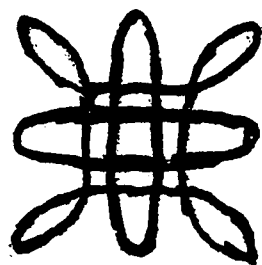
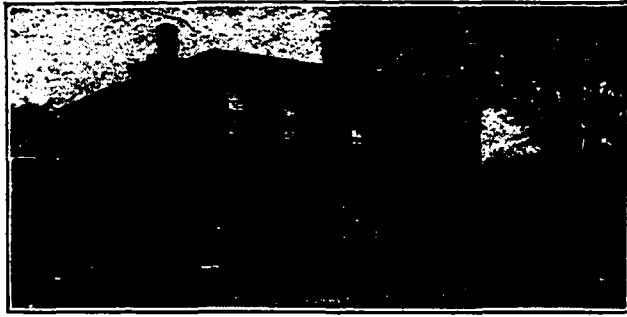


# All Saints' Church

Chelmsford, Massachusetts

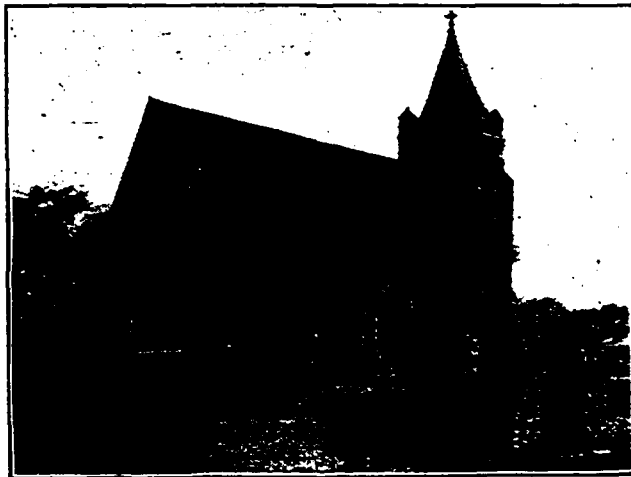






A little lowly hermitage it was—  
[Nigh the] resort of people that did pas  
In travaill to and froe : a little wyde  
There was an holy chappell edifyde,  
Wherein the hermite dewly wont to say  
His holy things each morne and eventyde.

Spenser, *J. R.*





**Sunday, July 15, 1860—Sunday, July 15, 1900. Historical Sketch of the  
Founding of All Saints' Church, Chelmsford, Mass. An Address delivered  
by the Rector, the Rev. Wilson Waters, B. D., at the Fortieth Anniversary  
of the First Service. Second Edition, 1910.**





*Theodore Edson*





## ALL SAINTS', CHELMSFORD,\* MASSACHUSETTS

### HISTORICAL ADDRESS

—1 Cor. 1: 10-13.—

**A**N interesting feature of the work which the Church has been doing in New England, is the restoration to the Christian life of the community, of wholesome doctrines and modes of worship which the various movements of religious thought had failed to preserve.

The religion of the New England Puritans seems in some measure to have received its character from their circumscribed and rugged life, and its tendency was to give limits to the gifts of grace and to contract the broad bounds of the Church of God.

Having separated from the Mother Church, the unity of Christendom was further marred by making each local congregation independent of all others. Baptism was administered only to the children of believers; and by the most consistent followers of Calvin, was limited to adults, being administered only by immersion, which the Church esteems the first but not the only mode.

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\*Chelmsford, settled in 1653, was named for Chelmsford, England. President John Adams, who had kindred in this town, wrote in his diary that "Chelmsford was probably named in compliment to Mr. Hooker, who was once minister of that town in Essex." The Rev. Thomas Hooker, the founder of Connecticut, whom Fiske, the historian, claims as the father of American democracy, was curate of St. Mary's Church, Chelmsford, England, but was silenced for his non-conformity; as Cotton Mather says in his *Magnalia: Bonus vir Hookerus, sed ideo malus, quia Puritanus*. John Fisk, the first minister of this town, was also ordained in the Church of England and was likewise silenced for his non-conformity, whereupon he set himself to study physick. Mather gives an account of him, comparing him with Luke, the beloved physician, and says: "Twenty years did he shine in the golden candlestick of Chelmsford." It is possible that Fisk and Hooker may have known each other in England. Both studied at Emmanuel, the great Puritan College at Cambridge, where many of the early New England clergy were educated. Savage says Fisk was bred at King's. John Eliot, the Apostle to the Indians, who had been an usher in Hooker's school near old Chelmsford, and ordained in the Church of England, was petitioning for lands for the Christian Indians at the same time that the grants were made to the Chelmsford men, and adjoining these. It may have been at his suggestion that the name was given. The names of several of the original families here are the same as those borne by old families in the English Chelmsford.

The doctrine of the *universal* need of conversion, and spasmodic revivals, had well-nigh obscured God's regular and orderly method in the Sacraments. The Church of God is intended to be a school for sinners, and not a collection of perfected saints. Perfection is the end and not the beginning of the process. Therefore the Church takes the child in its earliest infancy and claims it for God, providing for its nurture in His ways, that so it may never know a time when it was not His child. But in New England, common humanity—all but the elect—had been, as it were, shut out from the presence of God, and had little faith in the Church of God. Religion thus lost much of its power in the community.

Certainly the times were ready for the teaching of that Church which represents the ancient order and which forbids not any child to be brought into the fold of Christ, but claims for every one it baptizes, that it is thus divinely and authoritatively made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

It was inevitable that some protest should be made against the Calvinistic presentation of Christian truth. It came in the Unitarian movement, but the leaders in this, instead of turning to Priestly or Socinus, to Arius or Sabellius, might have found their freedom in the truth of the Catholic doctrine of the Trinity as set forth at Nicæa, A. D. 325; and their real way of escape from the arbitrary principle of election and predestination would have been through the doctrine of baptismal regeneration as taught in the Prayer Book, since it declares the true and ample foundation for the Christian life in the all-embracing law of God's love for all men in every stage and condition of life.

Decimated during the Revolution, the Episcopal Church was weak at best, and almost unknown in rural New England. Had the Church been as strong then as now, many who became Unitarians would have returned to the ancient Church of their

forefathers. This may be reasonably inferred from the fact that so many men of high and noble purpose, who were unsatisfied with what they had known in Chelmsford, as in other towns, when they went where they came in contact with the Episcopal Church, found in her communion that of which they were in need. It will suffice to mention the names of some. The Hon. Josiah Gardner Abbott, LL. D.,\* one of the most distinguished men Chelmsford has produced, and his family, became Episcopalians. He was for many years active in Emmanuel Church, Boston. His rector was also a former Unitarian, Dr. Huntington, now Bishop of Central New York.† Thomas Parker Proctor of the South Village was for some time a warden of St. John's, Jamaica Plain, and superintendent of the Sunday School.

Hezekiah Packard was minister of Chelmsford from 1793 to 1802.‡ He founded the Social Library in 1794. Wilkes Allen was his successor from 1803 to 1832. He wrote the valuable history of Chelmsford.

These men were Unitarians, but their sons were clergymen in the Episcopal Church. Nathan Glover Allen officiated all one summer in Chelmsford, and besides giving a Communion set of silver plate§, was the means of bringing financial benefit

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\*The funeral of his sister, Evelina Maria Antoinette Abbott, took place in All Saints', Chelmsford, May 3, 1897. His children have not forgotten this Church in which he was much interested.

Bishop Huntington once related to the writer an incident which, perhaps with other influences, was the cause of Judge Abbott's becoming a Churchman.

He was in a Western town where it was known that he expected to invest large sums of money, and on Sunday morning he went to hear a Congregational minister preach. He entered the building while the minister was in the midst of his prayer, imploring the Almighty to abate the ravages of an epidemic which had prevailed in the vicinity, and so severely in that town, that it was feared Judge Abbott and others would go elsewhere to make their investments. The minister saw the Judge enter, and immediately began: "But, O Lord, thou knowest that it is no worse here, and perhaps not as bad as in other places." This so disgusted Judge Abbott that he concluded to worship where the Prayer Book was used.

†Died July 11, 1904.

‡Dr. Packard became pastor of a Unitarian Society at Middlesex in 1830.

§"In memory of his honored parents, The Rev. Wilkes Allen and Mrs. Mary Allen."

to All Saints'. George Packard held the first service of the Church in Lawrence, and was for thirty years rector of Grace Church. Another son, Joseph Packard, was ordained in the Church and is a professor in the Theological Seminary at Alexandria, Va.\*

Dr. John Call Dalton frequently attended St. Anne's, Lowell, after he removed there and members of his family became Episcopalians. One of his sons was visiting physician to the Sheltering Arms, and the Orphans' Home and Asylum of the Protestant Episcopal Church in New York. Dr. Dalton was of the earlier and more conservative type of Unitarian, who accepted the Son of God as his Saviour, and believed in the Father, Son and Holy Ghost, though he had not then found a satisfactory explanation of the doctrine of the Trinity. He did not believe the doctrine of total depravity, for he could not reconcile it with the words of Jesus, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

The beautiful Altar Cross† now in All Saints' was given by members of the Chase family. It is inscribed "To the Glory of God and in loving memory of T. L., H. F., and C. E. Chase, 1884." It was sent by Miss C. L. M. Chase, from London, where she met the Rev. Mr. Cressy, then rector of All Saints'. Mrs. Chase was Hannah, daughter of Ebenezer Parker of South Chelmsford. She became an Episcopalian when she married and went to live in Boston.

Benjamin P. Hunt, a distinguished man of letters, born in Chelmsford and brought up a Baptist, when he went to live in Philadelphia attended St. Peter's Episcopal Church. He was a pupil of Ralph Waldo Emerson when he taught in Chelmsford,

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\*He died May 3, 1902. Two of his sons are distinguished Churchmen, one of them being Archdeacon in the Diocese of Washington.

†The cross which this superseded was given to the Church in Ayer.

and was in the same class at Harvard with Judge J. G. Abbott, mentioned above, who was also a pupil of Emerson in Chelmsford.

—S. Matthew 13: 33.—

The occasional cause of the planting of the Episcopal Church in Chelmsford was the feeble condition of religious life in the town about the middle of this closing century.\*

Miss Anna Eliza Hunt, when but a short time resident in Chelmsford, was one day in conversation with the Rev. N. G. Allen, who was lamenting the then state of religion in the town, when the inspiring idea came to her that she could well occupy her time in trying to teach those whom she might be able to gather together the truths of the Gospel as found in the Bible and Prayer Book. So, in one place and another, now in Mr. Proctor's parlor, now in that of Mrs. Eliza Fiske, who gave friendly assistance; in the old town hall (the basement of the meeting-house) and in other places, she drew together many of the young who were willing to learn, proving to them out of the Scriptures the doctrines of the Church of God. These Bible classes continued, except during the winter, for several years in the Centre and the South Village. There were almost no

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\*Benjamin P. Hunt, sending a contribution towards establishing the Church in Chelmsford, wrote: "It may act as a stimulant on a torpid community."

