

Office of the

STATE
HISTORIC
PRESERVATION
OFFICER

for Connecticut

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59 SOUTH PROSPECT STREET • HARTFORD, CONNECTICUT 06106 • 203 566-3005

April 20, 1983

Falls Village-Canaan Historical Society
Main Street
Falls Village (Canaan), CT 06024

Gentlemen:

It is a great pleasure to inform you that South Canaan Congregational Church, CT 63 and Barnes Road, Canaan, Connecticut, has been enrolled on the National Register of Historic Places, effective March 16, 1983.

The National Register of Historic Places is the official list of historic properties recognized by the Federal Government as worthy of preservation for their significance in American history, architecture, archaeology, engineering and culture. Located in the National Park Service, Department of the Interior, the program is part of a national policy to coordinate and support public and private efforts to identify, evaluate, and protect our cultural and national resources, and is maintained by the Secretary of the Interior under provisions of the National Historic Preservation Act of 1966.

In Connecticut, National Register property owners may purchase historical markers from the State Historic Preservation Officer upon request. Enclosed is a National Register plaque application.

Listing in the National Register provides the following benefits to historic properties:

- Consideration in the planning for federally assisted projects. Section 106 of the National Historic Preservation Act of 1966 provides that the Advisory Council on Historic Preservation be given an opportunity to comment on such projects affecting properties listed on or eligible for listing.

- Eligibility for Federal tax benefits. If a property is listed in the National Register, certain tax provisions may apply. The Tax Reform Act of 1976, as amended by the Revenue Act of 1978 and the Tax Treatment Extension Act of 1980, and the Economic Recovery Tax Act of 1981, contain provisions intended to encourage the preservation of depreciable historic structures by allowing favorable tax treatments for rehabilitation, and to discourage destruction of historic structures. Beginning January 1, 1982, the Economic Recovery Tax Act replaces the

STATE HISTORIC PRESERVATION OFFICER: The person responsible for implementation in Connecticut of the National Historic Preservation Act of 1966 administered by the Department of the Interior, National Park Service, Washington, D. C.

AN EQUAL OPPORTUNITY EMPLOYER/AFFIRMATIVE ACTION AGENCY

April 20, 1983

rehabilitation tax incentives available under prior law with a 25% investment tax credit for rehabilitations of certain historic commercial, industrial and residential rental buildings. This can be combined with a 15-year cost recovery period for the adjusted basis of the historic building. Historic buildings with certified rehabilitations receive additional tax savings because owners are allowed to reduce the basis of the building by one-half the amount of credit. The Tax Treatment Extension Act of 1980 includes provisions regarding charitable contributions for conservation purposes of partial interests in historically important land areas or structures.

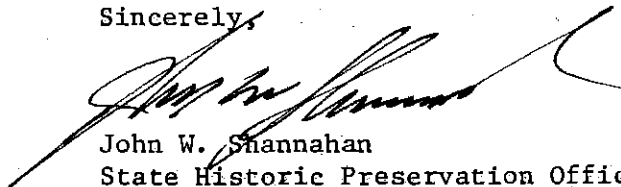
- Consideration of historic values in the decision to issue a surface coal mining permit where coal is located, in accord with the Surface Mining and Control Act of 1977.

- Qualification for Federal grants for historic preservation when funds are available.

Listing does not mean that the Federal Government wants to acquire the property, place restrictive covenants on the land, or dictate the color or materials used on individual buildings. State and local ordinances or laws establishing restrictive zoning, special design review committees, or review of exterior alterations, are not a part of the National Register program and should be clearly separated from the function of the National Register as a tool in the Federal planning process.

We are pleased to have been of assistance in the preservation of this historic resource.

Sincerely,



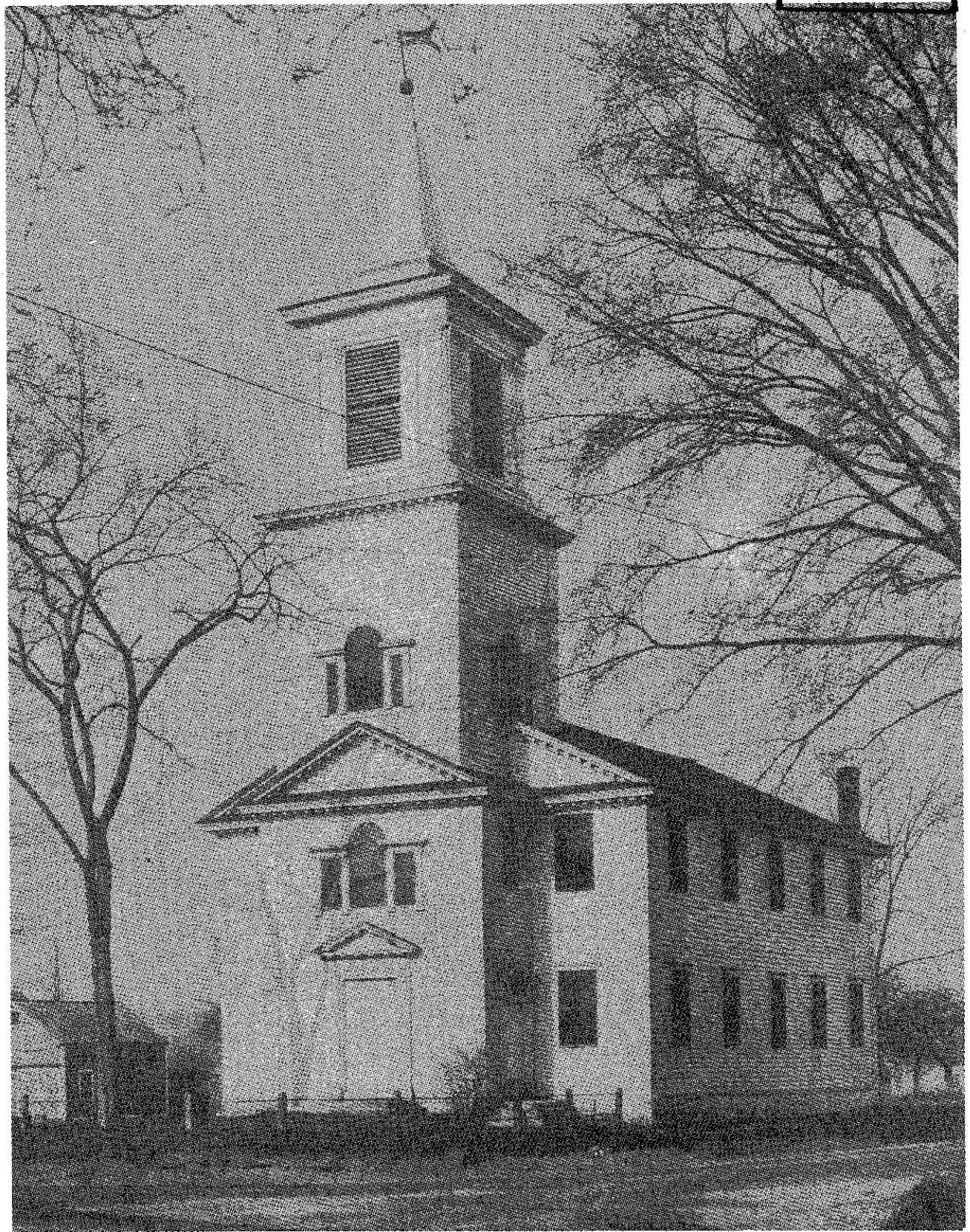
John W. Shannahan
State Historic Preservation Officer

