

Richard Crawford's history of psalmody card-file

NOTES

This card-file likely dates from the late 1970s.

Nym Cooke photocopied the entire file in Ann Arbor in the early 1980s, and the file was "deaccessioned" by the University of Michigan Libraries sometime after that.

Underlined text is transcribed here as italicized text.

Some emendations (such as supplying omitted quotation marks) have been made silently.

Boston churches have the key part of their name given after the state and city; for example, the Church in Brattle Square is identified as MA Boston, Brattle Square.

Be aware that there is often a three-fold quotation/transcription process happening here:

a town history quoting from old town or church records,
Crawford quoting from the town history on a typed notecard,
and Cooke transcribing Crawford's notecard.

Crawford quotes from his secondary sources without quotation marks, but when a secondary source quotes from a primary source, Crawford retains the secondary source's quotation marks; these practices have been followed here.

Cooke's use of "*sic*" and "*recte*" refers most often to Crawford's notes rather than to his sources (though in most cases Crawford transcribed his sources, including their quirks, accurately); any suspicious detail of spelling or orthography should be checked in Crawford's source.

The source for each passage is indented and in italics below the passage; Crawford's shorthand for town histories is simply to list the town's name.

To find full bibliographic information on a town history, search a phrase from the quoted passage in the appropriate Transcription file on this website; when you've found the full passage, note the source identifier (usually author and date); then search the book's author/date in the Bibliography file (also under Transcriptions).

An example is the first passage, immediately below:

search "Songs and Hymns" in the "Text Versions, Psalms vs. Hymns" transcription file; the source for this passage is given as "Hudson 1904, vol. I, p. 250"; search "Hudson 1904" in the Bibliography file; and you'll find that the source is Alfred Sereno Hudson's *The History of Concord, Massachusetts*.

1666 / MA Concord / In Concord the version of "Songs and Hymns" by Sternhold and Hopkins was used prior to 1666.

Concord

1666 / MA Salem / "There was a consent of the Brethren by Vote for the tryall of the Bay Psalme Book for half a year.... The Pastor having formerly propounded and given Reasons for the use of the Bay psalm bookes in regard of the difficulty of the tunes, and that we could not sing them so well as formerly and that there was a singularity in using Ainsworths tunes, but especially because we had not the liberty of singing all the scripture psalmes according to 3 Colossians 16 he did now againe propound the same and after severall bretheren had spoken there was at last a unanimous consent with respect to the last reason mentioned that the Bay psalm book should be made use of together with Ainsworths to supply the... [page torn]."

Salem

1667 / MA Ipswich / The Bay Psalm Book was adopted by the First Church in Ipswich about the same time [1667]...and was used nearly 100 years.

Hood

1687 / New England, n.p. / In 1687, a letter from Dr. In. Mather to Dr. John Leusden, Hebrew professor in the University of Utrecht, says: "The whole congregation of Indians praise God with singing, and some of them are excellent singers."

Hood

1689 / New England, n.p. / We have the following information concerning the music in the Indian churches. A letter from New England to Her Royal Highness, the Princess of Orange, says: "When the Ruler of the Assembly hath finished his prayer, the whole congregation of Indians praise God with singing; in which many of them are excelling." From this it would seem that they had been instructed, and that, most likely, by Mr. Elliot.

Hood

1699 12 20 / MA Boston, Brattle Square / "Voted Unanimously that ye psalms in our public Worship be sung without Reading line by line."

Boston

1705 / New England, n.p. / In 1705, Dr. Increase Mather, Dr. Cotton Mather, and Rev. Nehemiah Walter, in a letter to Sir William Ashhurst, speak of the Indians' "Excellent singing of Psalms, with most ravishing melody." And again, "that Jonathan George, (an Indian,) set the tune for the Psalm and carryed it out most melodiously."

Hood

1705 02 05 / CT Enfield / "Nathaniel Horton is chosen to set ye [p]salm tunes on ye publick, & Isach pese when he is absent."

Enfield, town records

1710 12 15 / VA / "In the afternoon I went...to the church to hear the people sing Psalms and there the singing master gave me two books, one for me and one for my wife."

William Byrd diary, quoted in Britton, p. 61

1710 12 16 / VA / "In the afternoon my wife and I had a quarrel about learning to sing Psalms, in which she was wholly in the wrong..."

William Byrd diary, quoted in Britton, p. 61

1710 12 24 / VA / "About 11 o'clock we went to church and took possession of the pew which the vestry gave us. We began to give in to the new way of singing Psalms."

William Byrd diary, quoted in Britton, p. 61

1710 12 25 / VA / "About 11 o'clock Col. Hill came and told me the rest of his family were singing in church.... In the afternoon the Colonel went away and I went to plant trees. My two boys, Bannister and G-r-l [Gerald?], began to learn to sing Psalms."

William Byrd diary, quoted in Britton, p. 61

1713 07 24 / MA Boston, Brattle Square / "The Reverend Mr. William Brattle Pastor of the Chh. in Cambridge, signified to me by a Letter the Legacy of his Brother, Thomas Brattle Esqr., lately deceased, of a pair of Organs, wch he dedicated & devoted to ye praise & glory of God with us, if we should accept thereof; & within ye year after his decease procure a sober person, skilful to play thereon. The Church, with all possible respect to the memory of our devoted Friend & Benefactor, voted, that they did not think it proper to use ye same in ye public Worship of God."

Boston

1714 04 12 / MA Boston / *Boston News-Letter*: "At the House of Mr. James Ivers, formerly call'd the Bowling Green House in Cambridge-Street, Boston, is now set up a Boarding School, where will be carefully Taught, Flourishing, Embroidery, and all Sorts of Needle-Work also Filigrew, Painting upon Glass, Writing, Arithmetick, and Singing Psalm Tunes."

source?

1715 03 07 / CT Enfield / [Town meeting:] "Voted that William Booth & John Warner or Either of ym. shall Sett ye Psalm at Meeting on ye Sabbath Day."

Enfield

1715 08 16 / MA Boston, Brattle Square / "Dr. Noyes then proposed our using some better version of the Psalms; and Capt. Clark proposed that there might be a constant Exposition of ye Scriptures after the reading of them every Lord's Day. Both which matters after some discourse of them were left to further Consideration, if need were."

Boston

1716 09 24 / MA Boston, Old North / [Cotton Mather in diary:] "The Psalmody in our Assembly must be better provided for." [see also Cotton Mather diary, 560, 606, 624]

Britton, p. 90n

1717-1724 / MA Boston / We are in possession of an anecdote which seems to fix the era when singing by notes was first introduced into the churches at Boston. Mr. Timothy Burbank, who

died in Plymouth 13 Oct. 1793, aged 90 (precisely to an hour) was born in Malden, and during his apprenticeship at the tailor's trade in Boston, attended Dr. Colman's meeting. He was always uniform in relating that he attended the first singing school [fn. Mr. B. was a chorister many years at Plymouth, also an officer in the militia...] and religious society which introduced singing by notes, at Boston. This era, therefore, must have been between the years 1717 and 1724.

Boston

1718 10 13 / MA Boston, Old North / [Cotton Mather's diary:] "The Psalmody is but poorly carried on in my Flock, and in a Variety and Regularity inferior to some others; I would see about it."

Britton, p. 92n

1720 / MA Boston / [Rev. Thomas Symmes brings out *The Reasonableness of, Regular Singing, or, Singing by Note* (Boston, 1720).]

Britton

1721 02 13 / MA Boston, Old North / [Cotton Mather brings out his sermon on singing, entitled *The Accomplished Singer* (Boston, 1721).]

Britton; McKay

1721 03 13 / MA Boston, Old North / [Cotton Mather's diary:] "Should not something be done towards the mending of the Singing in our congregation?"

McKay

1721 03 15 / MA Boston / "Great Singing at night in the Court-Chamber."

Sewall diary, from Buechner

1721 03 16 / MA Boston, Old North / [Cotton Mather's diary:] "In the Evening I preached unto a large Auditory, where a Society [of] persons learning to Sing, began a quarterly solemnity, On Rev. XIV. 3.2."

Britton, p. 92

1721 03 16 / MA Boston, Old North / [Samuel Sewall's diary:] "At night Dr. Mather preaches in the School-House to the young Musicians, from Rev. 14.3—no man could learn that Song—House was full, and the Singing extraordinarily Excellent, such as has hardly been heard before in Boston. Sung four times out of Tate and Brady."

Britton, p. 92

1721 04 18 / MA Boston, Old North / [Cotton Mather composes a singing sermon (his third of the year, 1721).]

McKay

1721 06 16 / MA Canton / [It] was voted that Peter Lyon set the psalm. It was not a difficult matter for the congregation to follow him; for it is asserted that for nearly 100 years after the arrival of the Pilgrims, not more than five or six different tunes were used or known.

Canton

1721 11 29 / CT Enfield / [Town records:] "Nathl. Horton Jur. John Meecham John Booth & Joseph Sexton Jur. wer Chosen to sett ye psalm in ye meetinghouse on ye Sabath Day & other Dayes of Solemnity."

Enfield, town records

1721 12 27 / MA Bradford / [Rev. Thomas Symmes completes *A Discourse Concerning Prejudice*, which he dedicates "To the Second Church in Newbury, of which the Reverend Mr. John Tufts is Pastor" (Boston, 1722).]

Britton

1722 / MA Boston / [Rev. Thomas Walter, "minister of a Church in Roxbury," brings out *The Sweet Psalmist of Israel*, "a sermon Preach'd at the Lecture held in Boston, by the Society for Promoting Regular & Good Singing, And for Reforming...our Psalmody" (Boston, 1722).]

Britton

1722 / MA Reading / "Anno 1772.—There having been sad confusions, which I often have observed for several years past (and did often in the Public mention which trouble and pray might be reformed), in our singing; some were above others, some before others, and all was, as I apprehended, for want of going more together, which I urged to no purpose. And understanding that there was a Rule, I looked on it, and conceiving ye knowledge and keeping of the Rule, would prevent this confusion in that part of our public worship, I promoted learning to sing to that end; several public lectures were had to promote it; then I preached by myself, and 2d by Mr. Wm. Symes [Symmes?] and 3d by Mr. Fiske, where much was said to incourage it and in each of which they sang four times exact by the Rule, no man opposing; a school was set up; many, both men and women, learnt; some indeed were not so clear in it, (as by mistake) conceiving it popery; but at length having been incouraged by several, as by all the Deacons, Capt. Poole, Capt. Burnap, Ensign Bancroft, Sergt. Tho. Poole, Lt. Bryant and Lt. Kendall Parker, (most of whom came to the school), that learnt, the first night they begun...sung with the wisht success, (4 of his family) (Kendall Parker's) attended the school, he learnt himself; sang by Rule in his family diverse monthths [*sic* in RC notes] together; and, as I observed, after sung by Rule in the Public, and as I hear set the tune by Rule 3 times in the public, one day when I was sick; and (being) urged by some to bring it into the assembly, and especially by Deacon Boutwell, the eldest Deacon several times;..."

Rev. Richard Brown (1675-1732) of Wakefield/Reading, Mass. (Weis, Colonial Clergy): see Sibley's Harvard Graduates, vol. IV; this passage quoted in Hon. Lilley Eaton's Genealogical History of the Town of Reading, Mass. ... from 1639 to 1874 (Boston: Alfred Mudge and Son, 1874), pp. 140-141

1722 03 02 / MA Boston, New Brick / "Singing meeting att ye new brick. Mr. Walter Junior preached."

Bumstead diary

1722 03 02 / MA Boston, New Brick / "[A] Lecture was held at the New Brick Church, by the Society for Promoting Regular Singing in the Worship of God. The Rev. Thomas Walter of Roxbury preach'd an excellent Sermon on that Occasion, *The Sweet Psalmist of Israel*. The Singing was perform'd in Three Parts (according to Rule) by about 90 Persons skill'd in that Science, to the great Satisfaction of a Numerous Assembly there Present."

account in New England Courant, 5 March 1722, quoted in Foote, p. 104

1722 09 21 / MA Boston, North Brick / [Bumstead's diary:] "A sing lecture att the north Brick. Mr. Coleman preached from those words 'They sung a new Song.' Revelations 5 and 9. Sung Tate and Brady four Psalms, namely 108 first, 147 next, 89 next, 88 last, noted by titles in that psalm book."

Boston, Old South; also Bumstead diary

1722 10 12 / MA Bradford or MA Boston / [Rev. Thomas Symmes delivers *Utile Dulci. Or, A Joco-Serious Dialogue, Concerning Regular Singing* at "a Particular Town, where it was publickly had" on this date (Boston, 1723).]

