

Contents

1.	The Seventeenth Century	3
2.	Puritan Totoket	11
3.	The Anglican Church in Puritan America	25
4.	The Episcopal Society in North Branford	37
5.	The Building of Zion Church	55
6.	The Church is Consecrated	77
7.	The 1860's to the Turn of the Century	89
8.	The Architecture of Zion Church	99
9.	The First Half of the Twentieth Century	111
10.	On the Move	135
11.	Conclusion	153
12.	Appendix	161



THE STORY OF A COUNTRY PARISH

zion episcopal church
north branford, connecticut

1812 ~ 1978

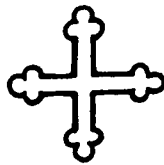
North Branford Library
Atwater Memorial Library

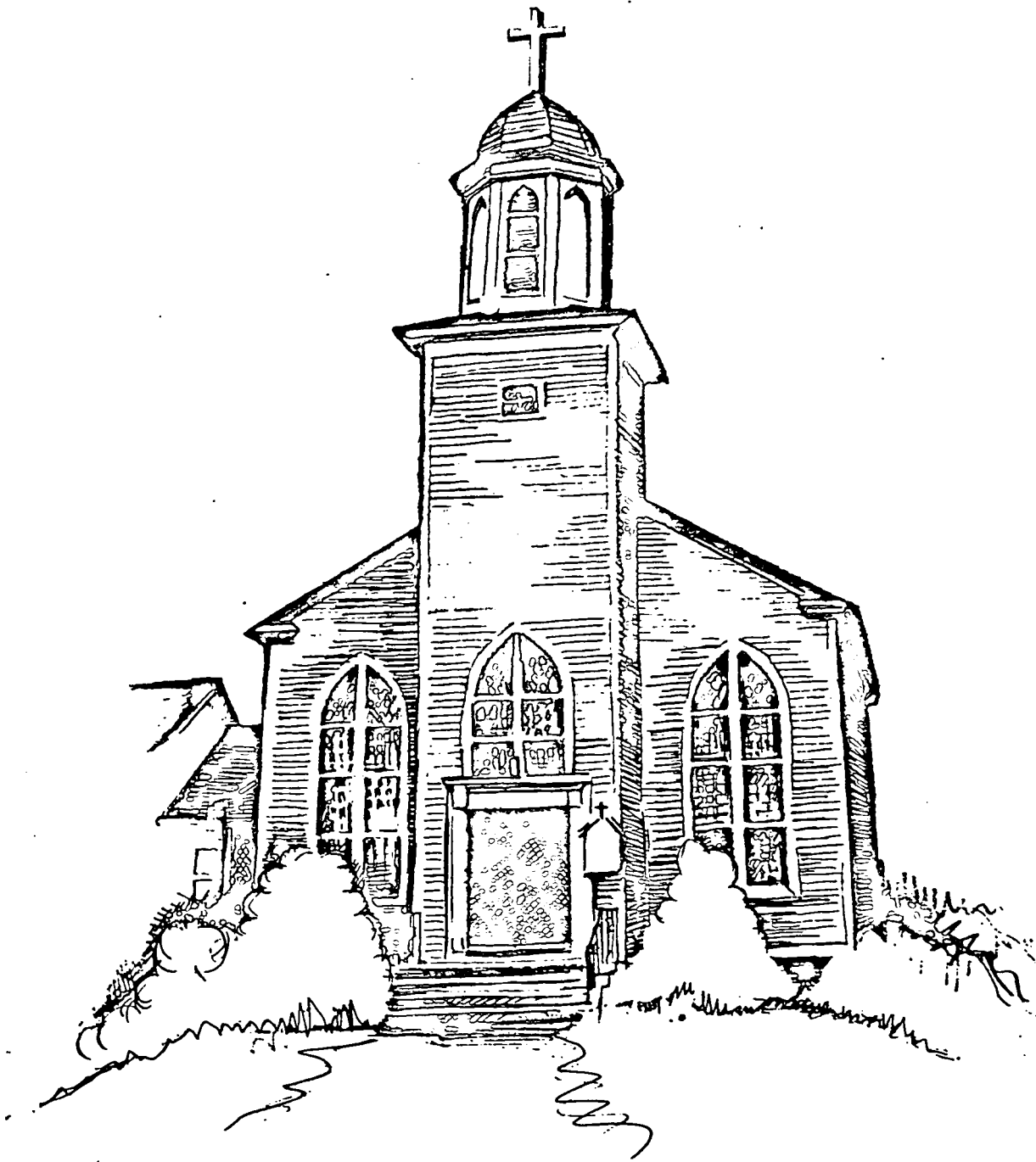


by Jane D. Hooker

Zion church, North Branford
stands today on Notch Hill
road ~ the oldest public
building in town ~ and a
silent witness to one hundred
sixty-five years of North
Branford history.

Since the histories of a town
and those of its churches are inextricably
woven together, we must
look back to the earliest days to
understand the forces and struggles
that shaped this small country
parish.





And those that came were resolved
to be Englishmen.

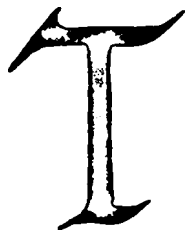
Gone to the world's end, but English every one

And they ate the white corn-kernels
parched in the sun

And they knew it not, but they'd not be
English again.

Steven Vincent Benet

The Seventeenth Century



Three hundred and fifty years ago the area that is now called North Branford was part of a large tract of land inhabited by a tribe of Indians, known to the early settlers as the "Mattabesecks." Their chief was the mighty Sachem, Sowheop. His son, Montowese, was petty chieftain over the southwestern portions of his father's dominions - called "Totoket," which meant "place of the tidal river."

To the west, the young colony of Quinnipiack was being settled under the leadership of the Rev. John Davenport, a Church of England clergyman, turned Puritan, and his friend, Theophilus Eaton, a man of affairs, who was the governor of the colony.

When, in November of 1638, Montowese approached Eaton and Davenport with an offer of the large tract of land, Totoket, the colonists readily agreed and by giving Montowese

"Eleven coates made of trucking clothe, and one coate for himselfe of English clothe, made up after the English manner"

they acquired more than 130 square miles of land which included what are now the towns of Branford, Northford, and North Branford.

Montowese was also given the right to fish, hunt, kill beaver, and to plant crops along the river if he wished. This arrangement was agreeable to him for, at the time of the purchase, he had only ten braves and he felt that the white men would serve as a protection to him against the invasions of the unfriendly Mohegan Indians to the west, and the Pequots to the east.



Rev. John Davenport

who, with his friend, Theophilus Eaton, was to lead the New Haven Colony (and Totokett) "in a course marked by wisdom, justice, firmness, and prudence."

Although there were at least two white men living in the area at the time, Thomas Mulliner and Thomas Whitway, New Haven Colony did not expand as expected and for several years the place was used mainly for hunting and fishing by the Indians and their white neighbors. Efforts were made, unsuccessfully, to induce people from a distance to come to Totoket and make their homes and finally, in July of 1640, the General Court took action on this piece of land and gave "Totokett to Mr. Samuel Eaton for such friends as he shall bring over from England." Eaton had been living for two years as a free burgess in the town founded by his brother and John Davenport, which had been renamed "Newhaven." He was anxious to found a community of his own and he returned to England to gather a party for the projected town at Totoket.

The venture failed and, on March 26, 1644, the General Court of Connecticut met and

"itt was ordered thatt to whome the affayers of the Town is intrusted shall dispose of Totokett according as in their wisdom they see cause."

The settlement of Totoket seemed doomed! However, about this time there was friction among the residents of Wethersfield over the privilege of voting and office-holding by non-church members, and they appealed to Governor Eaton to help them settle their differences. After much deliberation, it seemed best for some members of the group to leave and form a separate settlement. Rev. John Davenport urged the dissenters to move to Totoket, and this proved to be a happy solution in that it provided them with a new home near an established colony and it solved the problem of settling Totoket. Most important, the Wethersfield dissenters agreed with New Haven's Planters' Covenant which had been drawn up in 1639 by the free planters of that colony, insisting on church membership as a necessary qualification for the right to vote or hold office in civil affairs.

The new settlers had arrived early in the fall of 1644, having spent the spring and summer making the journey. Undoubtedly, most of them traveled by water, coming down the Connecticut River, then along the shore until they reached Branford. However, many travelled on foot, driving their cattle before them and carrying their few household goods on pack horses or pole litters such as were used by the Indians when they journeyed from place to place in the summer.

When they arrived at their destination, the following bill of agreement was entered on the records of the New Haven Colony, in 1644:

"Totokett, a place fit for a small plantation, betwixt New Hauen and Guilford & Purchased from the Indians, was granted to Mr. Swayne & some others of Weathersfield, they repaying chardge which is betwixt 12 & 13 pounts & joyning in one jurisdiction with New Hauen and the afore named plantations uppon the same fundamentall agreement settled in October, 1643 which they duely considering, readilye accepted."

Coming with Mr. Swayne were many families who later were to figure prominently in the settling of North Branford, and whose names are still to be found in the town today. It is recorded that Robert Rose, for instance, who arrived with the group and who was one of the Branford original proprietors, owned ten cows and sixty horses. He was a pious and kindly man, and each week he gave the Sunday milking to the poor. The Bible he brought with him from England, printed in 1599, had been, in its time, the property of three or four deacons of the family. The name of Rose appears over and over again on Town and Church documents and is prominent in the records of the North Branford Episcopal Church.

The Rose family and others in that original group of settlers found that existence in the colony was harsh. Their economy was based almost entirely upon near-subsistence agriculture, with every household virtually sufficient unto itself. It raised its own foodstuffs: fruits and vegetables, as well as cattle, hogs, sheep, and poultry. It salted down and cured all the necessary meat supplies for the long winter and dried fruits in the summer. The wool was carded and spun into cloth, from which clothing was made for the family. Animal hides were tanned and shoes, saddles, and harnesses were made from the leather. Fields of flax were grown, and this was woven into cloth for household linens and clothing.

Fortunately for the Totoket settlers, the area was rich in natural resources. Forests provided not only lumber but game - deer, turkey, wild geese; and the rivers and coastal waters teemed with fish. The climate made it possible to grow many of the grain and vegetable crops known in England. Maize, or Indian corn, was bought at first from the natives but soon became a staple crop. Land was plentiful and could often be had for the taking, provided the farmer was prepared to clear and make it productive. In addition to his work on the land, he had to learn to hunt and fish, to build a house, to make furniture, and many other household items and, most importantly, to defend his home from attack.

The hard life in the Totoket wilderness created a people trained to work and endure, faithful, self-denying, and self-controlled, with the fear of God in their hearts and the Judgment Day ever before their eyes - seeing life, always, in terms of obligation and duty rather than pleasure. Most New Englanders will appreciate what H. L. Mencken had in mind when he wrote: "Puritanism is the haunting fear that someone, somewhere, may be happy."

Happiness was certainly not a pursuit that the settlers had time for in those early days. Diaries written at the time made frequent mention of the ever-present problems that had to be faced. Disease often struck with devastating effect, as John Winthrop described in 1642:

"A plantation was begun the last year at Delaware Bay by those of New Haven, and some 20 families were transported thither, but this summer there fell such sickness and mortality among them as dissolved the plantation."

Natural elements also combined to leave the settlers inadequately prepared for the severe New England winter. Cold and wet summers destroyed crops

"especially in the time of the first harvest; also, the pigeons came in such numbers (about 10,000 in one flock) that beat down and eat up a very great quantity of all sorts of English grain; much corn spent in setting out the ships, ketches, etc.; lastly, there was such abundance of mice in the barns that devoured much there. The mice also did much spoil in orchards, eating off the bark at the bottom of the fruit trees in the time of the snow, so as never had been known the like spoil in any former winter."

Indian attack was a danger - and a hidden one - for the Indians

"would not come to open battle with them but fire their houses, kill their cattle, and lie in ambush for them as they go abroad."

Every able-bodied man had not only to defend his home and family, but to do militia service when required. In the nearby New Haven Colony, the Town records show that the following order was issued on September 1, 1640:

"Every man that is appointed to watch, whether Masters or servants, shall come every Lord's Day to the meeting compleatly armed, and all others are to bring their swords, no man exempted."

The Indian threat appears constantly in contemporary journals. Sometimes it is a brief reference, as with Samuel Sewall's cryptic entry:

"More mischief done at the Eastward by the Indians."

At other times the conflict became much more serious, as noted by William Bradford:

"In the fore part of this year, the Pequots fell openly upon the English at Connecticut, in the lower parts of the river, and slew sundry of them, (as they were at work in the fields) both men and women, to the great terror of the rest; and went away in great pride and triumph, with many high threats."

This was the beginning of the fierce Pequot War, which was eventually brought to an end by the destruction of the Pequot tribe in the Connecticut Valley. Bradford's diary describes vividly the burning of an Indian village:

"It was conceived they thus destroyed about 400 at this time. It was a fearful sight to see them thus frying in the fire, and the streams of blood quenching the same, and horrible was the stink and scent thereof; but the victory seemed a sweet sacrifice, and they gave the prayers thereof to God, who had wrought so wonderfully for them, thus to enclose their enemies in their hands, and give them so speedy a victory over so proud and insulting an enemy."

The destruction of the Pequot tribe brought relative peace to Totoket, interrupted only by an occasional skirmish. The term "Indian summer" had an ominous meaning for this remote settlement. Fine weather late in the year meant that the Indians would be able to go on attacking unhindered by the severe winter. As these attacks lessened, however, the settlers began to look to the lands outside the immediate settlement, for, as the population grew, there was less and less land available near the center.

Gradually the farmers began to work the lands in the outlying area, pushing farther and farther to the north, into the area which we know as North Branford. Tired of the long trip each morning to cultivate the remote fields, they found it practical to live outside town five days a week, returning to town for the Sabbath. They began to form informal settlements close to their property, and, eventually, they petitioned the General Court for permission to set up their own parish and build their own meetinghouse. This was met with strong opposition from the town fathers, who depended heavily on the tax revenue from these "out-livers" to support the village church.

And so - for many years - the "North'farmers," as they were now called, were required to make the long trip to town on the Sabbath for mandatory church service.

While all the time the town was expanding and prospering and the old Indian name, Totoket, was replaced in 1653 by the name of Branford - taken from Brentford, the town in England from which many of the settlers had emigrated. New settlers came, tanners, millers, and shipbuilders, and as early as 1651 we find a record of the beginning of industry when the Town entered into an agreement with John Nash to do the blacksmith work for the people of Branford. This same year, a malthouse was built and the Town authorized its first "ordinary" or tavern. Gabriel Linsley contracted to weave a thousand yards of cloth each year for seven years for the Town, in return for a land grant, and in 1658 an iron smelting furnace was built at Furnace Pond, now Lake Saltonstall.

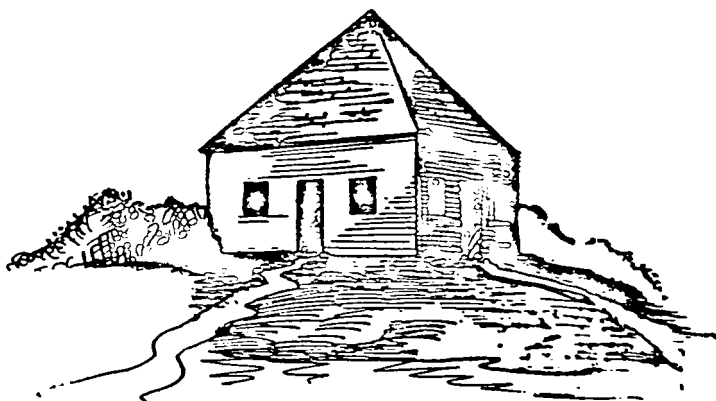
Newcomers were arriving regularly. William Bartholomew appears to have been the first resident physician. John Collins was a shoemaker, and George Baldwin was a second blacksmith. In 1697, William Hoadley was granted the privilege of setting up a sawmill. He agreed to sell boards at 5 shillings a piece and to saw lumber for the settlers "not taking more than half a log for doing it."

At this time several mills for grinding and sawing were operated by tidal water. On the Branford River alone were mills for grinding corn, cutting ice, processing cider and grist, sawing lumber and cordwood. This river runs by the present site of Zion Church, today a quiet rivulet but in former days containing enough water to power much of the machinery of the early North-farmers.

It is known that there were at least two houses within the present limits of North Branford by 1680; one built by Captain Jonathan Rose, son of Robert Rose. He was a ship captain and brought home rare woods for trim and furniture from different parts of the world. His house was on Hop Yard Plain, near the present Branford line. The other early house was built by the Benjamin Howd family in Northford, off Middletown Turnpike.

However, the first organized settling of the North Branford area came about on March 4, 1687 when seven men, John Rosewell, Samuel Hoadley, Joseph Foot, Josiah Frisbie, William Barker, John Maltbie, and Isaac Bartholomew, were given one square mile of land in the Bare Plain area on condition that each one build a house and settle on the land within three years. They fulfilled the conditions and so the settlement that was to become North Branford began, though at that time the district was called the "North Farms."

These men who cleared the land and made a settlement from the wilderness were pious men and, as we shall see, the Church was an extremely important part of their lives.



The first Totoket meetinghouse probably looked something like this.

Cotton Mather, the Boston Congregational Clergyman had declared:

"Let all mankind know that we came into the wilderness because we would worship God without that Episcopacy, that Common Prayer, and those unwarrantable ceremonies with which the land of our forefathers' sepulchres has been defiled."



Puritan Totoket



When the settlers from Wethersfield first arrived in Totoket in the fall of 1644, they hastily put together a fort and a crude building to serve as their meeting-house. First the fort, for the preservation of their lives, then the House of Worship, for the salvation of their souls; this was the order of their building. The meetinghouse was small and unpretentious. What it lacked in beauty and comfort, the Totoket settlers, no doubt, made up for in religious fervor. They were dissenters from the Church of England, come to "purify" the church

by doing away with its Bishops and its prayerbook, and substituting a national church with popularly elected pastors, whose authority came from the call of the people, not from Episcopal ordination.

Episcopacy meant actual tyranny - the very thing the colonists had crossed the ocean to get away from. Nor did they bring from the other side English statute, common law, and trial by jury. In all affairs the "word of God was adopted as the only rule" for the governing of family, church, and commonwealth affairs. Mandatory taxes were established for the support of this church-centered community, which was called a "Society" lest it be confused with the hated Church of England.

Practical and spiritual needs were never very far apart in the early days of Totoket. Indeed, arms were as much a part of life as the spinning wheel or the Bible. This was particularly true with the North Farmers who had moved several miles out from the center of town, and were required to return to Branford every Sunday for public worship. The journey was a long and difficult one, as there were no roads, and the footpaths were narrow and treacherous through forest and swamp. On the first occasion of their going, they found it necessary to carry an axe and blaze the trees, that they might keep the path on their return. They also carried guns to guard against marauding parties of Mohegans, as well as wolves and bears and other beasts of prey.

Many men did not own horses and their whole families had to walk, carrying small children and their food for the noonday meal. Church services took two hours in the morning and two hours in the afternoon, so that during the winter months the hazardous return trip was made after dark.

After the morning service, the North Farmers went to the near-by "Sabbaday-houses." These were small, one-story structures, which served as places where worshippers who had come from a distance could warm themselves, eat their luncheons, and replenish their foot-stoves during the "nooning." Thus fortified, they returned to the meeting-house for the afternoon service. If any of the worshippers should show signs of restlessness or weariness, there was a tithing man, whose duty it was to maintain order and insure attention to the service. He carried a long stick, to one end of which was attached a small knot and to the other the tail of a fox. A sharp rap of the heavier end upon the head of a mischievous boy usually served to bring him to order, while nodding grown-ups were restored to wakefulness by having the softer end drawn across their faces.

Solemn and serious, the service was bare of all that brightens the worship of today. There were no musical instruments to add a note of joy - only the sound of a drum to remind the worshippers that service was about to begin.

What would these Puritans think if they could step briefly into the twentieth century on their Sabbath and hear the sacred psalms sung to the accompaniment of a hard rock combo; or witness dancing in the chancel to the beat of a Dixieland band; or if they could attend a performance of "Godspell" or "Jesus Christ, Superstar;" or have their ears assaulted by a rendition of "Drop Kick Me, Jesus, Through the Goal Posts of Life?"

Perhaps they would be content to return to their damp buildings, with the uncomfortable benches, and with the wind howling about their feet during the winter months.

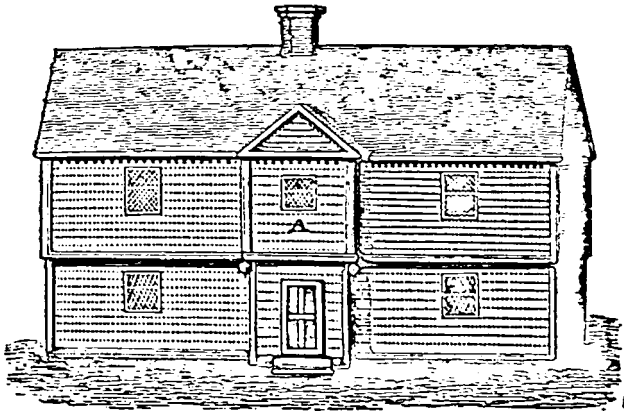
The frosty atmosphere of unheated structures in the dead of winter is described by The Reverend Noah Porter:

"Of a cold winter morning the breath of the worshippers not unfrequently would seem like the smoke from a hundred furnaces as it came in contact with the frosty atmosphere. The walls which had been almost congealed to ice by the fierce northwesterners of the preceding week would strike a chill of death into the frame of many of the congregation. That they should come to such a place as this, on a snowy morning, plowing through unswept walks, and plunging through fearful drifts - man, woman, and child - and sit with half frozen feet under long discourses on knotty doctrines, makes us shiver as we think of it.. ."

There must have been many an icy Sunday morning in the North Farms when the citizens, pondering the long trek to Branford, would have liked to close their eyes and say "I think I'll skip church today!" This would have been unheard of, however, for church-going was serious business. Attendance at the meetings for divine worship was enforced by law. No one was exempt, young or old. The records abound with cases of discipline of those who failed to attend services on the Sabbath, no excuse being considered adequate save that of actual physical disability. Justice was not often tempered with mercy, and punishments for failure to attend public worship were severe and certain.

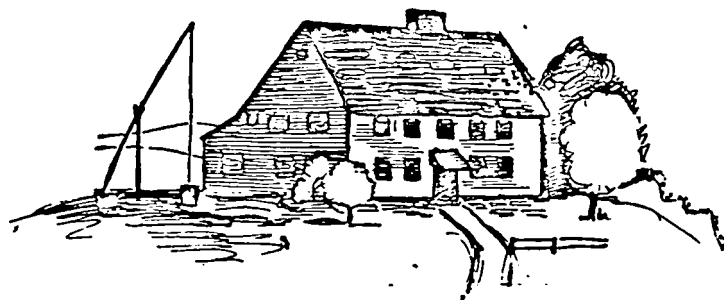
While, admittedly, the North Farm families had a difficult trip to church, their journey must have seemed a "Sunday outing" in the eyes of their neighbors to the east, living in Lyme. In 1663 there were thirty families living in this little community, which was a part of the Saybrook colony, located on the other side of the Connecticut River. In winter they were compelled to cross the treacherous, ice-clogged river, on an open raft, to attend public worship. Surely this crossing must have taxed the faith of even the most stalwart Puritan!

In the early years, the Totoket settlers were under the spiritual leadership of John Sherman, great grandfather of Roger Sherman, a signer of the Declaration of Independence. He became the minister the year the Wethersfield group arrived, in 1644. An able leader, Thomas Hooker, of Hartford, said of him, "Brethren, we must look to ourselves and our ministry, for this young divine will outdo us all." And he did outdo many of his colleagues in at least one respect - he was the father of twenty-six children!



Rev. Thomas Hooker's house - a typical seventeenth century Connecticut dwelling.

John Sherman was followed in 1646 by Rev. Abraham Pierson, who became the first regularly settled pastor of the Church. His ministry was noteworthy because he was one of the first to learn the Indian language and to preach to the "poore, naked sonnes of Adam." He authored the first book in Connecticut, and he translated Christian teachings into local Indian languages. It might be noted that his son, Abraham Pierson, was the first head of Yale College, later to be the scene of some disquieting events for the Congregational Church.



House of Rev. Samuel Russell in Branford - 1701
"Ye old time Yale College."

It was under the pastorship of the Rev. Samuel Russell, that the North Farmers, in 1715, requested permission to have separate preaching for themselves. They were working the fields in the northern part of the township and they had established a small community, centered about Sibbie's Hill, a little north of the present North Branford Green.

It is interesting to note that a similar situation existed in North Haven at this time. A group of farmers from the New Haven Colony, desiring more land, pushed north into the area that is now North Haven. As with their counterparts in North Farms, the weekly Sabbath trip to the Mother Church,

under hardship conditions, was difficult and in 1716 they petitioned the General Assembly for separation and permission was granted. A new congregational parish was formed, then known as North Parish, later, North Haven.

The North Farmers were not so lucky. The Branford Church was reluctant to vote away a portion of its congregation and its income and so their petition was not granted.

Two years later, however, the North Farmers appealed to the General Court of Connecticut for permission to establish their own church parish and the request was met with somewhat more success. A committee was appointed to investigate the matter and to draw up boundaries between the two parishes. This committee reported that the North Farms was not yet able to support a separate parish but did recommend that since "part of each year is troublesome to go to Branford to worship," permission be given to the North Farmers to have their own minister four months of the year, for three years, when they could petition for their own church again. They were to pay the Branford Church only one third as much as the Branford people.

These old documents, in which the North Farmers petition for separate preaching, are preserved in the "Ecclesiastical Affairs" of Connecticut Archives. The earliest document is dated May 7, 1717 and is signed by Isaac Bartholomew and twenty-seven other "Northern Farmers." Many of the names are still familiar in the town today. The petition reads as follows:

"To the Honorable General Court, to be holden at Hartford, May the 9th, 1717. The Humble Petition of the Northern Farmers, in the Town of Branford, Humbly Sheweth that Whereas your Petitioners, Liveing very remote from the Meetting House in Branford, are under great Difficulty in going to Attend the Publick worship of God there, and being by the Good Providence of God increased to Such a Number of families and Such Estates as we think ourSelves able to Maintain a Minister and Set up the worship of God amongst ourSelves - - We therefore Humbly Petition the Honorable Court to grant us Liberty to be a Distinct Society for maintaining the worship of God, and Let the bounds of our Society Extend on the East to Guilford Line, on the Southwardly Side beginning at Rose's Meadow, and so Running Westward by the Rocks Called Rattle Snake Rocks, takeing in Some of Jonathan Rose's land, and so to the Sawmill Near Jonathan Linsley's, and So Westward taking in the farms of Sam'l Pond, Josiah Rogers, John Tyler, Benjamin Barns, and Isaac Bartholomew, and so on the West Side Northward to the Great Hill Eastward to Guilford Line; and So on the Southwardly Side as to take in all the Lands of those that Belong to our Society, which Border upon the Line, and Leveing out all the Lands of those Belonging to the Town Society, which have occasion to build a Meetting House, or Minister's House, within our sd. Society, we may have power to Assess all the Lands within these Bounds for Raising a proportionall part of the Charges arrising for building the Sd Meeting House and Minister's House."

Signed in Branford, May the 7, 1717

And Yor humble Petitioners shall Ever Pray

Nathaneill Johnson
John Linsly

Amos Johnson

Isaac Bartholomew	
Jonathan Butler	Henry Cuk
Josiah Rogers	nethanel page
Joseph frisbie	Benjamen barns
Jonathan Rose	Daniel page
Israel Baldwin	sam tiler
Edward frisbie	Isaac cook
John Byinsun	ebenezer elwel
Luk hil	John palmer iuner
John herresun	Benjamen linsly
Jonathan linsly	ebenezer tiler
John Tyler	addam raner
Daniel berker	

During the year 1717 several other documents were drawn up by the North Farmers in which they state their troubles and problems in attending the Branford Meeting House for worship, but each time their petition is refused.

Finally, the Assembly agreed to appoint a Committee to "inspect into the state of the Northern Farmers in Branford."

On October 16, 1717, the Committee reported that "considering the small numbers of sd. farmers, it will be verry difficult, if not impracticable, for sd farmers (as things are with them now) to support the ministry amongst them, yet it is verry troublesome for sd. farmers (especially in the winter) to attend the publick worship in the Town."

Each year thereafter they kept their minister for a little longer period of time, and in 1725 they were allowed to build a small meetinghouse of their own, close to the place where the North Branford Congregational Church stands today. And so, in 1725, the Town of Branford was divided into two parishes. The North Farms received the name of North Branford, and the southern part was called the Old or South Society. In process of time, the North Society found it convenient to divide and the church in Northford, or the third church in Branford, was organized. A later minister of the Old Society reported that "All these movements were made in friendship and harmony. They went out from us, not because they were not of us, but because they needed room. The friendship and harmony - the kind Christian intercourse and confidence between these churches and their pastors, has never been seriously interrupted."

The "friendship and harmony" between the churches was reinforced when Rev. Samuel Russell, of the old church, went up from Branford to North Branford to offer prayer at the erection of the frame of the new meetinghouse. During the ceremony, a heavy upright beam fell from its position into the midst of the congregation. Fortunately no one was struck by the falling timber and the ceremony continued.

The building was plain and unpretentious, with the floor sunk below the level of the door, and often people fell as they entered, being immediately brought to their knees - although unwittingly - in true Puritan humility. The pulpit, from which the minister could look down on his congregation, was high and lofty. Above the pulpit was a roof-shaped sounding board. Bats took up their abode in the sounding board and occasionally, on a dark Sunday, would fly about, causing a great deal of discomfort to the assembled worshippers.

Indians and Negro slaves worshipped with the Puritans in this church. All - men, women, and children, Indians, servants, and slaves - were admitted to the meetinghouse, and in the early days were compelled to attend its services, but, once inside, distinctions among them were rigidly enforced. A notation in the early minutes of the church tells us that one Jennie Squaw "shall sit in the Negro Pew and no where else when attending services here."

Jennie Squaw, along with others of red or black skin, was assigned to the small upper galleries, close under the eaves, isolated from the white Puritans below. These Puritans, who claimed to abhor distinction and privilege, preached about the fundamental equality of all human beings to those crowded in the galleries above. There may have been as many as forty or fifty Negro slaves in the church, for between 1700-1776 there was a large slave population in the town, belonging to the affluent land-owners.

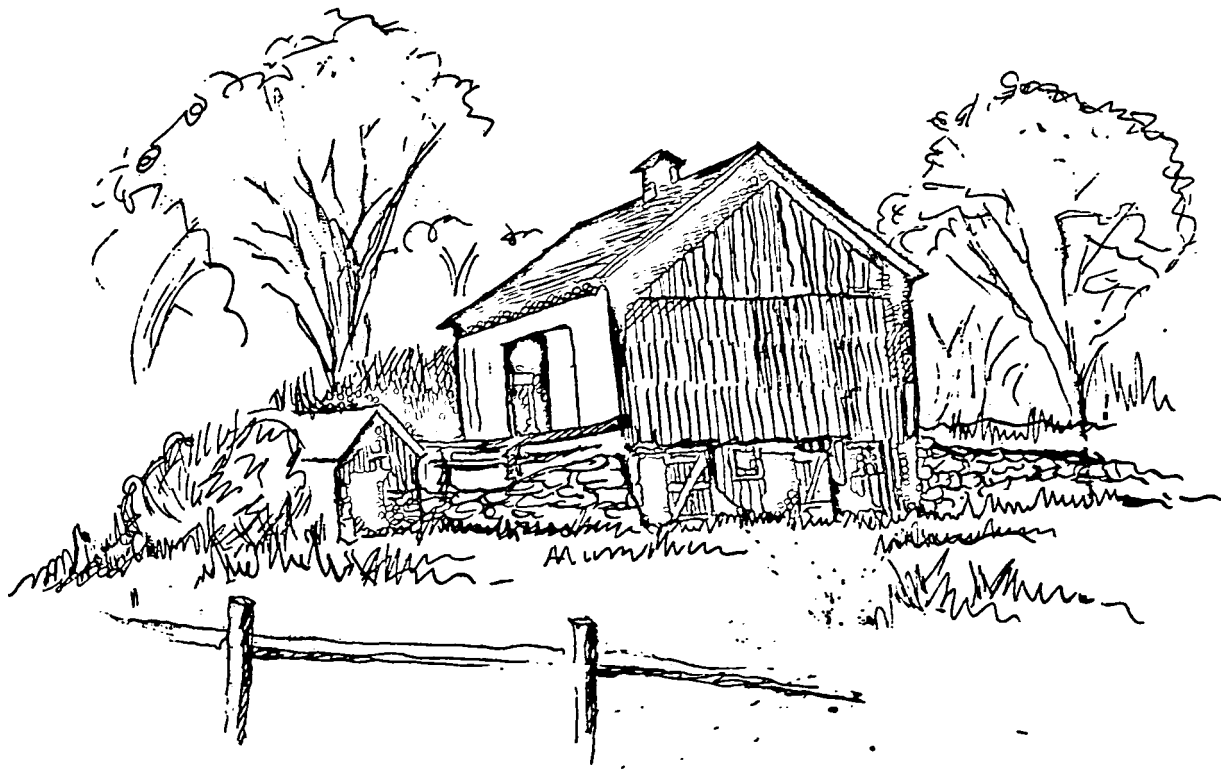
Most of the slaves in North Branford, however, were given their freedom before slavery was generally abolished in Connecticut. This was largely brought about by the preaching of the Reverend Ezra Stiles, President of Yale University, who deplored the practice of slavery.

The story is told about one of the heirs of John Harrison, an early settler, who deeded to her former slave, Cooley Mason, a small house near the original site of the Episcopal Church. When a young white woman of Branford, whose father had compelled her to discard her lover, vowed in anger that she would marry a Negro, Cooley Mason offered himself as the groom and they were married.

Most of the freed slaves, however, did not find themselves in the position of Cooley Mason, and they gradually drifted away. The Indians, also, slowly left the area. One of the last to depart was Asa. He was converted to the Christian faith, and his resting place is in the Montowese Street Cemetery, in Branford, marked by a small white stone inscribed: "Asa - a GOOD Indian."



An example of an early North Branford House. The Joseph Foote House - 1708 - stands today on Forest Road.



A later barn built on the Joseph Foote property on Forest Road.

One of the early documents (transcribed from the original) gives us the names of the Northern Farmers and the relative size of their estates:

"Upon the petition of the Northern farmers in Branford, This house appoynt Abra: Fowler Esqr., Capt. James Wadsworth & Mr. Caleb Leet to be a Commetee, to Inquire into the State of the northern farmers in Branford respecting theire ability to Support the ministry amongst them, and if the sd Comtee shall thinke the sd farmers able to Support a ministry amongst themselves, then they shall Indevour a devident line betwene the Town parrish in Branford and the sd farmers, but if the Comtee cannot attaine an agreement betwene the two parrishes then thay shall themselves state the line and make Reporte of what they shall doe in the premeses to be at the charge of the petetioners to the Assembly in October next for theire approbation.

(May 1717) Past in the Lower house
Test Ja: Wadsworth Clerk./.
Past in the Upper house
Test Hez: Wyllys Secry:

115

(List of Farmers Estates)

	£	s.	d.
Isaac Bartholomew	124:	10:	0
Jonathan Butlar	148:	00:	0
Danll. Parker	118:	00:	0
John Harrison	120:	--;	0
Samll. Harrison	96:		
Samll. Tyler	48:		
Samll. Barns	63:		
Benj. Burns	49:		
Josiah Rogers	89:	12:	
Henry Cook	76:	14:	
Jonathan Linsley	77:	8:	
Isaac Cook	24:		
Ebnr. Elwell	32:		
John Tyler	62:	10:	
Samll. Pond	83:	10:	
Danll. Page	69:	16:	
Nathanll. Page	61:	8:	
Ebenr. Tyler	36:		
Benjn. Linsly	80:	10:	
Luke Hill	66:		
Adam Rayner	31:		
	1556:	18:	0



The Andrew Bartholomew House - 1719

Stands today on the Northford Road

During these early years in the North Farms, the spiritual leadership was firmly in the hands of the Rev. Jonathan Merrick. He was the first pastor of the new parish, and he served faithfully for forty-three years. He lived in a house which was built by the town when the church was erected. It stood at the corner of Routes 80 and 139 until 1964, when it was torn down. In addition to his ministerial duties, Rev. Mr. Merrick conducted a large farm, and he was a Fellow of Yale College.

An incident which took place in the North Branford School tells us something of the character of Mr. Merrick and of the times. When the teacher, Timothy Stone, dealt vigorously with one of his students, the father of the mischievous boy was indignant and removed his son from school. When Mr. Merrick heard about the incident, he summoned the parent and addressed him:

"You teach rebellion in school. It shall not be so! I will have you know that I will put my foot on your neck! This rebellious spirit shall not be tolerated!"

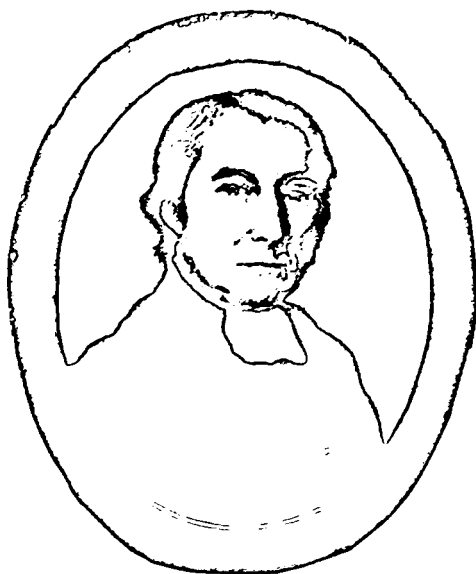
The parent bowed meekly to the minister's will and returned his son to school!

Rev. Samuel Eels succeeded Mr. Merrick and served the church for thirty-nine years, being the pastor during the Revolutionary War. During these war years, less attention was given to church affairs. We read, instead, of foot-guards and horse-guards drilling on the North Branford Green, of a ship-of-war, built on the Branford River, whose guns were used against the British at East Haven, of a regiment of 500 "Leather Caps" being recruited by Col. Douglass, of Northford, to join Washington's army at New York.

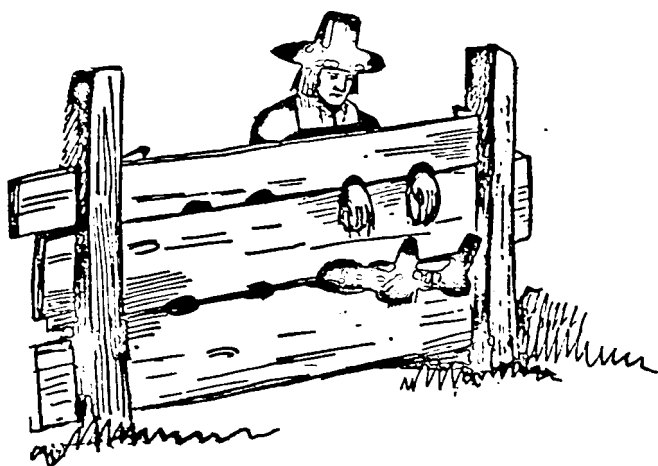
When Washington issued an appeal from New York asking for even more volunteers to supplement his tiny force of 15000 men, the message reached North Branford during a Sunday morning church service. Mr. Eels interrupted his sermon to issue the call to arms. The men of North Branford responded gallantly. Sixty men volunteered and chose the Rev. Mr. Eels as their Captain. Among the names of the officers and privates, we find: Baldwin, Linsley, Foot, Harrison, Page, and Todd. . . . Many of these men died in defense of their country.



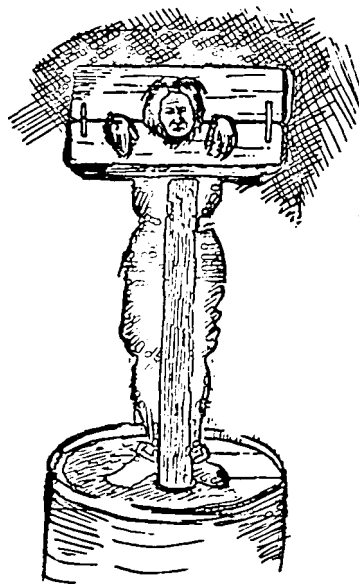
After the war, when passions had quieted, and living had returned to normal, a small group were beginning to talk once again about the possibility of establishing their own Episcopal Church in North Branford!



The Rev. Bela Hubbard was ministering to the North Branford Episcopalians before the Revolutionary War broke out. He was described as a "lukewarm Loyalist", and in spite of the tremendous opposition to the Church of England here, he was able to keep his little flock quietly together. When the war was over, he prayed for "Congress and the free and independent states of America". The North Branford Episcopalians had survived the War. Their future looked promising.



In 1762 Benjamin Franklin wrote to his friend, Jared Ingersoll, a prominent New Haven attorney:



"I should be glad to know what it is that distinguishes Connecticut Religion from common Religion".

Franklin went on to say that in his travels in Europe he observed people singing and dancing on Sundays and that he "looked round for God's judgments, but saw no signs of them".

The Anglican Church in Puritan America~

U

p until this time, Congregationalism had been the established order in North Branford. All other forms of worship had been considered heresy, discouraged by severe punishment. Despite their own experiences in England, the Puritans were harshly intolerant of other religions and the authority of their Church had not been questioned in this area. It is an ironic reversal of roles that in the mother country the Puritans had been the nonconformists, eager to escape the oppression of the established church - while in this country it was

the Episcopalians who found themselves the nonconformists, oppressed by the laws of an established church which was not theirs.

Not all the American colonies had been as hostile to the Anglican Church as had Connecticut. In Virginia, for instance, Anglicans were predominant. Maryland was founded by Catholics and Pennsylvania by Quakers, though both colonies, in their search for settlers, welcomed members of other religious groups. In Connecticut, however, where religious dissent was the motive for immigration, the Puritans did all in their power, short of violence (and even this was occasionally resorted to), to prevent Episcopalians from having churches or from meeting in public buildings. Among some old records in New Haven, a note was found which deplored the prevalence of "Crime and Episcopacy."

There was only a handful of missionary Episcopal clergymen working in Connecticut. They were dispatched from London by the Society for the Propagation of the Gospel in Foreign Parts (later referred to as the SPG). These hard-pressed ministers travelled weary distances to baptize, preach, and celebrate the Holy Communion. In 1707 they helped to organize the first Episcopal parish in Connecticut, at Stratford.

The following year, The Toleration Act allowed the Church of England to function as a church, although members still had to pay taxes to the Congregational Church. Progress was slow but some unexpected fuel for the fire came from the heat of a crate of books arriving at Yale College in 1716.

Yale had been founded in 1701 by Congregationalists and named for a generous benefactor, Elihu Yale. He was a New England Puritan who went to England for his education and became an Episcopalian. He decided that:

"If the discipline of the Church of England be most agreeable to scripture and primitive practice, there's no better way to make men sensible of it than by giving them good learning."

And he arranged for the shipment of 800 books to the college. When the crate was opened, it proved to be a Pandora's box for the established Congregational churches, for it included works by defenders of the Church of England. Students were invited to browse and, in time, about ten percent of each class was persuaded to join the Episcopal Church.



Elihu Yale



Timothy Cutler

In 1722, the Yale campus, still the stronghold of Congregationalism, was the scene of a far more dramatic event! At the Commencement of that year, a group of Congregational ministers announced to the startled trustees their conversion to Episcopacy and the Church of England. Even worse, their leader was Harvard-educated, Timothy Cutler, the present Rector and head of Yale, and perhaps the first Harvard man to cause real consternation among the Elis. He was joined by Samuel Johnson, a young Congregational minister in West Haven and a tutor at Yale. They resigned their offices and, accompanied by four other colleagues from Yale, departed for England to take holy orders.

The sensation produced by this apostasy can hardly be imagined!

In Quincy's history of Harvard University, he writes:

"The event shook Congregationalism throughout New England like an earthquake, and filled all its friends with terror and apprehension."

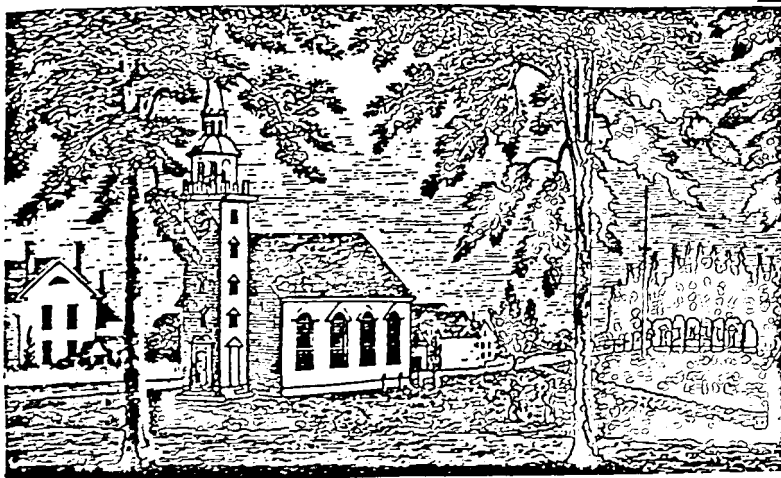
The Yale Commencement of 1722 became known to Congregationalists as the "Dark Day." But for the Episcopal Church in Connecticut it was the dawn of a half century of amazing growth, during which Congregational ministers and Yale graduates received Episcopal ordination in England and lay converts flocked to the Church.

When Johnson returned from England, he organized the West Haven parish, the second in the State. For many years thereafter, all the Episcopalians in the area, having no church of their own, attended service at Christ Church, West Haven, and it thus became the Mother Church of the whole central Connecticut region.



The Reverend Samuel Johnson

A tutor at the Congregational School for Ministers - called Yale
He was also the Congregational Minister in West Haven and
later the Episcopal Minister in that town, after his conversion
to the Episcopal Church in 1722.



Christ Church - Stratford
The first Episcopal Church in Connecticut

Samuel Johnson was the minister of Christ Church when it
was opened on Christmas Day, 1724. He served here for
thirty-one years. After the Revolutionary War, it was to
Christ Church that Bishop Seabury made his first visitation,
and the first administration of Confirmation was made by a
bishop in America.

Mr. Johnson was probably the most famous of all pre-Revolutionary Episcopal clergymen in Connecticut, and it was said of him that if the colony had been a diocese then, he would certainly have been its first bishop. He conducted services in the Branford and Guilford areas, and he inspired several men from these towns to sail for England for orders.

Another large boost to the Episcopal Church came in 1727 when the Relief Act exempted the Church of England people from the church tax, on condition that they could prove connection with an established church and support of same. It now became mandatory to establish a permanent church and some much needed help and support came in the person of Dean Berkeley. He arrived from England in 1729 and stayed until 1731. In those two years, he made a tremendous impact on the Episcopal Church. Berkeley Divinity School, in New Haven, is named after him.

Dissension in the ranks of the Congregationalists, brought about by the "Great Awakening" of the 1740's, swelled the ranks of the Episcopalians.

Revivals of interest in emotional religion broke out almost simultaneously in many parts of New England. Revivalist preachers spread a new fervent religious attitude, causing internal divisions in the established church between the "Old Lights," who clung to the old order, and the "New Lights," who disagreed about church government and discipline and who emphasized individual experience and freedom of conscience. The revivalists hoped to establish new churches and they prompted many Congregationalists to seek a more satisfactory religious experience elsewhere. The ranks of the Anglicans swelled as many sober persons sought peace and order in the rational preaching and dignified liturgy of the Episcopal Church.

The first Episcopal service in the area, of which we have a definite record, was in 1748, when the Rev. Matthew Graves, missionary in New London of the venerable SPG, accepted an urgent invitation to visit Branford. He wrote: "I have performed service at Branford to a most agreeable sight of auditors, who behaved very well and some of them came to my lodgings and returned me thanks."

There are records of other SPG missionaries serving in the area. Perhaps one of the more colorful was The Rev. Ebenezer Punderson. He organized the Branford Parish in 1752 and he undoubtedly held services in the North Farms area as well. His services were, however, necessarily irregular, as he had all together the three parishes: New Haven, Guilford, and Branford, and he complained of difficult travel conditions.

The first bridge over the Quinnipiac River was not built until 1791 and so the peripatetic Mr. Punderson was obliged to cross on the ferry which charged 6 pence for ferrying a man and his horse and 3 pence if the horse swam over under his own steam. Mr. Punderson noted that there were frustrating delays waiting for the ferry to be loaded and unloaded, and, once across the

river, the roads were in poor condition. His regular route took him past the house of Governor Saltonstall "the stout champion of Congregationalism," and we wonder if the two gentlemen exchanged friendly greetings - if, indeed, they exchanged greetings at all. Politeness, we are told, was not one of Mr. Punderson's long suits, in fact the Rev. Samuel Johnson was moved to write to the Archbishop of Canterbury that the church at New Haven was declining under the ministry of Mr. Punderson, occasioned "partly by his want of politeness and partly by his being absent so much, having five or six other places under his care. I wish he was again in Groton and some other politer person in his place and another at Guilford and Branford."

