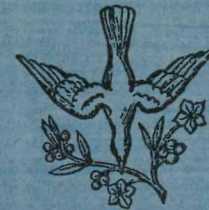


BX
7255
.P43
H3

M. L. Tow
SK 56



The Seventy-fifth Anniversary
OF THE
Peace Dale Congregational Church
1857—1932



THE PEACEDALE CHURCH
 SHOWING THE ROSE WINDOW DESIGNED BY ROWLAND HAZARD
 STONE WORK BY KNEELAND PARTELOW
 WOODWORK FOR GLASS BY FRANK CARPENTER



The Seventy-fifth Anniversary
 OF THE
Peace Dale Congregational Church
 1857—1932

A BRIEF ACCOUNT PREPARED AT THE RE-
 QUEST OF THE JUBILEE COMMITTEE BY
 CAROLINE HAZARD
 DAUGHTER OF THE FOUNDERS

1857 — 1932

PEACE DALE
 HISTORICAL
 SOCIETY

BX
72 55
.P43
H3

The Peace Dale Congregational Church

HISTORICAL BACKGROUND In celebrating the seventy-fifth anniversary of the founding of the Peace Dale Church, which had as its official title, The Second Congregational Church in South Kingstown, it is well to look back at our beginnings. It is true we are only seventy-five years old; but we can claim direct inheritance from the men of the Pettaquamscutt Purchase, who on June 4, 1668 "laid out and forever set apart" three hundred acres of land, the income of which was to be "for an orthodox person that shall be obtained to preach God's word to the inhabitants."¹ This was at the first recorded meeting of the men who were known as the Seven Purchasers in Newport. John Hull, the Mint Master in Boston and treasurer of the Colony was one of them, and it was through the marriage of his daughter to Samuel Sewall in 1675,² that our Mother Church, and through it our own, was greatly influenced, for at the death of his father-in-law, Sewall had the management of his wife's inheritance, which became his by the old English law. As early as 1689, Sewall writes to Major Walley at Bristol, asking him to look after affairs for him at a meeting, and adds "If there be any motion of inviting a Godly Learned Minister among them, I would have you bid up roundly

¹ Potter's History of Narragansett, p. 276.

² Anchors of Tradition, p. 5.

in forwarding it"¹ and adds that he would pay thirty or forty shillings annually for his maintenance.

But things moved slowly. After eleven years, nine men from Kingstown sent to Sewall, asking his help in sending them a Minister—knowing “the great and sincere zeal your honor hath for the maintaining, propagating and establishing the preaching of the Gospel of Christ in these American parts.” They could raise about fifty pounds annually for his maintenance, they say. Mr. Woodward from Dedham had come in 1695, Mr. Danforth from Dorchester later, and Mr. Henry Flynt, but in 1701 the church was “in a destitute condition.”

The next year, September 23, 1702, comes the Sewall deed which is really the charter of the Church. It is recorded in the second volume of the South Kingstown Records, page 153, and is for one acre of land with the bounds duly given, corresponding to the church lot on Tower Hill, at the corner of the road to the Middle Bridge, “To build a public meeting house thereon, for their more convenient assembling themselves together for the solemn worship of God, * * * that Religious Worship and ordinances as God hath appointed in his word may be received, offered and kept pure and entire in Kingstown in the Narragansett Country in New England.”

This Church afterward moved to Kingston village, but in 1732 installed Joseph Torrey as the first “Minister of Ordination” on Tower Hill. With this movement for organized worship, was the strong current of spiritual

¹ Sewall's Letter Book, vol. 1, p. 106.

life in the community the result of the visit of George Fox in 1672. Dr. Mac Sparran declares that the Quakers were the most considerable society in the country-side, both as to wealth and influence. Sewall was the temporal father, not only of the Church, but of the Meeting, for in 1710 he sold Thomas Hazard the land on which the Meeting House stood on the crest of Tower Hill, land which Thomas Hazard transferred to the Meeting the next day.

In our Peace Dale Church these two currents meet. The Friends' Meeting in the early part of the 19th Century was still a factor in the life of this community, but could hardly hold young men who desired a more active expression. Rowland Hazard, born in 1829, was a birth-right friend, a great-grand-son of Thomas Hazard, known as College Tom, a weighty preacher in his day, and a large land holder who was the first of the Narragansett Planters to free his slaves, and to work against slavery. October 5, 1850, Rowland Hazard joined the First Congregational Church in South Kingstown, the Church which Judge Sewall fostered, “having given satisfaction” the record says, “as to his experience of the renovating power of the Holy Spirit.”

Four years later came his marriage to Margaret Anna Rood, daughter of the Reverend Anson Rood, a graduate of Dartmouth College, a friend and correspondent of Dr. Leonard Bacon, and the liberal Ministers of the time, who for many years, was pastor of a Church in West Philadelphia.

THE CHURCH FOUNDED The first summer of their marriage, 1854, the young couple—the bride was only nineteen, and her husband twenty-four—organized a Sunday School, which met for the first time July 8, in the district school house. It was there the children were taught to sing, as Irene Dixon has so charmingly described, and it was this Sunday School which was the beginning of the Church. The record by Rowland Hazard reads, "The Peace Dale Congregational Church was organized February 13, 1857. The first meetings were held in my house at Oakwoods." Before the alterations at Oakwoods, the two right-hand rooms, a library and dining room had folding doors, and could be thrown together. It was there that the ten original members met. Everything was done in good order, for in January, the month before the decisive meeting, The Kingston Church records that Rowland Hazard and his wife, Margaret R. Hazard "were, agreeably to their request, dismissed and recommended for the purpose of being organized with others into a Congregational Church in Peace Dale."