Enclosure

cc: Peter G. Lawson, First Selectman
Raymond Pomanski, Chm, Planning & Zoning Comm.
Lee Rand Burne, Planning Dir., Northwestern CT Reg'l Planning Agency
E. Richard Phelps, President, Falls Village-Canaan Historical Society

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South Canaan Congregational Church

An Excerpt from
EARLY CONNECTICUT MEETINGHOUSES
By J. FREDERICK KELLY

Published in 1948 by
COLUMBIA UNIVERSITY PRESS



The Falls Village ★ Canaan Historical Society, Inc.
Falls Village, Connecticut • 06031

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South Canaan Congregational Church

THE territory now embraced by the town of Canaan was originally a part of the "Western Lands" and was sold at auction to proprietors in 1738. Settlement began in June of that year, and in 1739 the town was incorporated.

The inhabitants of Canaan were granted liberty to organize a church in October, 1739, and in December, Josiah Walker, Benjamin Kellogg, and Daniel Lawrence were chosen a committee "to agree with John Hart to fit his house convenient to meet in it on the Lord's day." It would appear that religious services were conducted there for a period of about five years.

At a town meeting held on April 29, 1740, it was voted "that y^e town will Build a meting Hows for the worship of god"; also, "that y^e said meting Hows shall be built forty fots in length and thirty-five fots in width and twenty fots post." Another vote directed "that s^d meting Howse shall be built at y^e East end of y^e first ministry Lot by y^e sixth rod highway that gose throw y^e town" and that "Sam^l Prindel, Daniel Lavinia, and James Beeby and P. Hogo-boom, and Silas Belding are Chosen a Comity to Sea that s^d Hows Be built and finished."

Nothing further was done for a year, however, and on March 13, 1741, the vote to build was repeated, but the dimensions of the proposed meetinghouse were changed to "35 foot In length and 30 foot in width the posts for said Hous 18 foot in length." A further vote provided that "the commity shall see s^d meating house Built and finished and that upon the cost and charg of said Town." At a town meeting held in May, 1741, it was voted to apply to the General Assembly for a committee "to stake a place for a meeting-house for y^e worship of God." On January 25, 1741/42, the town met again, and the vote as to dimensions passed nine months earlier was confirmed, "notwithstanding any former vote in y^e Town."

It is evident that the work of the actual construction was begun some time after this meeting, and the structure raised, roofed, and enclosed by 1744, as on June 2 of that year it was "voted y^e Town will finish our meeting House so far as to Build a Pulpitt to finish y^e Body of seats leaving a space for Pews to be Built when y^e Town [see fit to build them?] around y^e house."

Nothing more regarding this first structure appears on the records until March 5, 1761, when the town voted to repair and finish its meetinghouse. A committee was appointed for that purpose, and directed "to ceil ¹ y^e same & enlarge ye window panes of glass 7 by 9 & makeing a

pulpit also fill ye body with seats & gallireys with seats bring [page torn] as to make four seats making two pews each sid of ye pulpit." This committee was also granted power "to make more pews in ye body of ye meeting house if ye shall think fit."

According to a memorandum in the society's record book, this first meetinghouse stood on the western side of "Six-rod Highway," "opposite the residence of Sim De-witt, and not far from Camp Ground Station."

A division of Canaan Society took place in October, 1767, at which time South Canaan became the South or First Society. After this division it was decided to move the meetinghouse some distance to the south.

Turning to the South Society's records, which begin in 1767, we find that in November, 1768, it was voted "to move y^e old Meeting House" and that a committee was appointed for that purpose and instructed "to Do Said business with Capt. Dan^l Landon of Litchfield." It is evident that some time during the ensuing year the structure was moved, for it is recorded that at a society meeting held on December 5, 1769, it was agreed to allow Jonas Marsh "one pound Damage Done to his ox a Drawing the meeting house." At the same time Jeremiah Andrus was allowed one pound, three shillings and eight pence for repairing the house, apparently after it had been moved. Tradition says that the place to which the structure was moved was "across the swamp, just at the corner of Captain Miner's."²

The undertaking had scarcely been completed before the society voted, in January, 1770, "that they would build a meeting house," and to make application to the County Court for a committee "to come and pitch a Stak" where the new edifice should stand. Although two taxes were voted at the time to provide building funds, over thirty years were destined to elapse before the proposed undertaking should be actually begun. The records show that for the span of a generation, votes were passed only to be rescinded at the next meeting, and that a lack of unanimity in the society, combined with the difficulty of raising funds, prevented any definite step being taken in the way of building a new house of worship.