Britton

1722 11 08 / MA Reading / "[On] Nov. 8, being thanksgiving day, after the public worship was over, I proposed it to the church and congregation to sing by Rule; and by what I had heard not expecting any opposition I said that if they were all willing, I would take their silence for consent, and no man answered on word, but all were silent and went away."

Richard Brown. Reading

1723 01 30 / MA Boston [?] / [Peter Thacher, John Danforth and Samuel Danforth "communicate in a venerable Council of Churches," *An Essay...Concerning The Singing of Psalms* (Boston, 1723).]

Britton

1723 01 30 / MA Taunton, MA Milton, MA Dorchester / Mr. [Samuel] Danforth, with all his other attainments, was skilled in the science and practice of church music and was associated with his brother John, of Dorchester, and Rev. Peter Thacher, of Milton, in the preparation of an essay on that subject, which was "printed at the desire of honorable, reverend and worthy persons, to whom it was communicated in a venerable council of churches, Jan. 30, 1723."

Taunton

1723 05 30 / MA Boston, Old North / "Singing lecture Dr. Cotton Mather preached ye 2d time att that lecture."

Bumstead diary

1723 09 16 / MA Braintree / [*New England Courant*, 16 Sept. 1723:] "Last week a Council of Churches was held at the South Part of Brantrey, to regulate the Disorders occasioned by Regular Singing in that place, Mr. Nile[s], the minister having suspended seven or eight of the Church for persisting in their Singing by Rule, contrary (as he apprehended) to the result of a former Council; but by this Council the suspended Brethren are restored to Communion, their Suspension declared unjust, and the Congregation ordered to sing by Rote and by Rule alternately, for the Satisfaction of both parties."

Boston, Old South

1723 09 26 / MA Boston / "Singing lecture att ye Scoolehouse, & Mr. Tuffts preacht, from psalms 95, & 7."

Bumstead diary

1723 10 22 / MA Weston / [Meeting of Church:] "Then also there was Some Discourse about the Manner of Singing of ye Psal. Tunes, the late endeavr to reform & amend it, at which some are offendd. (as Supposing it a new way) tho' it be an endeavr only to recover ye Truth & rectify what is Something Swerved fro. the Ancient Standard. The Qu. was put, Whether you do approve of Regulr. Singing, or Singing ye Psal. Tunes by Rule? They all Answerd. Affirmatively, but one opposing. Anr. Qu. was put, Whether you think it best that the Singing of Psalms publickly according to Rule, shd. now be proceedd. to, the next Lords Day? They Ansr'd. Affirmly. But 2 otherwise, and 2 or 3 wth. Some Caveat or Conditn. And then Sergt Joseph Allen was desir'd by the Bren. to proceed to Set the Psalms publickly according to ye best of his skill & understanding. Numbr. of Tunes & wch. See p. 29."

Weston

1723 11 05 / MA Boston, Old North / "A mighty Spirit came Lately upon abundance of our people, to Reform their singing which was degenerated in our Assemblies to an Irregularity which made a Jar in the ears of the more curious and skilful singers. Our Ministers generally Encouraged the people, to accomplish themselves for a Regular singing, and a more beautiful Psalmody. Such Numbers of good people, (and Especially young people) became Regular Singers, that they could carry it in the Congregations. But who would beleieve it? Tho' in the more polite City of *Boston*, this Design mett with a General acceptance, in the Countrey, where they have more of the *Rustick*, some Numbers of Elder and Angry people bore zelous Testimonies against these wicked Innovations, and this bringing in of Popery. Their zeal transported some of them so far (on the behalf of Mumpsimus) that they would not only use the most approbrious Terms, and call the Singing of these Christians, a worshipping of the Devil, but also they would run out of the Meetinghouse at the Beginning of the Exercise. The Paroxysms have risen to that Heighth, as to necessitate the Convening of several Ecclesiastical Councils, for the Composing of the Differences and Animosities arisen on this occasion."

Cotton Mather to Thomas Hollis, quoted in Foote, pp. 109-110

1723 12 09 / MA Braintree / [*New England Courant*, Boston, 9 Dec. 1723:] "We have advice from the South Part of Brantrey, that on Sunday the First Instant, Mr. Niles the Minister of that Place, performed the Duties of the Day at his Dwelling House, among those of his Congregation

who are opposers of Regular Singing. The Regular Singers met together at the Meeting House, and sent for Mr. Niles, who refused to come unless they would first promise not to sing Regularly; whereupon they concluded to edify themselves by the Assistance of one of the Deacons, who at their Desire prayed with them, read a sermon &c."

Boston, Old South

1723 12 23 / MA Boston / [On this date *A Pacificatory Letter About Psalmody* is completed (Boston, 1724).]

Britton

1724 04 07 / CT Farmington / [On this date] the church votes "to delay the admission of regular singing into the church."

Farmington

1724 04 07 / CT New Britain / "It was proposed whether they should continue the present way of singing or would admit of regular singing." [see next item]

Buechner

1724 05 09 / CT New Britain / "Voted, to take a year's time to consider whether regular singing should be tried or not. Voted that if any person or persons shall presume to sing contrary to the lead of the Quoirister appointed by the church to the disturbance of the assembly, and the jarring of their melody, he or they shall be looked upon and dealt with as offenders." [note similarity of language to next item]

Buechner

1724 06 09 / CT Farmington / [Church votes] "to take a year's time to consider and look into the way of singing called regular," and "that if any person or persons shall for the future presume to sing contrary to the lead of the chorister appointed by the church to the disturbance of the assembly and the jarring of the melody, he or they shall be looked upon and dealt with as offenders." [note similarity of language to preceding item]

Farmington

1724 11 06 / MA Weston / [Meeting of the Church:] "Whereas Objection has bin made about ye. numerousness of ye Psalm Tunes lately published and that Some People were uneasy not knowing how many they might be obliged to Learn,--The Church agreed to ye Numbr. of 14. Sc: ye Tunes call'd Canterbury, St. David's, York, Winsor, St. James's, London, Martyrs, Standish, 100 Psal Tune & 100 Psal. New, Southwell & 24 Psal Tunes called ye Bella Tune, 119 Psal. or 8 Line Tune. & 148th Ps. T. call'd Hallelujah. And that the Choristr. do not Set any other publicly unless he has furthr. order fro. ye Church" [see also 1738]

Weston

1724 12 02 / CT New London / "The town by major vote desires Ensigne Thomas Bennedick, Jr., to sett ye tune to ye Psalme, at such times as that part of service is to be performed in ye publik

worship of God; and to read ye Psalms needed, ye town also seats ye said Bennedick in ye 3d long seat at ye end of ye middle alley.”

New London

1725 / MA Framingham / [Josiah Dwight, Pastor of the Church in Woodstock, preaches a sermon entitled *An Essay to Silence the Outcry* (Boston, 1725).]

Britton

1725 01 24 / CT Farmington / [Testimony of 19 Feb. by Jonathan Smith:] “I being at the house of God or place of public worship in Farmington [RC inserts “on that date”; what date? neither 24 Jan. nor 19 Feb. was a Sunday in 1725] it being the Sabbath or Lord’s Day, and after prayer our chorister, viz.: Deacon John Hart did fit or set a tune to the psalm that was offered to be sung, which tune is commonly called Bella tune, as well he might, it being as proper or more proper to that psalm than any other tune. And soon after said Chorister had set said tune, I heard an unwonted sound, something like hollowing or strong, strong singing to my disturbance and the jarring of the melody, which caused me to observe from whence it came, and perceiving that it came from Capt. Joseph Hawley, I took particular notice of his ascents and descents, and according to my best judgment and observation, said Hawley (after his manner of singing) sang the tune commonly called Southwell, alias Cambridge Short Tune, and said Hawley continued said disturbance the greatest part of said singing.” John Hooker, Esq., promptly fined Capt. Hawley for a breach of the Sabbath, but as the captain was a member of the General Assembly, he brought [a] petition... [see 18 May 1725]

Farmington

1725 05 18 / CT Farmington / [Memorial of Joseph Hawley to the General Assembly at Hartford:] “Your memorialist, his father and grandfather and the whole church and people of Farmington have used to worship God by singing psalms to his praise in that mode called the Old Way. However, the other day Jonathan Smith and one Stanley got a book and pretended to sing more regularly and so made great disturbance in the worship of God; for the people could not follow that mode of singing. At length it was moved to the church whether to admit the new way or no, who agreed to suspend it at least a year. Yet Deacon Hart the chorister one Sabbath day, in setting the Psalm, attempted to sing Bella tune, and your memorialist being used to the old way as aforesaid did not know *bellum* tune from *pax* tune, and supposed the Deacon had aimed at Cambridge short tune and set it wrong, whereupon your petitioner raised his voice in the said short tune and the people followed him, except the said Smith and Stanly and the few who sang aloud in Bella tune, and so there was an unhappy discord in the singing as there has often been since the new singers set up, and the blame was all imputed to your poor petitioner, and John Hooker, Esq., Assistant, sent for him and fined him the 19th of Feb. last for breach of Sabbath and so your poor petitioner is laid under a heavy scandal and reproach and rendered vile and profane for what he did in the fear of God and in the mode he had been well educated in and was then the settled manner of singing by the agreement of the church.”

Farmington

1725 05 20 / CT Groton / [Valentine Wightman brings out *A Letter To the Elders and Brethren of the Baptised Churches in Rhode-Island, Narrhagansit, Providence, and Swansy, and Branches* (n.p., n.d.).]

Britton

1726 03 / MA Worcester / [A] meeting of the inhabitants was called, for the purpose of considering “in which way the congregation shall sing in future, in public, whether in the ruleable way, or in the usual way,” and the former was adopted, though not without strong opposition at the time and great discontent after. [Its execution was defeated by the resistance of the deacons, who, on the ensuing Lord’s day, read line by line as usual, without regard to the vote. Respectful regard to the feelings of these venerable men prevented the contemplated change.]

Worcester

1727 / CT New Britain / [Voted] to retain “the former way of singing psalms in this Society.”

Steel on Wetmore, p. 4

1727 03 / CT New Britain / “Voted, that we do declare our full satisfaction with the former way of singing psalms in this society, and do earnestly desire to continue therein.”

Buechner

1727 03 17 / CT Farmington / [The] Ecclesiastical Society...expressed their great dislike of the “way of singing of Psalms which is recommended by the Reverend Ministers of Boston with other ministers to the number of 20 or thereabouts.”

Farmington

1727 05 09 / CT East Windsor / Rev. Timothy Edwards, of the 2nd Parish (East Windsor), in his private account book, thus writes concerning Mr. [George] Beale, and seems to have favored his style of singing—indeed, took an active part in the reform. During the five months in which Mr. Beal[e] and his son made Mr. Edwards’ house their home, off-and-on, they visited Hartford, Springfield, Willington, and the west side of the river, undoubtedly about their singing business. “March 13, 1727. Mr. George Beale and his son Matthew came to my house at Noon, and went that day to Dinner, both of them, and at night to Supper, and Lay here that night and went to breakfast and dinner the next day: in ye afternoon went to Hartford, viz. on Tuesday. March 17. Yy both came again on Friday and Supped and Lodged here, and continued here until ye next Tuesday after dinner and yn went again in the afternoon to Hartford. March 24th. On Friday, in the evening yy came again, Supped and Lodged here and continued with us till Tuesday after dinner, viz. sometime in ye afternoon went to Hartford. March 31. Yy came again on Friday evening and continued here till Tuesday after dinner as before. And so Mr. Beale hath been here after the same manner ever since with his son, only yt week our Singing Lecture was, his son was here from the Friday night of the week before all ye time to ye next Thursday after dinner.” [this was written May 9th]

Windsor

1727 05 09 / CT Windsor Farms / "May 9 Mr Beale went to Hartford"
Edwards diary

1727 05 12 / CT Hartford / [Nathaniel Chauncey preaches a sermon to the General Association at Hartford, entitled *Regular Singing Defended.*]
Hartford

1727 05 22 / CT Windsor / [We] find the following vote [of Mr. Edwards's congregation] of "May 22, 1727. Voted, that for the future the rule of singing in this society shall be according to the rule of singing now brought in and taught among us by Mr. Beall."
Windsor

1727 05 23 / CT Windsor / [Timothy Edwards's account book:] "He [George Beale, singing master] went with Mr Woodbridge to Springfield after dinner."
Windsor Farms

1727 06 06 / CT Windsor / [North Association of Hartford County, at Windsor, on this date:] "This Association taking into Consideration the Case of Regular Singing are fully of Opinion that persons may well Improve their Time in taking pains to be Instructed in it as a means to bring persons Into the Love that that Excellent Improvement of their minds, and as a proper means to introduce Singing of Psalms in Private Houses which thro want of Skill is too much neglected. And further we Judge this way of Introducing this way of singing into our Congregations will much promote the Decency of our publick worshipping of our Redeemer in Singing his Psalms; & by the attaining of Understanding In Singing many persons that Sit Silent at that part of worship will be able to open their mouths to the praise of God and Spiritual Edification of others; and that we may give our farther Testimony we agree that on the Last Wednesday of this Instant June [RC inserts "28 June"; not 25 June?] a Singing Lecture be Held in Hartford on the East Side of the River, when we will endeavour to be present."
Hartford

1727 06 19 / CT Windsor / [Timothy Edwards's account book:] "Mr. Beale [George Beale, singing master] went after dinner to Willington & came again ye next Thursday. Matthew [Beale, George's son] continued here."
Windsor

1727 06 28 / CT Hartford / [Rev. Timothy Woodbridge preaches a "Lecture for the Encouragement of Regular Singing" in Hartford, East Society, entitled *The Duty of God's Professing People.*]
Hartford

1727 07 12 / CT Windsor / "Mr. Beale and his son [singing masters] went in ye forenoon to ye West side of ye River and came home in ye evening."
Windsor—Timothy Edwards diary

1728 09 09 / CT Windsor / [Account book of Timothy Edwards:] "I pd Bro. John Edwards a 3sh Bill and had of him Mr Chauncey's Book of Regular singing wch as I remember he told me was 16d."