Rev. Joel Mann, pastor of the Church in Kingston, was very helpful in the organization, and the Rev. S. B. Durfee assisted in writing the Creed. In it is a sentence which is far in advance of its day: "I believe in the entire freedom of the will of man, so that he is truly responsible for all his actions." Predestination was still preached, and it is characteristic of Rowland Hazard, who had been brought up an opponent of Jonathan Edward's teaching, that this sentence appears. Freedom was to him a very

precious doctrine. "Whosoever will, let him take of the Water of Life freely," was always incorporated into the body of belief of this Church, and later put in visible letters upon the walls of its building.

Provision had already been made for its place of worship. "In 1856," Mr. Hazard makes record "the stone building was built from my plans." Joshua Noka, a half-blood Indian, and a member of the Narragansett Tribe of Indians, was the contractor on the stone work, for that and some of the early mill buildings. In the third story was a spacious hall, now remodeled, in which the Church met for fifteen years. Rev. S. B. Durfee served it for the summer of 1857 during which time, June 7th, the Church voted to join the Consociation of Congregational Churches in Rhode Island, and December 2, 1857, ten months after its organization, Rev. Oliver Brown was installed as joint pastor of the Kingston and Peace Dale Churches.

The original members included German Lutherans and Scotch Presbyterians, men and women whose descendants are still active in the community. February 13, 1857, at a meeting at Oakwoods, Rev. Joel Mann and Rev. S. B. Durfee were both present, and a creed and covenant having been individually assented to, the assembled persons were solemnly declared to be a Church of Christ, with all its rights and privileges. These are our Spiritual Parents whose names must be honored: Elizabeth McGregor, Henrietta Clemens, Julia Clemens, Elizabeth Clemens, William Prange, George Kroener, Frederika Kroener, Katherina Kroener, Rowland Hazard, Margaret R. Hazard.

At a meeting held a fortnight later, March 1st, three men were propounded for membership: Joseph Williams, Frederick W. Pinger, and Gottlob Schneider, making a company of six men and seven women. The next year, December 29, 1859, Rowland Hazard and Joseph Williams were appointed Deacons, and the little church was fully established.

THE EARLY MINISTERS The Reverend Oliver Brown served the Church from November 1857 to October 1859, and was succeeded by Rev. F. S. Pratt, who was the pastor for about a year. Rev. S. M. Freeland, who is the first Minister I can remember, came in 1861. A council for his installation met July 30th, of that year, when Dr. Noah Porter of Yale College preached the sermon. He lived in a pleasant cottage on the lane, about where the entrance to the Memorial Hall now is. His health was delicate, and after only a year's pastorate, he was obliged to resign July 6, 1862. Rev. S. N. Rodman came later as a stated supply, arriving Saturday and staying at Oakwoods over Sunday. His services were most acceptable from July 1862 to August 1863, but his health was also delicate, and he declined to accept a definite call. Then came Rev. N. W. Williams in August 1863, for whom the parsonage was built, who lived in it four years with his family. He was the son of the famous and eccentric divine Thomas Williams, and had the earnestness and devotion of his father, but without his touch of genius. Rev. Augustine Root supplied for a few

months in the summer of 1868. These were all short pastorates, but the Church grew and prospered.

With the coming of Rev. George Whitefield Fisher October 11, 1868, it took on new life. Mr. Fisher was an excellent scholar, a Yale graduate from both College and Theological School, full of devout fervor and inspiring enthusiasm.

The Church still worshipped in the hall—Sunday School was held there too, with the infant class in a small room adjoining. In the early days my Mother played the Melodian for the Hymns, I have been told, both in Sunday School and Church. Her family cares soon prevented her regular attendance—and Sarah Carpenter, afterward Mrs. Gamble, was playing for the Sunday School before she could read music easily, having the Carpenter gift which has had so much influence on the music here. Miss England, the daughter of an English overseer in the mill, later played very acceptably, and I think was still playing when Mr. Fisher came. He brought fresh inspiration and vigor, not only to the music, with his beautiful tenor voice, but to the whole life of the Church. When he came in 1868, there were 56 members on the Church books, but only 44 residents, and a good attendance of regular worshipers. During his pastorate of twelve years 68 members were added.

THE CHURCH BUILDING Mr. George Booth, in a paper prepared for the annual meeting of 1890, recalls a dramatic moment when Mr. Fisher came to him with great news. It seems that in the summer of 1870,

having obtained a promise that if he could get one-fifth or \$5,000 promised, the new Church would go up, Mr. Fisher began with all his might. "Such working, such soliciting I never knew before!" Mr. Booth writes. Then one day Mr. Fisher came smiling: "I have three thousand promised and twenty-eight persons still to see," he joyfully exclaimed. "Never did I know such work!" Mr. Booth writes. Every member was visited, and the whole Church contributed to this first five thousand, which was afterward quintupled by my father, who was made chairman of the Building Committee, and drew the plans himself. The old hall was Rowland Hazard's building also—but here was a great advance as to architecture. I can remember his study of Winkle's Cathedrals of England for some of the detailed work. Kneeland Partelow was the contractor for the stone work and Daniel Southwick for the carpenter's. The rose window in the western wall presented an unusual problem to country stone cutters and amateur architect, but the difficulty was surmounted and Frank Carpenter made the intricate woodwork in it for setting the glass from my father's drawings. My father used to say that if he had known as much about architecture at the beginning of the building of the Church as he did at the end, he never would have dared to attempt it. The spire is 82 feet high, the windows all arched, with the round window just mentioned. The porch which makes the vestibule, is an unusual feature. The building committee appointed August 29, 1870, consisted of Rowland Hazard, Rev. G. W. Fisher and Stephen

Armstrong. The corner stone was laid September 16, 1870, the two hundred and fiftieth anniversary of the sailing of the Mayflower from England.