Again in 1770 the society voted "to proseid with Regard to Doing Something about a meeting house," but nothing came of it. In December, 1775, it was voted "to Shingle & Clapboard the meating House Also to repair the under pining & Steps and Glass." The extensive nature of the repairs thus ordered seemingly indicates a realiza-

¹ This undoubtedly refers to plastering, which was often called "ceiling" or "seeling" on the early records.

² In *History of Litchfield County*, p. 266, it is stated: "About 1769 the old house of worship was moved nearly a mile from the old site."

tion on the part of the society that the plan to erect a new building was impossible of attainment at that time.

As it was voted in 1781, in connection with seating the house, "that men and Wommen Set together," the inference is obvious that previously the two sexes sat apart—the men on one side of the central "alley," and the women on the other. In January, 1782, the society's vote directed "that their shall Bee four Pues made in the meetinghouse Where the Body Seats now are to Be done by subscription." This alteration necessitated a reseating of the house, which was done that year.

General repairs were again required in 1783, and in November they were ordered made "By Paching the Roof and Putting Som Bords on the Body Where they are Wanted and Precure Sum glas to mend the windows." A vote of the following year "that a Subscription paper be drawn to pay for repairing the meeting house" probably indicates that the work had been done.

It is apparent that this meetinghouse had a gallery, as it was directed in December, 1784, "that the fore-seats in the gallery be given to the singers."

The question of building was again revived in 1785, and at a meeting held on February 18 it was voted "to build a meeting house provided the society can agree upon a place where to build." In order to bring about such an agreement, if possible, three members were appointed "to take a view of the situation of the society and to endeavor to unite the minds of the inhabitants to a place to build a meeting house." After several adjourned meetings, the society met again on May 18, 1785, and voted "to build a meeting house at the Oak tree (so called) opposite to the Widow Suttons Barn." The record adds: "the votes stand 33 for the Oak tree (so called), 14 for the place near Elisha Beebe's, and 1 for the Plumb bush (so called)." At the same meeting Captain William Burrall was made agent to apply to the County Court "to establish the place by the Oak tree." In July, however, it was proposed to reconsider and set aside the vote to build at the oak tree, there being forty for "reconsidering" and forty-six against it. In September the decision made in May for the oak tree site was rescinded, and it was agreed "to send for an indifferent Committee to set a stake for a meeting house."

Evidently there were those who believed that the proposed new structure should be built at the center "by travel" of the society and that the roads should be measured for that purpose, for at a later meeting, held in October of that year—1785—it was voted "to apply to Mr. Samuel Moore to take a mensuration of the roads in sd. society on the society's cost." At the same time ten members of the society were chosen "to attend Mr. Moore as chairmen." Nine days later the society met again, to rescind the foregoing vote and "set aside all former votes respecting building a new meeting house in said Society." On April 16, 1786, another proposal "to take a mensuration" received a negative vote; ten days later it was agreed "that the Society be measured by subscription." The following month that was rescinded, and a proposition "to

move the meeting house to a more convenient place" was voted down.

Matters now rested for nearly three years, until on January 20, 1789, it was voted "to build a meeting house for the public worship of God." But this attempt to proceed with building proved, like those made earlier, to be abortive. Nothing further was done until December, 1790, when it was directed by vote that the old house should be repaired by subscriptions. Three years later a reseating of the house was ordered.

Finally, on December 30, 1799, a vote was registered to the effect "that the Society will do something respecting building a Meeting house," and a committee was chosen to obtain subscriptions. Another year passed, however, before the project was definitely under way. On January 19, 1801, the society agreed to build its new meetinghouse "near where the road from Trafford's to Whitney's crosses the turnpike road," and Jonathan Burrall, Elizur Wright, and Medad Alling were made a committee "to draw a plan and make a calculation of the probable expence." Another committee was invested with power "to purchase a suitable piece of ground at the place before mentioned to set the said Meeting house on." In May it was voted to obtain the County Court's approval of the site selected, and in December "to ascertain whether the stake for the Meeting [house] is set so near the highway as to be discommoded thereby." In case the stake was found to be "on the highway," the committee was directed "to apply to the town for liberty to build the meeting house where the stake is set."

Thus, after more than thirty years of disagreement, principally over the choice of a site, the much-discussed question of building was finally settled, and the construction of a second edifice—the present meetinghouse—actually begun.

It is apparent that funds for building were obtained both by taxation and subscription, for on October 25, 1802, it was voted "that each one that is taxed for building the Meeting house shall have the sum by him subscribed deducted from his rate in the tax that shall be laid for the purpose of building the Meeting house." It would appear that the work was already under way at that time, since it was also voted "to grant a tax of 15 cents on the dollar, for the purpose of finishing the meeting house."

In June, 1803, it was decided "to make use of the Gallery part of the old meeting house towards building the new one," and in September, to petition the General Assembly at its October session "for a Lottery to raise the sum of two thousand Dollars" to help defray the cost of building. Due to a delay, this application was not made until the following May, when the lottery was "granted." As we shall see, its management proved unsatisfactory, led to a threat of litigation by the society, and many years elapsed before its affairs were finally settled.

On December 1, 1803, it was voted to levy a tax of one cent and five mills on the dollar in order to provide funds for meeting building expenses. Three weeks later the build-

SOUTH CANAAN: *Congregational Church*

ing committee was directed "to take such boards and materials from the old Meeting house as will answer, and make use of them in finishing the new Meeting house," excepting, however, the old pulpit. It was voted at that time "to meet in the new Meeting house as soon as the Joiner work of the Pews is finished," indicating that the work was approaching completion.

On January 26, 1804, the society voted to sell its old house and appointed a committee "to direct and cause the new Meeting house & the ground about it to be cleared of rubbish so that it may be decent and convenient to meet in; also to give notice when it will be fit to meet in; and to take care of the boards and timber belonging to the Society, and dispose of that which is not wanted for the meeting house to the best advantage." The new edifice was dedicated on September 20, 1804.