Judge Abbott (above mentioned) wrote: "I do most earnestly hope you will succeed in establishing your Church. It seems to me it would be a waking up indeed of the people from an intellectual as well as a moral lethargy. From my recollections of the old town, it would seem to me almost a miracle for you to succeed, for although the real spirit, the heart and soul of Puritanism, which made it good in its day, is all gone, the form, the habit, the prejudices belonging to it, I am afraid, yet remain. This is commonly so with all sects outside the Church. Quakerism is really dead in Philadelphia, but it abides in the habits, manners and buildings of the people." And later he wrote, after the purchase of the present Church property, "I am thankful you have been so provided. I hope you may continue to prosper. I am sure a true, real Church would wake up my old native town from its sleep and torpidity, and I am afraid nothing else will."

Lawyer Proctor (named above) once met the Rev. N. G. Allen in Boston and was asked by him what was the state of religion in Chelmsford as he had observed it. He said he saw little but Spiritualism in the South Village. Mr. Proctor himself afterwards became considerably interested in Spiritualism.

children's books, so a library was formed and such volumes as those of Miss Yonge and A. L. O. E. were supplied, with Coxe's "Thoughts on the Services," and others. Mr. Samuel Batchelder, a Boston lawyer, legal adviser of the parish, gave liberally to this. For two years from 1862 the children were taught in their homes, where also some evening services were held. On Holy Innocents' Day in that year, they were taken to St. Anne's, Lowell, to see a Christmas tree. The Rector took their little contributions to the occasion, a wreath, a cross, etc., accompanied by appropriate texts, and set them up before the Sunday School.

The scholars, a number of them now living, who attended the Fortieth Anniversary, thus received their grounding in the Christian religion. George Howard and George Warren were very proficient scholars. One boy, who here first became acquainted with the Creed, the Lord's Prayer and the Ten Commandments, went to sea, and died of the black measles. Emma Parker was another who died a calm Christian death in the strength and comfort of the truth she had learned at these classes. On one occasion, Deacon David Perham, a Baptist, whose children were attending the class, came in with true parental solicitude to discover what they were taught there. His misgivings, if he had any, were allayed by an invitation from the teacher to open the meeting with prayer, which he did.

—Zechariah 4: 10.—

The interest of the Rev. Theodore Edson, D. D., rector of St. Anne's, Lowell, was enlisted, and it was through his strong encouragement and active personal aid that these beginnings developed into an organized parish. Dr. Edson preached in the meeting-house in Chelmsford on Fast Day, April 5, 1860, and on Sunday, July 15, he held a service in the brick school-house in the old burying ground, where the Bible Class and

Sunday School met. He wrote in his diary: "Saturday, July 14, 1860. I took chaise, and with Mrs. Edson drove over [to Chelmsford], saw Miss Hunt and appointed service for to-morrow A. M. and P. M. Coming home I spoke to Fred Fisher to lay-read and left word for Mr. Homer to take St. Anne's to-morrow." Under date of Sunday, July 15, Sixth Sunday after Trinity, Dr. Edson says the day was beautiful and that he drove over to Chelmsford with his daughter. "The clock struck nine when we were in the upper part of Merrimack street. Went the Middlesex way. Called at the Dalton house; went on; put horse to tavern; was in the schoolhouse seasonably for most of the Sunday School exercises. The service was agreeable and quiet. There were twenty-five, children and all. Miss Dalton there. Deacon [Otis] Adams came\* at noon to ask me to preach in the Unitarian house in the afternoon. He took me to the minister's, the Rev. Mr. Morse, with whom I had a kind and pleasant interview. I expressed most cordially my thanks but did not accept. He said that if I should decide favorably he would expect to see me in church. I, on consultation, declined† because our few people shrunk from apparent exhibition and did not like to forego the regular service. So we occupied our little quiet place. Had thirty-two. Singing; five were men." These services were at 11 and 1.‡ Thirty-seven persons were present in all, including the families of Dr. Dalton and Dr. Howard, and fifteen Sunday School children. Dr. Edson declined Miss Dalton's invitation to dinner that he might remain to catechise the children and instruct them on the Collect, etc., for the day. A glass of water from a neighboring house was his only noon refreshment; he did not even take time to

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\*No doubt at the courteous suggestion of Dr. J. C. Bartlett.

†It is thought that this displeased some. Mr. and Mrs. Morse were well disposed towards the church people.

‡The morning text was Acts xvii, 3: that of the afternoon, Titus ii, 1.

eat the crackers slipped into his pocket by his thoughtful daughter.

The next Sunday, July 22, Mr. Fisher read service and sermon. July 29, the Rev. Andrew Croswell of Boston held services and continued each Sunday for two months, Dr. Edson having procured an appropriation of \$50 from the Eastern District Missionary Association for that purpose.

Sept. 30 of the same year the Rev. N. G. Allen officiated. After that the services ceased for the winter and were renewed at intervals in whatever fitting place could be obtained. There was difficulty at times in securing such, and on one occasion a service was held by Mr. Henry E. Hovey (now rector of St. John's, Portsmouth, N. H.,)\* in the open air on the common, the choir of St. Anne's, Lowell, being present. It was about sunset on a lovely summer day—a most impressive service. The singing by the well-trained choir was most acceptable to the crowd it attracted.†

On another occasion, when Mr. Charles Hovey brought out Dr. Edson, entrance could not be obtained to the building where the service was to be held and they had to return without it. At another time Dr. J. O. Green came out with Dr. Edson in a violent thunderstorm. Only two persons were present, but Dr. Edson went through the whole service and preached. Mr. Oliver Cushing also brought Dr. Edson out for services. In 1866, Dr. Edson came with the choir one Sunday evening after a heavy snowstorm, which had prevented any services being held in the village that day. A broken axle delayed the coach a half-hour, but the service was held—the only one in the

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\*Deceased.

†The hardships of the church people aroused the interest of friends in Boston and elsewhere, who, through Dr. Hutchins, gave financial assistance.

NOTE:—Dr. Edson writes April 10, 1864: "On Tuesday I was at the meeting of the E. D. M. Association which is, as you probably know, in connection with the Board. The Association adopted Chelmsford as a Mission Station and put the management of it in my hands. . . . No money was appropriated."



village that day—and there were thirty-five present. During that year the Rev. Charles L. Hutchins,\* rector of St. John's, Lowell, officiated at times. In August he preached a memorial sermon on the death of a beautiful young girl, a member of the Bible Class. Text: Eph. 3: 14, 15. Deep impressions had been made on a number of the scholars. A Prayer Book, given by Dr. Edson at the first service to one who asked it, with her name written in it, was the means of her being baptised by Dr. Hutchins, and through his influence confirmed by Bishop Eastburn. There were three baptisms and three confirmations in one family; four of the Bible Class came into the Church from a Baptist family, nine from a Unitarian family, and seven from a Roman Catholic family. Oct. 21, 1866, Dr. Edson came out with Dr. Nicholas Hoppin, of Christ Church, Cambridge, and there was a baptism. The latter officiated at other times, the last at Easter, 1880; text, Rev. 1: 18.

—Romans 12: 4.—

On May 20, 1867, in the old town hall, the Parish of St. Anne's was organized in Chelmsford. The name was subsequently changed (Feb. 28, 1888) by act of the General Court to All Saints'. May 13, a warrant was issued by Benjamin Walker, Esq., justice of the peace, to Samuel C. Hunt for the purpose of organizing a corporate parish. The applicants were Samuel C. Hunt, George A. Howard, George W. Gaymonds, Adams Chamberlain, Thomas M. Gerrish, Samuel L. Byam, Albert C. Harris, Lafayette Ward, Everett E. Lapham, and John H. Hunt.

Dr. Edson says in his diary under date May 20, 1867, that he had been that day in Boston, where was organized the Board

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\*Dr. Hutchins, now Secretary of the General Convention, preached at the morning service on the Fortieth Anniversary, July 15, 1900. [He also preached in All Saints', Sunday, June 19, 1910, at the celebration of the Fiftieth Anniversary of the first service. Archdeacon Babcock preached on June 5th, and the rector preached on June 12th, in connection with this anniversary.]

of Trustees of St. Clement's School, he being president. He took the 2.30 train to Lowell, where at 5 o'clock he solemnized a marriage in the Church. "Miss Hunt from Chelmsford has been here about the meeting tonight out there. Hutchins was here and we arranged to go over in hack, Mrs. Hutchins with us. The meeting was appointed at 8 o'clock; at 8 o'clock commenced. The two clergy surpliced. Mr. Hutchins took service to Creed. Singing was anthem-wise. Mr. Hunt had carried over at Walker's instigation an instrument. St. Anne's choir was present and performed. I took Creed to end, and gave out Psalm. I then gave notice of Confirmation and brief remarks thereon. Hymn 74, four verses. ("Come, Holy Ghost! Creator, Come.") I then stated that this service was appointed with view to the organization of an Episcopal society and that the civil officer was present, qualified and authorized, who would now proceed to that duty." He describes how the various officers were then elected and the meeting adjourned for one week. "I then said Collect, 'Direct us,' and gave the blessing, whereupon all retired. Got home a little after 10. All things went on and were done with quietness and solemnity in presence of a congregation of about fifty upon estimate."

The officers elected were: Moderator, Samuel C. Hunt, who was also elected Senior Warden. Clerk and Treasurer, John H. Hunt. Junior Warden, Albert C. Harris. Vestrymen, George A. Howard, George W. Gaymonds, Samuel L. Byam, Everett E. Lapham, and Thomas M. Gerrish.

—Acts 8:14-17.—

The first Confirmation,\* notice of which had been given by Dr. Edson, was held in the old town hall, June 17, 1867, by

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\*There have been Confirmations also by Bishops Eastburn, Paddock and Lawrence. Bishop Brooks died within a day or two of the time set for his second visitation at Chelmsford. He gave the Altar book used in All Saints'. When a boy, Bishop Brooks visited at the Dalton home in Chelmsford. The two families were related. Edward Barry Dalton, M. D., was the friend and classmate, if not roommate, of Bishop Brooks at Harvard.

the Rt. Rev. Thomas March Clark, D. D., Bishop of Rhode Island, acting for the Bishop of Massachusetts. His text was Eccles. 11:6: "In the morning sow thy seed," etc.; subject: Christian culture, showing how the Church gives prominence to Christian culture, and recognizes it as commencing early in human life. Children are expected to grow up in the nurture and admonition of the Lord. Of this service a young lady from Charlestown, Miss Caroline Colby, who was present, wrote: "I would not have missed that service for a great deal. It was so simple and hearty, and the quiet fervor and reverence of those young girls so very touching. I do not think I ever witnessed a confirmation that impressed me more." Dr. Hutchins presented the candidates.

This same year the Sunday School had their first Christmas tree. Henry Hovey and his mother were present and gave a handsome contribution.

The earnestness and success of the work as it progressed, disturbed the lethargy of the town and naturally aroused some opposition, because it threatened to change the accustomed order of things. But the work went quietly on.

During the summer of 1868 Mr. Ithamar Beard officiated. He was for some time rector of St. Thomas', Dover, N. H., and is now in New York City.

—Leviticus 25: 23.—

May 1, 1868, the present property of the Church was bought, in consideration of \$1,700, from Lydia S., the wife of the Rev. Horace W. Morse of whom Dr. Edson speaks so pleasantly, it having been their residence.