In the box placed in the cornerstone are various documents, stating that the ten original members had grown to 86 in the sixteen years of the Church's history; an account of the Sunday School and the formation of the Church, with copies of the Creed and Covenant; a ground plan and elevation of the proposed building, with copies of newspapers, coins of the year, and an ear of ripened corn.

Up to this time the Church was not incorporated, but known in the list of Churches as the Second Congregational Church of South Kingstown. March 19, 1872, a Charter was granted to it by the Rhode Island State Legislature, under the official title of The Peace Dale Congregational Church.

DEDICATION In July 1872, the building was finished and dedicated on the 24th with a large assembly present, and Rev. G. W. Fisher was formally installed pastor. A happy day it was, except that Mr. Fisher was barely recovering from an illness and though he was able to attend the services, did not preach. Six Congregational Churches of Rhode Island were represented, with Dr. Noah Porter, later President of Yale College, and three former Ministers, the Rev. Joel Mann, S. M. Freeland and N. W. Williams, with Rev. Calvin Durfee, a son, I think, of Rev. S. B. Durfee, the first Minister.

Dr. Vose of the Beneficent Church, Providence, preached the dedicatory sermon.

The bell in the tower is the gift of the elder Rowland G. Hazard, born 1801, and is inscribed "On Earth Peace good will toward Men." The two tubular bells were given years later in 1893 by Caroline Hazard, in memory of the wedding of Margaret Hazard and Irving Fisher when they were first used. The minute accepting them reads that they "are to be rung as joy bells in connection with the great bell on wedding days whenever the bride shall desire it, and on Christmas Day, and Easter Day so long as the bells shall last." The great bell is tuned to the note on the second line of the staff G, the smaller bells are the E and C below it, so when they ring together, they make the common chord "the C major of this life."

MR. FISHER'S PASTORATE During the pastorate of Mr. Fisher, the Church took action, which resulted in the modification of the rules of the Association of Rhode Island Congregational Churches. There is an interesting record of June 1870, which reads: "It not being convenient for any male member to attend the meeting of the Conference, Mrs. Ella W. Fisher was appointed delegate of the Church." The Conference refused to accept Mrs. Fisher, who had her proper credentials, on the sole ground that she was a woman. The Church "resolved that we know of no good reason for such action, and we hereby request our clerk to ascertain from the Secretary of said Conference, the reason, or

reasons therefore, and report the same to the Church." I have always been told that my father was also an attendant at the Conference at Newport and after making a vigorous speech protesting this action, escorted Mrs. Fisher from the meeting. It reminds one of the splendid minute of the Society of Friends, signed "Thomas Hazard, Clerk this time"—Mr. Hazard's great-grandfather, declaring that the Men's Meeting desires no pre-eminence over the Women's Meeting, "believing that both male and female are all one in Christ Jesus."

The next year June 18, 1871, "R. Hazard, delegate to the late conference reported verbally that the action of the last years conference was called up by him under the instructions of the Church and though the last years Conference having ceased to exist it was impossible to have that action reconsidered, the Conference this year had readily adopted such a change in their rules of business as would prevent in future the exclusion of any delegate bearing credentials from any Church connected with the Conference."

Signed: R. HAZARD, *Clerk*.

HIGH SCHOOL Mr. Fisher had an important part in a second enterprise for the good of the community. He had secured the Church Building and his thoughts turned to a High School. Himself an excellent scholar and accomplished teacher, he longed for larger opportunity for the boys and girls of the neighborhood than the common schools afforded. He found full symp-

athy from Rowland Hazard, who has a note in his diary: "August 9, 1879. Mr. Fisher called for final arrangements about the school he is going to establish. I am to buy the school furniture from Captain Kenyon, and to be responsible for \$500 to make up any deficiency." With this guarantee the High School was opened in the Autumn of 1879, Mr. Fisher taking the Latin class himself and Mr. James Waters the other subjects. From this beginning the present High School with its enrollment of some three hundred pupils has grown, a monument to Mr. Fisher, for as the tablet to his memory in the Church declares, "his zeal for religion and learning hastened the erection of this building, and led to the establishment of the High School."

THE CHOIR The Church in the seventies had practical difficulties we know little of. It was lit by gas from the mill, but there was no power available for the organ. A minute of 1874 gives the Chorister authority "to select such person as will suit to blow the organ." The organ stood at the west end of the Church, on a platform about two feet above the floor, which had room for the choir. The gallery was divided with a stair for the south gallery, and the north gallery entered through the tower stairway. The organ pipes were as they are now—in an arc of a circle which framed the rose window. George Booth was the Chorister who was directed to secure an organ blower. He was an Englishman, the boss weaver in the mill, with a good bass voice and read music well. For years he had the direction of the choir,

which had its beginning in the hall. He began his service there, and came with the choir to the Church. His daughter Mary had real musical ability, and as a very young girl, played the small organ in the hall, and came to the church organ before she was fifteen. John Morgan, another Englishman, was a reliable bass, John Dixon a good tenor, gave years of service, and there were fresh young girls' voices for the women's parts.

The choir has always had an important place in the Church, from the early days when Mrs. Rowland Hazard started singing in the Peace Dale School House. Miss England I have spoken of, and Sarah Carpenter (Mrs. Gamble) had a rich contralto voice, with true musical feeling. Annie Carpenter (Mrs. George A. Kroener, Jr.), another member of the musical Carpenter family, succeeded Mary Booth as organist in the Church, and George Booth had long service as Chorister, a name he delighted in, with its English associations. During his college course 1877-1881, Frederick R. Hazard joined the choir and for a short time became its director. He had a fine bass voice. From his long training in the Arion Club under Dr. Jules Jordan, he could direct well, and there are still people who will recall singing some of the great choruses with him, especially the Jerusalem chorus from Gounod's *Gallia*. We have always been fortunate in our soprano voices, Mrs. Mary Kenyon Chase, Mrs. Effie Watson Bassinet and Mrs. Margie Rodman Babcock, among them, and in later days Mrs. Pettyt.