Despite the abrasiveness of the perpetual-motion-Mr. Punderson, it was because of his efforts and those of other Anglican clergy in the area that the Episcopal Church continued to grow and prosper, particularly after 1727 when the General Court had passed the law allowing Episcopalians with a settled minister to pay their taxes to him rather than to the Congregational Society. The earliest records of the North Branford Society are lost, and these records would probably have furnished us with the dates when the Episcopalians had their own minister and were exempt from paying taxes to the Established Church.

The first mention of the North Branford Episcopalians is in 1765 when it is recorded in the minutes of the Second and Northern Ecclestical Society (as the North Branford Congregational Society was then called) that, on December 9, 1765, at an annual meeting, held in the North and Second Society of Branford, it was voted a rate to "defray our ministers sallery," and that

"Daniel Palmer chosen colector to colect that part of the above sd rate that shall arise upon the Church of England professors of this Society and to pay it in to the Society treasurer by the second Monday of March next."

The following year, the Episcopalians were under the pastorship of a Reverend Mr. Palmer, but the Congregationalists questioned whether he had the proper qualifications to exempt the Episcopalians from paying the church tax to the established Society. We read in the records that

"At a Society meeting, held in the Second Society of Branford, on the second Monday of March, A.D., 1766. . .Voted that the Society comme^{tt} shall enquire of the Reverend M. Solomon Palmer weather he, the sd Mr. Palmer, is a lawful missinary over the church professors of Branford and weather he has a right to receive the rates dew from the Church of England professors of this Parrish."

Evidently it was decided that Mr. Palmer did not qualify to receive the rates for we read that

"At an anuel Society meeting holden for the second Society of Branford, on the 8 day of December, ad, 1766. . .Wheler Beers chosen colector to gather that part of the above said rate (for Mr. Mirick salery) that shall arise upon the Church of England professors list of this Society and pay it in to the Society Treasurer by the second Monday of March next."

And on December 14, 1767

"Jonathan Byinton chosen collector to collect that part of the minister rate that shall arise upon the Church of England professors in this Society and is to pay it to the Church missionary and take his receipt therefore."

The Episcopalians were without a settled minister for the next few years for the records tell us that

"At a Society Meeting held in the Second Society of Branford, December the 11, ad, 1769. . .voted that the collectors for the salary rate shall collect the Church of England professors rates and pay it in to the Treasurer till such times as a proper missionary shall appear to receive these rates and then the collectors to draw the money out of the treasury and pay it to the missionary."

At this same meeting it was

"Voted that the people shall have free Liberty of the Meeting House in the Evening for to carry on a singing school provided that they carry no (the word here is tantalizingly indecipherable) in the meeting house."

At last, in 1770, Belah Hubbard had arrived on the scene, for the records tell us that

"December, 1770. . .Voted the collector of the above rate at 2⁰ on the pound shall except of a Discharge from Mr. Belah Hubbard for the professors of the Church of England in North Branford in case he will write himself missionary over Branford any former vote to the contrary notwithstanding."

In December of 1774 it was "Voted that Bille Tyler shall be collector of the professors of the Church of England in this Society to collect and pay it to the missionary or Incumbent over Branford." And so, on the eve of the Revolutionary War, the North Branford Episcopalians were safely in the hands of a missionary. The future looked bright. A religious census of that year revealed at least ten thousand Episcopalians in Connecticut. The church was second in number only to the Congregationalists.

Then came 1776!

The effect of the American Revolution on the Church of England in Connecticut was harsh! The clergy, at their ordination in England, were obliged to take an oath of loyalty to the king. When the Revolution developed, a few joined in the revolt, but most of them felt bound to abide by their oath.

Many left for Canada or England, but some stayed on to serve their missions as best they could, with the hope of using their influence on the side of the king. Hence their parishes became divided, some parishioners becoming Tories, some trying to remain neutral, and others joining the colonists in revolting.

The invasion of New Haven and the British gunboat that stood off Faulkner's Island did not encourage attachment to England's Church and it is remarkable that the Episcopal Church was able to survive.

The records show that there were but four families of Tories in North Branford at the outbreak of the Revolutionary War. Three from Northford had their lands confiscated and were driven from the district. Abiathur Camp, of North Branford, escaped with his family to Canada and the Town confiscated his property. (The records of Trinity Church, New Haven, mention a Mr. Abiathar Camp who left with the British when they withdrew from New Haven, after their 1779 raid, and he forfeited his estate, at the corner of Chapel and Union Streets.)

The Episcopalians who chose to stay in the area suffered physically and in spirit. Ministers were tarred and feathered, fined and imprisoned, and, finally, all the Episcopal churches in Connecticut were closed.

Cornwallis surrendered in October, 1781, and the War for Independence was over. In December of 1778, the Bishop of London had sent word to the Colonial clergy to reopen their churches, reinstituting the Liturgy as before, but omitting the prayer for the King and Royal Family.

There were still fourteen priests in the state, but the affairs of the Episcopal Church were in a precarious position. With the separation from England, the Church lost the support of the SPG. This meant that the clergy were cut off from the stipend they had received - a matter of from £40 to £60 a year. A few parishes were able to raise enough more to make up this difference, but most were too poor to do so. Also the supply of new clergy, limited though it had been, was now completely cut off. There was no bishop in the colonies to ordain new clergy, and under existing laws the English bishops could no longer ordain men from the colonies.

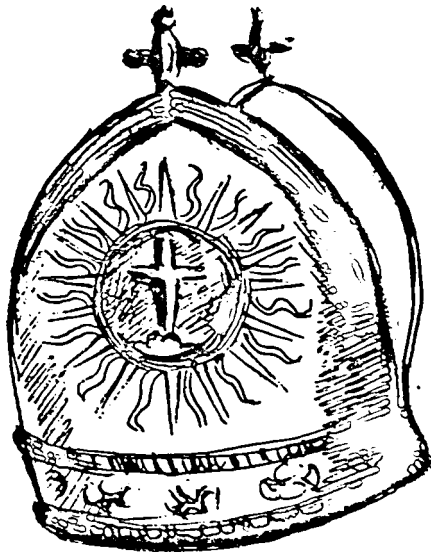
The Episcopalians now took matters into their own hands. In 1783 ten priests met in secret at the Glebe House, in Woodbury, and proceeded to choose their own bishop. They elected Samuel Seabury, a Connecticut-born priest, who sailed for London immediately. When the English bishops hesitated, he went on to Scotland, where bishops were consecrated without an oath of allegiance. On November 14, 1789 he was consecrated, the first native-born American bishop.

To celebrate this historic event, Bishop Morgan Porteus, of Connecticut, sent a letter, in the fall of 1977, to the Bishop of Aberdeen,

commemorating that daring missionary action taken by Scottish bishops in providing a Bishop for Connecticut (and America), the first Anglican Bishop consecrated to serve outside the British Isles. Bishop Porteus' letter was delivered by the Rev. Wayne D. Pokorny, who tells of his visit to the site of Seabury's consecration, which is commemorated by a plaque placed by Connecticut churchmen on a wall. . .near a loading platform, in an alleyway. "Not a particularly glorious location today," Rev. Pokorny comments, "but perhaps, in its accuracy, it is an ironic reminder that that daring act - the consecration of a Bishop for America - on Sunday, November 14, 1784, took place in secret in a church under persecution."

Bishop Seabury returned to New London six months after his consecration and called his first Convocation in Middletown. The whole gathering of clergy consisted of nine from Connecticut, two from Massachusetts, and one from New York. On October 2, 1786, the Bishop arrived in New Haven in the afternoon, stayed one night, and set out the next morning for New London, by way of North Haven, where the rite of confirmation was administered the same day. This is of interest to Episcopalians in this area because some authorities state that this is the oldest preserved exact date of any confirmation in the United States.

This one event must have heartened the little band of Episcopalians in nearby North Branford, and encouraged them to go ahead with their plans to establish their own church.



The symbol for all that Seabury represented was the mitre, which he wore in this most Puritan section of New England, imitating the Scottish Bishops. (Mitres were not used in England).

The materials were "pasteboard covered with black satin, a cross in gold embroidery, with a Glory round it in front, and a crown of thorns in gold embroidery in the back."

It was not until Bishop Brewster's episcopate, early in the twentieth century, that anyone dared to follow the example of Bishop Seabury.



Samuel Seabury
First Bishop of Connecticut

On November 14th, 1789, he was consecrated, the first native-born American bishop, by three Scottish bishops: The Bishop of Aberdeen and Primus, his co-adjutor, and the Bishop of Ross and Moray - in the Episcopal Church of Scotland.

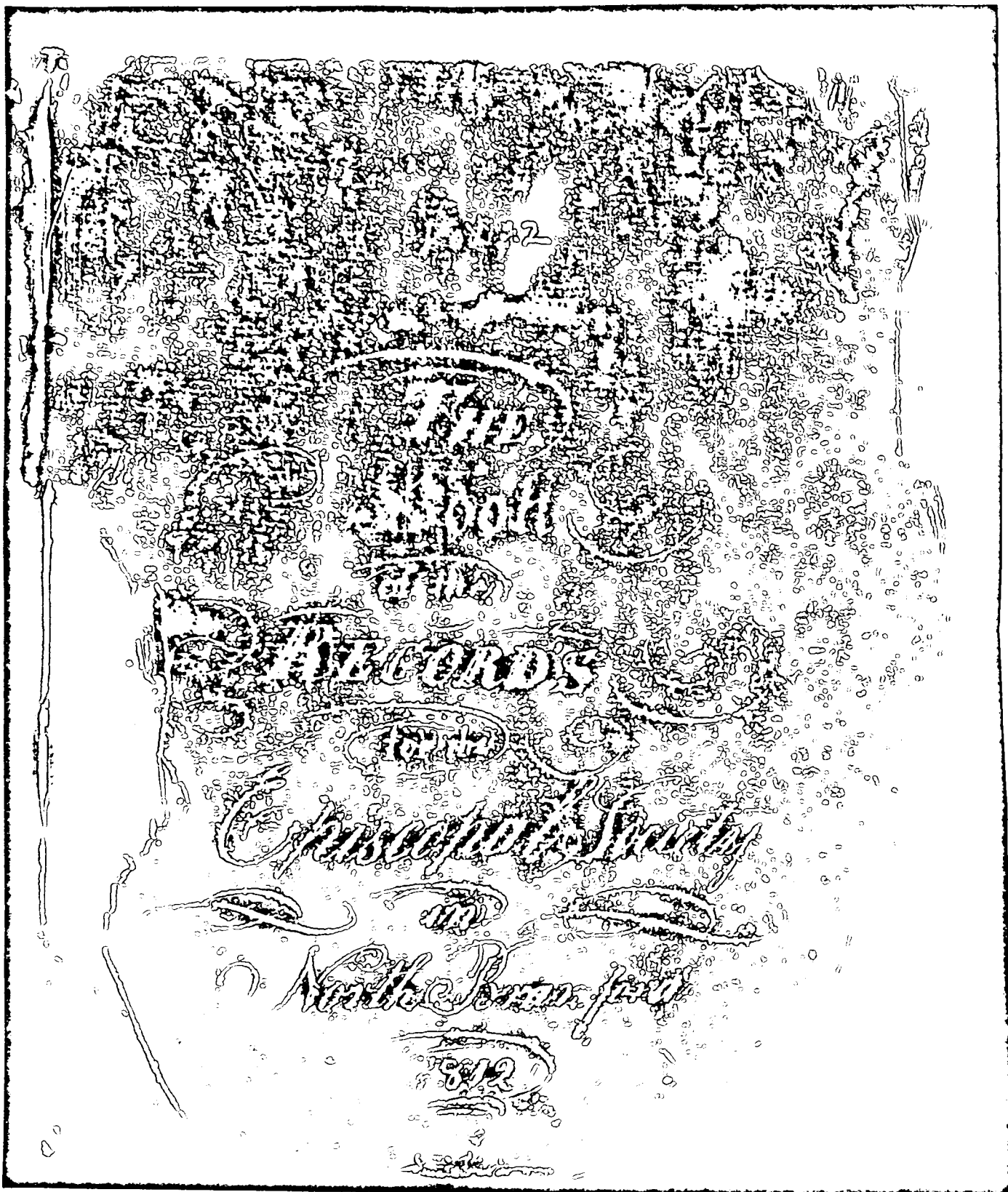
Since the Council of Arles in 314, tradition has called for three existing bishops to perform new consecrations. There have been exceptions but only in emergencies. (Augustine, who became the first Archbishop of Canterbury in 597, was told by the Pope to consecrate bishops by himself because there were no others to assist him in England.)

Now in 1978 a crisis has arisen over the tradition of the three consecrating bishops. In 1976 the Episcopal Church's General Convention voted in favor of women priests and a modernized Prayer Book. Angry U.S. traditionalists have been laying plans for a breakaway. The break became final when four new bishops were consecrated in Denver's Augustana Lutheran Church on January 28, 1978 to lead the self-styled "Anglican Church of North America." However only two existing Bishops showed up in Denver, and without the customary three, the consecrations are under a cloud.

If the four new bishops arrive uninvited when the world's Anglican bishops gather in England, July 1978, for their decennial Lambeth Conference, there may be a row. We shall see!

Samuel By Divine permission Bishop of the Episcopal
Church in the State of Connecticut to the Clergy of the
Church greeting

It having pleased Almighty God that the late British Colony of
Connecticut should become a free Sovereign & Independent State and it
being alterations in the Liturgy & offices of our Church are necessary to be
made to accommodate them to the Civil Constitution of the Colony in which
Liturgy for the peace security & prosperity of which both as good Subjects
and faithful Christians it is our duty constantly to pray - We the Bishop
aforesaid have thought fit by & with the advice & assistance of such of our
Clergy as we have had opportunity of consulting to issue this Instruction
heartily authorizing & requiring you & every one of you the presbyters &
Deacons of the Church above mentioned in the celebration of Divine service
to make the following alterations in the Liturgy & offices of our Church vi.
instead of I pray the King you are to read I pray for the King
and the prayers for Royal Family to be thus altered we humbly beseech
thee to Bless the Governor & Rulers of this State & due them be
in the 20th & 21st petitions in the Liturgy to be thus read that it may please
thee to order the Governor & Rulers of this with grace be that it may please
thee to Bless & keep the Judges & inferior magistrates giving them grace
in the prayer for the whole State of Christ We beseech thee that we beseech
thee also to Bless & defend all Christian Kings Princes and Governors and
that they & all that are put in authority may truly & dispassionately minister
Justice - that during every Session of the Great & General
Court or Assembly you do use the following Collect in Morning
& Evening Prayer - Most Gracious God we humbly beseech
thee for this State in General so Especially for the
Great & General Court at this time assembled that thou
wouldest be pleased to Direct & prosper all their Consultations
to the advancement of thy Glory the Good of thy
Church the safety honor & welfare of thy people that all
things may be so ordered & settled by their Endeavours upon
Best and surest foundations that peace & happiness Truth
& Justice Religion & piety may be established among us for
all Generations. These & all other necessities for them
for us & the whole Church we humbly beg in the Name
& mediation of Jesus Christ our most Blessed Lord
& Saviour Amen



4

The Episcopal Society in North Branford



On March 12, 1812, a preliminary meeting convened at the dwelling house of Chauncey Linsley "for the purpose of taking into consideration the propriety of establishing an Episcopal Society in North Branford." The meeting was attended by Jonathan Foot, Moderator; Jesse Linsley, Clerk; Jonathan Rose and Augustus Baldwin. It was agreed by those present that in forming a parish, they would petition Bishop Abraham Jarvis. Bishop Jarvis was the second Bishop of Connecticut, and he and his family lived in near-by New Haven, at 155 Elm Street, in the house that is now the Graduates Club. He died in this house in May, 1813. His association with the North Branford Church, therefore, was short-lived, but it was with his blessing that the church was established.

The first petition that the North Branford Parish submitted to the Bishop read as follows:

"Right Reverend Father in God

We whose names are underwritten regular members of the Church in this Diocese, within the local limits of the 2d school Society in Branford, desirous of forming a new congregation in order that we may enjoy among ourselves the regular service of the Church, humbly request of you, our venerable Bishop, such directions and instruction as you may think proper for our consideration.

Billy Tyler
Jonathan Foot
Hugh Monro

North Branford, Conn.
1812.

The the subscribers being convened at the dwelling
house of Ebenezer Dinsley on the purchase of building
into consideration the propriety of establishing an
Episcopal Society in North Branford. We then con-
voked a meeting appointed Jonathan Tost
Moderator, Ebenezer Dinsley Clerk.

Jonathan Rose
Jonathan Tost
Augustus Baldwin
Ephraim Dinsley

Resolved. To adjourn this meeting to the 17th day of this
present month at 8 o'clock P.M. to meet at the
house above mentioned.

Wherein 15th 1812 and according to advertisement made
before and forth the same as in the former meeting

Resolved That we will purchase the Trustees for his share
from our instructions

Resolved That each member of this Society shall be legally
summoned to appear at the dwelling house of
Ebenezer Dinsley on Thursday in Easter next at 8
o'clock P.M. being the 2nd day of April 1812

Jacob M. Tyler
Augustus Baldwin
Nicholas O. Thompson
Jesse Linsley"

The Bishop's answer to the above petition:

"Gentlemen - I peruse the above, and have expressed my thoughts on the subject of your desires as signified by you. Mr. Plumb, I trust, will be able to communicate to you what I said to him. I most sincerely wish for the advancement of our church; but much depends upon prudence to conduct things so as to promote in the best manner what we desire and to exercise patience under the difficulties we labor, until we can remove them in such way as will be most likely to be attended with success.

Abraham Jarvis"

The Bishop's feelings are stated with greater clarity in this letter from Mr. Plumb, written on April 2, 1812:

"Brethren: The verbal remarks of our venerable Bishop, as far as I can, at this time, recollect, amount to this VIZ. that if practicable it will be better for you to enroll yourselves members of the Church at Northford for the present, untill you are more competent to the important work you engage in; if you be small and unable to bear the burthen thrown upon you by your enemies, it may in the end be greatly injurious to yourselves. But while you lean upon the arms of your brethren, you may be strengthened and be enabled at a future period to do something much more beneficial for yourselves than at present.

Elijah G. Plumb"

Evidently spirits were not dampened by the advice given by the Bishop and Mr. Plumb that they move slowly in the matter, and exercise patience, for on the very day that Mr. Plumb wrote his letter, a summons was drawn up:

"To Chauncey Linsley of Branford, greeting

By authority of the State of Connecticut you are hereby required to summon and give notice to Billy Tyler, Jacob Barker, Jonathan Rose, Osborn Stone, Samuel Rose, Jonathan Foot, Hugh Monro, Peter Apple, Jacob M. Tyler, Augustus Baldwin, Nicholas O. Thompson, Jesse Linsley, Sherman Bunniel, Jonathan Potter,

Dennis Hoadley, Jacob Bunniel, 2d, Rufus R. Stone, and Silence Foot, to appear at the dwelling house of Chauncey Linsley, in North Branford, on the 2d day of April, 1812, at one o'clock in the afternoon, for the purpose of adopting measures to the regular establishing of an Episcopal Parish in North Branford.

This may certify that	Jonathan Foot	)	
I have notified these	Jesse Linsley	)	
persons whose names are	Jonathan Rose	)	Signers
above written according	Augustus Baldwin	)	
to Law.			
Chauncey Linsley	Orchard Gould - Justice Peace"		

The meeting did, indeed, take place according to schedule for it is recorded:

"April 2d, 1812 met agreeable to the above summons
Jonathan Foot, chosen Moderator for the year
Jesse Linsley, clerk ensuing

Resolve that we members of the Episcopal Church in North Branford do now incorporate and declare ourselves a board competent to transact any business essential to our civil existence and continuance as a religious Society, having taken all necessary measures required by the Laws of this State for our formation and continuance as such.

present at the meeting

Jacob Barker
Jonathan Foot
Sherman Bunniel
Augustus Baldwin
Jacob M. Tyler
Nicholas O. Thompson
Jonathan B. Potter
Jesse Linsley

Augustus Baldwin	)	
Jesse Linsley	)	Vestrymen for the
Jonathan Foot	)	year ensuing

Jonathan Foot Treasurer"

The Bishop, however, was not yet completely convinced for on April 6, 1812, Jonathan Foot and Jesse Linsley were appointed a committee to consult with the Bishop and "lay before him the reasons why we wish to form a distinct Society." Apparently they were successful in obtaining the Bishop's approval for we find the following document in The Book of Records:

"We whose names are under written, having obtained the approbation of the Right Reverend Abraham Jarvis, Bishop of Connecticut, for establishing a Parish in North Branford mutually and severally promise to defend the rights and interests of the Ancient Apostolic faith once delivered to the Saints and insured by the Protestant Episcopal Church in America, whose constitution and canons (sic) we do now voluntarily adopt and by the grace of God assisting us we promise to abide by them while we continue a Parish.

Jacob Barker
Billy Tyler
Hugh Monro
Jonathan Foot
Jacob M. Tyler
Augustus Baldwin
Jesse Linsley
Nicholas O. Thompson"

While this document is not dated, we assume it was signed on April 7, 1812, the same day that the first Vestry meeting was held. The minutes of this meeting are partly illegible and I have left blanks where words are not decipherable.

"North Branford, April 7th, 1812, Ascension Day.

Vestry meeting opened, an address explanatory delivered to the members. Jesse Linsley appointed Clerk. Mr. Plumb then made the following remarks. found upon your records, my Brethren, and. accomplished is the best comment I am able to give upon. -tion of the law of custom which seems necessary to prevail among you which makes you a distinct body in point of the civil Law, not only as members of one great Society as understood by the customs and usage of this Church. You have organized yourselves agreeable to the Laws of this State, capable of transacting any matters relative to your defending your rights and interests against the encroachments of all denominations of christian pre. formed and tolerated in our country; the arm of the civil Law thus far acknowldges and protects you; more than this you do not need from a civil arm to prepare you for the reception and defence of privileges of a different nature established in the kingdom of the Son of God, and of becoming a body politic under ecclesiastical authority entitled to all the advantages of the Church expected in the capacity of a Parish; our Bishop approves of your becoming a Parish and by his approbation I have, in the exercise of my charge, appointed a clerk who will faithfully record and report your doings, and with you I shall appoint wardens to whom will be committed the superintendence of all the temporalities of this Parish.

Elijah G. Plumb

I then proceeded to appoint ~~Billy Tyler~~ Jonathan Foot } Wardens

. . . .by Elijah G. Plumb, Presbyter in the Church

Attest: Jesse Linsley, Clerk"

The minutes of this first Vestry meeting also included a financial report:

"Moneys belonging to the Church:

Received by oblation	\$1.56
Expenses for elements	.50
for a bason	.50
for two plates	.50
	1.50
Remaining in the Treasury	.06"

Reporting a balance of six cents in the Treasury is a happy note, for there would be times in the future when the Society was less solvent.

During these first years, religious services were conducted in the homes of Parish members - presumably by the Rev. Mr. Plumb. On April 22, 1813, a parish meeting was held, at which it was voted that:

"in connexion with Branford 1st Society and East Haven and Northford, we will receive the Rev. Elijah G. Plumb as our Rector when the Bishop shall see fit to institute him. And we will for his services one eighth part of the time pay him annually the sum of sixty-two dollars, fifty cents, being one eight part of his salary which is five hundred dollars per year."

It was also voted at this meeting, to lay a tax of three cents on a dollar on the List of 1812 to defray the ministerial and other necessary charges that might arise in the Parish, and Augustus Baldwin was appointed Collector to gather the aforesaid tax and pay it into the Treasury.

The Rev. Mr. Plumb had a busy schedule, for the Protestant Episcopal Church (P E C) in Connecticut in the Journal of 1813-1816 reported that he conducted services in the following Parishes:

Branford	with 60 Families
Northford	" 18 "
North Branford	" 17 "
East Haven	" 31 "
Milford	" 32 "

This arrangement suited the North Branford Parish, for the following year, at a meeting held on April 18, 1814, it was voted once again to hire the Rev. Elijah G. Plumb one eighth part of the time for the year ensuing. And to lay a tax of three cents on the dollar to defray the ministerial and other necessary charges.

The Treasurer reported \$1.12 Treasury. \$1.72 had been received by oblation, and \$0.60 spent for elements.

It was also voted at this meeting "that the members of the Parish present who are not communicants be admitted to a voice in this meeting."

Mr. Plumb continued to be the officiating Minister at the Vestry meetings of 1815, 1816, and 1817, and was busier than ever in other neighboring parishes. Under "Notitioe Parochiales" of the Episcopal Journal of 1817, it is recorded that he was serving:

Christ's Church - East Haven	with 41 Families
Trinity Church - Branford	" 60 "
Church (no name) - North Branford	" 20 "
St. Andrew's - Northford	" 21 "
St. Paul's - Wallingford	" 40 "
Church - North Haven	" 42 "

This demanding schedule must have been too strenuous for Mr. Plumb, for this is the last mention of him. The above Parishes were assigned over to the Rev. Origen Holcomb (Deacon), or to the Rev. Joseph Perry.

During Mr. Plumb's ministry, the financial picture was far from bright in the North Branford Parish. In March of 1815 there was "no money in the Treasury - 29 cents due." However, by the end of the year they were out of the red once again, with \$1.09 in the Treasury. And by the end of 1816, \$3.50 was happily reported. With this brighter financial situation, it was decided in July of 1817 to "pay \$4, for linnen for the use of the communion table."

While the Vestry were thus voting money for necessary furnishings, the Episcopal Journal noted that the Parish of North Branford had paid nothing towards their assessments for the Bishop's Fund. We find under the heading: "Account of Money received from the Parishes in the Diocese of Connecticut, toward increasing the Bishop's Fund:

Amount of Assessment, No. Branford	\$74.
Unpaid and now remaining due	\$74.

This must have seemed an overwhelming amount of money for a

little parish receiving an average of 80 cents in oblations at each service - half of this going for elements. Vestry minutes indicate that services were not held regularly, sometimes only once a month - if even that.

Nonetheless, spirits were not dampened, and the unhappy reminder of the assessment was ignored.

While the little Parish was struggling valiantly to get on its feet, the reins of leadership were held firmly in the hands of the Linsley family.

Jesse Linsley was Clerk from 1812 to 1841. He was Warden most years between 1813 and 1834 and he was Lay Delegate in 1817. There was a crisis in the Parish leadership almost immediately after its organization. In 1813 Billy Tyler declined renomination as Warden and Jonathan Foot, the other original Warden, died suddenly, leaving Jesse Linsley as the sole Warden until 1816 when Jonathan Rose became a Warden.

Chauncey Linsley served regularly as Warden between 1818 and 1841. He was Treasurer most years between 1817-1832, Vestryman 1817-1832. He also served as Chorister, Assistant Chorister, and Sexton.

Other men who held office before 1820 were:

Jonathan Baldwin	- Vestryman 1817
Augustus Baldwin	- Vestryman 1817, 1821
Jairus Harrison	- Chorister 1817
David Rose	- Collector 1817, 1828
	Vestryman between 1821 and 1832

There is a note that a Rainami Baldwin was Assistant Chorister in 1817. She may have been the wife of Jonathan or Augustus, and was the first and only lady to hold an office for many, many years.

Other men holding office between 1820 and 1834 were: Anson Baldwin, Vestryman and Delegate; Joshua Rose, Chorister and Collector; Wyllys Linsley, Delegate, Collector, and Vestryman; Alexander Wolcott, Chorister; Thomas Wolcott, Delegate and Moderator; Samuel Baldwin, Vestryman and Moderator; Capt. Anson Baldwin, Moderator and Vestryman; Matthew Butler, Moderator; Jonathan Potter, Vestryman; Horace Wing, Chorister.

These men were faithful workers in the Church, but it is clear that Jesse and Chauncey Linsley ran the show!

It might be mentioned here that many of these original pillars of the Episcopal Society had come over from the Congregational as we learn from the records of the Second and Northern Society of Branford, as the North Branford Congregational Church was known. Among the defectors was our friend, Chauncey Linsley. Also Wyllys Linsley, Augustus Baldwin, Jonathan Foot, Sherman Bunnell and Hugh Monro.

The first record of a defection was on July 18, 1801:

"This may certify that I, Hugh Monro, of Branford, do declare myself a member of the Protestant Episcopal Church and that I disclaim all other denominations whatsoever."

Other resignations followed:

"I hereby certify to the Society Clerk of North Branford, as the Law is in that case made and provided - that I choose and determine hereafter to support the Episcopal Church and to pay my taxes accordingly, as witness my hand.

Silence Foot"

"Branford, Oct. 30 a.d. 1801

We, the subscribers, by these presents do hereby certify according to Law in that case made and provided, that from and after the date of these presents we choose and determine to support the Protestant Episcopal Church and to pay our taxes for the support of the Gospel accordingly.

Hobart Rogers
Sherman Bunnell
Thomas Rogers
Sam^a N. Williams"

"Nov. 5, 1804

These presents may certify all whom it may concern that I, Jonathan Foot of Branford, in the County of New Haven and State of Connecticut, do this day declare and acknowledge myself to belong to the First Episcopal Society, in Branford, and hereby disclaim all connection of subordination to any other mode of worship whatever."

A similar letter this year was written and signed by Augustus Baldwin.

In 1801, Jairus Harrison was chosen a chorister and Chauncey Linsley an assistant chorister in the Congregational Church. These two men were later to figure prominently in the history of Zion Church. In 1810, Chauncey Linsley was still active with the Congregationalists for it was voted that "Chancy Linsly collect the Society tax." But, on November 30, 1812, he submitted the following letter:

"This may certify that I, Chancey Linsley of Branford County of New Haven and State of Connecticut, do this day declare myself to belong to the Protestant Episcopal Church in North Branford."

(Actually, Mr. Linsley delayed rather a long time in writing this letter, for it was at his house, in March, 1812, eight months earlier, that the first meeting was held to discuss the possibility of establishing an Episcopal Church.)

Other Congregationalists who declared for the Episcopalians at this time were Wyllys Linsley, Jonathan Baldwin, Hezekiah B. Clark, and Moses Norton.

It is recorded in the minutes of the Congregational Church that in 1819 the following "no longer wished to belong to the Presbyterian Church:" Edward Whedon, Nathaniel Page, Jonathan Russell, Eli Baldwin, John Palmer, Jason Page, and Justus Palmer - and no doubt some of these men joined the Episcopalians, although early records to document this are lost. It must be explained that, at this time, a great many New Englanders were involved in the Westward movement, leaving the churches at home in a very weakened condition. For this reason, the Congregational and Presbyterian churches united for strength and were one and the same.

Reproduced on the following two pages are notations from the Book of Records, telling us something of the finances of the Society, and also of the prominent role played by Jesse Linsley during the early years.

North Ferrisford April 11th 1854. Vestry meeting
 opened (Rev. Elijah G. Whom officiating minister present
 Jesse Winslow appointed Parish Clerk for the year ensuing
 Jesse Winslow chosen Warden

North Ferrisford March 29th 1855 Vestry
 meeting opened Rev. Elijah G. Whom officiating minister
 present. Jesse Winslow appointed Parish Clerk for the
 year ensuing
 Jesse Winslow chosen Warden

North Ferrisford The Forenoon 27th Dec 1855

Recorded by Jesse Winslow

North Ferrisford April 11th 1856 Vestry meeting
 opened Rev. Elijah G. Whom

Jesse Winslow appointed Parish Clerk for the year ensuing

Jesse Winslow chosen Warden

Monies belonging to the Church received by oblation
in the year 1813 commencing at Easter

April 21 Vols received by oblation	5. 00	50 cts
July 22 expenses for oblation		62
23 received by oblation		71

0. 6 2

remaining in the treasury is 1 0 0

Received by Jesse Dimmock Parish Clerk

De 1813 & 1814 received April 5th 1814 & 1815 Meeting
the sum of \$100.00 the amount of the oblation for the year
Jesse Dimmock Minister Parish Clerk

Jesse Dimmock }
Minister } " " "

Monies belonging to the Church received by oblation in the
year 1816 commencing at Easter

June 10 received \$ 00. 00	Expenses for oblation
July 22 50	Dec 24 50 00 25
Aug 23 1 25	Jan 25 50
Sept 24 1 35	Feb 26 00
Oct 25 1 30	Mar 27 50

remaining in the treasury is 3. 00 00
Jesse Dimmock Clerk

These early years of Zion's history coincided with the "Second Great Awakening." This was, in a sense, a great religious movement stimulating the formation of hundreds of local congregations. Anglicans as well as Baptists, Methodists and Presbyterians were enjoying greater freedom to grow and spread their gospels, and there seemed to be a good deal of shifting about among the membership of these churches. Having no proper church edifices of their own in North Branford, they met in the homes of members, and evidently if they did not like what one group had to offer, they felt quite free to try another. "Variety is the spice of life" seemed to be the new motto in North Branford, now that they were out from under the unyielding thumb of the Congregational Church.

Notes in the "Reckords of the Episcopal Society" give us an idea of the mobility of its members:

"To the Wardens and Vestry of the Protestant Episcopal Parish in North Branford.

This may certify that I, this day, declare myself to belong to the Presbyterian Society in North Branford and pay taxes accordingly.
Branford, March 25, 1815 - Irene Rogers"

"This certifies that I differ in sentiment from the worship and ministry in the Ecclesiastical Society in this State, constituted by law within certain local bounds, called the Episcopal Society within the town of North Branford, to which I have before been joined, and I choose to join myself to another demonination of Christians, which have formed themselves into a different church or congregation for the maintenance and support of the public worship of God, known by the name of the Baptist Society ordinarily holding communion in the town of North Haven.
Witness my hand in North Branford - May 26, 1815
Sherman Bunnell"

"To the Clerk of the Episcopal Parish in North Branford.

Sir, you are requested to enrol my name upon your records and call upon me for taxes for the support of the gospel in that order.
Dated at North Branford this 14th day of April, 1816
Hezekiah Monro"

"North Branford - March 29th, 1817

This may certify that I differ in sentiments from the Episcopal Church and do join myself to the presbyterians in this place -
Hiram Rogers"

"This may certify that I, Esther Foot of Branford, in the county of New Haven and State of Connecticut, do this day declare myself to belong to the Presbyterian Church in North Branford - April 8, 1817"

This may certify that I wish no longer
to belong to the Episcopal Society in
North Branford —

Rufus B Stone

North Branford
17th April 1819

"This may certify that I, Walter R. Foot of Branford, in the County of New Haven and State of Connecticut, do this day declare myself to belong to the Presbyterian Church in North Branford and always have.

April 8th, 1817

Walter R. Foot"

"North Branford, 21st Nov. 1818

This may certify that I wish and declare no longer to belong to the Episcopal Society in North Branford.

Jacob M. Tyler"

"April 5th, 1819. . .

This may certify that I wish no longer to belong to the Episcopal Society in North Branford. . .

19th February, 1819

Jairus Harrison"

"Same as above. . . .March 19th, 1819

Amos Bishop"

"Same as above. . . .17th April, 1819

Rufus B. Stone"

One might speculate as to why, at this time, the resignations outnumbered the applications for membership in the Episcopal Society.

Could it be that the plans afoot to build a proper church edifice, necessitating, of course, a capital fund drive, served to remind some of these Yankee Episcopalians that their spiritual needs might be equally well served elsewhere? The Presbyterians and Baptists and Methodists, for instance, were content to meet in the homes of members, where there was no unsettling talk of fund-raising.

Part of the shifting about of church members, however, was no doubt related to a growing desire, at this time, to explore new thoughts and ideas. This was generally true in all the churches at the time. The Rector of Trinity, New Haven, complained in his diary that other denominations were "prowling about our fold to steal our lambs." The building of two important roads through North Branford brought new contacts to the Town.

In 1818 the Guilford and Pettipauge (Essex) Turnpike Co., Inc., opened the northern sections of the shore towns and filled in a sixteen mile gap in the route from New Haven to Norwich. The road passed through present-day North Branford, North Guilford, North Madison, Killingworth, Deep River, Ivoryton, and Essex. There it connected with a ferry across the Connecticut, and the Norwich road connected on the other side. Thus the population centers of New London and New Haven and the inbetween towns were brought closer together, and there was a direct link to the important seaports of Essex and Old Saybrook.

At the same time, north-south routes opened the back country, and the road connecting New Haven and Middletown passed through Northford.

The turnpike boom gave impetus to stage coach travel, and probably at least two four-horse stages passed through North Branford daily. People were increasingly on the move. Cargo, goods for trade, news, and even the mails, could be moved faster. North Branford was no longer the rural, isolated town it had been for so many years.

Other factors beyond the local scene contributed to a new worldliness and a new restlessness.

In 1811 a wedge was driven in the strength of the State Church when Roger Griswold was elected Governor. He was an Episcopalian and the first non-Congregationalist to be elected to this office. More tolerance was shown not only to Episcopalians, but to the other non-Congregational sects as well.

The War of 1812, on the other hand, did not help the Episcopalian cause in this area, where Congregationalism was still strong. The Congregational clergy were staunch Federalists who opposed the war. They also opposed the policies of Republican President Madison and his predecessor, Thomas Jefferson, who advocated the separation of church and state - a threat to the traditional status of the Congregational Church. The majority of the Congregationalists in this area saw no distinction between "Mr. Madison, Episcopalianism, Southern special interest, the war, and the Devil."

In 1816, when the war was over, the Federalist majority in the Connecticut State Government put forth an "Act for the support of Literature and Religion." The Federal reimbursement to Connecticut, eventually amounting to \$145,000 for expenses of the War of 1812, was divided as follows, showing that Congregationalism was still strong, but other denominations were recognized:

Congregationalists: one-third
Episcopalians: one-seventh
Baptists: one-eighth
Methodists: one-twelfth
Yale College: one-seventh

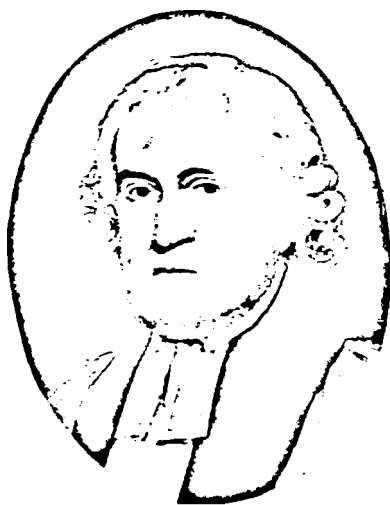
The remainder was for the State Treasury.

In 1818 the greatest obstacle to the growth of these non-Congregational sects was removed when the Connecticut Constitution declared that the Congregational Church was disestablished and Church and State were separate. This exempted everyone from an ecclesiastical tax, and swept away all privileges of a religious nature. No preference was to be given by law to any Christian sect or mode of worship.

The historian, Morse, wrote:

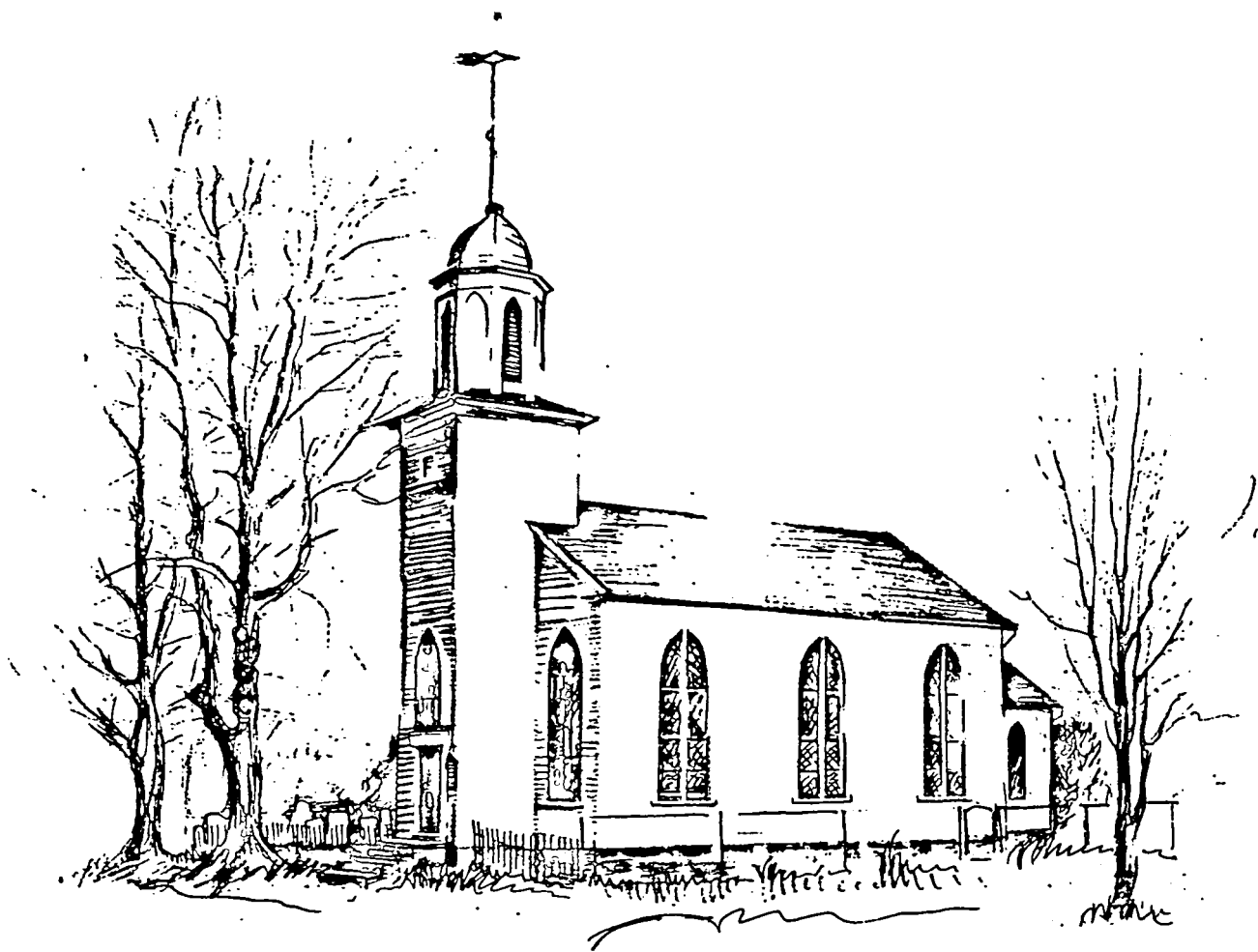
"Congregationalism was thus put on a level with other faiths; its ministers could no longer get together to march in procession, drink rum, and decide who was to be governor of Connecticut."

The disestablishment of the Congregational Church gave a tremendous boost to the Episcopal Church. The Diocese of Connecticut had been without a bishop since 1813 and in 1819 Thomas C. Brownell was consecrated Bishop. During his bishopric of twenty-five years, the church grew from forty scattered clergy to about 150 clergy and 12,500 communicants. He ordained 120 priests, 125 deacons, and consecrated 66 churches. He provided spiritual guidance for Zion Church from 1819, the year it was built, until 1865, the year after it was consecrated and the year of his death.



Bishop Abraham Jarvis, the second bishop of Connecticut, approved (although reluctantly) the establishment of an Episcopal Parish in North Branford. He had urged his petitioners to move slowly and exercise patience, and he had hoped that they would enroll with the Church at Northford that they might "lean upon the arms of their brethren."

Since 1812 to the present day, there have been constant exhortations to both Zion and St. Andrews to combine. Both have remained resolutely independent!



The Building of Zion Church



Although the Episcopal Society had lost some of its members to other Societies, and although its financial resources were far from strong, it greatly desired a church edifice of its own. Six years elapsed before it was thought wise to attempt building, and it was not until January 8, 1818 that the members of the parish met at the dwelling house of Augustus Baldwin "for the purpose of taking into consideration the propriety of erecting a decent Parish Church in which we may unmolested and unitedly worship the Lord our Maker." It was voted

that "We will erect a building for the above purpose nere the center of the Parish" and "that the building shall be 42 feet in length, 32 in breadth, with suitable height of posts and a well proportioned steeple." Four members (David Rose, Samuel Baldwin, Jr., Chauncey Linsley, and Augustus Baldwin) were chosen a committee "to furnish a building seat and apply to a carpenter for a draught of the intended building," while Jonathan B. Potter was appointed "to superintend the building in all matters of stone."

A week later a committee was selected, consisting of Alexander Wolcott and Anson Baldwin, "to examin the Town Records concerning the land whereon we intend to erect a Church."

Later in the month Mr. Anson Baldwin was appointed to assist Mr. Potter in matters of stone, and Mr. David Rose was appointed "a committee to engage Capt. Abraham Coan for our carpenter to frame the intended Church." Captain Coan, incidentally, was at that time building the Congregational meetinghouse in North Guilford, a few miles away.

The Society's "Book of Records" shows that many meetings were conducted during the early part of that year, 1818, for the purpose of deciding upon a

site and making preparations for building. On February 16th it was voted "to appoint a committee to examine the town records, in company with Mr. Timothy Barker, relative to a certain piece of land situated in North Branford, claimed by the sd Mr. Barker, thought to be a convenient place on which to erect a Church, and likewise to consult an attorney on the subject if they judge it necessary - Mr. Thomas G. Wolcott & Mr. Chauncey Linsley appointed a committee for that purpose." Also at this meeting, a permanent building committee was appointed, consisting of David Rose, Chauncey Linsley, Samuel Baldwin, Jr., and Augustus Baldwin, to "superintend in all matters relative to the building of our contemplated Church." Jesse Linsley was appointed Treasurer "to receive all moneys that may or shall be given or contributed for the purpose of furnishing materials for building, and credit the persons name and the sums received." and that "the permanent committee are empower'd to draw money from the Treasurer (if any contribute money there be in the treasury) they giving their receipts for the sum or sums disbursed." and that "Jesse Linsley appointed to attend the Rev. Elijah G. Plumb where he shall think proper to solicit donations for the purpose of bringing to a completion the building of a decent Church."

On March 9, 1818 it was voted "that we will apply to the County court (through the agency of an attorney) and request sd court to appoint a committee to specify where our church may be erected. . ." and two weeks later "that we appoint a suitable number of persons to attend at New Haven at the time the committee of location report their doings to the Honorable County court."

The committee of location had a difficult time, for some reason the Barker land was not obtainable and there was a good deal of opposition to letting the Episcopal Church have any land around the center.

In April, upon the report of the site committee that it had been "completely denied the privilege of any of the public lands in this school society" for building purposes, it was voted "to request of Mr. Jairus Harrison and obtain if possible a piece of land whereon we may erect a Church." Harrison's land proved to be the site finally purchased, for the records show that "after having consulted with Mr. Jairus Harrison on the subject, he granted his consent, and gave his word that we should have a place for that important use."

Whether or not this was the piece of land that Mr. Harrison had bought from the Congregational Society ten years earlier we do not know. The original deed of this transaction is in the Zion Church safe deposit box, dated May 24, 1804. It reads as follows:

"Know ye that we, David Russell, Iliada Rose, Elisha D. Ford, Nathan Harrison and Benjamin Page, all of the town of Branford and being a comm^{ee} for the society of North Branford in sd town in the county of New Haven & State of Connecticut for the consideration of seven dolls 50/100 received to our full satisfaction of Jairus Harrison of Branford in said county do sell unto the said Jairus Harrison and to

Paid to Jairus Harrison
 twenty five rods & eight tenths
 of land. — \$ 25.00
 17 — Paid
 8.50 Due
 1.50 Paid
 7.30 Due
 15.00 Paid
 2.30 Due
 1.00 Paid
 30 Due

At Branford June 12 1818

Paid to Jairus Harrison towards the payment of land — \$ 1.50

his heirs assigns forever, one Piece of Land situate near the meeting house in sd society of North Branford containing twenty rods of ground and is bounded Northw^dly on highway three rods, Westw^dly & Southw^dly on sd Jairus Harrison's land and Eastw^dly on Burying ground of sd society of North Branford."

There is another deed, dated on the same day, in which it is recorded that Jairus Harrison sold to the same seven men representing the Congregational Church, for the sum of eighteen doll's 75/100, "one piece of land situate near the meeting house in sd society containing fifty rods of ground bounded Northw^dly on the burying ground of sd society, Westw^dly on my own Land, Southw^dly & Eastw^dly on my own Land."

According to other deeds in the possession of Zion Church, Jairus Harrison was once again involved in land transactions - this time with the Episcopal Society. On April 10, 1818, the Episcopal Parish in North Branford (represented by Austus Baldwin and Wyllys Linsley) bought from Mr. Harrison, for the sum of twenty-four dollars, "one certain piece of Land situate in the Second School Society in Branford and near the meeting house containing twelve rods of Land; and is bounded as follows: Northerly three rods on the highway, Easterly on the burying ground, Southerly and Westwardly on the sd Jairus Harrison's Land."

