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## TRINITY CHURCH PARISH SCHOOL AND HOME.



**Bishop John Williams Of Connecticut, who gave the dedication Sermon, and Joseph E. Sheffield, the principle donor of the School**

[Editorial Notes: The below text is taken from an article Trinity Church Parish School and Home, by Henry Barnard, LL. D., excerpted from American Journal of Education, Office of American Journal of Education, Hartford, 1878, Volume 3, Entire Series Volume 28, pp. 330-336. Transcribed by Neil C. Olsen, Historian, [Trinity Episcopal Church on the Green](#), New Haven, Connecticut, and Carol Davidson member [History Ministry @ Trinity Episcopal Church New Haven](#), April 2012. Footnotes are the original text. Editorial comments are in brackets. Hyperlinks have [http://en.wikipedia.org/wiki/Henry\\_Barnard](http://en.wikipedia.org/wiki/Henry_Barnard) been added by the editors.

The author is anonymous, but it may be the editor Henry Barnard himself, an American educational reformer, who lived and died in Hartford. The behest is from [Joseph Earl Sheffield](#), who was a member of Trinity Episcopal Church New Haven, an American railroad magnate and philanthropist for whom the [Sheffield Scientific School](#) is named. The Concentration Sermon was given on Thursday, June 30, 1869 by Bishop John Williams (August 30, 1817 – 1899) – the eleventh [Presiding Bishop](#) of the [Episcopal Church in the United States](#)].

## TRINITY CHURCH PARISH SCHOOL AND HOME.

### HISTORY<sup>1</sup>

Trinity Church School originated in a desire, on the part of the Rectors, and several members of the Parish, to secure to the children of the Church a course of early instruction, training, and discipline, corresponding with the general doctrines and principles of the Christian household, into which they had been adopted by their baptism. In procuring the means for founding and supporting such an institution, they relied chiefly on the voluntary donations and subscriptions of the parish; and, at the same time, they took the proper measures for securing the avails of a small legacy, left by the last will of the late James Franklin, of New Haven, who bequeathed to the Parish of Trinity Church, in trust, the residue of his estate, for the purpose specified in the following clause:—' The net avails of the same they shall use and apply toward the education of the poor children belonging to the Society of Trinity Church, of New Haven, so that as many as possible of the poor children of the said Society may be instructed in the first principles of what is usually termed an English education; but in selecting pupils, the said Trustees shall give a preference to the children of English parents who shall come to this city to reside' By the terms of this will, it became necessary for the Parish to act officially; and it was thought expedient to form a school, under the immediate authority of Trinity Church, for the instruction of such children as were described in the will. But inasmuch as the avails of the legacy would furnish but a small portion of the necessary expenses of such a school,—it was proposed to raise, by donations and subscriptions, such further sum as might be found necessary to accomplish the object. Hence, annual subscriptions of one dollar, or over—annual subscriptions of ten dollars, or over, to constitute the donors Patrons of the school—and subscriptions of fifty dollars, or over, to constitute the donors Patrons for life—were solicited: and the amount obtained was sufficient to warrant the commencement of the school. Miss Sarah A. Scarritt, an able, faithful, and efficient teacher, was employed: and in her first annual report, she states:—

“Trinity Church School dates its commencement from the Festival of the Ascension, May 29, 1851, on the morning of which day it was opened with appropriate religious exercises, by the associate Rector of the parish, Rev. T. C. Pitkin—set apart as a nursery of the Church, for the moral as well as the mental training of the young—and with earnest prayers commended to the good providence and blessing of Almighty God. On the ensuing Monday, June 2, the school was regularly organized, and commenced its operations with fifteen scholars, and applications for

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<sup>1</sup> Report of Rev. H. Cromwell, D. D., in 1854,

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the admission of as many more as could be received. In the meantime, the Wardens and Vestry of Trinity Church took formal action on the subject—and at a meeting held on the 15th of December, 1851, appointed a Board of Managers, consisting of the Rectors of the Parish, two members of the Vestry, the Trustees of the Franklin fund, the Patrons of school, and four persons selected from the annual subscribers—and adopted the plan already proposed for the permanent establishment, organization, and management of the school.