Windsor Farms

1729 / MA Boston, New Brick / [Lining-out dropped, the year after the ordination of Mr. Welsted.]

Boston, Old South

1729 01 07 / MA Needham / "At a Chh. Meeting at ye. House of Br. Joseph Boyden. After Prayer, Voted, that it is agreeable to the mind of ye. Chh that Mr. John Smith tune the Psalm, if he pleases, when he is present, & able to do it (And read it to /I suppose/ if he chooses to do both.) Voted, That Deacon Kingsbury shall read & tune ye Psalm in Mr. Smith's absence till May next; Voted. That Canterbury, St. David's, York, Brunswick, Southwel, Psal: 100 tune and Litchfield or London be sung regularly in the Congregation till next May."

Needham

1730 / MA Cambridge, Harvard College / [Commencement thesis:] Do organs excite a devotional spirit in divine worship? [which] was answered in the negative.

M. C. Crawford

1730 02 04 / MA Needham / "Voted, That the Psalm be sung regularly at ye. time of the Administration of ye. Sacrament of the Supper, and that Brother Samuel Parker be desired to Tune the Psalm in and for the Congregation in the absence of Mr. John Smith."

Needham, Church records

1730 09 07 / MA Westborough / In Westborough, as in some other places, it was the pastor who was the daring innovator [in the matter of singing]. The earliest murmurs of the strife have died away without record, but on 7 Sept. 1730, the town took the matter up, as indicated in the following unique record:--"Pursuant to an order from the selectmen, the town met. 1 vote, Jacob Amsden chose moderator for this meeting; James Ball and Jacob Amsden enter their Decents against the suckseading vote. 2ly, vote to see whether or no the town will sing the usual way, and the vote passed in the Affirmative."

Westborough

1731 01 18 / CT n.p. / A council of the neighboring divines was convened on the 18th of Jan. 1730-1, and memorials lengthy and spirited [on singing] were presented.

Farmington

1731 02 / MA Westborough / [Meeting held to discuss controversy over singing. Pastor Parkman is opposed by the town; he speaks at the meeting:] The town, he said, had not proceeded according to church rule or civil law or his own counsel; nor yet had he opposed them, nor disturbed them in their singing, but had only appointed the person to read (i.e. "line out") the psalm and set the tune, and to say what tune should be sung. [Parkman's authority

carries the day, and] there is no further disturbance recorded on that ground for 40 years afterward.

Westborough

1731 10 18 / CT Wallingford / "The question was put whether the society would grant liberty to such as Desired to meet in ye metting [*sic?*] house to learn to sing that they may so doe. Decided affirmatively." [town records, "ye east wd Society"]

Wallingford

1732 /RI Newport / Trinity Church in Newport...claims the distinction of having owned the second church organ in New England, installed in 1732. Its first organist was none other than Karl Theodore Pachelbel, a son of the celebrated European organist and composer, Johann Pachelbel.

Mangler 1958, p. 1

1732 02 08 / CT Wallingford / "Voted by the Society that they are willing to comply with what the church did voat concerning singing the new way as it is called." But the clerk entered the names of 14 "decentors." Under the same date—"Voated that this society Desirs & agrees to sing in ye publick assembly on ye Sabath, half ye time in ye new & half in ye old way, for six Sabbath[s?]; & after that wholly in ye new way." [town records, "ye east wd Society"]

Wallingford

1732 09 18 / MA Middleborough / It appears from the records of the parish and of the church, that the choristers were chosen by the church, and that their choice was usually concurred in by the parish. Here is one of their votes:--"The easterly precinct of Middleborough...voted, in reference to the singing of psalms in the congregation, that the precinct concur with the church so far as to appoint their pastor, Mr. Thacher, to set the tunes of the psalms in the time of public worship, so long as he shall find it for the peace and satisfaction of the church and congregation." Since in our day the singers, as a choir, have managed the singing themselves and chosen their own choristers. Once the parish and church voted against the introduction of musical instruments, but of late years no order has been taken in the church or society on the subject, and the singers bring in such instruments as they think proper, and appoint their own choristers.

Middleborough

1733 02 / CT Glastonbury / In Connecticut [the controversy over singing was less fervent than in Massachusetts.] But even here, the interposition of the General Court was required in many towns to quiet the disturbances arising from the introduction of "singing by rule." In Glastenbury ["e" *sic?*], the matter was quietly and easily disposed of by a vote of the town in Feb. 1733, directing the congregation in the first society, to sing one-half the day by "note," and the other half by "rule," and to begin after the next election.

Glastonbury

1733 06 20 / CT Hartford / [First Church takes] this cautious and tentative action: "Voted and agreed, that after the expiration of three months, singing by Rule shall be admitted to be practiced in the congregation of this Society, and until their Annual Meeting in Dec. next; & that then a Vote be Taken whether the Society will further proceed in that way or otherwise." The two leaders of the opposing methods were then designated "to take on them the care of setting the Psalm" for the period specified; "Mr. William Goodwin as usuall," and "Mr. Joseph Gilbert, jr., after the Expiration of the three months."

Hartford

1733 07 / CT Glastonbury / [Meeting to discuss singing:] "Voted that the Regular [*sic?*] or new-way of singing be deferred, and not be sung in the Congregation in this Society on the Sabbath days, until the meeting of this Society in Dec. next, and that, in the mean time this society, or as many of the inhabitants thereof as can conveniently attend it, do meet once a month at the place of public worship on the 2nd Wed. in each month, at 2 of the clock in the afternoon, to learn the said way of singing;--and that there be also three private meetings set up for said singing once a week or fortnight, two in the Town Platt, and one at Naighuig, (viz.) at Mr. John Hollister's Hoose at Naighuig on the first Monday in each month at 4 of the clock in the afternoon;--at the Hoose of Jonathan Hale on the third Wed. in Each month, at the same time of day, and at the Hoose of Mr. Daniel Wright on the 4th Wed. in Each month, at the same time of day." ... At the December meeting of the society, such progress had been made in learning to sing by rule, that it was resolved to commence on the first Lecture day, that Mr. Woodbridge could preach a sermon appropriate for the occasion.

Glastonbury

1733 12 / CT Hartford / [First Church, having tried different methods of singing for 4 months,] saw its way...to vote "that singing by Rule be admitted and practiced in the congregation of this Society," and Mr. Gilbert [Joseph Gilbert Jr.] was empowered "to sett the psalm."

Hartford

1734 12 19 / CT Woodbury / "At a genl Church meeting...appointed in order to agree upon the mode of Singing the praises of God in publick—and ye appointment of a Chorister, Voted and agreed, that we will continue to Sing the praises of God in the public worship on the Sabbath, in the common way wherein we have hitherto gone on, Leaving every one to their liberty of learning or not learning to Sing the Regular way, and that when persons have generally Learned to sing by Rule, yet that way of Singing shall not be introduced into the Congregation here, but upon farther agreement and in an orderly way. 2. Voted and agreed that Captn Andrew Hinman (If he will accept it) be the person to set the psalm, and Lead us in the publick praises of God, and that, if Captn Hinman do not accept, then Joseph Hinman shall be the man. 3 Voted and agreed that he who Setts the psalm shall be at his Liberty what tunes to Sing on Lecture days."

Woodbury

1735 / MA Palmer / The appointment in 1735, of "a Precentor or clerk of the Congregation," carries the conclusion that the singing was Congregational, i.e., the psalm was "lined off" (or

Deaconed; as it was called in Congregational Churches) by the Precentor, and sung, line by line by the assembly.

Palmer

1736 07 02 / CT Windsor / "At a society meeting at which Capt. Pelatiah Allyn was moderator. 'The business of the meeting proceeded in the following manner, viz. the Moderator proposed to the consideration of the meeting in the last place what should be done respecting that part of Public worship called singing, viz: whether in their Public meetings, as on Sabbath days, Lectures, &c, they would sing the way that Deacon Marshall usually sang in his lifetime, commonly called the "Old Way," or whether they would sing the way taught by Mr. Beal, commonly called "singing by Rule," and when the Society had discoursed the matter, the Moderator proposed to vote... [long and detailed account of attempts to subvert the voting, at the end of which] the Moderator...declared that it was voted that Deacon Marshall's way of singing called the "Old Way," should be sung in Public for the future, and ordered me to record the same as the vote of the said Society, which I refused to do under the circumstances thereof, and have recorded the facts and proceedings.'"

Windsor

1737 01 / CT Windsor / At the next meeting in January...Deacon Marshall's method [of singing, that is the "Old Way"] was dropped, and it was "voted, that the Society would sing in their public meetings, for the year ensuing, one part of the day in the old way of singing, as it is called, and the other half of the day in the new way of singing, called singing by Rule."

Windsor

1737 03 17 / MA New Medfield / At the third meeting of the Church of Christ in New Medfield...it was voted that Moses Allen "Set the Psalm in the Congregation upon the Sabbath day."

Sturbridge

1737 08 04 / CT Farmington / [The] church, Aug. 4, 1737, more than 12 years after the beginning of the trouble, decided the learned decision of the council too difficult for their understanding [see 18 Jan. 1731] and that they would drop the whole matter.

Farmington

1738 / MA Weston / [Meeting of the Church:] "The Chh. consentd. to sing also ye Tune call'd Ile of Wight." [cf. list of tunes approved 6 Nov. 1724]

Weston

1738 02 09 / MA Marlborough / "We rode to Marlborough, our Kinsman in company, he being accommodated with an Horse by Mr. Aaron Forbush. Mr. Bliss preach'd to the Young Societys in that Town, from Ps. 119. 9. N.B. Confusion in the Singing by the young man's reading the Longer meeter in Standish Tune, throughout the Singing."

Parkman diary

1738 06 26 / MA Wrentham (Franklin) / Westerly Precinct...voted "To sing no other Tunes than are Pricked Down in our former Psalm Books which were Printed between 30 and 40 years Agoe and To Sing Them as They are Prickt down in them as Near as they can."

Wrentham

1738 07 25 / MA Westborough / "I visited Mr. Samuel Fay as the Committee had desir'd on the 13th. He deny'd that he had Said any Thing as if he desir'd any visit from me were what arose from my bringing in new Singing and my wearing a Wigg."

Parkman diary

1738 11 07 / MA Boston, Brattle Square / "The Congregation at their Meeting...had some Discourse about a new Version of ye Psalms to be used in ye Church..."

Boston

1738 12 19 / MA Boston, Brattle Square / "A Committee was appointed to cons; of the Proposal of a new Version of ye Psalms, & when they had done so to call a Meeting."

Boston

1739 / CT New Canaan / It was the custom to appoint some person to "set the psalm." And in 1739 they voted to "sing by rule, or that which is called the new way in the congregation."