And on November 10, 1818 Mr. Harrison bought from the Episcopal Society "one certain piece of land situate in North Branford containing twenty five rods and eight tenths of a rod and bounded as follows VIZ. Northly on highway, westerly on land belonging to the Episcopal Parish, southerly on Jairus Harrison's land and easterly on Jonathan Rose's land, for the sum of twenty-six dollars."

The names of members of the Episcopal Society that appear on the document are the following: Augustus Baldwin, David Rose, Chauncey Linsley, Samuel Baldwin, Jr., Horace Wing, Wyllys Linsley, Jairus Harrison, Anson Baldwin, Joshua Rose, Apollos Apple, Matthew Butler, John Butler, Hannah Rose, Henrietta Rose, Sally Rose, Sarah G. Norton, Jonathan B. Potter, Moses Norton, Jesse Linsley, Rufus B. Stone, and Thomas G. Wolcott.

The wording of these deeds shows that at the time the transfer of lands was made, the Parish already owned some land in North Branford, adjoining the old church site. It was probably unsuitable for building purposes. It appears that the negotiations between The Episcopal Society and Jairus Harrison did not generate friendly feelings for he resigned from the Society three months later.

During this time the Society had been raising money to finance the purchase of the burial ground. The following document bears the names of the original parishioners:

"We, the Subscribers whose Names are under written, promise to pay the Several Sums annext to our respective names for the purpose of purchasing a burying ground for the Episcopal Parish in North Branford.

May 11th, 1818

We the Subscribers whose Names are under written promise
to pay the Several Sums annexed to our respective names for the
purpose of purchasing a burying ground for the Episcopal Parish
in North-Branford, May 11th 1818.

	\$	cts	
David Pope - - - - -	6	-	Paid ten Dollars
Chauncey Linsley - - - - -	X	- 2	
Samuel Baldwin junior - - - - -	X	- 2	
Augustus Baldwin - - - - -	X	- 2	
Horace Wing - - - - -	X	- 1	5
Wyllis Linsley - - - - -	X	- 1	
Jairus Harrison - - - - -	X	- 1	
Amos Baldwin - - - - -	X	- 1	
Joshua Pope - - - - -	X	- 1	
Apollo Apple - - - - -	X	- 1	
Matthew Butler - - - - -		- 1	
John Butler - - - - -	X	- 1	
Jonathan B Potter - - - - -		- 1	
Moses Norton - - - - -	X	- 1	
Jeese Linsley - - - - -	X	- 2	
Profus B Stone - - - - -		- 1	
Thos G. Holcott - - - - -	X	- 1	
Sarah C. Norton - - - - -	X	- 0 - 50	
Jonathan Jones's Wife & Daughters - - - - -	X	- 1	

	\$	cts.
David Rose	6	
Chauncey Linsley	2	
Samuel Baldwin, Jr.	2	
Augustus Baldwin	2	
Horace Wing	1	
Wyllys Linsley	1	
Jairus Harrison	1	
Anson Baldwin	1	
Joshua Rose	1	
Apollos Apple	1	
Matthew Butler	1	
John Butler	1	
Jonathan B. Potter	1	
Moses Norton	1	
Jesse Linsley	2	
Rufus B. Stone	1	
Tho ^s G. Wolcott		
Sarah G. Norton	9.50	
Jonathan Rose's Wife & Daughters	1	

With a building site acquired, it appears probable that the work of actual construction was begun in the spring of 1818. The records show that the foundations of the church edifice had been finished by May of that year, since a meeting held on the sixth was adjourned "till Monday, 10th of May, to be held within the compass of the foundation of our intended New Church at 4 of the clock P.M." But, after having progressed thus far, building operations came to a standstill for a period of several years due, no doubt, to lack of funds. Meetings continued, however, to discuss the matter. On January 4, 1819, for instance, "met. . .conversed upon various subjects relative to building."

Religious services were held, probably at the homes of members, and on March 4, 1819 Jesse Linsley and Augustus Baldwin were appointed "a committee to meet a committee from East Haven and Branford to consult matters relative to hiring Mr. Joseph Perry to preach with us."

While Jesse Linsley was busy trying to get the North Branford Church on its feet, he was, none the less, willing to help out at Trinity, Branford. We read in the records of that Church:

"From about 1820 to 1832 the church was often open for layreading in the absence of a clergyman, and Capt. Jesse Linsley, of North Branford, from time to time served in that capacity."

We do not know whether or not the "search committee" at Zion was successful in persuading Mr. Perry to preach with them. We do know that

at this time Mr. Perry was officiating one fourth part time in North Haven, and it is likely that he came to North Branford from time to time.

By 1821 Zion did have the services of a preacher. In his address to the Convention of that year, the Bishop reports:

"On the 12th day of July last, at Trinity Church, Branford, I admitted to the holy order of Priests, The Rev. Origen P. Holcomb, minister of that Church and St. Andrews Church, and the Church, North Branford, and the Church in North Haven."

Mr. Holcomb is remembered in Trinity, Branford's records as "having a very pleasant and even jovial disposition."

The Parish was now in the good graces of the Bishop for it had been voted on April 17, 1820 "that the Treasurer is empowered to pay over to the Treasurer of the Bishop's Fund the sum of four dollars for the support of the Bishop. . ." and two years later it was voted "to adopt the Constitution of the Episcopal Church in this State."

The "draught of the intended building," which had been voted for in 1818, was finally furnished by the builder, it may be conjectured, for in May, 1821, the Building Committee was empowered to draw from the Society's treasury the sum of fifteen dollars "for the purpose of satisfying the demand of Capt. Abraham Coan."

Nothing appears on the records to show when the frame of the present edifice was prepared or if the men of the church worked together to erect it, as was the custom in the Congregational Church down the road. Here, the members were soon to begin digging the foundation for their new building. Their records tell us that all the members of the church worked together, amidst the singing of hymns, to build the House for the Lord and "No spirits were brought on to the grounds."

Spirits may have been flowing at the nearby construction site of the Episcopal Church, but, hopefully, sufficient work had been completed so that the building was able to withstand the onslaught of the famous September gale of 1821. We have a good description of this hurricane from the diary of Deacon T. R. Palmer who was, at the time, attending evening worship in the Congregational Church.

"September 3, 1821. The wind already blowing strong. The wind, however, increased till about half-past eight when such a violent gust came it seemed as if all would go with it. The windows of the meetinghouse many of them were blown out, the door burst open, the lights were immediately put out, and so awful and terrifying a moment I never experienced. We, however, secured the door and thought it our duty to repair to our dwellings. The wind continued

till about twelve, with increasing rapidity. What carried the greater terror and alarm was a light in the west. It, however, proved to be Deacon Russell's barn, with its contents, on fire. The wind gradually died away but not without leaving the marks of a destructive hurricane. The oldest person never experienced so destructive a storm of wind."

Whether or not the Episcopal Church suffered damage, we do not know. In any case, work was continuing on the church, for on May 10th, 1823, it was voted "to lay a tax of 5 cts. on the dollar on the assessment list of 1823 to defray the expense of shutting in the Church."

The treasurer's account for that time shows that five dollars was paid "to William Mansfield, of N. Haven, for comeing over & cutting the glass for the Church" and two dollars "to Jacob Bunnell for work done on the Church windows." Although these items make it clear that the structure had been enclosed and the windows set in place, no reference to meeting "at the church" appears on the records until April 26, 1824. Hitherto all meetings continued to be conducted at the home of members of the parish.

Also, in April of this year, it was voted "that the Treasurer be authorized to pay what money he has in bank toward satisfying Mr. Ela Baldwin's claim against the Parish." It would be interesting to know more about Mr. Baldwin and the nature of his claim but nothing more is recorded.

Prior to April 10, 1828, the church edifice is referred to on the records as "the Episcopal Church in North Branford," but on that date there is a reference to it as "Zion Church, North Branford," its present name.

For several years, it would seem, the new church remained unpainted, for it was not voted until May, 1827 that "a subscription paper be circulated through the Parish for the purpose of raising money to paint the Church." Evidently the subscription paper did not produce the necessary funds for, on May 26, 1828, it was voted to lay a tax of 3 cents on the dollar on the list of 1827 for the purpose of painting the church (and procuring preaching).

Six months later painting was begun on the church as these items on the Treasurer's account show:

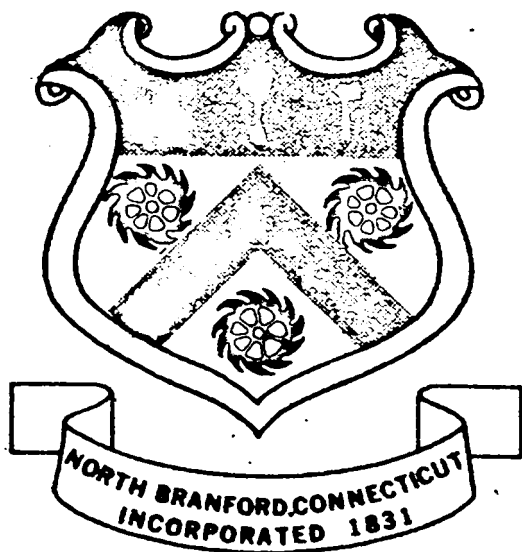
"November 10, 1828. Paid to Horace Hotchkiss, of fair haven,	
towards pay for 75 lbs. of white lead & five Gallons oil	\$5.45 1/2
November 14th, 1828. Paid for 40 lbs. of spanish white at	
2 cts. per Lb.	.80
For 2 books of gold leaf at 44 cts. pr. book	.88

The gold leaf, it may be assumed, was used for gilding the weathervane.

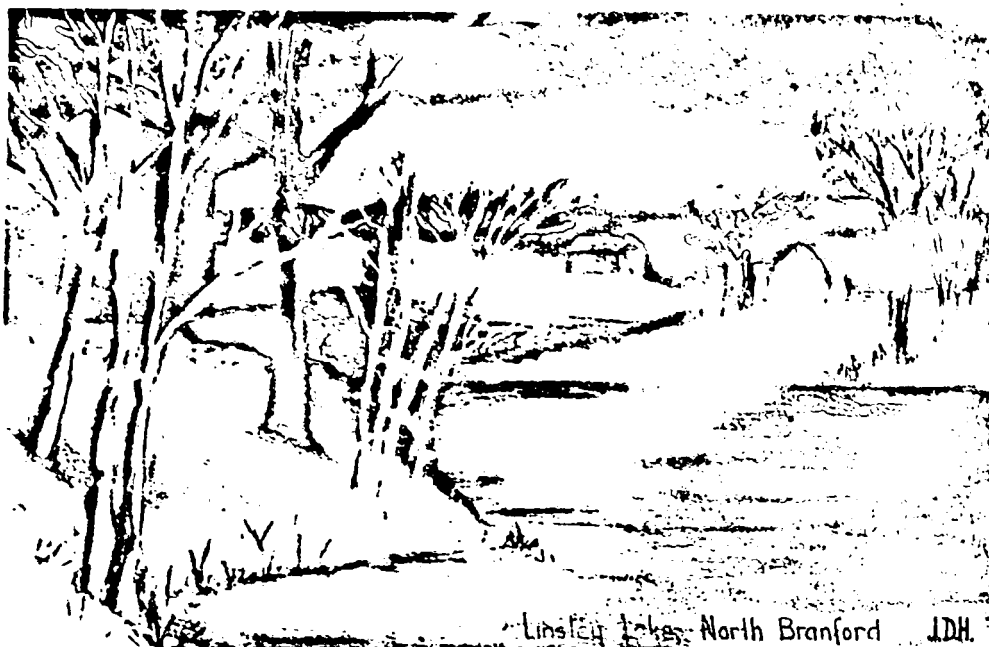
At this time it was voted to sell the old rails about the church to the highest bidder (they were struck off to Chauncey Linsley, at 30 cts.).

It was also voted that "we grant the Presbyterian congregation the privilege of meeting in the Church for public worship when the Parish do not occupy it for that purpose." Jesse Linsley was chosen moderator at this meeting and he is referred to as "Capt. Linsley." Whether or not he was a sea captain we do not know. If he was, his ocean voyages did not take him far, for he is always present at the Vestry Meetings. Most likely, the title indicated that he was a member of the National Guard.

1831 was an important date in the town for this was the year the "North Society" and the "Northford Society" in the old town of Branford were formed into a new town with the name of North Branford. There were 525 people in the new town, comprising 100 families. The boundary line of the new town was placed on record on July 9, 1831. Because of the time consumed in travel and the fact that town meetings were held in the day time and attended by men who had to leave their work, it was voted that the meetings would be held alternately in each Society.



Linsley Lake - where the Linsley family forged axes.



The first town meeting was held at the Congregational Meeting House, in the First District, on the second Monday of June, 1831. Benjamin Page, Esq. was elected the first Town Clerk and Treasurer. Jesse Linsley, Samuel Bartholomew and Elizur Harrison were the first Selectmen. Gideon Baldwin and Wyllys Linsley were tythingmen. Among those charged with keeping the highways in a passable condition were Jonathan Rose, 2nd, Timothy Bartholomew, Jr., Richard Linsley, and Levi Rose. Inhabitants were called to labor on highways and the price of labor allowed was eight cents for a man and twelve and a half cents for a team. Hardly princely wages, and yet these were prosperous years in the town. J. L. Rockey tells us that "the town has a number of substantial farmers. It has also been noted for the sturdy, self-reliant nature of its inhabitants, as well as the general intelligence which characterized them." Lumber mills were run by Joshua Rose, Charles Todd, and the Foote family. Edward Linsley had a small forge in the southwest part of town where he wrought axes. On the old New Haven Road, Col. Thaddeus Harrison had a very popular country tavern, which later became the farmhouse of his son, Jerome Harrison. In this section of town Dr. Increase Harrison practiced medicine and later Dr. Jacob Linsley.

These were the men who ran the town, and for the next sixty years or so we find most of the town officials bearing the familiar names of Linsley, Rose, Foote, Harrison, Todd, and Bishop.

These names could also be found on the rolls of the Episcopal Society but little involvement in the church was indicated, except for the Linsley Family. The officers for the year 1833 were as follows:

David Rose	)	
Chauncey Linsley	)	Vestrymen
Wyllys Linsley	)	
Chauncey Linsley		-Treasurer
Chauncey Linsley		-Sexton
Jesse Linsley		-Clerk

In 1835 a new name appeared on the vestry - Charles Todd - and we are to hear more of the Todd family later.

Most of the Vestry Meetings at this time are concerned with the problem of finding a preacher. We often find this notation:

"Voted that the vestrymen be authorized to procure preaching a part of the season to the best of their judgement."

During these years many different men were engaged for pastoral services. While the records are incomplete, a few notations have been found. For instance: On September 21st, 1828 "Communion administered in the church in North Branford by the Rev. Mr. Garfield to 3 male and 6 female communicants belonging to the church. Collection - 76 cents." The Rev. John M. Garfield supplied services about half the time on Sundays at Trinity, Branford, from 1823-1828 and we learn from the history of that church that he was principal of the "Ladies Academy" in New Haven and that "he had a pleasing and smiling face."

Another note on Mr. Garfield is found in the records of St. John's, North Haven, where, in 1822, it was voted "that we engage Mr. Garfield one-fourth part of the time." Mr. Garfield was studying for the ministry and read the service for \$1. per Sunday. When he officiated at Zion six years later, he was probably commanding a higher salary than the bargain rate of one dollar.

The next notation of a service at Zion was on September 13, 1828 "Communion administered by the Rev. Ashbel Baldwin. Collection by oblation- 43 cents."

Mr. Baldwin was officiating part-time at St. John's, North Haven, at a salary of \$111.11, and we learn from a history of that church that he was highly regarded in the Diocese. His was an interesting story:

He was born of a Congregational family and graduated from Yale in 1776. He could not enter the army because he was lame and accepted a position as tutor with an Episcopal family in New York State. "It was at that time customary for the tutors in the old Colonial families to conduct the family worship and when the house was remote from church, to read the service and a sermon to the household and neighbors." Mr. Baldwin was entirely ignorant as to the use of the Episcopal Prayer Book so he

consulted a friendly gardener who made him familiar with the book. Through this experience he became interested in the Episcopal faith, and further study led him to accept and conform to it. His position as tutor lasted two years. He then secured a position as quartermaster in the Continental Army, and was stationed at Litchfield, in charge of a large supply depot. He continued to study for the ministry, and was one of the four men ordained deacon at the first ordination conducted by Bishop Seabury, in August, 1785. In September, 1785, he was ordained priest at Trinity Church, New Haven. In 1824 he resigned from the position of Rector of Christ Church, Stratford, after thirty years association. He moved to Wallingford, intending to retire but became involved with the work in Southington and Meriden. He was a very able man and had held many important positions in the Diocese. Mr. Baldwin was 71 years of age in 1828, when he began to officiate in the North Haven, North Branford area. The little flock at Zion were fortunate to have had the services of this outstanding man. Other men who officiated in North Branford are noted in the Zion records:

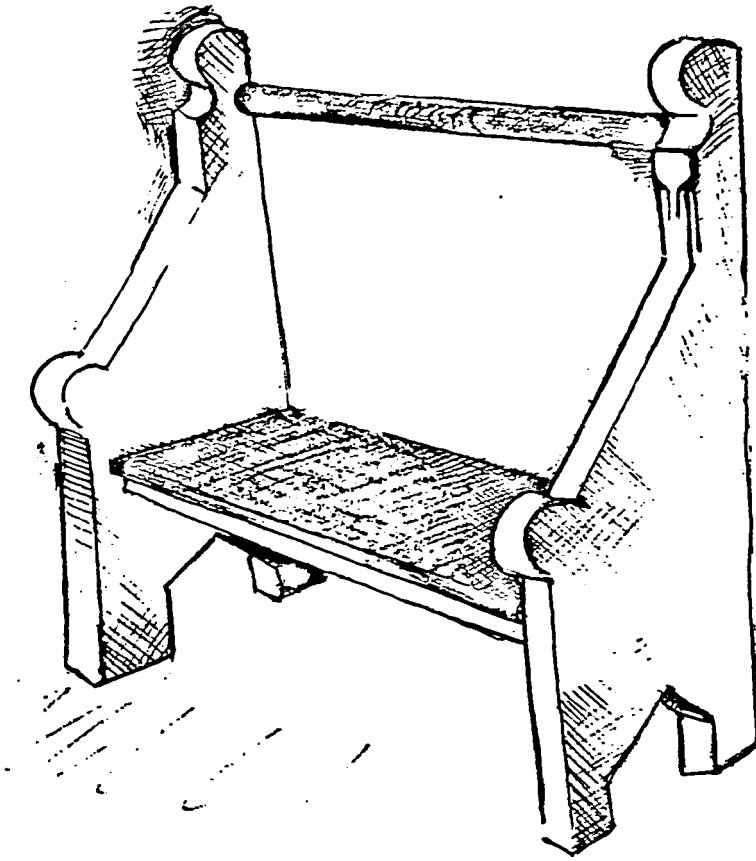
"Oct. 3d, 1830	Communion administered by the Rev. Mr. Ives. Collection by oblation, \$1.12
Nov. 25, 1832	Communion administered by the Rev. Mr. Ives. Collection by oblation, \$0.89 cts.
Oct. 19th, 1835	Communion administered by Mr. David Baldwin.
July 22, 1838	Communion administered by the Rev. Mr. Carson.
Nov. 29, 1840	Communion administered by the Rev. Mr. David Baldwin."

A little light is shed on the person of Mr. Baldwin in the notes of Trinity-Branford's history. Mr. Baldwin lived in Guilford and supplied the Branford parish about one-third of the time on Sundays from 1834 to 1838. "He was much respected and is well remembered in this vicinity. Many recall with pleasure his erect figure as he rode on horseback from place to place, never failing of an engagement, and remember his rapid way of reading the church service."

According to available records, communion was administered only seven times in Zion Church between 1828 and 1840. This is not too unusual when we consider that a weekly celebration of the Holy Communion did not become the norm until after 1870. Also, Episcopal ministers were scarce at this time and the hostility towards the Episcopal Church in the area had not abated, making the work of these over-worked ministers extremely difficult.

The Bishop of Connecticut, The Right Reverend Thomas Brownell, had made the following address to the Convention of 1825:

". . . .There are indeed many adverse circumstances, which must prevent the rapid growth of our Church. A great portion of our Parishes are small and weak when compared with other religious societies with which they are surrounded. Many of them are, consequently, but partially supplied with ministerial services, and the burden of



Visiting clergymen at Zion used this chair.

support falls heavily on individuals.Religious prejudices still constitute the most formidable obstacle to the growth of our church. There is no part of our Country where these prejudices might be expected to exist in greater force than in Connecticut. Settled originally by Puritans, who abandoned their native country, in abhorrence of Episcopacy, and at a time when the principles of Religious liberty were but little understood, they naturally regarded the introduction of any opinions different from their own as an intrusion upon the asylum they had chosen.

.....In short, the preponderance of public sentiment has been hostile to our church and the tendency of the civil and religious institutions of the State has naturally been adverse to its interest."

An incident in North Branford's history will illustrate this hostility of public sentiment: In the early 1800's a group seceded from the existing school, which was the "Red School House," and built their own "White School House." The cause of the trouble being the suggestion that an Episcopalian teacher be employed. Time healed the breach, however, and in 1824 the two factions had united again.

These were, indeed, difficult years in the little parish in North Branford, for in 1838 there were only eight families and nine communicants. In his report to the Bishop, Rev. David Baldwin notes:

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

While it is true, as Rev. Baldwin stated, that the Church was still unfinished in 1838, its members had been busy working out the arrangements of the burying grounds.

On May 6th, 1828, it was voted "to appoint a committee to divide the burying ground into lotments - Wyllys Linsley and Anson Baldwin voted a committee for that purpose." On April 20, 1829, it was voted "to divide the burying ground according to each one's several proportion as they paid for the same. And that Chauncey Linsley and Augustus Baldwin be a committee to divide sd ground into lots according to the preceding vote, and that they do the same within one week from this date."

Chamney Lindsey chosen Treasurer
Wylls Lindsey appointed Delegate to attend
the next annual Convention.

Moved to divide the buying ground according to each
man's several proportion as they paid for the same.

Moved that Chamney Lindsey & Augustus Robinson
be a committee to divide & measure into lots
according to the preceding vote, and that they do
the same within one week from this date.

Moved to adjourn this meeting till Saturday the 25th inst
at 2 of the Clock P. M. to be held at the Church.

Recorded by Chamney Lindsey
Clerk

April 20th 1829 meeting adjourned according to adjournment

Moved in answer to the following report of the committee
appointed to divide the buying ground, and have
the same done recorded.

This was accomplished forthwith, for on April 25th, 1829, Chauncey Linsley and Augustus Baldwin submitted their plan for the burying ground as follows:

Zion Church - North Branford

No. 26 Thomas G. Wolcott				
unappropriated			the gate	
No. 5 Wyllys Linsley	No. 4 Jesse Linsley	No. 3 Jesse Linsley	No. 2 Chauncey Linsley	No. 1 Chauncey Linsley
No. 5 John Butler	No. 4 Jonathan & wife & daughters	No. 3 David Rose	No. 2 David Rose	No. 1 David Rose
No. 5 Samuel Baldwin	No. 4 Appollos Apple	No. 3 David Rose	No. 2 David Rose	No. 1 Charles Todd
No. 5 Joshua Rose	No. 4 David Rose	No. 3 David Rose	No. 2 David Rose	No. 1 David Rose
Potters Field	No. 4 Samuel Baldwin	No. 3 Augustus Baldwin	No. 2 Augustus Baldwin	No. 1 Anson Baldwin

Six months later a document was drawn up which stated "For the consideration of One Dollar received to my full satisfaction, of . . . ana (illegible) B. Page, I hereby transfer to the said. . . ana B. Page, all the right which I have or ought to have in the Episcopal Burying ground in the Society of North Branford, which right the subscriber purchased of the estate of Jairus Harrison deceased - John Harrison - October 24th, 1829.

Received by me, Chauncey Linsley, Clerk"

The Jairus Harrison referred to was our old friend of several years back who was involved in the complicated land deals with the Congregational Society and the Episcopal Society. With the disposal of his lot which he had sold to John Harrison, we hear no more of this Jairus Harrison for some time.

43

Zion Church North. Mansford,

• V. 20 • Emma Gp • Holston	• V. 20 • Emma Gp • Holston			
• V. 1 • William • Lewis	• V. 2 • William • Lewis	• V. 3 • William • Lewis	• V. 2 • William • Lewis	• V. 1 • William • Lewis
• V. 1 • William • Lewis	• V. 2 • William • Lewis	• V. 3 • William • Lewis	• V. 2 • William • Lewis	• V. 1 • William • Lewis
• V. 1 • William • Lewis	• V. 2 • William • Lewis	• V. 3 • William • Lewis	• V. 2 • William • Lewis	• V. 1 • William • Lewis
• V. 1 • William • Lewis	• V. 2 • William • Lewis	• V. 3 • William • Lewis	• V. 2 • William • Lewis	• V. 1 • William • Lewis
• V. 1 • William • Lewis	• V. 2 • William • Lewis	• V. 3 • William • Lewis	• V. 2 • William • Lewis	• V. 1 • William • Lewis
• V. 1 • William • Lewis	• V. 2 • William • Lewis	• V. 3 • William • Lewis	• V. 2 • William • Lewis	• V. 1 • William • Lewis

• V. 20
• Emma Gp
• Holston

• V. 20
• Emma Gp
• Holston

For the convenience of the donors of this meeting house

The name of Page had been a prominent one on the rolls of the Congregational Church, and from now on we hear it mentioned frequently in the minutes of the Episcopal Society.

With the problem of the burying ground resolved, the parishioners turned their attention once again to the task of finishing their church. At a meeting held on April 21, 1838 it was voted that Charles Todd, Joshua Rose, and Jesse Linsley be chosen "a committee to see that something be done towards finishing the interior of the Church." Six subscribers pledged themselves to give \$400 for this purpose, while others promised to contribute a total of \$82 for painting. The original document listing the subscribers is written up as follows:

"We the subscribers promise to pay for the purpose of finishing the interior of the Episcopal Church in North Branford the sum annexed to our respective names. Sept. 1st, 1838.

Jesse Linsley	\$100	Paid	\$150.00
David Rose	\$100	Paid	\$80 Dollars \$20
Joshua Rose	\$ 50	Received	39 Dollars \$11
Chauncey Linsley	\$ 50	Paid	\$ 78.60
Major Rose	\$ 50	Received	50 Dollars
Charles Todd	\$ 50	Paid	\$80

For painting the Church

David Rose	20	Paid \$16 June 12th paid \$4
Major Rose	20	June 13th paid \$5 paid \$15
Chauncey Linsley	15	Paid \$8 May 18th paid \$7
Charles Todd	10	Paid 5 Paid
Jesse Linsley	12	Paid \$6 May 18th paid \$6
Joshua Rose	5	Paid June 13th"

At the bottom of the page several mathematical problems have been worked out. Columns have been added up and subtracted and compared, and evidently it was concluded that the financial picture was sound and that work should be continued. On February 19, 1839 an agreement was made between the committee acting for the church and Frederick W. Fowler as contractor. The church has the original contract which reads as follows:

"This agreement made and entered into by Charles Todd, Joshua Rose and Jesse Linsley on the one part, and Frederick W. Fowler on the other part witnesseth, that for the consideration of seven hundred Dollars to be paid by the aforesaid Charles Todd, Joshua Rose, and Jesse Linsley in four different installments of \$175 each, the aforesaid Frederick W. Fowler has agreed to finish the interior of the Episcopal Church in North Branford in the following manner, VIZ. The side walls to be furr'd out flush with the posts, ceiled up

to the windows with merchantable pine boards, with an arch in the center, and plastered with a coat of common mortar and then covered with a good coat of hard finish.

The slips, 42 in number, on the main floor, two rows of seats in the front and side galleries, and two other rows of slips in the steeple gallery, with a hatch way into the tower. the front of the galleries to be clear stuff and pannelled, the backs of the slips above the seats to be clear stuff and well matched together, the doors of the slips to be framed with one pannel each, also of clear stuff, and hung with substantial butts and good fasteners, the chancel and desk to be finished after the stile of Trinity Church in New Haven....."

The new Trinity Church was completed in 1816, at the time that plans for Zion were being drawn up. It appears that the little country church looked for some of its inspiration to the imposing city church, whose architect was the renowned Ithiel Town. Town had originally provided for a circular chancel, but the plan was rejected and instead a chancel was improvised inside the rectangular building raised three steps above the floor and enclosed with a mahogany rail. This evidently was the model for Zion's chancel.

The contract with Frederick Fowler continues

".....the whole work to be in a plain workman like manner and painted in imitation of oak. The whole to be completed by the first of July, 1839. (In the above contract the Committee have the privilege of making such alterations as they may think proper without increasing the expence to the s^d Fowler). The galleries and roof to be supported by a suitable number of pillars to be work'd round with a suitable capital. The above installments to be made payable as follows VIZ. \$100 to commence, \$200 when the walls are plastered, \$200 when the slips are finished, and \$200 when the whole is completed agreeable to the above contract."

There were several transactions with R. Clark & Co. but we do not know what services they performed. There is a voucher dated August 20, 1839, New Haven: "To the Committee for finishing the interior of the Episcopal Church in North Branford. Pay to R. Clark & Co. Forty two dollars and sixty four cents and charge the same to my account. (signed) Frederick W. Fowler."

The various items of work were executed as specified in the contract, but some disagreement over the matter of payment arose between the contractor and the committee, and Fowler assigned his claim against the Society to Elias Hotchkiss of New Haven. The building committee settled the matter by a payment of \$145 to Hotchkiss on September 23, 1839. The original document

reads as follows:

"Rec^d New Haven, Sept. 23, 1839, from Jesse Lindsley & Charles Todd Committee of the Episcopal Society of North Branford the sum of one hundred & Forty six dollars, the same being in full of all demands which Frederick W. Fowler has against said Committee or Society on a contract made with s^d committee for finishing the interior of their Church and dated on the Nineteenth day of February, 1839 - and on which the other pr(illegible) payments had been made - and the s^d Fowler by virtue of an assignment transfered his claim against s^d committee over to me, and also on the eleventh day of Inst. Sept. did () the following instrument VIZ

New Haven, Sept. 11, 1839

Mr. Elias Hotchkiss

Sir, having assigned to you my claim against the Episcopal Society of North Branford, I hereby authorize & empower you to settle & adjust the sum with the committee in such manner as in your opinion you may think right.

signed F. W. Fowler

By virtue of the above authority I acknowledge to have rec^d the sum named above viz one hundred & forty five dollars in full on said contracts -

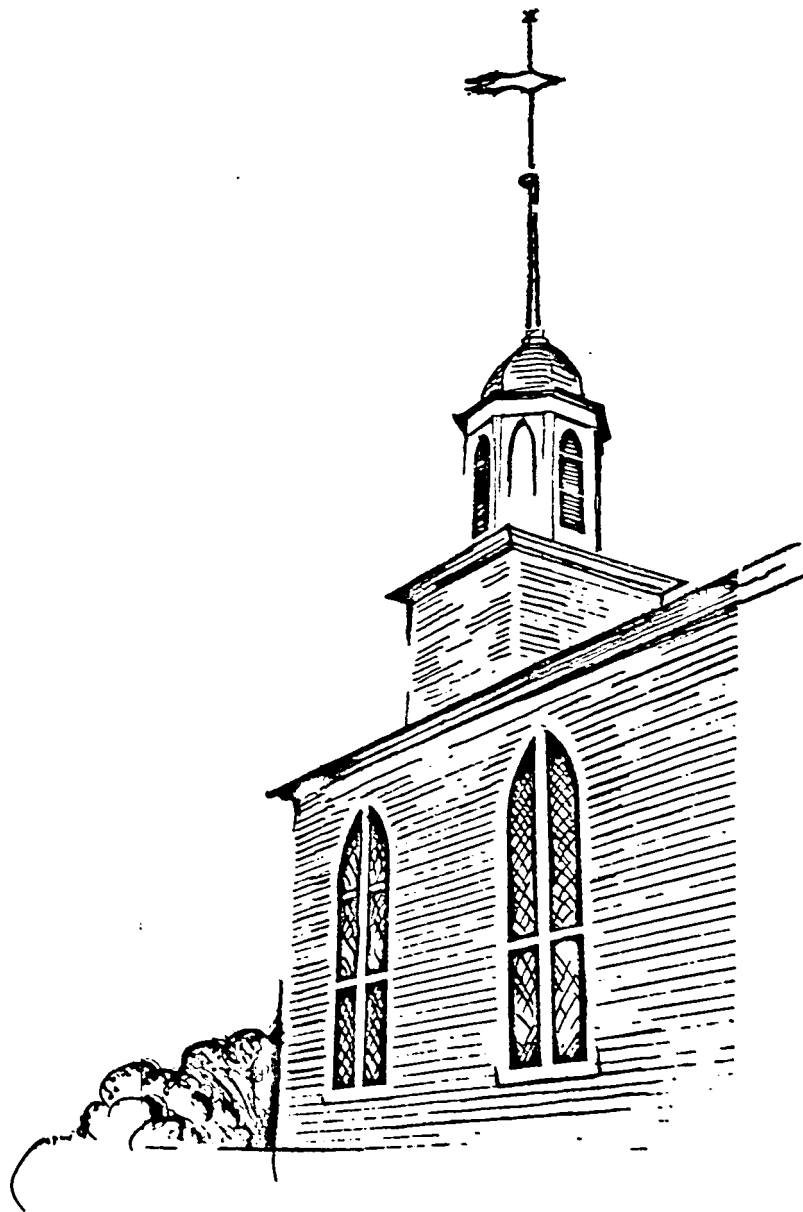
Elias Hotchkiss"

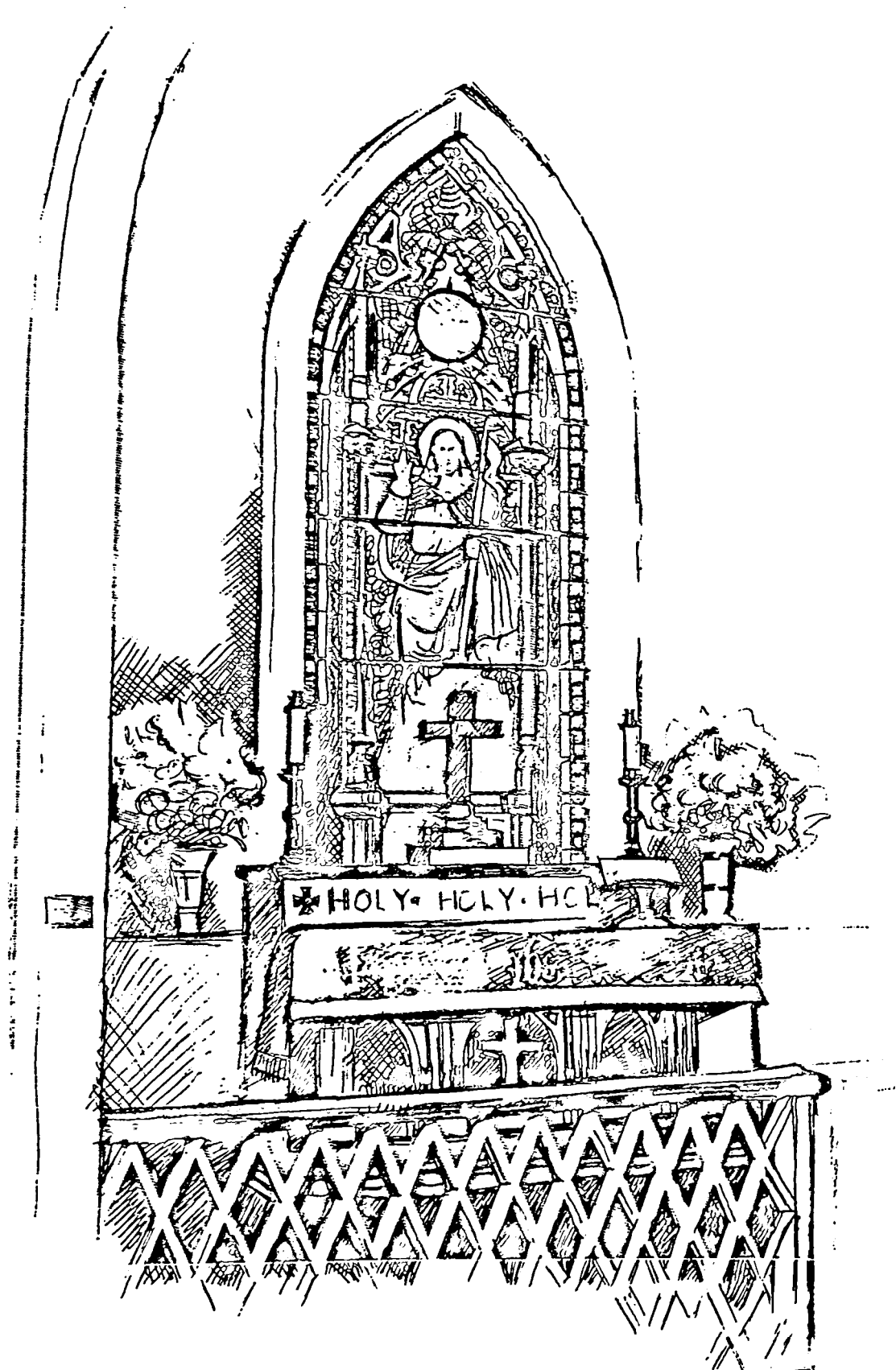
With Fowler's claim settled, and the church completed to their satisfaction, the committee decided to buy an additional piece of land adjoining the church. On May 5th, 1840 for the consideration of two dollars, John Harrison sold to David Rose, Chauncey Linsley, Jesse Linsley and Charles Todd "one certain piece of land situated in North Branford, a few rods east of the Episcopal Church, containing two rods of land, more or less, bounded Northerly and Easterly on highway, Southerly on John Harrison's land and Westerly on land belonging to the Episcopal Parish."

In reviewing the land that Zion owned at this time, one might ask "Where were the horses quartered during the service?" North Branford was an agricultural community, with many of the worshippers living out from the center of the town and they would certainly have depended on horses for transportation to church. Other country churches of the time had near-by sheds where space was allotted to each family for horse and carriage. For instance, in North Haven, in 1859, the following vote was passed: "That persons belonging to the Parish who are desirous of erecting sheds or stalls for their accomodation, be permitted to do so on the eastern portion

of the Parsonage garden."

No such notation appears anywhere in the Zion records. Perhaps arrangements were made with the Tavern across the street, which no doubt had livery accommodations, or perhaps this was the use to which the newly acquired lot - purchased from John Harrison for two dollars - was put.





The Church is Consecrated

B

y 1840 the church was a going-concern; the building was completed; the burying ground put in order; additional land had been purchased, and the members were meeting regularly in their new church.

In 1841 the faithful Rev. Baldwin reported:

"I have officiated 12 Sundays, Thanksgiving, and Good Friday in the newly finished Church, administered the Communion and baptized two children.

This Parish, which is composed of but few families, needs missionary aid."

The report of 1844 is somewhat similar, with this addition:

"This little band do not forget to assemble themselves together every Lord's day; and when there is no clergyman, the services are performed by a lay reader."

Rev. Baldwin's messages to the annual diocesan convention vary but little during these years, but apparently in 1849 there was a bit more activity in the church, for he adds:

"The members of this little flock have contributed \$3.30 to the Christian Knowledge Society. They have also shingled their House of Worship the past year, at an expense of nearly \$90."

In 1851 Rev. Baldwin had officiated one half the time in North Branford and the other half in North Guilford. He administered the Lord's supper six times and attended one funeral. In his absence, there was a lay reading of the Service. He adds:

"Although few in numbers, there is in this Parish a good Church and the members deserve much praise for continuing 'steadfast in the faith'."

By 1852 there were only thirteen families and thirteen communicants in the church. They were able to collect \$1.75 for their contribution for Christian Knowledge. Rev. Baldwin had been enabled "to officiate most of the time on Sundays, and have preached in Zion Church 24 Sundays and given the Communion 5 times." This is the first time that the church is referred to as Zion Church.

1853 was evidently uneventful except that missionary and charitable contributions were \$2.40.

In 1884 there was some exciting news in the church! Though few in numbers (14 families), "the members of this Congregation are willing to do, and have furnished themselves with a good melodeon, at a cost of about \$60. which we find to be a great help to the chanting and singing." Actually, this Five-Octave-Melodeon was purchased for \$52. from William F. Gardner, of New Haven, and henceforth a "melodist" would be appointed at each annual meeting of the Society to serve the following year.

By 1856 two more families had joined the church, and the treasury seemed to be in better shape, judging by their charitable contributions:

Christian Knowledge Society	\$3.28
Aged & Infirm Clergy and Widows Fund	\$3.28
Convention Fund	\$0.50

By 1857 Rev. Baldwin had served the Episcopal Church in North Branford for twenty-two years. He reports:

"With the exception of the months of January and February, I have, during the last conventional year, officiated on Sundays alternately in the Parishes of Killingworth and North Branford, but old age, with its infirmities, has prevented me from performing much other pastoral duty."

The infirmities of old age did indeed require Rev. Baldwin's retirement for we do not hear from him again. He had been a beloved pastor, giving many years of devoted service.

The years that followed were marked by an ever-changing rectorship. This may have been due, in part, to the general economic state of the country. The mid-nineteenth century was a time of greatly devaluated money, and the salaries of country clergymen were often insufficient to meet absolute

necessities. A report of 1854 stated that the salary and missionary stipend of some clergy averaged only \$376. per year.

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

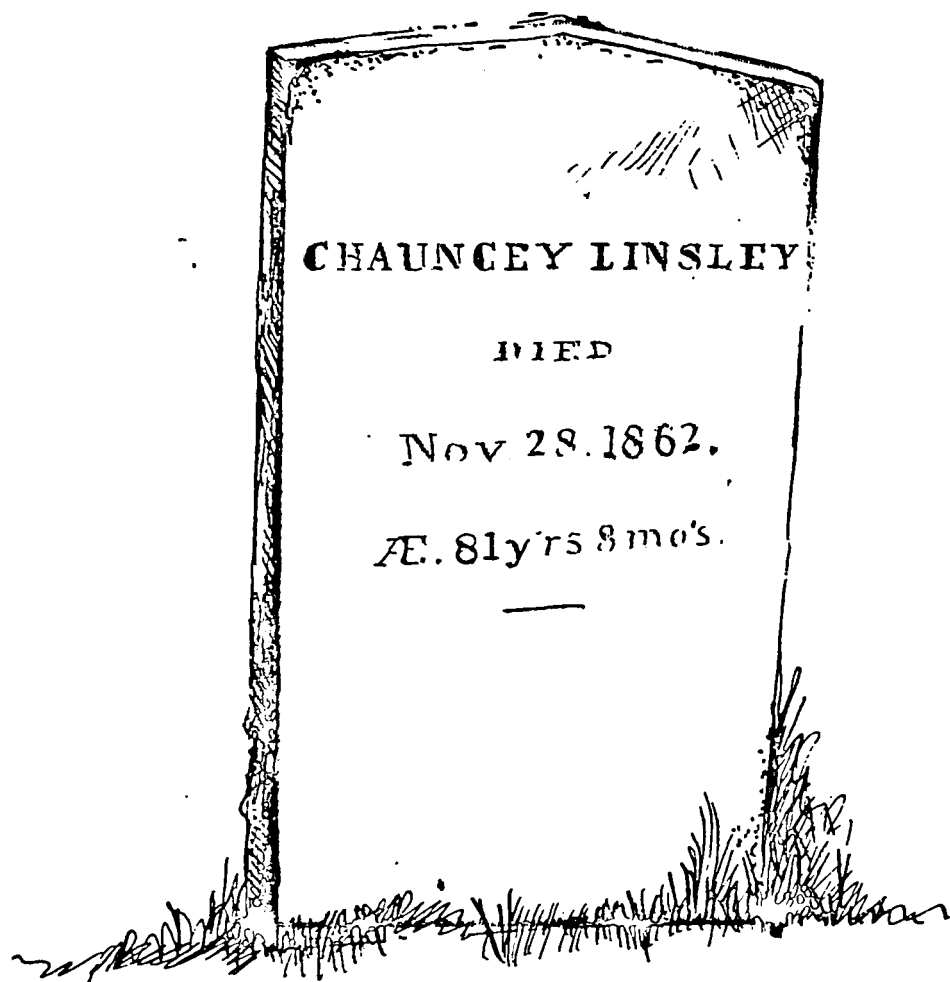
The position at Zion was a difficult one to fill; funds were scarce to pay the preacher's salary and perhaps the vestry was not an easy one to work with. While there were constant changes in the rectorship, there were very few changes to be seen on the list of the officers of the church. In the "Book of Reckords" we find the same familiar roster of office-holders listed year after year. 1843 is a typical one:

Chauncey Linsley		Moderator
Joshua Rose		Clerk
Chauncey Linsley	)	
Charles Todd	)	Wardens
Chauncey Linsley	)	
Charles Todd	)	Vestrymen
David Rose	)	
Chauncey Linsley		Treasurer
Charles Todd		Sexton
Charles Todd		Delegate

This is the first year that we do not find the name of Jesse Linsley listed, after thirty years of devoted service.

Church records tell us that he passed away in November, 1855. Whether he was in poor health for the last twelve years of his life and unable to be active in the church, or perhaps had a falling out with the church, we do not know.

In 1849 we find the same "cast of characters" as in 1843, but in different roles:



Joshua Rose	Moderator
Joshua Rose	Clerk
Charles Todd)	
Chauncey Linsley)	Vestrymen
Joshua Rose)	
Chauncey Linsley)	
Charles Todd)	Wardens
Chauncey Linsley	Treasurer
Chauncey Linsley	Delegate
Charles Todd	Sexton

The next year two new names appear: Seth H. Linsley, as Clerk Pro tem, and Chauncey Linsley, Jr., as Warden. But we do not hear of them again and for the next ten years all the offices were held by three men: Chauncey Linsley, Joshua Rose, and Charles Todd.

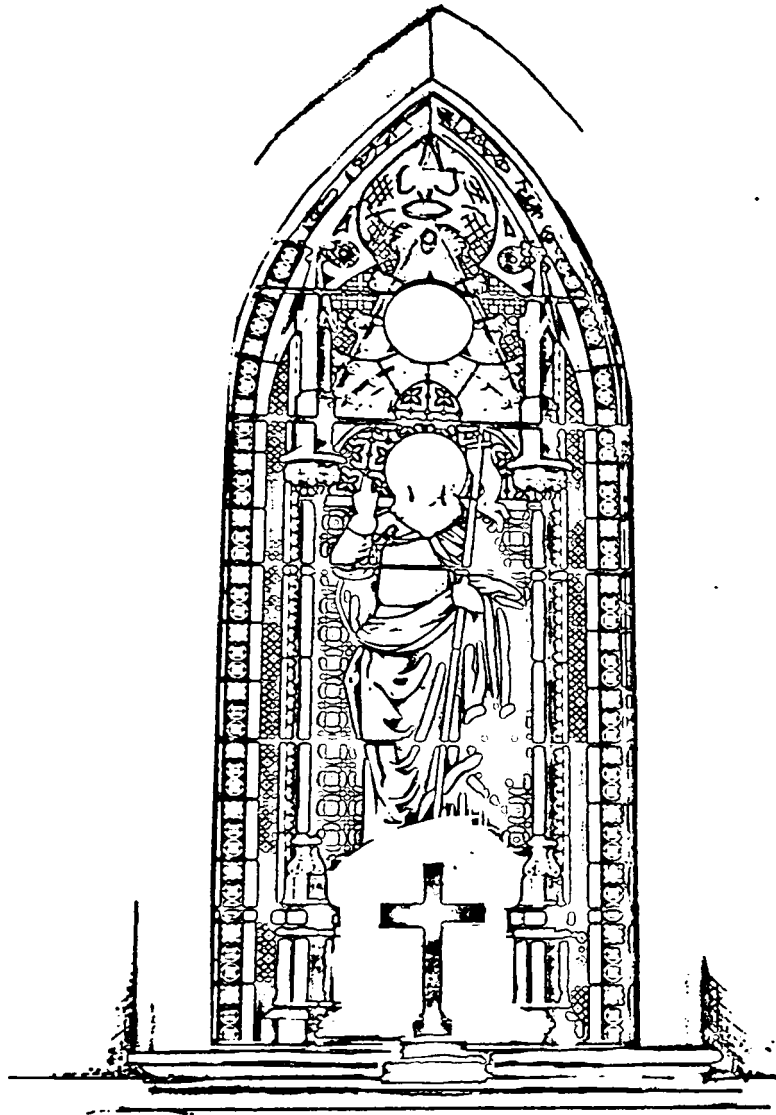
Rev. Baldwin was followed by Rev. Edward Hyde True, who reported in 1859

"As I found that no records of the Parish had been kept, the above statement of its condition (12 families & 13 communicants) is what I gathered from a conversation with the Senior Warden and may not be complete."