Under this organization, the school has been in successful and encouraging progress to the recent time. The teacher, with the aid of two young ladies of the parish, who voluntarily gave much of their time and attention to the instruction of the children, and with the occasional assistance of several other ladies, was enabled to surmount many difficulties, which presented themselves at the commencement of the enterprise. And at a subsequent period, when the number of pupils had become too large for the management of a single teacher, Miss Jane Hall was appointed as a regular assistant, and has continued to occupy the place, and discharge her duties, to the entire satisfaction of the managers and friends of the school. During the first year, the number of pupils increased to forty. It should be remarked, however, that these were not all of the class described in the will of Mr. Franklin. These, of course, had the preference; all applicants of this class were received as free scholars; the additional expense being sustained by the subscriptions of donors and patrons; and besides these, the children of parents belonging to other religious communities were received on the payment of a small sum, quarterly, as entrance money. But the course of instruction was alike for all. The course of instruction pursued by us (says the teacher, in her first annual report) has been similar to that in our primary and public schools,—the books of instruction being selected by a committee appointed for the purpose. Besides this, the children are daily taught in the principles of our holy religion—combining, with the daily reading of the Psalms and other portions of Holy Scripture, the repetition of the Apostles' Creed, and a regular lesson in the Church Catechism. They are also instructed in sacred music. So important a branch of female education as needlework is not of course neglected, and a number of the children have made good improvement in it, during the past year.”

At the time of Dr. Croswell's report (1854) the only income for the payment of teachers and other expenses was that arising from the small sum bequeathed by Mr. Franklin, and the annual subscriptions of a few patrons, and of the ladies of the Parish; but in a few years thereafter, the school received a donation of five thousand dollars from Mr. Sheffield, which enabled the association to increase its numbers and usefulness. It was still compelled to occupy the inconvenient and, to some extent, unhealthy basement of the old Church lecture-room in Gregson Street, but under the active management of the lady associates, and the efficient and patient teacher, Miss Scarritt, it continued to increase.

Early in 1869, the new building in George Street, built expressly for the school, and presented to it by Mr. Sheffield, was opened and the school removed to it. This building, with its light and well ventilated

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rooms, and all the conveniences so much needed in school buildings, contained also very convenient apartments for the teachers, and handsome family apartments for the chaplain. In addition to this donation of a so much needed building, Mr. S., at the same time, added five thousand dollars to his former donation for income, making it ten thousand, from which we have always received semiannual dividends at the rate of six per cent.; and this, together with the income of the early bequest of Mr. Franklin, as before noted, and the annual subscription of its lady friends and patrons, have been our chief reliance for the payment of, quite limited, salaries to the teachers.

The whole number of these children [chiefly girls from six to fifteen years of age] instructed in the Parish School since its organization, must considerably exceed one thousand, as the average daily attendance is over fifty, and some years has exceeded seventy. Almost all of these have, for the time being, been regular attendants upon the Sunday-school services; and for thorough training and intelligence it is believed they will compare favorably with any Sunday-school in the diocese. Many of its members have been baptized and admitted to the Holy Communion, and, with a very few exceptions, all have grown up to be respectable and useful members of society.

The increase of the Sunday-school Library and the expenses of the customary Christmas and Easter festivities have been sustained chiefly by the contributions of its friends and patrons, aided not a little by the sale of the work of the Parish School Guild; and for the last few years the Sunday-school has maintained itself without having received any aid from Trinity Church Parish. Important aid, however, has been rendered by the Parish in another way. Acting upon the suggestion made in Dr. Croswell's Report, a Relief Society was organized at an early date, the principal object of which was to provide clothing for the poorer children of the school, though it extended its aid to many a needy member of the Parish. This Society, under another name and with a wider field of operations, still exists, and still continues to provide for the necessities of the Parish School children as at the first.

#### THE DEED OF TRUST.

Having for many years entertained the feeling that it is the Christian duty of all such as have been prospered in their worldly affairs, to do something toward relieving the wants of the poor and unfortunate, and thus contribute to the general welfare of the community in which he lives, I am moved, now in the time of excellent health, for which I devoutly thank God, to employ a portion of my time (if further spared), this and the ensuing year, in erecting for poor children, chiefly females, a spacious and comfortable school building, with apartments for the teachers, and a chaplain, (if one should be employed,) for the occupancy and use of the 'Parish School of Trinity Church' of this city, a corporate institution already existing and in operation in the Parish of Trinity Church. And on the same grounds (in George street, recently purchased of the Misses Edwards) a convenient, comfortable, and appropriate building for the occupancy and use of the 'Trinity Church Home' of this city, also a corporate institution already in successful operation within said parish. And midway between these two buildings a convenient and appropriate Chapel, to be known as and called 'Trinity Chapel,' for the use and benefit of

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both the aforesaid institutions; all of which, together with the land on which they are erected, I propose to present and convey to the Corporation of Trinity Church, New Haven, in trust, for the use and benefit of the aforesaid institutions, on such conditions and under such stipulations as are made and set forth in the following deed of conveyance:

Now therefore, Know all men by those presents, That I, Joseph E. Sheffield, of New Haven, in the State of Connecticut, in consideration of the foregoing premises, and divers other important considerations thereunto me moving, and in further consideration of One Dollar in hand, do hereby grant, sell, and convey to the Parish of Trinity Church of New Haven, their Wardens and Vestry, and their successors forever, in trust as aforesaid, all that certain piece and parcel of land in this city on the north side of George street, between College and High streets, bounded as follows, viz.: commencing one hundred and ninety-eight (198) feet and three (3) inches from the north-west corner of College and George streets, running northerly ninety (90) feet, thence easterly fortyeight (48) feet, then northerly again, along the lands of Gad Day and. others, ninety (90) feet and six (6) inches, thence westerly along the lands of Arthur D. Osborne, Thomas B. Osborne, Wilson Booth, and others, one hundred and forty (140) feet, thence southerly along the lands of Curtis J. Monson eighty-five (85) feet and nine (9) inches, thence easterly forty-eight (48) feet, thence southerly to George street ninety (90) feet, thence easterly along George street forty-one (41) feet, to the place of beginning, being all the rear part of the aforesaid lot, with a passage way or court forty-one (41) feet more or less on George street, leading to the buildings.

*Provided*, however, and it is distinctly a condition of this conveyance, that the building now in process of erection, known and intended to be known as the 'Trinity Church Home' for aged, infirm, and indigent females, situated on the north-west portion of the grounds, together with so much of the ground or yard as lies between said building and the Chapel, and also between said building and the front lots, being ninety (90) feet from George street, shall be occupied and used, solely and forever, for the purposes named and set forth in the act of incorporation of said 'Church Home,' and for no other purpose, under such conditions and regulations as are and may be made and established, from time to time, by the directors and managers of that humane institution.

And it is especially stipulated that the inmates of the said 'Church Home' shall always have reserved seats in the aforesaid Chapel when finished, and free and easy access to them, on all the customary services of the Church.

*Provided* further, That the Wardens and Vestry of Trinity Church shall annually choose from their number a committee of five (5), including the Rector, to be called the 'Parish School Committee' (two of whom shall be their own Wardens), whose duty it shall be to consult, cooperate with, and assist the corporators and managers of the Parish School in regulating and conducting the affairs of said School for which the building is now being built, and the Chapel thereof; to advise in the employment of teachers and a chaplain (if one should be employed), or both; and may at their discretion rent so many of the Pews or Slips of said Chapel as they may deem advisable, not exceeding thirty (30) and at prices not exceeding twenty (20) dollars a year for ten (10); ten (10) dollars a year for ten (10) others; and five (5)

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dollars a year for ten (10) others, reserving always pews enough next nearest the chancel for the inmates of the Home and the children and teachers of the Parish School, and appropriate the income of said rented pews in aid of the chaplain's salary, and the necessary expenses and repairs of the Chapel and School building. And it is further stipulated and enjoined, and made a part of the consideration of this conveyance, that the corporation of the Parish School, before possessing or occupying the building now being built for the School, shall vote to continue to apply the income of the funds of said corporation (the most of which were contributed by me), together with the income of all future donations they may receive for the use and benefit of the School, solely and exclusively to the payment of the salaries of teachers and chaplain, when one is employed, (all of whom are expected to reside in the building thus prepared for them,) and for the necessary expenses and repairs of the school building and chapel.

And it is further stipulated, and it shall be the duty of the aforementioned Parish School Committee, to keep an account of all income and expenditures of and for said Parish School and Chapel, and report the same, with the vouchers therefor, annually to the Wardens and Vestry of Trinity Church at some meeting thereof immediately preceding their annual meeting.

And it is especially stipulated, and made a part of the consideration of this conveyance, that if at any time the said property hereby conveyed, or any part thereof, shall be discontinued for the uses and purposes of said institutions according to their several charters of incorporation as set forth in this deed, or be converted or diverted to any other use or occupation, then this conveyance shall be null and void, and the said property shall revert to me or my right heirs. And for the purpose of convenient reference, in order that the several conditions and stipulations set forth in this deed may not be lost sight of or misunderstood, it is made the duty of the Wardens and Vestry of Trinity Church to have it plainly transcribed into their Parish records.

It is with a strong hope and belief that the Parish School, after the new buildings are completed and occupied, will commend itself to the especial favor of the Rector of Trinity Church, and the members of the Parish and congregation, and that the 'Church Home' for worthy infirm and indigent ladies will hereafter be moderately endowed by some of the wealthy and kind-hearted members of the Parish, so that a permanent income for it, to some extent at least, may be relied upon, which income, together with the annual subscriptions, and the weekly and monthly contributions of the ladies of the Parish as at present, will insure to its worthy and unfortunate inmates all the bodily and spiritual comforts which it is the bounden duty of every Christian community to provide for the sick and needy, that I now make this conveyance.

To have and to hold the said premises to them, the said Wardens and Vestry, and their successors forever, for the use and benefit of The Parish School of Trinity Church, and the Trinity Church Home, respectively in manner above set forth.

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In witness whereof, I have hereunto set my hand and seal this 24th day of July, A. D. 1868.