In December, 1805, the society's committee was directed "to inquire concerning the quantity of land given by Roswell Dean" for a building site and "take measures to make up the deficiency," if any should be found. From the minutes of a meeting held in January, 1806, it is apparent that the sum of \$2,000 was needed "to extinguish the debt for building the meeting house." An attempt to borrow the money from members of the society was unsuccessful, and the accounts for building were not finally settled until a number of years later.

An old account for labor and materials is still preserved. It reads as follows:

July 4, 1803	To labor Dun for the new meting hous	
	to half a Day to Bring nailes from Lewis	£o 5 0
9th	to 2 Days work to take out the ensid of the old meting hous	o 12 0
	to bringing a load of borde to the new meting hous	o 20
12	to a Day to saw timber for the galery	o 60
	to 440 Brad of [Kavie?]	o 20
	to thre dozen screws	o 23
16	to 2/3 of a Day to hu timber	o 40
	to part of a Day to Draw timber	o 20
August 2d	to fetching a load of plank from Brue-tens	o 50
	to a day to hu timber	o 60
	to a quart of rum to put up timber	o 13
29th	to thre Days to fix and tend kill dry	o 18 0
	to half a Day ley Tousley to put in the bords	o 2 0
	to a quart of rum	o 18
	to a days work by Luther Beekley to score timber	o 46
Oct 25	to carting a load of lath from Sails-bury	o 46
	to half a day to cart marter for the masons	o 40
Nov 6	to finding timber for banesters	o 60
December 23	to a days work to take out the old meting hous bords	o 50
	to Three meals of vitals for hands	o 23

June 15th 1804

to three pounds nails	o 26
to 12 meals of vites for joiners	o 50
to Cider Barel Broke	o 40

Canaan Nov 28th 1804

the above account is allowed by
us

CHARLES BURRALL NAT. LOWNY ION [B ?]	}	Building Committee
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In 1806 the society voted that the meetinghouse should be open "for the use of any denomination of Christians to assemble an worship in when it does not interfere with the stated and ordinary times of worship for the first Ecclesiastical Society in Canaan."

A committee appointed in May, 1808, to audit and settle the accounts of the managers of the meetinghouse lottery was evidently unsuccessful, for in September it was voted to bring suit against the lottery managers in the "next December court." At the next meeting, however, the vote to bring suit was rescinded. In 1808 it was voted to sell the pews "at public Vandue" for the period of one year; in 1809 this vote was rescinded, but it again was voted in 1810. It was stipulated that a total of \$400.50 should be realized by this sale; otherwise it should not be valid. The society's records show that there were thirty pews in the house, two of which were designated as the "north and south pews in the steeple." Obviously, the latter were above the vestibule, at the gallery level. Thenceforth, until they were removed, in 1843, all the pews were sold annually.

In March, 1811, it was proposed to circulate a subscription to raise funds for meeting the building debt, but, this failing, a tax of nine cents on the dollar was voted in April. In June the amount of the tax was changed to ten cents on the dollar, and it was voted that Ezekiel Hoskins should have three and one half cents per dollar for collecting it. At a meeting held later that year the three front seats in the gallery were allotted to the singers.

In May, 1812, it was voted "to apply to the Legislature at their present session to reappoint the Managers to the Canaan Meeting house Lottery"; two years later the management of the lottery was turned over to the society's committee.

The meetinghouse was unheated until 1822, when liberty was granted to individuals "to put a stove in the 26th pew." The manner in which the stove-pipe was to run was carefully stipulated, even to its point of emergence "through the southeast window in the body of said house." The following year certain other individuals were given the right to remove the "steeple pews" and replace them with slips.

Subscriptions were solicited in 1824 "to obtain money and articles of produce to paint the meeting house and to procure a Bell," and in December of that year it was voted that the subscriptions should be given to the society's treasurer and the contracts let. The bell was finally ob-

tained, because there is mention of "a person to ring and take care of the meeting house" appearing on the records for December, 1825.

As late as 1828 the affairs of the lottery—authorized by the Assembly some twenty-four years earlier—were still unsettled, and on November 17 three members of the society were made agents to request the managers of the lottery "to proceed to raise by one or more classes the balance which is due this society by the Original Grant of the Gen^l Assembly of this State and also with the same powers and authority to Give the assent of this society and to aid the Managers of said Lottery in disposing of the rights and interests of said Society in Said Lottery on such terms and in such manner as the said agents may deem most advisable." It was stipulated that the society's agents should not give the society's assent to the sale of the lottery unless good security was given "to indemnify the society from the payment of all prizes which may hereafter be drawn in said Lottery." It would seem that the matter of the lottery was disposed of in the way proposed, as no further reference to it appears on the records.

In November, 1830, the society granted liberty to its members to build horse sheds "on the south line of the meeting house ground beginning at the West corner." Three years later the society's committee was directed to have the stove repaired and to carry the pipe through the roof. Evidently some injury befell the bell in 1836, as the records for that year refer to its repair, "as the Committee thinks proper."

In 1841 liberty was granted to Joseph Kellogg and others to repair the pulpit and procure a new bell, provided the society would be put to no expense. Several years elapsed before enough subscriptions were obtained. At length, Stephen Lane, Joseph Kellogg, and others reported in June, 1843, that a sufficient amount was in hand, and the work was authorized. The present pulpit platform and reading desk were installed at that time, replacing the earlier pulpit, but the records fail to disclose whether a new bell was obtained as proposed. The original pews were taken out, and the present slips installed in their stead. From 1845 onward the records refer to "the slips in the church," which were sold annually.

In 1848 a committee was appointed "to repair the house by subscription," but it is probable that the repairs made were of a minor nature, for the meetinghouse stands at the time of this writing essentially as it was left by the alterations of 1843.