The teacher of the Bible Class, acting under the direction of the Rev. Mr. Hutchins, and with letters of introduction to his Church friends, had been to Boston and New York and secured money finally to pay for the parsonage and glebe of

about five acres, about two of which remain. The proceeds of the other part helped to build the Church. The north side of the parsonage was fitted up as Emmanuel Chapel, and opened July 19, 1868, the Rev. Mr. Hutchins preaching from the text II. Sam. 7: 10. The Rev. B. W. Atwell and the Rev. George Walker are among those who officiated in the Chapel.

At the suggestion of Judge Abbott, Samuel C. Hunt and William B. Hunt, with Dr. Edson and the Rev. Daniel C. Roberts, were made trustees of the property. They afterwards conveyed it to the parish. After the consecration the Church and Churchyard were deeded to the Trustees of Donations to be held in trust forever.

Among those who helped the work were Dr. George C. Shattuck, Father Grafton, now Bishop of Fond du Lac, Samuel Eliot, sometime President of Trinity College, and Stephen H. Ting. We also find the names of Wyman, Fay, Reed, Joy, Blodgett, Beebe, Thayer, Mason and Shimmin.\*

The Rev. Mr. Roberts took great interest in the work, and on one occasion, with some of the young men, shingled the roof of the Chapel building. He is now at St. Paul's, Concord, N. H.†

The Chapel was tastefully arranged. Dr. Edson came with Mr. Hutchins and placed a Cross on the Altar, kneeling before it in silent prayer. The Cross was given by Mr. Hutchins, who did a great deal, and donated \$100, which the Missionary Board had given him for his services here. The Altar and Font were given by the Rev. N. G. Allen. Judge Abbott gave through his

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\*Among others who gave were Ex-Gov. Rice; St. Peter's Church, Salem; F. F. Ayer; Mrs. E. V. Pierce; Rev. G. Z. Gray; Rev. Messrs. Hoppin, Backus, of Dedham; Carter and Huntington; Dr. Cogswell; Miss Manning, of Boston. Some who later contributed to the erection of the cloister and study were the Misses Hunt and Edson; Mr. Fisk, of New York; F. F. Ayer; Amos F. Adams; Daniel Gage; and the family of Judge J. G. Abbott. The accounts show \$3,780.19 expended in building the church, \$63.74 of which was for insurance. \$495.13 was expended in finishing the Tower. The cost of erecting the cloister and study was \$2,566.50. The organ chamber cost about \$900.

†He died early in November, 1907.

rector, Dr. Huntington, \$200, the first donation, and afterwards repeatedly expressed his pleasure at the progress and success of the work, enclosing cheques for \$25.

In the new Chapel the first lay-reader was Mr. Frederick Fanning Ayer, who, during the severe winter of 1868-9, induced by the zeal and regular attendance of the people, offered to come out from Lowell every Sunday, at his own charge, as long as there were as many as twelve present. Occasionally an infant was obtained from the other part of the house to make up the number in the Chapel. Mr. Ayer drew up a set of rules for the better rendering of the service, which is extant in his writing. He sent out Christmas gifts for the children, and encouraged the people by assuring them that some time they would have a Church. Christmas Day, 1868, was bitterly cold, but Dr. Edson came out to celebrate the Holy Communion with the "two or three" who were gathered together, addressing them on the text, "God so loved the world," etc. It was so cold that Dr. Edson had to stand over the register to keep from shivering, yet some of the Sunday School boys had walked nearly three miles from Carlisle to make the fire in the furnace that morning. Mr. Ayer continued during the spring of 1869, sometimes accompanied by his sister. They furnished an entertainment on Thanksgiving evening, 1868, consisting of music and readings from Dickens.

From 1871 to 1875, Dr. Edson had printed for each year a list, showing what clergyman or lay-reader would officiate each Sunday, the Holy Communion being celebrated once a month by the rectors of St. Anne's and St. John's, Lowell. These lists contain the names of Messrs. Fred Taylor, Ithamar W. Beard, C. Eastman, A. Gilman, Jr., C. H. Abbott, Dr. L. W. Hixon, H. A. Kittredge, Edgar L. Fay, Geo. W. Wiggin, Henry J. Fay, H. P. Webber, Fred Fay, J. S. Russell, S. Russell Kitchen,

F. H. Coggeshall, Dr. Frederick A. Warner, John Coggeshall, and A. Gilman.

Messrs. Martin, Hanscom, Whiting, Merriam and perhaps others, also gave their assistance. One Sunday when Mr. Fred Taylor was the reader, it was so cold that he went down to the furnace to get warm before the service. The First Lesson was Isaiah 44, which contains the words, "Aha, I am warm, I have seen the fire."\* The congregation did not fail to observe this.

These advertised services were at 11 A. M. and when there was a second service it was at 1 o'clock. The Communion was celebrated on the second or third Sunday of the month. All of the rectors of St. John's officiated at one time or another. Dr. Manchester was very kind. Dr. Lambert, of Charlestown, also officiated at different times, occasionally spending a whole week in Chelmsford.

In 1875 Dr. Edson baptised five children on one day, four of whom were the great-grandchildren of Priest Fowle, for whom he had officiated fifty years previously in Holderness, N. H. His eyes lighted up with the pleasing recollection, as he gave out the selection to be sung:

"Approach, ye children of the Lord,  
And my instruction hear.  
I'll teach you the true discipline  
Of His religious fear.

"For God preserves the souls of those  
Who on His truth depend.  
To them and their posterity  
His blessings shall descend."

Dr. Edson was thoroughly interested in the work in Chelmsford, and took up collections in St. Anne's to help it on. One year he also pledged and paid one-tenth of his salary.

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\*(See Calendar, 1st Epiphany.)

In 1865 he wrote to a friend in Boston: "My heart (and my judgment as well) is wholly in the enterprise." He was wont to say that he believed in sustaining small parishes, for if the Church had not been supported in Bridgewater he should probably not have been in the ministry.

In 1869 he wrote: "It seems to me that the enterprise you have undertaken [the purchase of the Church property] is a wise and a good one, that the particular shape it has taken was given it in Divine Providence. I hope you will neither be tired nor discouraged, but, trusting our blessed Saviour, whose the Church is, do for Him and His sake whatever His Providence may allow."

—Nehemiah 2:18.—

In 1876, on St. Bartholomew's Day, Aug. 24, being the eighty-third anniversary of Dr. Edson's birth, the Sunday School, no doubt at his suggestion, were invited to spend the day on the grounds of Gov. Talbot in Billerica. A pulpit was improvised for Dr. Edson, who was there, and naturally he began to speak to the children about Nathanael (who is supposed to be the same as Bartholomew). "Now, children," he said, "what do you think Nathanael was doing under the fig tree?" "Hookin' figs," exclaimed one of the boys. There was a sparkle in Dr. Edson's genial eye as he proceeded to explain the character of the guileless Israelite.

I wish you had listened the sermon;  
Nathanael, the saint without guile,  
Was the text and the blessed example,  
And guileless as he was the style.—*Bp. Core.*

July 8, 1875, the Rev. Benj. F. Cooley took charge of the services. He became rector and was given the use of the parsonage and glebe. He resigned in November, 1878, and went to the Church of the Atonement, Westfield, where he stayed nine

months; returned and remained as rector until September, 1880. He planned and partly built the beautiful church edifice, the corner-stone being laid Nov. 5, 1879. Besides having a genius for everything pertaining to art, he had recently seen in England some of the best specimens of Gothic architecture, which may account for the almost faultless proportions of the building, and among other things the placing of the Altar at proper height on three stone steps, thus avoiding the common fault of having the Altar too low to form a focus for the lines of the building, or to be well seen from the nave.

The Order of Services for the consecration of the churchyard and the laying of the corner-stone was printed and used by those present. This provided for the singing of the Litany in procession, and special prayers to be said at the East, West, South and North of the Churchyard; and others to be said by the different priests at the laying of the corner-stone. There were present, besides Dr. Edson, Rev. Messrs. Cooley and Belno A. Brown, the Sisters in charge of St. Mary's Orphanage, the surpliced choir of this parish and a company of Church people and others. The ground was covered with wet snow, and so a path was cleared around the Churchyard and a carpet spread where the organ was placed. The sermon was by Mr. Brown. After the ceremonies a supper was served in the old town hall. Dr. Edson's prayer was that those present might live to see and enjoy the happy consummation of the work thus begun.

The foundation was put in that winter. The Rev. Edward Staples Drown, of Newburyport, came with Dr. Edson for a service, and they stood on the foundation walls and each said a prayer for the success of the undertaking. During the following season when the walls were up, Mrs. Margaret Ashworth Mills, of West Chelmsford, gave \$100 towards roofing the building. When Mrs. Mills, just mentioned, was kneeling, distracted, at the deathbed of her husband, longing for the presence of some



human friend, she turned her head, and found Dr. Edson, who had come in unobserved, kneeling beside her, ready to direct them both in prayer to the God of all comfort.

The Sisters of St. Margaret made a generous contribution of \$300, which enabled the committee to finish the interior in the Spring of 1882, the work being done by Jonathan Larcom, brother to Lucy Larcom.

In 1881, the Rev. J. J. Cressy became rector and continued until near the close of 1887. A good and much loved man.

—I Kings 9:3.—

The Church was consecrated by Bishop Paddock, on the eve of St. Thomas, December 20, 1882, the Bishop himself having pledged and paid the last \$50 to cancel all indebtedness on the building so that it might be consecrated. It was a bright day; there was good sleighing. A special train came from Lowell bearing the clergy and other friends of the Church. The Bishop was the celebrant and also preached from Ps. 122:1. The Rev. G. W. Durell of Somerville read the Epistle, and Dr. Edson the Gospel. Besides the Rev. Mr. Cressy, there were present and assisting, the Rev. Messrs. Manchester, A. E. Johnson of Lowell, B. A. Brown of Methuen, Snelling of Charlestown, and Thompson, chaplain, U. S. N. There was also a Confirmation service at the same time. The visiting friends were invited to a collation in the town hall.

Dr. Edson's prayer at the laying of the corner-stone had been granted, and now he felt that his work in Chelmsford was done. As he talked with the people after the service, he said his farewell in the words of the Nunc Dimittis: "Lord, now lettest thou thy servant depart in peace;"—the sweetest canticle, when a man has gained his worthy expectation, for

"Be the day weary, or never so long,  
At length it ringeth to evensong."

Dr. Edson died June 25, 1883, his funeral taking place on the 28th.

At the memorial service on the octave of All Saints following, the Wardens and Vestry of All Saints', Chelmsford, were assigned a place in the procession, and those who thus represented this parish partook of the Sacrament together.

What a remarkable man he was during his almost sixty years in Lowell, in "the daily beauty and sweetness of his unselfish Christian life," in his constant exertions for the glory of God and the salvation of souls, and in his influence throughout the Church at large. Those who knew him can see him now as he stood in discourse, his face aglow and eyes like fire, straightening his venerable form and bending slowly forward as he stated some convincing proposition; and as they speak of his "meek and unaffected grace;" and how "all his serious thoughts had rest in heaven," one cannot fail to understand how the influence of this "reverend champion" survives in other lives; and how sure we are today that God's "eternal sunshine settles on his head;" the light perpetual which shines upon the saints in Paradise, those who rest in His peace, that peace which the world cannot give, and which passeth all understanding.