Rev. True resigned the rectorship of Zion and St. Andrew's on the second Sunday after Easter, 1860, and the church was without a rector for a year. On April 3, 1861, the vestry voted "to give Rev. Mr. Rice a call to preach." The Rev. de Lancey G. Rice accepted Zion's invitation with the idea that his labors would be divided between St. John's Church, North Guilford (3/5 time) and Zion (2/5 time). His rectorship was short-lived and uneventful except for the mention of a Sunday School of six scholars and two Sunday School teachers.

In 1860 Martin C. Bishop became a vestryman and delegate and was to serve the church for many, many years to come. In 1863 he and Joshua Rose were the wardens and reported that the Parish had been vacant since Easter, 1862 but that they had had lay reading nearly every Sunday. According to the Convention Journal other churches were vacant at this time: Killingworth, North Guilford, and Northford, along with numerous other parishes, indicating a shortage of clergy.

Despite the fact that Zion was without a minister, 1863 was a flourishing year with thirty two families, twenty four communicants, two Baptisms, and three confirmants. There were twenty scholars in the Sunday School, with four teachers.



The stained glass window was installed at the time the recess chancel and vestry room were added.

The state of well-being of Zion reflected the prosperous state of the town in general. Industrial development was in its infancy and the movement from the hills to the mills had hardly started. Soon, villages like North Branford would be weakened by the departure of their young people to the factories but this had not happened yet.

It was proposed this year to enlarge, repair, and paint the church, and subscriptions were solicited in order to raise funds for that purpose. A preliminary estimate for the work proposed reads thus:

"A vestry room with recess Chancel	\$200.00
1 Chimney & stove	50.00
Painting & Repairs on Church	150.00
Blinds for Church	100.00
Carpeting & etc.	100.00
	<u>\$600.00"</u>

The necessary funds were pledged, and the work was executed the following year. At this time many New England Episcopal churches were adding a recessed chancel and vestry rooms. It marked a big step away from the Congregational influence towards the Old Episcopal. The item of "chimney and stove" indicates, apparently, that until that time the structure had been unheated, as no mention of either appears on the earlier records.

The Treasurer showed a well-balanced budget with -

Contributions	\$876.
Expenditures	\$863, which included
Repairs on Church	\$755.
Surplice & stole	33.
Cushions	65.

The Rev. S. B. Duffield came to Zion at this time and reported:

"This Parish, although stated vacant, has had my services 1/3 of the past convention year. For a long time previous, it had been vacant, and was reduced to a very low ebb. With a commendable zeal, the little band of churchmen who remained faithful through long years, have, during the past year, given largely of their time and means."

Rev. Duffield's services were divided equally between North Branford and Northford, but by January, 1865, he was spending three quarters of his time at Zion, indicating a larger and more active parish.

Whereas, said Edifice was erected some time since by sundry good people of Zion Parish in the town of Northampton in the county of Hampshire and state of Massachusetts for the public worship of Almighty God; the said Edifice, according to the Rite and Order of the Protestant Episcopal Church in the United States; the said Edifice having now been repaired, re-dedicated and enlarged; and whereas, record has been made to the Ordinary that the same may be taken under his spiritual jurisdiction and that of his successors in office and duly consecrated to the sacred purposes in which it has been erected;

It is apart from all unhallowed worldly and common uses, and dedicated to the honor of Almighty God, the Father, the Son and the Holy Ghost, for the worship of His Glorious Name, the reading and preaching of His Holy Word, the administration of His Holy Sacraments, and the performance of all other sacred Offices according to the Rite and usage of the Protestant Episcopal Church aforesaid and for the use of a congregation in communion with the said Church, in union with the Convention of the Clergy of the same, and under the spiritual jurisdiction of the Bishop of the same.

Now therefore, be it known to the laity of these presents that I John Williams D.D., by Divine permission Vicar General Bishop of the Diocese of Connecticut, acting for and by commission of the Right Reverend Thomas Church Brownell D.D. Bishop of the said Diocese of Connecticut;



In testimony whereof I have caused my Episcopal seal to be hereunto fixed. Dated the day and year above written and in the thirteenth year of my consecration
 John Williams

Have on this day, the thirteenth day of May in the year four thousand eight hundred and sixty four, duly consecrated the edifice aforesaid according to the Rite and Order of the Protestant Episcopal Church in the United States in the name of Jesus Christ taking it thereby under my spiritual jurisdiction and that of my successors in office, and the same have solemnly

ORIGINAL DOCUMENT OF CONSECRATION
 OF ZION CHURCH
 MAY 30, 1864
 BISHOP JOHN WILLIAMS

See Appendix - page 177

In March, 1864, Martin C. Bishop sold the Church nineteen acres of land for two hundred dollars. This "certain piece and parcel of land, lying in said town of North Branford and Bounded as follows, Northerly on land of David A. and Samuel G. Russell, Easterly on the same owners, Southerly on land of Sheldon Beardsley, Westerly on Highway and land belonging to Samuel Russell, and Augustus Baldwin, being nineteen Acres, two roods, six rods, more or less."

Although the Church at this time had been in use for about forty years, it was not duly consecrated until May 13, 1864, by Bishop Williams, Assistant to Bishop Brownell, who was later to become Bishop of Connecticut and, in 1887, presiding Bishop of the United States. Bishop Williams must have been well pleased with the simple, traditional Church-of-England service at Zion for he was a member of a group of Episcopal clergymen who were making a strong fight against the High Church movement, with its vestments, incense, and catholic usage, which was running rampant in the Church of England between 1864 and 1874.

Strong "catholic parishes" such as Christ Church, New Haven, began to emerge in this part of Connecticut, although Zion was never one of them.

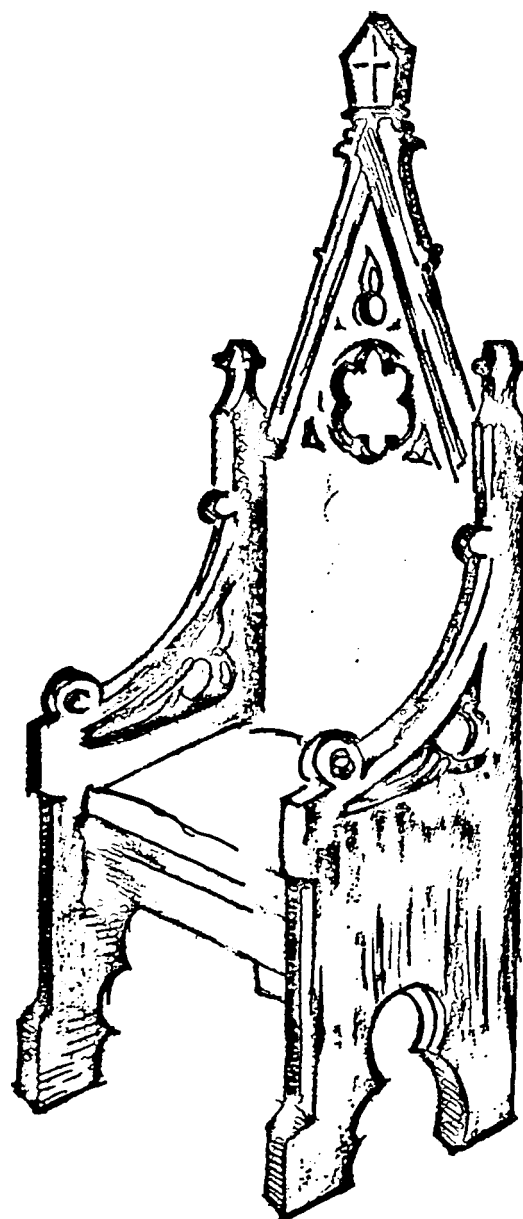
The Canons of the Church, at this time, refer to the Roman Catholic mass as a "blasphemous fable" and "dangerous deceit," and Bishop Brownell stated that:

"The Priest may perform the service with such an appearance of overstrained veneration and awe, with such bowings, and crossings, and genuflections, as plainly to symbolise the doctrine of Transubstantiation. This precept should teach us to avoid all theatrical display, on the one hand, and all levity or carelessness on the other; and to follow a middle course, between ostentatious ceremonies of Rome and the blandness of Dissent."

Zion could never have been accused of theatrical display and ostentatious ceremony - in fact, it was not until the year that the Church was consecrated that the parishioners felt justified in purchasing a bell.

The treasurer's book shows that a total of \$344 had been pledged by members of the parish for the purpose of procuring a bell and that, on September 5, 1864, \$325 was "paid George M. Baldwin Society's Committee of Third Ecclesiastical Society of Fair Haven for Bell." Under the same date an item of \$10 appears for "taking down and raising bell," this being the one now in use.

The vestry minutes, of this time, note that it was "voted to pay Martin C. Bishop \$10 Dollars for services." While the nature of the services is not disclosed, we can assume it was Mr. Bishop who took down and raised the bell.



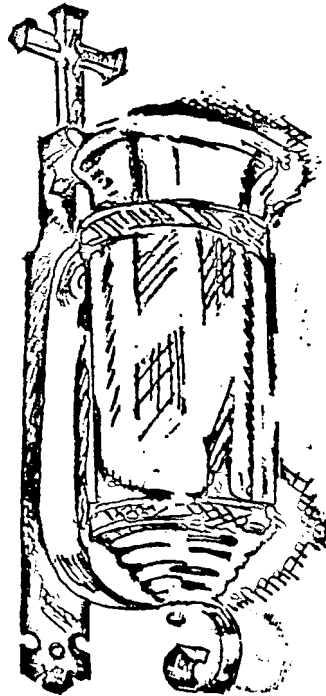
Episcopalians are churchmen gathered around a Bishop whose presence is symbolized in each parish church by the Bishop's chair. It is the "symbol of the unity of the Diocese." Zion's chair was purchased in 1864 for \$56.00.

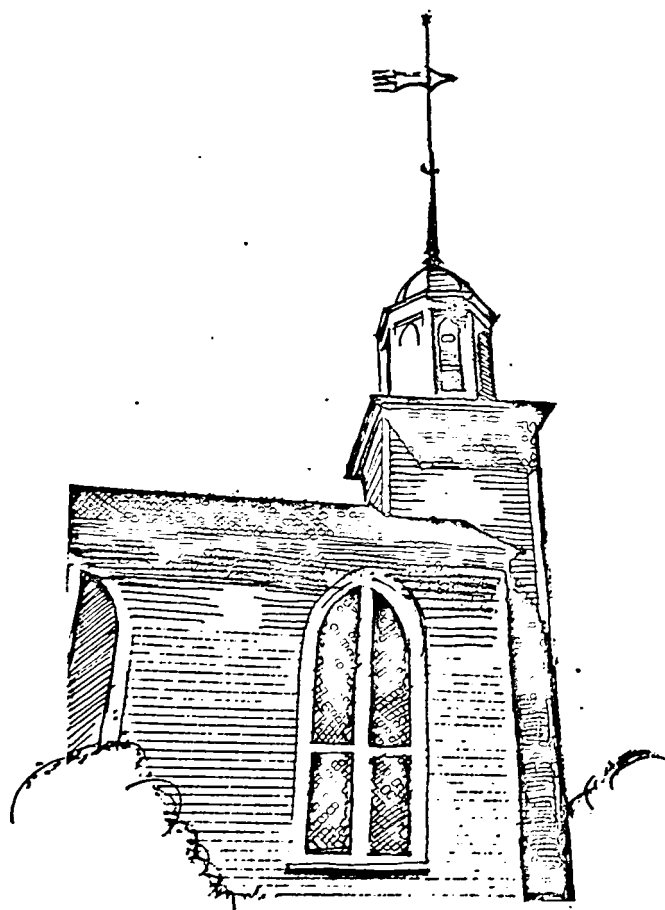
Other expenditures at this time included:

Bishop's Chair	\$56
Sunday School Library	21.40
Childrens guest	6
Xmas Tree	25

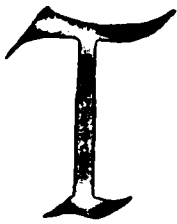
According to Rockey's "History of New Haven County," the stained glass windows now in the side walls of the audience room were installed in 1866. They were designed with a fleur de lis motif stenciled on glass. The original windows that they replaced contained clear glass and were like those that were in the front of the church.

Its half century of getting well and truly launched was over, and it was ready to assume its role as an established and recognized cornerstone of the North Branford community.





The 1860's to the turn of the century



he mid nineteenth century found North Branford a pleasant country village, with lawyers, doctors, and ministers; shops, schools, two churches, and even boasting a missionary in the Sandwich Island (Mrs. Dwight Baldwin).

The town remained primarily a quiet agricultural community but many farmers supplemented their incomes with other occupations. As water power was plentiful in those days, there were many mills run by water. Among the earliest mills were fulling mills, for shrinking and cleaning woolen cloth, and barker mills, for tanning hides. (One of the first mills of this kind had been built in North Branford center by Edward Petty, in 1734.) Samuel Rogers operated a saw mill on Mill Road, by Page's Pond, and on the opposite bank was one of the many grist mills where the townspeople took their grain - wheat, rye, or corn - to have it ground into flour. Alden Hill operated a saw mill on the Branford River where he got out ship timbers. He had a large interest in several sailing ships. Another saw-mill, which is now under Lake Gaillard, was at the north end, operated by Mr. Rose. He also had a cider mill at the same location. There was an ice house and a brick factory at this end of town.

There were many blacksmith shops to serve the town. One was east of the North Branford Firehouse, on the opposite side of the road, and was run by Walter Baldwin. Another, on Mill Road, was operated by Edward Fields, and another, on Route 80 and Totoket Road, run by Henry Allen. These shops were great places for gathering and socializing.

But most of the important life of the town took place in the Public Houses. The house west of Jerome Harrison School, on the opposite side of the road, was originally the old tavern operated by Col. Thaddeus Harrison,

father of Jerome Harrison for whom the school was named. This tavern was the old country tavern where one could be served rum and victuals and be put up for the night, as the stage coach stopped there. There was a large ballroom and old-timers recall some magnificent times.

North Branford also had its industries. There was a carriage shop operated by Newton Robinson where wagons and carriages were made and painted.

Off Twin Lakes Road, in a hollow, there was a small factory, run by the Linsleys, where they made small hand forged axes which were delivered around the state. The price was \$10.00 per dozen - delivered.

Around the middle of the century, the Industrial Revolution had arrived and more small factories were started. North Branford was proud of its card shops, one was in back of Mr. Beers' store and another at Totoket Corner.

Then came to Connecticut steam, gasoline, electricity, and, finally, railroads, but, alas, not to North Branford! The small industries perished and during the last part of the century the Town became a farming community again.

At this time there were three schools in town; one on Sea Hill Road, one on Mill Road, and one where the Town Hall stands today.

Because the youngsters had to work on the farms, they had only 29 weeks of school. No supplies were furnished, and the subjects depended on whatever books they might be able to bring from home. The cost of running one school, including all services and the teacher's salary, was about \$240. per year.

Several of the young men of the Town volunteered to serve during the Civil War. The regiments which they joined took part in many of the important battles and some gave their lives. In 1866, the monument on the North Branford Green was unveiled, the first memorial to the soldiers of the Civil War to be erected in the United States.

Young men returning from the war saw no future awaiting them in small towns like North Branford. Some joined the great emigration to the West, others answered the call to the cities. Few people were moving to the rural areas. Like many other small inland towns, North Branford actually decreased in population towards the end of the century. In 1880 the population was 1,025; in 1890 it was 825.

This general change was felt in Zion Parish as the young people moved away. The church was barely able to keep open its doors. Much of the time

the church is listed as "vacant" with services, presumably, conducted by law readers.

Few records were kept during these quiet years. Occasionally the wardens (or the clergy, if there was one) sent a report to "The Journal of the Protestant Episcopal Church in Connecticut."

And "The Reckords of the Episcopal Society in North Branford - 1867" were faithful in reporting the list of officers for the year, but nothing more. All minutes for the next twenty years follow this form:

"At an annual meeting of the members of the Episcopal Church in North Branford, legally warned and held in Zion Church, (date) the following persons were appointed for the year ensuing...."

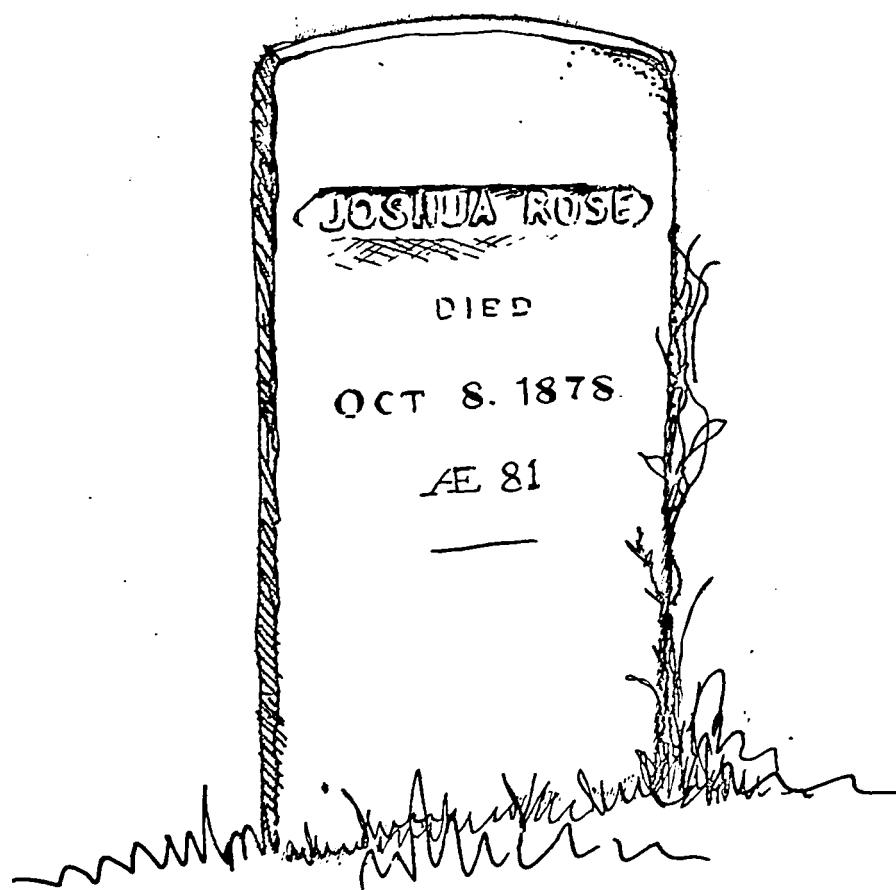
Beyond this, there is little to tell us of the life of the parish.

While the annual meeting was held in the church, the vestry meetings were held at the home of Martin C. Bishop. Mr. Bishop was a joiner by trade, and was evidently an outstanding figure in the community, for he was several years a selectman and, in 1870, was representative in the Legislature. He and Joshua Rose held most of the important offices at Zion Church.

In 1865, Rev. S. B. Duffield was the rector at Zion, with a flock of thirty-four families. However, in 1866 the wardens reported that Rev. Duffield has "resigned the charge of the Parish in August last. Since that time, Rev. J. E. Heald has officiated three Sundays and the Rev. Samuel Fuller four. We, in connection with Saint Andrew's, Northford, have given the Rev. Sheldon Davis, of Brooklyn, New York, a call to the Rectorship and expect him to be with us immediately."

In 1868 the church is listed as "vacant" with sixteen families. The wardens, Messrs. Rose and Bishop, reported "The Rev. Mr. Davis resigned the Rectorship of this Parish on the 20th of last October, since which time it has been vacant. The Church has been, and is, open every Sunday for lay-service and Sunday School. The ladies are making an effort to put blinds on the building, and it is hoped that the time may soon come when the Parish will enjoy clerical services as heretofore." (Rev. Mr. Davis continued to serve St. Andrew's, which was enjoying a prosperous year, with thirty-four families.)

The wardens reported, in 1869, 1879, 1871, that there were sixteen families and that the church had been open for lay reading and occasional services.



In 1872 the church was still vacant and there were eighteen families. Rev. A. N. Lewis officiated nine Sundays, from February to May. He baptized three infants and five adults, and presented a class of twelve for confirmation. Rev. C. I. Potter also officiated two Sundays. Regular Sunday services were kept up throughout the rest of the year by lay reading.

There was no report in 1873, but we learn from other records that this year the Congregational Church built a fine parsonage and the old Parish House became the rectory of the Episcopal Parish. This is the first mention of a rectory for Zion Church.

At this time Henry C. Randall was the Rector of Zion and of St. John's, North Guilford, but by 1876 the church was vacant again, and remained so for the next three years, with only fifteen families. In 1879 the Rev. W. L. Marks was serving St. John's and also Zion, who now had twenty-four families. This year, Mr. Albert Todd became the Clerk of the Parish, and was to serve for many years to come.

Rev. Marks reported: "These Parishes have suffered, as many other country Parishes, by deaths and removals, by the drift away from them of the population. In North Branford, the average attendance at the Holy Communion is twenty and the Services - thirty."

In 1880 Rev. Mr. Marks is listed as "Deacon-in-Charge." He reports: "The services have been well sustained and more interest in the work of the Church is reported than a year ago." The next year we read in the report from the Archdeacons, that "Rev. Mr. Marks remains Rector of Zion Church, North Branford and St. John's, North Guilford, and reports a good degree of interest on the part of the people in church work. Marked growth cannot be expected in these Parishes, but the assurance is given that the aid of the Archdeaconry is worthily bestowed." In 1882 there were twenty-six families and Rev. Mr. Marks notes: "In view of the character of these towns, the work of the church may be counted hopeful."

The Report from the Missionary Society of 1883 states that "Rev. R. Marks remained in charge of Zion Church and St. John's until Easter, when he resigned. Since that time these Parishes have been without clerical services. It is a great misfortune that a break should occur in the work in these old parishes where no life can be spared."

In 1884 Martin Bishop was still Warden and John Harrison had replaced Joshua Rose. Jesse Harrison (probably his son, and grandson of our old friend of earlier days) was elected an alternate delegate to the Convention. This year there were twenty-seven families and the Missionary Society reported: "Zion Church and St. John's have been without a Rector since Easter, 1883, and hence have received no aid. It is hoped that an arrangement will soon be made by which these Parishes shall be regularly supplied with clerical services. Such services have been rendered from time to time by the Rev. George Buck, of Northford, and Rev. C. H. Plummer, of Branford."

The next year the Missionary Society reports as follows: "The churches of North Branford and North Guilford were without a rector the greater part of the year, but Rev. E. Jessup has recently entered upon the work, and an appropriation will, therefore, be expected for the ensuing year." Despite the hopes of the Missionary Society that Zion had found a suitable minister, we read in the vestry minutes of 1886 that "Rev. Emmerson Jessup tendered his resignation of the parish, to take effect the first of June." At this time, the vestry was concerned, primarily with the "case of the will of Mary Rose - deceased." It is noted that \$977.45 was paid to Zion Society to be held in trust by said Society. The principal in no case to be spent. The interest to be used for the support of the services of the church." Several meetings were called during the next two years to discuss the will of Miss Mary Rose.

The Missionary Society report of 1886 stated that the parishes of Zion Church and St. John's, under the charge of Rev. Mr. Jessup, had received \$200 and that "they are working harmoniously together and is hoped will maintain their present strength for the year to come. Rev. R. L. Mathison will assume the charge of these parishes on Sunday next."

Rev. Mr. Mathison reported to the Missionary Society at the end of the year: "Zion Church, North Branford, is weak and needs your support and encouragement. The people, however, are faithful and true, though few. There are scarcely any children in the Parish - in this respect presenting a strong contrast with its sister Parish at North Guilford." At this time there were twenty families at Zion.

In 1888 Rev. Mr. Mathison reported that "during the past year, the interior of the church edifice has been much improved by kalsomining the walls and ceilings, painting the woodwork, and putting in a full set of stained glass windows. The Church has also been newly carpeted throughout."

This was the year when, on the Sunday of March 12th, after church service, the snow began to fall. It was the start of the granddaddy of all eastern storms, the one that was to become the legendary "Blizzard of '88."

The snow continued until Wednesday afternoon, resulting in drifts up to second story windows. It was a week before the Town was shoveled out.

That the church was refurbished this year may have had something to do with the ravages of the storm. The work done on walls and ceilings indicated there may have been leaks.

The Missionary Society report of this year reads as follows: "Rev. R. L. Mathison has continued Rector of Zion Church, St. John's, and Minister-in-Charge at St. Andrew's, during the year and it seems desirable that present arrangement should continue if possible. The appropriation of \$300 has been made to North Branford and North Guilford, conjointly, with the understanding

that no application should be made from Northford. The results of the work in these country parishes may not seem large, but there are hundreds of prominent church supporters in the larger churches of our cities whose early religious training was received in such small parishes. It is hoped that Rev. Mr. Mathison may not be obliged, through financial necessity, to give up the work he has so faithfully performed in these parishes."

Unfortunately, Rev. Mr. Mathison did resign and, in 1889, Rev. Wilfred H. Dean took charge of the Parish of twenty families. He reported that: "From the estate of Miss Lydia Baldwin, Zion Parish has received \$4,827., in trust of the Wardens and vestry. The interest to be used for support of church services." Many special meetings were called at this time by the vestry regarding the "legacy of Miss Lydia Baldwin, deceased."

The Missionary Society reported this year that "Zion Church and St. John's have been without a rector since the resignation of Rev. Mathison, on October 15th. A few services have been supplied by neighboring clergymen but the places are not easy of access and it has been impossible to secure a clergyman every Sunday. There is a good rectory at North Guilford. On June 1, Rev. Dean entered upon his duties as Rector of Zion Parish."

The report of 1890 states "Two Parishes - St. John's and Zion - united under the Rectorship of Rev. Dean. The two Sunday Schools have been reorganized and the Rector teaches Bible classes in both places, with good results. Each Parish now has an effective branch of the Womens Auxiliary. In the interval between rectorships, several people wandered off to other churches and a few have been persuaded to return. The North Guilford Parish has lost by removals, to the advantage of the Parish at North Branford."

We learn from the report of 1891 that unfortunately "On September 1, 1890, Rev. Dean resigned the parishes in North Guilford and North Branford. Since that time they have had few Sunday services and have been unable to secure a resident clergyman. It is hoped that an efficient man will soon be called. Each Parish granted \$100 for the year."

Meanwhile the vestry was greatly concerned about the problem of securing a clergyman. A meeting was held in 1891 at the house of Albert Todd, instead of at the Bishop's "on the account of the said death of Mrs. M. C. Bishop" and it was voted to give Rev. W. D. Humphreys a call to become Rector."

Apparently Rev. Humphreys did not accept and the vestry assembled at Martin Bishop's and voted to give Mr. W. Hutchinson \$400 for a year, commencing June 12, 1892. Rev. W. Herbert Hutchinson became the new minister and a report from the Secretary of the New Haven Archdeaconry states that Zion and St. John's are enjoying progress. "The thing most necessary of accomplishment" writes the Rector, "has been a restoration of confidence in the Church and in her ministry." Each Parish received \$125 from the Archdeaconry.

In 1893 Rev. Hutchinson was gone and a special Parish meeting was called for the purpose of "considerating the hiring services at Zion Parish."

The Secretary of the New Haven Archdeaconry reported that ten parishes have been aided during the past year - among them Zion. "The Secretary," the report goes, "has no special report to make of the Parishes, Zion, North Branford, and St. John's, North Guilford. The Rev. Wilfred H. Hutchinson resigned the rectorship of these parishes September 1, 1893 and from that time until the first of May last, the people were without a settled clergyman. Each of these parishes receives, when they have a rector, \$125 per year from the Archdeaconry."

Despite the fact that they were not receiving aid this year from the Archdeaconry, and were operating on a very limited budget, they did not forget their obligation to the Bishop's fund.

An old letter found among church papers addressed to Jesse L. Harrison, Treas., from Hartford, acknowledges, with thanks, "the receipt of your favor of March 27th with....check for \$1.50, for the 1894, \$100,000 addition to the Bishop's fund."

Once again a special meeting was called at Zion to discuss hiring a minister. In 1894 the vestry made a motion "to appoint a committee to confer with Rev. W. G. Andrews in regard to procuring a minister - and to meet with North Guilford at a special meeting for the same purpose." Later in the year, at another special meeting, it was voted to give W. H. Dean a call to become Rector of Zion Parish and, voted to ask the Archdeaconry "for our appropriation Dollars for Mr. Dean's Benefit." This, presumably, the same Mr. Dean who had been at Zion in 1889.

The Rev. Mr. Dean accepted the call, for the Convention report of 1895 states: "Rev. W. H. Dean, Rector of Zion Church and St. John's, reports that the work in these Parishes is encouraging. Mr. Dean holds service each Sunday in the two Parishes and teaches the two Sunday Schools." The next year Rev. Mr. Dean reports: "The work in both Parishes continues of the same sort, with little or no change in its characteristics."

In 1897 the Rev. Mr. Dean reports again that in both churches the services have been regularly maintained, with the exception of one Sunday when the rector was prevented from officiating by sickness. Among the events of interest which he reports as happening in North Branford is that of the marriage of a couple, an "event almost unprecedented," he says, "a marriage has not taken place in the church for many years."

Evidently it was not the custom in country parishes for weddings to take place in the church. Dr. Burr informs us that:

"The present-day church wedding, with flowers and music, was unknown (except in fashionable city churches) until far into the nineteenth century. The ceremony generally occurred outside the church, preferably in the family parlor, as in Puritan times, when marriage was regarded as purely civil... One reason for the late introduction of marriages in church was the annoying irreverence on such occasions."

While the Rev. Mr. Dean was writing of the happy occasion of a wedding in his church, this terse note appears in the vestry minutes of 1897:

"Voted that the Clerk shall ask the Rev. Mr. Dean to resign."

The mission was not accomplished at this time for Rev. Mr. Dean sends in another glowing report in 1898:

Services in North Branford	49
Pastoral visits	130
Income from endowment	\$328.75
Offerings, etc.	91.91

The Rector thinks that prospects in this parish are a little more encouraging than in St. John's, North Guilford. But Zion Parish did not feel that prospects for the Rev. Mr. Dean were encouraging - and the Clerk must have finally been successful in easing him out, for nothing further is heard of the hapless Mr. Dean.

Rectorless once again - but this had never been an insurmountable problem in the past - the Parish went ahead in 1899 and shingled the roof and repaired the belfry at a cost of \$191.54.

And so with a sound roof over their heads, and a sound belfry, the little band at Zion looked ahead with characteristic optimism and faith that nothing would be impossible in the approaching twentieth century.

Since the architecture of Zion Church has undergone few major changes since this period, we will pause in time, and in the following chapter, look more carefully at Zion's architecture.





8

Architecture



ion, typical of country churches of the first quarter of the nineteenth century, is of frame construction - the church architecture of Connecticut of that day was an architecture of wood. The edifice is relatively small, square-towered, with a pitched roof. The scale of the interior work is domestic, and the general feel is, like that of the exterior, one of quiet reserve and simple dignity.

Churches built at this time were called "transitional," and unlike the meeting house with its side entrance, entry was gained at the tower end with the pulpit at the other. The change from meetinghouse to church plan of building took place in Connecticut in 1819, with the legal separation between Church and State. This separation of ecclesiastical from political affairs brought about the change in church architecture. The entrance of the meeting house was commonly on the east or south side and the pulpit opposit, while the altar and pulpit of an English church were usually at the east end and the main entrance at the west, conforming to ancient Christian practice.

In its original location on Route 80, Zion's altar was at the east end, in the tradition of the Episcopal churches of England. It may have been planned this way, but most likely it was the size and shape of the plot of land that dictated how the church would set.

The church originally was set back about 15 feet from the highway, and faced approximately west. It displayed a typical plan, with the long axis at right angles to the highway, a vestibule at the front and containing the gallery stairs, and back of it the main part of the church which, at that time, was often referred to as the "audience room." The galleries extended along each side of the audience room and returned across its tower end. The extension at the rear of the edifice, containing the chancel and vestry rooms, was a later addition.

Few churches in Connecticut had excavated cellars when built. There was no need for them, for furnaces had not yet come into use, and where any form of heating existed, it was done by stoves that stood on the audience room floor.

The foundation walls were started only far enough below grade to escape the action of frost and were generally built of loose field stone laid without mortar. Zion's underpinning was built of red sandstone - a fine-grained, red sandstone found in the Connecticut River valley and which was held in high esteem for such use. The foundation was laid in the form of ashlar, each of the two courses being eleven inches high. The individual stones varied from two to six feet in length.

The original entrance steps and platform were probably built of quarried stone, and may have been worked out at the Stony Creek quarry. The present concrete steps and iron railings are modern.

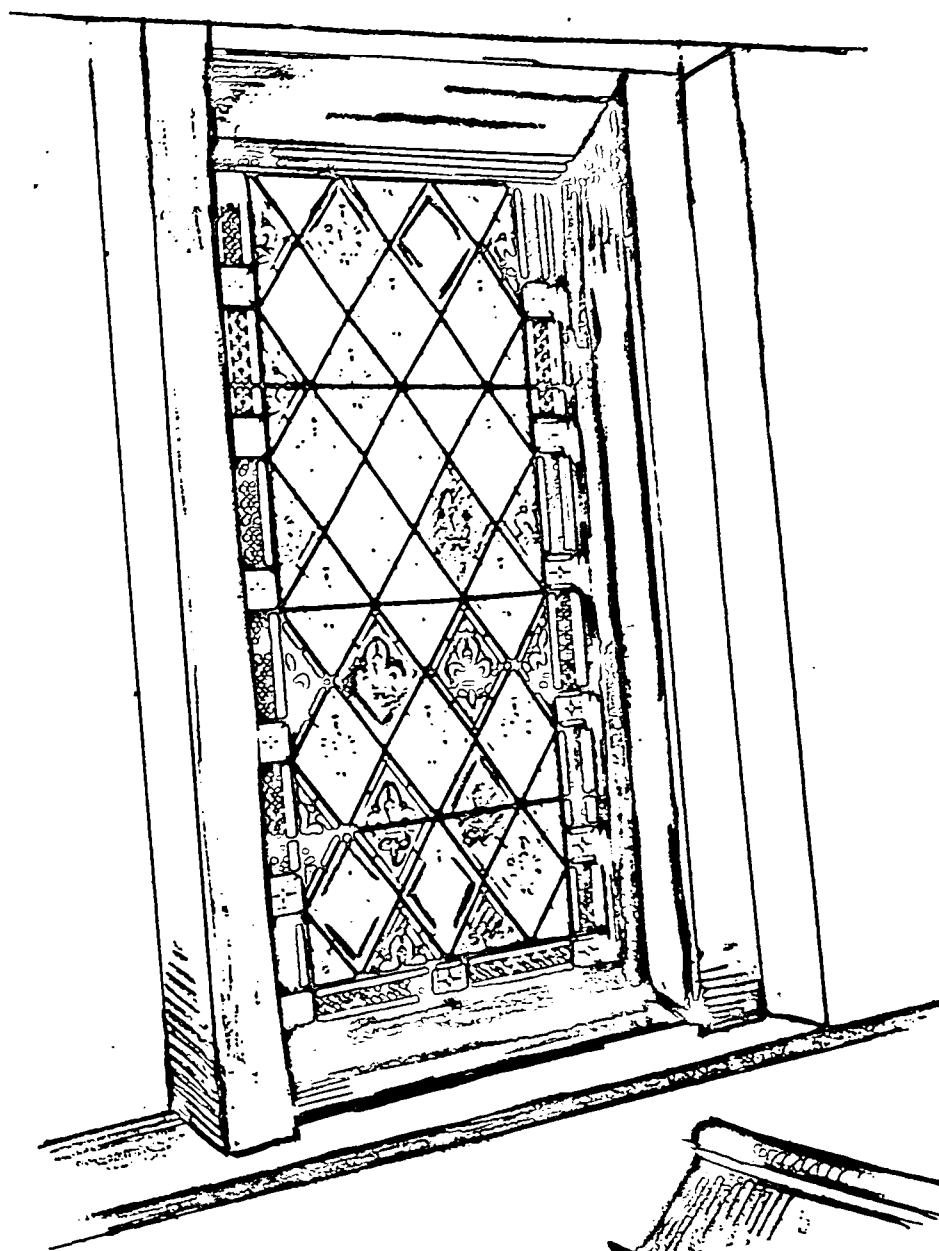
Narrow clapboards appeared almost universally as the exterior wall covering of Connecticut churches built at this time. Split, or riven, oak clapboards of short lengths - from three to five feet long - were the earliest sort used. Later, sawed and planed clapboards of white pine were employed. The clapboards covering the exterior of Zion today are probably not original. They are laid with an exposure of 4-3/4 inches, and stop against plain corner boards that are five inches wide.

The church has always been painted white, and we can assume from the records that the principal ingredients of the paint for its exterior use were, as at present, white lead, with linseed oil as a vehicle.

While the window frames in the original part of the structure are unchanged, only those on the front now retain their original triple-hung sash. Each sash is 1-1/4 inches thick, and contains twenty lights of 6 by 8 inch glass, four lights wide and five high. In the arched portion of the top sash, the bars interlace. The windows in the side walls were probably at one time clear and now contain stained and painted glass in a geometric fleur-de-lis pattern. One of the side windows was replaced with a stained glass window depicting Jesus and the Fisherman, and was given in memory of Father Smith. We have no record of the origin of the window behind the altar.

The plain glass in the front windows is probably largely original as it has some of the characteristics of early glass, iridescent, with streaks and bubbles, and occasionally with a purple, green, or amber hue, and it is relatively thin. Glass was made in New Haven by 1747 and so the glass undoubtedly came from there and was not imported from England.

The exterior treatment of the church as a whole is marked by a fine restraint and a dignified simplicity of design. No degree of elaboration occurs elsewhere than on the front of the building, and even there it is confined to a pair of plain pilasters, carrying a simple entablature and enclosing a pair of doors, each of which has six flush panels. The doors are probably not original. The original exterior and interior doors would undoubtedly have been made of white pine, with either four or six panel form - the panels being raised, sunk, or flush.



The main cornice is very fine in scale and has a carved rope-pattern bed-moulding.

Wood shingles cover the roof. The earliest shingles were of white cedar or white pine - more often the latter - split out and finished by hand with a drawshave. Other woods, such as oak and chestnut, were used to some extent. The wearing qualities of shingles made in this fashion were remarkable. Zion's roof has, no doubt, been resingled many times.

The square belfry tower projects one half its depth from the front of the building and rises from the ground. The small square window in its upper portion is a latter introduction. Above its simple cornice, the tower has a flat-pitched, shingle roof, from which arises a well-proportioned octagonal belfry. Slender octagonal posts stand at its angles; the spaces between them are alternately solid and pierced by louvered openings. These openings, as well as the bline panels filling the solid sides, have arched Gothic heads. The belfry posts support a plain frieze and a simple cornice that begins with a course of diamond-shape dentils. White-painted shingles, today replaced by dark-stained shingles, covered the domed belfry roof, from the top of which arose a turned wooden finial supporting an old gilded weathervane of wrought iron. Today the weathervane is replaced by a gold cross.

Zion's belfry tower and dome is quite similar to others build in the area at this time, and the style may have been inspired by the work of David Hoadley, a man who left his mark on the architecture of Connecticut church buildings between 1810 and 1839. He is described as the "self-taught architect" descending from a long line of New England farmers and beginning his career as a house carpenter.

While Hoadley's masterpiece is the United Church on the Green, in New Haven, built during the War of 1812, as were the other two churches on the Green, his less ambitious designs, better suited to small towns such as North Branford, were adopted in more than a dozen places west of the Connecticut River, though not found outside this region. These churches built by Hoadley - or under his influence - characteristically have the tower projecting somewhat from the front of the building, with an arched octagonal belfry on the tower. The openings are arched and often closed by louvers. Hoadley often used windows of this sort, possibly he devised them. They are referred to in early church records as "Dark Windows."

This was Hoadley's "steeple-style-of-the-day" and the tower and dome of Zion Church is very much in this style. Other examples may be seen in Christ Episcopal Church, Bethany (1809), and in the Orange Congregational Church (1810), both built by Hoadley. Additional Hoadley churches in Connecticut may be seen in Norfolk (1813), Avon (1818), Milford (1823) Cheshire (1826), and Guilford (1829).

STEEPLE STYLES OF THE DAY

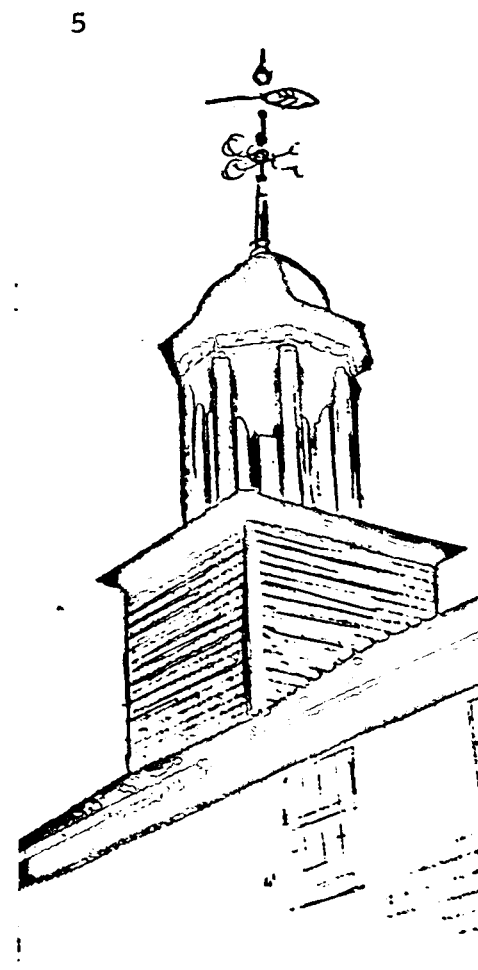
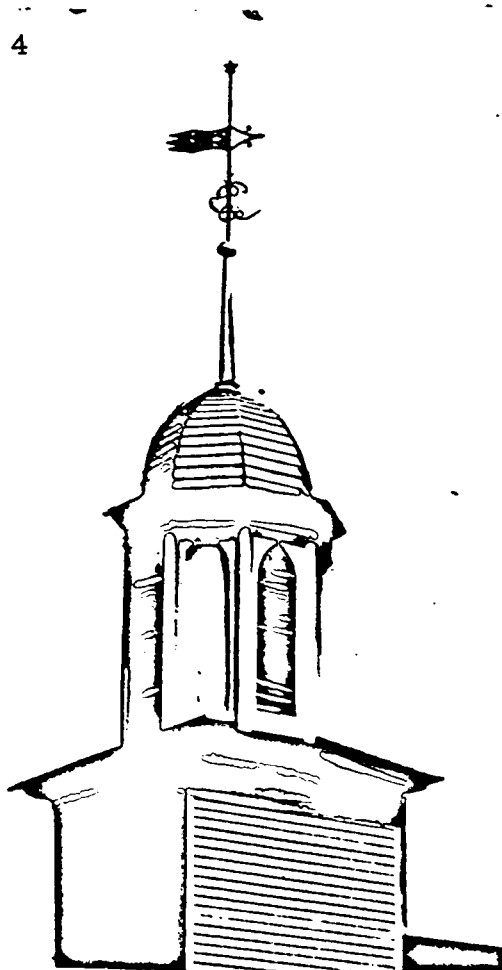
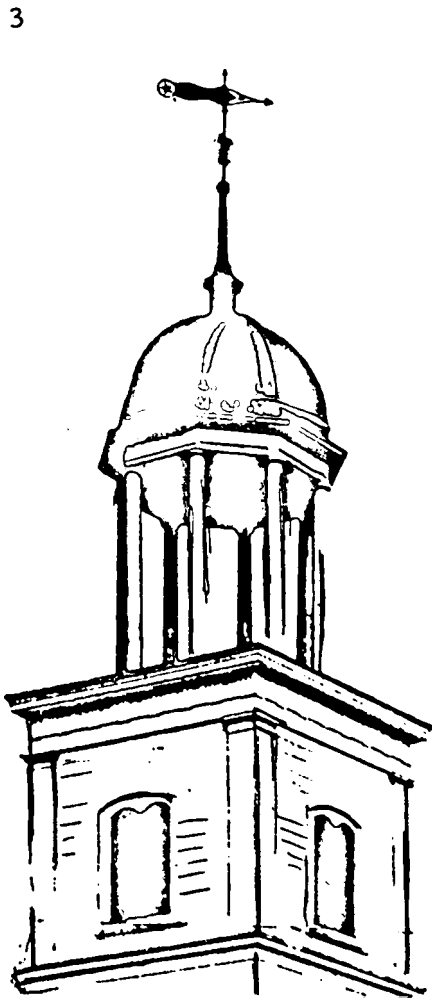
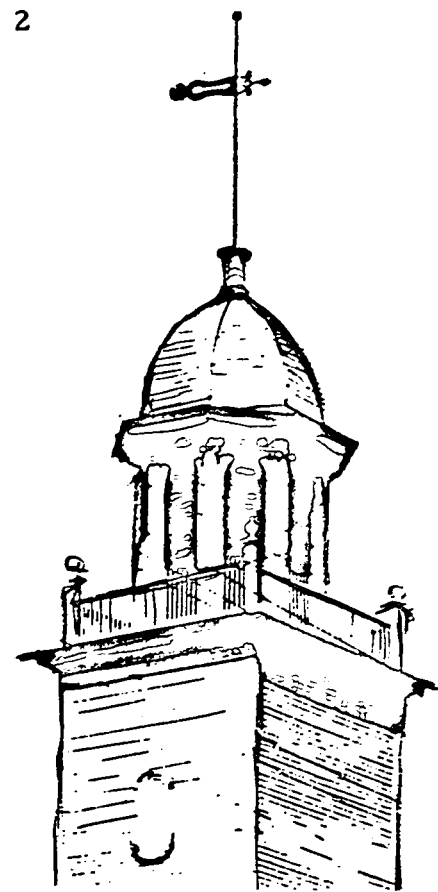
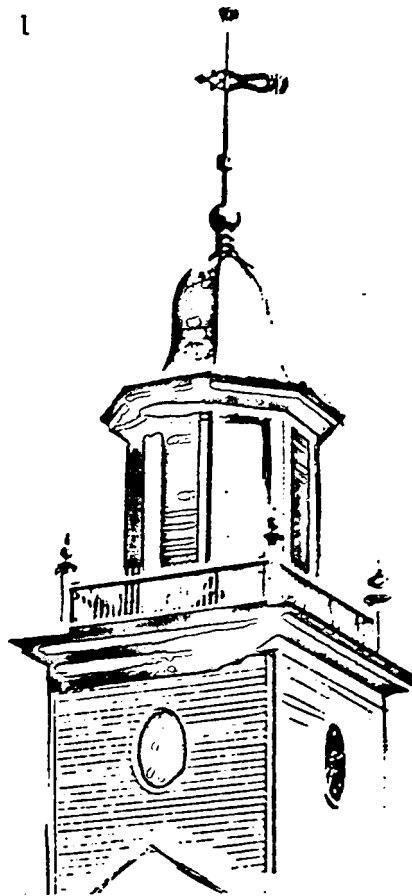
1. Christ Episcopal Church
Bethany - 1809
David Hoadley - Architect

2. Congregational Church
Orange - 1810
David Hoadley - Architect

3. Congregational Church
North Guilford - 1812
Capt. A. Coan - Builder

4. Zion Episcopal Church
North Branford - 1818
Capt. A. Coan - Builder

5. Academy-on-the-Green
Branford - 1820



Other buildings, not built by Hoadley, but where his influence can be seen, are the Academy-on-the-Green, in Branford and the North Builford Congregational Church which was built in 1812 by Capt. Abraham Coan who, six years later agreed to build Zion Episcopal Church, in nearby North Branford.

There is no evidence that an architect had a direct hand in the construction of Zion Church, but Captain Coan, not unlike David Hoadley, was a local craftsman with architectural ability. While probably he had not had any technical training, he had gained a great deal of working knowledge in the hard school of experience. Many of the builders of the small country churches were men like Coan, whose very lack of training accounts for a particular charm and simplicity in their work. That these builders borrowed freely from each other is apparent, not only from the general similarity of design that their work displays, but also from the records as well. But even when this was so, there was rarely any literal copying, inasmuch as each new design was modified by the taste and judgment of the builder and as dictated by the necessities of the case. With a very limited budget to work with, the Vestry and Building Committee of Zion Church no doubt kept a close eye on Captain Coan. Inland churches, like Zion, depending largely on an agricultural population for support, were not able to erect impressive sanctuaries as were built in many of the prosperous seaboard towns of the rest of New England. The inland church in North Guilford, however, was considered a very substantial building, and the people of that town had had great respect for the judgment of Captain Coan, for, in 1812, it had been agreed "that we recondier the vote respecting the dimentions of the Meetinghouse formerly voted and adopt the plan made out by Capt. Abraham Coan..." and two year later, the Building Committee was authorized to "engage Capt. Coan to complete the Meetinghouse, at a sum of \$675. He to board himself..." also "to make use of any or all of the inside stuff in the old meetinghouse that can, with advantage, be made use of to complete the house."