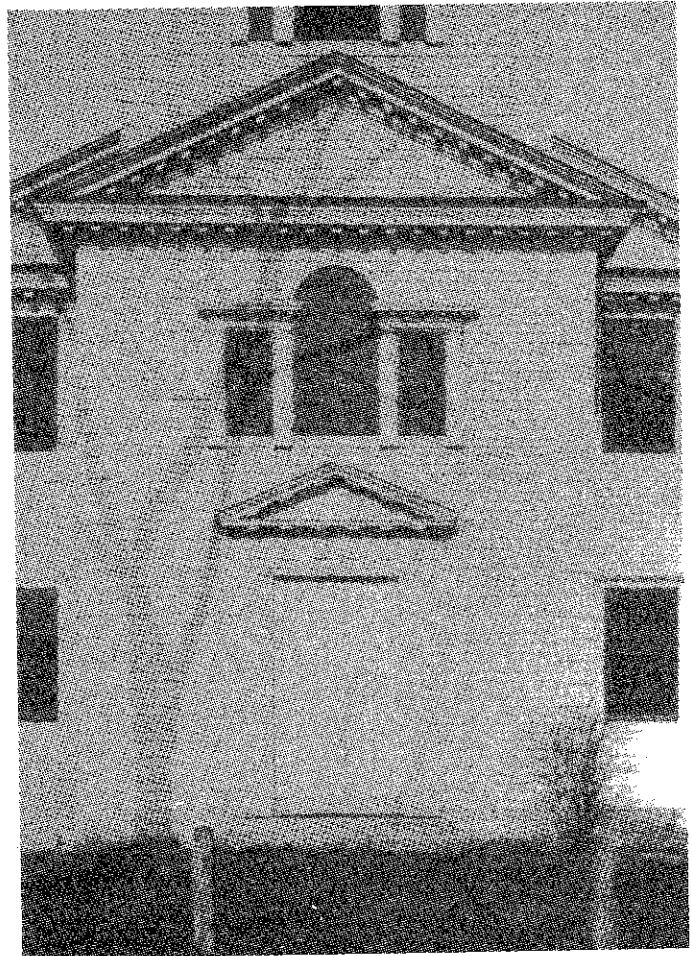
The society records subsequent to 1852 are now missing. Some of the record books were taken to New York State by members who moved there and have been lost; others were destroyed in a fire.

TECHNICAL DESCRIPTION

The present church edifice faces eastward and is placed about 50 feet back from the highway. The front entrance steps and the underpinning are built of carefully cut blocks of quarried gray marble, the latter laid in the form of

coursed ashlar. These courses are each 11 inches high; in length the stones average 3 feet.

All exterior wall surfaces are covered with narrow clapboards of white pine, which display an exposure of 4 inches and start above a moulded wooden water-table. Apparently original, these clapboards are fastened directly to the studs with large-headed hand-wrought nails. Beveled quoins, with which all external angles are finished, impart an air of solidity and stability to the structure. The main cornice, which is typically Georgian, displays modillions, and is carried up the rakes of the front gable



ENTRANCE BAY

and across its base. Wooden shingles form the present roof covering.

All the windows—both frames and sash—are unchanged. The frames are mortised and tenoned together, and the joints fastened with wooden pins. Those in the lower tier have head mouldings. All the sash, which are $1\frac{1}{4}$ inches thick, contain twelve lights of 9 by 11 inch glass, four lights wide, and three high. The present blinds are later additions and are permanently fastened shut.

The projecting entrance bay has three entrances; a principal one on its front, and a secondary one on each of its sides. This arrangement is unusual, but occurs in nearby Salisbury. The principal entrance is faultless in design and scale, and an excellent example of the skillful translation of

SOUTH CANAAN: *Congregational Church*

classical forms and proportions into wood effected by the earlier builders. It consists of a pair of doors of eight-panel form, enclosed by fluted Roman Doric pilasters supporting the mutular entablature of that order. Triglyphs appear in the frieze, and the cornice is treated as a pediment. The side entrances are much lower and of simpler form. Each



FRONT DOORWAY (ENTRANCE BAY)

consists of a six-panel door, flanked by pilasters like those of the main entrance, that carry a plain frieze and simple cornice in the form of an open pediment. This pediment encloses a semicircular fanlight having interlacing sash bars, which is above the door.

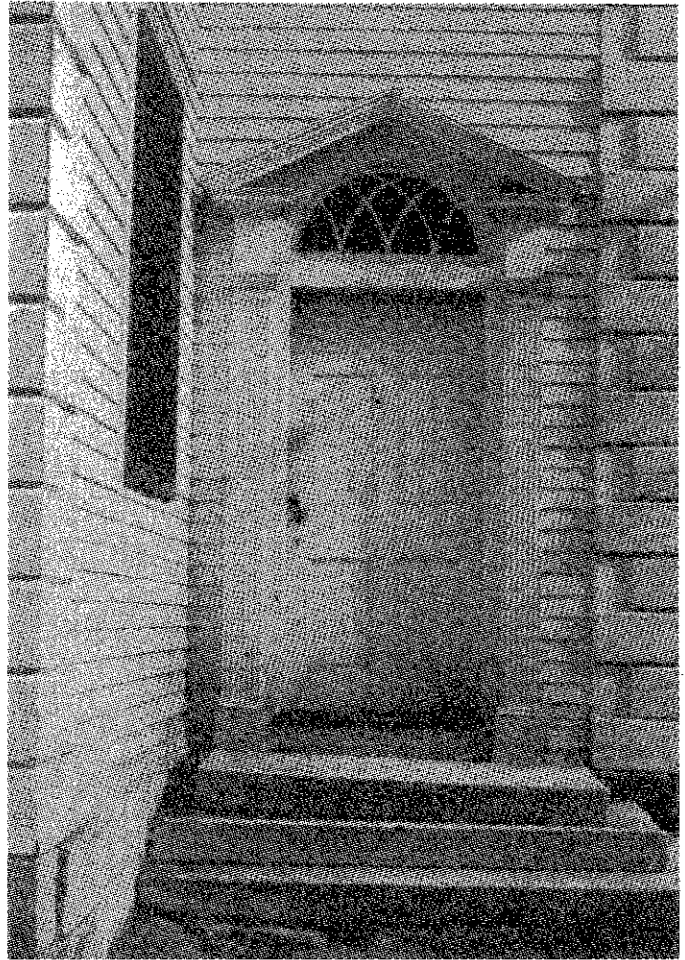
On the front of the entrance bay, above the principal entrance, there is a well-proportioned Palladian window displaying delicate detail. Its Roman Doric pilasters are fluted and support a plain frieze and a cornice enriched with dentils and modillions. The moulded archivolt of the middle opening is very narrow; a moulded key block appears at its top. Above the pediment of the entrance bay similar Palladian windows, though of similar form, appear on the front and both sides of the belfry tower.

