temple and from records of Florence P. Montgomery, Church Historian in 1890, that Martin H. Freeman, a colored youth and son of potash maker Pearson Freeman and Rebecca Moody Freeman, went as an Episcopal missionary to Liberia. Mr. Freeman became a member of our church in 1838 and was dismissed, the place and date of dismissal not recorded.

In the fall of 1857, there was indication of special religious interests connected with the young peoples' prayer meeting which was observed weekly at private homes and conducted for some time by the younger brethren with whom the plan originated. The meetings became so crowded that, early in 1858, it was necessary to hold them in the Chapel with the Rev. Mr. Aiken in charge. A Young Men's Christian Association was finally organized comprising young men of the several evangelical churches in the town. As a result of this revival, sixty-six were received into our church on Profession of Faith and nineteen by Letters of Transfer.

At a church meeting held on the 28th of May, 1858, it was voted expedient that a new meeting house be built, and shortly after, on the 11th of June at another meeting, a committee consisting of John B. Page, Benjamin R. Greeno, Henry Hayward, J. H. Bowman, Rockwood Barrett, R. B. Barney and G. C. Ruggles was appointed

with full responsibility for purchasing the site, building and furnishing this new House of Worship. They were also instructed to purchase enough land so that horse sheds could be built.

Thus began the construction of our present House of Worship.

Land was purchased from Ira and Lucy Fisher and the administrators of the estate of William Hall on the 18th of September, 1858. The architect was Mr. S. M. Stone; and the builder, Mr. Joel Bullard. There were to be at least 300 pews: fifty were designated by the building committee for the Society for Social and Religious Worship; thirty of which were to be rented annually, the funds to be used for their current expenses, and the other twenty for the free accommodations of casual visitors and such persons as were not able to purchase seats for themselves. The remainder of the pews were to be sold by the Building Committee at not less than \$125 each. The deeds for many of these pews are recorded in the town records at City Hall.

It would appear that construction was actually begun before the church had full title to it for, in the Rutland Herald under date of the 16th June, 1858, an article was printed about the new church building giving information that the foundation of its walls was completed and that the laying of the brick walls would begin the following day. The brick used was known as water struck brick and it was being made by A. F. and M. C. Davis at their yard near the car house and repair shop of the Western Vermont Railroad.

Work progressed on the structure and, at another church meeting held the 12th of September, 1859, it was resolved that Robert Pierpoint, Silas M. Hodges and John B. Page be a committee to procure: "if practicable the title in fee to the land on which the old Meeting House belonging to the Society now stands embracing all the land conveyed conditionally to the said Society by the late James D. Butler and the late Robert Temple."

It was also resolved that the committee appointed the 11th of June, 1858, be authorized to move all the property belonging to the Society now in the old meeting house and place the same in the new house now in the process of building or otherwise dispose of the same as they shall see fit.

The committee members were also instructed to move the chapel to the rear of the new meeting house, or, if they thought best, to dispose of it and erect a new building for the same purpose.

Upon its completion, the steeple towered a majestic 197 feet from ground and is an identical copy of one of the architectural plans of Sir Christopher Wren. The total cost of the church, including the organ, bell and gas fixtures, was approximately \$29,316.70.

There were, of course, some objections toward the erection of this new church building. It seems, according to Miss Aiken in her reminiscences, that there were three elderly ladies, sisters who lived at the crest of Cheney Hill. One was the widow of Major Gershom Cheney who built the brick church in 1819. She could see no need of any other building and expressed great wonder that the members of the church would leave to build a new one "down in the swamp." Later when her memory and mind failed her so that she could not recognize Rev. Aiken, he would remind her tactfully that "I am Mr. Aiken who preaches down in the swamp." She would immediately remember and her face would light up.

The dedication of the new brick meeting house on Court Street was observed the 14th of June, 1860, but the church records made very light of this important event. The record reads:

"June 14, 1860 Agreeable to a resolution passed by the Society for Religious Worship The New House of worship on 6 Court Street was dedicated to the triames(?) of Jehovah on this day 10½ o'clock AM. The services of the occasion were as follows: Invocation & reading of the Scripture by Rev. Dr. Child of Castleton-Anthem by the choir-Prayer by the Rev. M. Grosvenor of Clarendon-Sermon (Ps 26:8) by Rev. Dr. Walker of Pittsford: Anthem & Benediction by Dr. Child. The service was performed in the presence of a large congregation; the pews & to some extent the aisles of the house being occupied by the audience"

The Rutland Weekly Herald, issue of 21st of June, 1860, gave notice in their article of the event: that

the organ had been made ready only hours before the service thus putting the organist, Mr. Saxon from Troy, as well as the choir, under the direction of a Mr. Scott, at a disadvantage for performing their part in the ceremony, but, as usual, Mr. Scott "got it all together" and with his dedicated choristers did a commendable job for the Music Department.

The final part of the ceremony was given over for thanks to all who had served actively in the support and construction of the new Court Street Church, the third Congregational Church building. In the cornerstone was placed a sealed tin box containing documents and papers which would be of great interest to us today.

Rev. Aiken had stated to the church that, because of impaired health, he felt it necessary to seek a dissolution of his relation to the church in "connexion" with the occupancy of the new house of worship.

The church proposed that an associate minister be engaged to assist him. Rev. Aiken assented to their wishes, and the Rev. Norman Seaver of the Theological Seminary at Andover, Massachusetts, was given a call to become associate pastor of the church. He was ordained and installed the 29th of August, 1860.

In April of 1863, the church gave Rev. Aiken as a token of their affection, the parsonage owned by the church. This house stands at the head of Aiken Place and, although modernized in many ways, still retains much of its original structure.

Rev. Aiken remained as Senior Pastor until the 7th of June, 1863, when he submitted his resignation which was accepted the 1st of July, 1863. He continued to reside in Rutland until his death in 1869. He is buried in Evergreen Cemetery among other members of his family.

Rev. Seaver was an orator and thinker. His service was rendered during the difficult years of the Civil War and his sermon on the Sunday following the death of President Lincoln was long remembered by those who attended church that morning. He was, it seems, not a well man and the rigors of the Vermont climate were too much for his frail health. He was dismissed at his own request by the people on the 4th of November, 1868.

The church was without a settled pastor until Rev. James Gibson Johnson from New York City was installed the 21st April, 1870. He came to Rutland a young man and entered into the work of what was practically his first parish and, as a result, earnest and consecrated young people rallied about him in large numbers. He was a man whose thoughts and ideas were several generations ahead of his time.

At an annual meeting held the 2nd of January, 1871, in an addition to a resolution which stated that the sale and use of intoxicating drink as a beverage, was inconsistent with the Spirit of the Christian profession and was an offence deserving of church discipline; it was also resolved that all sisters be allowed to vote on questions coming before the church. Both resolutions passed. The next year in February, the church voted to change in Article IV of the Articles of Faith the word "brethren" to "adult members." This would give all the right to vote without distinction of sex. Thus, early in our church history, what we now know as the Equal Rights Amendment nationwide had its inception here in Rutland.

A committee had been appointed in 1873 to tear down the old wooden chapel attached to the east side of the church and replace it with one constructed of brick. Work progressed on this structure and on Sunday evening, December 28th of that year, the new chapel was used for the first time for Sabbath School Consort of Prayer. It was dedicated in 1874.

The American Board of Commissioners for Foreign Missions held a very memorable meeting at the church in 1874 and it was at this gathering that Joseph Neesima made his celebrated plea for aid in establishing the Wiotra Training School for missionaries in Japan. This school is now known as Doshisha. There is very little reference to this meeting in the church records, but, some sixteen years later in July of 1890, the following letter was read to the church concerning Rev. Neesima:

(The event leading up to this letter is found in Church Record Book III-1870-1892 on Pages 263 through 266.)



"July 27  
1890

Japanese Sunday

Rev. Mr. Muri a graduate of Doshisha School preached both morning and evening upon the work in this country especially that department of the work in which Mr. Joseph Neesima was much interested. The portrait of Mr. Neesima referred to in the following letter was on the platform in front of the pulpit.

The letter read by Mr. E. H. Merriam presenting to the church the portrait of Mr. Neesima.

Rutland, Vermont, July 27, 1890

To the Congregational Church, Rutland, Vermont

We have lately heard frequent allusions to the memorable meeting of the American Board held in Rutland in 1874 when more of us received an impulse on missionary work never to be forgotten. One of the pleasantest and most abiding memories of that occasion is that of its closing period when the missionaries who had returned from their fields of labor and those soon to take up the work came before the audience with earnest words of hope and consecration.

Among the speakers was Joseph Neesima the story of whose life shows so plainly the guiding hand of God. When a boy in his teens he had not even heard the name of Christ, but a scrap of the Bible which declared that God created the Heavens and the earth fell into his hands and he determined to know more. With this purpose he secreted himself in a vessell bound for China when there his feet were guided to a ship owned by Hon. Alpheus Hardy of Boston whose Christian Captain treated him with kindness, and on arriving in port introduced him to



Mr. Hardy who became his benefactor and friend. After enjoying the advantages of Phillips Academy, Amherst College and Andover Theological Seminary he prepared to return to Japan as a preacher of the gospel. Filled with the ardor of youthful enthusiasm stirred by unspeakable longings for the up lifting and salvation of his countrymen he aspired to see a college or training school planted in Japan that should be a nursery of Christian workers who should spread the Gospel throughout the length and breadth of the land. Those who were present at the farewell meeting can never forget the scene. From a night spent in prayer, he came forth with an inspired enthusiasm that bore him above conventional proprieties and measured lectures. Laying aside the written address he had prepared he thrust into impassioned pleading that would cast no denial. As the tide of feeling rose higher and higher he exclaimed "I will not sit down until I have the promise of this school" then falling on his knees while the tears streamed down his cheeks he cried "Will you promise? Will you promise?"

The whole assembly was moved and one of the members of this church ex-Gov. John B. Page was the first to respond by the offer of \$1,000. As offerings from one and another quickly followed, from his lips fell repeatedly the words "I thank you". \$3000 was soon pledged and the Kiota Training School now known as the Doshisha was born. To this institution our church is bound by a strong and sacred tie. As a token of this and that the name of Joseph Neesima now called to his reward may be held in memory especially that the children may learn the story and grow up in sympathy

with the wonderful things that God has wrought in opening Japan to the Gospel some of the members of our church and congregation have caused this portrait executed by one of our members to be made and they gladly present it to the church to be hung on the walls of one of the parlors. May it be not only a reminder of the man but an awakening of sacred and kinder(?) memories and an inspiration to better service of Jesus Christ and the cause for which he died.

This bread cast upon the waters we have returned to us "after many days" in the presence with us of our friend and Pastor who will address us this morning and whose presence here today is one of the results of the stirring appeal of Joseph Neesima made in this place sixteen years ago."

(end of letter)

In behalf of the church, Deacon Henry F. Field responded to this letter gratefully accepting the gift and thanking the donors therefore.

Geo. K. Montgomery, Clerk

During Rev. Johnson's pastorate, the church voted to instruct the Prudential Committee to adopt the so-called "Envelope System" of collecting funds for the church. The receipts were to be divided for Society expenses, Foreign Missions, Domestic Missions, American Missionary Association and the "sustentation" fund.

The Fortnightly was organized under the leadership of Rev. Johnson on the 15th of November, 1879. The sixteen charter members consisted of young women between the ages of sixteen and twenty years of age. Mrs. John B. Page, wife of Governor Page, was their first leader. She held this office for about a year when she found it necessary to resign. Mrs. Julia C. R. Dorr assumed the office which she held for many years. This women's organization continues to be very active in the church today.

That same year, the Prudential Committee was instructed to take such action as they thought best to protect the rights of the Society in the North Burying Ground.

At the annual meeting of the Society for Social and Religious Worship, held the 24th of January, 1881, two interesting items appear on their agenda. The first was that the entire debt of the Society had been liquidated; and Luther Daniels stated that, to his knowledge, said Society had not been free from debt for the past sixty years. The second item was that the Prudential Committee was instructed to refuse the use of the church for any purpose whatsoever when an admission fee was to be charged at the door.

Early in the fall of 1870, mention is made in the church records of the necessity of obtaining a parsonage; but it was not until the 9th of January, 1882, that a committee of three, namely John B. Page, Aldace F. Walker and Milo Lyman, was appointed to act in connection with the Prudential Committee, with full power to provide a parsonage either by building or purchase, whichever they deemed best.

Within two months their decision was made and on the 2nd of March, 1882, the Rutland Savings Bank deeded to the Society for Social and Religious Worship the property located at 23 Court Street. The red brick house and buildings on this land had been built by John B. Page prior to 1867. Rev. Johnson was the first minister to reside with his family, in what eventually came to be known as the "Congregational Church Parsonage."

Rev. Johnson resigned as pastor the 24th of May, 1885, and the Rev. George W. Phillips of Worcester, Massachusetts, accepted a call to this church. He was installed on the 17th of June, 1886, and ministered to the people of this parish for twenty years.

His pastorate was marked by many events. Early in January, 1887, at the annual meeting it was voted to adopt the "weekly" envelope system - a system still in use today.

In May of the same year, there was discussion relative to the need of repairs to the church and a committee was appointed to look into the matter.

The Ladies Home Missionary Society gave the church

a new and valuable Communion Table which was dedicated on the 30th of June, 1887. The old marble-topped Communion Table which had been used since 1852 was given to the church in Hubbardton along with two pulpit chairs.

The matter of a celebration of the Centennial of the church in 1888 was discussed and a committee appointed to look into the matter, but nothing further is found in the records about this event, so it would appear that the matter was postponed.

Rev. Phillips had a great love of young people and his frequent services for them were arranged with special care and pleasure. The custom of presenting covenant Bibles to children upon the seventh anniversary of their baptism in this church was inaugurated by him. The Christian Endeavor Societies for both the Young People and the Juniors were organized during his pastorate.

In 1890, the Old Ladies Home on North Main Street, so long anticipated, was opened and dedicated. Many of the members of our church and congregation made contributions towards this project.

Rev. Phillips was presented with a horse and carriage by some of the men in the church with the "hope" that it would be a real aid to him in his parish duties. This gesture proved to be a great help in more ways than one, for, in addition to his many virtues, he had great passion for the sport of fishing. His only surviving child, a son Leroy, who was reared in the parsonage, writes of his father's great indulgence. It seems that whenever Rev. Phillips harnessed Belle, the Morgan mare, in preparation toward visiting a church or minister in the mountain villages, that was the signal for Leroy to dig worms and tuck the fishing poles and tackle in the back of the Concord buggy. The Rev. Mr. Phillips of Rutland was reputed to know every promising stream in the county.

On the 12th of January, 1891, a committee was again appointed to look into the condition of the church building and its necessities of repair. They were to present a thorough scheme of such repairs and alterations, together with the estimated cost. The committee appointed was: J. A. Mead, Milo Lyman, N. P. Kingsley, D. K. Hall, H. A. Sawyer, G. E. Clark and R. Barrett.

The 11th of May, 1891, they made their report to the Society, and it was readily accepted.

Extensive rebuilding and redecorating was done to the sanctuary and chapel. The organ and choir loft were removed from the west section of the church and placed in their present location. The balcony was extended the entire length of the upstairs and two doors were added, one on each side of the choir loft. Mr. George Bennett of Manchester, Vermont, was engaged as the artist for designing and decorating the interior; and Redding, Baird & Co. of Boston supplied the stained glass windows for both the sanctuary and chapel.

A Memorial Window to former pastors of the church, given by the Ladies Aid Society, was placed in the west end of the audience room; and the new Edison incandescent electric system of lighting was installed by the Rutland Electric Light Company under the personal direction of M. J. Francisco, who designed this system for the church.

Under the conscientious labor of the tuner, Mr. Wood of the firm of Hook and Hastings of Boston, the organ underwent an almost complete transformation.

Back of the main building and adjoining it, was the chapel which also underwent extensive alterations. On the ground floor, in addition to Sunday School rooms, the ladies' parlor and reception room, a new modern kitchen was installed. The chapel was moved upstairs. It was a model of convenience, for the sides were partitioned off into classrooms, separated from each other by glass partitions. There were also classrooms in the gallery, as well as on the main floor, and classes met together for the opening exercises, then dispersed to their individual classrooms without interfering with one another. The Sunday School Library was located upstairs in the south-west corner of the building.

The total cost of the work on the church and chapel was between \$12,000 and \$15,000 and dedicatory exercises were held the 13th of January, 1892.

Living in the county was an aged minister who had retired from service. Mr. Phillips learned of this, and conceived the idea of helping the old gentleman by giving him one hundred dollars on his 87th birthday. This was

done every year for a period of ten years. Money was quietly collected and the church as a body never had knowledge of this benevolence.

The twenty-fifth Annual Convention of the State Sabbath School Association of Vermont was held in the church the 23rd, 24th and 25th of October, 1893. The organizational meeting of this large group was held in Rutland, according to the Rutland Herald, in 1869.

The church bought a lot in Evergreen Cemetery, and in Church Record Book B, pg. 201, under date of the 3rd of November, 1895, the following information relative to this purchase is found:

" In view of changes present and prospective in the West Street Cemetery (so-called) the officers of the church have caused to be disinterred the remains of the Rev. Heman Ball, D. D. first installed pastor of the church who died in office December 17, 1821 after a continuous ministry covering nearly twenty-five years.

The memorial tablet for many years marking the honored grave was also removed and re-set at the same time in Evergreen Cemetery where the re-interment took place in the presence of the present pastor and Deacon Rockwood Barrett October 8th, 1895 it being the first burial in the lot recently purchased by this Church and Society for such use as circumstances seem to justify.

The Pastor, Senior Deacon and Chairman of the Prudential Committee of the Society are hereby authorized to determine in each case what interments may be made."

This plot of ground known as "The Congregational Society Lot" is located in Section 8, Lot #5, and contains five hundred square feet. The deed was signed and recorded the 24th of July, 1895. In addition to the grave of Rev. Ball, there are five other persons buried in this large lot.