— Psalm 112: 6.—

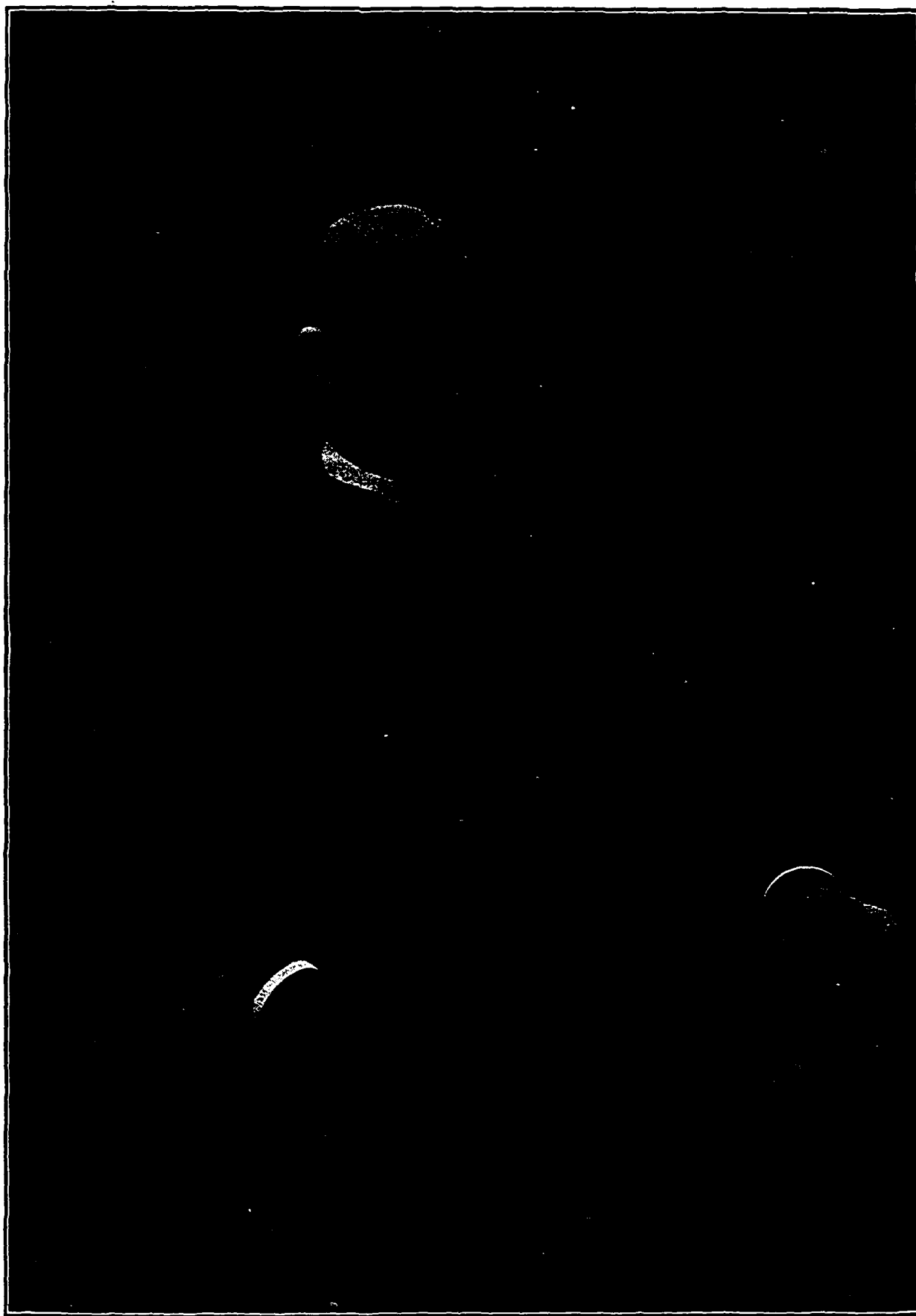
The completion of the tower in memory of Dr. Edson, undertaken while Mr. Cressy was rector, was accomplished in July, 1888, his daughter, Miss Elizabeth Mason Edson, being the chief contributor towards it.\*

From 1888 to 1892 the Rev. A. Q. Davis was rector.

At Advent, 1892, your present rector took charge:

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\*"At a meeting of the Wardens and Vestrymen of St. Anne's parish, Chelmsford, Mass., holden Jan. 4, 1888: It was voted that the Tower be built as a memorial of the late Dr. Theodore Edson, the founder and benefactor of this Church."



THE REV. WILSON WATERS, B. D.



April 26, 1895, the service of Benediction of the new Guild-room took place, in the presence of a large company, Archdeacon Chambré of St. Anne's, Lowell, taking part in the service.

On St. Matthew's Day, 1896, ground was broken for the foundation of the Cloister and Study erected in memory of the mothers of the donors. The occasion was hallowed by a celebration of the Holy Communion, and an appropriate address.

On Whitsunday, 1897, after the usual Evening Prayer there was a short service at the corner-stone of the proposed Rectory: a procession was formed, led by the children carrying a banner, and moved through the cloister to the corner of the new Study, where the stone had been laid. Psalm 48 was then read and prayers offered for those who contributed to the building, for the builders and for those who should dwell therein and minister at God's Altar.

Sunday, June 18, 1899, the new organ built for the Church at a cost of about \$1,300, the gift of Mr. F. F. Ayer, in memory of James Cook Ayer and Josephine Mellen Ayer, his father and mother, was used for the first time.\*

The windows were all given by communicants of the Church. The west windows are memorials of the Hunt family, Samuel C. Hunt having been the first Senior Warden of the first organization of St. Anne's. The triplet at the east end over the Altar is inscribed *Ad Gloriam Dei*, and was given by the donor of the pulpit and carved eagle lecturn, Mrs. Ellen V. Pierce, who also gave the Chalice and Paten of silver plated with gold

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\*Gas lights were put in the Church at Easter, 1903. The organ chamber was built and other improvements made in the Spring of 1905. The rood-screen was erected in 1906 to the memory of George Henry Tryder.

In 1906 through the generosity of a number of individuals the rectory and lot were freed from all incumbrance and deeded to the Trustees of Donations of the Protestant Episcopal Church. The principal contributors were Miss Edson, the Misses Emery, Mrs. Willis Farrington, Mrs. Crawford Burnham, the Rev. C. L. Hutchins, D. D., the Rev. A. E. Johnson, Messrs. Michael Collins and Henry F. Whiting.

In 1908 a wrought iron day and hymn indicator was presented in memory of Mrs. Elizabeth Battles Parkhurst and Mrs. Emma Battles Harrison.

"In memoriam A. T. P." Miss Estelle Mudge, now Mrs. Lawrence, gave towards the Font. She also, years before, sent a christening dress for a poor child. Mrs. Edson gave a piece of rich silk brocade for an altar hanging. The cross on the steeple was given by Mr. J. W. Fiske, of New York. There is a mural tablet in memory of one of the Hills family.

It would be pleasant to name all who have given of their substance to beautify the building and sustain the worship, and to speak of those, both priests and people, who, by their untiring devotion and self-sacrificing generosity, have been willing to spend and be spent in the work of the Church. They have treasure laid up in heaven. Your rector delights to testify to the faithfulness and willing labor of those members of the parish upon whom the burden falls.

—Jeremiah 31:10.—

It can always be said that the Church is not *perfectly* represented by her members, clerical or lay, yet for all the faithful work done we may thank God—and take courage. The religious atmosphere of this town today is more wholesome than that of forty years ago. The Church is doing her part in restoring a more Catholic, a more generous and Christlike quality to the Christian thought of the community.

A retrospective glance shows us how the instruction received in those early Bible Classes, and the sermons of able and earnest men leavened the religious life of Chelmsford. The Church holds a recognized position in the community, and has justified her coming. As distinguished from the autocratic nature of extempore prayer, the Church has preserved the democratic idea of worship as expressed in the Book of *Common Prayer*, and the use of identical offices for high and low, rich and poor; for all are equal when they come

"Where the kneeling hamlet drains  
The chalice of the grapes of God."

Christmas\* and Easter were practically unknown here before the Church restored these glad festivals to the life of the village. May we not hope that the same quiet influence may complete

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\*An interesting volume of manuscript sermons by Ebenezer Bridge (minister of Chelmsford, 1741-92), contains sermons on Thanksgiving, before a general muster, before the choice of a representative, on the death of the Prince of Wales, 1751; death of King George II, 1761; a continental fast, 1776, etc. In a sermon preached at Christmas time, 1743, he argues that the twenty-fifth of December is not the actual date of Christ's birth and that because it is not so commanded in Scripture, is not to be observed. He denounces the superstition and fooleries generally associated with this day, but says that if Christians were to observe the day by exercising themselves in acts of devotion and humility, there would be no sin to be charged upon them, provided they did not set it up to be observed with the authority of a divine command. This volume is one of a series in the possession of Mr. B. M. Fiske, by whose kind permission this reference is made.

A little more than a decade prior to this, the same controversy, which first troubled the Plymouth Colony in 1621, and which ninety years later was engaged in by Cotton Mather, had been renewed by the pamphleteers. Like other similar questions it is solved by God's effective agents, time and common sense.\* Although the season is now observed in Sunday Schools and homes, the only religious service in the village on Christmas Day is at All Saints'.

Until the disturbance caused by Whitefield's preaching there had been but one religious society in the town. Whitefield was a Church of England Clergyman sent out as a missionary to Georgia. When that eloquent man preached in Chelmsford, Parson Bridge was an unwilling listener. "Before the hour of the meeting arrived Parson Bridge called at the house in order to dissuade the owner, if possible, from allowing it to be held. While he argued long with Mr. Birge, the crowd thronged the house to such a degree that the pastor was unable to recover his hat and coat, which had been left in another room, and he was, therefore, unwillingly constrained to hear the sermon out with the rest." (B. P. Hunt, quoted by H. S. Perham in Hist. Middlesex Co.). In the house now standing where Whitefield preached was found a copy of the Church Catechism with Explanation and Enlargement, by the Rev. James Morss of Newburyport, published probably in 1815, which is said by members of the household, to have been used by Wilkes Allen when instructing the children.

The *Assembly's* Catechism had fallen into disuse in Doctor Packard's time, and he published one of his own in 1796 recommended by several neighboring ministers, for "one obvious excellence," that "it meets all denominations on harmonious ground," and "is calculated to promote union." To this was appended "a part of Dean Swift's sermon on sleeping at Church, with some alterations." The above mentioned copy of the *Church Catechism* is apparently much used and is said to have been prized by its owner. When found it was in strange company, having, rested for years in the sole companionship of a printed copy of a sermon by John Parkhurst, the Baptist minister, against infant baptism, and a copy of the creed and list of members of the society of which Wilkes Allen was pastor—a comprehensive theological library!

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\*i. e., sanctified common sense, of which Parson Bridge had his share. He was a good man and his long pastorate covers an interesting period of our history.

This incident is related by Mr. Perham in Hist. of Middlesex Co. In April, 1775, when

what is yet lacking of true balance and proportion in the religious commemoration of the events of Christ's life on earth by bringing about the observance of Advent and Lent, on the part of all Christians; and that on our annual festival of All Saints, when, as a friend not of this communion has expressed it, four-fifths of Christendom are thanking God for the blessed heritage of nineteen hundred years of piety and principle, we all may find in the festival something more worthy of observance than the frolics of All-halloween.

The Church's work has only begun in Chelmsford. This is one not only of restoration but of reconciliation; and restoration is helping on reconciliation.