It is related that Capt. Coan and his men, at work on the belfry, during the building of this meetinghouse, were able to see British men-of-war that were blockading Long Island Sound, during the War of 1812. The lumber for the three churches on the New Haven Green was brought through this blockade on schooners from Massachusetts; the lumber for Zion Church may have come from the same source, although more likely local timber was used.

An interesting commentary on the times is the vote of the Society in North Guilford, shortly after the church was finished "that those who chaw tobacco be requested to furnish themselves with a spitting box, provided they chaw in the new meeting hours." There is nothing in the Zion records to indicate that a spitting box was necessary in the new church for those that "chaw tobacco."

While structurally Zion has remained relatively unaltered over the years, the interior has been repainted and redecorated several times. As one enters the small vestibule, narrow flights of enclosed stairs lead up to the galleries within the tower. The walls and ceiling are plastered and painted, although it is doubtful if they were painted at all in the beginning. In most country churches of this era, such surfaces were simply left bare, but in some cases whitewash was used.

Records tell us that a wooden-cased rim-lock, measuring 5 by 10 inches, was mounted on one of the entrance doors, which, for many years, retained their original iron latch. These outside doors have been replaced by simple doors of six verticle planks and are painted red. The one-panel doors at the foot of the gallery stairs have been removed, and the doors opening into the main part of the church from the vestibule are later additions.

The main floor of the church consists of painted pine boards, varying from 10 to 20 inches in width. In most churches of this time two kinds of wood were used for floors; namely, oak which was used in earlier buildings, and a sort of native hard pine such as was used at Zion. The alleys are now carpeted in a red tweed. The floor of the vestibule at one time consisted of painted pine boards, matching the floor of the main room of the church. Today the vestibule floor is slate.

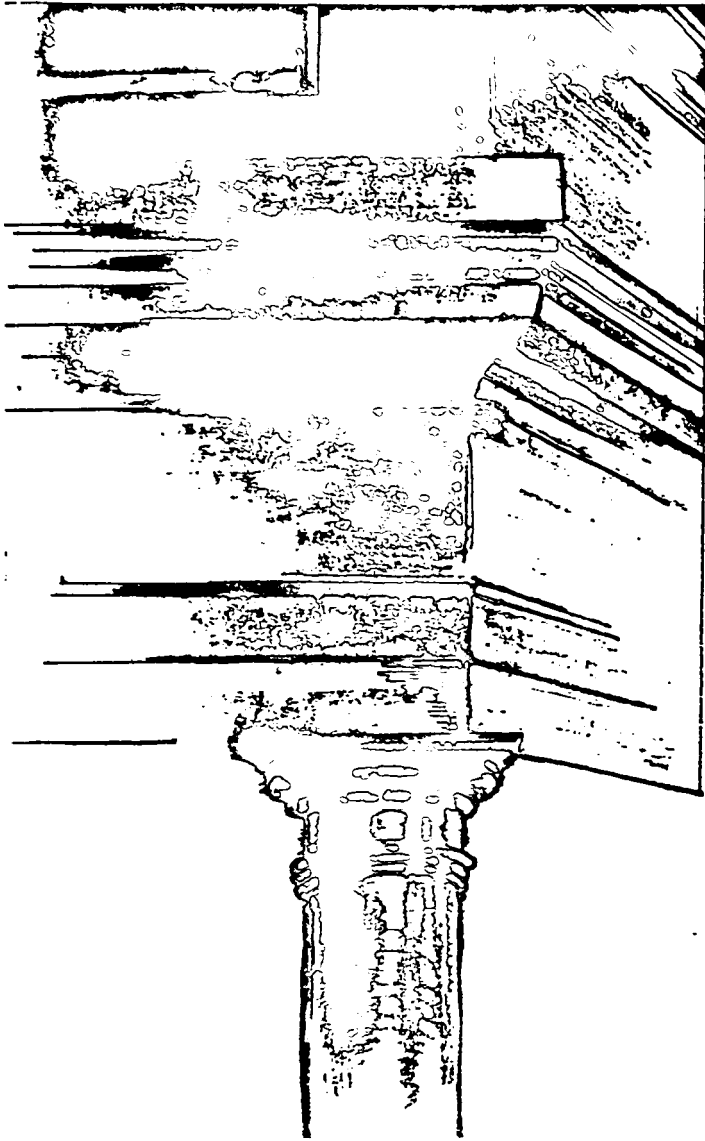
On all sides of the main audience room, save the chancel end, the walls are finished with a wainscote of simple boards painted while. Some of the boards are set vertically, and may be later additions as earlier records mention: "a dado, window-stool high, consisting of three horizontal boards, with beaded joints." Above this the walls and ceiling are plastered and painted. They were probably originally finished with wood lath and lime plaster. In practically all cases of buildings of this period, oak was used for lath which were of the split variety. The plaster used was "well haired and rich in lime." Straight-edges were used to bring it to perfect planes in structures built after 1800 and this was probably true in the case of Zion. Slightly wavy surfaces are characteristic of the earlier work.

The windows, which have splayed wood jambs, are without casings.

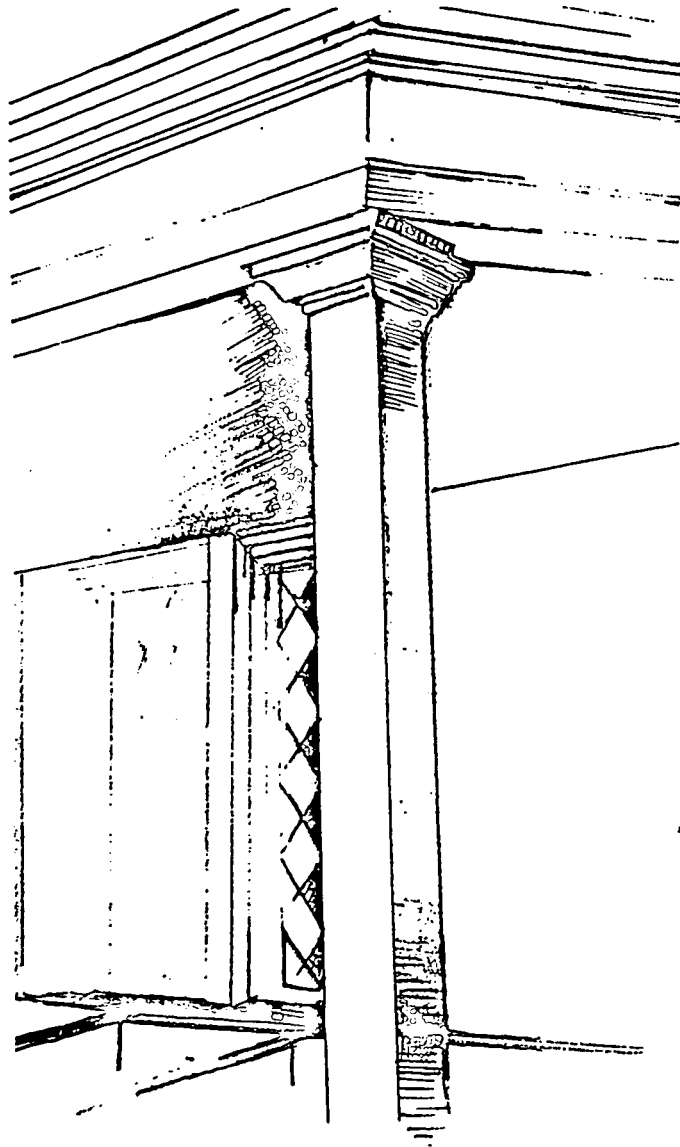
The present seats, which have one-panel doors, are evidently those installed in 1839.

The gallery which extends completely across the rear of the room and part way along each side is supported by columns. Though given a decorative treatment, the columns are structural forms, and do not terminate at the point of support but continue up to the main ceiling. Originally the structural post was worked into a cylindrical form so that the bare post appeared as the shaft of a classic column, it was not reeded or fluted.

Before



After



In 1963 a consulting architect suggested not using the balcony as this part of the church was considered unsound. He recommended a plan which called for replacing the hollow wood columns under the balcony with steel columns and cutting up the basement with a number of new supports. The estimated cost was \$3654.00. The Diocese recommended that we accept this plan and begin construction in time to shore up the balcony in time for Christmas.

An earlier description tells us that the gallery was supported "by slender unfluted Roman Doric columns, carrying a simple entablature above which there is a paneled railing, evidently in its original state. All this woodwork, like most of that of the interior, is now painted a chocolate brown and grained; plastered surfaces are painted buff. Today the structural post has been cased in and is treated as a square column.

Above the galleries a second tier of columns, similar to those below, extends up to the ceiling, which is level above the galleries, and in the form of a flat Gothic vault over the central space between. A Pointed Gothic vault, in lath and plaster, spans the added chancel. Many churches, at early nineteenth century, made frequent use of this plastered vault, generally referred to on the records as an "arched ceiling." The commonest arrangement, which can be seen in Zion Church, is that consisting of level ceilings above the side galleries with a semi-elliptical, barrel vault over the central space between them. In Connecticut churches, one will occasionally find, in addition to this vault, half barrel vaults above the side galleries.

Where the device of plaster vaulting was employed, a foundation for the lath and plaster was constructed of boards, an inch or an inch and a quarter thick, set on edge and either nailed to or suspended from the roof framing above. The lower edges of these ribs were, of course, cut in the curved form of the vault.

Zion's roof frame consists of a typical post-and-purlin system. Two rows of posts, supported by the gallery columns below, or else continuations of them, estend above the ceiling level and into the roof space, where they support continuous purlins that provide an intermediate bearing for the common rafters, part way between the ridge and the plates.

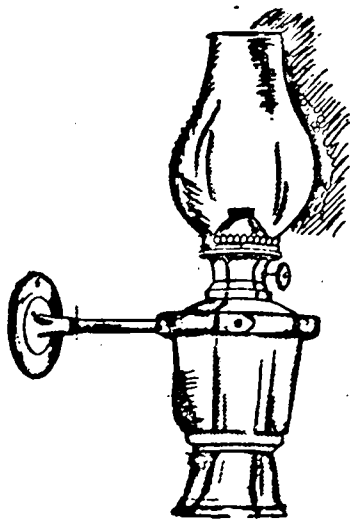
John Frederick Kelly, in his account of Connecticut church edifices built before 1830, describes the difficulty of obtaining data on the roof frames of early churches such as Zion.

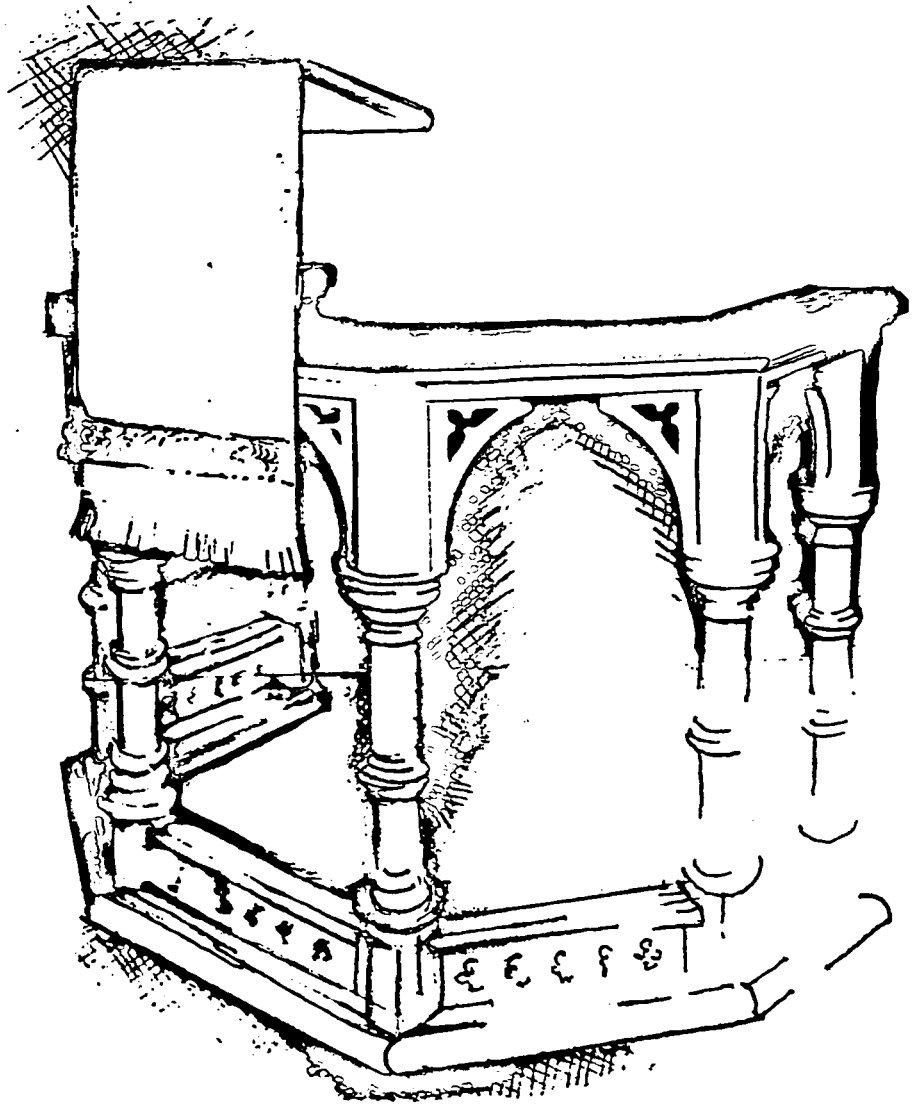
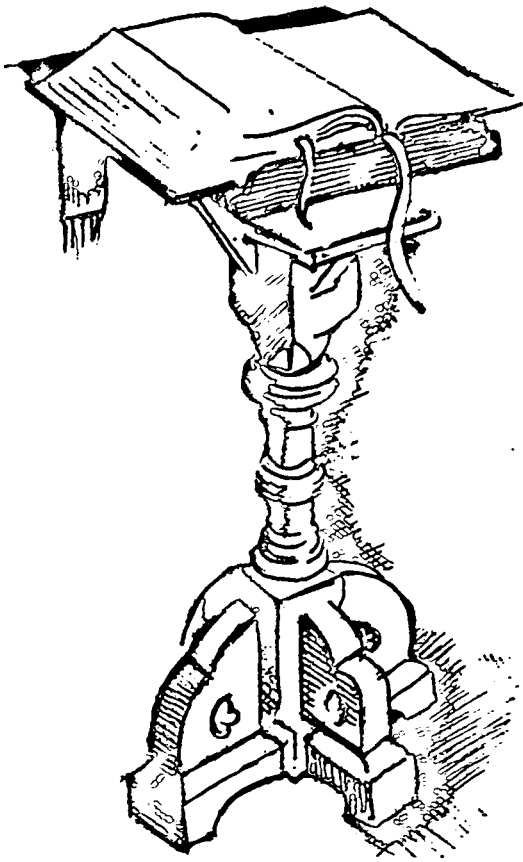
"The most difficult aspect of this part of the work has been the measurement of the roof frames, access to which has been far from easy, and in some instances impossible. In many cases, the roof space is in total darkness, and, at best, dimly lighted, making the use of a flashlight necessary. Always laden with the dust and cobwebs of centuries, it is often the habitation of bats and wasps. With few exceptions, there has been no footing upon which to walk or stand other than the trusses or framing timbers themselves. To climb over and through such framework, and at the same time handle a flashlight, a notebook, a pencil, and a six foot rule, with the peril ever imminent of a serious and possibly fatal fall through the plastered ceiling underneath and into the audience room below, has been an arduous undertaking. Because of cramped working conditions, where truss feet meet the main plates, great difficulty

was encountered in obtaining the framing measurements there. The hazard of such work must be actually experienced to be fully understood."

There is nothing in the records to indicate how Zion Church was lighted. We do know, however, that artificial lighting in the earliest days was by means of candles. These were held either in wall sconces or in central chandeliers suspended from the ceiling. Chandeliers that have been preserved are all of the same general type, and consist of a turned, vertical spindle of wood, with radiating, curved arms of iron to carry the candles, which were set in sockets at the tips of the arms. Later, whale oil lamps were used, and these in turn were superseded by lamps burning kerosene. Electricity was introduced to Zion much later.

It is improbable that the earliest parishioners of Zion enjoyed the comforts of a stove, because in general, stoves were not introduced until well after the first quarter of the 19th century. Even then, they were at first looked upon as innovations to be stoutly resisted, and it is unlikely that the frugal church members at Zion would have afforded themselves this luxury. Later generations of church members have added modern touches, but, structurally, the church has remained relatively unchanged.

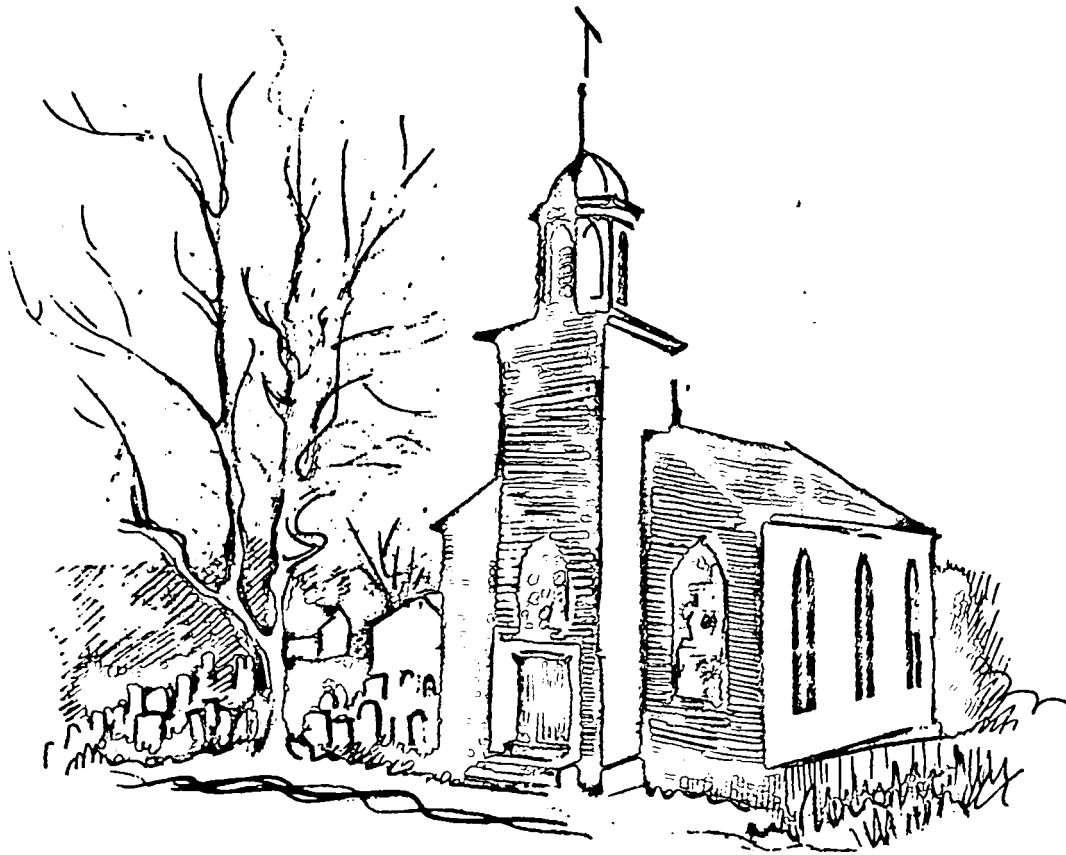




Zion's lectern and pulpit

are compatible with the architecture of the church itself.

(The pulpit came from Pomfret, Connecticut.)



Zion Church in 1900

9

The first half of the 20th century

N

orth Branford continued as a small rural Yankee community, with a population of 825 residents, as the twentieth century opened. Gradually, however, as a result of the great immigration which took place in America in the early part of the new century, North Branford's population changed and also its farming. Several farms were purchased by members of other ethnic groups. Market gardening began to compete with the dairy and self-sustaining farms.

Further changes were brought to the Town when, in 1914, the New Haven Trap Rock Company began operations here and developed what is believed to be the largest single-face trap rock quarry in the world. The new industry brought a new source of revenue and it also brought more new citizens of European background and of Catholic faith. To serve these new citizens, St. Augustine's Roman Catholic Church was built in 1924 on Branford Road, with about fifty communicants attending mass at the new St. Augustine's church.

In 1925 the Water Company changed the face of the whole town when work was begun on a large dam and reservoir. The sites of many fine old homes were flooded and Lake Gaillard now fills the valley. A section of the old Rose house was saved and may be seen at the Yale University Art Gallery. Also, dinosaur foot prints from the area may be seen at the Peabody Museum of Natural History.

Up until 1900 most of the residents of North Branford had names of English origin and were descendants of the early settlers, but with the arrival of new industries and new citizens, changes were to be felt everywhere. The changing character of the Town, however, brought few changes to the quiet life at Zion Church.

In 1900 there were twelve families in the parish, under the spiritual care of Rev. A. MacDougall, who was also rector of St. John's, North Guilford. Rev. Mr. MacDougall reported that in North Branford regular Sunday services had been maintained and that "while the numbers are small, there is good material, the members are loyal and hopeful, and the Church is gradually increasing in strength." In contrast, he reported, "a discouraging condition in North Guilford."

The report of 1901 tells us that "spiritual material is not abundant in North Branford; still our people are loyal; there is relatively a good number of young people in connection with the Church, and prospects are brighter than they were one year ago. There are thirteen families."

The increase in the population of the Town was not reflected in the membership at Zion Church, and life continued in a quiet and uneventful way. Progress was slow, but there was always a hopeful note in the Rector's report:

1902 "Zion Church gratefully acknowledges the gift of some 400 Sunday School books from Trinity Church, Branford, through the Rector, the Rev. Henry William Winkley. On account of scarcity of material, progress is necessarily slow, but there is a brighter future for North Branford. Our people are loyal and the future is hopeful."

1903 "North Guilford and North Branford are under the spiritual care of the Rev. A. MacDougall- - - The great difficulty in both these parishes is the scarcity of material. There seems to be no growth, but rather a decadence in both of these Parishes.

The condition of the Parish in North Branford varies little from year to year. Any advance in the future must be relatively small. Material is scarce and opportunity is small; still, on account of the loyalty of the members, there is hope for the future."

The slate of officers during these years does indeed indicate that "material was scarce" for Albert Todd was elected Clerk and Moderator, also Senior Warden and Vestry, and Sexton. J. L. Harrison, Jr. held the offices of Warden, Vestryman, and Treasurer, while F. E. Dudley was Vestryman and Delegate. Until about 1913 it was voted at the Annual Meetings that "the officers be the same as last year."

From the Diocesan Journals, we learn that in

1904 the Parish was vacant again.

1905 "North Guilford and North Branford have been without a rector for nearly two years. These Parishes might be classed amongst the 'Independent Congregational.' It seems almost impossible to have the Warden and Vestrymen settle upon any Clergyman for the rectorship. The Rev. Mr. Pardee, of Northford, holds a Sunday afternoon service in Zion Church and the people seem satisfied. St. John's, North Guilford, has been closed the past year."

1906 "St. John's, North Guilford, and Zion Church, North Branford, have been without a Rector for nearly three years. It is a pity that the wardens and vestrymen of the Parishes do not act in the matter. Zion Church seems satisfied with a Sunday afternoon service, which the Rev. Mr. Pardee, of Northford, has been able to give the people. St. John's has been closed.

No appropriation has been given these Parishes."

(The Zion record for this year tells us that the Annual Meeting was held at the house of Mrs. Frank Foot. Since the meetings had always been held at Mr. Bishop's, we must assume that this faithful parishioner had passed away this year.)

In 1907, Rev. Mr. Pardee is Rector of Northford and Minister in Charge of Zion. Both Parishes are assisted by the Archdeaconry. Mr. Pardee writes that "the people of North Branford appreciate having the Church open for services and are doing all in their power to support the work. The Bishop of the Diocese confirmed three persons at his last visitation.

It is a source of great satisfaction to the Bishop and Archdeacon that the two Parishes, Zion, North Branford, and St. John's, North Guilford, so long without Rectors, have at last been supplied and it is earnestly hoped that the present arrangements will be continued and the Church people residing in these rural communities will henceforth receive the Church's care."

There were ten families at Zion in 1908. In February of that year, the Congregational Church burned to the ground and the families of Zion offered help and assistance in any way they could.

For the next several years Zion "simply held its own," still under the pastoral care of Rev. Mr. Pardee, along with St. Andrew's. He notes that: "They are both strictly rural congregations, composed in most part of elderly people, as the younger generation seem to be attracted to the Cities."

In 1917 the Annual Parish Meeting was held at the home of the Jr. Warden, Frederic E. Dudley, and was called to order by the Senior Warden, Jesse L. Harrison, the faithful parishioner who had served the Church since 1881. Mr. Todd must have passed away for the many offices that he held are now filled by Mr. Dudley: Junior Warden, Clerk, Auditor, Delegate to the Convention. It was voted to pay the salary of the Rev. Mr. Pardee, in the sum of \$100. and it was also voted that Mr. Francis J. Smith be elected Moderator of the meeting. This is the first mention of the man who was to give so many years of devoted service to Zion.

A native of West Haven, Mr. Smith was working in New Haven when he was assigned as lay reader and student pastor at St. John's, North Guilford, in 1911. Then twenty-seven years old, he accepted this as a first step toward the ministry, which was his goal. Six years later, he was given the additional

assignment of filling the pulpit at Zion, and, in 1924, St. Andrew's, Northford, was added. After special study at Berkeley Divinity School, he was ordained to the priesthood by Bishops Acheson and Brewster in 1927. He remained at Zion as Pastor for thirty years.

Mr. Smith lived on Quinnipiack Avenue and commuted to North Branford on the Shore Line Electric Railway, which evidently was not very reliable in the winter months. In the Church Register, under "Weather Notes," we learn that on many occasions no service was held in the Church because the trolley wasn't running. Fortunately, Mr. Smith was not aboard on August 13, 1917 when a head-on trolley collision, not far from Zion Church, took the lives of nineteen people and seriously injured thirty-five others. It was one of the worst disasters in terms of death and injury in New England transportation history, and almost everyone aboard both cars was a resident of the area. The struggling Shore Line went bankrupt shortly after the accident, and Mr. Smith acquired a Model-T Ford. This means of transportation did not prove to be totally reliable either, for we read in the Church Register that all-too-familiar lament "Auto out of commission - unable to get garageman in time to fix it." It must have been a great relief to Mr. Smith (and to the Parish) when, some years later, he bought a house on Branford Road - in walking distance of the Church!!!

The winter of 1919 was a particularly severe one, as noted in the Parish Register:

X-mas Eve - 1919 Quartette from St. John's, New Haven.
8 from Congr. Ch. - ICE STORM.

Feb. 22 No service - no trolleys running from New Haven to North Branford - Storm on Sat. night.

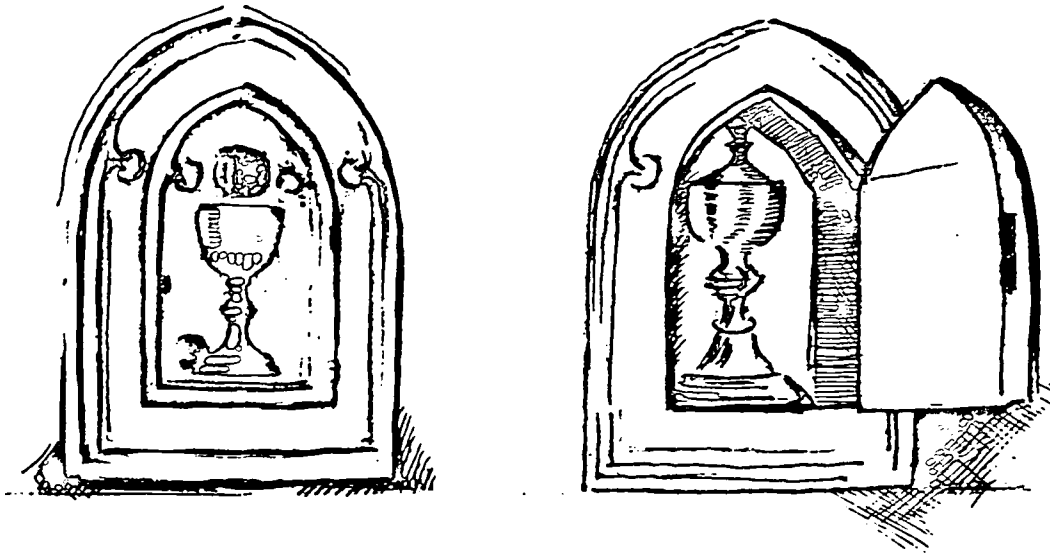
Feb. 29 No service because no one came to Church. Drove over from Branford in sleigh.

Mar. 7 No service - bad storm Fri., Sat. No cars running to No. Branf. on Sunday.

Snow, cold and ice, and below zero temperatures, were the order of the day this year. In fact, for five Sundays in a row there were no services.

In 1919 Mr. Smith was a lay reader, assisting the Rev. George Weed Barhydt, Rector of Trinity Church, Branford, who was also in charge of St. John's and Zion. Both Parishes were doing well and there were now twenty communicants at Zion. The Wardens are still Jesse Harrison and Frederick Dudley. Dr. Raymond T. Hill was voted in as a legal member of Zion. A Yale professor, he was an active member of the Church for many years.

the aumbry



a carved oak sacrament house ~ called an aumbry ~ to hold the sacraments for the sick and shut-ins, placed in the north wall of the church* given by professor raymond t. hill ~ 1938.

*

When the church was moved in 1957, the north side became the east side.

The Annual Meeting of 1920 was called to order by Rev. Mr. Barhydt. It seems that once again most of the offices were held by two men: J. L. Harrison was: Senior Warden, Treasurer, Vestryman, and Delegate to the Convention. F. E. Dudley was : Junior Warden, Clerk, Auditor, and Vestryman. Professor Hill was also a Vestryman and Henry O. Ford, of the New Haven Bank, was elected a member of the Parish. It was voted that Mr. Francis Smith be elected Moderator of the meeting. It was also voted that the Parish adopt the envelope system, and that new steps be made to the Church entrance.

The Annual Meeting of 1922 was held at the home of Mr. Dudley, with opening prayers by Mr. F. J. Smith, who is now a missionary. The officers remain the same. It was voted that Mr. J. Harrison and Mr. F. J. Smith be appointed a committee of two to secure someone to paint the exterior of the Church during the summer months.

At the Annual Meeting of 1923, held at the home of Mr. Smith, a letter was read from Mrs. C. W. Platt in which she relinquished "all claim to the pipe organ which has stood in the Church so many years."

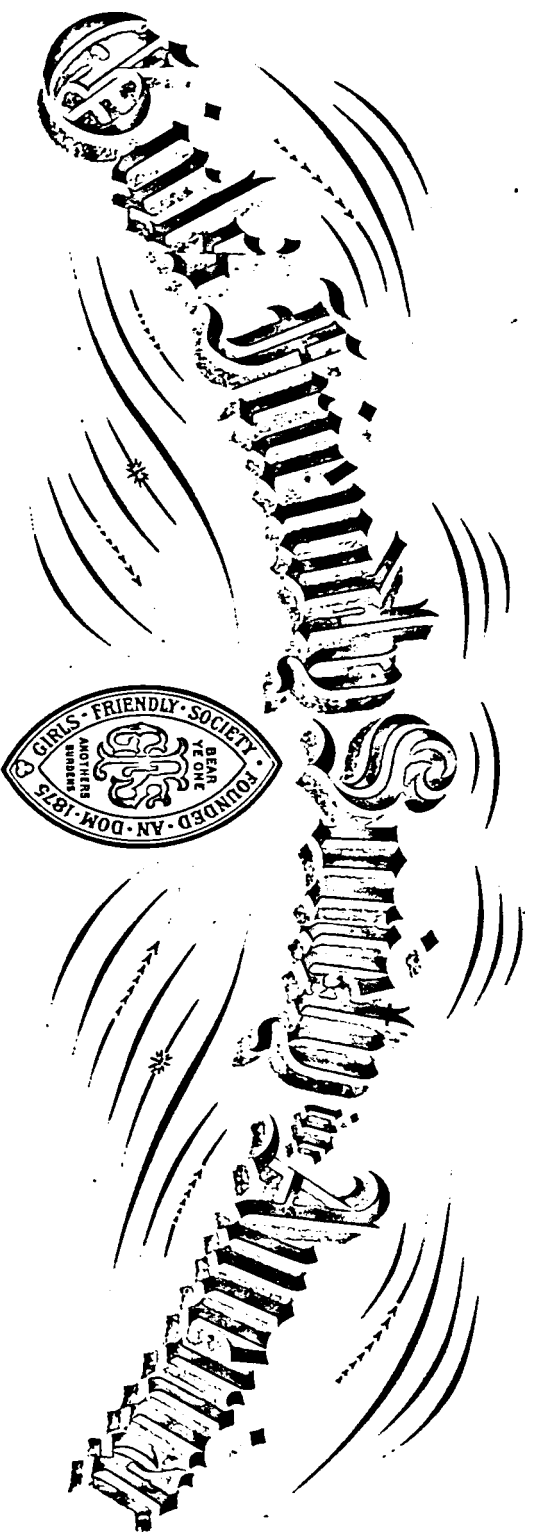
This year also saw the organization of the Girls Friendly Society (GFS) and the Ladies Guild. The GFS was founded in America in 1877, at a time when mills were springing up everywhere and girls and women began pouring into the manufacturing towns. They worked long hours and were often lonely and without friends. In the GFS they were bound together "in a fellowship of Christian love and service." As this was the first girls', or women's, organization in the Church of England, it may have been one of the first steps towards the Woman's Movement - so controversial in the Church today. In North Branford, far removed from the industrial scene, the GFS was primarily a social and service club.

In 1924 a special meeting was called, at the request of Mr. Smith, Chairman, at which it was voted to ask the Rev. Nile W. Heermans, Rector of Christ Church, East Haven, to become Priest-in-Charge, subject to the approval of the Bishop and Archdeacon.

Evidently approval was forthcoming for the Rev. Mr. Heermans became Priest-in-Charge, and we learn from the Diocesan report of 1925 that Mr. Smith was emerging as an outstanding leader in the Church. The report states:

"Zion Church, North Branford, and St. John's, North Guilford, are being served in a most excellent manner by Mr. Francis J. Smith, Lay Reader. The parishioners of these Parishes are showing a deep interest in the Church and her work. The Rev. Mr. Heermans is Priest-in-Charge."

There were only twelve families at Zion at this time, and Lay leadership material must have been wanting as most of the Church offices are held by three men: Robert Harrison, F. E. Dudley, and H. O. Ford. These men served on the Vestry and were delegates to the Convention.



THIS IS TO CERTIFY THAT

I, Ernest H. Bradford, Secretary of the Girls' Friendly Society,
was duly organized on the fourth day of May, 1922,
with the written consent of the District, and authorization of the
District President, and in accordance with the Constitution
of the Society.

In Witness Whereof, this Certificate has been duly signed by the District
President and by the District G. F. S. A. and attested by the

General Secretary,

Edith Van Schaack
District President.

Theresa C. C. C.
President G. F. S. A.

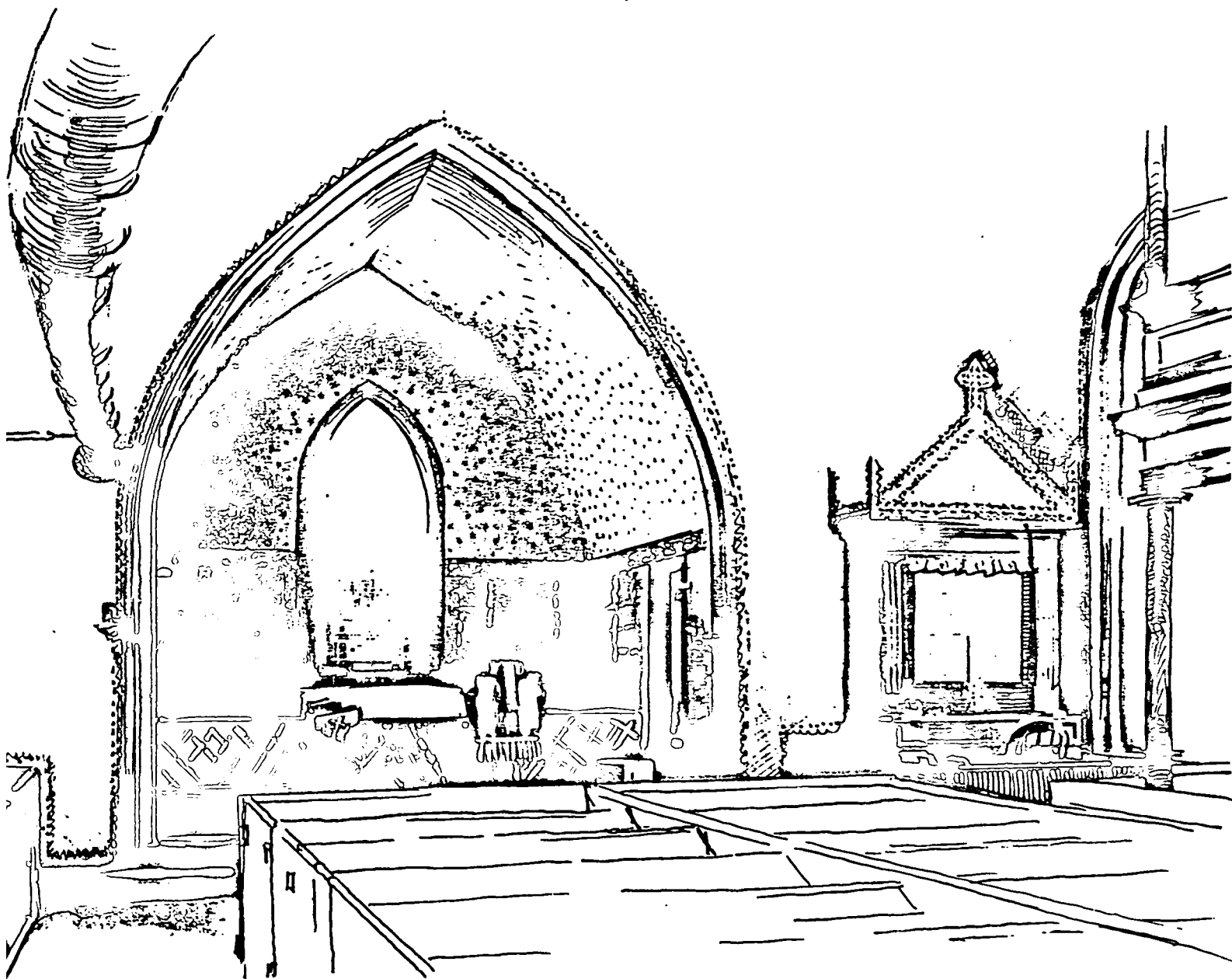
Mary W. W.
General Secretary G. F. S. A.

June 1, 1924

To Mr. Smith and Members
of Zion Episcopal Church in
North Branford.

In accordance with my desire,
I relinquish unto you, all claim
to the organ which has stood in
your church for years, and originally
belonged to Mr. Russell Clark - I
leave to you to dispose of hereafter
in any way which your judgment
may suggest will be of the greatest
advantage to you now and in the
future.

Yours in the spirit of fellowship
C. W. Platt
Dec 2. 1922



This is, perhaps, the organ that Mrs. C. W. Platt referred to in her letter of December 2, 1922.

These were quiet years in the Church, and what few records there are deal mainly with maintenance problems.

In January of 1925 bids were offered for the interior decorating of the Church. The contract was given to Mr. Hawre, allotting \$450 for oil paint and \$350 for muresco. It was voted to "cut a three foot door from the choir room into the nave of the Church and to plaster up the other door leading into the chancel from the choir room, also to build out the chancel floor large enough to accommodate choir stalls given to the Parish by Trinity Church, Bridgeport." (At present these stalls are in the side galleries of the Church.) It was decided that the walls would be light cream and the woodwork white, but the gallery posts would be revarnished.

There was discussion about removing a large tree in front of the Church and of replacing the present iron fence with a masonry stone wall, due to ever-increasing traffic on this corner. (Today the cemetery is surrounded by a stone wall, and, in 1940, \$15 was obtained from the North Branford Finance Board toward the upkeep of the wall. Unfortunately, constant work is needed to repair the damage done by cars and trucks sideswiping the wall at the corner. Route 80 had been paved in 1927 and with the new highway came new problems for Zion cemetery.)

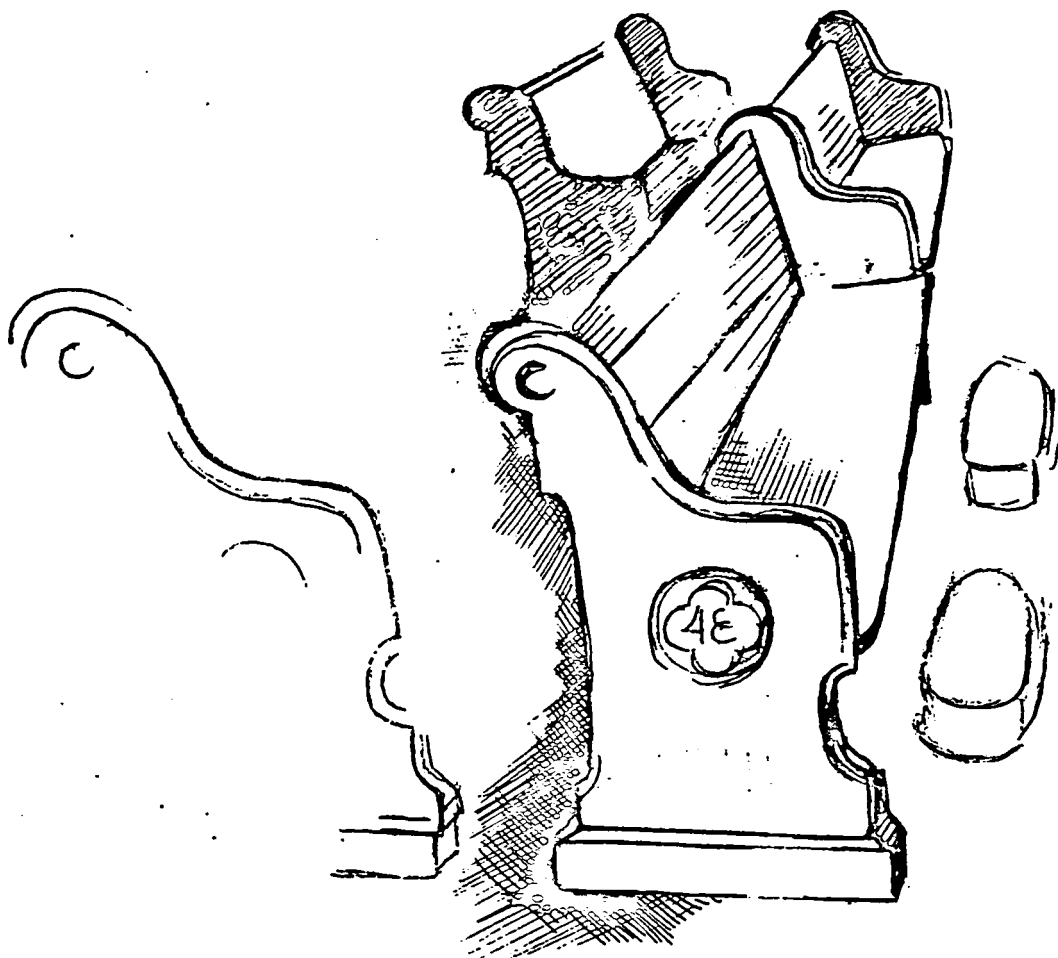
In 1927 the Rev. F. J. Smith was ordained a priest after many years of service to Zion. It is reported in the Convention Journal of that year that

"Zion Church, North Branford, and St. John's, North Guilford, and St. Andrew's, Northford, are well served by the Rev. Smith."

This was on the eve of the crash of 1929, which affected the lives of many people in the town. The North Branford Relief Committee came into being, and some families were obliged to receive public assistance. The 1930's, which followed, were the years of the great financial depression in the country. Like other organizations, Zion's financial situation was shaky. There were days when coal and electricity bills could not be paid, and times when the threat of closing the door of the Church became very real. Often there were no funds to pay the rector's salary - it was never paid on a regular schedule during these years.

Often his salary was paid by the Ladies Guild. In 1933 the Vestry voted "to pay the regular monthly phone bill of the Rector, of \$24 per year, who will move into his new house shortly." and, in 1934, it was voted to increase the Rector's salary by \$50.

At this time, Mr. Frederick Slater had been organist for several years without compensation, and the Clerk was asked to write a letter expressing appreciation and offering to pay his transportation. Other expenditures mention a new electric blower for the organ.



At a vestry meeting held in January of 1925, it was voted to 'build out the chancel floor large enough to accomodate choir stalls given to the Parish by Trinity Church, Bridgeport. (At present, these benches are in the side galleries of the church.)



The Church on Christmas Eve, showing the chancel floor built out to the front pews to accomodate the choir stalls.

The ever-generous Ladies Guild installed a door from the nave of the Church, on the gospel side, into the vestry room and also agreed to pay the expenses of \$350 to redecorate the Church.

Other than these sparse notations, little is recorded in the minutes of the Vestry. Occasionally mention is made of gifts to the Church and these are all listed in the appendix.

While the Vestry minutes during these years are sketchy, the Ladies Guild kept complete records from 1922 until 1947. During these years the hard working ladies kept the Church going through many difficult times. They were faithful and determined in raising money to make repairs to the Church, to pay the bills, and often to pay the Rector's salary. Their commitment to Zion Church and the good humor with which they undertook projects to support the Church, is reflected in their book of minutes. These records give us a real feeling of the spirit in the little church.

The Ladies Guild

The Ladies Guild was organized on April 30, 1922, with eight members present. Among other business, it was decided that meetings would take place twice a month and that the dues would be 10¢ per month. Aprons were to be sewn for the Christmas Fair, a picnic was planned, and also a social in the Town Hall. It was pointed out that affairs could only be scheduled if the Town Hall was available.

The minutes of the June 8th meeting note that:

"The lawn party which we hoped to give this month was postponed till July on account of this being an extremely busy time with the men (God bless them) on whom we have to rely for a few things for such an occasion."

The ladies continued to meet once a week for an all-day session to "sew block," or work on quilts and aprons for sale. Occasionally they cleaned the Church instead of holding a meeting and they regularly planned suppers and food sales. A successful food sale often meant that the fuel or the electric bill could be paid. Following the meetings, the ladies generally enjoyed a game of Michigan, or went to a movie.

The First Annual Fair was held on November 22nd. Members of the Guild were assigned to booths representing different countries. (America - food; Ireland - aprons and novelties; Belgium - baskets and candy, provided by the Girls' Friendly; Japan - grab bag.) "The men of the Parish expressed a willingness to help and were assigned the refreshments."

There were no meetings of the Guild during the winter months on account of the very stormy weather and difficult traveling.

In April, it was decided to have a "Dollar Day," in which every member agreed to earn a dollar and "relate the method of earning it." It was voted to buy lamps for the gallery of the Church, which was to be fitted up as a room for meetings of the organizations of the Church. Materials were prepared for a quilt.

The next meetings were involved primarily with cutting and piecing blocks for the quilt.

In May it was reported that "some kind friend and interested helper donated materials for junior choir vestments "which were cut out, different ladies taking one or two home. One lady handed in her dollar. Other dollars dribbled in later but it was never noted how the ladies had earned their dollars.

Fall arrived and work was still in progress on the choir vestments and on the quilt. The Guild minutes deal primarily with the progress of the quilt which, at the end of November, was happily "tacked and bound."

The second Annual Fair was held in the Town Hall in November. The high points of the event were: the food booth; the novelty and apron table; the Colgate products, which the Girls' Friendly were selling; and the grab bag which the Sunday School organized; and also refreshments.

In January \$86.75 was deposited in the American Bank and Trust, which was perhaps the proceeds from the fair. Work continued on the choir vestments and two more quilts were started. A notation was made: "Found new covering on Guild room floor, for which ladies expressed appreciation to the kind donors."

The ladies met weekly while getting ready for the fair and "work continued with aroused enthusiasm" on the quilts. In December a check was deposited for \$60.29 and it was voted to pay 97¢ for church lamp wicks.

Most of the minutes continue to deal with the subject of the quilts. One was being made for Mrs. Gedney's sister and one for Mrs. Plaffin, of New Haven.