The Mill Village Chapel was built in 1896 and Rev. Phillips maintained a lively interest in the work carried on there, frequently preaching at their Sunday afternoon services.

Rev. Phillips toured Europe in the summer of 1896 and, while he was gone, Rev. Charles N. Thorp, Assistant Pastor, had full charge.

In the spring of 1904, J. Harry Engles, who had served as organist and choir director for almost fourteen years, died of pneumonia. He had been highly thought of, not only as a fine musician and composer, but also as a gentleman who was kind and generous to all who came in contact with him.

The church was growing and it became almost impossible for one man to fully serve the parish properly.

Rev. Phillips had previously sent his resignation to the church in 1902 but was persuaded to withdraw it and remain as pastor. Finally, on the 7th of December, 1905, he again sent in his resignation which was accepted with much regret. He was requested to stay on until the 1st of July, 1906.

The young men who had served as his assistants were: Rev. John Hiram Grant, Rev. Charles N. Thorp, Rev. George A. Swertfager and Rev. George Gilmour.

Four short months after the resignation of Rev. Phillips, Rev. W. H. Spence from Cambridge, Massachusetts, accepted the call of this church and was installed the 20th November, 1906. He came highly recommended by the church in Cambridge and by his neighbors and friends.

Rev. Spence was a constructive leader and a strong orator in the pulpit. He served the church only six years, but during that time some changes were made.

During his first year here, the long standing parsonage debt was finally cleared.

The young peoples' work was re-organized along more modern lines. The Knights of King Arthur for boys and The Gamma Kappa Delta Society for girls were youth organizations which came into being under his guidance and were the forerunners of some of the youth groups of today.

A series of vesper services brought to the church many who were not regular members of our congregation,



thus widening the interest of the community in matters religious and moral and in causes of social and civic righteousness.

In February of 1909, the members of one of the Sunday School classes organized into one of the King's Daughters Circles taking the name of the "Mary and Martha Circle" with the motto "Love and Duty". Regrettably, this women's group disbanded in 1986.

At a Thursday evening meeting held the 21st of April, 1910, Dr. E. W. Pond made a request that the oil painting, "The Madonna," which was the work of his wife and had been presented by her to the Sunday School several years before, be returned to him, provided that the Sunday School would be furnished with a copy of this work of art by Mr. George Collins. The original oil was one of the few paintings done by Mrs. Pond which had not been destroyed in the burning of her residence. Dr. Pond's request was granted.

A resolution was adopted by the church on the 30th of March, 1911, that: "we hereby express our heartiest approval of the proposition of the Post Office Department to discontinue the distribution of mail on the Sabbath in order that the letter carriers may secure a larger day of rest."

The Church Clerk was instructed to send a copy of this resolution to the Postmaster of Rutland.

The forepart of January, 1912, the title "Statistical Secretary" was changed to that of "Church Historian." At the same time, Miss Lola Kofoed was engaged as assistant to Rev. Spence. Her work consisted of visiting the shut-ins of the church and new families in town.

At the Sunday morning service on the 28th of January, 1912, Rev. Spence tendered his resignation which was regrettably accepted by the church.

Rev. Arthur Howe Bradford from Springfield, Massachusetts was installed as pastor the 19th of February, 1913.

He was a young man, thirty years of age, filled with youthful enthusiasm and love for all people in Rutland, irrespective of religious creed or class. His parents were Rev. Amory H. and Julia (Stevens) Bradford of Montclair, New Jersey and it was through their in-

fluence that he grew into the kindly, friendly person he was to become as a man.

He had been in Rutland but a short time, when a campaign to increase contributions for benevolences was launched. Every Congregational Church in Rutland County was engaged in a similar plan-the Apportionment Plan-which was adopted by the National Council.

In May, 1913, the church voted to join with the other churches in the city in an expression of disapproval of the opening of any theater in the city for entertainment on the Sabbath Day, and asked that the proper authorities be requested to see that the law prohibiting the opening of places of amusement on Sunday be enforced.

At a Thursday evening meeting, also in May, the church voted to observe the 125th anniversary of the founding of our church in October of that same year. The committee elected on the 29th of May to plan this anniversary were: Henry F. Field, Earl Wickham, Mrs. C. J. Caverly, Marion Gary, Beth Gilchrist, Dr. J. A. Mead, James Sawyer, Edith Cramton and Edith Dunton. Carleton Wilson was added later.

The commemorative exercises began on the 5th of October and continued on the 7th, 8th, 12th and 17th of that month. A fifty-six page book was printed containing the agenda, speeches, list of resident members and non-resident members, plus a Parish Directory - a remarkable accomplishment in only five short months.

A marble tablet placed on the front of the church, with the dates of its organization and dedication of the edifice, was the gift of J. C. Temple.

In the fall of 1914, the church had a telephone installed which proved to be of great assistance to all concerned.

The same year marked the beginning of a nursery for the young children, to be under the care of some of the young people in the Sunday School.

In December of 1914, Rev. and Mrs. Bradford gave to the people of the church, as a Christmas gift, the Star on the steeple which is lighted only during the Christmas season.

The story of this gift is related in a letter, received the 12th of December, 1955, from Rev. Bradford

to the Archives Committee as follows:

"My memory of it is as follows:- In early December (I think the year was 1914) Mrs. Bradford said to me that with Christmas lighting all around, it seemed too bad not to have some light shining out over our city from the church. So we began thinking about the possibility of a star on the steeple. We talked with one of the older boys in the church, Earle Whitney by name; who was doing electrical work at part time. With his help and the permission of the church authorities, Mrs. Bradford and I decided to have the star put in place and properly wired as a Christmas present from us. I remember the cost, which made quite a hole in our pocket-book. The cost as I remember it, was eleven dollars! I cannot help wondering what the cost would be with prices as they are today. But eleven dollars seemed a big lot of dollars to us that December. Never shall I forget how happy we were when the star was first lighted. I remember how enthusiastic Frank Wilson, Carleton's father, was that first evening. People from quite a distance, six miles or more telephoned to others in the city to find out where it was shining from---"

In a newspaper clipping dated the 31st of December, 1955, under "Letters to the Editor," was the following:

"To the Editor of the Herald: To complete the story which appeared in Thursday's Herald under "Still Shining" it should be noted that the Christmas Season Star now shining over Rutland from the steeple of the Congregational Church for the 41st year was constructed, wired and installed by Herbert R. Grower of 11 Kendall Avenue. Rutland December 29 "History"

Toward the close of 1914, Harry Corey, who had been church organist for many years, resigned and Miss Lola M. Kofoed became our organist and musical director.

The church went on record the 13th of May, 1915, as being in favor of the plan for establishing a "New England Board of Pastoral Supply" when two thirds of the churches in Vermont took action on this proposition. The plan was adopted, and is currently active today.

At an annual meeting held the 3rd of January, 1916, the church and community received a Christmas gift from Dr. John A. Mead of the L. H. McIntyr property for use as a Parish House. It was known as the "Mead Community House."

The first board of supervisors were:

Rev. Arthur H. Bradford	Mrs. C. S. Caverly
L. G. Bagley	Mrs. George T. Chaffy
Wilbert Burditt	Mrs. C. J. Cleveland
Mrs. George Cassidy	Miss Ellen Cramton
Mrs. J. C. Dunn	E. L. Olney
Mrs. Edith Dunton	Miss Bessie Otis
Mrs. C. T. Fairfield	Miss Louise Paige
Miss Mattie Fox	Mrs. F. R. Patch
Miss Marion Gary	Mrs. E. V. Ross
J. F. Hall	Miss Margaret Ross
Richard Harmon	Mrs. Andrus Sonander
C. P. Harris	B. L. Stafford
H. L. Hindley	Dr. Wm Stickney
Mrs. C. B. Hinsman	Miss Bernice Tuttle
Harvey Kingsley	E. C. Tuttle
Walter R. Kinsman	Mrs. M. E. Wheeler
Edwin Lawrence	Carleton Wilson
Dr. G. G. Marshall	Mrs. Frank D. White
P. M. Meldon	

The forerunner of what later became known as the "Church Council" was added to the Standing Rules of the church on the 6th of July, 1916, as follows:-

"There shall be a Church Cabinet to consist of the Pastor, Deacons, Clerk, Treasurer, Assit. Treasurer, Historian, Pastor's secretary, Superintendents and Directors of the Sunday School, President of the Men's Club and Women's Societies,

supervisors of Boy's and Girl's Clubs and three representatives from the Prudential Committee.

This Cabinet shall meet at the Call of the Pastor to discuss the general problems of the work of the church and to make comprehensive plans for its activities."

The United States declared war on Germany on Good Friday the 6th of April, 1916; and in 1917, Rev. Bradford received a three months' leave of absence to accept a call from the National War Work Council of the YMCA to serve as religious work director with the New Jersey National Guard Troops. When he visited headquarters in New York City, he learned that, instead of being stationed in New Jersey, he was to go to Fort Myers, Florida, to serve as director of religious work in the officer's training camp there.

Upon completion of his three months' tour of duty, he returned to Rutland where, on the 28th of April, 1918, he resigned to take the pastorate of the Central Church in Providence, Rhode Island.

At a special meeting held on Sunday the 3rd of November, 1918, the church voted that the Rev. George A. Buttrick of Quincy, Illinois be invited to become pastor and teacher of our church. He was installed the 27th of February, 1919.

During Rev. Buttrick's term as pastor, Earle S. Kinsley gave to the Congregational Church and Society the sum of one thousand dollars, which was to be known as the Earle S. Kinsley, Junr. Fund. The income from this fund was to be used to provide entertainment for the children of the Sunday School at Christmas time.

The Hexagon Club for young women, members of our church, was organized by Mrs. Buttrick in or about 1919 or 1920. This club, although now non-denominational, is still active within our city.

World War I was very fresh in the minds of the members of the church, and a plaque, in accordance with a vote of the congregation, was placed on the east wall of the front vestibule of the church as a permanent memorial to the part played by members of our church and

congregation during this war. The plaque was the work of Paul E. Cabaret and Company of New York City and is made of art bronze, which is ninety-percent copper and one of the most durable materials known.

The church voted, in 1918, the financial management of the Community House be placed in the hands of Governors permanently; in January, 1920, Mr. F. M. Wilson reported the Board of Governors had organized and members of the board representing the community outside the church were taking hold of the work in a most efficient manner. Members of this board were: J. H. Hall, F. M. Wilson, C. H. Landon, C. B. Hinsman, H. H. Wolk, Dr. C. F. Ball, Dr. A. H. Bellerose, S. C. Dorsey and H. C. Farren.

In the early summer of that year, at a church meeting, Rev. Buttrick brought up the management of the Community House. He felt the Board of Governors should consist of the Ecclesiastical Society of the church and that members of the church should have the same privileges in this building that they have in the church building.

There were differences of opinion - others feeling that the governing of the Community House should continue as it had been in the last year. For, if this gift from the Late Hon. John A. Mead ceased to be conducted as a Community Center for the whole community, then, under the terms of this Deed Gift, it would revert back to the heirs of Mr. Mead. It was resolved that the Society accept this gift and assume the responsibility of carrying out the condition named in the Deed Gift.

Rev. Buttrick felt he had gone as far as he could with the work of the ministry in this church, for many of his requests and suggestions had, according to the record, "fallen on deaf ears." As a result, he handed in his resignation on the 8th of November, 1921, and it was formally accepted by the Ecclesiastical Council on the 21st of November, 1921. He became pastor of the Presbyterian Church in Buffalo, New York, a call which he felt at the time of his resignation he could not refuse.

His pastorate was the shortest one in the annals of the church, for he was only here two years.

Rev. Edward C. Boynton of the Adams Square Congregational Church in Worcester, Massachusetts accepted



the call to our church and was installed the 5th of October, 1922, having commenced his service the first Sunday in June of that year.

Rev. Boynton was a son of Dr. Nehemiah Boynton of Brooklyn, New York and he and his brother, Rev. Russell Boynton, were ordained at the same time in their father's church in Brooklyn. He was highly thought of by the people of Worcester and regarded as one of the three best speakers in that city.

Previous to his settlement in Rutland, it had been voted at annual meeting in January, 1922, that publication of the year book be omitted that year. At annual meeting in 1923, a committee was appointed with power to act to consider the printing of a book. This project was accomplished, but that year seems to have been the last time any full annual reports were published in book form.

The Rev. Theodore Knapp, who had become a member of our church in 1911, was ordained in his home church on the 5th of November, 1923.

It was resolved at a church meeting held the 25th of April, 1924, that the Congregational Church of Rutland, Vermont, unite with the "Society for Social and Religious Worship in the East Parish of Rutland" according to the provisions of Section 5701 of the General Laws of Vermont to form a corporation to be known as the Congregational Church of Rutland, Vermont, Incorporated."

It was so voted and the organizational meeting was held on the 12th of January, 1925, at which time the adoptions of Articles of Association and new By-Laws were accepted. Election of officers, appointment of committees and other business took place.

Rev. Boynton sent his letter of resignation, dated the 12th of November, 1929, and was dismissed the 10th of December, 1929. He accepted a call to the Scarsdale Congregational Church in Scarsdale, New York.

Rev. Boynton was well thought of by his congregation, for he visited the homes of his parishioners, was very interested in civic affairs, and was friendly and neighborly with the clergy of the sister churches in our city. He was kind to the sick and unfortunate; affectionate and kind to those who were heavy with



sorrow and bereavement. The loss of his kindness was greatly lamented by his parishioners.

Rev. J. Graydon Brown from St. Albans, Vermont was invited to become pastor of our church. He accepted the call the 30th of April, 1930, and was installed on the 28th of October, 1930.

The Rev. Mr. Brown was well-read, and had a genius for preaching, often delivering his sermons without the use of notes.

He came to Rutland just at the beginning of the Great Depression. Money was scarce, and from the beginning of his settlement here, there was a decrease in the amounts pledged for the support of the church.

Mr. John Hilliard, the Church Historian, in his 1933 annual report, mentioned that, so far, Rev. Brown's pastorate had been characterized by effective work in the pulpit, parish and city and notably among the young people.

In January, 1934, at annual meeting, it was voted to place in the auditorium of the church a bronze tablet, suitably inscribed, as a tribute to the memory of Deacon Henry Field. Mr. Field had been a member of the church for sixty-six years and had served eighteen of those years as superintendent of the Sunday School and sixty-one as Deacon. Its cost was paid by voluntary contributions. Rev. Arthur Bradford was invited to speak at the unveiling.

Early in the autumn of 1937, the congregation became larger, the Sunday School increased in membership, and there was an unusual spirit of fellowship within the church. This was due possibly to the letters which Mr. Brown began sending to his people in September. The letters reached many who, for some reason or another, had lost contact with the church and, upon receiving these reminders, once more began to attend services.

Early in 1938, Rev. Brown became ill and was absent during the first half of the year.

At a church meeting on the 17th of January, 1938, a committee consisting of the Pastor, Chairman of the Church Council and the President of the Women's Association, was chosen and empowered to select, with advice and consent of the Church Council, a general committee to formulate and carry out plans for an observance of

the 150th anniversary of the founding of this church.

A historical sermon preached by Rev. John M. Thomas of Mendon and Montpelier on Sunday the 2nd of October, 1938, marked the opening of a four-day celebration of this event. This was followed by a chicken pie supper on Tuesday; a showing of a Historical Collection arranged by Mr. and Mrs. J. R. Temple on Wednesday; and an evening worship that same day with past pastors Rev. Edward C. Boynton and Rev. George A. Buttrick taking part in the service. Also participating were Rev. William Theodore Knapp of Nashua, New Hampshire; Rev. George W. Peck, Jr., of Rutland; Rev. Ola R. Houghton of Wallingford; Rev. Chauncey A. Adams, D.D. Secretary of the Vermont Congregational Conference and Rev. J. Graydon Brown. It was a very successful celebration, well planned and well executed.

The matter of privately owned pews, which had been discussed for many years, came up again at annual meeting in 1939; and it was thought the time had come when all such pews should and could be secured for the church. The committee appointed to see what could be done about the matter consisted of Messrs. Kingsley, Vaughn, Hinsman and Marshall, and Miss Louise Paige.

The Women's Association installed new lights in the church parlors along with electric wiring and fixtures under the gallery in the church. They also made a large contribution toward the redecoration of the church.

The 15th of January, 1940, the honorary title of "Deacon Emeritus" was inaugurated into our church.

The Home Circle disbanded as a working organization within the church, because of the lack of workers. This group had been very active for many years and its loss was greatly felt.

In January of the following year-1941-although not voted at annual meeting, it was the feeling of those present, after hearing the report of the pew committee appointed in 1939, that in the future all church owned pews would be rent free.

The Japanese, on the 7th of December, 1941, bombed the US Naval Base at Pearl Harbor and our country became involved in World War II. During the period from the start of this conflict until the cessation of hosti-

lities with Germany and Japan in 1945, the various groups and organizations within the church contributed toward the Red Cross, China Relief, British Relief and other war needs.

Dr. H. K. Sherburne asked the church to sponsor Troop 5 of the Boy Scouts of America on the 19th of January, 1942. His request was granted. This group of scouts now known as Troop 105, will celebrate the forty-fifth year of their organization in 1987.

Flu was prevalent in 1943 and there was much sickness among the members of our church. Mr. Erwin Brown, who had been custodian for twenty-five years, died. He had fondly been called by the children in the church "the other minister."

At the annual meeting in January of 1944, it was voted by the church members to appoint four associates to the Deacons to aid in preparing Communion and in any other ways which might arise. Mrs. G. H. Eddy and Mrs. W. T. Keirstead were elected to serve two years; and Mrs. J. T. Ballard and Mrs. L. W. Donahue were elected to serve for one year.

Attendance began to fall off and Mrs. Robert Boynton organized a Fellowship and Hospitality Committee. In 1944 this group inaugurated a new plan for greeting the people who attended church services.

Mrs. Harry Hart, superintendent of the Elementary Department of the Sunday School for eleven years, resigned. Mrs. Hart had worked in the Sunday School for twenty-one years.