Mrs. G. A. Kroener (Annie Carpenter) took the organ in 1880, succeeding Mary Booth, after a short interval in which Reuben Gardner played. She was organist almost the whole time of Mr. Emerson's pastorate, during most of which time George Booth was the conductor of the choir. Fanny Gamble (Mrs. Ernest L. Caswell), who had the Carpenter gift through her mother, succeeded Mrs. Kroener in 1888. Then came Mrs. David Kimball (Jennie Carpenter), whose long and successful term of service was interrupted for some years, when Miss Helen E. Peck, now Dean Peck of the Rhode Island State College, had the organ. Miss Peck is a graduate of Wellesley College and was a member of the College Choir, so she brought unusual training to the position. When she went to Kingston, Mrs. Kimball returned to the organ.

Frederick R. Hazard left Peace Dale in 1883 and George Booth took charge of the choir again and was followed by James Carpenter, perhaps the most distinguished of the gifted family. As a very young man, indeed a boy, James Carpenter had led South County men with his fife through the Civil War. He took up his work as a carpenter and builder on his return, but was a beautiful worker in wood. His violins were famous all through the countryside. His own he made left-handed, for he used that hand for the bow. He had a fine sense of rhythm and a beautiful full tone which could ripple into cascading notes.

February 27, 1887, my father writes that he saw James Carpenter, and completed arrangements with him to take

entire charge of the choir. "So today we have James in the front as leader. Fred Brown and Fred Lynch are in the choir, and all goes smoothly—I think the cornet is a trifle loud." And a couple of weeks later "James Carpenter led the choir with the violin, which he described to me as a 'pious fiddle'—it went very well indeed; not so loud and much better than the cornet."

It was in 1887 that James Carpenter took charge of the choir. At the annual meeting of 1896, John R. Carpenter, his son, was elected director of music. There were one hundred and fifty-four resident members of the Church in 1896. The new wing, *The Margaret Chapel*, had been added in 1895, as a memorial to Mrs. Rowland Hazard who died that year, and a new Hutchins organ was installed in the chapel as a most fitting memorial to one who dearly loved music, and herself had started the music of the Church. Here John Carpenter took up his baton with his sister Jennie at the organ. How faithfully and how beautifully they have served the Church we all know. The Choral Society, which was first held in 1889, did much to promote good singing during the thirty years of its existence. Most of our older singers were trained in it, many having the advantage of private work with Dr. Jules Jordan, who soon succeeded its first conductor. Frederick A. Brown with his beautiful tenor voice owed much to that training. He sang the great oratorio tenor arias in a way that could be compared to that of the most famous artists. His singing of "If With All Your Hearts" and "Comfort Ye" still resound in the inner ear though

his voice is hushed. From this Margaret Chapel great music has issued, the Messiah at Christmas, parts of The Redemption at Easter, beautiful English anthems and lovely settings of the Psalms. Under John Carpenter's direction, these have been not only delightfully but beautifully given, enriching the life of the Church and community.

REV. O. P. EMERSON In October 1880, Mr. Fisher's resignation, which he had offered some months before, was reluctantly accepted, when the committee appointed to ask his reconsideration, found that he could not do so. Rev. Oliver Pomeroy Emerson, the son of the Missionary Emerson to the Sandwich Islands, had preached several Sundays, and December 16, 1880, the Church voted to extend a call to him. The call was accepted, and the council to install him met February 9, 1881. Thus began a very interesting pastorate of eight years. Mr. Emerson had great earnestness and sincerity. He quickly took his place as leader, and had an especial gift with young people. Under his pastorate, the Church was given a wide outlook upon Mission Fields. It is interesting to note that during this period, the Church voted to hold special collections for its benevolences. At the annual meeting of 1887, twelve such were voted for the year, three for the Sewing Society, three for the Deaconesses, two for Foreign and four for Home Missions. This is the first mention of the two Church Societies that I find. Mrs. Rowland Hazard, Sr., had started a Church

Sewing Society in the early days, which had provided clothing where needed. Out of this Society, under Mrs. Rowland G. Hazard, came the Sewing School, where Mrs. Hazard and her assistants, Miss Harriot G. Rodman, Miss Merrill, Mrs. Isace R. Robinson, Miss Drysdale and later Miss Dotha Bushnell, taught the children one afternoon a week. The Deaconess who had the second series of contributions, took charge of any cases of sickness. Some of them were good nurses themselves and made sure the patient had proper care. From these two Societies the Ministering Circle of King's Daughters grew, which had a sick room outfit and also made countless layettes and other garments. It was for the Ministering and the Silent Circle that the King's Daughters rooms in the Hazard Memorial were fitted up in 1890, and became the center of relief work in the villages. They in turn gave the inspiration to the Neighborhood Guild work founded by Mrs. John N. Hazard. This soon included headquarters for a visiting nurse and it was only a step from the Visiting Nurse Committee to the building of the South County Hospital. The Church is really the mother of it all.