Signed, sealed and delivered in the presence of John S. Beach, Francis Wayland, Jos. E Sheffield [seal]

#### BUILDING AND DEDICATORY EXERCISES.

The buildings erected by Mr. Sheffield and dedicated to the Parish School of Trinity Church, and consecrated by the Bishop of the Diocese on Thursday, June 30, 1869, stand back from George Street in a very neat court-yard, and are three in number. In the center is the beautiful little Chapel. Upon the right hand is the Home, containing rooms for twenty-four aged and indigent women—kitchen, dining-room, and parlor; with every needful convenience—gas and water through the house—and the whole finished and furnished in a style of completeness and comfort which is rarely to be found in any similar institution. On the left hand is the School Building, containing an upper and lower school-room, the house of the chaplain and rooms for the teachers.

This brief description is a mere statement of the facts of one of the most interesting and important services, and concerning one of the noblest institutions which the Church in Connecticut has ever known. These whole and complete buildings, costing nearly one hundred thousand dollars, are the gift of Mr. J. E. Sheffield, watched over by his untiring care and planned by his thoughtful wisdom. What they are in their work and meaning cannot better be stated than in the words with which the Bishop concluded his sermon, and which we are kindly permitted to append here.

#### [CONCENCRATION SERMON BY BISHOP JOHN WILLIAMS]

This noble work of Christian charity, the crowning act of which is the consecration service of the day, connects itself by a loving bond with the meaning words of the text, with the spirit which they inculcate, and with the glowing life and love of the Apostolic age. It recognizes the Lord's injunction and the Church's duty, it seeks no meaner model than the work of Jesus Christ; it gathers together, as He did, ministers to human bodies, souls, and spirits, and in the consecration of this holy and beautiful house, it presents to the Triune God, Whose awful name it bears, an offering threefold and yet only one.

On one side of us stands a home where shelter is provided for lonely, destitute, suffering age; a home where it is housed and watched and cared for, tenderly and lovingly, till the good God is pleased to call it to a better than any earthly home. On the other side rises another comely edifice, where provision is made for the spiritual and intellectual \_training of the otherwise uncared-for youth, the lambs, if sometimes almost outcast ones, of the Saviour's flock. And here, between the two, is placed the house of God, the God of the widow and the fatherless. How beautiful the symbolism. How eloquent, beyond all possible words of man, the unspoken words of this holy and calm retreat, in the midst of a city's life, and stir, and business! How this temple of the Lord seems to pour out, even beyond its walls, blessings of mercy and of love on the aged who come hither to spend in peaceful seclusion the remnant of their days, on the young who are gathered from what might be places of sin, and must be places of danger, to

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be trained for that active life from which the others have wholly passed away. 'The sparrow hath found her an house and the swallow a nest where she may lay her young; even Thy altars, O Lord of Hosts, my King and my God!'

No work like this has ever before made memorable a year in our diocesan annals; few have so illustrated the annals of our Church. I bless God that it blesses my episcopate. I bless God that it blesses my brother's rectorship. And with a full heart of grateful affection I offer here, before God's altar, to him whose generous heart and unsparing hand have planned and executed it, the honest, earnest tribute of our united thanks. Nor, as I utter these words, can I refrain from adding that no man has cause to know better than I do the thoughtful care for the holiest interests that enter into that life with one of whose noblest works you are brought into contact here to-day. This city has one memorial, this venerable and historic parish has now another. But how many there are in the remembrance of one on whom, all unworthy as he is, God has laid heavy burdens of responsibility, which that care has helped to lighten, that one would, were this the time or place, most gladly tell you. Enough here to say that the thought of them has mingled with this blessed service, and given it for him a greater even than its own great fullness of solemnity.

To you, dear friends, my brother the rector, and the members of this parish, a sacred trust is here committed. I rejoice to feel that it presents to you no new or untried field. This work of instruction has long been going on, even from the days of the venerated Croswell, among you. Nor is it any new thing for you to care for the suffering, the lonely, and the poor. It is now several years since I stated to the diocese that a home for aged and destitute women had been 'begun and carried forward in a very quiet and unostentatious way' by this parish. I congratulate you to-day that all this work for Christ finds here a home in perpetuity, and a home where it connects itself with Christian worship. Only then, when it mounts upward to God in prayer and praise, does Christian service for bodies or for souls reach its full breadth of purpose, or go down to an abiding depth of steadfastness. So, then, be it here forever 1 Alms and prayers, work and worship, let all be offered here to God as the ages pass onward to their consummation I "While each act of love, each deed of service, each word of prayer, each note of praise, swells the Church's glorious antiphon with which, to the Lord Who says to her, expectant and waiting, 'Lo I come quickly,' she makes her answer, 'Even so come Lord Jesus.'