The year 1945 was marked by many events. Mrs. Ralph Seeley, Sr., who had been church organist and choir director for twenty-five years, resigned and Mr. George Low was engaged to serve for one year. The organ which had given so much faithful service was in need of constant repair, and a campaign was launched to raise funds for the purpose of obtaining a new one.

A new system of every member canvass was started under the direction of Dr. Warren Dennison of the National Council of Congregational Churches, thus beginning the visitation in homes of the parishioners for yearly pledges to support the work of the church.

A Couples Club was organized in November through the efforts of Mr. and Mrs. Charles Grant. At the

organizational meeting it was voted to meet once a month. This group contributed much to the social life of the church and was, during the time it was active, a great source for new members.

The advisability of obtaining an assistant pastor was brought before the church, but nothing appears to have been accomplished in this matter until the 1st of September, 1949, when Miss Juloise Paulson began her duties as Director of Religious Education, her work being directed principally toward the Sunday School and young people's work.

Mrs. Walter Fenton, chairman of the new organ committee, made a report at the annual meeting held in January of 1946. Her committee had looked into the matter and recommended the purchase of an Aeolian Skinner organ whose total cost would be \$25,580. Mr. William E. Zeuch, vice-president of this company, was present and explained in some detail the points of interest to the parishioners present at this meeting.

In April of 1946, the council of the church accepted a gift from Nella Grimm Fox of approximately \$25,000 for the purchase of a set of bell-carillon.

Mr. Richard W. Harvey began his duties as organist and choir director. Previous to his arrival in Rutland, the parsonage was being repaired and reconstructed together with an apartment built to be used by him and his family.

On Christmas Eve, 1947, the bell-carillon, known as the G. H. Grimm Memorial, was dedicated. The Memorial Bell is inscribed:

"To the Glory of God  
And in loving memory of  
my father  
GUSTAV HENRY GRIMM  
by his daughter  
Nella May  
Christmas Eve 1947"

The number two bell was dedicated to the memory of Esther M. L. Grimm, mother of Mrs. Fox.

In March, 1948, our church voted for the merger of the Congregational Christian and the Evangelical and Reformed churches. There were mixed feelings about

this move by our church.

December marked the arrival of the new organ for which the church had waited for so many years. It was installed in January of 1949 and used for the first time on Easter Sunday, and dedicated the 26th of July, 1949, at a recital rendered by E. Power Biggs, world-knowned organist.

During the pastorate of Rev. Brown, a memorial to those men and women who served in the Second World War was compiled and placed in the front vestibule of the church. It consists of two spiral-bound, maroon-colored books containing photographs of all the members of our church who served in some capacity during that war. Because of the fragility of these two volumes, they have been retired to the vault in the present Finance Office of the church.

Rev. and Mrs. Brown were injured in a automobile accident the latter part of 1949. Mrs. Brown was forced to remain in the Keene, New Hampshire hospital for some time, as a result of her injuries.

Prices remained high and the budget demands exceeded available funds. There was concern among some of the members in the church regarding the fact that pledges were down, and rumors were rife that perhaps a change in the pastorate was indicated.

At a special meeting held the 3rd of January, 1950, the question was raised: "Is a change in the pastorate of the church in the best interest of the church at this time?"

The reasons given were that at Every Member Canvass over the years, there were many who refused financial support because they objected to Rev. Brown's sermons and, also, the newspaper articles which he sent to the Rutland Herald, as they felt political science had no place in the church.

The consensus of opinion of many was that Rev. Brown was wonderful with young people and much liked by all of them.

One person at the meeting asked simply: "What is it against our Minister?" The answer was that there were people in the church who refused to contribute because of the ministry.

In August of 1950, Miss Paulson, who had commenced her duties in September of 1949 as Director of

Religious Education, resigned. She had been here about one year.

Leo D. Ayen became our organist and choir director on the 26th of September, 1950.

A special meeting was held the 15th of January, 1951, for a change in the By-Laws whereby "Deacons Assistants" were to be known as "Deaconesses." There were to be six elected for a term of six years (two each year), and were to be considered officers of the church. This change was voted by the members present.

Rev. Brown continued his duties as pastor until the 1st of December, 1951, when he resigned. He had ministered to the people of our church for twenty years.

The story is told by those who knew him well that, during the depression, he kept a pot of soup simmering on the back of the old black-iron cook stove in the kitchen of the parsonage for indigent persons who were out of work and hungry. No one was ever turned away. This gesture of love for his fellow man would seem to have been the forerunner of the Soup Kitchen at the Rutland City Rescue Mission today.

He was a kind, gentle, soft-spoken man, who, like his predecessors Rev. Walker, Rev. Aiken and Rev. Johnson, was a man whose thoughts and ideas were ahead of his time.

In 1952, he accepted a call to the Community Church in Pepperell, Massachusetts. It was to be his last pastorate.

Darwin Greene, who replaced John Hilliard as Church Historian, in his annual report sums up the situation in our church as follows:

"Your Historian has found the history of our Church for last year and the year before so unpleasant that writing anything at all has been difficult. They were not happy years and it is hard to find the material for an interesting story. Rather let us say that the material is there but the less said about it the better"

(he goes on to say)

"In 1951 the resignation of Rev. J. Graydon Brown as pastor of the church



was accepted. He was given a year's salary, which is being raised by subscription and efforts are being made to fill the pulpit.

The Church has been so divided over Mr. Brown's resignation that bitter feelings resulted. Contributions to the church were dangerously reduced, last fall, indicating that time will be required to heal the breach and restore the unanimity of purpose which is vital to the organization's usefulness.

To say more about a situation which has so many facets would avail nothing. The matter is now history and its details have been written and re-written in the minutes of several meetings which absorbed the attention of Church and Community throughout the year.

A new year has started. I know it is our prayer that it may be better than the last—for the world, for the nation and for our church. In it, if our church is to continue in its hard won place as a spiritual leader in Rutland bitterness must be forgotten so that we may work once more as a Christian unit. The organizations record for a century and a half is a guarantee that this will be done."

A special meeting of the church was called by the moderator on the 13th of April, 1952, and among the various issues discussed, was the method to be used to vote on a new minister, and the decision as to what majority of the congregation present would be necessary for the church to issue a call to a candidate.

There was also discussion whether it would be wise to sell the parsonage and the Howard house. It was decided that more repairs be made to the former by the men of the church, working as volunteers, the work

to be financed by the Women's Association.

At this meeting it was also decided that children in the age group to receive Covenant Bibles who were not baptized in our church, may have Bibles presented to them, the cost to be assumed by their parents.

The Church Librarian, Mrs. Barbara Douglass, reported the church had maintained a library since its beginning and that the amount of books and material collected had increased measurably.

The Rev. Charles P. Scott, Chaplain of Middlebury College, was engaged to serve the pulpit for several months until a new pastor could be found.

Late in the summer of 1952, the final payment on the Aeolian Skinner organ was made by Mrs. Walter Fenton.

Early in August, the church issued a call to Dr. Roland Preston Rice, pastor of the North Church in Cambridge, Massachusetts to become minister of this church. He accepted and was installed on the 23rd of April, 1953.

The Mary and Martha Circle of the Kings Daughters made a formal request in January of 1953 for a seat on the Church Council, but it wasn't until the 17th of May that they were allowed to have a representative.

Dr. Rice inaugurated a plan for a 9:30 AM Sunday morning service, and also suggested that a coffee hour be held once a month following the late service.

The old system of District Leaders was abolished and Circle meetings were substituted. Gatherings were held in private homes in the form of social affairs and the consensus of opinion was that this did much to bring the women of the church together.

In 1951, Edward W. Curtis had presented to the Church Council for approval, a suggestion that the church consider a Permanent Building Fund to be used only for the replacement of our present church building, and that this fund be continued until the amount of \$100,000 had been collected and, after that time, the interest only was to be used for major repairs.

It was not, however, until 1954, that the committee, during the course of its investigation, discovered that the church is acknowledged to be the outstanding Congregational Church structure in Vermont and has been referred to as the "Congregational Cathedral

Church of Vermont." The committee felt it was not practical at that time to ask the members to contribute toward a Permanent Building Fund, but rather to embark on a program to raise \$50,000 within a period of five years, interest to be used exclusively for the maintenance of the present structure both inside and out. Thus the seed was laid for the Building Fund Canvass which was launched two years later in 1956.

At a special meeting held in May of 1954, in addition to a proposed amendment having to do with the Deaconesses and their terms of office, it was voted that an addition to Article VII, to be known as Section 13, be added, whereby the Board of Deacons and Deaconesses were to be called "The Diaconate" and that there be three classes of members: active; inactive-(those whose terms have expired) and Emeritus-(those as designated under Article VII Section 3A of the By-Laws.) Inactive and Emeritus members were to retain the privilege of attending the appointed meetings of their office and casting their vote at these meetings.

Dr. Rice, in his yearly report to the church, made a request for an assistant pastor, but it was not until the annual meeting in 1956 that a committee was appointed to look into the matter.

There were serious problems within the church in 1955, and the Church Historian, M. Darwin Greene, in his annual report for that year writes quite frankly the following (in part):

"Last year I was happy to be able to report that so far as surface indications went at least--the Congregational Church of Rutland had enjoyed twelve months of "peace and prosperity". I wish I could do that this year--but I can't because 1955 appears to have been a year of wars and rumors of wars within an organization that is gaining an unenviable reputation for petty strife and bickering---It is however painfully evident that all is not well within our church-----

I feel that this church and its perpetuation are far more important than

any member--any group--any minister--any attempt to undermine a one hundred sixty-eight year old symbol of Christianity and progress in our Community. Once this fact is accepted we will be in a position to regain the ground we have lost and go foreward. Rejected and the days of the Rutland Congregational Church are numbered-----"

The Building Fund Drive was formally launched on the 9th of April, 1956. The general chairman was John A. M. Hinsman and the Canvass Committee chairman, William Johnston, Jr.

The goal sought was \$150,000 to be raised before the 14th of May, 1956. The exterior and interior of the church were to be renovated, and a new addition built for the Sunday School and church offices. The Wells Church Fund Company was engaged to run this campaign. Committees were set up and the drive was on.

The merger of the Congregational Christian Churches with the Evangelical and Reformed Church, which had been under consideration for some years, was again brought up in a church meeting held in May of 1956. This union was scheduled to take place in 1957.

The search for an assistant pastor continued, but it wasn't until the 11th of June, 1956, that Rev. Gordon Aldrich of Pittsford accepted a call to this church. His duties began the 1st of August and he served in this capacity until the 1st of January, 1957.

Dr. Rice resigned as pastor the 1st of January, 1957, but continued to preach at the 9:30 AM service until March 31st when he removed to Williamstown, Massachusetts to open an office for family and personal counseling in Pittsfield, Massachusetts.

Rev. Aldrich became Acting Pastor of the church from the 1st of January, 1957, until March 31st when he was called as its minister on the 1st of April and was installed on the 23rd of June, 1957.

The renovation of the church building was started in 1957 when Donald C. Noyes was awarded the contract to begin work on the exterior.

Harold E. Wagoner, a member of the Philadelphia firm of Church Architects, was engaged to make preliminary sketches for the addition to the church.

Our church merged with the Congregational Christian churches and Evangelical and Reformed churches to become the United Church of Christ on the 25th of June, 1957.

Rev. Mead Miner Bailey from Lancaster, Pennsylvania was ordained and installed assistant pastor on the 27th of July, 1958. It was the first double event of this type held in our church in ninety-eight years. He guided the church in the development of the Christian Education program. Mrs. Douglass Parker was appointed lay youth director to assist him.

Rev. Bailey served until the 7th of April, 1960, when he resigned to become assistant pastor of the Birmingham Congregational Church in Birmingham, a suburb of Detroit, Michigan.

The church letter first printed the 5th of October, 1938, was discontinued in 1959, and the first issue of what came to be known as "The Star," named after the star on our steeple, was published the 20th of October of that year.

Work progressed steadily on the renovation of the church, but it was found that additional funds were necessary in order to complete this project and construct the new parish house. Thus, the second Building Fund Drive, under the Haney Associates of Newtonville, Massachusetts, a fund-raising organization, was commenced in 1960.

On the 12th of June, 1960, the 100th anniversary of the first dedication of the church, a rededication of the church building was observed and ground broken for the new parish house in the process of construction, both events taking place the same day.

There had been, over the years, limited parking facilities for church functions, and the opportunity came to purchase the adjoining property of Dwight Chellis at 30 West Street. The parishioners voted to obtain this piece of land.

Tragedy struck the church on the 12th of January, 1961, when Peter, the adopted son of Rev. and Mrs. Aldrich, murdered his foster mother at the parsonage.

It was a very sad time for Rev. Aldrich, and on the 1st of February he resigned as pastor, to become effective the 2nd of May. He left the 1st of July for McKendree College in Lebanon, Illinois to teach theology.

The church was again saddened six months later, on the 17th of July, by the death, as the result of a massive stroke, of their organist and choir director, Leo D. Ayen. Mr. Ayen had served in this capacity since 1950, and his musical talents were greatly missed by people of the church and community. Mrs. Lillian Clark Sudall of Proctor became interim organist.

In August, the parsonage on Court Street was sold to the law firm of O'Neil, Delany and Valente and the church bought the property at 3 Catherine Drive for their new parsonage. This same month, the Women's Association held a tea in the new parish hall; and, in September, a supper for their members, which was the first meal served in the new facility.

During 1961, two young men of our parish, Robert Boutwell, son of Rita (Bishop) and the late Lloyd D. Boutwell, and Earl Keirstead, son of Barbara and the late Wayne Keirstead, were ordained to the Christian Ministry. The Ordination service for Mr. Boutwell was held in Jeffersonville, Vermont, and the service for Mr. Keirstead was held in Utica, New York.

For ten years the church had been troubled with disunity and tragedy. Parishioners worked together during these troublesome times and went through 1961 without a settled minister. Toward the end of that year, Rev. Donald Walker Morgan of Litchfield, Connecticut was issued a call to become pastor of the Rutland church and preached as "Candidate Minister" on the 9th of October, 1961. Rev. Morgan was no stranger to Vermont, having served the United Church of Northfield where he was ordained in 1953. Rev. Morgan, with his family, was the first pastor to reside in our new parsonage on Catherine Drive.

The church had been without a settled minister of music until Horace M. Hollister from Pittsburgh, Pennsylvania was called to take this position on the 1st of August, 1962. He had worked with Rev. Buttrick at the Madison Avenue Presbyterian Church in New York City, and his services were highly thought of by our former pastor and teacher.

Rev. Morgan and Mr. Hollister were both installed



to their respective offices in the church on the 30th of September, 1962.

Resumption of services took place for the first time in the renovated sanctuary on the 9th of September, 1962. Previous to this, they had been held in Fellowship Hall of the new parish house.

Service of dedication and open house was held the 14th of October at which time the new parish house, chapel and memorial gifts were dedicated.

Upon completion of the parish house, there was no further need for the Community House by the church, so, after some negotiations, it was purchased by Edwin W. Lawrence and given to the City of Rutland as a Community Center in January of 1963.

In November of that year, Rev. Charles P. Heineman, a missionary serving under the United Church Board of World Ministries in Tiruvadanal, South India, while on furlough spoke at the annual Harvest Supper. Rev. and Mrs. Heineman had for several years been sponsored by the Rutland church.

The suspended cross which hangs in the sanctuary over the choir loft was presented to the church on the 15th of December, 1963, in memory of John R. Temple. This beautiful memorial was but one of several memorials given the church over a short period of time.

Our church was growing under the new administration. Attendance jumped and new members were gained.

Rev. James E. Humphrey, who had been ordained into the Christian Ministry on the 31st of May, 1964, at Vernon, Connecticut, accepted the call to become associate pastor in June and was installed the 31st of January, 1965.

The first rendition of "The Messiah" - which was to become a Christmas tradition in our church - was held on the 6th of December, 1964, under the direction of Horace Hollister. The chorus consisted of ninety-odd singers from various churches in Rutland and vicinity. It proved to be a remarkable success.

Mrs. Grace Morgan, wife of Rev. Morgan, originated the idea of the church-sponsored Project Head Start in January of 1965. This project was designed to help educationally deprived children. It was manned by church members, both adult and teenage, without Federal funding.

Rev. Humphrey resigned as associate pastor on the 13th of March, 1967, to become minister of the United Church, a mission church in Huntsville, Alabama, and Rev. David M. Powers, from East Meadow, Massachusetts assumed this position the 15th of July, 1967.

Between 1965 and 1970, many activities and changes came about in the church. "The Star" changed from a monthly to a weekly publication. The Couples Club was re-organized and a new and younger group initiated to replace the old. We acquired the property at 34 West Street which, together with that at 30 West Street, would help alleviate, to a certain extent, the parking problem.

In February, 1969, at the annual meeting, our name changed from "Congregational Church of Rutland, Vermont, Incorporated" to "Grace Congregational United Church of Christ."

We were beneficiaries of a substantial annual bequest from the estate of Nella M. Grimm Fox, a portion of which made possible the development of the youth center in the church.

The steeple was repaired, painted and eventually illuminated each night all year long.

Rev. Powers resigned the 10th of January, 1970, to take a position in Rome, Italy, where he planned to study and work closely with the Roman Catholics. He was under the Board of World Ministries of the United Church of Christ.

We were without an assistant pastor until the 15th of August, 1970, when Rev. John C. Quigg from Brighton, Maine, settled here.

Rev. Morgan underwent surgery and was absent from the middle of September through the middle of October convalescing. Rev. Quigg carried on the pastoral work of the church with the able assistance of Mr. and Mrs. Horace Hollister and Bradford N. Smith, chairman of the church council.

Mr. Hollister retired as minister of music in May of 1971, to be effective the 1st of September. He had served very diligently in the Rutland church since 1963 and, in 1969, the church officials honored him with a celebration marking his fiftieth year as a minister of music.

Shortly after the resignation of Mr. Hollister,

the church was saddened by the resignation of Rev. Morgan on the 3rd of June the same year. He had been here nine years, and during his ministry the church had increased its membership by 25 percent; tripled its annual budget; adopted a new set of By-Laws; and undergone a total re-organization.