The General Convention has cleared the air by providing the only definite and practical basis for discussion or action in the matter of Christian unity;\* and the good feeling among Christians of every name, to which, as manifested in Chelmsford, the rector of All Saints' bears glad testimony, seems to be preparing the way for the healing of "our unhappy divisions" and the accomplishment of a corporate union of "all who profess and call themselves Christians," that they may be in reality the one Body of Christ, corresponding on earth to-day to the hands and feet, and heart and voice of that human body which of old was the organic instrument of His manifold ministries to men.

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the alarm started men to Concord, "the good parson (Bridge) was on the ground and requested the men to go into the meeting house and have prayers before they went; but the impetuous Capt. Ford, his patriotism getting the better of his piety, replied that they had more urgent business on hand, and hastened on with his men."

\*It points to the unity and continuity of the Historic Episcopate; the integrity of Holy Scripture and the Sacraments; and the simple brevity of the ancient Creeds as sufficient statements of the essential facts of Christianity.

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NOTE:—The parish has recently lost by death, among others, two most efficient officers, who gave it long and faithful service: Charles D. Clark and Alexander B. Paasche.



## NOTE TO THE FIRST EDITION. 1900.

THIS address, delivered about six months ago, is now printed only at the repeated request of some who desire its preservation, for private distribution among the few whom its contents may interest. The conditions antecedent to the first service are outlined as they presented themselves to the mind of the writer, with no other thought than that of relating in the briefest manner what seem to be the facts, leaving the largest room for difference of opinion and interpretation to any into whose hands these pages may chance to fall. Progress is more rapid in large centres, and some who are quoted may seem, in the enthusiasm of a satisfying faith, to have judged by urban activities, religious and intellectual, the more sluggish movements of a country village.

The writer, descended alike from the Mathers and John Cotton, John Alden and Governor Bradford, believes that those represented by the former, that is the Puritans, rather than the Pilgrims, were the potent force in the making of New England, and that they, especially, bequeathed to our common life of today a certain virility of moral uprightness and integrity which still flourishes.

Some of the strongest and pleasantest impressions of the writer's boyhood days are those received at the homestead of his maternal ancestors, where for six generations the family of General Ward have lived among the scenes and traditions of historic times. The dignity, solemn and severe, of the white meeting-house on the hill, the hush of the Sabbath day, even in that quiet village, and the reverence for all sacred things, are features of that old religious life which Christians may well remember today. This was in Shrewsbury, the home of Elnathan and Lydia Pratt Allen, parents of Wilkes Allen, the minister of Chelmsford, and it was Dr. Joseph Sumner of Shrewsbury who preached Mr. Allen's ordination sermon in this town. Dr. Sumner stood six feet four, a grave and dignified man who filled the young with awe: a child who saw him approaching the house ran in, frightened, and told its mother that God was coming.

It is because the Puritans had something good to contribute to the religious life of today that we like to remember that they were nourished in the bosom of the English Church, and regretfully departed from her fold; and it is pleasant to think that the Episcopal Church presents some things essential to the best development of Christian character and which seem to be attracting many of the descendants of the Puritans in these later times, as they have attracted others in the past. It was both providential and significant that when, in 1824, the Directors of the Merrimack Company wished to provide for public worship in what was then East Chelmsford, they, a majority of them being Unitarians, called Dr. Edson to establish an Episcopal Church. They felt that in the midst of the disturbing polemics of the day, the Church promised order, reverence, and the stability and strength of a definite and free, yet conservative faith. Henry Clay, towards the close of his life, said there were two things which gave him hope for the Nation: the Supreme Court of the United States and the Protestant Episcopal Church—two great conservative institutions. Most of the Judges of the Supreme Court have been Episcopalians. President Lincoln once said to Governor Dennison of Ohio, "It is very remarkable that so many of my Cabinet have been Episcopalians: Seward, Chase, Stanton, Blair, Father Welles and yourself—all Episcopalians." Fiske and other historians are bringing into prominence the fact that the great constructive minds who made the nation were of the same communion: Washington and most of his great generals; Jefferson, Madison, Monroe; Marshall, Hamilton, Jay, Kent, Franklin and Patrick Henry; a majority of the Signers of the Declaration of Independence and of the Constitutional Convention. The early chaplains of Congress were Episcopal clergymen. This Church seems to present the best rallying point for unity. The Greek archbishop of Zante, present at the consecration of Bishop Lawrence in 1893, said: "You are Protestant, but you are Catholic. As Protestants you

comprehend all the other Protestant bodies, and on the other hand, you alone can draw the attention of the Catholic Churches."

God speed the day when, all that is good in all religious systems having survived, and all that is not good having perished, there shall remain that Holy Catholic Church which is the blessed company of all faithful people.

Among the interesting objects to be seen at All Saints' Church are an old English chest of oak, in the Sacristy, in which the Altar hangings are kept; some curious panels and other ancient carvings from the Church of South Hadleigh, England, in the Rector's Study; and the chair in which the Bishop sits in the Sanctuary: this chair belonged to Elbridge Gerry, the Statesman and Churchman, and was used by him at his home, now Elmwood, the estate of the late James Russell Lowell, in Cambridge. The carved finials on either side of the central arch of the rood-screen came from Chester Cathedral, England. In the Sacristy hang some framed photographs of St. Mary's parish church, Chelmsford, England, presented to All Saints' by the Rector and Wardens of St. Mary's.

FROM DIARY OF REV. EBENEZER BRIDGE, CHELMSFORD, 1741-92.

1757. Nov. 27. Lord's Day. — Stopp'd Chh after Service P M and read a letter fm some ye Inhabitants of Lyndeborough Inviting us to assist in Ordaining Mr. Jno. Rand, 7 Dec. next. Chh voted to gratify their request. Voted also yt brothr Zachh Emery be ye delegate.

—Dec. 13. . . . .received a short Visit fm Rev. Mr. Rand (ordained last week at Lyndeborough) in his way to Charlestown.

— — 17. . . . .Rev. Mr. Rand of Lyndeborough came to see me in his way fm Charlestown & lodged with me.

— — 18. Lord's Day. Rev. Mr. Rand preached all day for me fm Luk. 11: 28—a very great snow storm fm last even'g to this—

— — 19. Justice Fletcher and Mr. Rand dined wth me—we Spent evening at ye Justice's. Mr. Rand lodged with me again.

— — 20. Mr. Rand went homeward— — —

1760. Sept. 27. Wrote serm: but could not finish—had a Visit fm Rev. Mr. Brown Junr. a Minister of ye Chh of England (sine cure) In his way from Boston to Dunstable, & fm Mr. Farrar a preachr. in his way fm Concord to Dracut.

1763. Oct. 5. Received a visit (P M) fm Mr. Rand late minister of Lyndeboro, now a Conformist to ye Chh of England.

Mr. Rand was born in Charlestown, 1727; H. U., 1748; married Sarah Goffe.

He was town clerk and selectman of Bedford, N. H. in 1783 and was Justice of the Peace under George III. He represented Bedford in the Convention which formed the Constitution of New Hampshire in 1805. He was not altogether in accord with his people. One who knew him wrote, "Perhaps his ideas were a little in advance of the time."

After conforming to the Church of England he occasionally officiated as a layman in one or two congregations of church people, but did not go to England for ordination. He remained a layman.

QUERY:—Was "Rev. Mr. Brown, Junr.," the Rev. Marmaduke Browne, son of the Rev. Arthur Browne, who was rector of St. John's, Portsmouth, from 1736 until his death in 1773, and is mentioned in Longfellow's "Tales of a Wayside Inn"? The father was born at Drogheda, Ireland, 1699; M. A., Trinity, Dublin, 1729. "An accurate scholar, a keen controversialist, a profound thinker, and an able and excellent preacher." The son spent his ministry in New Hampshire and Rhode Island and died before his father. In 1760, Mr. Bridge says, he was sine cure.

Views and Plans  
**All Saints' Church**  
Chelmsford, Mass.

1909



PLAN OF PRESENT AND PROPOSED BUILDINGS.

PLAN OF CHURCH PRIOR TO ADDITIONS.

VIEW OF THE CHURCH FROM CENTRAL SQUARE.

ALL SAINTS' CHURCH FROM THE SOUTHWEST.

VIEW SHOWING LYCH GATE.

NORTH VIEW OF RECTORY.

INTERIOR OF ALL SAINTS' CHURCH, LOOKING EAST.

SOUTHEAST VIEW OF CHURCH, AS ORIGINALLY BUILT.

VIEW SHOWING THE CLOISTER IN PROCESS OF CONSTRUCTION.

ALL SAINTS' CHURCH FROM THE SOUTHEAST.

NORTH VIEW OF ALL SAINTS' CHURCH.

NORTH ENTRANCE TO CLOISTER.

INTERIOR OF CLOISTER LOOKING EAST.

INTERIOR OF CLOISTER LOOKING SOUTH.

INTERIOR OF THE STUDY.

STAINED WINDOW IN THE SACRISTY.

WITH the idea of providing something to meet the requests which, from time to time, have come from various parts of the country, for plans and descriptions of All Saints' Church, these pictures and plans have been printed. Possibly they may prove attractive to those who are interested in ecclesiastical architecture.

In connection with the present Church Edifice, the tentative plan shows the proposed parish buildings grouped about a garth and connected by cloisters, forming an attractive quadrangle, in the centre of which stands a sun-dial. The whole scheme presents, in the modern phrase, a charming "plant," full of the best feeling of the early gothic period of architecture, but withal admirably adapted to the present day needs of a rural parish. This plan is the work of Mr. Edwin R. Clark, who also designed the rood-screen, and has well expressed the ideas of the Rector.

That portion of the plan in black shows the present buildings.

The hatched portion shows the proposed buildings.

The buildings are of field-stones, with squared granite at the corners.

The Church was built according to the ideas of Mr. Cooley, the first Rector, which he gathered in his walks about the rural parishes of England. The manner of using the field-stones came entirely from that source. The windows of the Church in Medford suggested those at Chelmsford. The plans were drawn by Mr. C. D. Clark, who assisted Mr. Cooley in working out his ideas. The loyal assistance of the other parishioners, who worked hard and helped in every way, with financial aid from outside, made possible the completion of the Church. Mr. Cooley proposed a higher tower than that actually built.

The plans for the cloister and study were made by Mr. John Galen Howard, after consulting with the present Rector of All Saints.

The porch, choir, and tower have concrete floors.

The altar stands upon granite steps built up from the ground.

Granite is used also with brick in the base of the rood-screen and in the chancel arch. The cloister is paved with brick.

The Rector's study has a high open roof like that of the Church.

The nave will seat one hundred people.

The height from the ground at base of tower to top of Cross is 50 feet.

The height of nave roof from floor is 31 feet.

The height of the apex of chancel arch from floor of nave is about 22 feet.

The height of side walls from floor of nave, inside, is 12 feet.

The height of side walls from floor-line outside is  $7\frac{1}{4}$  feet.

