

**CENTENNIAL PAPERS, PUBLISHED  
BY ORDER OF THE GENERAL  
CONFERENCE OF THE  
CONGREGATIONAL CHURCHES  
OF CONNECTICUT**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649415243

Centennial Papers, Published by Order of the General Conference of the Congregational Churches of Connecticut by Various

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**VARIOUS**

**CENTENNIAL PAPERS, PUBLISHED  
BY ORDER OF THE GENERAL  
CONFERENCE OF THE  
CONGREGATIONAL  
CHURCHES OF CONNECTICUT**



## INTRODUCTION.

At the eighth annual meeting of the General Conference of the Congregational Churches of Connecticut, convened in Park church, Norwich, November 9, 1875, on the recommendation of the Standing Committee, it was

*Resolved*, That at the General Conference of 1876, two historical discourses be delivered, on successive evenings, referring in part, at least, to the relations of the Congregational churches of Connecticut to the civil government, and to popular education and social reforms; one of these discourses to cover the period preceding the declaration of independence; the other, the period subsequent to that event.

Rev. Leonard Bacon was appointed to deliver the first of these discourses, and Rev. Myron N. Morris, the second.

At the ninth annual meeting of the General Conference, convened in the First church, New Haven, November 14, 1876, a committee of the General Association presented an overture relating to a paper on the ministers of Connecticut in the revolution, and it was

*Resolved*, That the General Conference will accept and publish the paper on the ministers of Connecticut in the revolution, prepared under the direction of the General Association, and offered to us by a committee of that body.

On Tuesday evening, November 14, Rev. Leonard Bacon delivered a historical discourse, and on Wednesday evening, November 15, Rev. Myron N. Morris delivered a historical discourse, thus fulfilling the appointments made for them by the General Conference in 1875.

On Thursday evening, November 16, the last evening of the annual meeting, by an arrangement of the Standing Committee, several brief addresses were given upon assigned topics, including one by Rev. Joseph Anderson, and one by Prof. Cyrus Northrop.

The printing committee, under instructions from the General Conference, decided to group, in one bound volume, the paper accepted from the General Association, the discourses of Messrs. Bacon and Morris, and the addresses of Messrs. Anderson and Northrop, with an index prepared by the Registrar of the General Conference, and to issue and distribute fifteen hundred copies of the book.

WILLIAM H. MOORE, *Registrar*.

HARTFORD, June 15, 1877.

## CONTENTS.

---

⊙ I.	THE MINISTERS OF CONNECTICUT IN THE REVOLUTION:	
	By Rev. William Chauncey Fowler, - - -	1-144
	Preface, - - - - -	2
	Introductory Statement, - - - - -	3-31
	Statements by Members of the Committee, and others, -	31-88
	Concluding Statements, - - - - -	89-102
	Appendix, A—M, - - - - -	103-144
⊙ II.	THE RELATIONS OF THE CONGREGATIONAL CHURCHES OF CONNECTICUT TO CIVIL GOVERNMENT, AND TO POPULAR EDUCATION AND SOCIAL REFORMS:	
	By Rev. Leonard Bacon, - - - - -	145-170
	Relations to Civil Government, - - - - -	145-166
	Popular Education, - - - - -	166-169
	Social Reforms, - - - - -	169-170
⊙ III.	HISTORICAL DISCOURSE:	
	By Rev. Myron N. Morris, - - - - -	171-192
⊙ IV.	THE GROWTH OF A CHRISTIAN LITERATURE:	
	By Rev. Joseph Anderson, - - - - -	193-201
⊙ V.	THE INFLUENCE OF NEW ENGLAND IDEAS ON THE HIS- TORY OF THE COUNTRY:	
	By Prof. Cyrus Northrop, - - - - -	202-206
	INDEX, - - - - -	207-214

THE  
MINISTERS OF CONNECTICUT  
IN  
THE REVOLUTION.

---

THE  
REPORT OF THE COMMITTEE  
APPOINTED BY THE  
GENERAL ASSOCIATION OF CONNECTICUT.

BY  
WM. CHAUNCEY FOWLER, LL.D.

---

"A vestal state, which power could not subdue,  
Nor promise win—like her own eagle's nest,  
Sacred—the San Marino of the west."  
—HALLECK.

---

CHARTFORD:  
PRESS OF THE CASE, LOCKWOOD & BRAINARD COMPANY.  
1877.

## PREFACE.

---

At the meeting of the General Association in Danbury, June 16, 1875, the following committee was appointed "On the Ministers of Connecticut in the Revolution," namely: Leonard Bacon, Henry Jones, Dennis Platt, Leverett Griggs, Samuel Rockwell, William Thompson, Adam Reid, John Churchill, Anson C. Beach, William C. Fowler, Joel Mann, Hiram P. Arms, Abram Marsh, Joseph Ayer.

Leonard Bacon was made chairman of this committee.