He had served as Presidnet of the Vermont Conference of the United Church of Christ and as Moderator of the Southwest Association of the Conference.

Previous to his departure, Rev. Morgan (on the 13th of June) participated in the Ordination of Rev. Robert L. Anderson, son of Axel and Jane (Olney) Anderson.

Rev. Morgan was a challenging minister whose voice and influence were greatly missed in the church and community. In the words of the Rutland Daily Herald (in part):

"he established himself as another of the distinguished group of clergymen who have occupied the Congregational pulpit in Rutland and have included in the 19th Century the Rev. Samuel Williams and more recently the four "B's" George Buttrick, Arthur Bradford, Edward Boynton and J. Graydon Brown all noted preachers"

Rev. Morgan became pastor of the Lakewood Congregational United Church of Christ in Lakewood, Ohio, and currently (1987) is serving the Congregational Church in Wethersfield, Connecticut.

In November, 1971, Miss Carol G. Dort became lay-minister of music, a post she held until 1974, when she resigned. Alan Walker from Honolulu, Hawaii then assumed the position as minister of music, having served churches there and in Worcester, Massachusetts.

The year 1972 and the years following have been marked by many changes in the church.

A call was extended the 13th of February, 1972, to the Rev. David Joseph Dean of Springfield, Massachusetts to become the seventeenth minister to serve our church.

Rev. Quigg completed his ministry here as associate minister on the 3rd of September, and the

Rev. Peter Christian Olsen from Brattleboro, Vermont assumed this position the 24th of that month and continued until 1983, when he resigned.

In July, 1984, Rev. Eliot N. Howard from Concord, Massachusetts began his ministry here as associate pastor of Grace Church.

Rev. Irving E. French, who had retired from active ministry, became our assistant pastor in 1977.

Rev. Dean's ministry has been marked with a strong concern for people, and his sensitive sermons have brought a steady increase in church attendance.

During his tenure people from all walks of life have become concerned for one another and the needs of the community and the world. Under his leadership a dental care ministry was established for the needy of the parish; a six-week day camp set up for the inner-city children of Rutland; Practical Christianity was formed to care for the emergency needs of our parish from providing a meal, to babysitting; a Sunday Lunch Club was formed to provide fellowship for those who eat alone; medical missionaries were sent from the parish for short-term service in various parts of the world; the refugee program settled four different families from Southeast Asia; a monthly offering of canned goods was established to feed the hungry of Rutland; the establishment of the Open Door Mission in Rutland became a priority for Grace Church to serve the "least, the last, and the lost"; the physically handicapped have been a priority with provision of ramps, bathrooms and sound systems in Fellowship Hall and the sanctuary, large print Bibles and Sunday bulletins, and the interpreting of Sunday worship for the deaf; introduction of a ministry to the mentally disadvantaged and a ministry with additional staff to the homebound of the parish; the establishment of Grace Church Tours for those who like to travel as a church-related group; concern for the housing requirements of our people through the creation of a separate corporation called Congregational House; the maintaining of a continuous Prayer Fellowship since 1973; the purchase of the property at 36 West Street; a ten-year lease for Tamarack Notch Camp for the outdoor ministry of the church; recognition of fifty-year members in morning worship; establishment of a memorial fund for

gifts in memory of loved ones and friends; the Ordination to full time Christian Ministry for Virginia Child, Jeffrey Pulling and Richard Pulling; entrance for Richard Small, John Eaton and Kyle Richardson into full time service with Crusade for Youth; and, in addition, as of this writing (1987), Jack Elliott, Mary Dean-Lee and Lee Ann Betz are seminary students preparing for full time Christian Ministry.

Mr. Dean recently said: "I have loved the life of a pastor of Grace Church, though I suppose not every minute of it. But in spite of the jolts and stresses and emotional wrenchings and struggles of the ministry, it has been the life for me. I have loved this church! And Joan would say the same. And we feel that way about you the members of this church. I thank God for you all, mentioning you in my prayers with joy. I am thankful for your partnership in the Gospel from the first day of my ministry until now and on into the future. Let us move forward with faith."

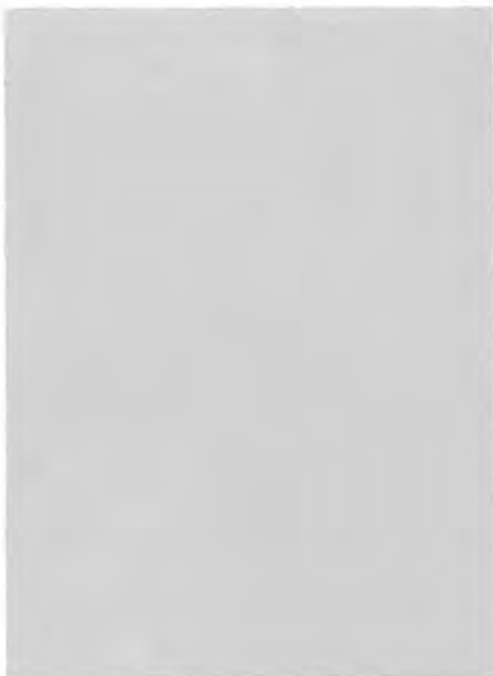
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REV. SAMUEL WILLIAMS L.L.D.  
1789-1795



REV. HERMAN BALL  
1797-1821



REV. CHAS. WALKER D.D.  
1823-1833



REV. WILLIAM MITCHELL  
1833-1846



REV. SILAS AIKEN D.D.  
1849-1863



REV. NORMAN SEAVER D.D.  
1860-1868



REV. JAMES JOHNSON D.D.  
1870-1885



REV. GEORGE W. PHILLIPS D.D.  
1886-1906



REV. WILLIAM H. SPENCE D.D.  
1906-1912



REV. ARTHUR H. BRADFORD D.D.  
1913-1918



REV. GEORGE A. BUTTRICK D.D.  
1919-1921



REV. EDWARD C. BOYNTON  
1922-1929



REV. J. GRAYDON BROWN  
1930-1952



REV. ROLAND P. RICE TH.D.  
1952-1957



REV. GORDON ALDRICH B.A. B.D.  
1957-1961



REV. DONALD W. MORGAN B.S. B.D.  
1962-1971

## MINISTERS OF THIS CHURCH

Reverend Samuel Williams, LL.D.	1789-1795
Reverend Heman Ball	ordained 1797-1821
Reverend Charles Walker, D.D.	ordained 1823-1833
Reverend William Mitchell	installed 1833-1846
Reverend Silas Aiken, D.D.	installed 1849-1863
Reverend Norman Seaver, D.D.	ordained and installed 1860-1868
Reverend James Gibson Johnson, D.D.	installed 1870-1885
Reverend George Whitefield Phillips, D.D.	installed 1886-1906
Reverend William Henry Spence, D.D.	installed 1906-1912
Reverend Arthur Howe Bradford, D.D.	installed 1913-1918
Reverend George Arthur Buttrick, D.D.	installed 1919-1921
Reverend Edward Chadbourne Boynton, D.D.	installed 1922-1929
Reverend J. Graydon Brown, B.D.	installed 1930-1952
Reverend Roland Preston Rice, Th.D.	installed 1952-1957
Reverend Gordon M. Aldrich, B.A. - B.D.	installed 1957-1961
Reverend Donald Walker Morgan, B.S. - B.D.	installed 1962-1971
Reverend David Joseph Dean, M. Div.	installed 1972--

## BIOGRAPHIES OF PASTORS

who served

Grace Congregational United Church of Christ

### Rev. Samuel Williams

Born 23 April, 1743, Waltham, Massachusetts, son of Rev. Samuel and Eunice Mather Williams. He died in Rutland, Vermont the 2nd of January, 1817, buried in North Main Street Cemetery; married Jane Kilborn of Boxford, Massachusetts 5 May, 1768. They had four children who survived childhood: namely, Jane, Samuel, Leonard and Charles K.

Rev. Williams was a graduate of Harvard College in 1761; licensed to preach in 1763. He was an educator and taught private pupils in his home. Was ordained over the church in Bradford, Massachusetts in 1765, and was dismissed in 1780 to be professor of Mathematics and Natural Philosophy in Harvard College; received the degree LL.D. from the University of Edinburgh and Yale College. Was Honorable Member of the Meteorological Society of Manheim, Germany, and of the Philosophical Society of Philadelphia and of the Academy of Arts and Sciences of Massachusetts. In 1788, was dismissed from Cambridge, Massachusetts and settled as first pastor of the East Parish in Rutland, Vermont. Served the church for six years, then resigned and, together with his first Deacon, Hon. Samuel Williams, founded the Rutland Herald.

### Rev. Heman Ball

Born 5th of July, 1764, Springfield, Massachusetts, son of Charles and Ruth Miller Ball of West Springfield, Massachusetts. He was never married. He died the 18th December, 1821, suddenly in Rutland, Vermont and was buried in West Street Cemetery. In 1895, his remains were removed and interred in the church lot in Evergreen Cemetery.

He graduated from Dartmouth College in 1794; studied Theology with Dr. Joseph Lathrop, D.D., of West Springfield, Massachusetts; was ordained pastor of the East Parish Congregational Church in Rutland, Vermont the 1st of February, 1797.



Received the honorary degree of A.M. from Yale College and D.D. from Union College in 1816. Was one of the trustees of Middlebury College from its organization until his death in 1821. He was the first pastor of the East Parish to keep records and because of that was known as "the Keeper of the Records."

Rev. Charles Walker, D.D.

Born 1st February, 1797, in Woodstock, Connecticut, son of Leonard and Chloe Child Walker; married Lucretia Ambrose, daughter of Stephen and Hannah Eastman Ambrose, the 22nd of September, 1823, in Concord, New Hampshire. Rev. Walker died the 28th of November, 1870, in Binghamton, New York. His wife died 3rd of December, 1883, in Pittsford, Vermont. They had six children: Charles Ambrose, Anna Ambrose, George Leon, Lucretia, Stephen Ambrose and Henry Freeman. Rev. Walker graduated from Andover Theological Seminary in 1821. He received the degree of A.M. from Middlebury College in 1823 and from Dartmouth in 1825. Received the degree of D.D. from the University of Vermont in 1847. Was ordained pastor of the East Parish Congregational Church in Rutland, Vermont the 1st of January, 1823, and was dismissed the 14th March, 1833, when his voice gave out. Was given the management of a Seminary at Castleton, Vermont and, upon recovering his voice, accepted a call from the church in Brattleboro, Vermont. On the 27th December, 1846, he was installed over the Congregational Church in Pittsford, Vermont and was dismissed the 6th of December, 1864. Remained in Pittsford until his retirement when he reached the age of seventy-five.

Rev. William Mitchell

Born the 19th of December, 1793, in Chester, Connecticut, a son of John and Abigail Waterhouse Mitchell. He married Sarah Belden of Carmel, New York. He died of yellow fever the 1st of August, 1867, in Corpus Christi, Texas. They had a son, John Belden.

Rev. Mitchell graduated from Yale College in 1818 and studied Theology at Andover Theological Seminary, graduating in 1821. Was licensed to preach the 5th of June, 1821, by the Middlesex Connecticut Association and engaged as a Home Missionary in Northwestern,

New York. Was ordained the 20th of October, 1824, and settled over the Congregational Church in Newton, Connecticut from June 1825 to May 1831; was installed as pastor of the East Parish Congregational Church in Rutland, Vermont the 14th of March, 1833, and was dismissed the 2nd of June, 1846. Was acting pastor in Wallingford, Vermont the 8th of August, 1847 until the 8th of March, 1852. In the fall of 1852 became agent of the Vermont Colonization Society and served for three years; and after that, two years as agent of the New York and then of the New Jersey Colonization Society. In 1858, removed to Corpus Christi, Texas, where he founded the Presbyterian Church in that city the 10th of July, 1866, and was installed as its pastor the 12th May, 1867.

Rev. Silas Aiken, D.D.

Born 14 May, 1799, in Bedford, New Hampshire, son of Phineas; was married (1st) to Mary Osgood, daughter of Dr. Joseph and Mary Beckford Osgood of Salem, Massachusetts on the 25th March, 1829. She died the 8th of February, 1836, and he married (2nd) Sophia W. Parsons the 24th May, 1837, daughter of Rev. David Parsons of Amherst, New Hampshire. She died 26th February, 1880, Rutland, Vermont, and Rev. Aiken died 7th of April, 1869, in Rutland, both buried in Evergreen Cemetery. By his first wife he had three children: Dr. Edward, who became a missionary, Mary Elizabeth and Susan Endicott. By his 2nd wife he had: Henry Holmes, and Harriet Sophia, who was a cripple and resided in Rutland in the old parsonage on Aiken Place. Rev. Aiken fitted for college at Phillips Academy in Andover, Massachusetts and graduated from Dartmouth College in 1825, valedictorian of his class. Studied Theology with Rev. Bennett Tyler, D.D., and Professor Howe and was ordained pastor of the Congregational Church in Amherst, New Hampshire the 4th of March, 1829; was dismissed the 5th of March, 1837, to accept the pastorate of the Park Street Church in Boston, Massachusetts, 22nd March, 1837. Resigned there in July of 1848 and, on the 28th of March, 1849, was installed as pastor of the East Parish Congregational Church in Rutland, Vermont. Was dismissed at his own request from this pastorate the 1st of July, 1863. Rev. Aiken continued to reside in Rutland until his death.

Among his many accomplishments: he had been at different times Chaplain of the Massachusetts Senate; was Vice-President of the Alumni of Dartmouth College; member of the Presidential Committee of the American Board of Commissioners for Foreign Missions; Chairman of the Committee of Publications of the Massachusetts Sabbath School Society; Director of the Prison Discipline Society; President of the Rutland Board of Education. He received the honorary degree of Doctor of Divinity from the University of Vermont in 1852.

Rev. Norman Seaver, D.D.

Born 23 April, 1834, in Boston, Massachusetts, son of Norman and Anna M. Lawrence Seaver. He married (1st) Caroline K. Daniels the 10th December, 1863. She died the 1st of January, 1905, and he married (2nd) Mrs. Ellen S. Pond in 1906. He died 21st January, 1915, in Rutland and was buried in Evergreen Cemetery. No issue by either wife.

Graduated from Williams College in 1854 and studied Theology at Andover Theological Seminary, graduating there in 1860. Was ordained colleague pastor of the East Parish Congregational Church the 29th of August, 1860. Upon the resignation of Dr. Aiken on the 1st of July, 1863, he became pastor of the church. Was dismissed in September, 1868, at his own request and was installed pastor of the First Presbyterian Church in Henry Street, Brooklyn, New York on the 30th of December, 1868, and served there for seven years. Accepted the pastorate of the Fourth Presbyterian Church in Syracuse, New York where he remained until the spring of 1885 when he resigned. Served for a time as pastor of one of the prominent churches in St. Paul, Minnesota. He received the Honorary Degree of D.D. from Middlebury College in 1866.

Rev. James Gibson Johnson, D.D.

Born in Providence, Rhode Island, the 25th of June, 1839, son of Rev. L. D. Johnson; married Mary Rankin of New Jersey, daughter of Dr. William Rankin. She died in Monterrey, Mexico, the 1st of March, 1905, and he died the 24th of March, 1905, suddenly in Washington,

D.C. They had four children: Rankin, Ellen Hope, Burges and Hilda Mary.

Rev. Johnson prepared for college in Washington, D.C.; graduated from Union College in Schenectady, New York in 1863; studied Theology at Princeton Theological Seminary, graduating in 1866. Was ordained at Newburyport, Massachusetts the 27th of December, 1866, and was pastor of the Second Presbyterian Church there until he resigned in 1868. In October of 1869, he took up residence in New York City until he accepted the call to the East Parish Congregational Church where he was installed the 21st of April, 1870. He remained here until 1885 when he went to New London, Connecticut and became pastor there. In 1891 he went to Chicago, Illinois and served as pastor of the New England Congregational Church there.

In 1880 he received the degree D.D. from Middlebury College. Was elected a member of the commission appointed by the American Congregational Board to investigate its missions in Japan.

Rev. George Whitefield Phillips, D.D.

Born Hubbardton, Massachusetts the 5th of July, 1836; married Sarah E. Ball September, 1861. She was a daughter of Rev. Mason Ball of Amherst, Massachusetts. Rev. Phillips died the 24th of November, 1912, in Shrewsbury, Massachusetts and she died in 1929. They had two children: Maude, who died young, and LeRoy.

Rev. Phillips fitted himself for college and graduated from Amherst in 1861. After three years at Andover Theological Seminary, he received his Bachelors Degree in Divinity. Upon his ordination as a minister, he became pastor of the church in Haydenville near Northampton, Massachusetts. Received a call to the First Congregational Church in Columbus, Ohio, and began work there in 1867. On the 28th of December, 1871, was installed as the first pastor of the Plymouth Church in Worcester, Massachusetts. Was there for fifteen years and then accepted the call to the Rutland Congregational Church where he was installed the 17th of June, 1886. He resigned in 1906 and did not again assume the duties of a pastorate.

Rev. William Henry Spence, D.D.

Born in Detroit, Michigan, 9th of May, 1870, son of Thomas and Eliza Rogers Spence; married Minnie Lewis the 27th January, 1892, in Litchfield, Michigan. He died the 25th January, 1945. They had two children: Lila M. and Helen J.

Rev. Spence was a student at Albion Michigan College and a student at Oberlin College; graduated from Oberlin Theological Seminary in 1899 and received his D.D. from the American International College in 1933.

His pastorates consisted of Alpena, Michigan, 1899-1901; Pilgrim Church, Cambridge, Massachusetts, 1901-1906; Rutland Congregational Church, Rutland Vermont, 1906-1912; First Church, Oberlin, Ohio, 1912-1916; First Church, Hinsdall, Illinois, 1916-1918; Tabernacle Church in Salem, Massachusetts, 1918-1927; Church of Christ, Dartmouth College, Hanover, New Hampshire, 1927-1937.

He published a book entitled "A Book of Worship."

Rev. Arthur Howe Bradford, D.D.