New Canaan

1739 02 18 / MA Wrentham (Franklin) / [Church voted:] "Whereas, our brother David Pond, as several of our brethren viz.: David Jones Ebenezer Hunting, Benjamin Rockwood Jr., Aaron Haws and Michael Metcalf apprehends, struck into a pitch of the tune on Feb. 18, in public worship on the forenoon raised above what was set, after most of the Congregation as is thought, kept the pitch for three lines and after our Pastor had desired them that had raised it to fall to the pitch that was set to be suitable, decent or to that purpose. The question was put, whether the church apprehends this our brother David Pond's so doing to be disorderly, and it passed in the affirmative and David Pond is suspended until satisfaction is given." David Pond afterwards applied to the Church of Christ, in Medway for admission.

Wrentham

1739 03 08 / MA Wrentham (Franklin) / [On this date] that church voted not to sing in the old way; and near the close of that meeting the query was raised: "To see what notice the church will take of one of the brethren's striking into a pitch of the tune unusually raised, Feb. 18 1739."

Wrentham

1739 05 10 / RI Jamestown / [John Hammett publishes a discourse entitled *Promiscuous Singing no Divine Institution* (n.p., 1739).]

Britton

1739 07 09 / MA Boston / *Boston Gazette*: "Whereas John Waghorne, now resident in Boston, has been often requested by some of the principal Gentlemen of this Town, to instruct their

Children in Vocal Psalmody...said Waghorn[e?] intends to instruct Youth in the Gamut and Measure of Notes &c. according to the Method of the famous Dr. Crafts late Organist and Composer to his Majesty's Chappel, and will attend on Monday, Wednesday, and Friday, from 4 to 6 o'Clock in the afternoon."

Seybolt

1739 09 10 / MA Boston, Brattle Square / "The Committee appointed to consider of a Change of Version of the Psalms, made their Report in the Negative, that at present they could not advise to any new Version.... Deacon Parker made a Motion, that some more sutable [*sic?*] Person might be desired to set ye Psalm, it was referred to ye Pastors & standing Committee to advise on it. Ye Committee, Mr. Palmer, Chh Treasurer, Coll. [*sic?*] Wendell, Mr. Bill, Majr. Sewal, Mr. Fairweather."

Boston

1740 / MA Canton / The Rev. Samuel Dunbar was a good singer, and as early as 1740 had the matter brought up in church meeting. Some of the brethren desired that new tunes be introduced, and on the next Lord's Day, in the evening, it was to be decided; but so intense was the excitement that when the time for taking the vote arrived, it was deemed in the interest of harmony to postpone the balloting for another week, and when that time arrived, it was voted that some "new tunes be added to ye old ones," and that Mr. Dunbar set them.

Canton

1740 / CT Durham / [Deacon Storey's [MS.] singing book bears this date.]

Steel on Wetmore, p. 5

1740 / CT Eastbury / In Eastbury, the regular way of singing met with more opposition [than in Glastonbury]. It was first adopted in 1740, and in a short time after rejected, but again subsequently adopted.

Glastonbury

1740 01 07 / NY New York / "This is to give Notice, that Mr. Winter keeps a Singing School of Psalmody, near the lower End of the Broad Way, and waits upon any at their own Houses at seasonable Hours."

NY Weekly Journal; Gottesman

[1740 02?] / CT Windsor / [[RC note:] This item printed under date of Feb. 1738-40, which I'm guessing ought to be 39-40, which would make it Feb. 1740.] "Voted, That the way of singing in public shall be by the way or method commonly called singing by rule, or the way Mr. Beal taught this Society. Voted, That Deacon John Wilson tune the Psalm. Voted, That Deacon John Cook shall read the Psalm."

Windsor

1740 09 03 / MA Marshfield / "The church met to see if they could reconcile Brother Samuel Tilden to the regular way of singing psalms, but all persuasions and arguments being of no

purpose, they offered him to sing lyt. (Lytany) which he called ye old way at commission or to refer ye case to some of ye Gentlemen of ye neighboring ministry, he choosing of them all himself. But he consented to neither. Then a committee was appointed to confer with Mr. Tilden to find what reason he had for refusing to sing the new way. He was asked whether he would be easie if ye church would sing at Sacrament that which he called ye old way, which was what you will serve God one part of yet [*recte* "ye"?] day and ye Deveil ye other. Ye church met again to see if they could reconcile him, but to no purpose. He finally left the church and the communion..." [quite a bit more on Tilden]

Marshfield

1741 / MA Boston / [Joseph Seccomb publishes an *Essay to excite a Further Inquiry into...Sacred Singing* (Boston, 1741).]

Britton

1742 05 07 / MA Hanover / "The church took a vote to see if the Society would sing in the *new way*, and it passed in the affirmative, *nem. con.* Then being desired to bring in their votes for a Tuner, Mr. Ezekiel Turner was chosen by a considerable majority." Previous to this, singing, in most, if not all the New England churches, had been strictly *congregational*, the lines of the hymns being read off by the *Deacon*, who usually pitched the tune, and all, who could sing, joined in the performance. By this vote, Sternhold and Hopkins' version of the Psalms was rejected, and Tate and Brady's adopted.

Hanover

1742 10 05 / CT Hartford / The introduction of Dr. Watts' Psalms was attended in many churches, with not a little opposition. At a meeting of the Hartford North Association [on this date], the following vote was passed:--"This Association having heard yt some difficulties have arisen in Goshen by Reason of ye singing of Doctr Watts psalms in publick worship, wee advise that for ye present they use only our common Version of ye psalms of David in public worship." ... [This incident] rather strongly illustrates the conservatism of the Hartford Church, however, that fourteen years after the Goshen congregation had been making use of Watts' version, this Society should have only got so far along as to petition the minister to try it "at least half ye time." [see 1756]

Hartford

1743 / MA Marshfield / [It was voted to] "keep out of our pulpit, the new Lights." The conservative church called liberals "New Lights." Elisha Phillips was selected to "be the man to set the psalm and in case he be not at meeting house that Ebenezer Rogers set it." Many were the discussions as to whether they should sing psalms in the "old" or "regular" way. After two years, the "regular" policy carried the day. Men were chosen to tune the psalms.

Marshfield

1743 / MA Salem / In 1743, an organ of John Clark was put in the Episcopal church of Salem. [stayed till 1754]

Salem

1743 05 30 / MA Boston / *Boston Evening Post*: "Mr. Peter Pelham, Jun. who has been from Boston for these Nine Years past under the Tuition of an Accomplish'd Professor of the Art of Musick, is now return'd; and ready to attend Ladies and Gentlemen as a Tutor in that Art, on the Harpsichord or Spinnet. And further offers his Attendance on young Ladies and Gentlemen at his Father's House (or School in Leveret's Lane near King Street) on Mondays, Wednesdays, and Fridays, from Six to Eight in the Evening (or to Nine if requisite) in order to Teach the Rudiments of Psalmody, Hymns, Anthems, &c."

Seybolt

1744 / MA Gloucester / John White reports [*The Christian History*, Boston, Vol. i, 1743 [sic], p. 41] that at Gloucester in 1744 the singing of Watts' *Hymns* had taken the place of the usual diversions of the people when met together.

Benson, p. 164

1744 04 16 / MA Mattapoisett / "The Chh met to see whither [sic] something might be done to remove the great uneasiness that had arisen and had been long subsisting among us about the Rule of Singing in divine worship, or Singing by Rule, and after a considerable debate concerning a Vote or a Covenant (as some called it) which was consented unto by a certain Number of Persons in this place before there was a church gathered here, viz., that the new way of singing (for so they stiled regular singing) should forever be kept out of ye Prect. Hereupon the vote was called whether the Chh. did look upon said act to be put to a Vote. Voted in the affirmative; and hereupon the Vote was called whether this Chh do no[t] Judge it most proper for ye future to sing by Rule in ye publick worship of God among us? Voted in ye affirmative."

Buechner, pp. 39-40 (2003 printing)

1744 06 26 / MA Boston / *Boston Gazette*: "Abia Holbrook Writing Master & Edward Macom, propose to open a singing school to instruct children in the Rules of Psalmody, at 20s. a Quarter old Tenor; the first Quarter to be paid at Entrance, to begin Thursday next the 21st Instant at 6 o'Clock in the Afternoon; to continue on Thursdays and Saturdays at the Hour aforesaid during the Summer Season. The utmost Care will be taken of the Children, of either Sex; and the Place appointed, is the South Writing School in the Common."

Seybolt

1746 / MA Salem / The Episcopal society make a request for prayer books, with Tate and Brady's version of the psalms.

Salem

1746 04 01 / CT Branford / [It was agreed] "yt Capt. Harrison Tune ye Psalm on ye Sabbath & other Times of Divine worship" and also "yt Jno. Russell Junr sit in ye 3rd seat in ye Squair Body of ye meeting House to be Helpful in Singing."

Branford

1749 02 07 / MA Cambridge / "I joined myself to a Singing Society taught by Mr. Edward Manning."

Robert Treat Paine Journal, Buechner

1749 06 22 / MA Chelsea / "At a church meeting...Mr. McClenachan [said] that he had received no objection from any member of the town or church against the use of Dr. Watts' Psalms in public worship." [The Church then voted to use them.]

Chelsea: Chamberlain 1908, vol. II, p. 269

1749 08 25 / CT Enfield / [Town records:] "Decon Benjn. Pease was chosen to set ye Psalm upon ye Sabbaths & at other times." [see 3 Oct. 1750]

Enfield

1750 04 29 / MA Westborough / "N.B. Mr. David Batherick fell upon me as I was coming out of the Door with bitter resentments of Abuse, because when I yesterday, for the last singing in Publick appointed Mear Tune to be sung, and he instead of Mear, Set Canterbury (as I thought through either Mistake, or because he could not strike upon Mear at that Time) I set the Tune mention'd myself. Nor did I know that this or the other Triple Time tunes were displeasing to any, till he now makes it one aggravation of the Offence that I knew that people did not like it and yet I would Sett it. N.B. Mr. Batherick Said there was one who said he would go out if that Tune was Sung. I answer'd that (who ever he was) he was (or would be if he Should do so) a Blockhead for his Pains. N.B. Lieutenant Thomas Forbush set by and heard his Bitterness."

Parkman diary

1750 10 03 / CT Enfield / [Town records:] "Voted that Ephraim Terry Junr. be Desired to Set the psalm on Sabbath Days and at other Times." [see 25 Aug. 1749]

Enfield

1750 12 17 / CT Farmington / On [this date] the Ecclesiastical Society voted "that they would introduce Mr. Watts' Version of the Psalms to be sung on Sabbath days and other solemn meetings in the room of the version that hath been used in time past."

Farmington

1751 / MA Boston, New Brick / Watts's Psalms and Hymns were introduced at the New Brick in 1751. [fn. Tate and Brady's version seems to have been used at the New Brick at the first; see 21 Sept. 1722, Bumstead's journal.]

Boston, Old South

1751 01 29 / MA Boston / *Boston Gazette*: "To Be Taught. By Messirs Skinner Russell and Moses Deshon, at the House of the said Deshon's in Dock Square. Psalmody in the best Manner, where any young Gentlemen and Ladies may apply for Information on what Condition they are to be Taught, or at Mr. Russel's [sic] Shop a little below the Draw-Bridge."

Seybolt

1752 / CT Goshen / As early as 1752 it was "Voted that we have a Chorister or Choristers," and Benoni Hills was elected at a town meeting the first Chorister.

Goshen

1752 / MA Salem / The Confederate (afterwards First) church vote to use [Tate & Brady's] translation.

Salem

1752 / MA Salem / Mr. Leavitt's church adopt Watts's psalms and hymns. They have continued to use them with Worcester's selection, edited 1815.

Salem

1752 / MA Westborough / The question of church music...began to break out with its chronic disorder again in 1752. This time it seems that there were those who desired to improve on the minister's improvement, which would not do; so the church came to the rescue, and voted that they "were satisfied in the pastor's having desired Bro. Edd. Whipple to set the Tune, and in the Tunes which we have been wont to sing in this congregation."

Westborough

1752 11 16 / MA Westborough / "Publick Thanksgiving.... N.B. Mr. Edwards Whipple who has been wont to set the Tune, having set 100 new at the first singing, Mr. David Batherick was so displeas'd that at the Next Singing he rose up and Set a Tune that would please himself better, and thus likewise at the last Singing, to the great Disturbance of many." [see also 29 April 1750 , 19 Nov. 1752, 30 Nov. 1752, 25 Aug. 1755]

Parkman diary

1752 11 19 / MA Westborough / "On Ps. 11, [verse?] 7, a.m., and when I nam'd that Psalm to be Sung expressly desir'd Mr. Edwards Whipple would Set the Tune, and added that considering how awful those Words are, may no one presume, on what Pretence So ever to interrupt the Sacred Worship."