At the meeting of the General Association at Norwalk, June 20, 1876, the committee of 1875, "On the Ministers of Connecticut in the Revolution," presented a report, which was accepted and discussed, and it was

*Resolved*, That William C. Fowler is hereby instructed, in conference with the registrar, to condense the materials presented, and publish them in the Minutes, or, if too voluminous, in some religious periodical, or in any manner that may seem to them advisable.



## INTRODUCTORY STATEMENT.

### THE MINISTERS OF CONNECTICUT IN THE REVOLUTION.

If we would take a correct view of the "Ministers of Connecticut in the Revolution," it is necessary to look at the historical position of the Order, both before and after that era; just as in viewing an object with the bodily eye, it is necessary to look at the field of vision in which that object is placed.

The earliest ministers of Connecticut, in learning, general intelligence, good manners, and Christian graces, were superior to the congregations that followed them into these parts. Society being then in its elements, they very naturally, in the new order of things then instituted, had the pre-eminence. The universal cry of the people was, "To the worthiest!" To the ministers, therefore, as the worthiest, the leadership of the people was given. One of these leaders, Rev. Samuel Stone of Hartford, described Congregationalism as a "speaking *aristocracy* in the face of a silent *democracy*."

In the "Assembly of Divines' Catechism" is the following question and answer: "What is required in the fifth commandment? The fifth commandment requireth the preserving the honor, and performing the duties belonging to every one in their several places and relations, as superiors, inferiors, or equals."

They continued to be leaders of the people from 1636 down to 1776, during the Revolution and afterwards, because they continued to be superior to them in learning, general intelligence, good manners, and Christian virtues. They had that knowledge which is power, and that goodness which is wisdom, for using the power for noble ends.

In Roman Catholic England, down into the reign of Henry the VIII, the people distributed large measures of veneration

and love to popes, cardinals, bishops, and the inferior clergy. In Protestant Episcopal England, during the reign of Elizabeth and James I, and afterwards, the people distributed veneration and love to archbishops, rectors, and deacons. In Puritan Connecticut, the people of the several congregations concentrated their veneration and love upon their own minister, as the accredited "ambassador for Christ," and clothed with his authority.

The earliest ministers were educated in the best institutions of learning in England. After they passed off the stage of human action, the ministers succeeding them received their education at Harvard College for sixty years or more, and subsequently to 1700, generally at Yale College.

An examination of the history of the times would show how it was that the "Ministers of Connecticut in the Revolution" should be much the same in principles and character, as the ministers of Connecticut had been from 1776 back to 1636, when the first English settlers established themselves at Wethersfield, Hartford, and Windsor. Within that period most of those who were destined for the pulpit pursued classical studies, at first under some minister, with whom they were fitted for college, and afterwards in the college founded by the ministers. Under the guidance of the older ministers, many of them studied the same text books in theology, and when settled in the ministry pursued the same course of instruction with their people that the older ministers did.

The ministers of Connecticut were strongly inclined to educate their own successors in the ministry. They were not disposed to permit tramps in the highways and by-ways, or religious squatters and gypsies to establish themselves on the public domain. It was a beautiful custom among the churches of Connecticut that when a minister died, his place was supplied for a number of Sabbaths by the members of the Association. These visits were like balm to the bereaved hearts of the wife and family, if there were any, and it gave the Association an opportunity of knowing what was the condition of the parish, and enabled the committee of the Association, appointed for the purpose, to recommend a suitable

candidate to the destitute church for settlement. In this way it often happened that the Association could fill its own vacancies with men of its own stamp, and thus promote a uniformity of faith and practice. From President Dwight we have this statement. See *Travels*, vol. iv, p. 413: "The progress of every clergyman in the State of Connecticut until he arrives at the desk, is the following:

"From infancy to manhood his whole character is subjected to the inspection of his parents, of his school-master, of the parish in which he is born and bred, of the government, of the college in which he is educated, of the church to which he is united, and of the clergyman by whom he is instructed in theology. The inspection of the parish is here a serious object; for in no country is personal character so minutely scrutinized, or so well known, as in Connecticut. After his preparatory studies in theology are ended, he is licensed to preach; and whenever he finds a congregation sufficiently pleasing to him to render his settlement in it desirable, he is ordained, and has the congregation committed to his care. During every part of this progress he is subjected to a series of strict examinations concerning his character, conduct, and improvements."

Again, see *idem*, p. 420:

"The clergy of Connecticut have no power, but they have much influence—an influence which every sober man must feel to be altogether desirable in every community. It is the influence of wisdom and virtue. Clergymen, here, are respected for what they are, and for what they do, and not for anything adventitious to themselves, or their office."

During the long period of one hundred and forty years, all the ministers of Connecticut inherited their principles from the Puritans who arose in the reign of Queen Elizabeth; but, in the application of these principles, they became more and more American, and less and less English. Thus Nathan Strong, of Hartford, in 1776, was less English and more American than Thomas Hooker in 1636. Thus, too, Chauncey Whittlesey, of New Haven, was less English and more American than John Davenport. Thus we see how it was