Born the 19th November, 1883, in Montclair, New Jersey, son of Rev. Amory and Julia Stevens Howe; married Frances Eugenia Price of Brooklyn, New York, 8th July, 1911. She died in March, 1983, Peterborough, New Hampshire, and Rev. Bradford died 29th of August, 1979, in the same town. They had six children: Amory Howe, Jean Price, Benjamin, Stella, Arthur, Jr., and James Allyn.

Rev. Bradford received his education in the Montclair, New Jersey public schools, Yale University and Union Theological Seminary. Received the Honorary Degree of M.A. from Yale in 1925, D.D. from Middlebury College in 1916 and from Brown University in 1934. Began his professional career as Assistant Minister at the South Congregational Church in Springfield, Massachusetts; was installed pastor of the Congregational Church in Rutland, Vermont the 19th of February, 1913, and served here until 1918. Had been preacher at Yale University, Phillips Exeter Academy, Smith, Wellesley, Mt. Holyoke and other schools and colleges. Served with the YMCA in World War I at Fort Myers, Florida. In World War II was a member of the Alien Enemy Hearing Board for



Rhode Island; member of the Advisory Committee, Welfare Department Rhode Island; Council for National Defense and local Air Raid Warden.

In addition to many other activities, he served as Trustee, Yale University, beginning 1925; Trustee, Anatolia College, Salonica, Greece, beginning 1923; Trustee, Andover Theological Seminary, 1925 to 1930; Member, Executive Committee, General Council of Congregational Christian Churches, 1932 to 1938 and 1940 to 1946.

Rev. George Arthur Buttrick D.D.

Born the 23rd March, 1892, Seaham Harbor, England; married Agnes Gardner the 27th June, 1916. They had three children: John Arthur, George Robert and David Gardner.

Rev. Buttrick was educated at Victoria University, Manchester; and Lancashire Independent Seminary. Graduated from Victoria University with honors in Philosophy. Was ordained 26 November, 1915. He received D.D. degrees from Yale, Princeton, Hamilton, Middlebury and Albright Colleges; Litt. D. from Bethany College; LL.D. from Miami University and D.S.T. from Columbia University. He published eight books, among them: "The Parables of Jesus," "Christian Faith and Modern Doubt" and "Jesus Came Preaching."

His pastorates were as follows: 1st Congregational Church, Quincy, Illinois; the Congregational Church, Rutland, Vermont, where he was installed 27th February, 1919; 1st Presbyterian Church, Buffalo, New York, and the Madison Avenue Presbyterian Church in New York City in 1927.

Rev. Edward C. Boynton, D.D.

Born the 11th of June, 1885, Haverhill, Massachusetts, son of Rev. Nehemiah and Mary Wilcox Boynton. He married Charlotte Van Valkenburg Pierce of Evanston, Illinois in 1914. He died the 23rd of July, 1980, in Essex, Connecticut. They had two daughters: Charlotte and Mary Louise.

He received the degree of A.B. from Amherst College in 1907, Cum Laude; S.T.B. from Harvard University, and



D.D. from Andover Theological Seminary in 1914. Served as student pastor from 1914 to 1916 in the First Congregational Church in Ann Arbor, Michigan; 1916 to 1922 was Minister of the Adams Square Congregational Church in Worcester, Massachusetts; and 1922 to 1930, Minister of the Congregational Church in Rutland, Vermont. He assumed the pastorate of the Scarsdale Congregational Church in Scarsdale, New York from 1930 to 1951 and in that year became Minister Emeritus of that Church.

In 1918 and 1919 he served as Chaplain in the United States Navy.

His services in the work of the church were many and varied, both National and International. He served from 1936 to 1947 as Vice-President of the American Board of Commissioners for Foreign Missions; 1937 was Delegate to The Congregational Christian Churches to the World Conference on Faith and Order, Edinburgh; was Alternate to the World Conference on Life and Work at Oxford; 1940, was on the Advisory Committee, World Alliance for International Friendship Through the Churches; 1950, was Chairman of Children to Palestine; and in 1949, Vice-President National Peace Conference.

Rev. J. Graydon Brown, B.D.

Born 1894 in Candor, New York; married Marjorie Sanford David who was born in West Nanticoke, Pennsylvania. Rev. Brown, after a long illness, died the 3rd of December, 1967, in Grand Junction, Colorado. They had four children: Graydon, Jr., Dorothy, Donald and Gerald Sanford.

Rev. Brown was self-educated in his youth and did not begin his formal education until he was eighteen years of age. He graduated from Wyoming Seminary in Kingston, Pennsylvania in 1917, and from Syracuse University in 1920 with the degree A.B. He received his Bachelor of Divinity from Drew Theological Seminary in Madison, New Jersey in 1922. He was ordained in 1922 at Unadilla, New York and remained there until 1925 when he went to St. Albans, Vermont where he served five years. In 1930, he was installed pastor of the Congregational Church in Rutland, Vermont and served here until 1951 when he resigned.

Rev. Brown, while in Rutland, was several times Moderator of the Rutland County Ministerial Association; twice Moderator of the State Congregational Conference and was Chaplain of the Vermont State Conference of Religious Education at Montpelier and Poultney, Vermont. He was a member of the American Legion, the Rutland Rotary Club and the Masonic Order.

Rev. Roland Preston Rice, Th.D. Ph.D.

Born the 21st of April, 1906, in Franklin, Minnesota. He married Miss Dorothy Dunbar. They had two children: Priscilla Joan and Catharine Ann.

Rev. Rice was a graduate of Hamline University in 1932 with a Bachelor of Arts degree; was awarded Bachelor of Sacred Theology at Harvard University. In June of 1953 was awarded Doctor of Philosophy at Boston University.

He served 1935 to 1939 in the Church in Byron, Minnesota; 1940 to 1943 was in Fairfax, Minnesota, and served a church of 400 members. From 1943 to 1945 was student pastor at Peabody, Massachusetts; 1945 to 1947 was Department Head of Philosophy and Religion at McKendree College; 1947 to 1950 Department Head of Religious Education and college Chaplain at Wesleyan College in West Virginia; in 1950 was Pastor of the North Congregational Church in Cambridge, Massachusetts. He was Pastor of the Rutland Congregational Church from 1953 to 1957 when he resigned.

Rev. Gordon M. Aldrich, B.D.

Born the 12 May, 1919, in Westborough, Massachusetts. Married first Hazel E. Ingold, who died, and second, Priscilla Joan Rice, daughter of Rev. Roland P. Rice. He had two children by his second wife: Robert Maynard and Preston Rice.

Rev. Aldrich graduated from Westborough High School in 1936; graduated from Rutgers University, New Brunswick, New Jersey in 1941 with a B.A. degree; graduated from New Brunswick Theological Seminary with a Bachelor of Divinity Degree in 1944; graduated from Illinois University at Edwardsville, Illinois in 1965 with M. Sc. Ed. Degree.

He served the Reformed Church of the Boght in Cohoes, New York from 1944 to 1946 when he was called to the Reformed Church in Closter, New Jersey. In 1948 went to Bethany Presbyterian Church in Phoenix, Arizona until 1950 when he then devoted his service to the Mariners Harbor Reformed Church on Staten Island, New York. From 1950 to 1953, served the Reformed Church in Keyport, New Jersey and from there answered a call to the Pittsford Congregational Church. He became Associate Pastor of the Rutland Congregational Church in 1956 and in June, 1957 was installed as their pastor until his resignation in 1961.

While in Pittsford, he served as the Protestant Chaplain of the Vermont Sanatorium and was a past-president of the Rutland County Ministerial Association.

Rev. Donald Walker Morgan, B.S. B. D.

Born in Arlington, Massachusetts, 1925. Married Alice Grace Gingles of Bowling Green, Kentucky on the 31st of May, 1952. She was born the 15 of January, 1929, in Hardburly, Kentucky, daughter of Dr. Hunter W. and Mabel Mercer Gingles. They have six children: Gail Leslie, Bradford Hunter, Carol Diane, Rebecca Joan, Todd and Benjamin.

Rev. Morgan attended the public schools in Lexington, Massachusetts; graduated from Tufts College in 1950, Magna Cum Laude, and from Union Theological Seminary in 1953. During the Second World War, he served with the 8th Air Force and was a member of the crew of a "Flying Fortress" B-17 Bomber.

He served the United Church of Christ in Northfield, Vermont and was ordained there in 1953. Served pastorates in Vermont during the summers while he was in Seminary; at East Dorset in 1951, Westfield, Lowell and Troy in 1952. During the remainder of 1952 he served as Assistant in Religious Education at Glen Ridge, New Jersey.

Was pastor of the First Congregational Church in Litchfield, Connecticut from 1956 until October, 1961 when he became pastor of the Rutland Congregational United Church of Christ and was installed in 1962. In 1971 he

resigned to become Senior Minister of the Lakewood Congregational United Church of Christ in Lakewood, Ohio. He is currently (1987) serving the Congregational Church in Wethersfield, Connecticut.

Rev. David Joseph Dean, M. Div.

Born in Worcester, Massachusetts the 12th January, 1931; married Joan Wilder Gannon the 11th of June, 1955. She was born the 8th of March, 1929, in Worcester, Massachusetts. They have two children: John Carlton and Mary Kathleen.

Rev. Dean attended Shrewsbury High School near Worcester, Massachusetts; graduated from Kimball Union Academy at Meriden, New Hampshire; graduated from Trinity College in Hartford, Connecticut with a B.A. Degree in 1953; graduated from Andover Newton Theological School, Newton Centre, Massachusetts with M. Div. in 1957.

He has served as Trustee for Kimball Union Academy; Chaplain of the Rutland Police Department; Director of the Rutland City Rescue Mission; Director of Serenity House and Grace House for recovered alcoholics; Director of the Vermont Conference, United Church of Christ; Director of Atkinson Retirement Residence, Newbury, Vermont.

He served from 1953 to 1957 as student Minister and Associate Minister at the Pilgrim Congregational Church in Worcester, Massachusetts where he was ordained in 1957. Was pastor from 1957 to 1962 of the Federated Church in Sturbridge, Massachusetts and beginning in 1962, he served Foster Memorial Church in Springfield, Massachusetts until 1972 when he accepted the call to his present pastorate, Grace Congregational United Church of Christ in Rutland, Vermont.

He is currently (1987) serving as Vice-President of the United Church Board for World Missions and Chairman of the Open Door Mission in Rutland, Vermont.

## ASSISTANT PASTOR

Rev. Irving E. French	1976-
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## ASSOCIATE PASTORS

Rev. Norman Seaver	1860-1863
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Rev. John Hirman Grant	) During
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Rev. Charles N. Thorp	)
	) Rev. Phillips

Rev. George A. Swertfager	)
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Rev. George Gilmour	)
	) pastorate

Rev. Gordon Aldrich	1956-1957
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Rev. Mead Miner Bailey	1958-1960
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Rev. James E. Humphrey	1965-1967
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Rev. David M. Powers	1967-1970
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Rev. John C. Quigg	1970-1972
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Rev. Peter Christian Olsen	1972-1983
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Rev. Eliot N. Howard	1984-
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## ASSISTANT PASTOR

Rev. Irving Everett French

Born in Lynn, Massachusetts the 26th March 1912, son of Frank Alonzo and Effie Lillian Bacheller French. He married Ruth Adele Miller the 8th of June, 1940, and they have three children: Nancy Ruth, Janet Adele and David Lee.

Following the death of his father in 1920, Rev. French entered the Stetson Home in Barre, Massachusetts and resided there from 1922 to 1929. He graduated from Henry Woods High School in 1929 where he was President of the Senior Class and won the annual Public Speaking Contest that year. Graduated from Northeastern University in 1936 with a degree in Chemical Engineering. Was Analytical Chemist with Merck & Company, Inc., and became Chief of the Analytical Chemical Testing Section in the Quality Control Division.

Was active in Trinity United Methodist Church, Rahway, New Jersey and received a local Preacher's License in 1937. Completed preliminary studies for the Ordained Ministry in 1966 from Boston University School of Theology and took early retirement from Merck in 1967 to become co-pastor of the Lyndonville, Vermont United Methodist Parish. The first of March, 1968, he was transferred to the yoked churches of Mendon United Methodist and the West Rutland United Church. Was ordained full member of the United Methodist Church in 1973. He retired from full-time ministry in 1977 and became Assistant Minister for Grace Congregational United Church of Christ.



## ASSOCIATE PASTORS

Rev. Mead Miner Bailey

Born the 12th September, 1930, Syracuse, New York, son of Mrs. William A. Rolston of Ithaca, New York, and the late H. Bailey. He married Gail Phillips of Ansonia, New York. They have a daughter, Crandall Elizabeth, born in 1959.

Rev. Bailey was a graduate of Cornell University with an A.B. Degree, and of Western Michigan University where he completed requirements to become a registered occupational therapist. Continued study at New York University in vocational counseling and rehabilitation and served three years as Director of Occupational Therapy at Jersey City Medical Center, Jersey City, New Jersey. Was one of four congregationalists who graduated in 1958 from the Theological Seminary of the Evangelical and Reformed Church of Lancaster, Pennsylvania and, while studying there, he served as a student assistant minister at Bethany Presbyterian Church in Lancaster.

Was ordained and installed the 27th July, 1958, at the Rutland Congregational Church of Christ, it being the first double event of this type held in the church in ninety-eight years. He resigned this post the 7th April, 1960, to become effective the 7th of May, when he left to become assistant pastor of the Birmingham Congregational Church in Birmingham, a suburb of Detroit, Michigan.

In 1963, he went to New York City where he worked in Occupational Therapy until 1964, when he began a year's training for the Episcopal Ministry. He became Chaplain of the Episcopal Mission Society at Bellevue Hospital in 1965.

Early in 1983, the AIDS Resource Center (ARC) was formed, and he was one of the founding board members of this organization, whose purpose is the caring of the spiritual and practical needs of AIDS patients.

Rev. Bailey died the 9th of February, 1984; and on the 11th of February, 1987, Bailey House, a residence for

homeless men and women with AIDS, was dedicated in his memory.

Rev. James Emerson Humphrey

Rev. Humphrey was from Southern Pines, North Carolina. He and his wife, Faye, had four children: John, Mark, Carolyn and Marion.

He graduated from Southern Pines High School in 1958, and was chosen All American High School football player. Was active in the United Church of Christ during his residence in Southern Pines and worked with young people in camps and conferences of the Southern Conference of the United Church of Christ. Received a Bachelor of Arts Degree from Elon College in 1960, and Bachelor of Divinity Degree and Masters Degree in Christian Education from Hartford Seminary Foundation. He was Director of Christian Education of the First Congregational Church of Vernon, Connecticut where he was ordained the 31st of May, 1964. Served in the Tri-Valley parish of Sherburne, Gaysville and Pittsfield, Vermont. Was installed as associate pastor of the Rutland United Church of Christ in Rutland on the 31st of January, 1965. He resigned the 13th of March, 1967, to become pastor of the United Church, a mission church in Huntsville, Alabama.

Rev. David Milton Powers

Married Pamela Ann Pederson of Edina, Minnesota, the 30th June, 1967.

Rev. Powers graduated from Carleton College in Northfield, Minnesota in 1964 where he majored in Latin and received a B.A. Degree. Graduated from Harvard Divinity School in Cambridge, Massachusetts with a B.D. Degree. While at Harvard received a Hopkins Share Scholarship and was elected Class Marshall.

From 1964 to 1966 he served as student assistant at the Eliot Church in Newton, Massachusetts where he worked with Junior and Senior high school youth groups.

During 1966, he worked as assistant to the Chaplain of the Peter Bent Brigham Hospital in Boston, Massachusetts; and in the summer of that year he was student minister

at the Swedish Community Church in Sweden, Maine.

Was ordained and installed associate minister of Grace Congregational United Church of Christ on the 15th of October, 1967. He resigned his post the 7th of January, 1970, to take a position in Rome, Italy, where he planned to study and work closely with the Roman Catholic Church. This work was done on behalf of the Board of World Ministries of the United Church of Christ.

Rev. John C. Quigg

Was a native of Maine; married Martha Lee Richardson of Franklin, Pennsylvania and they have three children: John Mark, Michael Charles and Patrick.

Rev. Quigg came to Rutland in 1970 when Rev. Donald W. Morgan was Senior Minister of the church. He is a 1962 graduate of Eastern Baptist College in Pennsylvania and received a Bachelor of Divinity from Andover Newton Theological Seminary in 1967. In 1970 was voted one of the outstanding young men of America. He taught English and coached soccer at Bridgton Academy in Maine and also served as pastor of the First Congregational Church of Bridgton, Maine.

While in Rutland, he gave special attention to the youth and Christian Education programs at the church. One of his many innovations was the MOP groups (Meeting Other Persons), a type of encounter group attended by Junior and Senior students. He also conducted seminars involving Senior High School students and adults. He resigned September 5, 1972, to accept a call to be minister of the South Parish Congregational Church in Augusta, Maine.

Rev. Peter Christian Olsen

Son of George and Roberta Olsen; born the 7th of July, 1941, in Montclair, New Jersey. He and his wife, Ariel, whom he married in Boston, Massachusetts in 1966, have two daughters: Kimberly and Rebecca.

Rev. Olsen graduated from Marietta College in 1964, and from Andover Newton Theological Seminary in 1968. He graduated from Keene State College in 1973 with a M.A. Degree; and received the Degree D. Ed. from Highland in 1978.

He was installed associate pastor of Grace Church the 19th of November, 1972. Was active in youth work and took youth groups to Addison County and to Biloxi, Mississippi for community development projects. While in Rutland, he served on the City School Board.

He resigned the 23rd of June, 1983, effective the 31st of August to remove to New Braunfels, Texas to assume the responsibilities of Minister of Education at the First Protestant Church there.

Rev. Eliot N. Howard

Born the 30th of September, 1954, in Concord, Massachusetts, son of Stanley and Florence Howard; married Janis Majors the 19th June, 1982, in Kansas City, Kansas. She was born in Kent City, Kansas the 31st of December, 1954. They have a daughter, Sarah Majors, born in Rutland the 10th of September, 1984.