The third Annual Fair was a great success and a "fine orchestra from New Haven furnished music for dancing." Vegetables were sold this year and "through the kindness of the men to help the ladies, the Fair went off very well."

January of 1925 saw work commencing on a patchwork quilt and through the spring "the quilt grew quite a bit." It was finally finished and made ready to tie and blocks cut for the next one.

The meetings are concerned with discussions of the Fair, the state of

the quilt, or "comfortable" and a description of the delicious luncheon (most often chicken) served by the hostess. Games were usually played at the end of the afternoon.

In November a Christmas Fair was held in the new Town Hall. Booths were built of white birch and trimmed with crepe paper and bittersweet berries. There was a four-piece orchestra for dancing. The ladies were "much pleased with the final sum netted" although their minutes do not reveal how much it was.

Then it was back to the quilts again - this time a "neck-tie" quilt. It was noted, with sadness, that Mr. Jesse Harrison died in February of 1926.

The Fair this year was patterned after the one of the year before and was a great success!

A crepe-de-chene quilt, called "The President's Chair," was started with great enthusiasm and also a new star quilt for Mrs. Burton Colter.

It was voted to put in and pay for electric lights in the Church, and a new silk quilt is mentioned.

In the spring of 1927 the Girls Friendly of New Haven put on "Friendly Frolic" in the Town Hall for the benefit of the Ladies Guild. \$28.50 was made.

A point of interest was the fact that the Ladies Guild had joined the Society of Church Missions of Help.

In the spring, \$53 was made at a Lawn Party, a bridge-tea party was held, and a "very neat sum of \$6.21 was added to the Treasury."

In 1930 it was voted to pay \$7.00 to Mr. Scholtz for carting choir stalls to and from the carpenter and to the Church. In the fall activities quieted down "the canning season being at its height, makes us short of workers." Plans were made for the Christmas Fair, the feature of which was to be a roast pork supper. Also to be featured was Knobby Kraft. The Congregational Church Chapel was to be rented for the affair, for \$5.00, with the understanding that all broken dishes would be replaced. The next scheduled Guild meeting was postponed "until the return of our President from a motor trip to Washington and suburbs." In February it was voted to buy a ton of coal to be used for weekly Lenten services. The last meeting of the season took place "at Todd's Homestead, where bathing was indulged in and a picnic dinner enjoyed by all."

In 1936 the name of the Ladies Guild was changed to the Parish Guild. Three new ladies had jointed the Guild, bringing the membership up to nine. They prepared and served a Harvest Supper and discussed ways to earn money to pay for the Christmas greens. Evidently their fund-raising projects were fruitful, for at their December meeting they decided to: "pay part of the back salary of the Rector - \$40.; and of the Sexton - \$12; and to purchase two tons of coal for the Church, at \$26." They voted to have two different ladies clean the Church every month, and they hapily reported the sale of a quilt, bringing in \$6.50.

In 1937 the principal money-raising event was the production of a play, with soda, which had been purchased for 80¢ a case, being served during the intermission. As a result of their efforts they were able to pay the old coal bill, of \$13, and \$75 towards the Rector's salary. They also decided to try and give the organist \$25 per year. The ladies were very busy this year making preparations for the 125th Anniversary Celebration, and they voted that at this celebration "they would pay 60¢ to Mrs. Oddask, the organist."

The year 1938 brought two disasters for we find the ladies writing the people of St. Andrew's to offer "sympathy and help where their church burnt down." This was also the year of the 1938 hurricane and the Guild voted to help pay for shingles for the roof, which was damaged. They also voted \$29.20 to repair the Church steeple and \$2.73 to repair gutters and leaders. After the experience with the hurricane, it was decided to invest \$23 in storm windows. A Harvest Supper was planned, at which adults would be charged 45¢ and children 25¢, the proceeds to go towards a new furnace and an electric blower for the organ.

Along with all their other activities, the Guild was constantly putting on food sales and selling quilts. It was noted that "the tea-chest quilt was sold to Mrs. Warren Richmond, for \$5.00, as the mice gnawed a hole in the quilt back - therefore lessening the original price."

In 1939 the ladies made it possible to install a new furnace for \$212 and they were making plans to present the Church with a new oil burner. In November they had in their hands the first oil bill, for 200 gallons, so evidently the new heating system was in use.

They sent a card to Mrs. Lillian Tuft, of Alaska, who was their Guild "prayer-partner," and cards were also sent to the shut-ins of the Parish.

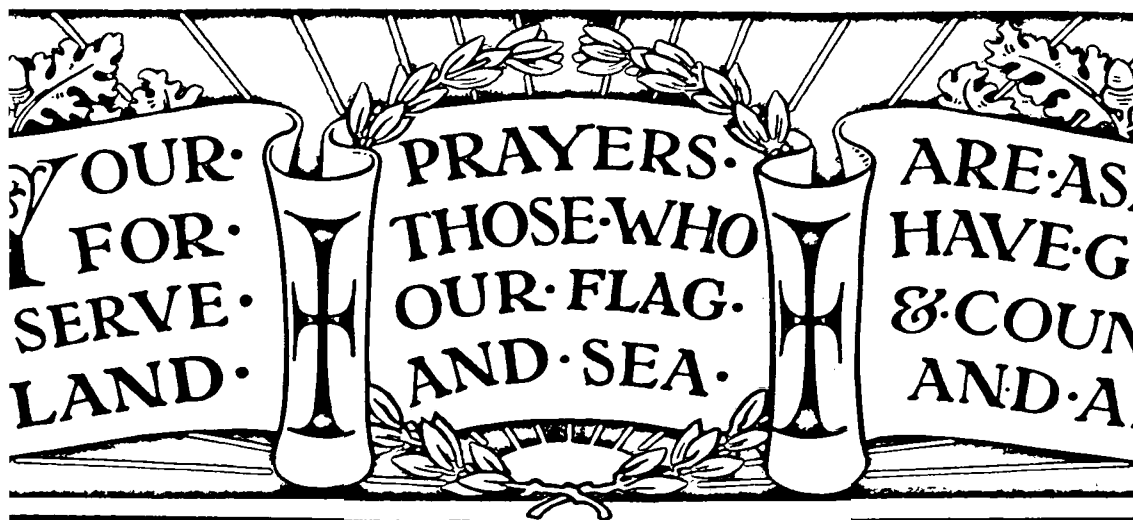
Much time and energy was spent organizing hot-dog roasts, silver teas, food sales, and the selling of potholders and plants.

In 1940 it was voted to spend \$3.75 to bind the blue plush rug. The rug had been obtained free by the Rector and was placed in front of the chancel "to hide the ugly spot left by the removal of the pipeless furnace register." It was also voted to pay \$100 towards the Rector's back salary.

During the war years, the ladies were busy doing Red Cross work, in addition to their other activities. In 1941 they earned \$210.91, \$100 of which went for the Rector's back salary. An Honor Roll board was posted and many boxes were packed for Willard Appel "our soldier boy in the Army."

At this time the Rector was authorized to rent a safety deposit box.

The war efforts were continued on the home-front and Christmas cards and handkerchiefs were sent to the four boys from the Parish in the service, but there was no word that they were ever received.



OUR ROLL OF HONOUR

Willard Wesley Appelle

Karl William Colter

Ralph Wesley Colter

Anthony Edward Daly

Harold Henry Williams



contributions of the ladies guild:

~when the church was moved, this group paid \$600.00 per year for seven years toward the erection of the parish house.

~in 1963 \$1200.00 was given to the vestry for needs of the church.

~all the dishes, silverware, pots and pans in the kitchen.

\$75.00 to the vestry for the cleaning costs of the church.

~\$100.00 towards the fr. smith memorial study

~each summer for several years, two youngsters from zion church were sent to camp washington.

~refrigerator and kitchen carts.

~original draperies in parish hall & kitchen.

~altar hangings & vestments: purple, red, white, also altar fair linen cloth.

~red carpet on balcony stairs

~typewriter and stand.

~prayer books in 1968. bibles and story books for sunday school in 1970.



Money from the card party was given to repair the organ and \$100 was given to Father Smith for other Church repairs.

In 1944 war emergency measures were still in effect. Mrs. Smith was asked to get in touch with the Rationing Board for twenty pounds of sugar for the food sale for the Church. It was noted in the minutes that the paper shortage was affecting the profits of the Guild.

A motion was made that the Guild pay Mr. Smith the back salary due him but at Mrs. Smith's request, the matter was tabled, to be brought up at a later date. At this same meeting, a verbal appreciation for the Christmas gift to Mrs. Paul Hawkins "for her faithful service as organist during the year" was given by Mrs. Paul Hawkins herself. Mrs. Hawkins who, through these difficult years, was one of the stalwarts of the Ladies Guild as well as the organist, died in January, 1978.

In 1945 a letter of thanks was received from Corporal Ralph Colter for the Christmas package, in which he said it was received in good condition. The minutes noted that: "the optimistic tone of Ralph's letter is a good example to all discouraged people." A dinner in honor of the returned servicemen and women was held. A letter was read from the Seamen's Church Institute for an appeal for knitters for socks, but as "our Guild members are not acquainted with the making of socks, Miss Smith will ask if there is something else we can do."

During this time notations were made that: "a Prayer desk was given to the Parish, a pillow for the Prayer desk, \$250 was given for church redecoration, and, at a later date, \$25 for this same purpose. It was voted to give \$200 towards shingling of the Church roof.

With the war over and life returning to normal, the Parish Guild may have decided to disband, for the last meeting that is recorded was in March of 1947.

While not as active as the ladies, nor as long-lived, the men of the Church also had their club.

In May of 1930 a meeting was called to organize the men's club, which was to be officially called "The Men's Club of Zion Episcopal Church." The slate of officers elected was as follows: President, Rev. Francis J. Smith; Vice President, Earl W. Colter; Secretary-Treasurer, Frederick W. Slater. It was agreed that meetings would take place on the third Monday of each month, at the lunch hour, the meal to be prepared by the wife of the host.

At the November meeting, it was decided to invite the Ladies Guild to join in their Christmas party. A letter was promptly forwarded to Mrs. Smith, President of the Women's Club, extending an invitation to the members of the Ladies Guild to join with the men for a Christmas party. At the bottom of the page was the following post script: "It is suggested that the ladies furnish refreshments." It is not difficult to read between the lines of this communication.

The ladies evidently accepted the invitation and noted the suggestion about the refreshments for the following account appears in the minutes of the Men's Club:

"After business came pleasure and refreshments. A program of songs and recitations were tendered by the men, ably assisted by Miss Emily Abluct(?) and, judging by the applause, very favorably received by the audience. At the conclusion of the entertainment, Santa Claus arrived and presented each one present a gift. To attempt to describe the supper served by Mrs. Gedney would be futile, as I am not capable to write on paper a proper description which it deserved. WONDERFUL is the only word that comes to my mind and that falls far short. Quantity, Quality, and Variety and a good time was had by all."

While the minutes of the Men's Club are sparse, there is always mention of "good eating and singing."

In January of 1932: "Discussed topics relative to betterment of Church; the excavation of the Church cellar and a rectory. We are going to inspect work accomplished at Kent and Terryville similar to which is contemplated to do at our own Church." Other matters discussed were the possibility of renting a house suitable for the rectory, an enclosure for the cemetery property, and installing a new electric light in front of the Church, at a cost of \$4.85.

At a meeting in 1933 there was further discussion about a fence around the cemetery and about removing a tree in front of the church which, it was hoped, the State would take care of. It was voted to paint the church at a cost of \$150 and also to pay 50% of the Club dues to satisfy the bill for the new chimney. (The dues were 10¢ per month.)

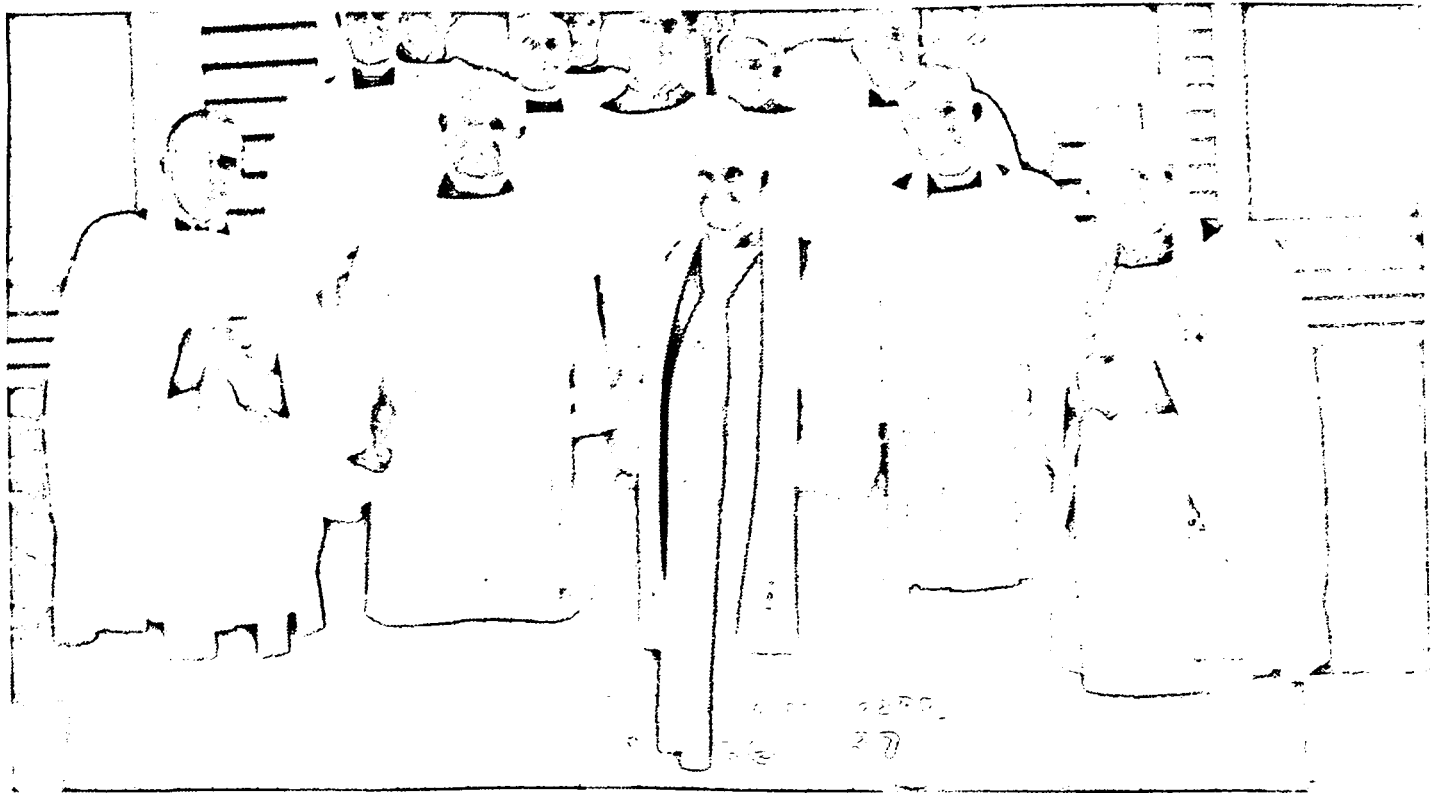
In September of 1937 there was \$1.85 in the treasury. Thanks were expressed to Mr. Todd for mowing the cemetery.

The last meeting that was recorded was in February, 1938.

In reading over the minutes of the Church organizations at this time, one senses the unusual spirit that has always been felt in this parish. Because of dedicated parishioners- giving tirelessly, unselfishly, and joyously of themselves, the Church has moved mountains when, indeed, at times it seemed that it would surely go under.

While the spirit within the Church remained constant, events outside were bringing about enormous changes in the Town - changes that would be reflected in the Church.

The war was over, families were larger, better highways and more automobiles meant that city dwellers could move their families to the country, with a relatively easy commute to their jobs. New industries in the Town brought more new families. New schools replaced the old one-room, one-teacher type. Supermarkets supplanted the small-town grocer, who went from door to door on Mondays to take the grocery order, which he would deliver on Tuesday. Shopping centers began to spring up to take care of the ever-increasing population.



125th Anniversary - September, 1937

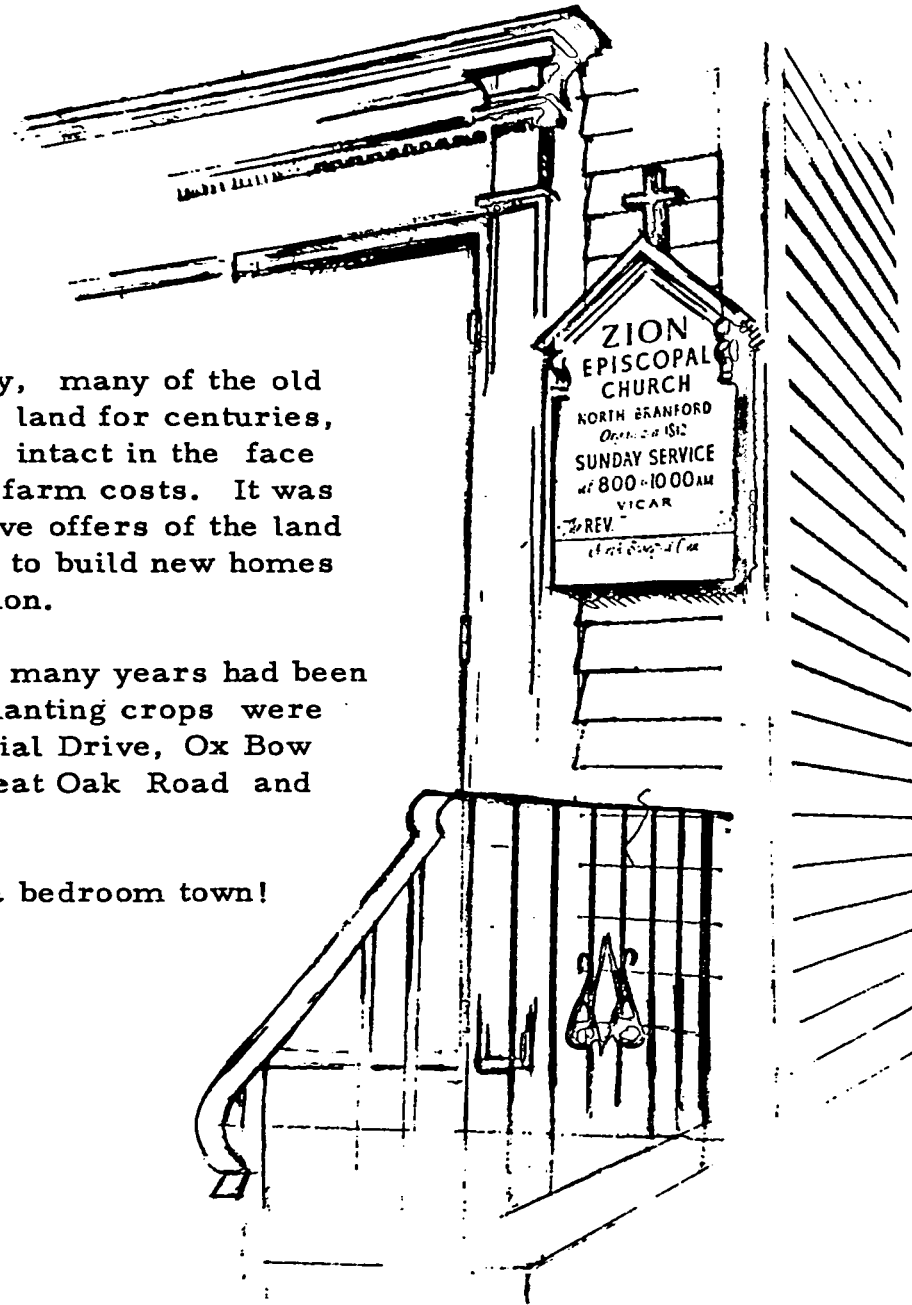
Front Row: Rev. Robert Plumb, Rev. D. I. Chauncey Linsley, Bishop Brewster,
The Rector - Rev. F. I. Smith, Rev. Dr. Kenyon.
Second Row: Rev. Robert Flockhart, Rev. Francis Liggett, Rev. D.W. Greene.

At the celebration, the rite of Confirmation was administered at the morning service by the Rt. Rev. Chauncey Bunce Brewster, D.D., who delivered the sermon. Holy Communion was celebrated. A basket lunch was held in the Town Hall. At the afternoon service the historical address was delivered by the Rev. J. Chauncey Linsley, D.D., and other addresses by Archdeacon Kenyon, the Rev. Francis S. Liggett, and the Rev. George D. Lessley.

As North Branford changed from a small New England town to a suburban community, many of the old families, who had farmed the land for centuries, struggled to keep their farms intact in the face of ever-increasing taxes and farm costs. It was difficult to resist the attractive offers of the land developers who were anxious to build new homes for the new suburban population.

One by one - areas which for many years had been used for grazing cattle and planting crops were bulldozed and renamed Colonial Drive, Ox Bow Lane, Whispering Hills, Great Oak Road and Echo Circle.

North Branford had become a bedroom town!



As the town changed, Zion Church changed from a church where the same families had gone from generation to generation to one where new people came and went. Many new young families came to Zion, stayed a few years, and then moved on as jobs called them elsewhere.

Although there was constant turnover, the membership of Zion continued to grow. It became increasingly apparent that expanded educational and meeting facilities were needed.



One hundred and thirty-eight years at the same address!

BUT

As changes came to the town, so they would to Zion Church!



MOVING OUT!

On the Move



From Abraham to Saint Paul the Bible tells us that those who serve the Lord and His will often find themselves "on the move." And so it was to be with Zion Church.

At the Annual Parish Meeting of January, 1954, the Rector, Rev. Mr. Smith, reported on the Bishop's request that the Parish try to procure more land, with the thought that it would be advantageous at some future date to move the Church back from the present street line. The Rector reported he had already taken some action along this line, which he hoped would eventually be instrumental in carrying out this idea.

A Building Committee was appointed to investigate the possibility of moving the church back. Working with the Committee was the Rev. Nelson Pearson, Architectural Consultant to the Diocese. He was most helpful with suggestions, and he also prepared the plans from which the connector and Parish House were eventually built.

The land behind the Church was owned by Mr. Frederic (Gus) Loeber, and the Rev. S. Wolcott Linsley offered to visit Mr. Loeber to discuss the possibility of the Church acquiring more land.

Mr. Loeber, generously, made a gift to the Church of a piece of property which would make it possible to realize the plan to move the Church back onto a new foundation, providing a basement area for much-needed facilities. It was pointed out that increased traffic on Route 80 was creating a hazardous situation near the Church at its present location.

After much deliberation, the Vestry and the Building Committee felt that the land made available to them by Mr. Loeber was too small an area, and that other alternatives must be considered.

The following possibilities were discussed at length:

1. Acquiring more land, and constructing a basement under the Church on the present location, or
2. Building a new structure on a new location, or
3. Moving the Church onto a foundation at a new location.

It was ultimately decided that the third alternative would be the most feasible solution.

The question was then raised as to what financial support might be expected from the Diocese, and the Rector stated that it was possible to obtain funds for such a project, providing sufficient effort was shown on the part of the Parish.

Harvey Stetson, from the Diocese, helped set up a committee of seven, to be responsible for the expansion program. The committee, at its first meeting, with Mr. Stetson present, pledged over \$4,000 to start.

At this time, the Treasurer reported that, owing to an increase in membership and pledges, the Church was operating out of the red for the first time in some years. In addition, several donations were made to the building fund, not only from Church members but from interested outsiders as well.

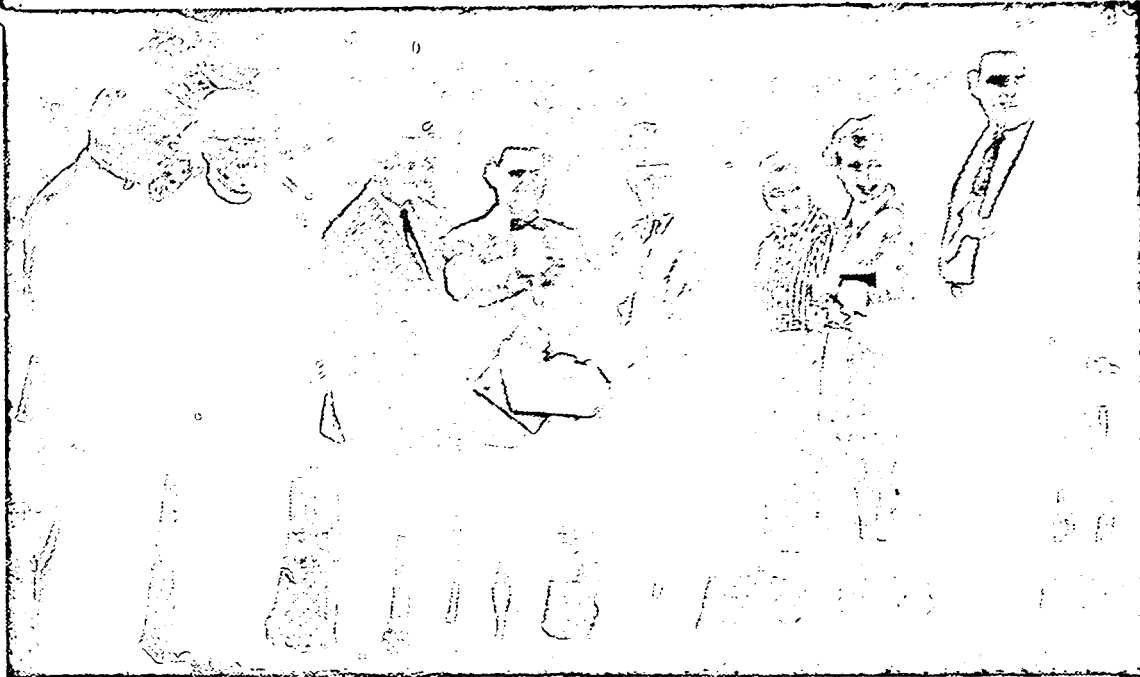
An unexpected windfall came with the announcement, at this time, that the North Branford Civic Association had voted to disband, the money in their treasury to be equally divided among the three churches and the Fire Department.

Another check was turned over to the Building Fund by Mr. Edmund Stoddard, who informed the Vestry that during the summer he had conducted services at the Church of the Epiphany, in New Haven, and payment for his services was made to the Building Fund, at his request.

With the approval of the Bishop, and with strong support evidenced on all sides, the plans to relocate the Church, under the leadership of Father Smith, were moving forward! The Vestry minutes tell us that a good deal of activity was going on to prepare the little church for the adventure that lay ahead: louvres were installed in the steeple and beams underneath the Church. The furnace was cleaned, the gutters checked, the organ blower motor oiled, and new shades were purchased for the front windows of the Church.

While preparations for the move were being made, Rev. Mr. Smith was able to make the happy announcement that "we now have access to the lavatories in Center School. A key to the School will be kept in the ante-room of the Church." While grateful for the school facilities, the parishioners could look forward to the modern improvements which were included in the new church plans!

Gift Of Land Allows No. Branford Episcopal Church Project



NORTH BRANFORD—At a recent meeting of the Zion Episcopal Church Building Committee in North Branford, Ralph Colter is shown accepting the gift of a deed to a piece of property from Frederick G. Loeber.

The committee was meeting with the Rev. Nelson Pearson of St. Paul's Episcopal Church, Woodbury, architect and consultant, and includes, from left to right, the Rev. Mr. Pearson; the Rev. Francis J. Smith, rector; Edmund Stoddard, Ralph Colter, Gus Loeb-

er, Mrs. William Lake, Mrs. James Smith and Robert Ayr. Missing when the picture was taken were Mrs. LeRoy Champagne and Mrs. William Mawney.

Colter said yesterday that the church will be moved back onto a new foundation which will provide a basement area. The church has grown considerably in recent years. Colter said, and the growth demands the added facilities which will be provided.

Colter added that the beauty of the center of town will be en-

hanced when the church is moved back. Another factor in the decision to move the building, Colter said, was the traffic hazard at the intersection of Branford Road, Notch Hill Road and Route 80, which becomes dangerous with a greater number of people using the church building for an increased number of activities.

"The church has grown considerably and is certain to grow more in the near future, and we must keep up with the town's growth," Colter said.

Ground Broken At New North Branford Church Site



The Rev. Francis J. Smith, rector of Zion Episcopal Church, turns over the first shovelful of soil as ground is broken at the new building site on Notch Hill Road in North Branford. The church will move to the new site, according to present plans, and will have a parish hall as well as room for future expansion. (Colter)

Zion Episcopal Takes First Step in Extensive Expansion Program

NORTH BRANFORD — Zion Episcopal Church took its first step in the new expansion program recently when members and friends gathered on the new building site.

The program was opened on behalf of the vestry and building committee by Junior Warden Edmund L. Stoddard.

The Ven. Francis J. Smith, rector of Zion Parish, conducted the services and turned over the first shovel of soil. Those following the Rev. Mr. Smith were: Ralph Colter, chairman of building committee; Earl B. Colter, senior warden; Miss Barbara Richmond, representing the Sunday school; Mrs. Edmund L. Stoddard, president of the Ladies Guild; Wallace Foote, whose donation made the purchase of the land possible; First Selectman Alden J. Hill, representing the town officials; and Mrs. Francis J. Smith, wife of the rector.

The building committee which has the responsibility of this expansion program, includes: Mrs. James Smith, Mrs. William Lake, Mrs. LeRoy Champagne, Joseph Auclair, Robert Ayr, Edmund Stoddard and Ralph Colter.

Their first duty was that of purchasing more land. After extensive study, the committee with the vestry's approval purchased the new land, which was formerly owned by Frederick Loeber. The new site is now marked by a sign, and is located on Notch Hill Road opposite Loeber Place.

The present plans call for moving the church to the new site, which will enable it to have a parish hall, and also have room for future expansion, something which the present location does not permit. Bids on both the moving and construction work have been submitted, but as yet no contracts have been awarded. The committee hopes with continued interest and co-operation to carry out the present plans in their entirety in the near future.

A flyer sent out at this time, called "Proving Our Needs for Expansion," noted other inconveniences, such as crowded and inadequate Sunday School facilities. Classes were held in the balcony after Church service. With the proposed plans, both could be held at the same time. The balcony was also used for the Ladies' Guild sewing sessions. A picture showed a film being run in the Church proper, and another picture showed the ladies loading a station wagon with equipment for a social in a rented hall.

The Parish meetings were also conducted in the Old Town Hall, now the Community Building, and were usually accompanied by "carry-in" dinners, arranged by the hard working and tireless ladies of the Church.

It might be mentioned here that during this period Mrs. Jessie Hawkins was the Church organist and received a salary of fifty cents per week, which she donated back to the Church. Another unselfish contributor was Caroline Smith, sister of Mrs. Jane Smith. She lived with Rev. Mr. and Mrs. Smith and gave most freely of her time. She could be seen peddling pencils for a penny a piece from door to door. The pencils had numbers on them and the lucky winner in the draw received a prize. The Rector was strongly opposed to Church-connected raffles and he may have chided the ladies for their activities. No doubt he softened though when the "pencil money" was presented to him for his Church coffers.

As each member of the Parish contributed in his own way towards the realization of their goal, plans were materializing and finally, on March 3, 1957, at the Annual Meeting, the Building Committee presented its plans to the Parish. These plans included: The purchase of land from Mr. Loeber, 200 front footage on Notch Hill Road. The price was set at \$2,500, with the agreement that the land that he had originally donated, behind the Church, would be returned to him. The Committee recommended moving the Church to the Notch Hill Road site and erecting a new parish house. The plan was unanimously approved.

Wallace Foote, of Branford, who had indicated his willingness to equip a kitchen in the new Parish House, again came to the rescue, and through his generosity the Church was able to purchase the new site on Notch Hill Road.

At this time, Rev. Mr. Smith was leaving the pulpit for retirement and Rev. Mr. Richard Elting had accepted a call to be Zion's vicar. He was also to supervise St. Andrew's, in Northford, and St. John's, North Guilford, under a program sponsored by the Bishop to provide a training ground for young priests to serve under his leadership. However, in the minutes of March third, it was noted that the Rev. Mr. Elting was unable to serve due to ill health. This was a great loss and a real setback to Zion.

It was announced at this same meeting that Bishop Gray was appointing Rev. Donald Greene as priest-in-charge of the three parishes. It was under his leadership that plans went forward to construct the Parish House. Two plans for this purpose were presented: one, provided for the Parish Hall under

the Church; the other, more acceptable, plan provided for the attached Parish Hall to be above ground and could be carried out for \$10,000. The Ladies' Guild stated that they would donate \$1,000 to the Building Fund, inasmuch as Mr. Foote was equipping the kitchen. Rev. Mr. Greene said he would ask the Bishop to recommend to the Executive Council of the Diocese a \$6,000 loan and a \$6,000 grant. The Ladies' Guild generously volunteered to underwrite this \$6,000 loan and pledged the sum of \$600 annually, until the loan was repaid.

At the next Vestry Meeting in May of 1957, "it was voted to give an expression of thanks to Rev. Mr. Greene for his part in securing the additional six thousand dollar loan and also the six thousand dollar grant from the Diocese. Without this additional help, our plans and dreams of a Parish House above ground would not have been possible."

It was agreed to take out a policy for \$40,000 to cover any structural damage to the building during the moving. The cost would be \$300.

The Vestry were in accord as to the plans and schedule as presented by the Building Committee, namely, to move the Church to a new site on Route 22 and to build the new Parish House above ground, the cost of which would be about \$32,000.

The Church's one foundation was excavated, the footings poured, and contracts were let out for moving the building to the new foundation. Meanwhile the men of the Parish prepared for the move by removing the fence next to the Church and disconnecting and removing the furnace.

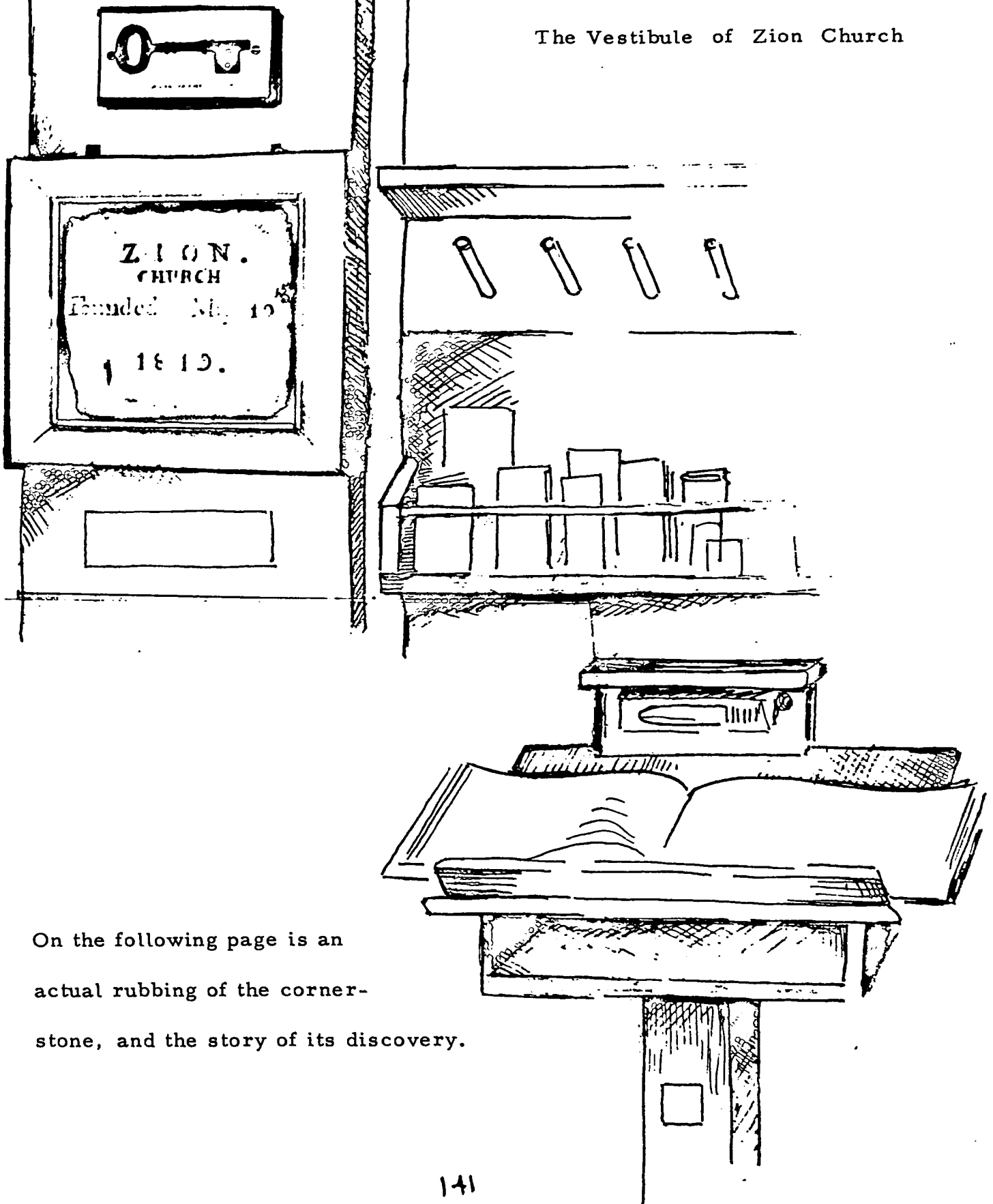
The actual move took place on a sunny Tuesday, June 11, 1957, and was completed in a day "with a minimum of fuss and bother." The Ven Francis Smith, retired pastor of the Church, and his wife returned to North Branford for the occasion and watched as the old church traveled the thousand feet, with the narrow, wooden pews and the stained glass windows intact, and settled comfortably on its new foundation.

In checking the foundations at the time of the move, Mr. Earl Colter, then Senior Warden, found a flat white stone in the rubble of the old foundation. Cleaning disclosed it to be the original cornerstone, reading as follows:

ZION CHURCH - FOUNDED MAY 19TH, 1819

The old cornerstone now hangs in the vestibule of the Church, along with the original key to the entry doors. A new cornerstone was made from one of the brownstones in the old foundation. These brownstones today are stored at the rear of the Church property. It was planned that a cornerstone for the new Parish Hall would be prepared upon the occasion of the mortgage burning.

The Vestibule of Zion Church



On the following page is an actual rubbing of the cornerstone, and the story of its discovery.

ZION

CHURCH

Founded May 19

1819

Zion Episcopal Church originally stood at the corner of Notch Hill Road and Route 80, adjoining the cemetery. It was erected in 1813.

In 1957, by vote of the Vestry and the approval of the Bishop (Bishop Gray), it was moved to its present location. Rev. Donald Green was the Priest in Charge and Rev. Francis Smith the Rector Emeritus.

During the moving operation the Church was placed on large rollers and pulled to its present location by two trucks.

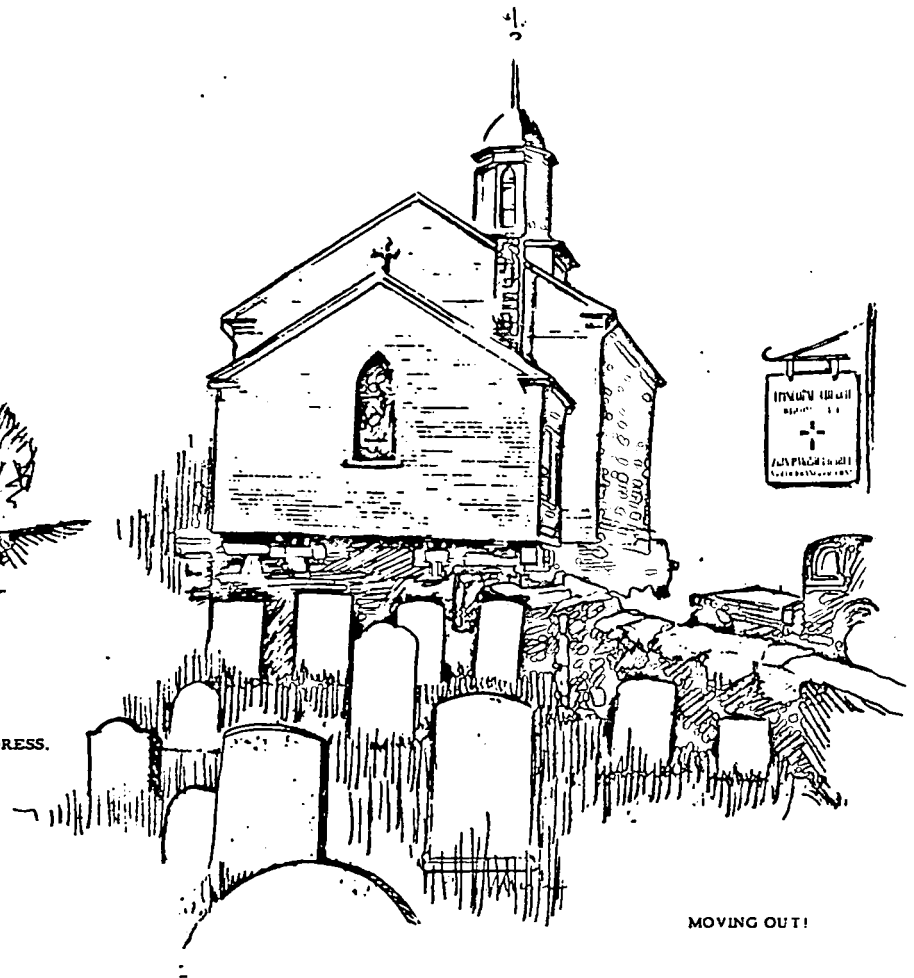
In checking the foundation at the time of the move, Mr. Earl Colter then Senior Warden, found a flat white stone in the rubble of the old foundation. Cleaning disclosed it to be the original cornerstone, here preserved, thanks to his discovery and recovery.



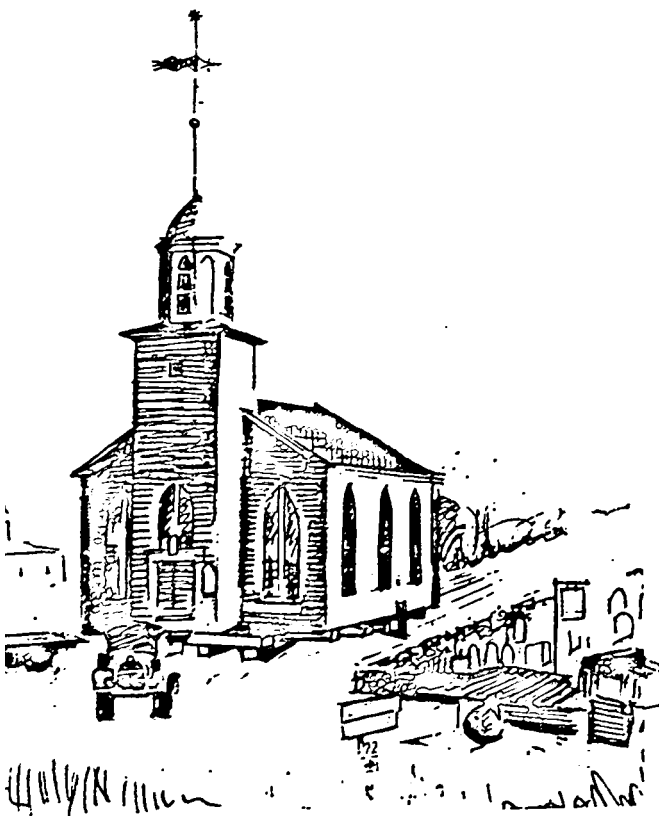
MOVING DAY



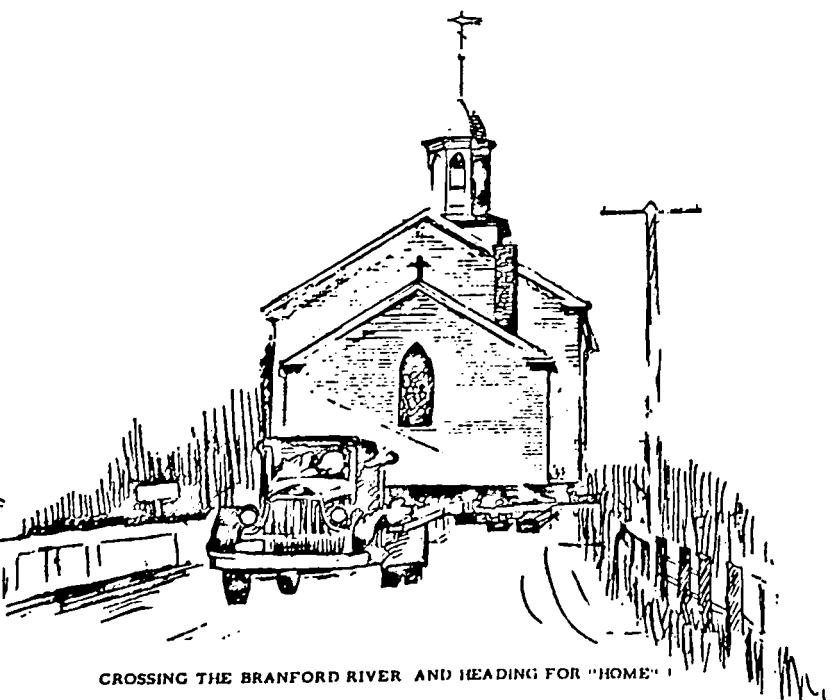
ONE HUNDRED AND FORTY YEARS AT THE SAME ADDRESS.



MOVING OUT!



TURNING THE CORNER AT ROUTE 80 AND NOTCH HILL ROAD.



CROSSING THE BRANFORD RIVER AND HEADING FOR "HOME"!

It should be noted that while moving plans were being made and during the actual moving of the Church, assistance was received from many people and firms.

The New Haven Trap Rock Company donated many tons of crushed stone for the pad upon which the foundation and floor were laid. It also furnished the compressor and equipment which were used to remove a portion of the wall on Route 80 so that the Church could be moved.

Also, First Selectman Alden (Bud) J. Hill furnished equipment and man power for many tasks at both the old and new sites. The utility companies were also most cooperative during the moving.

Harold Wakely, also an Episcopalian and head of the building company which bore his name, personally supervised the moving operation, which was carried out without a flaw. He supervised the construction at the new site. It should be noted, however, that the general contractor, Mr. Wakely, only completed the shell and the people of the Parish did the rest, specifically, the plumbing, electrical work, painting and decorating along with the grounds work and planting. The basic cost estimate of \$32,000 did not include all the work done by the parishioners.

Mr. Stoddard reminisces: "Much of the work was done by having work parties, with carry-in lunches, on Sundays, following the regular church service. We all came to church in work clothes and following the service each went to his or her assigned task."

And so it was really the Parish and all its members who gave so freely of their time, talents, and treasure that made the impossible dream come true. The unique spirit of cooperation which has characterized Zion Church over the years was certainly present in 1957, as indeed it is today—twenty years later.

Upon the completion of the job of moving and building, the proud parishioners held a festive open house, which was attended by two hundred people. The dedication ceremonies of the Parish Hall took place with Suffragan Bishop Robert Hatch, of the Connecticut Diocese, officiating. Bishop Hatch also conducted a joint confirmation for the three parishes of St. Andrew's, St. John's, and Zion preceding the dedication.

The new Parish Hall was officially used for the first time for a Communion Breakfast. A Corporate Communion was also held at 8:00 p.m. for the men and boys of the three churches. From now on, many events were to take place in the Church and Parish Hall. Not only weddings and receptions and other socials, but community activities such as Blood Bank and Scout meetings. The Church derives income from renting the hall to organizations such as Weight Watchers.

New Haven Evening Register

TUESDAY, NOVEMBER 26, 1957

Zion Episcopal Church Plans To Hold Communion



The new parish house of the Zion Episcopal Church of North Branford will be used for the first time since its recent dedication for a communion breakfast Sunday. This photo, taken at the dedication ceremony shows, left to right, Edmund Stoddard, junior warden; Robert Ayr of the building committee; Harold Wakeley, builder; Bishop Robert Hatch; Archdeacon Ross Morrell; the Rev. Donald Green, priest in charge; the Rev. Donald Salmon, assistant; the Rev. Francis J. Smith, former rector; and Ned Keller, crucifer. (Colter)

Breakfast in Parish Hall First Since Recent Opening Rites

NORTH BRANFORD — A corporate communion will be held at the Zion Episcopal Church Sunday at 8 p.m. which will be attended by men and boys of St. John's of North Guilford, St. Andrew's of Northford and the Zion Church of North Branford. A communion breakfast will also be held for the

first time in the new Zion Church parish hall.

Dedication ceremonies for the parish hall took place recently after months of work which included moving the 138-year-old church from its original site on Route 80 to its new location a quarter of a mile away on Notch Hill Road.

The cornerstone for the church was made from one of the brownstones in the old foundation and parishioners are planning a corner-

stone for the new parish hall when the mortgage is burned.