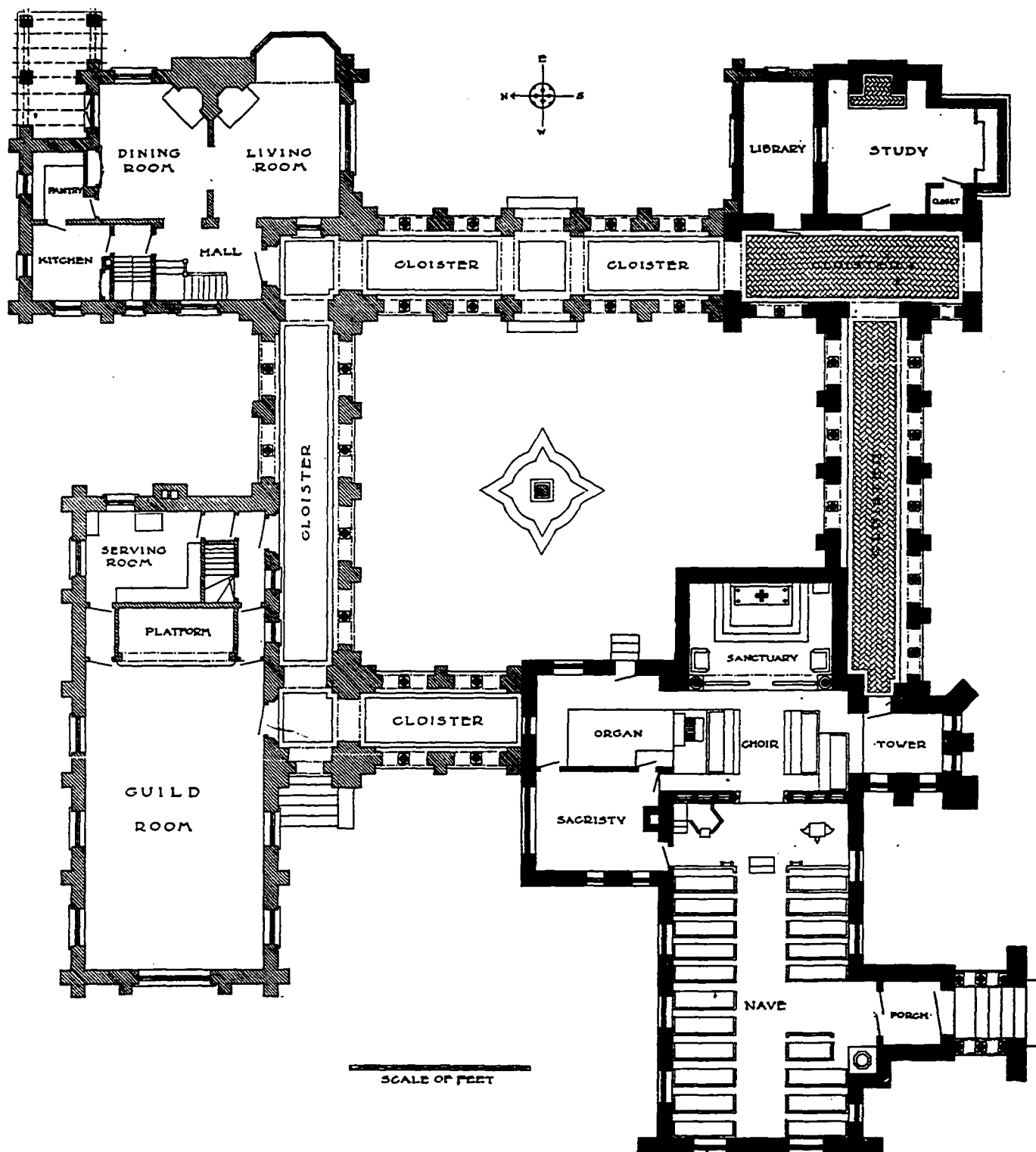
The height of side walls from ground on south side is  $9\frac{1}{4}$  feet.

The side walls are furred and plastered on the interior.

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The ornament on the cover is the ancient symbol of All Saints.

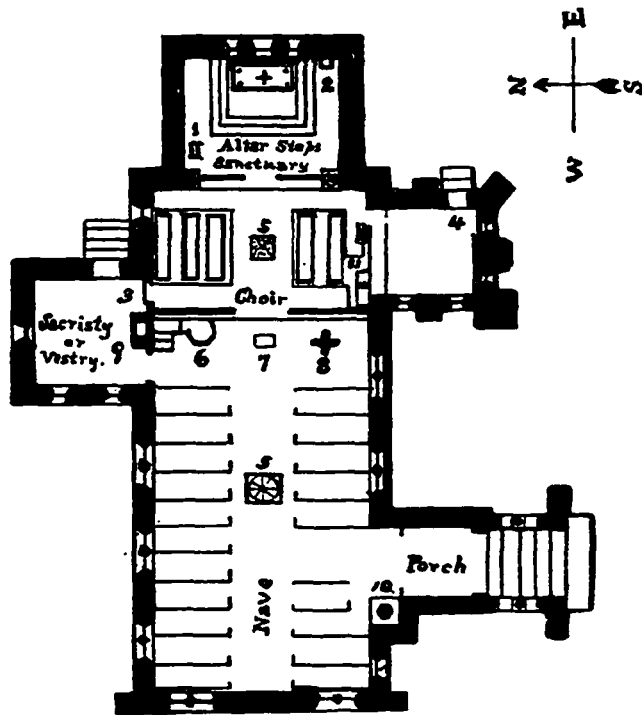




**All Saints' Chelmsford**  
 PLAN OF PRESENT AND PROPOSED BUILDINGS



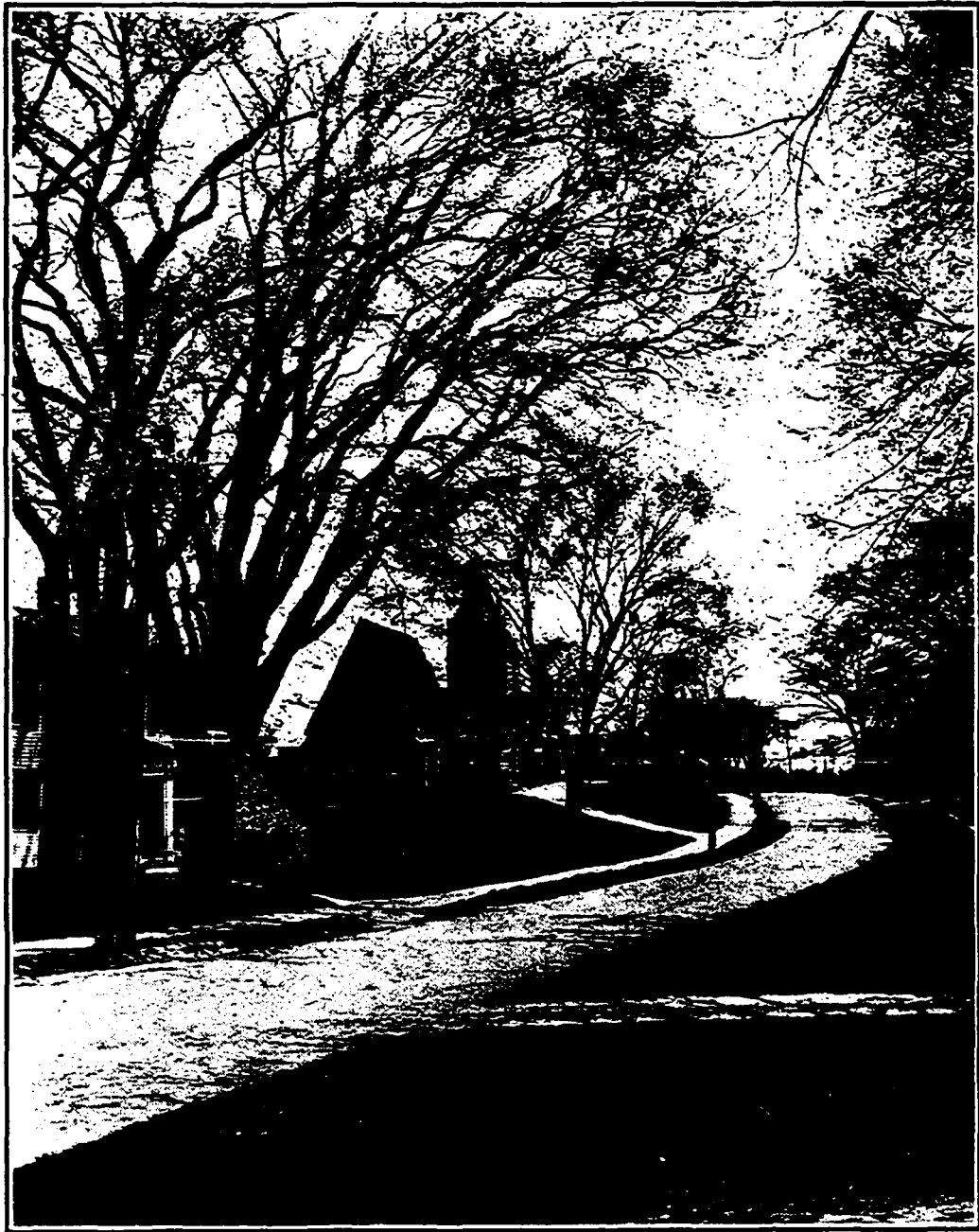




PLAN OF CHURCH PRIOR TO ADDITIONS.

- |                    |  |
|--------------------|--|
| 1. Bishop's Chair. | 7. Litany Desk.                              |
| 2. Credence.       | 8. Lectern.                                  |
| 3. Door.           | 9. Chimney.                                  |
| 4. Tower Door      | 10. Font.                                    |
| 5. } Registers.    | 11. Organ.                                   |
| 6. Pulpit.         | 12. Rector's Stall, s.w.<br>corner of Choir. |

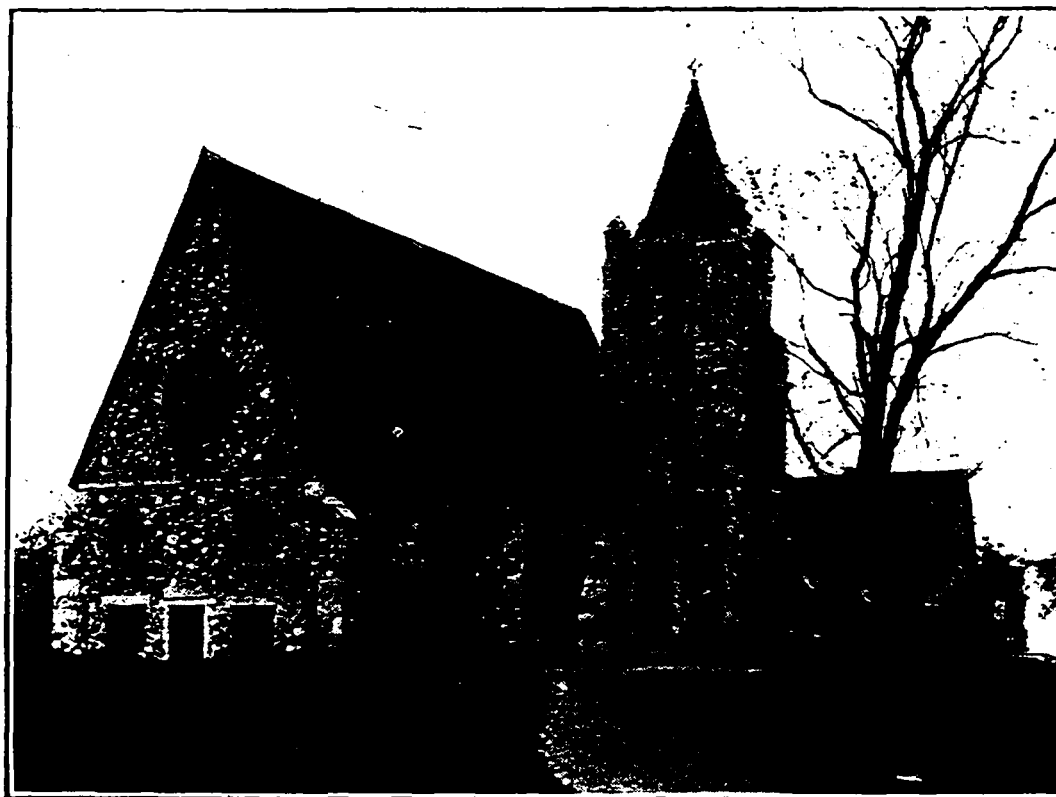




THE RECTORY.