Rev. Howard is a graduate of Concord-Carlisle Regional High School in Concord, Massachusetts and received a Bachelor of Science Degree from Ithaca College in Ithaca, New York in 1978. Following graduation from college, he became Geriatric Case Manager at the Mystic Valley Elder Services, Malden, Massachusetts. In this employment he was able to counsel and provide emotional support to the elderly and their families.

He graduated from Andover Newton Theological School in May, 1984, and was ordained to the Christian Ministry in Concord, Massachusetts on the 4th of November, 1984. His ministry at Grace Church began in July, 1984.

Compiled by Mrs. Alton Swan  
 Edited by Mrs. Redfield Purdy

## NORTH BURIAL GROUND

(North Main Street Cemetery)

The inhabitants of the East Parish had been using the land north of the meeting house as a burying ground since about 1784 although, apparently, they had no legal title to this property.

The earliest gravestone, still standing in 1954 when the inscriptions were recorded by Ann Story Chapter, NSDAR, was that of an infant of Thomas and Ruth Hale, who died 18 August, 1786.

No mention is made of this cemetery in the early church records, until Rev. Heman Ball became pastor in 1797.

At a meeting of the inhabitants of the East Parish, held the 20 September, 1798, it was voted that the committee appointed (not named) be "directed to procure a suitable piece of ground to bury the dead and fence same at the cost of the Parish."

It was not, however, until the 30th of January, 1800, that this property was obtained from William Barr, for the consideration of forty-five dollars. The Prudential Committee involved in this transaction was Thomas Hooker, Elias Post and William Hale.

It continued to be used for the purpose for which it was intended until about 1817, when, during a very wet spring, it became unsuitable as a cemetery.

Buried here are many of the prominent men and women of that early era: The Rev. Samuel Williams, his first Deacon, Samuel Williams, co-founder of the Rutland Herald; William Barr, from whom the East Parish obtained the land for both the church and cemetery; many of the town's Revolutionary War veterans and a few Civil War soldiers.

This was the first burial ground in the Eastern section of Rutland Town - or what commonly became known as "The East Parish."

## WEST STREET CEMETERY RUTLAND, VERMONT

West Street Cemetery was obtained by Judge Moses Strong from the "proprietors" on the 4th day of April, 1817; and his own daughter was the first person interred therein, in what became the second cemetery in the East Parish section of Rutland Town.

No recorded deed has been found for this property, and so the names of the proprietors involved in the transaction remain a mystery.

This plot, it seems, was divided into one hundred and twenty-nine lots, each two rods square, being something over three and one-fourth acres of land altogether.

Buried in this yard are: Israel Smith, 6th Governor of Vermont; Capt. Nichols Goddard, a jeweler, who, together with his partner Capt. Benjamin Lord, manufactured the famous hall clocks so much in demand today; and Pearson Freeman, the potash and soap maker of Rutland. The graves of some seventeen or more Revolutionary War veterans and twenty Civil War soldiers also rest here.

Among the various and sundry papers in the church safe, are the following old Society notes referring to this cemetery:

Paper dated 6th September, 1819, under "Statement of the Burying Ground" shows that E. Darling paid four dollars toward grass and burying in 1818

and

Dwight Lawton (?) was paid for the same in 1819.

On the inside of this paper are some forty-three names of gentlemen who paid, some in cash and others with cedar posts and lumber, toward the upkeep of the cemetery.

On another scrap of paper, under "Acct with the Burying Ground," is a record of the work done for this cemetery. It consists of money paid to the men of the Eastern section of Rutland for boards, copper spikes, nails, hickory boards and "lods," presumably what is commonly known as "fill" today.

Other papers, dated 6th October, 1824, and 1st March, 1826, respectively, list names of persons who owed money on their burial plots; and mention is made of



a "Hearse and Horse."

On the 9th of November, 1854, an Act to incorporate "The Rutland Cemetery Association" was passed by the Vermont Legislature. The names of the incorporators were S. H. Hodges, E. F. Cooke, Luther Daniels, George T. Hodges, James B. Porter, E. Pierpoint, John B. Page, R. Barrett, George W. Strong, W. Y. Ripley, William Gookin, Harris Hosford, J. C. Griggs, Benjamin Capron, John Proctor, William Gilmore, Francis Slason, W. F. Barnes and B. F. Blanchard.

This corporation had power, among other duties, to assess a tax on each lot owner, but "no rule or regulation shall be adopted, to restrain the proprietors of a lot in the free exercise or enjoyment of his religious sentiments as to the burial of the dead."

In a long article appearing in the Rutland Herald dated 11th of February, 1858, attention was called to the citizens of Rutland of the condition of the Village Burial Ground.

The cemetery had been used for about fifty years and was in a deplorable condition - even the pathways had been used for burials. There was land which had not been used, but it was so full of water that it seemed barbarous to use it for burial purposes.

Finally, on June 2, 1860, two years after the article was printed, a large plot of ground was deeded by William Gookin, Esq., of Center Rutland to John Proctor, Frederick Chaffee, H. Henry Baxter and William Gilmore, Jr. This became Pine Hill Cemetery or Evergreen Cemetery as we know it today.

In 1896, the East Parish Congregational Church removed the remains of Rev. Heman Ball, our second minister, from West Street to the new church lot in Evergreen Cemetery.

Research on cemeteries compiled by Mrs. Alton Swan  
edited by Mrs. Redfield Purdy

## CHRISTIAN EDUCATION

### The Sunday School in the 19th Century

When the East Parish Congregational Church was organized on 5 October 1788, among the articles of agreement were the following:

Article 2: The children and household of those believers who are members of the visible Church, and who observe all things which Christ hath commanded are included in the covenant with their parents and are proper subjects of baptism and ought to be given up to Christ in that ordinance; but no other children may be baptized.

Article 8: As the education of children of the Church who have been baptized is of vast importance and the parents have solemnly engaged, to God and to the Church, to bring them up in the nurture and admonition of the Lord, the Church ought to take a particular care of this matter; and when there appears to be a great neglect, the faulty parent is to be admonished, and rejected if he does not reform.

These two articles seem to confirm that the organizers held the belief that children are a very important part of the congregation and should be brought to be baptized and to receive a Christian education at an early age. Though these articles contain restrictions not observed today, their basic concerns seem to be much the same.

It was not until the year 1818 that a Sunday School was established by William Page, who remained its superintendent until 1834. Early church histories tell us that Mr. Page was born 2 September 1779 of a family which was prominent in our state's early history. He graduated in 1797 from Yale College, at the age of 18. He became a church member in 1811 and a deacon in 1829. He became a lawyer and later was in the business of

banking. He was a devoted member of the church and spent much time and energy in its behalf.

The Congregational Church Sunday School was said to have been the first ever held in Rutland. It then met in the old County Court House on Main Street at five o'clock in the afternoon and only in the summer months. Later, it was held at nine o'clock in the morning. Subsequently, the Sunday School gathered in the church between the morning and afternoon services.

There is relatively little detailed information to be found concerning how the early Sunday School was conducted. In a history published in 1913 Miss Sophia Aiken tells of coming to live at the parsonage as an infant, when her father became pastor in 1849. The Sunday School of her day was held in the church at the close of the morning service with Deacon Bowman as superintendent. Her teacher was Miss Electa Farmer. Just prior to Miss Aiken's attendance, the superintendent's post had been held by Deacon James Barrett.

A fertile source of early history is the recorded account made by Fred A. Field in 1892. Mr. Field was secretary of the Sunday School. The main events of his comprehensive history are recorded here as he wrote them 96 years ago.

#### HISTORICAL SKETCH OF THE SUNDAY SCHOOL

In a community where more than four thousand children are hastening on to manhood and womanhood, to the busy scenes of life, it is of the utmost importance that Christian Churches and Christian people should endeavor to gather them into our Sunday Schools, and to impress their minds with sound ideas of their obligations toward God and man.

In order to bring to bear such an influence upon the youthful mind, we believe that the Sunday School is the agency above all others, and ought certainly to claim a high place in the regard and the support of every friend of the home, the community, the State and the country.

Rutland is an excellent field to work in, and every friend and lover of the Sunday School could, by a little patience and perseverance, be the means of bringing into our school, or others in our thriving town,

many who now spend the sacred day in idleness and neglect.

We have been able to trace our school back to 1818 - seventy-three years ago. It was then held in the old County Court house, on Main street at five o'clock in the afternoon and only in the summer months.

The hour of meeting was afterwards changed to nine o'clock in the morning.

We are informed that this was the first Sunday School ever held in Rutland.

Rev. Dr. Ball was pastor of the Church, but it was through the efforts of Deacon William Page that the school was established in those early days, and for twenty-five years he did faithful work in this new department of the Master's vineyard.

The school was always opened with prayer; then singing, which was followed by the scholars repeating verses of scripture that had been committed to memory during the week; then came singing again, and the school was dismissed.

As an inducement to learn as many verses as possible a premium was offered to the one who, during the summer, had repeated the largest number.

The prize offered was always a book, and to obtain one of these premiums was a strong motive for the children to do their very best, for books were quite scarce in those days.

One of the scholars who attended that early school informs me that she remembers one summer when she was the youngest in the school, winning one of these coveted prizes, and she says it was the proudest moment of her life. She preserved the little book for many years.

Its name was "The Shepherd of Salisbury Plain," - a little, thin, red-covered primer, but more prized in those days than many of the books the children have now.

The only Sunday School book possessed by the school at that time was "The Pilgrim's Progress," and it was much sought after by every member who was able to read. There were added later the Life of Obookiah, Dairyman's Daughter, Lives of the Popes, and the Lady of the Manor, a story of boarding-school life, in several volumes, pronounced by one of the scholars who read it to be stilted and sensational beyond most books of the present day.

James Barrett had a large class of young ladies residing in the village; among the number now living we might mention Mrs. Barnes, Mrs. Pierpoint, Miss Julia Pierpoint of Rutland, Mrs. White of Washington, Mrs. Bell of Florida, and Miss Luna Hall of New York; the others have long since passed over to the other side, and entered upon life in the "better country."

It was always customary for Mr. Barrett to invite his class out for a sleigh ride at Christmastide, and before starting he would provide each one of his scholars with a package of tea, coffee, sugar or something else to gladden the heart of some poor person or family to which the joys of Christmas were unknown.

Perhaps it was his class that was the first to inaugurate the system of making Christmas gifts to the poor by our school.

One of the most faithful workers of that school, as well as a prominent member, was a colored woman named Rhoda Burns, who would repeat chapter after chapter from the Bible, till the teacher would note in her class book the number of verses she had committed, as there would not be time to listen to all.

Another faithful Sunday School scholar of those days informs me that her first recollection of a Sunday School was sitting around the Bar in the old Court house on Main street, and reciting an imperfectly learned verse of poetry to her teacher, a Miss Strong, and she says, "that keeping the Sabbath at that time didn't mean staying in bed until the church bells rang."

The school was afterwards changed from the old Court house to the Church and held during the intermission between Church services.

There were no question books then, and the library was kept in a small book case under the pulpit, which was so high that a tall man could easily stand under it. There was no librarian in those times, but the teachers acted in that capacity for their own classes.

Some years after the school was started, Supt. Page, in addition to his other duties, started a branch school in the east part of the town where several families resided whose children were unable to attend the village school.

Mr. Clark's, Mr. White's and Levi Long's families

were of the number who filled the little school house every Sabbath at five o'clock.

The Superintendent who could not sing himself generally took some one with him who could assist in that way.

Mrs. Levi Long was one of the teachers in this little branch school. She was obliged to take her baby with her. It crept about the room and amused itself during the exercises, but no one was ever disturbed.

Still another scholar of that early school informs me that one fact was strongly impressed on her mind, and that was the importance of committing Bible verses to memory.

It was nothing unusual in those times for scholars to recite from twelve to fifteen verses, instead of one short Bible text, as is customary in the present day. "I believe," she says, "if the younger classes could be required to commit to memory more of the Bible now it would be far better."

In January, 1843, the sum of \$13.33 was collected for Sunday School books, and the year following this sum was increased to \$14.51; and again, in 1845, a collection was taken up for the same purpose which amounted to \$29.55.

From this time and for about twenty years following, Mr. Alpha H. Post went from class to class with an armful of books, depositing upon each pew the requisite number. The system, first of monthly and afterwards of weekly penny collections in small dark pasteboard boxes was introduced at that time.

Owing to ill health Mr. Page was obliged to resign in 1847, and Mr. James Barrett was chosen his successor.

Under his administration the school was inspired to greater effort. Superintendent Barrett became deeply interested in it and made a special effort to increase its numbers; in which direction he was successful, and during the thirteen years of his faithful, enthusiastic services, the school prospered, the contributions increased, and the bright, clear sunlight of God's love was made to shine upon many a poor family's fireside, by generous contributions of money, clothing, food and other necessities of life, at Christmas time.



The school never had a Superintendent with a more kindly heart, generous disposition, or one who took a deeper interest in the spiritual welfare of every member than did Deacon Barrett.

In these years the class of Dr. Harwood received him as its teacher, grew in numbers and influence, and continued affectionate and loyal to him till his death in 1880. One of the members states that on the last Sunday he was with them forty were present, a number far less than the actual membership.

Many of the teachers and scholars regretted exceedingly when, in January, 1860, Mr. Barrett handed in his resignation and insisted upon its acceptance. This was reluctantly accepted, and Mr. John H. Bowman was elected in his place. During this year (1860) the old brick Church on Main street was deserted and the school moved into the new church on Court street.

While Mr. Bowman was the chief officer the roll was increased to two hundred and twenty-five. The school was held in the Church during the greater part of Mr. Bowman's administration. The organ in the gallery was used to sustain the singing, which was led by the Superintendent with a good degree of spirit.

The singing books used in the school were mostly those compiled by Wm. B. Bradbury. Many will remember the familiar hymn, "I have a Father in the Promised Land," and others.

In the summer of 1862 the writer joined the school, and went into the class of boys taught by James Merrill. The scholars in his class were boys near his own age. Mr. W. R. Page and himself are the only living members now recalled; the others are quietly sleeping their long, last sleep.

This class was afterwards taught by Mrs. J. B. Reynolds, who was a faithful teacher and always at her post on the Sabbath.

Very vividly comes before the writer's mind one pleasant Sabbath noon, when she called up the class to repeat the names of the books of the Bible, and so thorough was her drill and teaching that he has remembered them even to this day.

The school never had, in the writer's estimation, two more devoted and faithful teachers than Mrs. Reynolds and Mr. Merrill.

About 1865 the primary class was organized, under the leadership of Miss Fanny Page, afterwards Mrs. J. B. Hollister. It was attractive and well attended, and we have in it the seed which has ripened into the well-organized Primary Department, which is the joy and pride of our school to-day. Mrs. Hollister was succeeded by Mrs. E. A. Morse and Mrs. J. B. Reynolds, and, in 1875, by the present Superintendent, Mrs. J. B. Page, and you all know how that beautiful little flower garden of our school has flourished under her tender care. Mrs. Page has been ably assisted in her department by Mrs. A. D. Francisco, who has also had the musical training of the little ones.

About the time that the infant class was formed, a Bible class of more than fifty members, both men and women, was organized under the leadership of Dr. Aiken. It met in the body of the Church and was an inspiration to the school in its regularity and enthusiasm.

In 1868 Mr. Merriam was elected Librarian; there were about one hundred and fifty books in the library at that time.

In 1869 the Superintendent's mantle fell upon the shoulders of John B. Page. Henry F. Field was elected assistant, and entered the school at this time more especially to lead the singing.

Under Mr. Page's devoted care the school made steady progress. Improvements were made in the method of teaching. Monthly concerts were inaugurated. New books were purchased, and the school was given all the advantages possible.

It was about this time that the spirit of benevolence increased.

In 1870 Mr. E. G. Mason was elected Librarian, and F. A. Field, assistant. The school numbered at this time three hundred and twenty-five. In 1872 F. A. Field was elected Librarian. In 1874 the present new chapel was dedicated, and to Superintendent Page more than to any other person are we indebted for the beautiful chapel and parlors we occupy to-day.

It was under Mr. Page that the system of the Christmas gifts to the poor by the school was adopted, the suggestion coming from one of our present teachers, Mr. E. N. Merriam, who said at the time that it seemed

to him that all previous Christmas gatherings of the children had been too much in the line of mere amusement, with little in them to teach the children the real meaning of Christmas. He favored a Christmas festival, provided it could be so conducted as to teach the value of God's great gift to us in his Son, and that which Christ taught, that when we make a feast we should call the poor, the halt and the blind. In brief, that we should teach the children to give as well as to receive. There were many children and homes in our midst to which the joys of Christmastide were unknown, and he believed that if the members of the school could, by their gifts, bring joy and gladness to some of those homes, they would indeed find it true that it is more blessed to give than to receive.

Dr. Harwood heartily seconded his suggestion, and it met with the approval of superintendents and teachers at once. From that time till his death, Dr. Harwood was the wise and efficient chairman of the committee having this matter in charge.

The success that has attended this plan has increased from year to year, until now Christmas gifts are freely given by nearly every member of the school, from the youngest to the oldest; and each passing year brings joy and gladness to many homes which heretofore have never known what a glad and happy Christmas was.

In January, 1882, J. C. Pease was elected Librarian, W. F. Eddy and E. R. Morse assistants, and F. A. Field Secretary and Treasurer.

At the next annual meeting held in January, 1883, Mr. D. K. Hall was elected second Assistant Superintendent.

For fifteen years Superintendent Page led the school in the study of the word of God, and in January, 1884, Deacon H. F. Field was chosen his successor, with C. H. Sheldon and D. K. Hall assistants.

At this meeting W. F. Eddy was elected Librarian, and John R. Bates assistant.

Years of service as Assistant Superintendent had given Mr. Field a practical knowledge of the needs of the school, but as you are familiar with the workings of the school under his administration, the writer will not stop to mention the progress we have made while he has been at the helm.