Parkman diary

1752 11 30 / MA Westborough / "N.B. I ask'd the Churchs Minds respecting my appointing or desiring a Person to sett the Psalm, and they voted that they were Satisfy'd with what I had done in it, particularly with my having desir'd Brother Edwards Whipple to Sett the Psalm. I moreover requested that they would Shew their Minds respecting the Tunes which we had usually Sung—Triple-Time Tunes were especially intended, viz. Mear Ps. 100 new etc. They voted Satisfaction thereupon. At least I conceiv'd there was a Vote, because nobody objected against it: but otherwise, I am not altogether clear in it, that there was a majority of Hands." [fn. In the Westborough Church Records, 30 Nov. 1752, Parkman entered: "The Brethren also voted that they were Satisfy'd in the Pastors having desir'd Brother Edwards Whipple to Set the Tune; and in the Tunes which we have been wont to Sing in this Congregation. N.B. These last Votes were occasion'd by Some late Disturbances in our Singing."]

Parkman diary

1753 07 06 / MA Weston / [Meeting of Church:] "At sd. Meeting the motion being made for Singing Mear Tune & the Tune called St. Humphreys the Chh. consented they Should be Sung some Time for Trial." [cf. list of tunes approved 6 Nov. 1724]

Weston

1753 10 08 / MA Boston, Brattle Square / "This Chh and Congregation met according to Adjournment; and the report of the Committee, Mr. Dan: Greenleaf Moderator, Mr[.] Lowell &c, chosen the last Meeting to consider if it might be proper to change the Version of Psalms we now sing for some other, was read. The report as follows—but inasmuch as there were but few Brethren present, it was voted to defer ye Consideration of this Report, to the next Meeting, on the first Monday in November. And the Brethren present were desir'd to inform those that were absent, of the Committee's Report: and to confer together upon this stead."

Boston

1753 11 05 / MA Boston, Brattle Square / "The Report of ye Committee, for the Psalms, was read, and accepted. It was then motion'd, that we s'd now determine what Version to sing: and voted accordingly by a g't Majority. The Pastor was then desir'd to give his Opinion; He propos'd the Version of Tate & Brady, with an Addition of Hymns fr'm D'r Watts and others; to be collected by a Committee, wch ye Chh s'd appoint for that Purpose. The Brethren by a written Vote agreed to this. There were present 64. Voters. For Tate & Brady with an Appendix, 51. for D'r Watts Psalms. 5. 8 did not vote. The Brethren then chose the Pastor with a Committee of 8 to prepare the Appendix. Viz. Col Wendell. Mr. D. Greenleaf. Mr. Hancock. Mr. Lowell. Johnson. Bowdoin. Deacon Parker. Wm. Cooper."

Boston

1754 / MA Boston, Brattle Street Church / [The] Brattle Street Church, after Colman's death, led the way in hymn singing among Boston churches, adopting in 1753 *Tate and Brady* with an appendix of hymns to be selected by a committee. [See preface to "Brattle Square Collection," 1825.] This appeared in 1754 as *Appendix, containing a number of Hymns, taken chiefly from Dr. Watts's Scriptural Collection*, and was enlarged from time to time to include 103 hymns. [The hymns numbered 77-100 in the *Appendix to Tate and Brady* published by S. Kneeland, Boston, 1760, were an addition to the Brattle Street Appendix made by Mather Byles for the Hollis Street Church.]

Benson, p. 173

1754 / MA Boston, West Church / [A] choir took the place of the precentor about 1754.

Benson, p. 174

1754 / MA Salem / [Episcopal church in Salem has an organ] made by Thomas Johnston of Boston, 1754, [whereupon] they presented their old one to the Episcopal church of Marblehead.

Salem

1754 07 / MA Framingham / July 1754, a vote was passed by the church, "desiring seven brethren, viz., John Cloyes, Benjamin Pepper, John Farrar, Bezaleel and David Rice, Samuel Dedman, and Daniel Adams, together with Mr. Ebenezer Marshall to take immediate care to qualify themselves to set the psalm in public; and as soon as they are properly qualified, to lead the assembly in that part of Divine Worship."

Framingham

1755 / MA Northampton / About 1755, Daniel Pomeroy was chorister, and he was followed in the office by Joseph Root, Joseph Parsons, and Timothy Dwight. Dea. Ebenezer Pomeroy was an excellent reader, celebrated for the manner in which he "Deaconed the Psalm," line by line. After the new method was adopted, Josiah, Isaac and Jacob Parsons, Caleb Strong and others, would leave the meeting-house just before the last singing. The singers frequently met at Dea. Supply Kingsley's to practice, and occasionally at Major Hawley's. He was not much of a singer, but was very fond of music.

Northampton

1755 03 07 / MA Boston, Old South / "The Brethren of the Church and Congregation met and voted, That a Committee be chosen to consider a motion made by several of the Brethren for the alteration or change of the version of the Psalms at present in use among us, and give their Report to the Church and Congregation the first Tuesday in May next. Voted, that 25 of the church and congregation be chosen to be of this Committee including our Rev'd Pastors. The persons chosen are as follows, viz. The Hon. John Osborne, Josiah Willard, Thomas Hubbard, Andrew Oliver, Esqrs. Deacon Henchman, Capt. Greenwood, Mr. Isaac Walker, Mr. Joshua Winslow, Mr. Bromfield, Mr. Fitch, Mr. Benjamin Hallowel, Francis Borland Esq.[,] Mr. Cushing, Capt. Jackson, Mr. David Jeffries, Mr. John Scollay, Mr. William Phillips, Mr. Thacher, Mr. Dolbear, Mr. Andrew Oliver Junr.[,] Mr. Tyng, Mr. Arnold Welles, and Mr. Holbrook."

[Boston, Old South?]

1755 04 07 / MA Chelmsford / For three months from April 7, Deacon Ebenezer Gould taught the first singing school in town, and received £1. 12. 0 lawful money per month.

Chelmsford

1755 04 14 / MA Boston, New North / "A proposal was made at a meeting...to exchange the New England version of Psalms, which had always been used in singing, for one more modern. It was opposed at several meetings, and caused much debate before the church would consent to it." [see 27 May 1755]

Boston, Old South

1755 05 06 / MA Boston, Old South / "The Brethren met and accepted the Report of said Committee, viz: That considering the Diversity of Opinions, it will best subserve the Peace of the Society to suspend their determination a few months; and in the meantime to continue in the use of the present version. J. Sewall."

Boston, Old South

1755 05 27 / MA Boston, New North / [Congregation] voted to exchange [Tate & Brady for the New England Version]. and on counting the votes, there were 46 for Tate & Brady's version and 8 for that of Dr. Watts.

Boston, Old South

1755 08 25 / MA Marlborough / "The Church met today on account of Mrs. Judith Bellows (wife of Jonathan Bellows) being Complain'd of by Mr. Ebenezer Chamberlin and Mrs. Mary Bellows (wife of Ithamar Bellows). Before Meeting Mr. Batheric gave me fresh Trouble about Singing (in the assembly) triple Time tunes; and would have Me lay this before the Church, but I told him we had so much Business today, it was not likely there would be Time for it."

Parkman diary

1756 / CT Glastonbury / In the first society, Dr. Watts' version of the Psalms was adopted in 1756...

Glastonbury

1756 / CT Hartford / [The] Society appointed a committee to inform Mr. Dorr that "this Society are desirous that Dr. Watts' Psalms may be sung in the congregation at the time of divine worship at least half ye time."

Hartford [RC note: "same as Glastonbury?"]

before 1757 / MA Ipswich or Hamilton or The Hamlet / [Tate & Brady's New Version was] in use in the Hamlet from some time before 1757...

Hamlet

1757 / CT East Hartford / In 1757, Mr. George Pitkin was chosen to set the psalm, with Lieut. Olmsted, Mr. Aaron Benton and Mr. Russell Woodbridge as assistants. Col. John Pitkin was desired to read the psalm and Dr. Watts['s] version of the psalms was officially authorized. If we could listen to that old time singing it might be more instructive than edifying.

East Hartford

1757 09 11 / MA Roxbury / "In a letter to the Rev. Amos Adams, dated Sept. 11, 1757, and signed by James Bowdoin and other influential parishioners, it was said that the New England version of the Psalms, however useful it may formerly have been, 'is now become, through the natural variableness of language, not only very uncouth but in many places unintelligible,' and it recommended that the version of Tate and Brady be substituted." [see 9 July 1758]

Boston, Old South

1757 09 11 / MA Roxbury / [Long and detailed letter with 24 signatures sent to] the first Congregation in Roxbury [and to its minister, Mr. Adams, petitioning that] The New England Version of the Psalms [be set aside] as in regard to Psalm singing there are several versions of the Psalms much preferable to that Before mentioned, especially the version Made by Tate & Brady, which has been lately Recd. by Divers of the Neighbouring Churches in the Room of the New England version. ...and we would recommend that Edition (lately Published) to which is

annexed a number of Hymns, suited to sacramental Occasions. [other Roxbury source says this is 1737]

Roxbury

1757 10 31 / MA Boston, Old South / "At a Meeting of the Brethren of the South Church and Congregation in Boston...Voted, 1. That the thanks of the Brethren be given to our Pastor, the Rev'd Mr. Prince, for the Pains he has taken in revising the N. England Version of the Psalms. 2. That the printing of said revisal be encourag'd by a subscription. 3. That there be a Committee to confer with Mr. Prince, and some suitable Persons about undertaking the Printing of said revisal, and make report at the Adjourn[n?]ment of this Meeting. 4. That the Hon. Andrew Oliver, Esq., Mr. Isaac Walker and Mr. Thomas Cushing be of this Committee."

Boston, Old South

1757 11 07 / MA Boston, Old South / "The meeting of Octr. 31, 1757, was adjourned to this day... Then met and Voted; 1. That there be an addition to the Committee then voted. 2. That Messrs. David Jeffries, William Phillips and Oxenbridge Thacher be added to said Committee: And that they confer with our Rev'd Pastors, with respect to the Appendix. 3. That there be a Committee to ask Subscriptions of the absent Brethren. 4. That Messrs. William Whitwell, Joseph Belknap, John Comrin, William Homes and Jonathan Mason be of this Committee. 5. That Mr. John Kneeland be desir'd to collect the sums assign'd to the pews of such as have been deficient in their contributions. 6. That the thanks of the Brethren be given to Mr. Samuel Bass for the pains he has taken in said affair."

Boston, Old South

1758 07 09 / MA Roxbury / [Congregation votes to substitute Tate & Brady for the New England version, and the change made on this day, with] some people "being much offended at the same."

Boston, Old South

1758 07 09 / MA Roxbury / The Congregation Tarried after the Blessing and the above letter was again read [see 11 Sept. 1757] and now at the motion of two gentlemen of the Congregation (none objecting to the motion) the Question was put by the Pastor "Whether it be the minds of the Congregation to lay aside the New England Version of Psalms and in the Room thereof to use henceforth the version of Tate & Brady with a collection of Hymns chiefly from Dr. Watts which are now used by some of the Neighbo[u?]ring Congregations," and it passed in the affirmative.

Roxbury

1758 07 11 / MA Boston, First Church / [Annual meeting of congregation:] "It being suggested, that a Number of the Brethren, who were skilful Singers, sitting together in some convenient place, would greatly tend to rectify our Singing on the Lord's day, and render that part of Divine Worship more agreeable, it was voted that the Committee appoint the Persons and Place."

Boston

1758 08 30 / MA Sterling / At a church meeting...it was voted that Elijah Houghton should read the psalm for singing, and that another deacon should pitch the tune.

Sterling

1758 10 09 / MA Boston, Old South / "At a Meeting of the Brethren of the South Church and Congregation...Voted, 1. That the Revisal and Improvement of the New England Version of the Psalms by our Pastor the Rev'd Mr. Prince; together with the Hymns annexed be used in this church and Congregation as our Psalm-Book. 2. That these Psalms be sung without reading line by line, as has been usual; except on evening Lectures, and on extraordinary occasions when the Assembly can't be generally furnished with Books. 3. That we begin to sing the said Version of the Psalms, on the last Lord's Day in this month. 4. That the Subscribers and others be desir'd to furnish themselves with the Psalm-Books, as soon as may be. 5. That the Subscribers be desir'd to send in the Books they do not need for their Families to our Pastor Dr. Sewall, to be disposed of to such of the Congregation as are not able to purchase them."

Boston, Old South

1758 12 / CT Windsor [or East Windsor?] / [We] find, after the division of the society, that Mr. Potwine's parish questions whether they will employ Mr. Beale or Mr. Wilson. "Dec. 1758 Voted to raise eight pounds to hire Mr. Beal or Mr[.] Wilson to teach us to sing."