THE SUNDAY SCHOOL Rowland Hazard took charge of the Sunday School all through the early years. He was succeeded by Henry Booth, who was followed by George Booth. At the annual meeting of 1884, Rowland G. Hazard, who had for some time been assistant Superintendent of the Sunday School, was nominated for Superintendent, and elected by the School the

following Sunday, February 17th. Thus began an association of thirty-four years—to the end of his life. Wherever Mr. Hazard might be in the week, and he had to be in many places, Sunday always found him at home, and leading the Sunday School. He had a class of men, who retired to the Church for discussion of the subject, but his chief influence was with the whole School. From his travels and his wide observation, he brought them an anecdote, a description, a modern instance emphasizing the lesson, summing it up, and bringing it within the comprehension of every child. It is no wonder the Sunday School grew until it numbered over two hundred and the additions had to be made to the original building. Nowhere else was he more truly himself, nowhere else was his wit, his sympathy, his tender heart, and his charm more apparent. He loved the School, and though the last two years of his life his failing health prevented his regular attendance, it always had his constant thought.

The winter of 1887 Rowland Hazard, Sr. spent in Peace Dale, on account of the illness of his father, and took the men's Bible Class as he had in the early days. The Prayer Meeting was held regularly on Thursday evening, and Mr. Hazard laments that so few were able to take part in it, George Booth and himself being the only ones. Mr. Emerson's devotion of spirit was always apparent, and his earnest, practical sermons most helpful. It was therefore with regret that the Church accepted his resignation November 22, 1888, to go to his birth-place and take a Church in the Sandwich Islands.

REV. J. W. FOBES A few months before his retirement, Mr. Emerson had met a young Minister, lately ordained, who had done Mission work in New Mexico, to whom he was greatly attracted. He therefore suggested that Rev. J. Warner Fobes should come to supply the pulpit on his leaving it, and October 23, 1889, he was formally called as pastor. Such a brilliant, vivid, earnest young man as he was! When he came, he was still in his twenties, hardy, vigorous, full of life and laughter, serious and beautiful as a young Saint in the pulpit with his strong ascetic face, and the light of devotion in his eyes. "Then Jesus Beholding Him Loved Him" (Mark 10-21) might be truly said of this young man who came running also. Everyone fell under the spell of his sincerity and enthusiasm, and for five and twenty years he broke the bread of life to this people. He grew older, he grew wiser, but always he had the open and tender heart to all suffering of mind or body, the scorn and contempt for all evil. Those who heard it can never forget his voice in prayer, its deep and moving vibrations carrying the burdens of his people to the throne of Grace.

Mr. Fobes' liberal and truly Christian spirit is shown in his invitation to the Communion, a form we use today—"We invite to this service all those who love our Lord and Saviour Jesus Christ, and all those who in sincerity and truth receive Jesus as their Lord and Master. The table is the Lord's and not ours." The silver Communion Set, with its beautiful flagon which Mr. Fobes used during his pastorate, was given to the church in the spring of

1889 by Mr. and Mrs. Rowland Hazard, who brought it from England as a thank-offering for the recovery of their daughter Margaret from a very serious illness in London. The fine linen for the table was the gift of Mrs. Isaac R. Robinson, and the two smaller chalices were added by Rowland G. Hazard and his wife, in memory of their mothers, Mary Elizabeth Bushnell, and Margaret Rood Hazard, in 1916.

In St. Mark's account of the young man who came running, it is noticeable that it follows immediately on the beautiful verses about little children, "and he took them up in his arms and blessed them." The baptismal service, as Mr. Fobes conducted it, was most touching and beautiful. He always took the child in his arms so gently and strongly, that the little body was content, and the baby at ease. His own feeling and tenderness vibrated in his voice and were apparent in every action. The whole congregation shared in the dedication of each new young life, and each received the blessing for the child.

Like the young man whom Jesus loved, he had, if not "great possessions," at least ample means, and for him the camel went through the eye of the needle, for he used them always for the Kingdom of God. No one knows the many young students he aided in the preparation for their life work—the necessities he relieved, the comfort he gave, in not only spiritual but material help. He was greatly interested in education, and soon became an active member of the School Board, on which he served many years. The Wakefield School House stands as a monu-

ment to his endeavor. The High School had his interest, and when the stone building for it was given the town by the children of Rowland Hazard, he had a large share in its furnishing.

In 1898, in common with all young men, he felt the call of his country, and went as chaplain to Cuba in the war with Spain, coming home lean and brown, and almost exhausted at the end. During his absence, the pulpit was filled by Dr. David J. Edwards, an excellent and inspiring preacher, a man of intellectual power who perhaps preached better sermons, but in no manner filled his vacant place otherwise, and Mr. Fobes was welcomed back in the late autumn of the year. He would take hunting trips for his vacations, or a journey to Alaska. He was an excellent mountain climber, and the heads in the Hazard Memorial show his prowess as a hunter. From all these he brought back fresh enthusiasm, and the breath of life to his people, with whom he shared his experiences. After his marriage in 1910 to Edith Hazard, daughter of John N. Hazard, he was even more closely identified with Peace Dale, as well as the church, though he bought a beautiful farm in New Hampshire to satisfy his love of mountain air. In spite of his abounding energy and enthusiasm, the old delicacy of health which had driven him West to his first pastoral work, occasionally reappeared and when the full twenty-five years of his ministry were rounded out, Mr. Fobes presented his resignation to the church.

During his pastorate of twenty-five years, 315 members were added to the church on profession of faith or by letter. When he came in 1889, there were 148 names on the church roll. Thirty-four members were added during the first year and when he left in 1914, the number reported at the annual meeting in February was 237, death and removal having taken toll, though more than twice the number of members were added to the church during his pastorate. The largest number of members was reported at the church meeting of 1908 as 243.

The Council of Churches called November 11, 1915, to sever the connection with Mr. Fobes, and to install his successor, adopted this beautiful minute summing up his pastorate: "As a minister, he preached with fervor a clear, simple Biblical gospel: as a pastor, he was faithful in the discharge of his varied duties: as a citizen, he was an active promoter of every good work for the well-being of the community."