In January, 1885, F. P. Robinson was elected Assistant Secretary and Treasurer. At a Thursday evening meeting held February 5th, 1885, Mr. C. H. Sheldon resigned as First Assistant Superintendent, and Mr. D. K. Hall was elected to fill the vacancy, and G. K. Montgomery elected in Mr. Hall's place.

In January, 1886, J. R. Bates was elected Librarian, Wm. Ross and J. A. Merrill assistants.

In 1888 Mr. Montgomery was elected Assistant Superintendent and C. G. Ross and G. L. Smith Assistant Librarians.

In January, 1889, C. A. Fuller was elected Assistant Librarian.

At the annual meeting held in January, 1891, Mr. Rush P. Barrett was elected Second Assistant Superintendent, T. D. Shaw Assistant Secretary and Treasurer, Mrs. E. N. Merriam Librarian of the Primary Department, and Mrs. Matie Barney assistant.

This brings our school down to the present time, when we are about to enter and occupy our remodeled and beautiful chapel, which if I may be allowed the expression, is the best arranged, cosiest, and pleasantest Sunday School room to be found in New England.

In my hasty sketch I have mentioned only the chief officers and some of the teachers of our school; of the individuals in that throng of officers, teachers and scholars, to whose consecrated efforts, with the blessing of God, our present school owes its success, I have no time to speak.

We have enjoyed in abundance the results of the united and prayerful efforts of the generations long since gone to their rest, and as they are quietly sleeping, until that glad resurrection morn shall come, when the "grave shall give up its dead," should not gratitude for their labor prompt us to do for generations yet unborn the deeds which they did for us?

We are well aware that the progress and glorious fulfilment of the enterprises of our school have been but poorly set forth by your historian, as their immortal labor has been represented by simple words and few lines, but the plain, ungarnished facts of faithful consecration need no poet to sing their praise, no eloquence to embellish them, for like the grandeur of our Green Moun-

tains, the dimmest outline is sufficient to suggest their strength, and to arouse our enthusiastic admiration.

FRED A. FIELD, Secretary

Rutland, Vermont, January 5, 1892.

### The Sunday School Moves Into The 20th Century

Many men and women, as can readily be seen from Fred Field's report, gave generously of their time and energy to teaching Sunday School. They could have, no doubt, told an interesting story that would fill volumes. Unfortunately, they did not record their experiences. Their immortality lies within the fine traditions of Grace Church Sunday School and the responsible leadership those dedicated forebears enjoyed. Several teachers in our own time have told about their years in the Sunday School. They well represent the whole roster of teachers. Their years of devotion pay tribute and appreciation to each and everyone who worked with them or went before them.

In the early part of the 1900s, Sunday School was the big event of the week in people's lives. Marion Gary was the superintendent and Ellen Cramton was her assistant. Louise Page played the piano and Izah Ranney directed the singing. A highlight of the Sunday School year for each child was his or her own birthday. That was when the young person would come to the front of the room during the worship service and drop pennies into a large glass bowl, one for each of the years celebrated.

In the days when Barbara Mellow, the current Church School secretary, started to teach, Sunday School was held in the large area that is now divided into the parlor, the hallway and chapel. Sunday School was held after church services. There were classes for both children and adults. The adults met on the second floor above the parlor, in the room where the choir now rehearses. Barbara recalls a particular teacher named Florence Montgomery. She started a club for her girls called the Earnest Workers. Their purpose was missions and they received education in the mission field.

Barbara was not the only member of her family whose primary interest was the Sunday School. She had a sister Edith who became an active worker. Her interest



was Christian Education. She led the Youth Group during the Reverend Boynton's pastorate and then took over the Kindergarten class, moving along with them from year to year until the young people graduated from high school. She was then superintendent for several years, subsequently, serving wherever she was needed. The organ in the present-day chapel is dedicated to her memory.

Another devoted Sunday School worker has been Gladys Hart. She became superintendent in 1924 and served for some 30 years. Barbara Keirstead was her assistant. Barbara serves in the Church School to this day. During this period the Elementary Department moved upstairs and the Intermediate Department (grades 7-8) met on the main floor in the parlor. Gladys says of her years as superintendent:

..."(It) was a very active era for our Sunday School. The Cross and Crown Attendance system was instituted, which inspired the children and teacher's desire for perfect attendance each Sunday. A large number of members received the cross and crown award each year, many earning as much as ten years of perfect attendance.

"Another worthwhile program was at the Vermont School of Religious Education at Green Mountain College in Poultney, Vermont. As many as 10 young people from the Rutland church could attend the week-long seminar. Those who attended returned to be assistants the following year to regular teachers in their departments.

"Some of the regular teachers and workers attended this statewide school of instruction for three years and received a Vermont diploma. One teacher and I, as superintendent, attended the seminars in Poultney and the Northfield School of Religious Education in Massachusetts for three consecutive summer sessions. We received both the Vermont and Massachusetts diplomas of certification, one in teaching and one in administration.

"A graded course of instruction for the children was carried out during these years. A memorization program was established for each elementary grade of the Church School from Kindergarten through grade six when that class had a graduation service to which all the parents and church members were invited. The Reverend Graydon Brown, the pastor, was the interrogator for each grade. The following Sunday was Children's Day when the



diplomas were awarded to the graduates.

"Another innovation during this period was an Achievement Day program, Palm Sunday, to which parents and church members were invited to visit the department to observe the results of each class endeavor of the year. Many of the achievements were outstanding and demonstrated talent and enthusiasm from both teachers and students.

"In the Junior Department a Bible verse, beginning with each letter of the alphabet, was memorized during the year by the whole department. When the verses had been learned, the children loved to have groups or classes called upon by the worship leader to recite certain verses.

"The junior choirs were especially active during this period. All choirs rehearsed twice a week. A small junior choir was formed by me with about 25 boys and girls under the supervision of Mrs. Ralph Seeley, Sr., the church organist. The Home Circle ladies made attractive red, white and blue robes for this group, which sang in the sanctuary about once a month.

"The Cradle Roll party, with invited parents, was always held annually in the Community House gym and sometimes on the lawn in the warm weather during late spring. The Sunday School supper was held, also, at the Community House each spring, served by Sunday School mothers. The Kinsley Memorial Fund financed a lovely Christmas party for the Primary and Junior Departments. Santa appeared and presented gifts and fruit to all the children.

"A beautiful Christmas pageant the early part of December each year was put on by adult members of the church and choir for the community. A happy occasion for the Primary Department was Children's Day, the second Sunday in June, when 24 little second-graders, dressed in their Sunday best, distributed flowers to every member of the congregation from 12 beautifully decorated baskets. This always was a memorable occasion."

Molly King was one of the teachers who began to teach when Gladys Hart was superintendent. She taught either regularly or as a substitute from 1936 to 1977. In the early days she taught first grade and did wonderful hands-on projects with a sandbox. Where we now use

bulletin boards and audio visuals, she used her sandbox. Indian villages and Nativity scenes were among the many creations in that sandbox to stimulate the imaginations of the children and make real both our history and life in the Holy Land at the time of Christ. One fine summer someone decided that Mollie's sandbox was not... sanitary! It abruptly disappeared, forever.

In the early 1950s the elementary grades were moved into the Mead Community House, the building across the street from the church. Governor John Mead gave his former home to the church in 1915 for its use, as well as for the community. The Church School enrollment had grown to 350 and the children enjoyed the Pilgrim Press material used by the teachers. The Church School became so large that, even with what had seemed like additional space, teaching became less than ideal. Four and five classes were being held in the Community House gym; some of the other areas there had no doors or appropriate furniture.

Miss Julouese Paulson was hired as Director of Christian Education and through her efforts the enrollment increased. She called at the homes of new families and at the homes of children who had been absent for more than two Sundays. There was also the little boy in the second grade who came each Sunday with every kind of equipment ever invented to torment a Church School teacher. One Sunday he came armed with a pea shooter and the appropriate ammunition for it. After several resounding contacts with the glass chandelier, the teacher confiscated the offending weapon and sent the boy home. The next Sunday he arrived with his father who informed the teacher that the boy was not to be sent home again, as he was sent to Church School for punishment.

In 1957, under the direction of the Reverend Aldrich, and with the help of some of the teachers, a Church Education manual was written. It was helpful to everyone involved in the Christian Education program. Also, the starting hour for Church School was changed from 9:30 to 9:15, allowing for more class time.

By 1956 the enrollment had grown to 575. At this point, the congregation began to think about an addition to the church. The decision made, money was raised.

The addition was completed in 1961. For ten years after the classes were moved into the new education building, Blanche Perkins was in charge of Church School worship. She conducted three worship services in the chapel each Sunday, the first for grades one through three; another for four through six and the third for grades seven and eight. Horace Hollister was minister of music at that time and he taught music to the children one Sunday a month. During the early days in the new building those involved with the older children were busy equipping their classrooms with blackboards, bulletin boards and chairs and tables, appropriate to the size of the children.

The separation of ages in the Pre-school Department began in the early 1950s. Classes were first held in the Community House (now the Rutland Recreation Center). The room for three-year olds was at the end of a long corridor at the rear of the building on the second floor. It was very small with tiny high windows, too small, and too high, for anyone to reach or to look out. No toys of any consequence and few books graced the room. There was no regular curriculum for such a young age group during those early years, but the classes were memorable. For want of space, the children sat around a rectangular table with an outer circle of parents. It was not an ideal set-up for a new teacher, nor for the children, for that matter! Later, the "3s" moved to a larger room located in the front of the building on the second floor. It had a piano and the members of the congregation were asked to donate any used toys they might have available. Mrs. Hellin Carlson gave some beautiful doll cribs and carriages. Ellie Parker was among those who responded and gave generously. The larger room enabled the little ones to have a house-keeping center and room for a play area. Classes were held before the regular church service. Many children not only attended Church School but they also attended regular worship services.

When the new addition to the main building had been completed, the entire Church School was housed under one roof. Pre-school and the early grades, with a new curriculum, met on the lower level. Included were accommodations to provide a place for infants and

toddlers, but also space for the four and five-year old children. The "3s" had what is now the Conference Room. It was felt that they needed space because play is the "work" of their lives and they were just beginning their growth toward Christian maturity. With so much space and a large enrollment, equipment was needed. Helen Weeks was the teacher. She had been with the three-year olds for ten years. As a dedicated teacher who enjoyed her Sunday mornings with these young children, she prevailed upon her modest and very talented husband, Lincoln O. Weeks, to design and build equipment. (There was no Nella Grimm Fox Fund in those days.) The first item was a small wooden church to receive the children's offering. "Link" built to scale a double sink unit, stove, hutch dish cabinet, book shelves and supply cabinet.

Later, at the suggestion of the new minister, the entire Preschool Department moved to the second floor wing, which is its present location. Not surprisingly, Helen was asked about this time to be superintendent of the department. She stayed for ten more years. Of course, there was need for equipment in the other two preschool classrooms. So Lincoln Weeks was again pressed into service. He built two more sink units, two more stoves, a combination toy storage shelf and cabinet, a couple of easels, a coat rack, plus repairing and painting wherever the need was evident. Three decades later the equipment is still in use. These efforts led into and enabled our church to sponsor the Little People's School and, later, the Co-op Nursery School.

Worship service is held in the classrooms every Sunday morning. On many occasions the entire preschool, except for the infants, gather in the beautiful chapel for worship. On special occasions the threes, fours and fives attend services in that most impressive place...the sanctuary. Teachers continue to be willing, capable, talented and delightful people. Young people serve as aides and helpers. They are outstanding. Over the past thirty-odd years, changes have enhanced the program but the call of Jesus to have the little children "come unto Him" has never faltered. The preschool continues to be an active, vital part of the church, enjoying excellent leadership.

In 1963 the new United Church curriculum was introduced and received with enthusiasm by the teachers. The first Vacation Church School was held in 1965, adding a third semester to the yearly program of Christian Education. In 1967 this program was opened to the community and two Vermont Conference Church School workers were added to the staff.

In 1972, with the arrival of the Reverend Peter Olsen, a Learning Center was established for children from grade five and upward. The students were given a choice of whatever class they would like to attend. A plan of Family Clusters was initiated, whereby families and singles in groups of approximately ten people met for a potluck supper, followed by a program suitable for all ages. Only one group was formed, however, and it lasted but one year. For those involved, it was a meaningful experience. Another Christian Education program help was the weekly publication of a leaflet called the Church School Recorder. It was made available to all Church School workers.

In 1973 a Curriculum Fair for area Church School workers was held, with about 50 people attending. Church School Chapel services were reinstated with all grades participating. A change was made in the format of Church School Sunday with balloons, banners and marigolds being introduced. December saw the beginning of the Christmas Family Workshop with people from the Brandon Training School participating. A Tuesday afternoon program of religious education was made available to those who were interested. During these years a Church School Committee was formed. The committee was responsible for on-going planning. Several different Church School curriculums were tried and evaluated.

The year 1974 saw a very dedicated group of people working hard and well together to spread the Good News in an ever-growing number of ways and programs. It was a year well integrated with the foundation laid down during the previous year. The program in 1974 included children and youth from preschool through senior high. Sunday mornings were a good experience for the Church School. When not attending the opening of the sanctuary service, special programs of films and singing were presented in the Youth Center. The offering was used for the support of a foster child. Teachers' workshops were



held regularly and teachers from other churches often joined the sessions.

July 1984 signalled a new beginning for Church School, as well as all of Grace Church. The Reverend Eliot Howard was welcomed to the staff. In September, the Church School year began with a full staff of teachers, aides and office help. The program was changed slightly to include some memorization, in grades one through eight, of familiar Bible verses, as well as a selection of ecclesiastical writings that focus on the meaning and mission of the church. Children attend the beginning of worship service in the sanctuary once a month and attend a chapel service on the alternate Sunday once a month. The Reverend Howard's guidance and support has greatly enhanced the program.

Since the inception of the Sunday School in 1818, the program has been fortunate in its leadership, at first from dedicated members of the parish and later from the staff ministers responsible for Christian Education. The associate ministers have made training classes available and encouraged teachers to participate. From its very beginning, the Church School has been mission oriented. Its pennies and dimes, for example, have gone toward the purchase of a heifer to be sent to an underdeveloped country, or have reached out to support a significant local need. In 1970 Grace Church was deemed by the Vermont State Conference to be the best Church School in the State of Vermont. The Church School would not have enjoyed the fine reputation it has maintained without such associate pastors as Mead Bailey, Gordon Aldrich, Jim Humphrey, David Powers, Jack Quigg and Peter Olsen, who were fine teachers, willing to spend time training their volunteer staff. The Reverend Eliot Howard, associate minister since 1984, follows in their footsteps. He, too, lives within their framework and the Articles of 1788 which state that the children of the church be brought up "in the nurture and admonition of the Lord."



## THE HANGING OF THE GREENS

### A Celebration of Christmas

For both children and adults, the special celebration of the Birth of Jesus has a time-honored place in the life of Grace Church. In the form of a pageant, it was begun in 1959 by Mrs. Morris Tucker. With the exception of a few years in the mid-60s, it has become a tradition. The script for "The Hanging of the Greens" was originally printed in an issue of the Church School Worker, a magazine published by Pilgrim Press. The first presentation by the children was held without costumes. Then with the decision to repeat the pageant in the sanctuary, Barbara McDevitt, by 1960, lovingly made all the colorful costumes, which are cleaned and carefully stored from year to year, then brought out each December and pressed before being assigned to a holly bearer, a bellringer, or a candlelighter.

According to Sharon Vihinen who has been the director for the past several years, "The Hanging of the Greens" has its roots in England where the Kings College Choir in Cambridge has, for 68 years, presented a similar Christmas Eve service for over a thousand worshippers. It is called "A Festival of Nine Lessons and Carols". This English service has been shared on Christmas Eve by shortwave since 1928, becoming the historic first live transatlantic digital broadcast in 1982. Candlelight and stained glass set the mood in Cambridge where readings and carols are performed by the college readers and singers.

At Grace Church the same Biblical Christmas passages and carols are used. The all-child cast is selected according to age groups. The narrator and three readers are from the Confirmation Class, while the candlelighters, the evergreen bearers, the holly, the star, the mistletoe, the bellringers are chosen from among the younger children. The dozen very youngest participants bring figures of the Holy Family, the Three Kings, and all the animals to rest in the creche. Garlands and wreaths decorate the sanctuary. The junior and youth choirs participate from the choir loft, under

the direction of the Minister of Music. First Leo Ayen, then Horace Hollister and now Alan Walker have been an integral part of "The Hanging of the Greens". It is a moving moment at the end of the pageant in the sanctuary when all lights go out, except for the spotlight on the creche. Then to the soft accompaniment of a flute, "Silent Night" is reverently sung by the congregation. It has become a distinct honor to be chosen to take part in the Christmas pageant. Many among the chosen are now, of course, adults, but their taking part in "The Hanging of the Greens" is a memory that never fades for them.

Many adults in the past years have dedicated their time and energy to "The Hanging of the Greens". Mrs. Earl Wright for many years instructed the candle-lighters. Mrs. Herbert Ross for 12 years was director. Barbara Keirstead, Betty Grant, Blanche Perkins, Dena Ackerman, Diane Petrie, Diane Chartrand are but a few of the names from the past production years.

For a few years in succession the pageant was combined with a white gift service, which followed the pageant. While carols were sung, the congregation brought forward gifts to lay at the feet of the Holy Child. Eventually, this part of the service was taken over by the carol service on another evening. In its place, the pageant now includes a mitten tree service. During the singing of carols, the members of the congregation come forward with gay hand-made mittens and hang them on the Christmas trees placed on each side of the rostrum. The final carol is sung to the tune of "The First Noel". The words to the four stanzas were written by the Reverend Peter C. Olsen, former associate minister. The last stanza says:

Your branches seem to droop and bend  
 With mittens we have knit for them.  
 For children here and everywhere,  
 We give with love to each a pair.

Rehearsals for "The Hanging of the Greens" are scheduled early in November for the readers. Then the younger children join the rehearsals. Three rehearsals of the entire cast are sufficient, culminating in a dress rehearsal the day before the presentation in mid-December. It is an exciting time for the children.