VIEW OF THE CHURCH FROM CENTRAL SQUARE.





ALL SAINTS' CHURCH FROM THE SOUTHWEST.





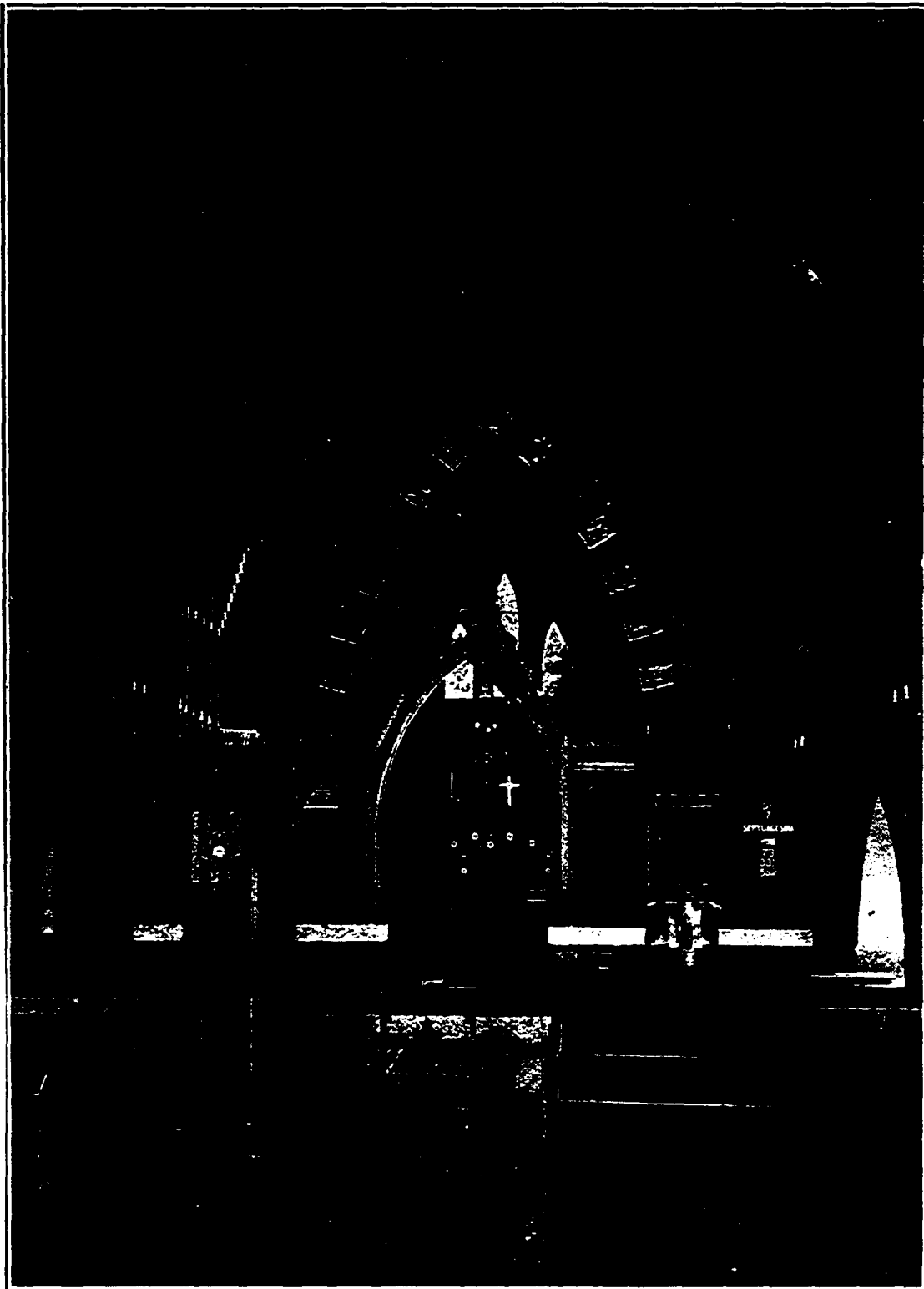
VIEW SHOWING LYCH GATE.



NORTH VIEW OF RECTORY.

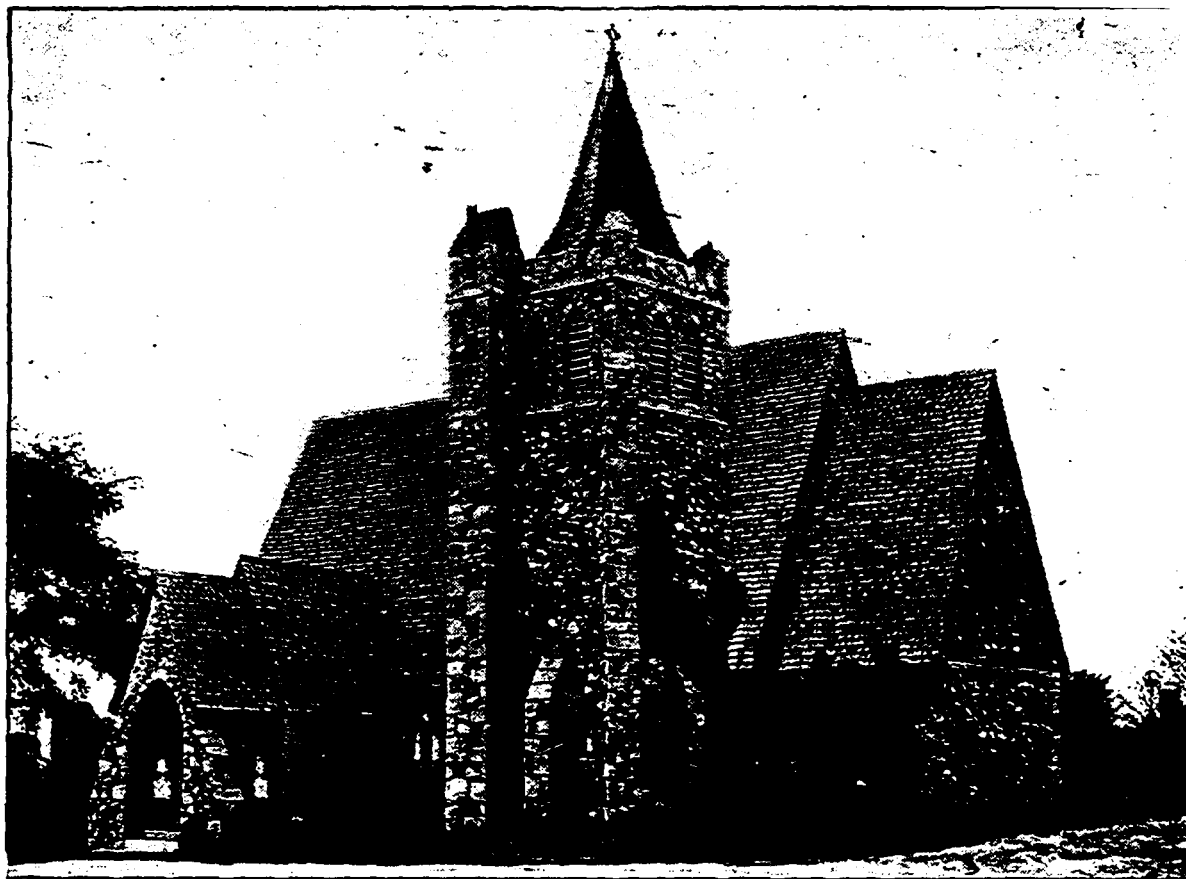






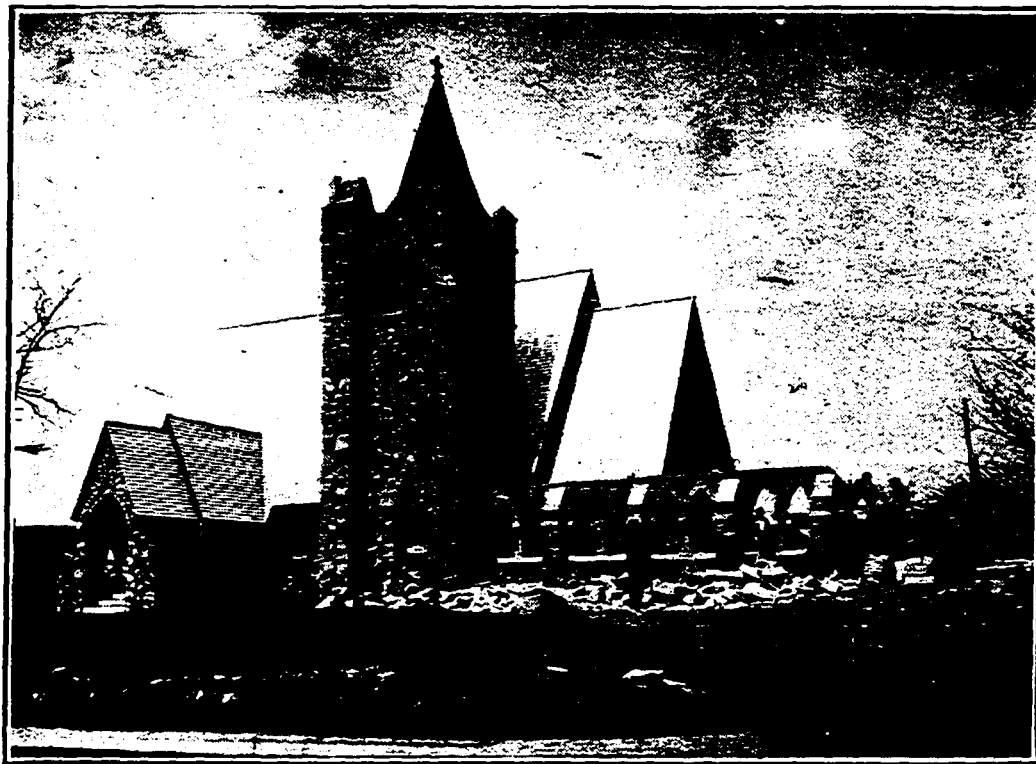
INTERIOR OF ALL SAINTS' CHURCH, LOOKING EAST.