COMMUNION During the interval between Mr. Fobes' SERVICE resignation and the coming of Mr. S. C. Bartlett, the church made an important change in the form of the Communion Service. This was first used October 4, 1914, when Rev. George Dahl, of the Yale Divinity School, administered it. It was a form proposed by Rowland G. Hazard and adopted at the annual meeting of the church in 1915, under the following minute:

"After the consecration of the bread and the wine, the bread will be given to each communicant who will

hold the bread until the cup is presented, and will then dip the bread in the wine, and partake of both elements in this way. We thus return to one of the most ancient forms of partaking of the elements.

The cup will not be used to drink from."

REV. S. C. BARTLETT Rev. J. Warner Fobes was succeeded in the pastorate after an interval of nearly a year, by Rev. Samuel Calcord Bartlett, son of the late President Bartlett of Dartmouth College, who had spent most of his life as teacher and preacher in Japan. Mr. Bartlett came in the early part of the great war, and was installed November 11, 1915, resigning in February 1922, to take up his work again in Japan. Through Mr. Bartlett, we not only came into close touch with Oriental thought and problems, but with the pressing questions of the day, for his two oldest sons joined our army in 1917, and were sent to France, where Gordon Bartlett was killed. The courage and faith with which Mr. Bartlett and his lovely wife bore this terrible blow, was an inspiration and example of Christian living, which enobled us all. We, too, had made a sacrifice; we, too, had a vital share in the fight against oppression.

Mr. Bartlett's fine and scholarly sermons, his courteous and winning personality, added to the life and service of the church, but as in the case of Mr. Emerson, it could only bid him Godspeed when the call came to return to his work in Japan, for which, by years of experience and training, he was so eminently qualified. The Church has followed that work with interest and appreciation.

The autumn of the same year in which Mr. Bartlett resigned, Rev. Carl D. Skillin was installed October 30, 1922. A graduate of the Hartford Theological Seminary, he came in the first flush of youth and vigor, and made a special appeal to the youth of the community. The young people's meetings were fostered, the Sunday School, which had somewhat declined, took on new life. For over six years, Mr. Skillin served the church, and February 25, 1929, was dismissed at his own request by the Congregational Council, to accept a call to a much larger church in Worcester, Mass., as associate pastor in charge of the young people—a work for which he was eminently fitted.

Our present pastor, Rev. Arthur W. Clifford, accepted a call from the church in September 1929, and began his pastorate November 1st, of that year.

FAMOUS PREACHERS It was during Mr. Fobes' pastorate, but while he was in Cuba, that Rowland Hazard, the founder of the church, died August 16, 1898. Professor J. Lewis Diman, who was in college with him, and who attended the meeting for final organization and first installation, had already preceded him beyond the veil, and that group of friends who were deeply interested in this church was already broken. In the seventies and eighties, during the month of the pastor's vacation, it was no unusual thing to have the Sunday service taken by Dr. Noah Porter, President of Yale College, Dean Murray of Princeton, Professor Diman of Brown and President Angell of Michigan, who, though not a minister, took

morning prayers regularly and occasional services in his own University. Besides these, there came Dr. Edward Everett Hale, from his summer home in Matunuck, and Dr. James Gardiner Vose, an old and dear friend of the Hazard family, as well as pastor of the church they attended in Providence during their winter stay in the city. Later Sir George Adam Smith of Aberdeen, a friend of Rowland G. Hazard, preached here, Dr. George Bushnell was heard and we had an annual sermon from Dr. Benjamin W. Bacon of the Yale School of Religion. One notable Sunday President Eliot of Harvard, added an inspiring word from the pew at the close of the sermon. The little church has heard great preaching, and been visited by great men.

THE WOMEN OF THE CHURCH In St. Paul's beautiful epistle to the Philippians, he writes to his true yoke-fellow, entreating him to "help those women who labored with me in the gospel—whose names are in the book of life." Our church has a long list of such. It is noticeable that of the ten original members, seven were women, and though a fortnight later three men were added to the membership, the women still had a majority of one. Mrs. Rowland Hazard, the daughter of a minister, and grand-daughter of Uzal Ogden, a clergyman who had to go to England for his ordination by the Bishop of London, and who later became the first bishop of New Jersey, was the first of these. At the time of the organization of the church in her house, she was only

twenty-two years old, and came to Peace Dale with all the charm of youth, and beauty, and enthusiasm. She had a class of young women, as her husband had of young men. I can remember the marriage of some of "her girls," and the silver spoons which were always given the bride. She early established the Church Sewing Society, and January 30, 1858, the church voted to give the communion collection to the society for the purchase of materials, the money to be expended at her direction. Under Mrs. Hazard's wise care, Oakwoods became the center of church activities. The Sunday School picnic, the Christmas celebration—all were arranged from there. There were parish gatherings at which all members of the congregation were welcomed, and with her quick sympathy, she entered into the trials and problems of each person who came to her for advice and help. Her husband, in the epitaph he wrote for her, summed up her beautiful life: "She adopted as her motto, and recorded it every year for forty years, 'My cup runneth over.' All who knew her rejoiced in the overflow and blessed her."