Windsor Farms

1761 / MA Salem / As, in 1761, the First church ["c" sic] in Boston desired some of their best singers to sit by themselves, and, as two years afterwards, the First parish ["p" sic] of Ipswich prepared seats for a like purpose, our congregations here, very likely, adopted the same arrangement near this time.

Salem

1761 / MA Worcester / [Adopts Tate & Brady supplemented by a selection of hymns taken mostly from Watts.]

Benson, p. 165

1761 11 29 / MA Worcester / [In 1761] it was voted, "that it would be agreeable to change the version of the Psalms, and to sing the version composed by Tate and Brady, with an appendix of scriptural hymns of Dr. Watts," and this was begun to be used Nov. 29, of that year.

Worcester

1761 02 08 / MA Weston / [Church records:] "After having ripened the Matter in private Conversation with the Inhabitants of the Town, and obtained a general Consent, I publicly propounded to the Chh the Affair of changing the version of the Psalms upon 8 Feb. 1761, proposing to act upon it the next Sabbath—upon which (Sabbath) some objecting they were not Sufficiently acquainted with the version to act: it was put off for six weeks..."

Weston

1761 03 29 / MA Weston / [Church records:] "The Chh. voted...(by a great Majority) To sing publickly for the future Davids Psalms as they are translated by Dr. Brady & Mr[.?] Tate, and also some of Dr. Watts's Hymns as occasion may serve."

Weston

1761 06 [+ 09] / MA Spencer / After making trial for some time of *Tate and Brady*, the church met in June, 1761, and decided to restore *The Bay Psalm Book* for four Sabbaths, then to use Watts' Imitations till Sept., and finally meet for decision. At the meeting the vote stood, for *The Bay Psalm Book*, 33; for *Watts*, 14; for *Tate and Brady*, 6. It was agreed to refer the matter to three ministers, who recommended a trial of *Tate and Brady* for six months. [See Jas. Draper, *History of Spencer*, 2nd ed., n.d., pp. 110-111.]

Benson, p. 165

1761 06 17 / MA Newbury / "The parish also voted...'to make use of Mr. Tates & Dr. Bradys version of the Psalms, together with a number of Dr. Watts Hymns usually bound up there with, in their publick singing'."

Newbury

1761 07 14 / MA Boston, First Church / "On July 14, 1761, it was further voted that the 'large committee' be desired to think of some method to encourage and revive the Spirit of Singing in this Church."

Boston

1761 07 21 / MA Boston, First Church / [Annual meeting of congregation:] "Voted That we apprehend it necessary to encourage and revive the Spirit of Singing in this Church, that a New Version of the Psalms be introduced among us, and that a Number of the best Singers among us be desired to set together in some Convenient Place in the Meeting House, and also that Reading the Psalm on the Sabbath Day should be..." [page torn; see next item below]

Boston

1761 08 02 / MA Boston, First Church / "Voted, that a number of the best Singers among us be desired to sit together in some convenient place in the Meeting House; that reading of the Psalms on the Sabbath day be omitted; and that a committee be appointed to confer with the pastor as to the introduction of a new version of the psalms."

Boston

1761 08 09 / MA Boston, First Church / [Meeting of congregation "after divine Service in the forenoon":] "That the Version commonly called Tate and Brady with such a Supplement of doctor Watts's Hymns etc. as our Reverend Pastors shall think proper be introduced as Soon as it can conveniently be done. 2nd That after the said Version in introduced the reading of the Psalms etc. be Omitted. 3dly That a number of our best Singers be desired to Sit together in some Convenient place in the meeting House. 4th That whereas some persons among us may not be able to purchase the said New Version that a Subscription be put forward in the Church and congregation to Supply such persons and also the pulpit."

Boston

1761 11 12 / MSA Newbury / [Parish] “voted to build a pew in some convenient place in the meeting house for the accommodation of the singers.”

Newbury, First Parish Records

1761 11 29 / MA Worcester / [Begin to use Tate & Brady with appendix of scriptural hymns by Watts.]

Worcester

1762 / NH Greenland / Among the votes passed, it was “Voted That a number of Persons that will learn to sing by rule shall have liberty to build a singing seat of the hindmost women[']s seat.”

Greenland

1762 / MA Cambridge, Harvard College / [Harvard Commencement thesis:] Does music promote salvation? won an enthusiastic affirmation.

M. C. Crawford

1762 / MA Rowley, Second Church / The parish voted, that those who had learned the art of singing, may have liberty to sit in the front gallery. (They did not take the liberty.)

Rowley

1762 / MA Stoughton / In 1762 I learn from the “History of Dorchester” that “there was a singing meeting at Stoughton...”

Canton

1762 10 06 / VA Hanover / [John Todd delivers *An Humble Attempt towards the Improvement of Psalmody...in Christian Worship* “at a Meeting of the Presbytery” (Philadelphia, 1763).]

Britton

1762 11 15 / NY New York / “Organ in Trinity Church.—To be Sold by the Church-Wardens, the Organ in Trinity-Church. The Instrument is large, consisting of 26 Stops, 10 in the Great Organ, 10 in the Choir Organ and 6 in the Swell, three Sets of Keys; with a Frontispiece of gilt Pipes, and otherwise neatly adorned. It may be inspected; will be sold cheap, and the Purchaser may remove it immediately, (another being expected from England next Spring) but if not disposed of, is, on the Arrival of the new Organ, intended to be shipt to England.”

N. Y. Gazette; Gottesman

1762 11 16 / MA Boston / Music from Tans’ur’s collection was being sung in Boston as early as 1762, as noted in the diary of the schoolmaster John Tileston: “Nov. 16—The Tansur Singers at my House.”

McKay-Crawford

1763 / MA Ipswich / First Parish of Ipswich prepared seats [for their singers].
Salem

1763 / NH Portsmouth, South Church / [Adopts Watts's Psalms of David without the Hymns]
Benson, p. 166

1763 01 02 / MA Cambridge / "Began to sing Tate & Brady's Version at Cambridge."
Holyoke diary

1763 02 05 / CT Branford / [It] was decided "to request ye Revd. Mr. Robbins to make use of Docr. Watts Imitation of ye Psalms of David one half ye Day in Publick Worship instead of ye New England Psalms now in use among us." This meant a distinct improvement in the quality of the church service, for the "New England Psalm Book," [is poor in quality].
Branford

1763 03 07 + 1763 05 / MA Medford / "Deacon Benjamin Willis, Deacon Jonathan Bradshaw, Deacon Ebenezer Brooks, Dr. Simon Tufts, Captain Caleb Brooks, Stephen Hall, Esq., Samuel Brooks, Esq., Mr. Samuel Angier, and Mr. Hugh Floyd, were chosen a Committee to treat with Rev. Mr. Turell, relating to the singing of Tate and Brady's Version of the Psalms in the congregation, instead of the common version now sung, and are to make report at the next May meeting." This Committee report to resign Dunster's version, and to adopt Tate and Brady's. At the above meeting, a Committee was chosen to prepare a place for all the singers to sit together in the meeting-house; the chorister choosing the singers, and "the Selectmen approbating them."
Medford

1763 04 / PA Philadelphia / [There appears a pamphlet "by a Presbyterian," *The Lawfulness, Excellency, and Advantage of Instrumental Musick in the Publick Worship of God* (Philadelphia, 1763).]
Britton, Sonneck

1763 06 02 / PA Philadelphia / [On this date is advertised *A Second Edition...of The Lawfulness, Excellency and Advantage of Instrumental Music, in the Public Worship of God, But chiefly of Organs*, a satire on the first edition (Philadelphia, 1763).]
Britton

1763 12 22 / MA Danvers / "Dr at Danvers. Spent evening at Singing Club."
Mary Holyoke diary

1764 / MA Beverly / [By] a vote in 1764, the deacons were authorized to select singers, and seats were appropriated to their use, "that the spirit of singing psalms might be revived, and that part of worship conducted with more regularity."
Beverly

1764 / MA Canton / [In 1764] I have evidence that there was an organization in working order for the purpose of practising in vocal music. This was the year the small-pox visited Canton, and it was deemed expedient to send word to the Bridgewater singers who were wont to attend not to come over. Singing meetings were held at the houses of neighbors; sometimes it would appear that they has [*recte* had?] “prodigious jangling.”

Canton

1764 / MA Dedham / In 1764 the old version of the Psalms was exchanged for that of Tate and Brady...

Dedham

1764 / MA Ipswich or Hamilton or The Hamlet / The singing in the church would improve as singers were seated together. This was done for the first time in the Hamlet in 1764, when a group of young men singers was allowed “to sit in the men’s sixth seat below, during the parish’s pleasure.”

Hamlet

1764 / MA Randolph / The deacons were the “tuners” as well as the liners-off till 1764; but as Deacon Bass and Deacon Wild were not singers, the precinct appointed Captain Thomas Penniman and Elijah French “tuners.” Elijah French had a powerful tenor voice, and usually acted as chief “tuner.” Captain Penniman led off the bass voices.

Randolph

1764-1774 / MA Canton / During the interval from the year 1764 to 1774, the principal persons belonging to this [singing] society [in Canton], or the persons at whose houses they met, were: Elijah Dunbar, Elijah Crane, Squire Dickerman, John Stickney, John Kenney, Samuel Capen, Enoch Leonard, John McKendry, Thomas Crane, Henry Stone, Theophilus Lyon, Robert Redman, George Glackman, Philip Liscom, Asahel Smith, Samuel Tilden, Wadsworth Talbot, Abner Crane, William Patrick, Benjamin Gill, Jeremiah Ingraham, John Withington.

Canton

1764 01 05 / MA Topsfield / “Voted, That the pastor be desired, sabbath preceding the next lecture, in the name of the Church, to desire the congregation, after the lecture is over, to tarry and consult with the church about choosing some person, or persons, to set the psalm when Capt. Averill is absent.”

Hood, pp. 181-182

1764 01 13 / MA Dover / The parish made an early provision for singing. At a meeting held Jan. 13, 1764, before even the new schoolhouse had been accepted, it was voted to open it two evenings in a week for a singing-school. This instruction was intended to lead to singing by note.

Dover

1764 03 13 / MA Topsfield / "Mr. Moses Perkins and Mr. Jacob Kimball, were, by the brethren of the church, and also by the congregation, chosen to set the psalm. Voted, That the said Perkins and Kimball set in the Elders seat."

Hood, p. 182

1764 05 / NH Hanover, Dartmouth College / [In May, 1764, from the description given by John Smith, a Boston merchant and supporter of the College:] "I reached [Wheelock's] house a little before the evening sacrifice, and was movingly touched on giving out the psalm to hear an Indian youth set the time, and the others following him and singing the tenor and bass with remarkable gravity and seriousness; and though Mr. Wheelock, the schoolmaster, and a minister from our Province...joined in Praise, yet they, unmoved, seemed to have nothing to do but to sing to the Glory of God."

History of Dartmouth College, i, p. 25

1764 08 21 / MA Cambridge / [Rev. East Apthorp, Missionary at Cambridge, preaches a discourse *Of Sacred Poetry and Music* "at the opening of the Organ" at Christ Church, Cambridge (Boston, 1764).]

Britton

1764 11 / CT Greenwich / "Voted to sing in the congregation without reading line by line."

Wallingford

1764 12 13 / MA Canton / On the 13th of Dec. 1764, when William Billings [another one, apparently] was married to Mary Leonard, there were more than 40 persons at the wedding, and the singing must have been very fine.

Canton

1765 / MA Leicester / From the recollection of an informant [Tate & Brady's New Version] was used in this society some time before and after 1765; though from the greater popularity, in its day, of Dr. Prince's edition of the "Bay Psalm-book," and his connection with some of the principal families in town, I should have supposed it more probable that the latter was the one then in use here.

Leicester

1765 / MA Sturbridge / What [texts the congregation would sing] was determined in 1765, when the question in the warrant for the Church meeting "Whether we shall sing any other portion [*recte* version?] of the Psalms than we now sing, and if so whether tate and brady's [lower-case *sic*] with the Appendix of Hymns or Watts version of the psalms" was decided in favor of the former.

Sturbridge

1765 03 10 / MA Hardwick / "It being moved to the church after public exercise on the Sabbath, whether Messieurs Tate and Brady's version of the Psalms should be sung in the public worship of God,--voted in the affirmative."