This belfry tower consists at present of three stages; only the first stage is original. It arises from the main roof and that of the entrance bay, is square, and terminates in a cornice like that of the main building. Narrow clapboards cover its sides, and quoins like those below finish

its angles. Its almost massive proportions are not pleasing, for it is nearly as wide as the entrance bay itself.

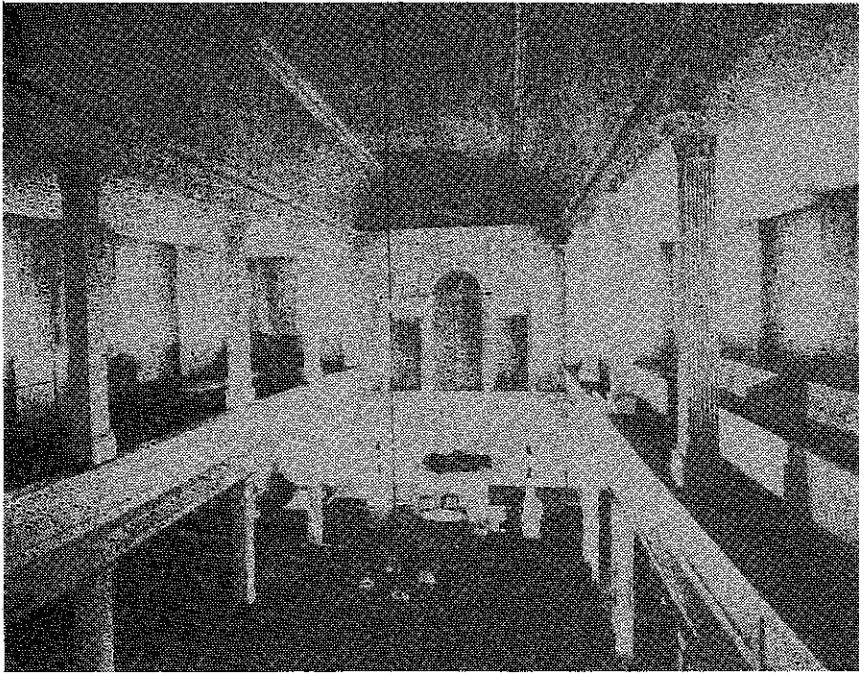
The second stage—the belfry proper—has been rebuilt in the Greek Revival style. Also square, it is only slightly smaller than the stage below. A rectangular opening, filled with louvers and flanked on both sides by a pair of plain pilasters, pierces each side. The pilasters support a simple entablature in which this stage terminates.

A diminutive square spire, of hopelessly inadequate proportions, forms the third and final stage. At its apex appears the original weather vane of wrought iron.

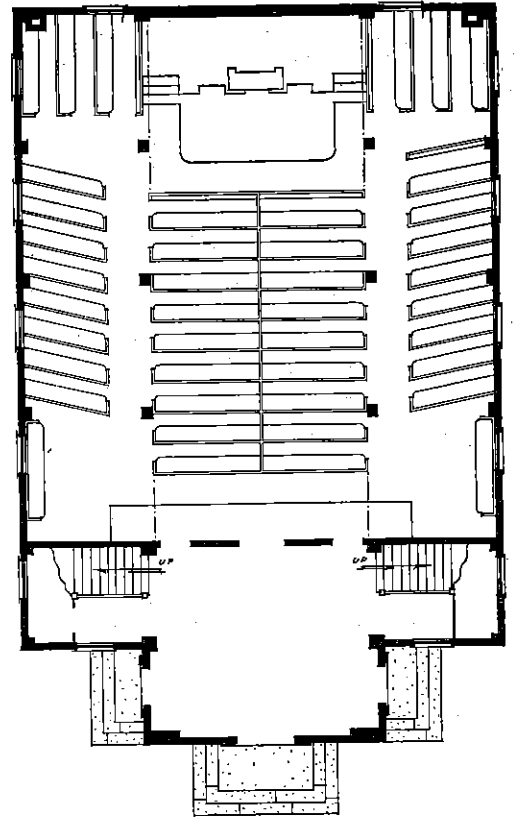


SIDE DOORWAY (ENTRANCE BAY)