The pageant is always followed by a picnic supper in Fellowship Hall and a program to be enjoyed by everyone. Usually, it is a play with a Christmas theme, performed by The Green Mountain Theatre Guild for Children.

For three or four years during the mid-60s, "The Hanging of the Greens" was abandoned and other programs substituted in its place. The pageant was restored, however, by popular request. Few changes have been made over the past 29 years...a recorder or a flute to accompany "Silent Night" or the placing of a reader in the choir loft...but essentially the pageant follows the original script. With two decades of annual performances, "The Hanging of the Greens" lies at the heart of an intergenerational sharing of the Christmas story and the symbols associated with it.



*Front view of sanctuary from 1860 to 1892*

## MINISTRY OF MUSIC

(as presented by Marjorie Burditt Anderson)

### MEMORIES OF "JUNIOR CHOIR"

My sister, Betty Morse and I joined the Junior Choir of Grace Congregational United Church of Christ the same year. She was 10 (minimum age) and I was 12, so it must have been 1933. Mrs. Ralph Seeley, Sr. was organist and choir director and the Junior Choir sang once a month, or maybe it was twice a month, but I know it was not every Sunday.

The Quartet sang every Sunday. They were paid. Mrs. Rita Hayden was soprano soloist, Mrs. Alice Nichols was alto, Ralph Norton came from Middletown Springs to sing tenor, and Harold Rogers sang bass. I think he came from out of town, too, but what I really remember was he was fat and jolly. I always thought he'd be a good Santa Claus, but he never took that part. Edward Pike was Santa Claus later, but I don't remember having Santa at our Christmas parties.

Our "parties" were the pageants in church. The Junior Choir was part of the pageant every year. Sometimes we were shepherds, sometimes other parts, sometimes only the music. One year I sang as an "angel" and Betty was "the friendly cow all white and red," much to her disgust!

At the candlelight service the choir marched around the church with small lighted candles. We were strongly cautioned to maintain at least 3 feet between each singer, and I'm sure Mrs. Seeley, Chief Koltonski and the firemen on duty all breathed a sigh of relief when we reached our seats (or later the vestibule) safely!

The Sundays the Junior Choir sang we had rehearsals in the Sunday School room upstairs. It was then the whole room where I believe the choirs just rehearse in part of it today. Every week during the school year we met after school at the Community House. We had to attend a certain number of rehearsals if we wanted to sing.

Judy Jenney (Quigley) and Mary Lee (Johnson) and I all had opportunities to solo and Mary and I sang duets. Only usually when I was to sing I came down with laryngitis and couldn't! Poor Mrs. Seeley!

There was one while when choir attendance was not as good as they wished and the Junior Choir was paid, too! I think we received 20¢ every time we sang on Sunday and 10¢ for rehearsals, but I may not be correct in this.

When I was old enough to be in the Senior Choir, the Quartet was gone, and we rehearsed one evening a week at the Community House and Sunday morning before church. Gladys Hart kept attendance for the choirs, but to save her coming out week nights, too, she asked me to keep attendance at Senior Choir rehearsals. I got to know the names of everyone and sometimes helped with passing out music for my beloved Mrs. Seeley.

She was adored by most everyone who sang in her choirs and by most folks in the church. She rarely scolded us and when she did we knew we had been very guilty!

Mrs. Hart rewarded me, at first, for doing her job of keeping attendance with small gifts of jewelry. I particularly remember a locket-pin, and I still have it (1986). I don't remember why she stopped rewarding me or when, but probably because I didn't need any reward for something I loved to do - sing and help Mrs. Seeley.

After Mrs. Seeley was Richard Harvey. What a change! I was home from overseas by then and working in Hanover-White River Junction. Although rehearsals for the Senior Choir were changed to Friday night, at the church by now, I could not get a bus or ride home in time. Mr. Harvey met with me on Saturdays to try to teach me the songs and parts, but we both were discouraged.

I returned to live full-time and work in Rutland about the time that Leo Ayen took Mr. Harvey's place. I missed some Friday nights then also because of dates to speak for the V.A.C. - too far away or on Friday night. Again, I had special treatment for rehearsing if needed. And then I became chairman of the Music Committee.

It was a most traumatic time for the choirs and the church when Leo died so suddenly. How I leaned on

Christine Wright and Helen White to help in the selection and hiring of temporary organists and finally that jewel, Horace Hollister.

Mrs. Seeley introduced the Junior Choir to good music. I especially remember "The Palms." Mr. Rogers belted out the verses and we shouted the chorus between and after the verses. I love that song yet and always hear Mr. Rogers, though I have yet to find the translation of the words he and the choir sang then. There was also an "Echo Carol" and other "echo" songs which used three or four voices as "echo." We echoers slipped from our choir chairs in the front of the church ahead of time and stole to the back of the church balcony. When the echo song began, we had to start singing our echo as we heard the beginning of the last note of the full choir. There is a one full second "wait" from one end of Grace Church sanctuary to the other end. We had many rehearsals to be quicker, or come in sooner, trying to have no pause in the music. We usually sang the echo a capella, then the one second difference was not so evident.

Mrs. Seeley, at the organ, was hidden by a curtain fully as high as the present one. Like Alan Walker, she had to depend on the mirror over the organ and against the pipes, or the Quartet, to cue her. The curtain was close to the organ bench and on the balcony rail was a lower, wider curtain. The Quartet stood behind this curtain with only their heads and shoulders showing. Mrs. Hayden was so short she had a box to stand on in order to "show." Both of these curtains came down when we had pageants and the balcony railing was decorated for Christmas.

At Christmas time there were big evergreen trees (balsam or spruce) at each end of the platform where the minister sat. From the choir we looked down on all but the tops of them, and watched the minister squeeze past in order to go down the stairs. I don't remember very fancy decorations at Christmas, but I do remember the evergreen smell when we marched in singing the first hymn. If you were to lead, though usually Mrs. Hayden and Mrs. Nichols did that, you got to smell the balsam and spruce before you went in. The last one in had to be sure to close the door. I think Mrs. Hart or our janitor, "Brownie", checked on us.



Brownie was a small, sort of bent man, who hustled around keeping track of all our church doings. Everyone loved him and lots of people took advantage of his sweet disposition. If he ever had a day off, I don't know when it was. Any and every time anything was doing at church, he was there. And in between, he was shovelling snow, or mowing and raking the lawn. He had coal to shovel too, to keep the church warm.

It was then Rutland Congregational Church. Grace Congregational United Church of Christ came while Rev. Donald Morgan was our pastor.

#### MINISTRY OF MUSIC (as presented by Shirley Smith)

Horace M. Hollister came to Grace Congregational United Church of Christ in August, 1962 as our Minister of Music, having "retired from the Mt. Lebanon United Methodist Church of Pittsburgh, Pennsylvania." He brought with him a sincere dedication to the principles of a Minister of Music that it is an integral part of the worship service, that it should permeate the entire church, both individually and collectively, and reach out to the entire community. Horace began many of the programs we now enjoy and some of those we are no longer able to offer.

There were three choirs when he came; a Senior Choir of 24, Girl's Choir of 23 and a Junior Choir of 31. He began a High School Choir with 17. The choirs all increased their memberships and each choir was given the responsibility of a service which excused the Senior Choir from that responsibility about once a month. This was a wonderful experience for the young people to understand the principle and purpose of the choir in worship.

The 100 voices of all choirs participated at Christmas, Easter, Palm Sunday and other special times. He frequently augmented the service music with harp, violins, flute, brass and special vocal solos, duets, trios and quartets.

Every special church festival was enhanced by special church music of the choirs. In 1962, the cantata "Rejoice Beloved Christians" by Buxtehude; in the following year "Sleepers Wake" by Bach. "Messiah" was per-

formed but the very first all-community "Messiah", with all churches participating, was in December, 1964. The nuns of the Roman Catholic Church were still wearing habits at that time, and it was truly one of the most exciting and meaningful performances of "Messiah" ever performed; it has become a Grace Church tradition ever since.

The Senior and High School choirs combined at Lent and Easter to perform "Adoremus Te" by Clokey, "Bide With Us" by Bach, "The Creation" by Haydn, "Requiem" by Faure and "Seven Last Words" by DuBois. Mr. Hollister became involved with the young people by going into their Church School classes to introduce them to new hymns and with the cooperation of Mrs. Douglas Parker, to explain the place of music in worship. During Advent he presented a series of noon Meditation Services on the organ and throughout the year the tower bells were played each Monday, Wednesday and Friday. The Chapel organ, new choir robes and the first Music Librarian, Mrs. Harold McK. Dodge, became part of our music ministry during these years.

The church sponsored an American Guild of Organists clinic and the Senior Choir members attended choir festivals sponsored by the AGO in other communities. Many Senior Choir members sang in the Rutland Chorale which gave two concerts a year and which Mr. Hollister directed for several years.

In 1966, Mrs. Betty Clark was our interim organist while Mr. Hollister was on vacation and thus began a long-lasting relationship between Mrs. Clark and Grace Church. Mrs. Clark has been rehearsal and concert accompanist for most of our presentations.

Our choirs love to eat and socialize and were frequently entertained by Mr. and Mrs. Hollister in their home. Mrs. Eugene White and Mrs. Earl Wright, our ardent supporters, frequently provided refreshments for the Senior Choir.

Young people who performed during these years were Judy Graves, Brad Hammond, Joanne Hart, Jean Plumer, Diane Johnson and David Perkins - all instrumentalists.

In 1969, Mr. Hollister celebrated his fiftieth year as a Minister of Music. In this year, too, the rescheduling of school schedules made it impossible to

continue the same choirs, so the High School and Junior Choirs became the Youth Choir. The same high quality of music was maintained with excerpts from "Elijah" and the "St. Matthew Passion" added to the choir's repertory. Two organ recitals were sponsored and membership in the choirs rose to 106.

Music Committee chairmen were Mrs. Marjorie Anderson, Mrs. Susan Darrow and Mr. Leland Bengert, Jr. Mr. Hollister cooperated fully with the suggestions, needs and wants of the Music Committee, Ministers and Diaconate.

Mr. Hollister resigned August 31, 1971. He truly personified the total meaning of Minister as our Minister of Music, having begun programs and involved as many people as possible from as large a perspective as possible, all with great respect for every person with whom he came in contact.

#### MINISTRY OF MUSIC

(as presented by Gordon R. Kelly)

Recollections of the Senior Choir of  
Grace Congregational United Church of Christ  
1971 to 1987

Horace Hollister was finishing his tenth and final season as organist-choir director when Bonnie and I came to Rutland in 1971. Bonnie joined the choir in the spring, and sang for Horace, but I didn't become a choir member until that fall, when Carol G. Dort became director and organist.

Carol was young and nervous. She was an accomplished organist, but claimed she was "no singer", and never sang to demonstrate how a particular passage should be done, when the choir had trouble learning it. She had a good sense of humor, and would sometimes get to giggling during rehearsals. When the choir did something well, she would beam. However, not always did we master the music. At least one Wednesday night she said, "I don't know what I'm going to do on Sunday. I guess I'll just have to play loud."

In the spring of 1973 Carol directed an ecumenical concert in celebration of the one hundredth anniversary

of St. Peters Church. The performance was well attended and well received. It was a novelty for many of the singers to sing from the rear of the church. The wooden stairs and platforms in the back balcony were very noisy, and we had to take great care not to move about and distract the listeners from the music.

In those days there was a shortage of tenors. While the choir numbered twenty-five or thirty, the only tenors were Wayne Schut and Walter Reuling, and Wayne soon moved away. Walter was very lonely at most rehearsals.

In the fall of 1973 Jiman H. Duncan became organist and choir director on the resignation of Carol Dort, who returned to Long Island. Jiman raised a few eyebrows by refusing to wear a choir robe--he played the organ in a sport jacket every Sunday--and by singing solos while playing, but he had a fine tenor voice, and often augmented the tenor section while the choir sang anthems. Jiman liked Benson's Menthol Eucalyptus Drops, and always kept a drawerful in his desk. After awhile the choir began to use them, and the Junior Choir discovered them, and ate them all.

When Jiman Duncan returned to St. Louis, Alan D. Walker took charge. Alan came from a large church in Hawaii, and brought with him a broad experience in music, a talent for composition, and a large family, who, it turned out, could all sing, play an instrument, or both. The choir members were awed to find we were under the direction of someone who had written one of the pieces in the Pilgrim Hymnal (#523). Not only were most of the composers represented in the book long dead, but Alan was in pretty select company, published alongside Bach, Mendelssohn and Beethoven.

Every choir director has their own slant, their personal emphasis on how choral music should be done. Horace Hollister used to work very hard at getting the singers to keep their chords in tune. He would hear a false note and point it out, "No, choir, A-sharp." Carol Dort was particular about diction. She wanted to hear final consonants, and reminded us when they became indistinct. Jiman Duncan would exhort the choir to "go out there and sing the words", believing that thinking of the message in the song would transport the

choir to surpass itself, and gloss over any rough spots. Alan Walker often says "make it musical". He explained how to give the phrase some shape--a little urging on at the beginning, a little receding at the end. He taught us to taper final syllables ("Don't whack it.") and to give the musical line a little dynamic rise and fall. He showed us which pieces needed to be strictly metronomic, and which required great flexibility to lend them expression.

With Alan Walker came other new features. The first rehearsal each fall contained a brief devotional service, consisting of a scripture reading, a prayer and a hymn, to begin the choir year in the proper spirit. His talent for organization and genius for detail made sure that everyone knew what was expected of them, and exactly where to be, and when. All announcements were made in the break in mid-rehearsal, so that no late-comer might miss them. Before each Sunday service, after the warmup rehearsal, Alan would lead the choir in a short prayer that our efforts would be to God's glory and not our own, and that our music might make the worshippers feel nearer to God.

In addition to the annual ecumenical performance of Handel's Messiah every December, Alan directed a second large concert in the spring each year, giving the choir members of other churches as well as our own, opportunities to sing the great music of many composers. The first such oratorio was Mendelssohn's Elijah in 1975, with operatic baritone Robert Mosley singing the title role. Others followed: Creation, by Haydn, King David, Joshua, and St. Paul, as well as Haydn's Nelson Mass, and the great requiems of Mozart, Faure, and Brahms. Concerts were sung with the Vermont Symphony and with other orchestras. Works such as the Beethoven Ninth Symphony and Orff's Carmina Burana were done, with Alan Walker preparing the chorus, and sometimes conducting the orchestra as well.

On two occasions, Alan worked with Betty Clark at Trinity Episcopal Church to perform great musical works using the combined choirs of both churches. Half of the rehearsals were held in each church, with Betty Clark playing accompaniment and Alan directing. Concerts honoring the 300th birthdays of Handel and Bach



were given in 1985, and the St. Matthew Passion was performed in 1986.

Since 1975, the choirs of Grace Church have participated in an annual Christmas Candlelight Service. Men of the choir sing each year in an ecumenical effort at the Communion Breakfast during Lent. At Easter, the choirs sing at both Sunday morning services, and feast on home-baked coffee cake and doughnuts between services. Perhaps the most moving sight in the church year is the view from the choir loft of hundreds of worshippers at the midnight Christmas Eve service, each holding a lighted candle in the dimmed sanctuary below.

In 1978, in addition to teaching organ and piano lessons and composing music and all his other activities, Alan Walker formed another chorus, the Rutland Chorale. This group of twenty voices from the Rutland area performs three concerts each year, mainly of sacred music.

Alan Walker can always get the best from his choir members, but he is never unkind or demanding. His ability to hear what is wrong with a piece of music, together with his knowledge of the shortest route to fixing it, leads the choirs to a sense of accomplishment. Alan is a man of great modesty. In performances he never accepts the audience's acclaim for himself, preferring to present soloists, orchestra, and choir instead. Never satisfied with his talents, he constantly practices to improve his skill at the organ and piano. The choir often performs works of his own composition or arrangement, but if it were not for the discreet initials "AW" in the corner of the page, one might never know it.



Ministry of Music

Organists

Miss Frances Porter	1845-1848
Mrs. Francis Evarts	1848-1849
George Palmer	1849-1859
Professor George Mietzge	1860-1889
R. H. Brehmer	1889-1890
J. Harry Engals	1890-1904
B. A. Brehmer	1904
Lucien Howe	1905
Agnes Pease	1905
W. N. Skeels	1905
Harry Stafford	1905-1910
Lola Kofoed	1910-1912
H. H. Corey	1913
Mrs. Lowell Kenney	1914-1916
Miss Christene Bigelow	1916-1918
Grace Chalmers Thompson	1919
Mrs. Ralph Seeley	1920-1945
Professor George Low	1945-1946
Richard Harvey	1946-1950
Leo Ayen	1950-1961
Professor Robert English )	
Rachael Worth )	1961-1962
Mrs. Arthur Sudall )	
Horace M. Hollister	1962-1971
Miss Carol Dort	1971-1973
Jiman Duncan	1973-1974
Alan D. Walker	1974-

Ministry of MusicGuests Organists - Since New Organ

Bob Owen	Recital	1949	Bronxville, New York
Lola Kenney	)		Rutland
Harriette Richardson	) A.G.O.	1949	Springfield
Edna Parks	) Festival		Poultney
Elizabeth Shufelt	)		Burlington
E. Power Biggs	Recital	1951	World Renown
James Stearns	)		Brattleboro
Harriette Richardson	) A.G.O.	1959	Springfield
Robert English	) Festival		Poultney
Dr. Harry Ford	)		Rutland
Robert McMahon	)		Rutland
Harriette Richardson	) A.G.O.	1960	Springfield
Jeanette Lane	) Festival		Montpelier
Don Kerr	)		Burlington
Betty Clark	<u>Messiah</u>	1968	Rutland
Diane Johnson	) Joint	1970	
Charles Whitaker	) Recital		
Samuel Walter		1976	World Renown
Barclay Wood		1976	New England Organist

## EPILOGUE

Perhaps the question mark is an appropriate end to these chapters in the story of Grace Congregational United Church of Christ. None of us knows what will be written on the next page. We can only know for certain the truth of Shakespeare's words, "The Past is Prologue."



*Rear view of sanctuary from 1860 to 1892*

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