Hardwick

1765 05 22 / MA Needham / [The town voted no on the article] "To See if the Town will lay aSide [*sic*] the Psalms that were Composed to be Sung in the Desenting Churches and Congregations in New-England," and also on that "to approve of the Old England Church Psalms (Otherwise Called Brady and Tate)." It was voted "to Sing Docr. Watts Hymes [*sic*] in the Publick Worship" and "to Agree Upon a Certain Number of Tunes to be Sung." Ensign Eliakim Cook, Michael Metcalf and Lieut. Jonathan Day were chosen a committee "to pitch Upon the Tunes that are most proper," and Ensign Cook, Ebenezer Huntting and Ebenezer Fisher were the "Two or three proper Persons to Tune the Psalms in the Publick Worship."

Needham

1765 08 21 / MA Canton / The first book used by the singers in Canton was without doubt the one commonly in vogue at the earliest formation of the church,--a versification of dogmas and creeds turned into rhyme. But in 1765 Elijah Dunbar desired to have Dr. Watts's version of the Psalms adopted and sung by the congregation, which was accordingly done on the 21st of Aug.

Canton

1766 / MA Beverly / In 1766, an improvement was attempted by the introduction of Watts' psalms and hymns, but not, however, without strong expression of dissatisfaction from those attached to the old version then in use. In the course of the succeeding 14 years several ineffectual attempts were made to abolish the practice of "deaconing" the psalm.

Beverly

1766 / MA Canton / [In this year] "our singers are at Mr. Adams's." John Kenney, a fine bass singer, went with Elijah Dunbar to Boston to buy new books the same year...

Canton

1766 / MA Dedham / About 1766 choir singing was introduced and by permission of the parish the "leader of singing" had his choice in selection of those whom he would have assist him in the choir.

Dedham

1766 / MA Dedham / In 1766 it was voted that Mr. Ebenezer Richards, who usually led in singing, be desired to set on the Lord's Day in the seat under the pulpit, and that he have the liberty of nominating members to sit with him to assist in carrying on the singing. He organized a choir of nine persons.

Dedham

1766 / MA Lexington / [There] was read a petition of 24 members to know the minds of the brethren relative to the introduction of Tate and Brady's version of the Psalms, together with a select number of Dr. Watts's Scriptural Hymns, to be sung in public, instead of the New England version of Psalms then in use. "After some debate upon the matter, the church voted to refer

the consideration of said petition to Thursday, October 2d, next ensuing,--to which time the meeting was then adjourned."

Lexington

1766 03 19 / MA Canton / [John Kenney and Elijah Dunbar] "draw books and sing the old 50th the first time."

[Canton?]

1766 09 04 / MA Lexington / [Petition to replace New England Version of psalms with Brady & Tate with a Watts supplement read to meeting of the church on this day.]

Lexington

1766 10 02 / MA Lexington / "At a meeting of the church in Lexington.... Considered the petition above mentioned as read in the church meeting Sept. 4, 1766, and voted to introduce Brady and Tate's version of the Psalms, together with a collection of Dr. Watts's Scriptural Hymns, to be sung in public, instead of the New England version of the Psalms that has been in use among us." [Passed by majority of 3 to 1.] "Voted also to elect some person to set the Psalm or tune, and lead in the singing for six Sabbaths next ensuing upon trial or liking, as a further attempt for regular and religious improvement in that part of divine worship." "The brethren then brought in their votes, from which it appeared that Robert Harrington, Jr. was unanimously chosen fo[r?] this service." ...The society in Lexington, under Mr. Clarke, appears to have [made changes in their singing] free from all difficulty.... They seem to have been sensible that an improvement could be made by dropping the New England version of the Psalms, and introducing the version of Tate and Brady, with selections from Watts. A slight comparison of these versions would show at once that they were influenced both by sound judgment and good taste.

Lexington

1766 10 19 / MA Lexington / "October 19, 1766, began to sing the new version of psalms, and Dr. Watts's hymns." [diary of Mr. Clarke] But the introduction of singing by the choir, and singing from the new psalm book, did not do away the practice of lining the psalm. This continued some 15 years longer.

Lexington

1767 or 1768 / MA Leicester / The first singing-school ever taught in the town was about 1767 or '8.

Leicester

1767 02 11 / MA Canton / [The] Braintree singers came to Canton, but got into a religious discussion and had "a remarkable time."

Canton

1767 03 09 / MA Canton / [Singers from Braintree and those from Canton] met at the old May tavern...all the differences were made up [see previous item] and "there seems to be great love and harmony."

Canton

1767 05 21 / MA Westford / "Voted and granted the third, fourth & fifth seats in the Frunt gallery to those Persons that have been taking pains to learn to sing Ruleable in the Congregation and to aney others that shall be disposed to learn to sing by Rule." This vote indicates that some attention began to be paid to the science of music. Generally the psalm of [*recte* "or"?] hymn had been "deaconed off," that is, read one line at a time by the deacon, and so caught up and sung by the congregation.

Westford

1767 08 04 / MA Canton / [The singers of Canton (and perhaps also those from Braintree; passage ambiguous)] in the old gambrel-roofed house still standing at Ponkapoag [missing word/s?] "sweet singing at Elijah Crane."

Canton

1767 09 03 / MA Medford / "At a church meeting, the brethren unanimously agreed to sing Dr. Brady and Mr. Tate's version of the Psalms in the forenoon of the Lord's Day (only), and the New England version in the afternoon, for six months; and, if no objection shall be made to it, then to sing Dr. Brady and Mr. Tate's version for the future."

Medford

1768 / MA Essex / Until 1768 "congregational singing" was the usage—one of the deacons "lining the hymn." From that date the singers sat together in [a?] pew assigned them on the floor of the house, the congregation still uniting with them in the service, and the deacons continuing to line the hymn.

Essex

1768 / MA Framingham / The first attempt to form a choir was made in 1768, when a number of singers petitioned the town "to appropriate the front seat in the upper gallery for their use, that they might sit together." Soon after the formation of the choir, stringed instruments were introduced, to set the tune, and lead the voices. But it gave great offence to older people. On one occasion, when the violin was disabled, an old man, in terms more forcible than polite, gave thanks aloud *that the Lord's fiddle was broken!*

Framingham

1768 / MA Hatfield / [Singing school here.]

Northampton

1768 MA Hadley / [In this year], the singers of the towns of Hatfield and Hadley met in the latter town. There was a lecture and singing in the afternoon, and apparently a concert by the two schools in the evening. The Hatfield singers seem to have been sumptuously entertained by their Hadley friends. Singing-schools were held sometimes at private houses, and sometimes in the meeting-houses.

Northampton

1768 / MA Leicester / [In 1768, those who had attended the singing school] were called together “to see if the town will grant a number of young men, who have attained the rules of singing, the hindermost seat in the front gallery.” Upon grave deliberation, that seat was appropriated to “those who have learnt the rules of singing, until the further pleasure of the town.” This was not accomplished, however, without serious opposition...

Leicester

1768 / MA Sturbridge / In 1768 an article in the warrant for the town-meeting was to “See if the Town will grant the Petition of Sundry of the Inhabitants of the Town requesting they may have the Liberty of takeing their seats in the Meeting House in the front Gallery, or where the Town Shall think proper, in order to carry on the Deuty of Singing with more regularity decency and good order.” Permission was granted them to take their seats in the front gallery “for the better Carrying on Singing...Dureing the Town’s Pleasure.”

Sturbridge

1768 01 17 / MA Westfield / [John Ballantine diary:] “Preached—sung twice in Forenoon. Singers stood up in ye Gallery. New Tunes—some disgusted went out last Singing.”

Westfield

1768 02 04 / MA Sutton / “It was proposed that, if it would not be grievous to any of the Brethren, a Hymn out of Dr. Watts’ should be sung at the communion, and if it would be grievous to any they were desired to speak. After three or four hymns being read that were pertinent for that purpose no objections appeared, but several spoke agreeable.”

Oxford, Mass.

1768 02 08 / MA Boston / *Boston Gazette*: “Jacob Bucknam Begs Leave to inform the Public, That he has just opened a singing School, at a convenient Chamber in Long-Lane at the House of Mr. John Boice—where young Gentlemen and Ladies may be taught the Art of Psalmody at a reasonable Rate. The said School will be kept every Monday and Wednesday Evening. If any Gentlemen will send their Children, it will be gratefully acknowledged by their Humble Servant. Jacob Bucknam.”

Seybolt

1768 04 17 / MA Medford / “No objection being made, we began this day to sing [Brady & Tate’s New Version instead of the New England version].”

Medford

1769 / MA Andover / The first notice in regard to singing...in the Parish records [is in 1769]. At the Annual Meeting of that year it was “put to vote to see if the Parish will sing Tate & Brady or Dr. Watts’s Psalms, and it passed on the negative.” The Psalm-book used at this time was probably the New England version.

Andover, 1859

1769 / MA Byfield / [Votes to] "make trial" of both [Watts's Psalms of David and his Hymns].
Benson, p. 166

1769 / NH Greenland / "Voted" among others "the womens hind seat below be for a singing seat."

Greenland

1769 01 23 / MA Westfield / [John Ballantine diary:] "Mr. Stickney ye singing Master came to ye town."

Westfield

1769 01 26 / MA Westfield / [John Ballantine diary:] "Preached a Lecture on singing as a part of ye instituted worship."

Westfield

1769 01 27 / MA Westfield / [John Ballantine diary:] "Was at singing school."

Westfield

1769 05 / MA Spencer / After 8 years adherence to *The Bay Psalm Book*, it was voted in May, 1769, to make the trial of *Tate and Brady* as recommended [see June 1761]. There was a dissatisfied minority, and it was agreed to use *The Bay Psalm Book* and *Watts* jointly "till the church and congregation shall come to a better understanding as to what version may be sung." This arrangement continued until October, 1769...

Benson, p. 165

1769 05 / MA Worcester / It was voted, May, 1769, "that the elder's seat be used for some persons to lead the congregation in singing." The adherents of old usage possessed sufficient influence to negative a proposition for raising a committee to invite a qualified individual to perform this office.

Worcester

1769 05 07 / MA Westfield / [John Ballantine diary:] "Preached. Sung without reading ye last time. Clark Phelps, Zechariah Bush, Simeon Ashley and their wives and Clark Moseley went out."

Westfield

1769 05 22 / MA Westfield / [John Ballantine diary:] "Town Meeting—about singing & setting off ye South part [Southwick]."

Westfield

1769 10 / CT Hartford / In October, 1769, a society of singing masters "voluntarily associated with a view to encourage Psalmody in this Government," invited the public to the South Meeting-House to hear several new pieces of music performed ["?"]with voices and instruments, and a sermon preached on the occasion." This was a suggestion of coming accessions; and,

eventually, with numerous flutes and viols, the singers betook themselves to the gallery opposite the pulpit. Just when this change took place I am unable to say, but the choir secured the place, and thereafter were ready when wanted.

Hartford

1769 10 / MA Spencer / [In] October, 1769...it was agreed to adopt Watts' *Psalms and Hymns*, by a vote of 26 in his favor, and "about 6 votes for the old version." Even so Spencer was years ahead of very many New England parishes.

Benson, p. 165

1769 10 02 / MA Boston / "John Barry & William Billings Begs Leave to inform the Publick, that they propose to open a Singing School This Night, near the Old South Meeting-House, where any Person inclining to learn to Sing may be attended upon at said School with Fidelity and Dispatch."

Seybolt

1769 12 28 / CT Winchester / [The] Society chose John Hills and Abram Filley "Choresters."

Steel on Wetmore, p. 10

1770 / MA Grafton / In the year 1770, Watts's version of the Psalms, "together with his Scripture hymns in the first and third books," came into use as a collection of hymns for public worship. Previous to this the New England version had been in use, and the change to a new book was here, as generally elsewhere, attended with no little difficulty and opposition. The hymns were read, line by line, by one of the deacons; another set the tune, and the whole congregation joined. The same mode of singing was practised in most of our towns; and in them a like revolution took place about the same time. This venerable version, which had long been used as a part of the religious services in the New England church[e]s, could no longer withstand the spirit of innovation. It was compelled to give way to the more appropriate version of Watts, all of which was then adopted except the second book of his hymns. This was rejected on account of its supposed unscriptural character. The change, however, was not made without opposition; and for a time, many of the elderly part of the society could not be reconciled to it.... It was about the same time that the church relinquished to selected choristers the authority to appoint the tunes which should be sung in church; though not without a reservation, which required all but the tune after the last prayer to be "such tunes as have been usual of late, and such old tunes as upon tryal may be thought proper for public worship." The first persons chosen choristers were Jonathan Stow and Moses Harrington.

Grafton?