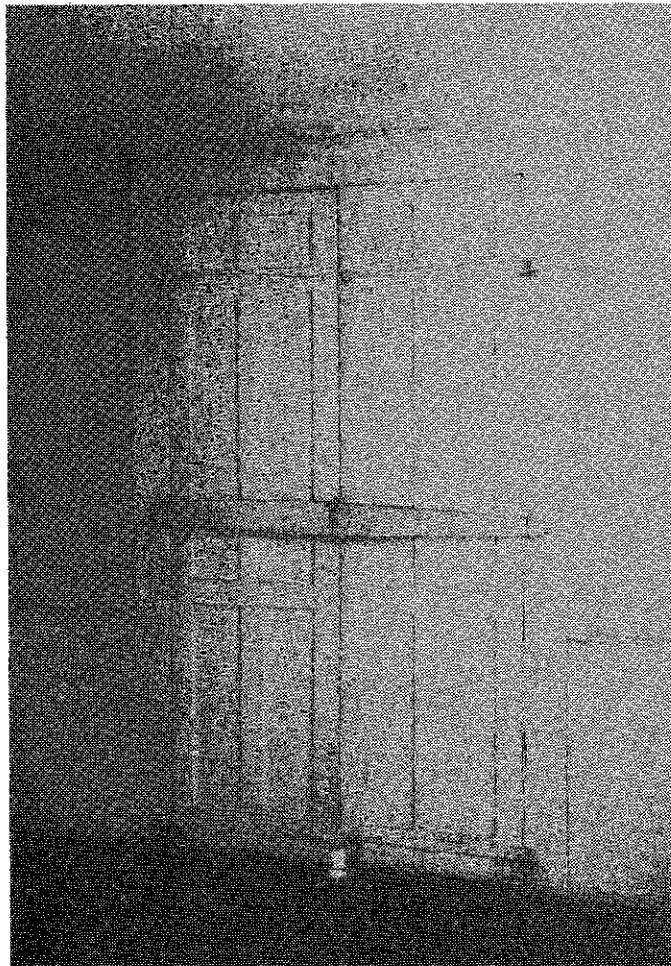
Entering the building, we find ourselves in one of the most charming and least changed interiors of any church edifice in Connecticut. In the vestibule, which extends completely across the eastern end of the building, a flight of stairs at each end leads up to the gallery level. They are unchanged and have square newels with moulded caps, cylindrical handrails, plain rectangular balusters, and scroll-cut brackets under the returned nosings of the treads. The vestibule is floored with native hard-pine boards, varying from 9 to 13 inches in width. The walls are finished with a dado of wide horizontally applied boards having beaded joints; above it the walls are plastered and painted. All the exterior doors are hung with long strap hinges of wrought iron. The doors of the main



AUDIENCE ROOM



FLOOR PLAN



FRONT DOORS (INTERIOR)

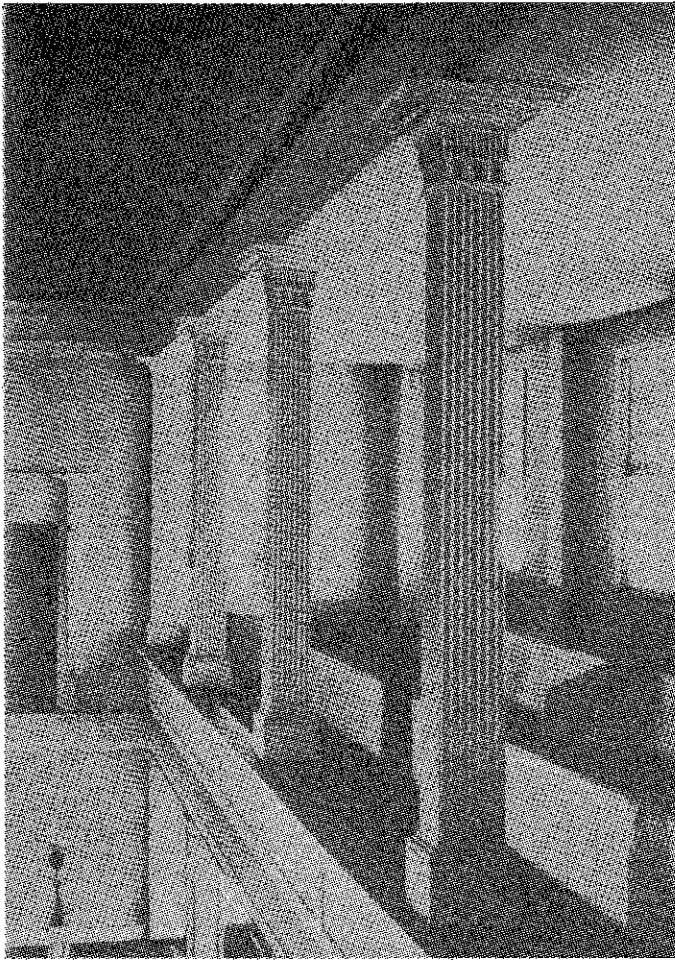
entrance are held shut by a horizontal oak bar on the vestibule side, that is slipped through an iron staple in one jamb and dropped into a hook driven into the other.

In the rear wall of the vestibule a pair of doors, flanked by single ones, gives access to the audience room. These doors, which are original, show sunk panels on one side and a flush bead on the other. The audience room is floored with the same material as the vestibule and has the same sort of dado. Above this dado, which extends up to the height of the window stools, the walls are plastered and painted.

Galleries surround the room on the north, east, and west sides. Those on the north and south sides are supported by square paneled columns that have moulded capitals. The entablature above them is of great delicacy and beauty, and extremely interesting because it bears no hint of classical precedent. Its architrave is plain, its frieze ornamented with an applied pattern of flowing, interlacing forms, and its cornice—if it may be called such—contains small coved brackets. The gallery railing above shows sunk panels that are surrounded by rope mouldings.

What appears to be a second tier of columns, above the galleries is structurally a continuation of the first tier below. These upper columns, which are also square, have moulded bases, fluted shafts, and elaborately moulded capitals, whose high neckings are treated with applied reeds. They carry an entablature that is conventional in

SOUTH CANAAN: *Congregational Church*



GALLERY COLUMNS (UPPER TIER)



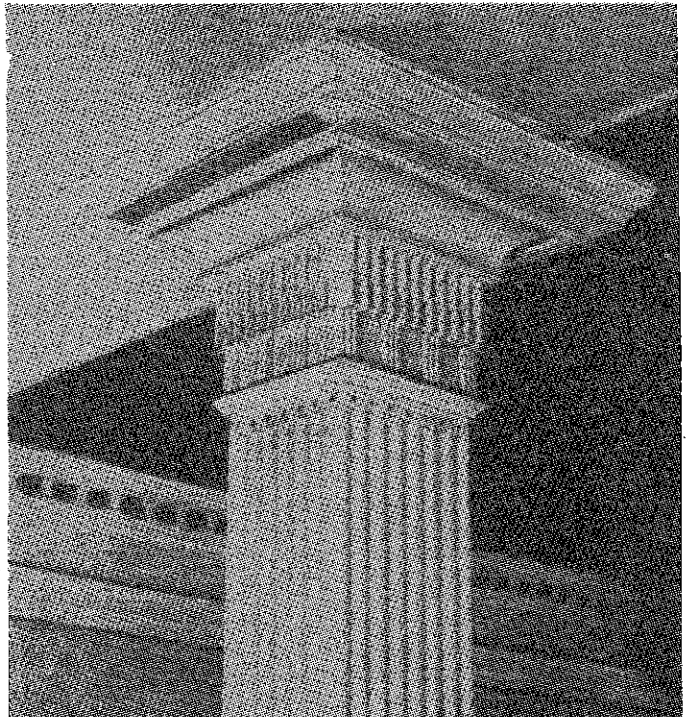
GALLERY RAILING

type and composed of a moulded architrave, a plain frieze, and a cornice in which modillions appear.