If Mrs. Hazard was easily the leader among those early women, there were many others of fine character and achievement. The group of German women, Henrietta, Elizabeth and Julia Clemens, with Frederika and Katherina Kroener, were always to be depended upon for kind, neighborly offices and practical wisdom. Irene F. Dixon came a little later, strongly influenced by Mrs. Hazard's example. She spent much time in visiting the sick, and making sure that cases of real necessity were

relieved. Mrs. John Gillies and Mrs. Sarah Carpenter Gamble could always be counted upon. In later years Helen Hazard Bacon succeeded her mother, returning to live in Peace Dale in 1895, the year that Mrs. Hazard died, and until her own death just thirty years later in 1925, was a true pillar of the church. Her sound judgment and beautiful spirit made her a welcome member, not only of our own societies, but of the Women's Board of Foreign Missions, and of patriotic societies like the Colonial Dames, of which she was an officer, both of the Rhode Island Society, and of the National Society. Mrs. Bacon was President of the Silent Circle of King's Daughters, and succeeded to the presidency of the Women's Missionary Society, founded by Mrs. Rowland G. Hazard which under her leadership, grew in world-wide interests. She offered special prayers for missionaries in India and in Africa, with whom the Society had close and helpful association. Her gift in prayer was very beautiful and unusual. She was constantly on committees of the church for its temporal business, and was active in personal work, giving freely of time and thought whenever she could give aid and comfort. One of the cherished memories of the choir is going to her house the Sunday before her death to sing hymns for her, a touching tribute of their affection.

Dotha Bushnell came later. It was she in whom the homesick Italian women found a friend. It was she who started the work in their own homes, to be taken to her home, to give them occupation, and keep up the tradition of beautiful hand-work. This developed into the Dove

and Distaff, a name given it by Rowland G. Hazard, who took a deep interest in it, and arranged the old wool room for its housing. The tablet in the church to Miss Bushnell's memory summarizes her life and shows the regard in which she was held.

Time would fail me to record all those early women who "labored in the gospel;" Elva Sweet, who, from a child, played for the Sunday School singing, Mrs. Lynch, always in her seat at church, mother of a distinguished son, Mrs. Johnson (Mercy Dockray), a brilliant woman with her clever tongue, Miss Drysdale, gentle and serene, carrying a lovely atmosphere about her; but like St. Paul's helpers, their "names are in the book of life."

CLERKS OF THE CHURCH The church has been fortunate in the men who have served it in its temporal affairs.

In this whole period of seventy-five years, there have been only five clerks. Rowland Hazard began the records in 1857. He was succeeded by George Booth in 1872. Rowland G. Hazard, 2nd, took the books in 1881 and kept them until 1892, when William T. Stedman was elected Clerk. He served five years, to 1897, resigning to become Treasurer of the church, when our present clerk, John R. Carpenter, was elected. That surely is a wonderful record of faithful service.

TREASURERS The treasurers of the church have also been faithful. The clerk in the early years apparently also was treasurer. In 1881, S. A. Wynn, who will

be remembered, held that office. He was succeeded by Frederick R. Hazard, who kept the books for three years, and made beautiful, clear statements, which are preserved in the records. It is interesting to observe that the total expenses of the church as he presented them in 1882 amounted to \$1,710.87. When Frederick Hazard went to Syracuse, Mr. John A. Brown, for many years the wise and confidential bookkeeper of the Peace Dale Manufacturing Company, took office in 1884 and held it until 1896—a period of twelve years. A resolution of gratitude was passed by the church on his retirement. William T. Stedman became treasurer, and held office until 1916—a period of twenty years. An expression of the appreciation of his services by the church is also on record. Dexter W. Hoxie succeeded him, and held office four years. From 1884 to 1920 it will be seen there were only three treasurers—in a period of nearly forty years.

THE SEXTONS In the actual care of the church building there is an even more remarkable record. The older members of the church will recall Augustus Eberlein, the faithful German who was janitor in the Hall, and came to the new Church building at its dedication in 1872. Until very shortly before his death about thirty years later, he rang the bells, prepared for the services, and cared for the church as if it were his own. Alexis Gatabin, who came to Peace Dale in the nineties to work for Mr. Fobes, after a short interval in which Benjamin Bateman served, succeeded as sexton in 1903

and for nearly thirty years has had charge of the building, these two men with less than a year's interruption covering the period of sixty years since the church was built.

CHURCH My father records that the plans of the
ALTERATIONS church which he made were shown at Oak-
woods September 15, 1870. As has been
noted, the Margaret Chapel was added, and the organ
placed in it in 1895. [Mr. Frank W. Angell, who was
the architect of the Hazard Memorial, was the Architect
of the Chapel. In 1902 the Sunday School room was
enlarged by the addition of the east gable and the church
redecorated in 1903. For this Rowland G. Hazard, had
Bonsall La Farge, a son of John La Farge, to plan the
work, the scheme for which he himself suggested. The
green of the rhododendron, both the deep green of the
leaves, and the paler green of the under-side of the leaves,
gave the color for the ground tones. Upon this is a dec-
orative design for the apse and around the windows, full
of symbolism; the triangle for the Trinity, the four-
petalled flower for innocence, and the colors of red for
love, and blue for purity. The pulpit and stalls are carved
in walnut by Kirschmeyer, that artist in wood, who, in
our country, carried on the beautiful tradition of the
Nuremberg carvers. The top of the reredos is especially
fine, with its garlands, and fruits of the Spirit, alternating
with flames of devotion—the whole dominated by the
Dove. It was not only the dove of Peace, but the higher
symbol: "If our church had a name, it would be the
Church of the Holy Spirit," my brother said.

CONCLUSION The deep feeling of the indwelling Spirit is
in a special sense our birthright. It is the
doctrine most important and most dear to the minds of
Friends. Our church not only through its founder, but
through many of its members has this direct heritage
from a Quaker ancestry.

On the fortieth anniversary of the church in 1897, a
year before his death, not being able to attend the meeting
on account of illness, Rowland Hazard sent a written
message. I cannot end this brief history of the seventy-
five years better than by quoting his closing words:

"We ought not to look back with any feeling of self-
complacency, but we ought to look forward with great
hope—The church is not an organization solely for secur-
ing the future happiness of its members. It is and must
be an organization to promote all good works of every
kind—in the family, in the community and in the National
Government.

With this high ideal, let us thank God and take
courage, following in the footsteps of our Lord and
Master Jesus Christ, who, by the love which he has
shown toward us, has taught us how we must make our
love effective in promoting all good works."