Officiating at the ceremony was Suffragan Bishop Robert Hatch of the Connecticut Diocese. Bishop Hatch also conducted a joint confirmation for the three parishes of St. Andrew's, St. John's and Zion Episcopal preceding the dedication.

Refreshments were served by ladies of the church to the 11 guests who assembled for the ceremonies.

While many exciting new activities were taking place at the Church and Parish Hall on Notch Hill Road, back at the old site, on Route 80, clean-up work remained to be done. The rough grading was completed and a fence installed by the School Board on the Zion boundary. Nothing remained to indicate to the passer-by that a little church had stood here for 138 years.

At the Annual Parish Meeting of January 1958, the Building Committee Chairman, Ralph Colter, gave a brief history of the Committee's activities from the time it was appointed in January, 1955 up to the present time. It was voted to dissolve the Building Committee with a rising vote of thanks for the fine work that had been accomplished.

The chapter on "Moving the Church" cannot be closed without mention of the generosity of Mr. Wallace Foote.

As noted earlier, he donated the land on Notch Hill Road onto which the Church moved and he also made a contribution toward the actual moving.

In 1957, he donated the underground electric service, as well as the kitchen, complete with stove, refrigerator, and cabinets, and other equipment. He is remembered as having had a keen interest in planning and finishing off kitchens. He wanted only the best for his projects, and he was particularly interested in pleasing the ladies.

Mr. Stoddard recalls an incident that occurred about two years after the Church was moved: "Wallace Foote attended a church supper and, owing to his previous generosity, we always refused to let him buy tickets for himself and his wife. At that particular dinner he talked to me and asked what was needed. I insisted that everything was just fine. He kept pumping, and I finally said that the only problem was the dish washing.

The next day he had representatives at the Church to study where a dishwasher could be installed. When told that the space was too small, he contracted for an addition (two stories high) to house the new dishwasher and to finish off the space under the addition.

That Church supper cost him over \$10,000!"

In Zion's more recent history, it was due to Mr. Foote's generosity (through the Foote Fund) that the Church was able to pave the parking lot in 1972 and to re-roof the Church in December of 1976.

At the Vestry Meeting of December, 1957, it was reported that the outside of the Church and Parish House were completely painted and broken windows repaired. With new copper gutters and flashing, with the driveway finished, and the grounds landscaped, the outside work was completed for the moment.

THIS KITCHEN WAS GIVEN
TO THE GLORY OF GOD
BY
WALLACE H. FOOTE
1875 ~ 1966
MAY HE REST IN PEACE ~

A black and white line drawing of a kitchen. On the left is a wooden table with a large pitcher and several glasses. In the center is a stove with a pot on it. To the right is a counter with a teapot and a box of cookies. A large pot sits on the floor in the foreground.

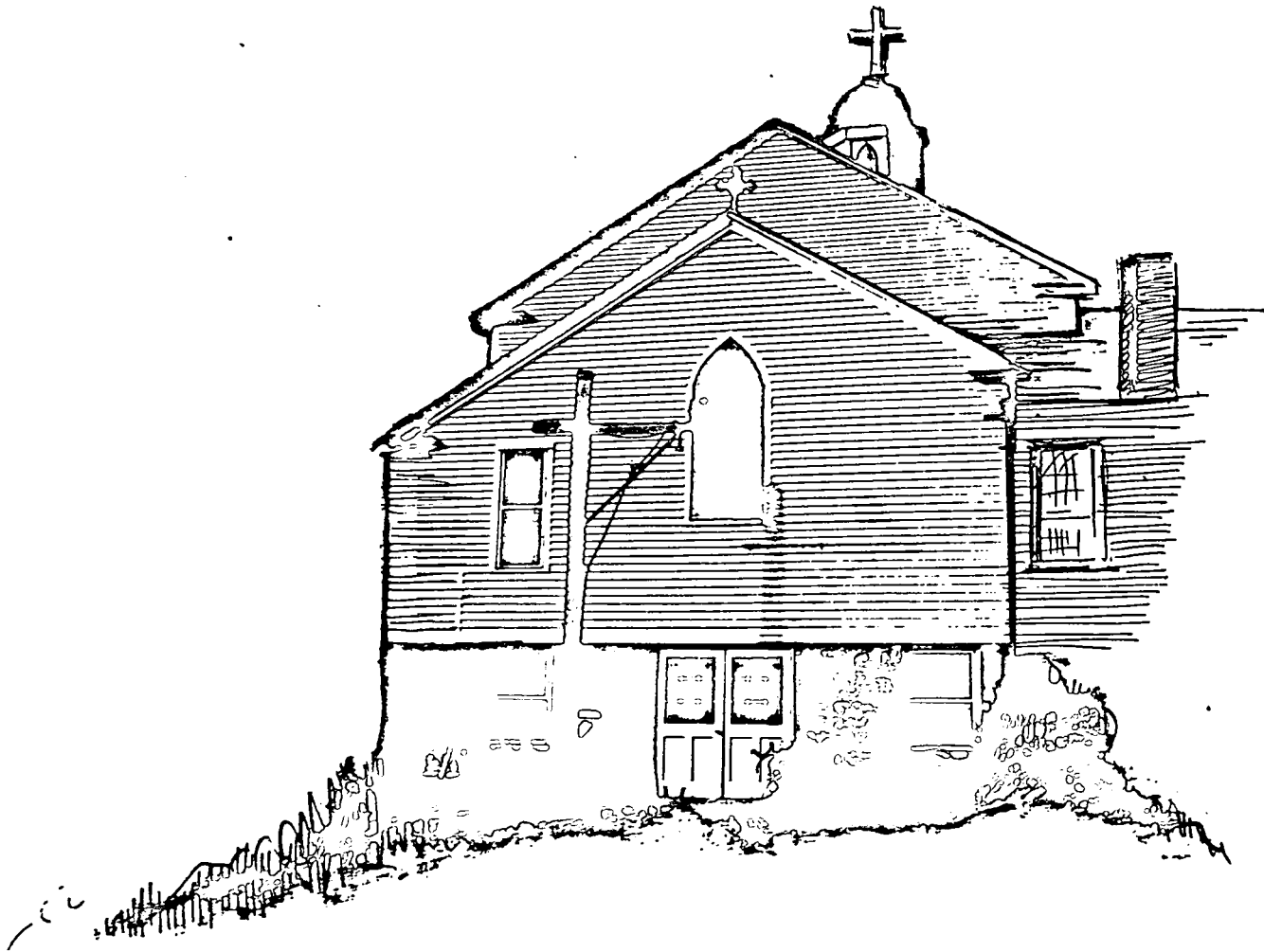
wallace foote also donated

the land on notch hill road onto which
the church was moved.

a donation toward the actual moving
the underground electric service 1957
equipment for the kitchen

addition to the kitchen ~ including
dishwasher

and finishing off room under addition ~



The rear of the Church - Scene of many a successful summer fair and auction.

Exciting things were taking place inside the Church also. A new slate floor had been ordered for the vestibule and red carpeting for the aisles. New lights had been donated for the vestibule, nave, and chancel, and new prayer books and hymnals were arranged in each pew. A second-hand reed organ, purchased for \$100 from Roxbury, Connecticut, was being installed, and a three-year old ditto machine and addressograph machine had been purchased for the office.

Everything seemed to be falling into place, but one large problem remained - the lack of tables and chairs for the new Parish Hall. Ralph Colter and Bob Ayr, key members of the Building Committee, secured an estimate that showed the cost would be \$1,000.

Through some means it was learned that Bishop Hatch, who later became Bishop of Western Massachusetts, was to be at an Archdeaconry meeting in Ansonia. Ralph and Bob felt that the Bishop knew how hard we had worked and that, just maybe, we could get some help to secure the needed tables and chairs. So, they attended the meeting and saw the Bishop in, of all places, the men's room.

Bob, always a devoted member of Zion, went into his sales pitch and before the Bishop had left the room, he had agreed to recommend a grant to cover this badly needed equipment.

The Lord moves in mysterious ways!

As a follow-up to this story, it might be mentioned that shortly after the Ansonia incident the following notation appeared in the Vestry Minutes of February, 1960:

"Consider painting the men's room before the Bishop's visit on February 14th."!!!!





II

Conclusion



he last twenty years of Zion's history are well within the memory of many of the present parishioners. I will leave the details of these years to later historians, but will mention here a few of the highlights and the names of the Rectors who have served Zion so ably since the Rev. Mr. Smith's retirement in 1957.

At the Annual Meeting of 1958, it was voted to elect Rev. Mr. Smith Rector Emeritus of Zion Church. In May of that year, Rev. Donald Salmon was to be ordained to the priesthood and in June it was resolved at the Vestry meeting to "request the Bishop of the Diocese to appoint the Rev. Donald Salmon as Vicar."

Rev. Mr. Salmon served Zion Church until the end of 1960 when he was called to St. Andrew's. At this time it was voted "that we combine activities of Zion and Trinity Church, Branford, and contribute \$100 per month to Trinity for pastoral support. Father Martin will start January 1st."

During these months, there was a great deal of discussion about the possibility of Zion becoming an independent parish. Bishop Esquirol felt that something could be arranged for a full-time priest for Zion in the future. He stated that "if we could pay \$4,000 salary and if family membership reached 120, we could go independent."

In the meantime, Zion was under the pastoral care of Father Martin, with Father Bierhaus assisting, and also Father Hanna.

In September of 1962, it was announced that Mr. Charles Fulton was to be the new Seminarian. A few months later Father Martin introduced Mr. Richard Maxwell, Berkeley Seminarian. He was hired as the Second Seminarian, so that he might take over Mr. Fulton's former duties with the youth in the Parish, leaving Mr. Fulton free to go on in the capacity of part time minister, as he had done through the summer.

200 Honor Rev. F. J. Smith At Reception



Parish Clerk Ralph W. Colter presents the Rev. and Mrs. Francis J. Smith with a purse on behalf of Zion Episcopal Church members at a reception in the Jerome Harrison School in North Branford. In front row, left to right, are: Senior warden and chairman of the reception, Earl B. Colter, Ralph Colter, Mrs. Smith and the Rev. Francis J. Smith. In the back row are Theodore W. Jones, vice president of the New Haven Trap Rock Co.; Mrs. Daniel Doody, John Hartigan, chief of the North Branford Volunteer Fire Department Company No. 1; Mrs. Lillian Keeler, president of the Ladies' Guild; the Rev. Walcott Linsley, the Rev. Earl Williams, chaplain of the U. S. Veterans Hospital, and Edmund L. Stoddard, junior warden and toastmaster. (Colter)

Retired Pastor of Church in North Branford Is Given Purse

NORTH BRANFORD—Two hundreds friends and parishioners of Zion Episcopal Church attended a reception Sunday afternoon at the Jerome Harrison School in honor of the retired pastor, the Rev. and Mrs. Francis J. Smith.

A buffet supper was served by the Ladies Guild. Following the supper, Earl B. Colter, chairman of the reception and senior warden of the church welcomed the group and expressed his gratitude to all those who helped so to make the reception possible. Edmund L. Stoddard, lay reader and member of the church, was toastmaster.

Gift of Jewelry

Mrs. Edmund L. Stoddard, past president of the Ladies' Guild, presented Mrs. Smith with a gift of jewelry on behalf of the Guild. Fire Chief John Hartigan, made a presentation of a chaplain's badge to the Rev. Mr. Smith, a charter member of the North Branford Volunteer Fire Department Co. No. 1.

Mrs. Daniel Doody gave a short resume of her memories of the Smiths as they journeyed through North Branford on their way to the North Guilford parish that the Rev. Mr. Smith served in 1911.

The Rev. Mr. Smith's dedicated work on many committees was also mentioned.

His work and that of his wife, for their church and its parishioners and for many people in the community who were not members of the Zion Episcopal Church but in need of help, was also mentioned.

The Rev. Walcott Linsley, retired minister and the Rev. Earl William, chaplain of the U. S. Veteran's Hospital spoke.

Purse Presented

Ralph W. Colter, parish clerk, presented the Smiths with a purse on behalf of the members of the Zion Episcopal Church.

The Rev. Mr. Smith then spoke to the group thanking them for making the evening one that he and his wife will never forget. He thanked those who had made the presentations and commented on the Chaplain's Badge given to him by Chief Hartigan, as a gift he is most proud and grateful to receive and one he will always cherish.

The Rev. Mr. Smith urged all those present to support the volunteer fire department in town to the utmost, as all the members work for the department as volunteers and they answer fire calls any time of the day or night, regardless of weather. He also urged the parents to take an interested part in the recreation for their young people.

Theodore W. Jones, vice president of the New Haven Trap Rock Co. presented the Smiths with a tape recording of the reception that they play back during their leisure hours in their new home in Wethersfield.

Those serving on the committees were as follows: Host and hostesses, Mr. and Mrs. Edmund Stoddard, Mrs. Anthony Daly, Mr. Robert L. Ayr, general chairman was Earl Colter, assisted by Mrs. Lillian Keeler and Edmund L. Stoddard. Members of the young people who assisted were Barbara Richmond, Jacqueline Champagne, Richard Champagne and Nelson Keeler.

Retired Pastor To Be Honored At Reception



REV. FRANCIS J. SMITH

NORTH BRANFORD—Parishioners and friends of the Zion Episcopal Church will honor the retired pastor, the Rev. Francis J. Smith and Mrs. Smith, with a reception Sunday at 4 p.m. in the Jerome Harrison School auditorium. The reception will be followed by a buffet supper at 6 p.m.

Rounding out the list of those planning to attend, in addition to the parishioners of Zion Church, will be the two local clergy, Rev. William Monaghan of St. Augustine's R. C. Church and Rev. A. Lee Hocutt of the North Branford Congregational Church, members from numerous organizations and committees which Rev. Smith has had associations with through his many years as a resident of North Branford, various town and business officials and many local and out of town friends.

Representing the Episcopal Church will be the Rt. Rev. Robert M. Hatch, D. D., Suffragan Bishop of the Connecticut Diocese, and Rev. Richard Elting, Archdeacon for New Haven County.

Host and hostesses for the reception will be Mr. and Mrs. Edmund L. Stoddard, Mrs. Anthony Daly and Mr. Robert L. Ayr, assisted by the following young people, Barbara, Richmond, Jacqueline Champagne, Richard Champagne at Nelson Keeler.

Senior Warden Earl B. Colter is general chairman of the reception and is assisted by Mrs. Lillian Keeler and Junior Warden, Edmund L. Stoddard. Arrangements for the buffet are being planned by the Ladies Guild.



THIS WINDOW
 DEDICATED
 TO THE GLORY OF GOD
 IN LOVING MEMORY
 OF
 FRANCIS JOSEPH SMITH
 VICAR OF THIS PARISH
 1917 TO 1956
 GIVEN BY HIS WIFE, JENNIE ~

The memorial window to Francis Joseph Smith came from England,
 made to suit the plan suggested by Mrs. Jane Smith. At the annual
 Zion auction, the platform that the auctioneer stands on is the crate
 that the window was shipped in.

ZION EPISCOPAL CHURCH WILL CELEBRATE 150th YEAR SUNDAY

NORTH BRANFORD — The Zion Episcopal Church will mark its 150th anniversary on Sunday with a Service of Thanksgiving at 3:30 p.m. Bishop J. Warren Hutchens will conduct the Service and will be assisted by the Rev. James F. Martin, Rector; the Rev. Edward G. Bierhaus Jr. and the Rev. Archibald Hanna Jr. and Mr. Charles B. Fulton Jr., Seminarian. The Rev. Francis J. Smith who was Pastor for 38 years and is now retired and the Rev. Donald Greene who was Pastor in 1957-58 and is now retired have been invited to attend.

The Service of Thanksgiving will be followed by a procession to the new Children's Chapel which will be dedicated in honor of St. Stephen and in memory of Earl B. Colter. The dedication will be followed by a tea and a pageant performed by the children in the Church School.

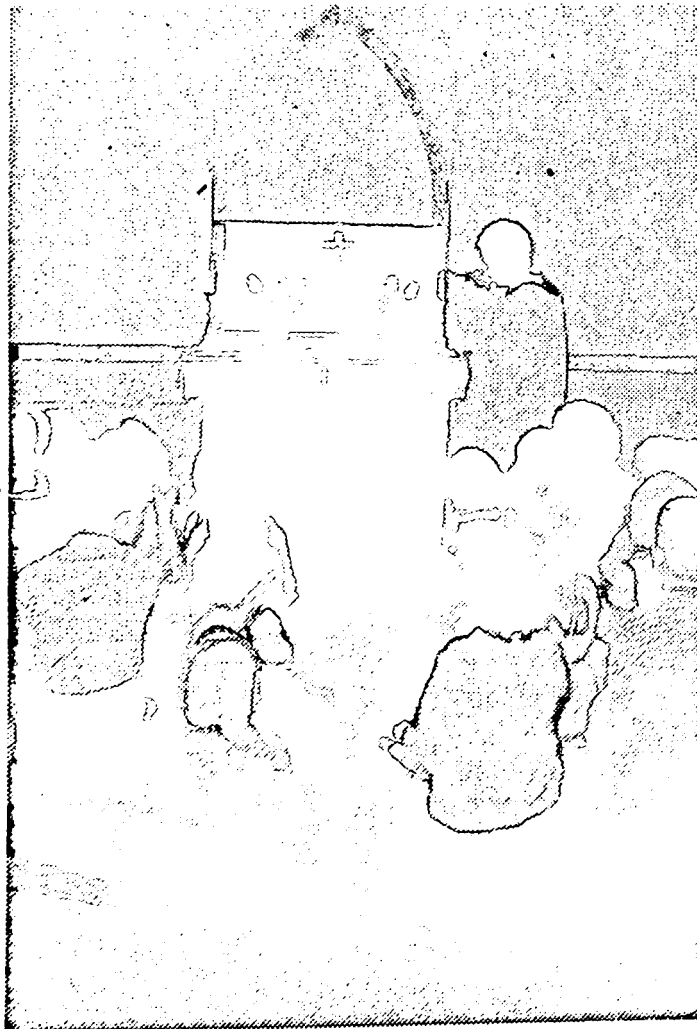
The parish was organized on April 2, 1812 in the home of Chauncey Linsley. The present church was consecrated on May 13, 1864 by Bishop John Williams. In June 1957, the church was moved from its original site adjacent to the Administration Building to its present site on Notch Hill Road.

In November 1957, the present Parish Hall was dedicated. The expansion of the church was the result of the growth in the parish after the close of the Second World War and the successful building fund drive.

When the Rev. Greene retired in 1957, the Rev. Donald Salman served as pastor. In the fall of 1960, Zion Church came under the direction of Trinity Church in Branford and still is.

Thanksgiving Service Set

Church Chapel Will Be Dedicated



The new children's chapel at Zion Episcopal Church on Notch Hill Road is shown above. The chapel, in honor of St. Stephen and in memory of Earl B. Colter, will be dedicated Sunday afternoon.

NORTH BRANFORD — The Zion Episcopal Church will hold a service of thanksgiving Sunday at 3:30 p.m., attended by Bishop J. Warren Hutchens. After the service the bishop will dedicate the new children's chapel in honor of St. Stephen and in memory of Earl B. Colter.

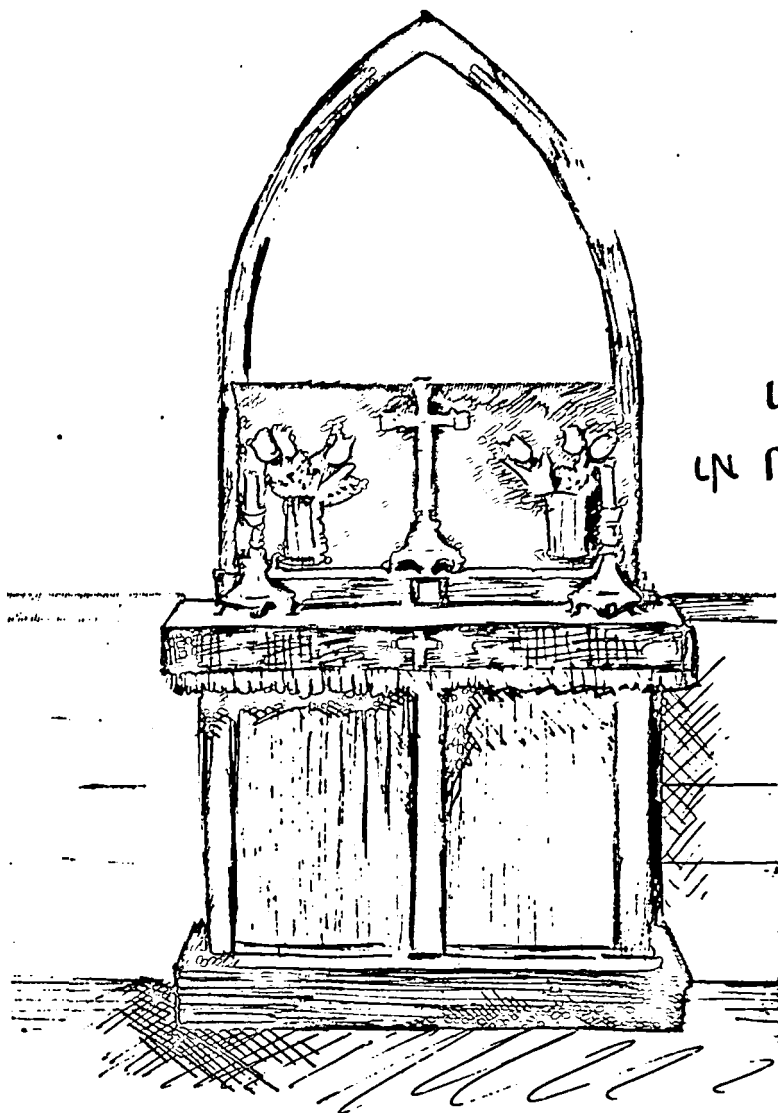
Men of the church built the chapel themselves during the past year.

The present church on Notch Hill Road was moved from its former location on Route 80 in June, 1957. With the growth of the town after World War II, additional facilities were needed. A new church hall was built, but the original church, built in 1818, was moved to the new location and all its colonial and historical characteristics were preserved.

After the dedication of the children's chapel a tea party will be held and a pageant will be performed by the children.

Two former rectors have been invited — the Rev. Francis J. Smith and Rev. Donald Greene, who are now in Wethersfield.

The Christmas Festival Eucharist will start at 11 p.m. Monday.



the children's chapel
IN HONOR OF ST. STEPHEN
IN MEMORY OF EARL B. COLTER

In addition to the time and support that Earl Colter gave to Zion Church, he also organized the North Branford Fife and Drum Corp, and made it possible for them to have the finest instructors. They were designated the World Champions in the competition held at the World's Fair in New York in 1939.

1962 marked the 150th Anniversary of Zion Church which was founded on March 12, 1912. A gala celebration was held.

In 1964 Zion Church finally realized its long-held dream of having a full time priest. The Rev. Richard W. Maxwell, who had come to the Church two years earlier as a Seminarian, was appointed Vicar following his ordination as Deacon and shortly thereafter was ordained to the priesthood. Father Maxwell had, from the beginning of his ministry, been heavily involved in the North Branford community, especially with the concerns of the young people of the Town. His untimely death, in May, 1967, while attending a meeting at the High School, therefore came as a doubly severe shock to the townspeople, as well as the communicants of Zion. In recognition of his influence in both church and town, the North Branford Review posthumously named Father Maxwell Citizen of the Year for 1967.

Father Maxwell was succeeded as Vicar, in the late summer of 1967, by the Rev. Adam Lewis, who had served as Curate in St. Luke's Darien. Father Lewis served two years before enrolling full time at the Yale School of Graphic Arts, in an effort to find a way to combine his artistic interests and his vocation in an innovative and creative ministry. He is presently the Rector of St. Paul's, Fairfield.

The Rev. Richard F. VanWely came to Zion in the early fall of 1969. For the first three years of his tenure he was also doing graduate work in genetic ethics, at the Yale Divinity School. After receiving his Master's degree, he changed his canonical residence from the Albany Diocese, in which he had previously served, to the Diocese of Connecticut. In addition to his duties at Zion, he was assigned as Vicar of St. Andrew's, in Northford, and continued in this dual capacity until the end of 1976, when he resigned to accept a call to St. Barnabas' , in Greenwich.

The Rev. Kenneth Robinson, a faculty member at Southern Connecticut Community College, filled a vital role as supply priest during 1977, until the arrival of the Rev. William E. Scrivener, appointed Vicar by Bishop Hutchens, on November 22, 1976. Under his effective leadership, and supported by an active and interested laity, Zion Church continues to grow in strength and to be a shining example of the Christian life.

Zion has been fortunate, indeed, in having had strong pastoral leadership over the last years. There have been periods, however, in its long one hundred and sixty-six year history when the sailing was not so smooth. Priests have come and gone, and some have left their mark more indelibly than others. Through it all, it has been the devotion of the laity that sustained the little parish and kept it not only alive but unique. During the years of a shared ministry with other churches, or, indeed, when there was no minister at all, it was the people of Zion that enabled the Church to endure. There have always been those indomitable few who were determined to carry on in the face of any adversity.

In the early days Jesse Linsley and Chauncey Linsley almost single-handedly kept the Church going for forty years. Then others came forward to pick up the mantle of responsibility. Now, new names have replaced the old - names too numerous to mention - and Zion lives on. The Zion spirit continues to be nurtured by a devoted laity and it continues to grow - perhaps nowhere better expressed than by the psalmist:

Psalm 126

- 1 When the Lord restored the fortunes of Zion,
then were we like those who dream.*
- 2 Then was our mouth filled with laughter,
and our tongue with shouts of joy.*

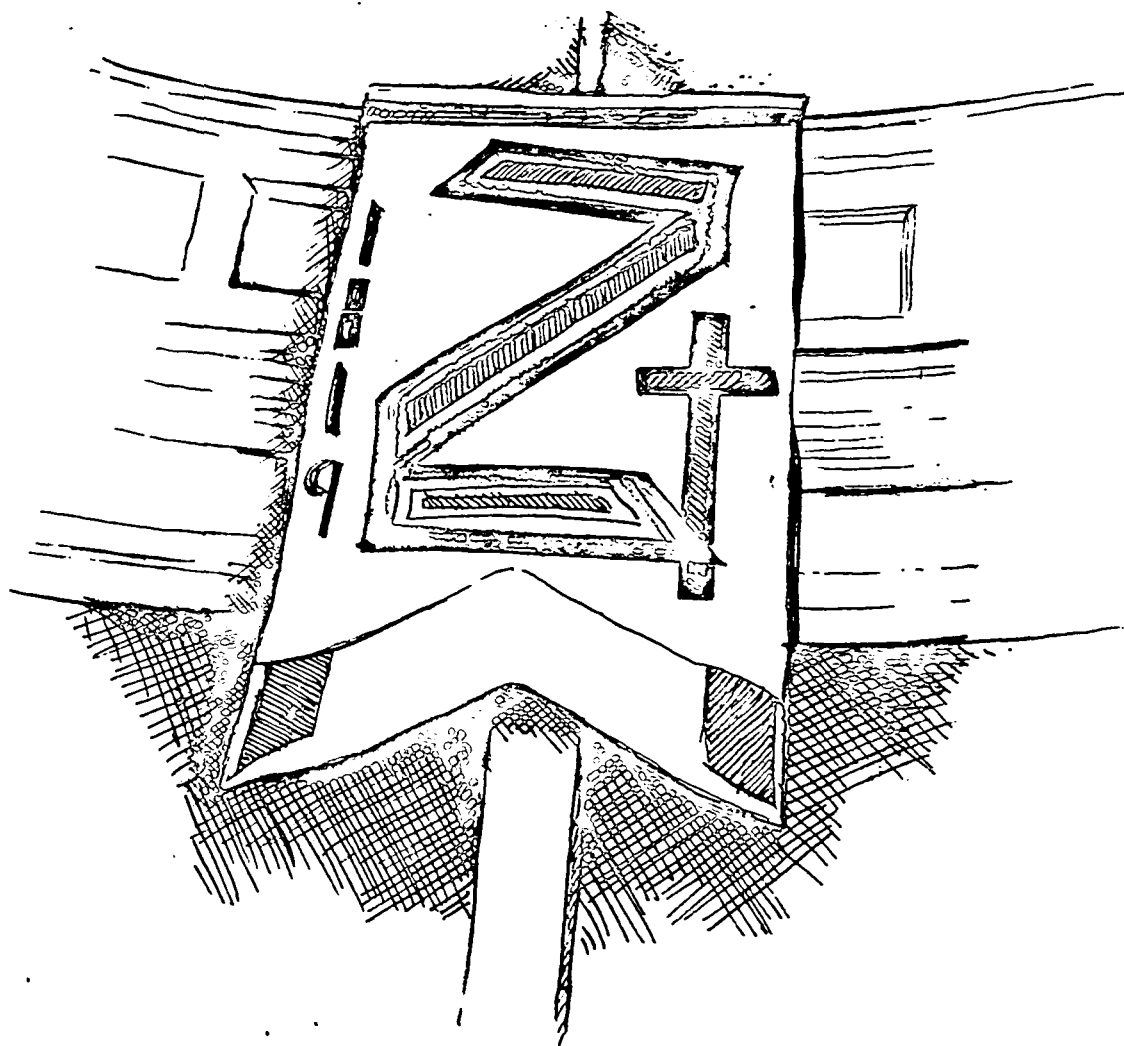


JDH

“Christian worship in the Anglican tradition is deeply sacramental — it makes extensive use of symbols such as bread, wine, water and oil, and of such symbolic actions as eating and drinking, laying on of hands, plunging into water, and exchanging signs of affection.....”

The Rev. Byron D. Stuhlman

12
Appendix



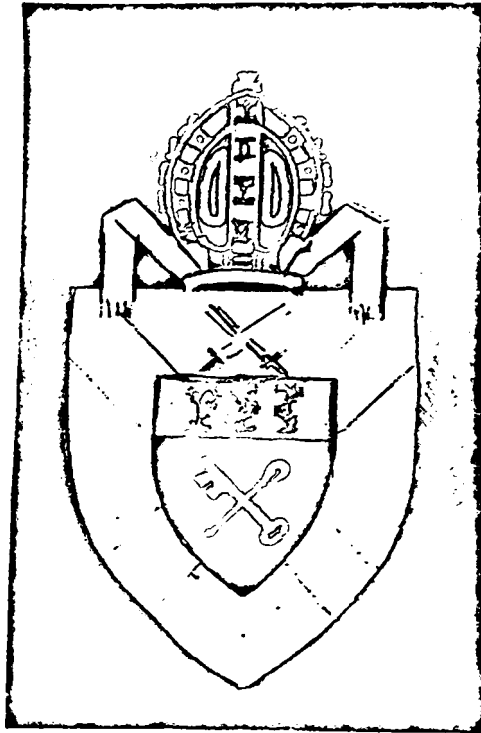
CLERGY OF ZION EPISCOPAL CHURCH

Approximate dates

1812 - 1817	Rev. Elijah G. Plumb	1885	Rev. Emerson Jessup
1821	Rev. Origen P. Holcomb	1886 - 1888	Rev. Robert Mathison
1837 - 1857	Rev. David Baldwin	1889 - 1890	Rev. Wilfred Dean
1857	Rev. Edward Hyde True	1891	Vacant
1860	Rev. deLancey G. Rice	1892 - 1893	Rev. W. H. Hutchinson
1862	Vacant	1894 - 1898	Rev. W. H. Dean
1863 - 1866	Rev. S. B. Duffield	1900 - 1907	Rev. A. MacDougall
1866	Rev. J. R. Heard	1907 - 1910	Rev. J. D. S. Pardee
	Rev. Samuel Fuller	1919	Rev. George Weed Barhydt
1867	Rev. Sheldon Davis	1925	Rev. Mr. Heermans
1868 - 1871	Vacant	1928 - 1958	Rev. F. J. Smith
1872	Rev. A. S. Lewis	1958	Rev. Donald Green
	Rev. C. I. Potter	1959	Rev. Donald Salmon
1873	Vacant	1960 - 1963	Rev. James Martin (Branford)
1874	Rev. Henry C. Randall	1964 - 1967	Rev. Richard Maxwell
1875 - 1878	Vacant	1967 - 1969	Rev. Adam Lewis
1879 - 1882	Rev. W. L. Marks	1969 - 1975	Rev. Richard VanWely
1873	Vacant	1977 -	Rev. William E. Scrivener
1874	Rev. George Buck		
	Rev. C. H. Plummer		

THE BISHOPS OF CONNECTICUT

The Rt. Rev. Samuel Seabury	1784-1796
The Rt. Rev. Abraham Jarvis	1797-1813
The Rt. Rev. Thomas C. Brownell	1819-1865
The Rt. Rev. John Williams	1865-1899
The Rt. Rev. Chauncey B. Brewster	1899-1928
The Rt. Rev. Edward C. Acheson	1928-1934
The Rt. Rev. Frederick G. Budlong	1934-1951
The Rt. Rev. Walter H. Gray	1951-1969
The Rt. Rev. John H. Esquirol	1969-1971
The Rt. Rev. J. Warren Hutchens	1971-1977
The Rt. Rev. Morgan Porteus	1977-

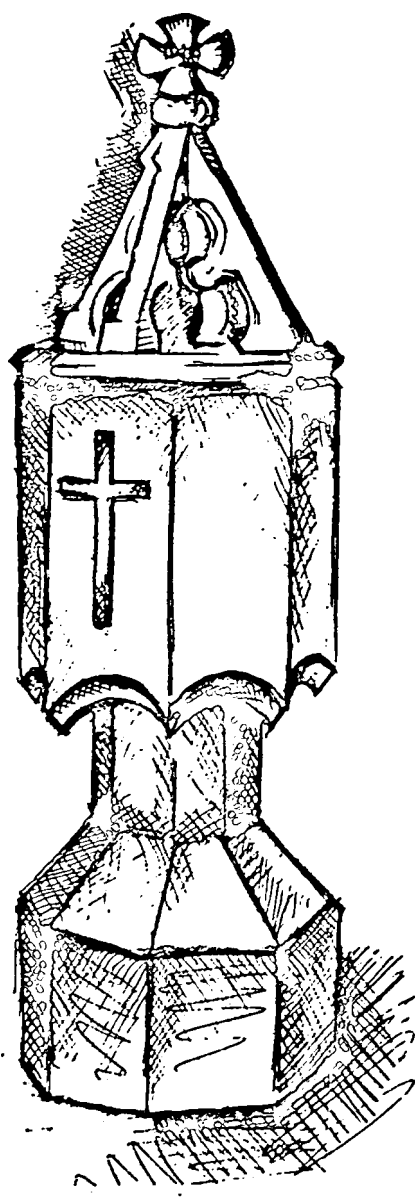


In 1921 the Rt. Rev. Chauncey Bunce Brewster, Fifth Bishop of Connecticut, appointed a committee to design a Diocesan Coat of Arms.

The silver cross of St. Andrew on the azure background represents the Scottish origin of the Connecticut episcopate. The two swords below the mitre symbolize the Diocese of London which had jurisdiction over the colonial church.

The key and crozier on the black center shield stand for Bishop Seabury's arms or seal. The three vines above the black panel represent Connecticut's seal and flag. The mitre at the top stands for the episcopate

The Diocesan Convention of 1910 had passed a ruling that every minister was to keep a Register of Births, Baptisms, Confirmations, Marriages and Deaths. The records of the North Branford Episcopal Society date from the year 1812.



BAPTISMS (1812-1866)

Mary Linsley was baptized at Northford, May 31st, 1812 by the Rev. Mr. Plumb.

Nicholas Otis Thompson was baptized in North Branford June 28th, 1812 in the 23rd year of his age by the Rev. Mr. Plumb.

Jasper Apple - August 18th, 1812 by the Rev. Mr. Plumb.

Damaris Rose and William Augustus Baldwin Nov. 10th 1816 by the Rev. Mr. Plumb.

Abigail Linsley August 10th 1817 - Rev. Mr. Plumb - in the 29th year of her age.

Sarah Page - Nov 16th, 1817 by Rev. Mr. Plumb.

Charles Wolcott Norton - June 28, 1818 by the Rev. Mr. Plumb.

Almaria Fanny, and Marvin Bennet Harrison - August 23rd, 1818.

Reuben Wolcott Linsley - February 25th 1821 - Rev. Mr. Plumb.

Sally Linsley September 15th 1822 by the Rev. Mr. Holcomb.

Louisa Lucretia Horton baptized in North Branford Church - Sept. 17th 1826 by the Rev. Mr. Garfield.

Almira Appell was baptized Nov. 25th 1832 by the Rev. Mr. Ives.

Mary Ann Linsley Hubbard was baptized Nov. 17th 1837 by the Rev. Mr. Carson at the dwelling house of Chauncey Linsley.

Albert Todd and Sarah Lucinda Todd were baptized Nov 1st 1840 by the Rev. Mr. David Baldwin.

Russell Melville Rose was baptized by Rev. David Baldwin in St. Johns Church, North Guilford - Oct the 6th 1839.

Herbert Horton Rose was baptized by Rev. David. Baldwin in Zion Church, North Branford - Sept. the 25th 1842.

George Henry Rose was baptized by Rev. David Baldwin in Zion Church, North Branford - Oct. the 19th 1845.

Osmer Newton Sahe (?) was baptized by the Rev. Mr. David Baldwin in Zion Church, North Branford - Oct the 11th, 1846.

Charles Joshua Rose was baptized Oct. the 3rd, 1847 by the Rev. Mr. David Baldwin.

David Smith Rose was baptized June the 2nd, 1850 by Rev. Mr. David Baldwin in Zion Church, North Branford.

Mrs. Redfield Linsley was baptized September the 5th, 1852 by Rev. Mr. David Baldwin in Zion Church, North Branford.

Henry Franklin Tudd

Mary Francis Tudd

Esra Homer Tudd

Lucy Evilyn Tudd

Alvah Myron Tudd

Were baptized by Rev. Mr. David
Baldwin in Zion Church, North Branford
November the 27th, 1858.

Jane Elizabeth Baldwin was baptized by Rev. David Baldwin - April the 13th, 1850 in Zion Church, North Branford.

Henry Vanscoit & Katherine Lansing Baldwin - children of William W. Baldwin were baptized in Zion Church - April the 27th, 1850 by Rev. Mr. David Baldwin.

Laura Cooper

Hannah Estella Cooper

Rosa Jane Cooper

baptized by Rev. D. G. Rice
March the 30th, 1862.

Eliza Jane

Asa Eugene Strickland was baptized by S. B. Duffield in Zion Church, North Branford - July 28th, 1863.

Ellen Elzo

Carrie Parkhurst

George Henry

Children of Samuel Hail was baptized
by Rev. D. G. Rice in North Branford Church
April the 13th, 1862.

Nathan Irving Harrison was baptized in Zion Church, North Branford - Sept. the 2nd, 1864 by Rev. Clayton Eddy.

Louis Albert Todd was baptized Dec the 25th, 1866 by Rev. Sheldon Davis.



CONFIRMATIONS

Jane Todd, wife of Ambrose Todd and Sally Linsley, were confirmed by Bp. Brownell in North Branford Church - June 12th, 1840.

Harriet W. Rose was confirmed by Bishop Williams in Zion Church, North Branford - November the 15th, 1850.

Lelina Baldwin & Janet Baldwin - confirmed in Zion Church, North Branford - April the 22, 1856 by Bishop Williams.

William W. Baldwin was confirmed also at the same time by Bishop Williams.

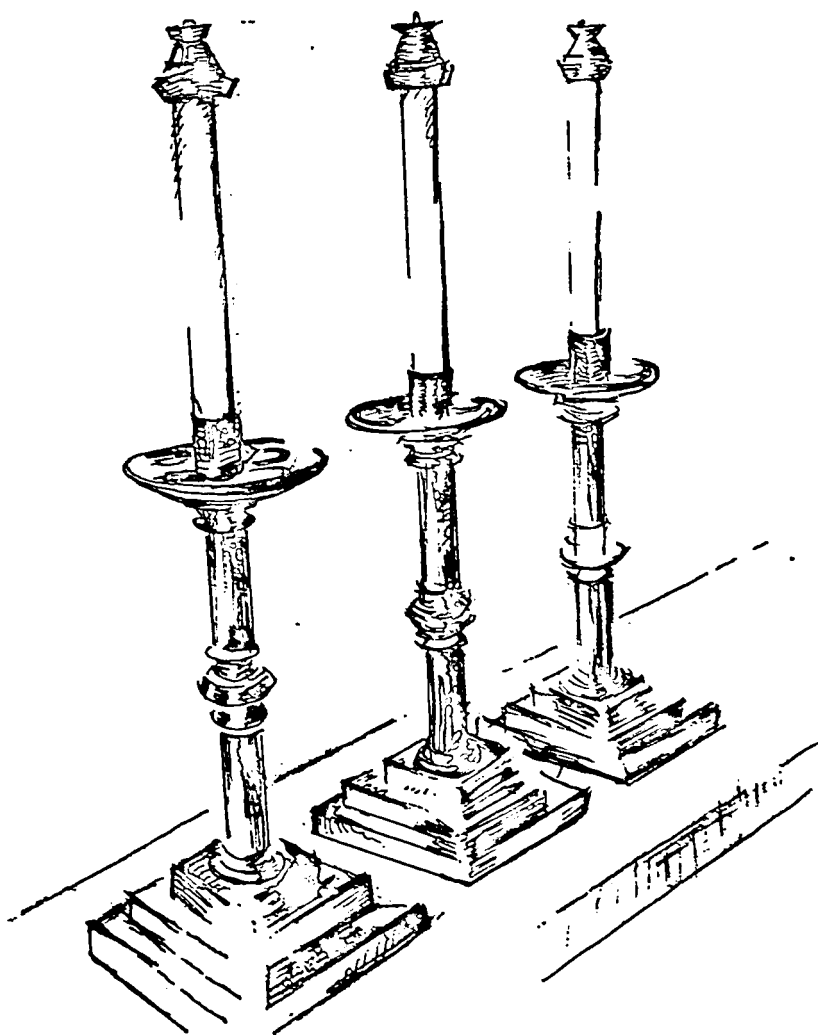
Albert Todd was confirmed by Bishop Williams in Zion Church, North Branford, April the 22nd, 1856.

Charles Cooper

Laura Cooper

Jane Louisa Hail

was confirmed by Bp. Williams in North Branford Church - May the 14th, 1862.



DEATHS 39

Names	Age	Disease	day of the month	Year
Thos. Mear	49	of the palsy	May 25th	1812
Jonathan Wood	49	dropsy in the head, and the	July 3rd	1813
William Stone	57	very sudden, of a palsy	May 10th	1814
Mary Mear	45	of the consumption	January 22nd	1815
William Stone	64	of a fever	January 5th	1816
John Wood	64	Inflammation in his bladder	October 24th	1817
James Barker	55	Old age and palsy	April 2nd	1818
William Wood	69		October 2nd	1818
William Wood	43	of the consumption	Feb. 15th	1819
John G. Carter	32	of the consumption	July 5th	1822
William Mear	17	of a fever	Feb. 2nd	1823
Thos. Mear	3	of the consumption	September 18	1825
Jonathan Mear	12	of the consumption	March 3rd	1826
John Mear	55	a long and very consumption	January 20	1830
John Mear	43	of the consumption	April 23	1830
John Mear	68	of the consumption	March 25	1830
John Mear	57	long standing	April 6th	1831
Jonathan Mear	73	Lingering complaint	Nov 2	1833
John Mear	32	of the consumption	July 5	1835
John Mear	58	Lingering complaint	Sept. 16th	1835

DEATHS

<u>Names</u>	<u>Age</u>	<u>Disease</u>	<u>Day of the Month,</u>	<u>Date</u>
Hugh Monro	49	of the palsy	May 28,	1812
Jonathan Foot	48	dropsy in the head and lethargy	July 31	1813
Osborn Stone	67	very sudden - of a fit	May 10	1814
Mary Monro	45	of the consumption	Jan. 22	1815
Samuel Rose Doc.	64	of a fever	Jan. 5	1816
Reuben Linsley	64	inflammation in his bladder	Oct. 24	1817
Jacob Barker	85	old age and palsey	Apr. 2	1818
Hannah Butler	69		Oct. 2	1818
Temperance Wing	43	of the consumption	Feb. 18	1819
Sally G. Norton	32	of the consumption	July 5	1822
Lucretia Mowry	17	of a fever	Feb 2	1823
Elijah P. Linsley	3	of the dysentery	Sept. 18	1825
Fidelia Holly	12	of the consumption	Mar. 3	1826
Billy Tyler	88	of a lingering complaint	Jan 29	1830
Polly Linsley	45	of the consumption	Apr. 23	1830
Lucy Woolcott	61	of the consumption	Mar. 25	1830
Silence Foot	87	suddenly	Apr. 6	1831
Jonathan Baldwin	73	lingering complaint	Nov. 2	1833
Martha L. Woolcot	32	of the consumption	Jul. 5	1835
Lois Baldwin	58	of lingering complaint	Sept. 16	1835
Jonathan Rose	79	infirmities of age	Jan. 28	1836
Abigail Tyler	92	infirmities of age for years	Mar. 13	1836
Matthew Butler	88	suddenly	Nov. 28	1836

Anna Rose	63	from bleeding at the nose	Apr. 2	1837
Mary Hubbard	28	childbed fever	Nov. 16	1837
Doctor Alexander Wolcott	42	consumption	Oct. 9	1842
Julia Ann Harrison	38	bilious cholic	Aug. 18	1845
Peter Appell	102	the gravel	Oct. 6	1845
Flazia Baldwin	85	infirmities of age	Sept. 13	1849
Samuel Baldwin	85	found dead in his bed	Apr. 4	1853
Jesse Linsley	68	death caused by a cut of the	Nov. 27	1855
Almira Appell	48	death cholera morbus	Jan. 29	1856
Jasper Appell	45	death unknown	Feb. 6	1856
Anna L. Godd	42	death consumption	June 9	1856
Hannah Rose	94	death cholera morbus	July 29	1856
Lois Appell	84	death infirmities of age	July 30	1856
Lyndia Brockett	71	death tumor	Oct. 22	1856
Rebecca L. Bishop	14	months death convulsion fits	July 9	1858
Anson Baldwin	66	erysipelas imprudence	Jan. 29	1860
David Rose	90	infirmities of age & gravel	Mar. 30	1860
Laura Rose	58	inflammation of the leg	Sept. 26	1860
Betsey H. Linsley	69	consumption	April 30	1862
Chauncey Linsley	81	infirmities of age	Nov. 28	186
Sarah Babcock	13	28 months fever	Sept. 11	186
Abigail Linsley	77	infirmities of age	Apr. 9	1866
Augustus Baldwin	85	infirmities of age	Feb. 16	1867

Wyllys Linsley	77	gravel complaint	Sept. 25	1867
----- S. Appell	24		Apr. 12	1870
---zo Appell	66		Apr. 18	1870
-----ior Rose	82		Oct. 1	1873

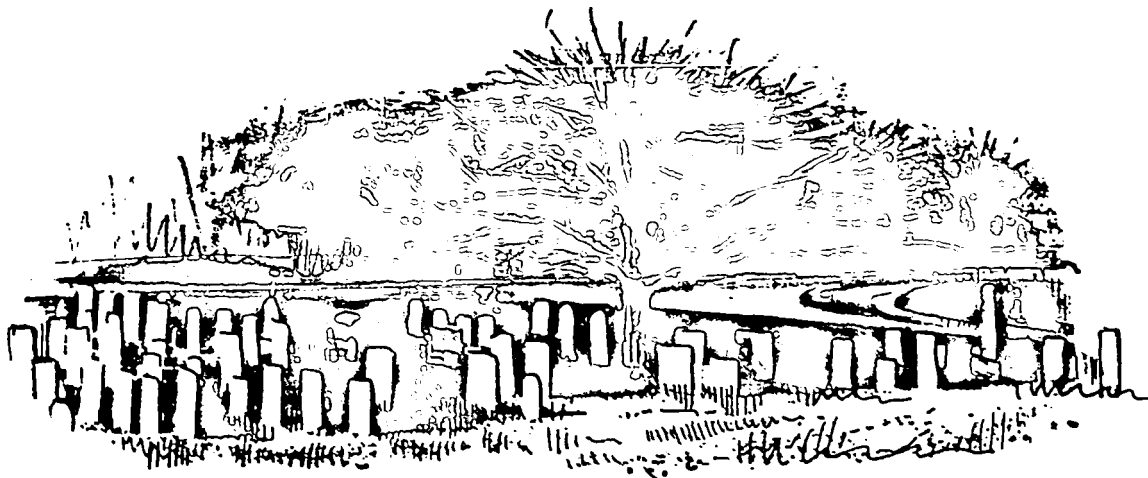
Note: In some places the page has been torn away, or the writing is too faded to read. In which case I have left a blank, or taken a guess.

Some of the unfamiliar "complaints", I looked up in the dictionary.