The ceilings above the side galleries are plastered level, and the capitals of the upper columns bear directly against them. The central portion of the main ceiling, however, is elevated several feet above the ceilings over the galleries. This change of level is effected by means of a half-barrel vault along each side. Where these vaults meet the level portion of the ceiling, a simple wooden cornice occurs.

One of the finest features of the interior is a very unusual Palladian pulpit window in the western wall, at the gallery level. The openings of this window are now filled with fixed inside blinds. Here again we find a radical departure from conventional classic forms. Its square columns—if they may be designated as such—taper toward the bottom, where their bases rest on small paneled pedestals. Above them the entablature is extremely simple, but displays great elegance of proportion. The archivolt of the middle opening is moulded and very narrow and shows a small moulded key block at its top. The entablature of the first tier of gallery columns is continued across the western wall of the room, below this window.

The doors and windows still retain their original casings, which are handsomely moulded. The projecting wall posts

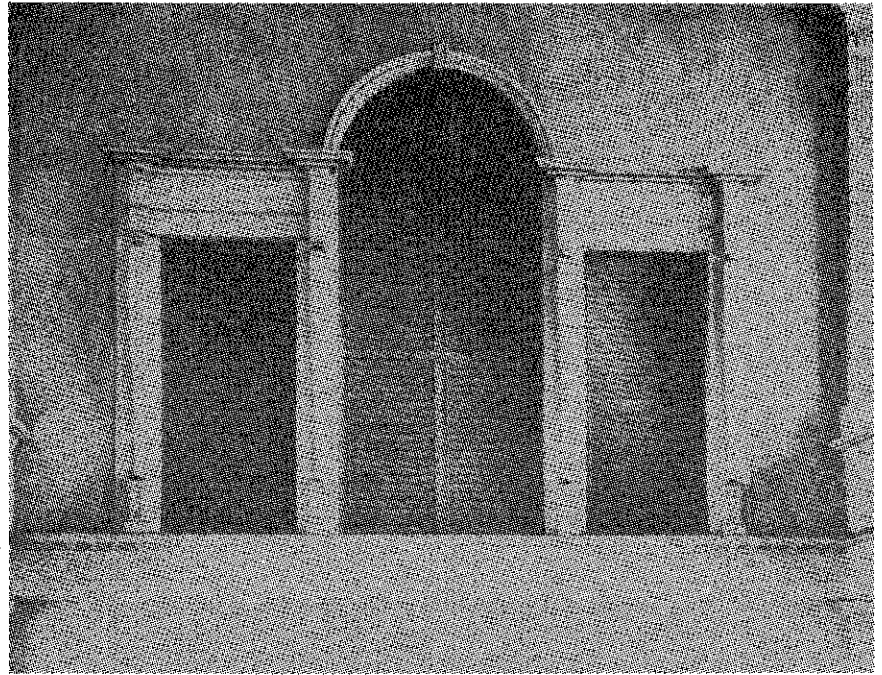


GALLERY COLUMN

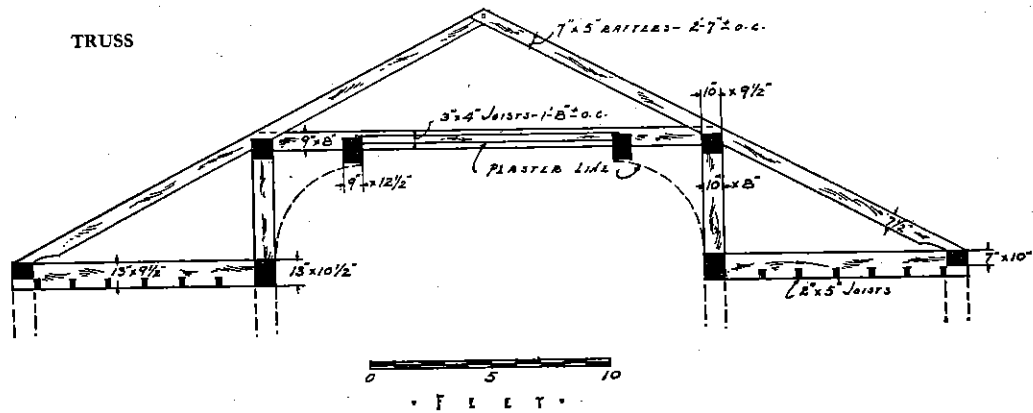
are cased and are treated with rope mouldings at their angles.

The present slips are built partly of raised paneling, which may be old material salvaged from the earlier pews. With the exception of these seats, which are grained, all the interior woodwork is painted white.

An ascent to the roof space shows that the framing there consists of a post-and-purlin system, as might be expected from the arrangement below. The structural posts hidden within the gallery columns are extended above the plaster level and into the roof space, where their upper ends support, along either side, a continuous row of purlins that provides intermediate bearings for the common rafters. These rafters bear upon the main plates at their feet; at the ridge each pair is framed together. All this construction is of oak and framed together with the customary mortise-and-tenon joints, some of which are secured by means of wooden pins passed through them. Ceiling joists and braces are sawn; all else is broad-ax hewn.



PULPIT WINDOW





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