APPENDIX

A LIST OF PASTORS, AND COPIES OF
THE MEMORIAL TABLETS ON THE
WALLS OF THE CHURCH IN THE
ORDER OF THEIR ERECTION

LIST OF PASTORS AND ACTING PASTORS AND THE PERIOD OF THEIR SERVICE

1. Rev. S. B. Durfee Feb. 1857 to November, 1857
2. Rev. Oliver Brown Nov. 1857 to October, 1859
(Joint Pastor with the Kingston Church)
3. Rev. G. F. Pratt Summer of 1860 to March 25, 1861
4. Rev. S. M. Freeland
First pastor by installation
Installed July 30, 1861 to July 6, 1862
5. Rev. D. S. Rodman, supply July, 1862 to August, 1863
6. Rev. N. W. Williams Oct. 1863 to October, 1867
(Voted: "To offer him the new parsonage")
7. Rev. Augustine Root, supplied April to June, 1868
8. Rev. G. W. Fisher—called Oct. 11, 1868
Installed July 24, 1872
(At the dedication of the church building)
Resigned September, 1880
9. Rev. Oliver P. Emerson
Installed Feb. 9, 1881
Resigned November 22, 1888
10. Rev. J. W. Fobes—Installed Oct. 23, 1889
Resignation accepted October 25, 1914
11. Rev. Samuel C. Bartlett
Installed Nov. 11, 1915
Resigned February 1, 1922
12. Rev. Carl D. Skillin
Installed Oct. 30, 1922
Resigned February 25, 1929
13. Rev. Arthur W. Clifford
Called Sept. 26, 1929

IN MEMORY OF

George Whitefield Fisher

BORN DECEMBER 25TH, 1831

HE WAS GRADUATED FROM YALE COLLEGE 1859. ♦ HE MINISTERED TO THIS PEOPLE FROM 1868 TO 1880 ♦ HIS ZEAL FOR RELIGION AND LEARNING HASTENED THE ERECTION OF THIS BUILDING AND LED TO THE ESTABLISHMENT OF THE HIGH SCHOOL ♦ HIS LABORS OF LOVE ENDEARED HIM TO THE HEARTS OF THIS PEOPLE ♦

HE ENTERED INTO REST JULY 12TH, 1884.

(SET MARCH 9, 1887)

THE MARGARET CHAPEL

IN MEMORY OF

Margaret Rood Hazard

WIFE OF

ROWLAND HAZARD

AND DAUGHTER OF

REV. ANSON ROOD

AND HIS WIFE

ALIDA GOUVERNEUR OGDEN

+

BORN IN DANBURY, CONN. SEP. 28 A. D. 1834

DIED AT NARRAGANSETT PIER AUG. 7 A. D. 1895

THIS CHAPEL BEGUN BY HER ADVICE IS
CONSECRATED BY HER HUSBAND AND
CHILDREN TO HER BELOVED MEMORY AND
DEDICATED TO THE WORSHIP OF GOD
WHOSE SERVANT SHE WAS AND IS AMEN.

DEDICATED SEP. 28, A. D. 1895

IN MEMORY OF

Rowland Hazard

SON OF

ROWLAND GIBSON HAZARD

AND HIS WIFE

CAROLINE NEWBOLD

+

BORN IN NEWPORT R. I., AUGUST 16 A. D. 1829

DIED AT WATKINS N. Y., AUGUST 16, A. D. 1898

THIS CHURCH WAS GATHERED AT HIS
CALL IN 1857. HE PLANNED AND
BUILT THIS HOUSE IN 1872. HE
LOVED THIS PEOPLE WITH A FATHER'S
LOVE AND DID WITH HIS MIGHT
WHAT HIS HAND FOUND TO DO
FOR THE GOOD OF HIS FELLOW MEN
AND TO THE GLORY OF GOD.

ERECTED DEC. 31, A. D. 1898

IN MEMORY OF

Rowland Gibson Hazard

SON OF

ROWLAND HAZARD

AND HIS WIFE

MARGARET ROOD

BORN IN PHILADELPHIA
JANUARY 22, 1855

DIED IN SANTA BARBARA
JANUARY 23, 1918

H E L O V E D T H E L O R D
A N D A L L T H E W O R K S O F H I S H A N D
T H E D E V O T I O N O F H I S H E A R T
W A S G I V E N T O
T H I S P L A C E A N D P E O P L E.

"GOD GIVETH TO A MAN
THAT IS GOOD IN HIS SIGHT
WISDOM AND KNOWLEDGE AND JOY."

TO THE GLORY OF GOD
AND IN LOVING MEMORY OF

Joseph Warner Hobbs

MINISTER TO THIS PEOPLE FROM

1889 TO 1914

CHAPLAIN IN THE SPANISH WAR.
A GENEROUS GIVER, A FAITHFUL FRIEND
A DEVOUT AND TENDER-HEARTED MAN,
HE WAS GREATLY BELOVED IN THIS COMMUNITY

BORN MARCH 18, 1860. DIED FEB. 20, 1920

IN LOVING MEMORY OF

Dotha Bushnell

DAUGHTER OF

GEORGE BUSHNELL, D. D.

AND HIS WIFE

MARY ELIZABETH BLAKE

BORN DECEMBER 13, 1861

DIED JUNE 24, 1921

A BRAVE AND ARDENT SPIRIT
COUNSELLOR, HELPER, FRIEND
WHO WALKED IN THE LIGHT OF
GOD'S TRUTH TO HIS GLORY AND
PRAISE AND TO THE HELP AND
FURTHERANCE OF HER NEIGHBORS

"GREAT PEACE HAVE THEY
WHO LOVE THY LAW"