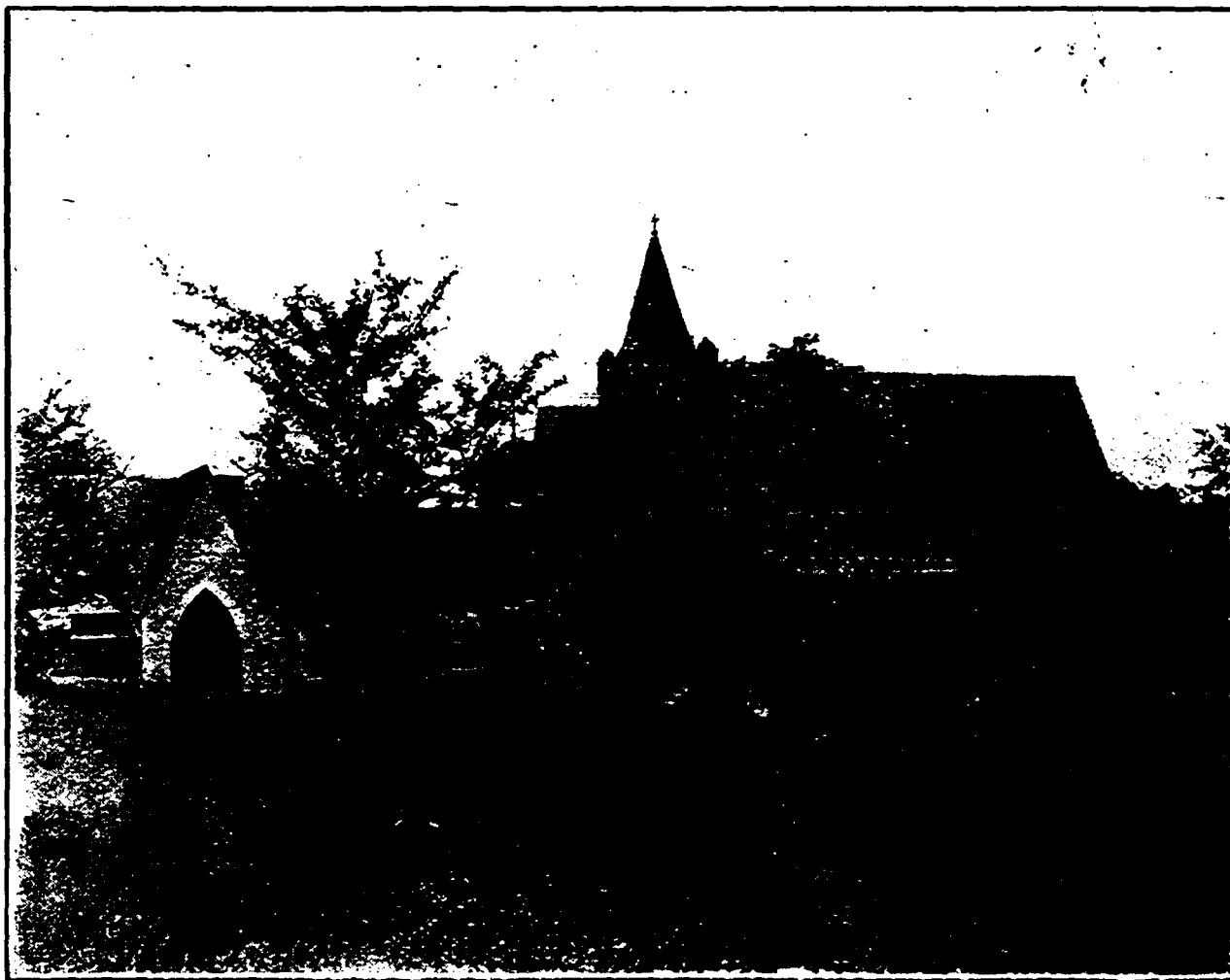
SOUTHEAST VIEW OF CHURCH, AS ORIGINALLY BUILT.





VIEW SHOWING THE CLOISTER IN PROCESS OF CONSTRUCTION.

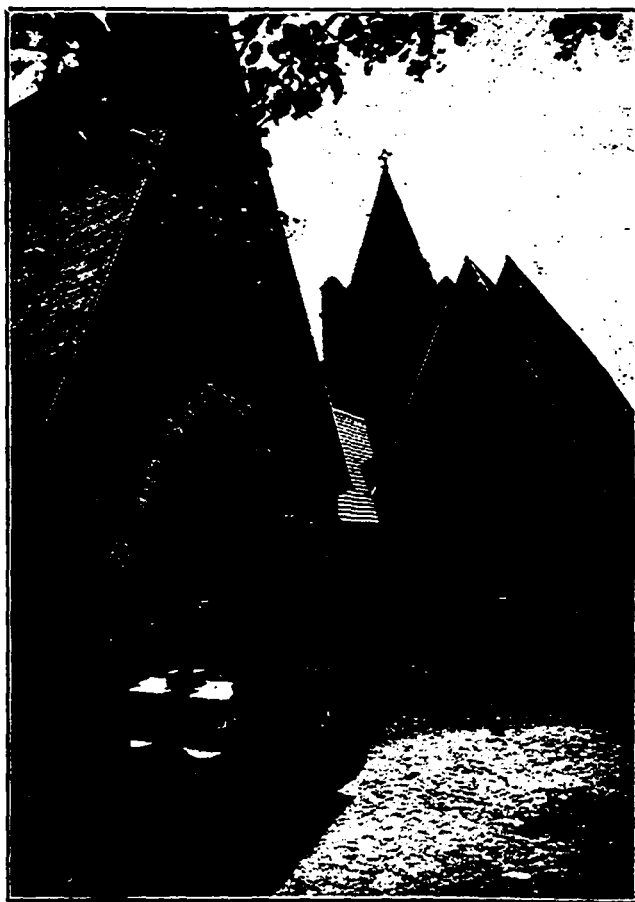




NORTH VIEW OF ALL SAINTS' CHURCH.

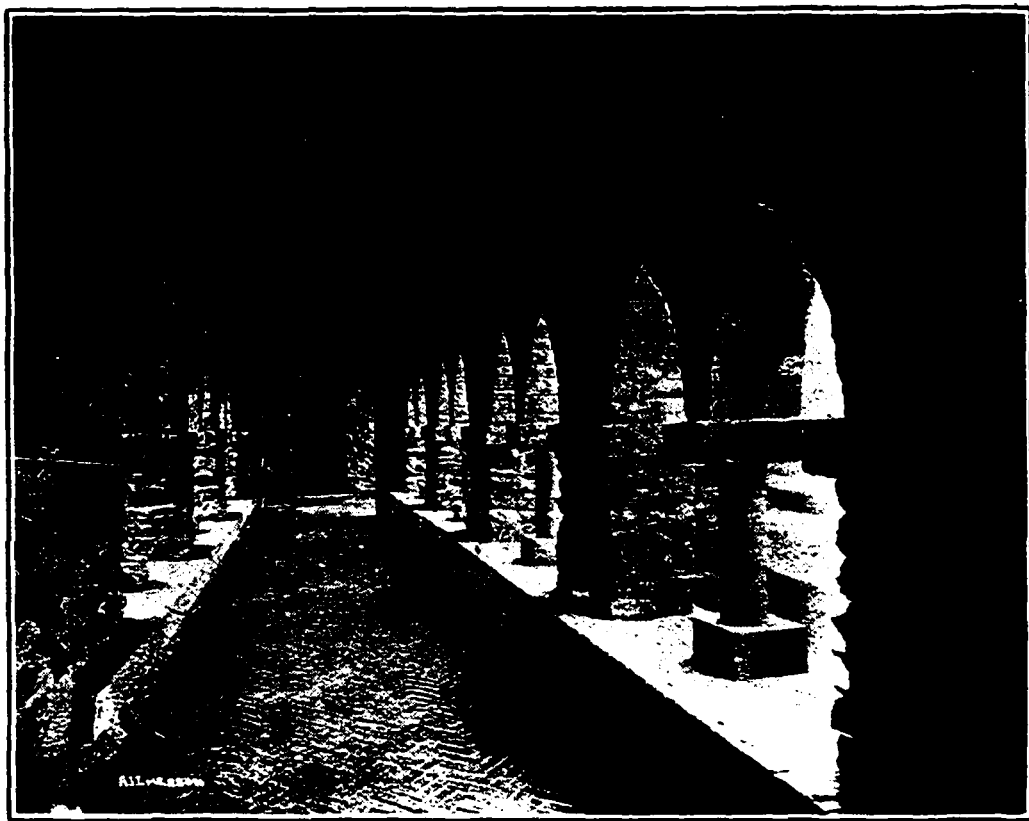






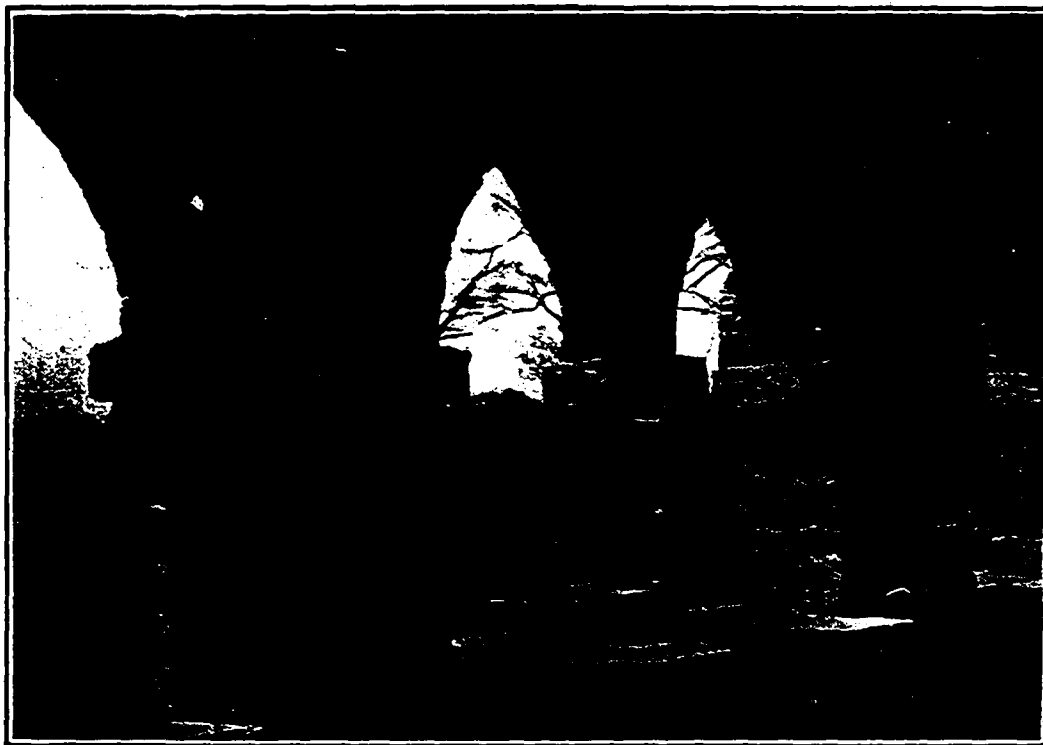
NORTH ENTRANCE TO CLOISTER.





INTERIOR OF CLOISTER, LOOKING EAST.





INTERIOR OF CLOISTER, LOOKING SOUTH.





INTERIOR OF THE STUDY.







STAINED WINDOW IN THE SACRISTY ( 7 FT. BY 9 FT. ) REPRESENTING  
THE RETURN OF THE PRODIGAL SON.