Gravel - Small, hard substances formed in the bladder and kidneys, disease causing them.

Cholera morbus - old term applied to any inflammation of the intestines accompanied by diarrhea, fever, and pain.

Erysipelas - An acute infectious disease caused by streptococcus bacteria and characterized by a fever and a deep-red inflammation of the skin.



Zion Church Cemetary at the corner of Route 80 and Notch Hill Road.

The second Parish Register was presented to Zion Church by Mrs. Marietta Davis in 1867. It contains the records from that year through 1962. I am including here only the records up to 1900.

In 1867 the following families are listed as belonging to Zion Church.

Martin C. Bishop
Jenette A. (Griswold) Bishop
Ellen Augusta Bishop

John H. Harrison
Sally (Linsley) Harrison
Jesse
Mary Ann

Miss Lydia Baldwin

Charles Cooper
Laura (Palmer) Cooper

Seth Linsley

Samuel H. Hale
Jane (Bunnell) Hale

Babcock
Polly Babcock

John Appell
Mary Elizabeth Appell
Charles Merrick Appell
Virginia Appell

Perre Appell

Albert Todd
Amelia Todd
Louis A. Todd
Charles
Louisa

Henry Gates

Frederick Talmadge

Charles Rose
Alvira (Field) Rose
Jennie

Melville Rose

Andrew J. Russell
Nellie R. (Chipman) Russell

Charles Horatio Stone

Edmund M. Field
Hattie (Page) Field

William Davis Ford
Miriam L. (Harrison) Ford
Sarah Antoinette

George Foote
Caroline (Hale) Foote



Baptisms

Clergyman

Dec. 25, 1867	Louis Albert Todd	Sheldon Davis
Dec. 25, 1866	Franklin Miner Merrick	Sheldon Davis
" " "	William Atwater Merrick	Sheldon Davis
" " "	Jonathan Russell Merrick	Sheldon Davis
" " "	Lucius Carleton Merrick	Sheldon Davis
July 7, 1867	Mary Jane Page	Sheldon Davis
April 21, 1872	Charles Todd	A. H. Lewis
April 23, 1872	Elizabeth Davis	A. H. Lewis
April 23, 1872	Dmma Jane Smith	A. H. Lewis
April 23, 1872	Francis Nichol Davis	A. H. Lewis
April 24, 1872	Charles Horatio Stone	A. H. Lewis
April 24, 1872	Lucy Priscilla Wheeler	A. H. Lewis
April 24, 1872	Charles Smith Cooper	A. H. Lewis
April 24, 1872	Lillie Maria Wheeler	A. H. Lewis
May 22, 1875	Laura Laurissa Todd	David H. Short
May 16, 1880	Sarah Antoinette Ford	W. L. Marks
July 3, 1881	Grace Louise Foot	W. L. Marks
Aug. 6, 1882	David Eugene Rose	
March 25, 1889	Laura Foote	W. L. Marks
Aug 2, 1885	Henry Olmstead Ford	Emerson Jessup
Aug 2, 1885	Bertha Ellen Foote	Emerson Jessup
Oct. 10, 1886	Edmund Marvin Field	Robert L. Mathison
Jan. 2, 1887	Anna Jackson Harrison	Rev. Dr. Andrews (Per R. L. M.)
July 20, 1890	Robert Russel Harrison	Wilfred H. Dean
Sept. 18, 1892	Sallie Linsley Harrison	W. Herbert Hutchinson
Aug 19, 1894	Ethel Todd Ross	Wilfred H. Dean
Jan. 20, 1895	Samuel Hoadley Hale	Wilfred H. Dean
Mar. 21, 1897	Nancy Linsley	Wilfred H. Dean
Mar. 21, 1897	Emily Elvira Linsley	Wilfred H. Dean
Aug 28, 1898	Elsworth Bishop Foot	Wilfred H. Dean
Aug. 28, 1898	Lloyd Dudley Harrison	Wilfred H. Dean

The next Baptism didn't take place in Zion Church until 1906. The following clergymen officiated between 1906 and 1963.

J. D. S. Pardee
George Barhydt
C. Achison
John Wilkins
Arthur F. Lewis
Joseph A. Ticknor
Charles A. Mark
Delmar S. Markee
Nile W. Heermans

Francis J. Smith
S. W. Greene
Donald Salman
E. Bierhaus, Jr.
James F. Martin



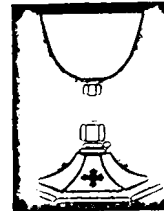
Confirmed (1867-1900)

Date	Name	Bishop and Rector
June 8, 1867	Adelin Rebecca Merrick	Rt. Rev. J. Williams, D.D.
June 8, 1867	Betsey Ann Meigs	"
April 24, 1872	Mrs. Polly Babcock	"
"	Ellen E. Hale	"
"	Ellen Augustus Bishop	"
"	Charles Horatio None	"
"	Mary Ann Harrison	"
"	Miriam L. Harrison	"
"	Hannah E. Cooper	"
"	Rosa J. Cooper	"
"	Charles Smith Cooper	"
"	Mrs. Sarah L. Gates	"
"	Mrs Amelia Todd	"
"	Mrs Suzy Priscilla Wheeler	"
Aug, 28, 1881	Jesse Linsley Harrison	"
"	Mrs. Carrie Parkhurst Foot	"
"	Mrs. Hattie Ford Field (Died Mar, 24, 1944)	"
"	Louis Albert Todd (in private)	"
Dec. 6, 1891	Sarah Antoinete Ford	"
April 24, 1898	Henry Olmstead Ford (Trinity Church, Branford)	Rt. Rev. C. B. Brewster
April 26, 1897	Nancy Linsley	Rt. Rev. H. A. Neily D.D. (Bishop of Maine)
"	Elmira Linsley	"
"	Mabel Foote	"
"	Wm. Frederic Dudley	"

The next Confirmation took place in Zion Church in 1906.

The following Clergy officiated at Confirmations between 1906 and 1962.

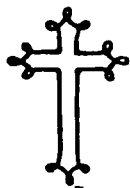
Rt. Rev. C. B. Brewster
 E. C. Acheson D. D.
 Francis J. Smith
 Leon W. G. Budlong
 (Bishop Coadjutor of Conn.)
 Bishop Moreland
 Bishop Walter H. Gray
 (Suffragan Bishop of Conn.)
 Robert M. Hatch
 (Suffragan Bishop of Conn.)
 Donald Salman (Vicar)
 John H. Esquirol
 (Suffragan Bishop of Conn.)
 J. Warren Hutchens
 (Suffragan Bishop of Conn.)



Communicants 1867-1900

Date	Name	Removals, Deaths
------	------	------------------

Reported to the Diocesan Convention held at New Haven - June 11th, 1867



	Parnell Linsley	Died
	Joshua Rose	Died
	Harriet W. Rose	Died Feb. 4, 1883
	John H. Harrison	Died March 23, 1884
	Sally Linsley Harrison	Died Dec. 16, 1867
	Charles Cooper	Died July 31, 1880
	Laura Palmer Cooper	Died Jan., 16, 1889
	Martin C. Bishop	Dead
	Jennette A. Griswold Bishop	Died, March 27, 1891
	Albert Todd	Died Aug 10, 1915
	Seth H. Linsley	Dead
	Mary Rose	Died May 21, 1886
	Abigail Potter	Died June 29, 1893
	Damaris Rose	
	Lydia Baldwin	Died June 18, 1888
	Sally Monroe Baldwin -	Removed Oct. 1867 to Newfield, N. J.
	Suerna Munson Baldwin -	" " " "
	June Bunnell Hale	Died April 6, 1908
	Jennie Baldwin -	Removed Oct. 1867 to Newfield, N. J.
	Willis Sinsley	Died Sept. 25, 1867
	Betsey Ann Meigs -	Moved to Durham, Conn., 1898
July 28, 1867	Adelin Rebecca Merrick -	Removed to Brooklyn, N. Y. 1870
1872	Mrs Elvira Rose	Dead
"	Mrs. Polly Babcock	
"	Ellen E. Hale Baldwin -	Removed to Northford
"	Ellen Augusta Bishop	
"	Charles Horatio None	
"	Mary Ann Harrison	Died July 17, 1935
"	Miriam L. Harrison	Dead
"	Hannah E. Cooper Gedney	Dead
"	Rose J. Cooper Foote -	Removed to Northford
"	Mrs. Amelia Todd	Died Dec. 10, 1919
"	Mrs Lucy Priscilla Wheeler -	Removed to Bartchamsted, Ct.
1881	Louis Albert Todd -	Admitted while sick upon his bed, by Rev. Henry Olmstead, D. D., assisted by Rev. W. L. Marks. Confirmed in private, Aug 28, 1881. Died Oct. 4, 1881
"	Nellie R. Chipman Russell	
"	Edmund M. Field	Died May, 1920
"	Jesse Linsley Harrison	Died Feb. 2, 1926
"	Hattie Ford Field	Died, Mar. 24, 1944 - Middletown State Retreat.
"	L. Virginia Appell	
1891	Sarah Antionete Ford	Died July 12, 1942

The list of Communicants is not recorded again until 1918

Burials

Name	Age	Date	Cause of Death	Clergyman
Mary Jane Page	30	7/11/1867	Serofula	Sheldon Davis
Wyllys Linsley	76	9/23/67	Gravel	J. E. Wildman
Rebecca Rogers	82	7/10/71	Palsy	G. C. Griswold
Charles S. Cooper	26	5/6/72	Typhoid fever	A. N. Lewis
Mrs. Parnell Lindsley	90	9/26/74	Paralysis	H. C. Randall
Major Rose	82	10/4/75	OLD age	Martin Moody
Joshua Rose	81	10/8/75	Brights Disease (kidney)	Henry Olmstead D. D.
Hattie C. Rose	7	12/2/80	Diphtheria	W. L. Marks
William H. Hale	88	6/20/80	Old Age	"
Charles Cooper	73	7/31/80	Rheumatism of heart	"
Louis Albert Todd	18	10/4/81	Consumption	"
Harriet W. Rose	76	2/4/83	Old age	"
(Mother of Melville Rose)				
Addie May Rose	2	3/9/83	Diphtheria	"
(Daughter of Melville Rose)				
Mabley Potter	92	6/29/83	Old age	Plummer
Infant child of W. W. Baldwin	8 weeks	7/28/83		Martin C. Bishop
Sally Linsley Harrison	62	12/16/89	Congestion	Wm. E. Vibert D. D.
Carrie Hale Foote	28	2/17/86	Consumption	Emerson Jessup
John H. Harrison	61	3/23/86		"
Miss Mary Rose	65	4/21/86		"
Mrs. Jessie Harrison				Robert E. L. Mathison
Mr. Page	72	5/11/87		"
John Appell	68	10/12/87	Disease of heart	"
Miss Lydia Baldwin	87	6/16/88	Old age	"
Mrs. Laura Cooper	78	1/14/89	Pericarditis	E. R. Bailie (Branford)
Mrs. Jennette Bishop	69	3/27/89	Heart disease & Influenza	"
Herbert Rose	25	8/11/92	Abcesses	W. H. Hutchinson
Samuel Hoadley Hale		3/20/95	Appendicitis	Wilfred H. Dean
Miss Damaris Rose	88	12/11/98	Old age - sudden death	Wm. J. Brewster

No other burials are recorded until 1907. The following clergymen officiated at Burials between 1907 and 1962.

J. D. S. Pardee
Francis J. Smith
Arthur F. Lewis
J. C. Linsley D. D.
Robert M. Hatch
Richard Elling
A. Reis Hay
Donald R. Salman
James F. Martin



The Consecration of Zion Church
May 30, 1864
by Bishop John Williams

Whereas, an Edifice was erected some time since by sundry good people of Zion Parish in the town of North Branford in the County of New Haven and state and Diocese of Connecticut for the public worship of Almighty God, the Blessed Trinity, according to the Rite and Order of the Protestant Episcopal Church in the United States; the said Edifice having now been repaired, re-edified and enlarged; and whereas, request has been made to the Ordinary that the same may be taken under his spiritual jurisdiction, and that of his successors in office and duly Consecrated to the sacred purposes for which it has been erected.

Now, therefore be it known by the tenor of these presents, that I John Williams D. D. , by Divine permission Assistant Bishop of the Diocese of Connecticut acting for, and by commission of the Right Reverend Thomas Church Brownell D. D. , L. L. D. , by Divine permission Bishop of the Diocese aforesaid, Have on this Tuesday the thirtieth day of May in the year of our Lord one thousand, eight hundred and sixtyfour, duly consecrated the Edifice aforesaid according to the Rite and Order of the Protestant Episcopal Church in the United States , by the name of Zion Church, taking it thereby under my spiritual jurisdiction and that of my successors in office, and the same have solemnly set apart from all unhallowed, worldly and common uses, and dedicated to the honor of Almighty God, the Father, the Son, and the Holy Ghost, for the worship of His Holy Name, the reading and preaching of His Holy Word, the administration of His Holy Sacraments, and the performance of all other Sacred Offices, according to the Ritual and usages of the Protestant Episcopal Church aforesaid, and for the sole use of a Congregation in communion with the said Church, in union with the Convention of the Diocese of Connecticut, and under the apiritual jurisdiction of the Bishop of the same.

In testimony whereof I have caused my Episcopal Seal to be hereunto affixed. Dated the day and year above written and in the thirteenth year of my Consecration

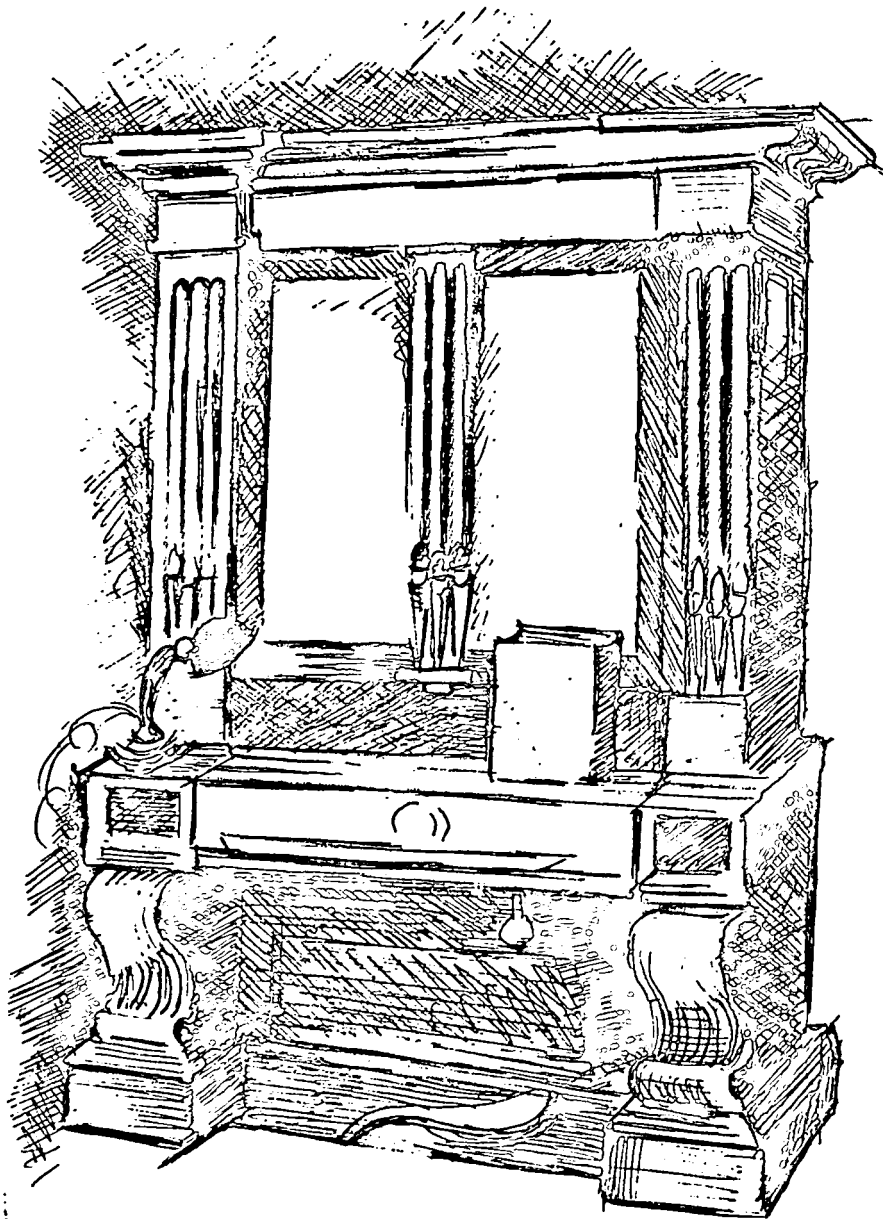
J. W. Williams

ORGANS - PAST AND PRESENT

Early records tell us that music in the church was led by a chorister. It was not until 1884 that Rev. Baldwin reported that: "The members of this Congregation have furnished themselves with a good melodeon at a cost of about \$60.00 which we find to be a great help to the chanting and singing." This melodeon was a small five-octave wind instrument and was purchased for \$52.00 from William F. Gardner of New Haven. Hereafter a "melodist" was appointed at each Annual Meeting of the Society to serve the following year.

It is not recorded when Zion acquired its first organ, but there was an old hand-pump organ in the Church prior to the move in 1957. It stood in the front corner of the church on the pulpit side, and members took turns pumping the organ with a wooden handle until, in later years, it was converted with a blower.

One of the long-time members of the Church recalls that in those days, the furnace was hand fired and men of the Parish would come in on Saturday evening to stoke the furnace for the Sunday service. During the week the building was cold, and the changes of temperature were very hard on the old organ. "Some of the weirdest squeaks and groans came out of it - you ever heard!" it is recalled. This organ was moved with the Church in 1957 and was sold shortly thereafter to a group of Yale students.



One of the old Zion organs.

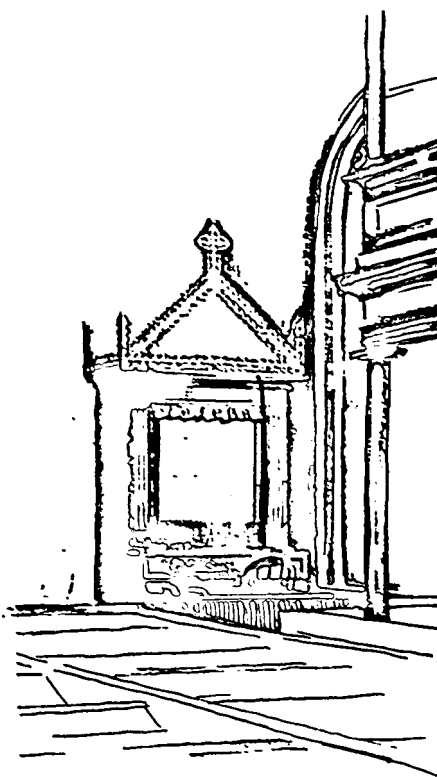
Now the scene changes to Woodbury, Connecticut, where, it was learned, a second-hand organ was sitting - unused - in an old barn. The organ had been stored for some years in the barn, and was not in tip-top shape but..... it

could be had for \$100.00. The Vestry voted to purchase the organ and soon a North Branford pick-up truck was on the road heading for Woodbury. The organ was dismantled, and loaded onto the open truck and the homeward journey began. On the way back to North Branford, the skies opened, the rains poured down - and by the time the organ reached its new home, it was thoroughly drenched! Undaunted, the men of Zion carried the parts into the church, dried them out and reassembled the organ.

A flier for the 1965 Annual Giving Campaign shows a photograph of an old organ with the caption: "An old soldier or a badly winded organ?" This was probably the Woodbury organ, and it may have been the organ that was traded to one of the parishioners for the piano that now stands in the Parish Hall.

The flier goes on to state that "Late this year or early 1965 a new organ (rebuilt) will be installed in the balcony to improve the music portion of our Church Service."

The present organ came from The Old Stone Church in East Haven. There was some question whether the balcony could support the weight, but the organ was hoisted over the rail and into the position where it remains today.





The Zion organ - 1978

Records which are in the Diocesan Archives at the Cathedral at Hartford.

The following notation was attached to the vestry minutes of February 16, 1939:

The Rector reported that he had caused to be collected all records and reports of various nature, some dating to the time of the establishment of the church, in the year 1812 and had had them deposited in the archives of the Cathedral at Hartford for preservation. These records are available for use to Parish members at any time.

List of Records ("Zion Episcopal Parish Records") on deposit in the Archives of the Cathedral, Hartford, Conn.

One volume: Records of Episcopal Society in North Branford, March 12, 1812 to April 3, 1866.

One volume: Treasurers Record, April 11, 1814 to May 27, 1864.

One volume: Treasurers Records, November 3, 1863 to February 4, 1905 and various notes.

Also unbound Records containing minutes of meetings and miscellaneous dates. 1812 - 1814 Apparently copies of minutes in the above volume of minutes 1812-1866.

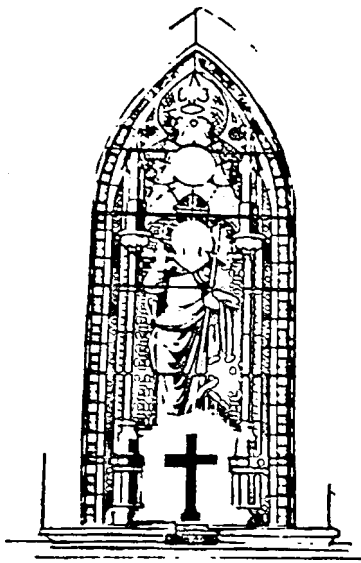
One unbound book meetings April 22, 1813 to April 15, 1841 containing also Baptisms, 1812-1866; Confirmations 1840-1863; Deaths 1812-1875.

The above records are in the Diocesan Archives at the Cathedral at Hartford, Conn. in a vault. These records may be seen at any time.

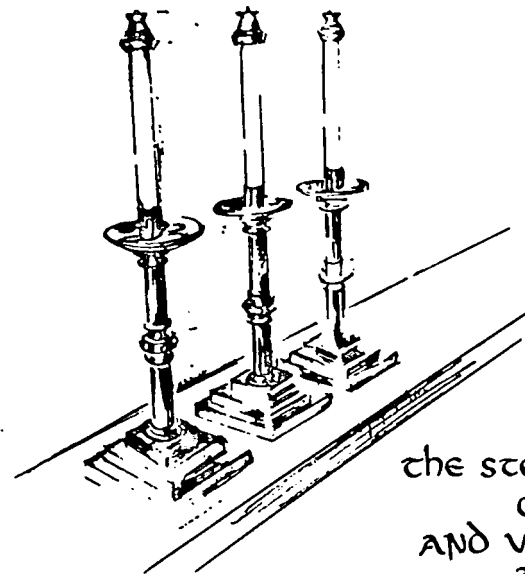
(Note: these records have since been moved to the Church Records Room in the State Library, Hartford.)



MEMORIALS

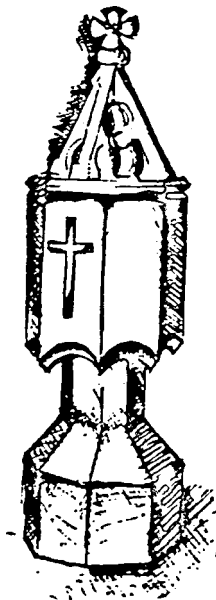


the ALTAR CROSS
in loving
MEMORY OF
MIRIAM LINSLEY FORD
BORN NOVEMBER 23, 1854
DIED MARCH 6, 1917



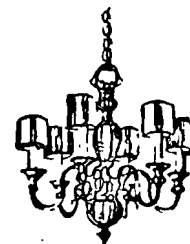
the step
candlesticks
AND VASES
ARE GIVEN
IN loving MEMORY OF
WILLIAM R. AYR
BY
his FAMILY and FRIENDS
MAY 23, 1965

the
baptismal
font



to the glory of God
and
in loving memory
OF
MARIE MARGARET ALBRECHT
MAY 11, 1903~OCT. 16, 1932
may she rest in peace~

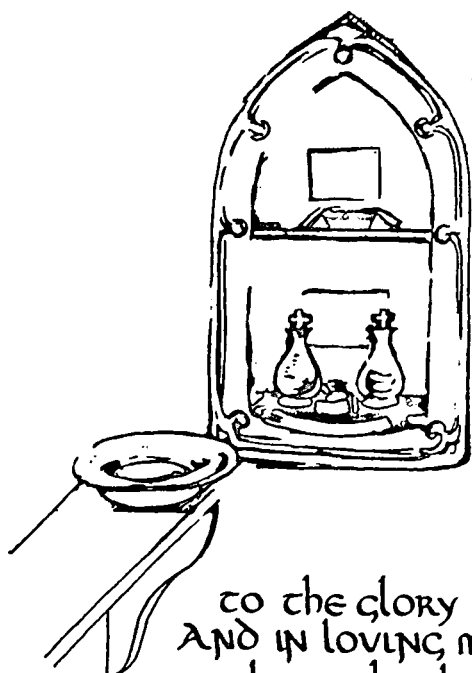
the NARTHEX light
DONATED BY EDMUND L. STODDARD
IN MEMORY OF
the REV. H. LOCKWOOD STODDARD



the CENTER light in the church
DONATED BY EDWARD BJORKLAND

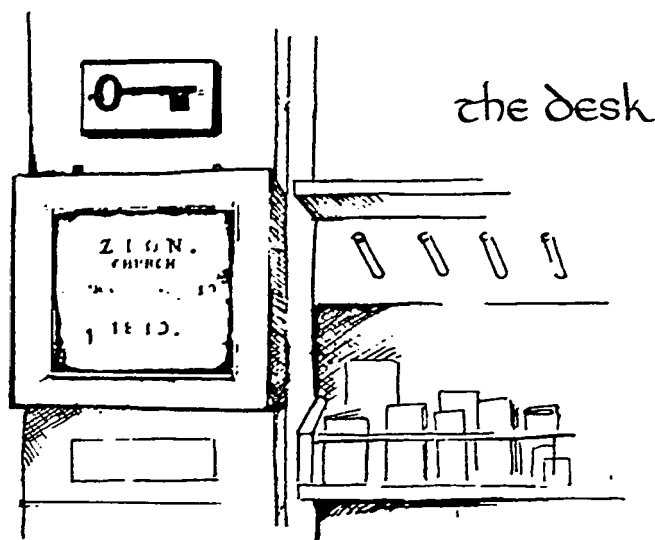
the ALTAR light
DONATED BY EDMUND and ANN STODDARD

THE RECESS FOR SACRAMENTS

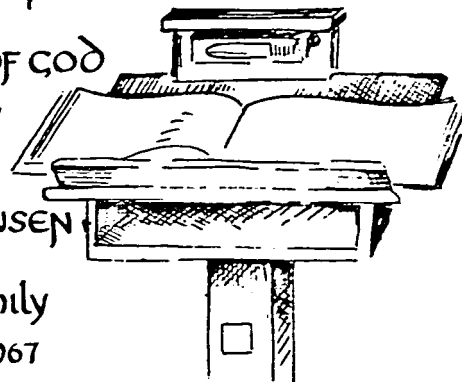


a CARVED CREDENCE
TABLE
AND shelf

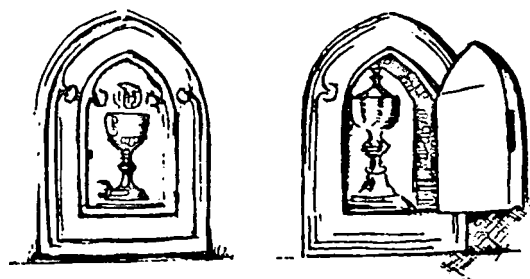
TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
CAROLINE CHARLOTTE SCHMITZ
BORN APRIL 19, 1850 - DIED JULY 27, 1910
BY HER DAUGHTER
JENNIE KATHERINE SMITH
ALL SAINTS DAY 1937
R.I.P.



TO THE GLORY OF GOD
IN LOVING MEMORY
OF
MARTHA CHRISTENSEN
BY HER FAMILY
MARCH 19, 1967



the aumbry

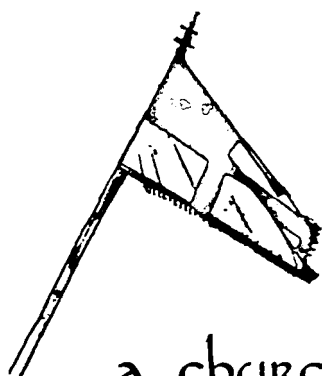
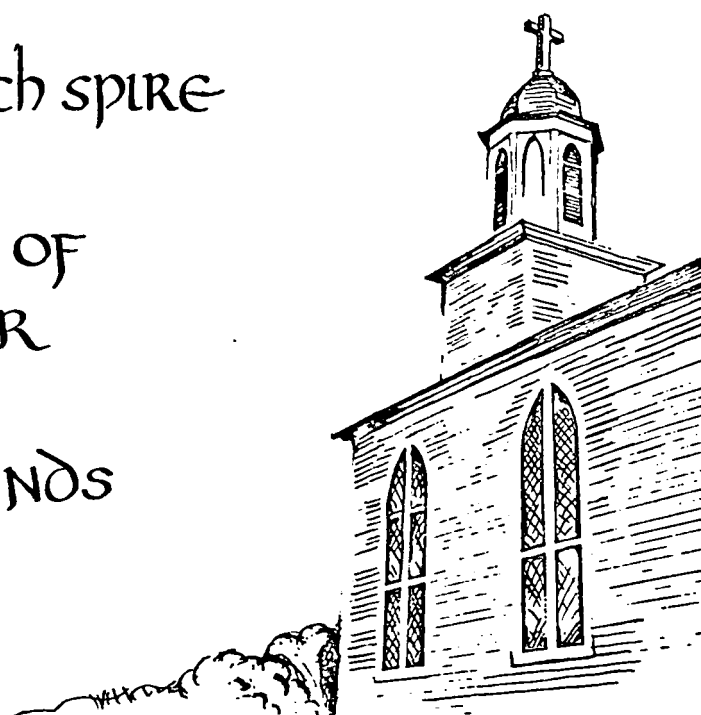


a carved oak sacrament
house - called an aumbry -
to hold the sacraments for
the sick and shut-ins, placed
in the north wall of the church
given by professor raymond t.
hill - 1938.



THE SANCTUARY LAMP
IS GIVEN
TO THE GLORY OF GOD
IN LOVING MEMORY OF
GEORGE WILLIAM LAWLOR, JR
BY HIS
MOTHER AND FATHER
SEPTEMBER 11, 1955

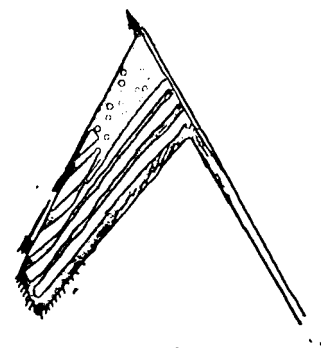
THE CROSS ON THE CHURCH SPIRE
 IS GIVEN
 IN LOVING MEMORY OF
 ROBERT LEWIS AYR
 BY
 HIS FAMILY AND FRIENDS
 APRIL 19, 1964



A CHURCH FLAG
 IN MEMORY OF
 ALBERT AND AMELIA TODD
 PRESENTED BY
 CHARLES TODD
 SEPTEMBER 12, 1944

EPISCOPAL CHURCH FLAG
 DONATED IN MEMORY OF
 JOSEPH NEMUTH, SR.
 BY JOSEPH KARDOS
 AND FAMILY ~ 1975

FLAGS



A 50 STAR AMERICAN FLAG
 DONATED BY
 LILLIAN H. SCHLEGEL
 IN MEMORY OF
 JAMES E. SCHLEGEL ~

A 48 STAR AMERICAN FLAG
 DONATED BY MEMBERS OF
 ZION CHURCH
 SEPTEMBER 12, 1944

OTHER MEMORIALS

Lavabo Bowl given by the Ladies' Guild
in memory of Elise Marie Gedney - 1948

Altar Alms Basin donated by Mrs. William Baldwin
in memory of William Baldwin - 1951

Pulpit Crucifix donated by Mr. and Mrs. Lawlor
in memory of George William Lawlor, Jr. - 1966

Missal donated by William J. Lyons, Sr.
in memory of Alice Hank Lyons

Lapper and Snuffer donated by Jessie Hawkins
in memory of Paul R. Hawkins

Memory Book donated by the Ladies' Guild
in memory of Fr. Richard Maxwell - 1970

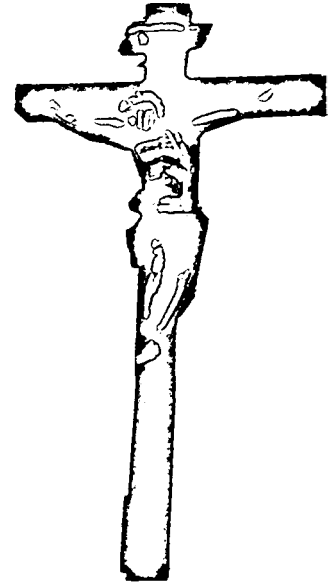
Ciborium donated by the family of Richard Maxwell
in his memory

Rector's study given by members of Zion Church
in memory of Fr. Francis J. Smith

Two large fans for ventilating Altar and balcony where organ is located
donated by Ann Stoddard in memory of her brother, James Schlegel

The Children's Chapel
in memory of Earl Colter

The Steeple Cross donated by the family of Robert Ayr
in his memory



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The Silas Redfield Linsley Fund established by Rev. J. Chauncey Linsley
in memory of his older brother - 1960

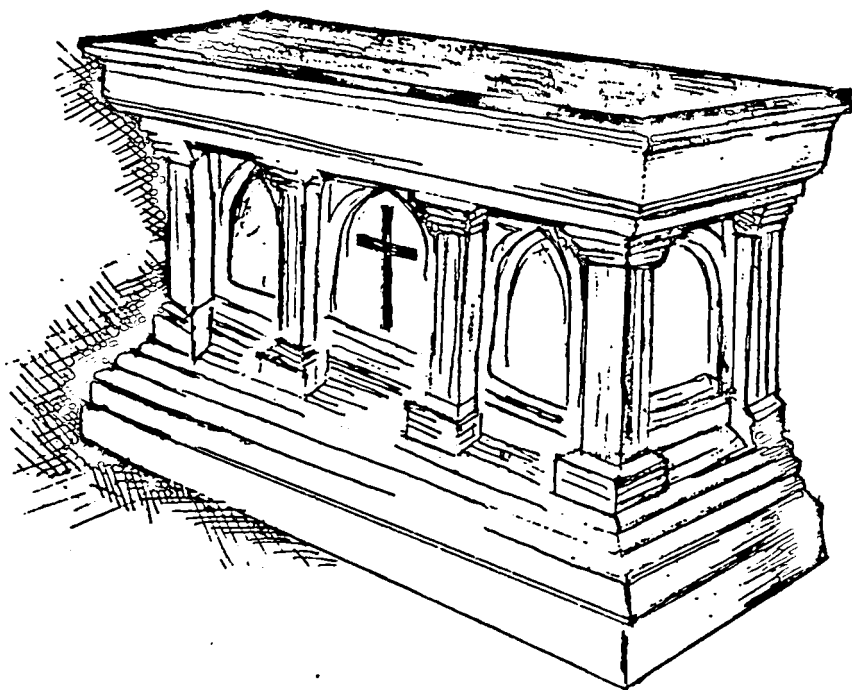
Donation by George Thompson - in memory of Mr. W. J. Clark

Donation given by members of Zion in memory of Eva Thompson

Donation given by members of Zion in memory of Nellie Blokland - 1974

Donation given by members of Zion in memory of Martha Dow - October, 1976

a NEW oak ALTAR



DONATED BY
ST. ANDREW'S CHAPEL ~
NORTH HAVEN
1938 ~

DONATIONS

Original Communion Candlesticks

donated by William E. H. Pearce - 1909

Altar Cross

donated by Miriam Linsley Ford - 1917

48 Star American Flag

donated by members of Zion Church - 9/12/44

Alms Basin

donated by Grace Caroline Blakeslee - 1931

Baptismal Font

donated by Marie Margaret Albrecht - 1932

Prayer Desk

donated by Fr. Charles Carrol Edmunds

Prayer Book for Prayer Desk

donated by Caroline Henrietta Schmidt

Center Light in Church

donated by Edward Bjorkland

Altar Light

donated by Edmund and Ann Stoddard

Organ

donated by Christ Church, East Haven

Acolyte Robes (red)

given by St. Martha's and the Ladies' Guild - 1968

Large Hymnals

donated by St. Martha's Guild

Silver Baptismal Shell

donated by the McConnells - 1968

Carpet for hallway

donated by St. Martha's Guild

DONA TIONS

A Parish Register

donated by Mrs Marietta Davis - Easter 1867

An oil burner

donated by S. Wolcott Linsley - 1940

A new oak altar

donated by St. Andrews Chapel, North Haven

New Hymnals (including a specially bound organist hymnal & choir music)
and \$50.00 for the pews

donated by Henry Ford and an anonymous donor - 1948

Pipe organ

donated by Mrs. C. W. Platt - 1923

Cross and Candle Holders for the children's altar

donated by Mrs. C. Tyson

Special mention should be made of the contribution of Laura Foote, a relative of the Gedneys. She had not been a resident of North Branford, but twenty years ago she was a guest at a nursing home which was located on Route 80 opposite Notch Hill Road. While there, she attended Zion once or twice, although she had not been active in the Church.

When her will was made known - she had left her entire estate to Zion Church with the stipulation that the Church and the Crippled Children would share the income for ten years. After that time, all the income would revert to Zion.

DONATIONS OF ALTAR HANGINGS AND VESTMENTS

In 1938, Zion received one set of purple silk altar hangings in memory of Rev. Smith Lippitt 'and blessed by our Rector. "

This same year Zion received a set of white hangings for the altar from All Saints Church, Meriden.

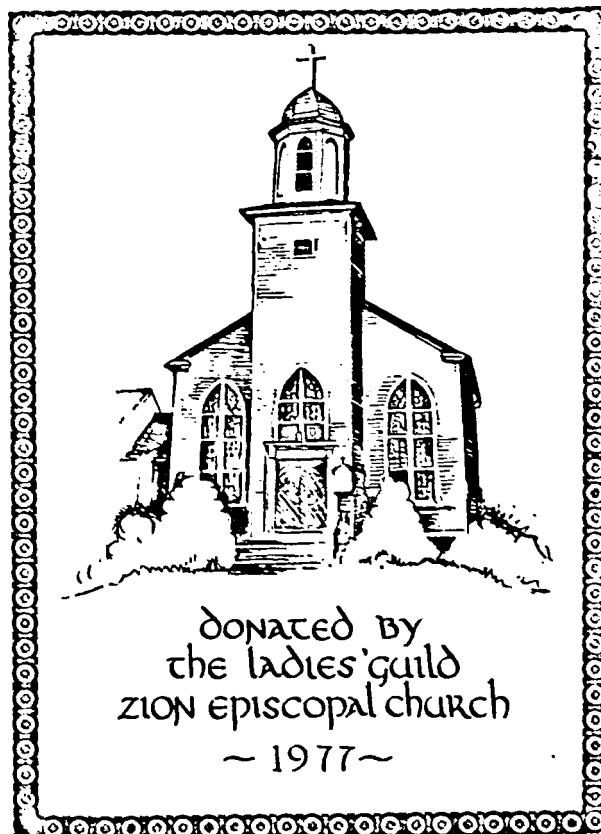
The red acolyte robes were given by St. Martha's and the Ladies' Guild - 1968

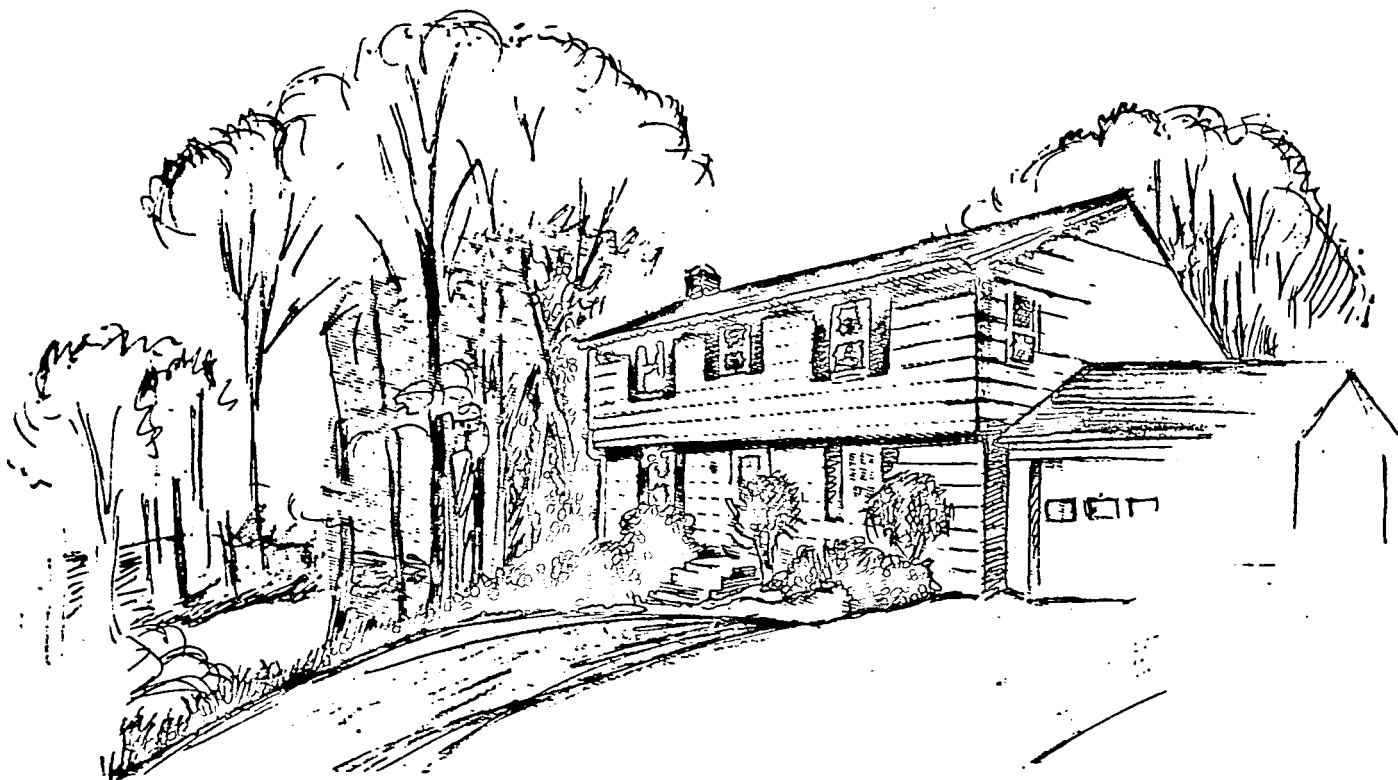
The purple, white and red altar hangings and vestments were donated by the Ladies' Guild. Also the white altar cloth and fair linen.

.....

In 1961 three vestments for the acolytes were purchased at a cost of \$23.50 each.

In 1963 a complete set of green altar hangings and a white chasuble, girdle and amice were purchased for approximately \$210.00.





In 1964 the men of the Parish painted the new Rectory on Beech Street for its first inhabitants: the Maxwell family.

The Maxwells were followed by the Lewises, the Van Welys and the Scriveners.

Zion Church in the Community today.

North Branford in 1978 is a transient town of approximately 12,000. It has shown a startling rate of growth since 1950 when the population was 2,017. Zion grew during this same period, and like the town itself, experiences a frequent turnover of members.

In response to this situation, Zion's spirit of warmth and friendliness is welcoming to new families, who are invited and encouraged to participate in church projects. This is reinforced through after-service coffees, pot-luck dinners and social gatherings.

Most of the newcomers to North Branford are young families, and the membership at Zion reflects the age pattern of the community as a whole with only 4% of its members over age 65. Half of the congregation have belonged for less than five years.

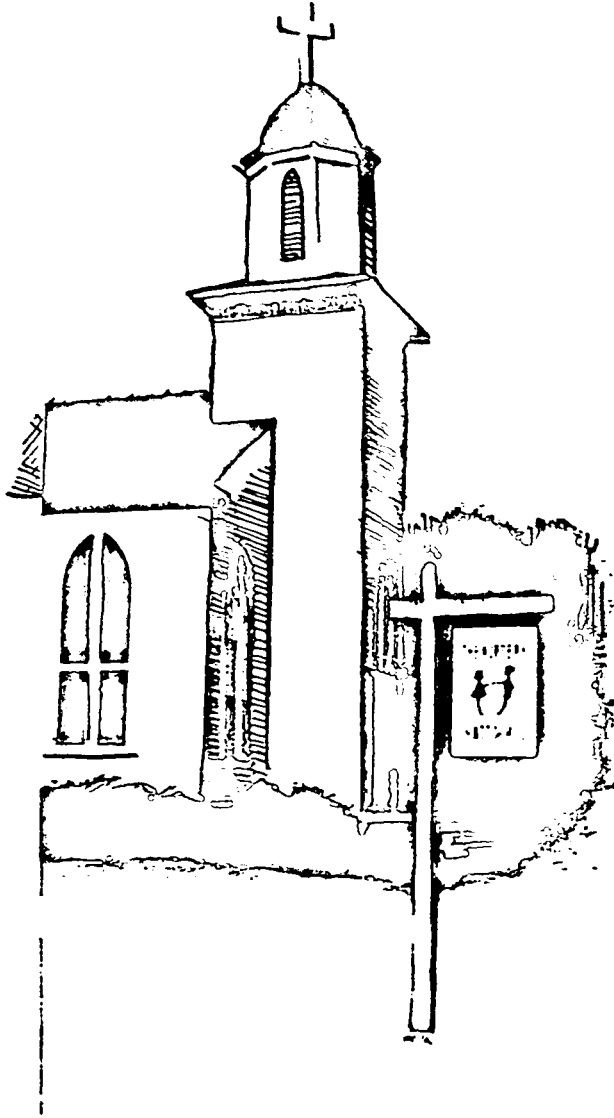
Zion has a high participation level at worship services and at church school, and most of the parishioners are active in several of the following organizations:

A. Vestry has twelve elected members. Regular meetings are held once a month and special meetings as required. It is the management team of the parish, sharing a mutual responsibility with the Vicar for setting the tone and direction of parish life. Leadership is provided for areas including the nursery school board, Sunday School and Sunday services including Choir, Deanery, ushers and acolytes, the Parish Steering Committee and Building and Grounds Committee etc. The Vestry also controls the financial concerns of the parish and acts as the primary administrative body.

B. Steering Committee is composed of six members who meet once a month or whenever needed to organize social and fund-raising events of the parish. Its programs and activities include Parish dinners, Seder Suppers, Christmas Fair, rummage sales, work of Episcopal Church Women.

C. Women's Organizations include the Ladies' Guild and St. Martha's Guild. These groups help prepare for the church fairs and they contribute financially to the church.

D. Altar Guild has twelve active members who prepare the altar for services and keep the Communion vessels and altar linens clean.



The Nursery on Notch Hill was organized in 1970 to meet a real need in the North Branford Community for a pre-school program.

The Sunday School classrooms, the undercroft of the church, and a large, well-equipped playground provide excellent facilities for the sixty-four children.

There are three classes for four year olds, and one class for three year olds supervised by an experienced and well-qualified staff of five teachers.

E. Choir is composed of interested members who meet "on demand" to provide musical offerings during church services, especially during the church holidays.

F. Church School is generally staffed by about eight teachers and assistants, and is attended by approximately forty students. School is in operation nine months of the year and is currently using a new Bible-centered curriculum. Seven year olds are admitted to Holy Communion.

G. Y.P.F. has about twelve members who meet about four to six times a year. Its purpose is to promote fellowship among the young people of the parish. Activities are primarily recreational (hiking, parties, outings, etc.) and an occasional contribution to fund raising (baking for fairs, etc.)

H. The Nursery on Notch Hill has a board of directors of eight members who meet once a month. The nursery is for pre-school children, and it provides a service to the community in North Branford center where, prior September of 1970, there had not been a nursery school.

Other lay activities:

A. Neighborhood and Community Ministry - The Church has responded to emergency needs of food, clothing etc. to families who are victims of flood and fire. Non-perishable food items are gathered for community distribution, and used clothing is collected for the Goodwill. There is parishioner involvement with the local Red Cross Bloodmobile and with the Human Relations Department. Parishioners also make cakes for the mental hospital and have worked with FISH. The Parish has cooperated with other religious groups through joint participation in World Day of Prayer and other Ecumenical Services.

B. Lay Readers - Three men and one woman are licensed to administer the chalice. Other lay people participate in services by reading the Lessons.

The Church property consists of the following:

Church and parish hall - 4.3 acres
Vicarage on Beech Street - 1.52 acres
Cemetery - .27 acres