1770 / MA Marshfield / [It] was voted that "Singers sit in front gallery and that Quirester should tell singers what tune he is agoing to sing—so that all may strike the tune together."

Marshfield

1770 / MA Medford / [The] church refused to "grant seats" to singers at all, as late as 1770.

Hartford [sic]

1770 / MA Newton / [Adopts Tate & Brady supplemented by a selection of hymns taken mostly from Watts.]

Benson, p. 165

1770 / MA Newton / In our church records the first reference to music is in 1770, when it was voted to introduce the Version of the Psalms by Tate and Brady, it being further ordered that “a medium be observed between old and new tunes.” This caution in the interest of peace seems to have been effective, for, nine years later, at a parish meeting, the moderator remarked that the church had voted that “the method we had lately gone on with regard to singing was agreeable to them,” in which the parish concurred.

Newton

1770 / MA Northampton / The change in the method of singing was made in this town, as nearly as can be ascertained, about the year 1770, and was not effected without considerable opposition.... The change was gradual, and began with the first hymn only, but by degrees it was carried through the whole service. When the choir was first introduced into public worship is uncertain, but probably it was about this time. There was very little use for a choir under the old system. Choristers seem to have been employed to set the tune and lead the singing before the choir was formed. But it is probable that the choir did not come in till after the old method of singing was abandoned and singing-schools were established.

Northampton

1770 / MA Sterling / About 1770 the lovers of harmony sought a better style of singing, and were bitterly opposed by the deacons who won a vote that “the use of the pitch-pipe, taking of pitches, and keeping time by swinging of hand in public worship was not acceptable.” Dr. Watts’ Hymns were prohibited, causing a controversy as to the rights of the church, the pastor, and the parish. The minister favored the new style of singing. In this year a singing school was organized.

Sterling

1770 / MA Wenham / The singing was, for a long time, performed by the whole congregation, one of the deacons reading the hymn line by line, and then often acting as chorister, while every one according to his ability joined by rote, but in time and measure not always the most harmonious. The first innovation upon this ancient practice seems to have been made in 1770, when “the two hind seats on the women’s side, on the lower floor, were turned into a pew to accommodate the singers.” This arrangement, however[,?] did not prove satisfactory.

Wenham

1770 01 11 / MA Northfield / The town voted “that hereafter the singers shall sing altogether without the deacon’s reading the psalm line by line, except at the Lord’s table, when the deacon is to read, and at no other time; this to begin the first Sabbath in March next.” At the same meeting it was voted to choose a committee to make the hind seats in the front gallery into four pews for the convenient seating of the singers.

Northfield

1770 02 11 / MA Canton / Some tunes were not relished. On the striking up of "Ailesbury" on Feb. 11, 1770, old William Wheeler got up and went out of meeting.

Canton

1770 03 / MA Dover / At the March meeting in 1770 Lemuel Richards, Joseph Fisher, and Asa Richards were chosen to tune the psalms for the year ensuing. A little later the singers were seated in the front gallery in the meeting-house, and only one person was appointed to tune the psalm.

Dover

1770 03 / MA Worcester / In March, 1770, "it was voted, that Messrs. James McFarland, Jonathan Stone, and Ebenezer Flagg, sit in the elder's seat to lead, and on a motion made and seconded, voted unanimously, that Mr. William Swan sit in the same seat, to assist the aforesaid gentlemen in singing." It remained, to gather the musicians to one choir, where their talents in psalmody could be better exerted than in their dispersion...

Worcester

1770 03 12 / MA Needham / On [this date] Thomas Alden and Michael Metcalf were chosen "to add to Lit. [Lt.?] Fisher to Tune the Psalm on the Sabbath Days."

Needham

1770 04 25 / MA Lexington / [Rev. Jonas Clarke preaches an "occasional lecture" *The Use and Excellency of Vocal Music, in Public Worship* (Boston, 1770).]

Britton

1770 06 11 / MA Medford, Third Parish / "Voted not to grant seats for singers."

Medford

1770 06 21 / MA Hardwick / "At a church meeting held in Hardwick at the meeting-house, June 21, 1770, voted, with respect to the present method of singing in public worship, that one half of the portion that shall be sung shall be read, line by line, as has been the former practice in this Congregation, sung in some old tune; that the other half shall be sung without being thus read in some new tune; that the psalm or hymn that shall be appointed to be sung at the Communion Table shall be read, line by line, and sung in some old tune, so called." The change, thus partially made, became entire at a later period; but it was exceedingly disagreeable to many, and of some it is said they would leave the meetinghouse while psalms or hymns were sung without having been read, line by line, and return after this offensive exercise was concluded. [Author's footnote expresses sympathy with this stand, admitting "I have often been sorely tempted to leave the sanctuary during an exhibition of vocal gymnastics, when fashionable opera-music, dramatically rendered by professional artists, was substituted for the unostentatious singing of 'psalms, and hymns, and spiritual songs,' by a voluntary choir or by a Christian congregation."]

Hardwick

1770 07 10 / RI Providence / The year 1770 marks the first significant contribution of the church to the field of sacred music, for on July 10 of that year the first pipe organ to be heard in a Congregational church in America was played in the Providence church.

Mangler 1958, p. 2

1770 09 24 / MA Wilbraham / The 2nd article in the warrant for town-meeting, [on this date] was “To see whether they will come into some method or agreement for more Regular Carrying on the Singing in the Public worship in this town than it is at the present time”; and [also,] “To see whether the Town will be willing to sing four Times in the Publick worship on the Sabbath for the future.” It is pretty evident that this movement originated with the new singers. They appear to be ambitious to excel in quantity as well as quality. There seems to have been no opposition worthy of record to choosing the committee asked for, and ten men were chosen “to be a Com., to take into consideration the broken state of this Town with regard to Singing in the Publick Assembly on Sabbath Days, and to consult together and agree upon some Plan or Method whereby to encourage & promote regular and Universal Singing in said assembly, & make report thereof to this or some future meeting.”

Wilbraham

1770 10 22 / MA Wilbraham / [At a meeting of the church, a committee of 10], Nathaniel Warriner, John Bliss, Thomas Mirick, Moses Stebbins, William King, Ezra Barker, Daniel Cadwell, John Jones, Eliezer Smith, and Phineas Newton make an elaborate Report covering two pages of the book of Records in Master Barker’s best handwriting, in which a list of 23 tunes—“called Low Dutch, Windsor, Old 100d, New 100d, Stroudwater, Meer, Buckland, Broomsgrove, Bangor, St. Martin’s, Warwick, St. Hellens, All-Saints, Little Marlborough, Cambridge, Portsmouth, Southwell, Quercy, Worksop, Wantage, Standish, New York and 149 Psalm Tune”—is given, which “shall be made use of in the Publick worship of God in this town”; this “List is to be transmitted to Mr. Morgan (now singing-master in this Town) in order that he may Teach or Instruct his schollars to Sing them according to Rule.” No other tunes are to be introduced without “consent.” Dean. [*sic*; short for “Deacon”?] Nath’l Warriner is to give the lead in singing on the forenoons on each Sabbath & one of the Young Men lately Instructed by Mr. Stickney (as they shall agree among themselves) give the lead in singing in the afternoon of each Sabbath for the space of 3 months from the Date hereof, excepting when Mr. Morgan is present, then it is expected he will carry the singing.” They also report “that all who Assist in Singing Shall be at their pleasure either to Stand or Sit when Singing without giving Offence to any; that the singers lately Instructed by Mr. Stickney who are seated in the Gallery of the Meeting House are at their Liberty to make a decent and orderly Exchange of Seats as They Shall agree among themselves and so to Set for the Space of Three Months from the Date hereof and no longer, or else to continue to Set as they were last Seated”; and 6thly and lastly, “that whoever shall lead in the singing shall be at Liberty to Use the Motion of his hand while singing for the Space of Three Months from the Date hereof or a sharter [*sic*; “shorter”?] Space as need shall require.” Thus far “the committee” “propose to be tryed by Vote.” The committee then recommend, that “as the Beating with the hand in the Congregation when singing is offensive to some it be laid aside

as quick as may be and confine the same to the school only; that all in the Town whose voices will admit of it speedily use proper means to get themselves acquainted with the art of Singing Ruleably & well,—in the mean time” they “recommend to ourselves & others to study [*sic*] the Things which make for peace, and the things whereby we may Edify one another.” The town voted what the committee recommended.

Wilbraham

1770 11 / MA Newton / November, 1770. A committee was chosen to consider a petition, requesting the introduction of Tate and Brady’s version of the Psalms, with the Hymns thereto annexed. They submitted a report in favor of their introduction, which was adopted. “Voted that a medium be observed between old and new tunes. If any uneasiness arise with regard to that medium, that will be hereafter considered; for the present, the chorister is to be the judge.”

Newton

1770 11 / MA Northfield / Seth Hastings was hired one month, to teach the youth of Northfield the art of singing.

Northfield

1770 11 06 / MA Newton / The new Records imply that the musical taste of the people was beginning to receive cultivation, and that new sacred tunes were finding their way into public worship. Nov. 6, 1770, Samuel Woodward and Deacon Stone were appointed choristers. It was also voted “that a medium be observed between the old and new tunes. If any uneasiness arise with regard to that medium, they may consider of it hereafter, if they judge proper,—the chorister to be judge for the present.” About the same time the Deacons Greenwood, Ward and Stone, with Mr. Miller and the pastor, were appointed to consider a petition respecting the introduction of the version of the Psalms by Tate and Brady, “with the hymns thereto annexed.” The committee reported in favor of the introduction, and the report was agreed to.”

Newton

1770 12 10 / MA Boston / [Billings’s *New-England Psalm-Singer* first advertised for sale, *Boston Gazette*.] “William Billings Takes this Method to inform the Public, that his Composition of Church-Musick intituled, the New England Psalm Singer, is published, and to be had at Edes and Gill’s Printing Office in Queen Street; at Deacon Elliot’s under Liberty-Tree; at Mr. Josiah Flagg’s in Fish-Street; and at Mr. Gillam Bass’s, near the Flat Conduit—where Subscribers and other Purchasers may apply for Books.—Those Persons that have Subscription Papers in their Hands, are desired to leave them at Edes and Gill’s Office; and in so doing, they will oblige their humble Servant. William Billings. P. S. Any Gentlemen Subscribers, or others that incline to purchase, who reside in the County of Plymouth, may be supply’d by applying to Capt. Joseph Cushing in Hanover, near North-River Bridge.”

Boston Gazette

1770 12 21 / MA Canton / In 1770 new books were introduced; and on the 21st of Dec., they were used in the house of Samuel Capen for the first time.

Canton

1771 / MA Boston, Old North / [Old North Church drops the custom of lining-out.]
Boston, Old South

1771 / CT Goshen / [Town has its second election for chorister; first had been in 1752,] "at the time when the second meeting-house was nearly completed, and Ensign Elisha Blin was elected First Chorister, Fisk Beach and [*sic; recte* "the"?] second, and Miles Norton the third."
Goshen

1771 / MA Hadley / [Singing school here.]
Northampton

1771 / CT New Haven / The first record of a church choir appeared in 1771, when the White Haven Church voted "that those persons who are singers in the congregation be desired to sit in the gallery together." A committee on music was also appointed and a number of tunes selected which should alone be used. [Nothing on music before 1771.]
New Haven

1771 / MA Salem / A pamphlet is published here, entitled, "The lawfulness and advantages of instrumental music in the public worship of God." A similar production had been issued in Philadelphia, 1763.
Salem

1771 / MA Wenham / [In this year] "the singers' pew was sold, and seat [*recte* seats?] made for them in the gallery." The advantages of this plan were so obvious that the choir has ever since retained the position then assigned to them.
Wenham

1771 01 07 / MA Wilbraham / [An] article is inserted in the warrant..."to pass any votes in further addition" to those before passed [see 22 Oct. 1770] "as the Town Shall think proper by further lengthening the Time of the Present Mode of Singing." This article came from the "Gallery" party evidently. It is followed by another which came from the "deacon's seat," as evidently. Hear it: "to make Inquiry into the conduct of those who call themselves the singers in this Town, and see wheather they have conducted or proceeded agreeable to the report of the Town's Comtee., and the Town's vote thereupon at our last meeting and pass such Vote or Votes as shall be thought necessary in Consequence thereof.... At the meeting it is voted, "that Dean. [probably Deacon] Nath'l Warriner Shall continue to Set the Psalm as Usual During the Town's Pleasure; also that Moses Warriner and Jonathan Bliss do the same." The "young men" are voted down; the "Galleries" are in a minority; so it would seem. But there is abundant life in young blood, and, rallying their strength, "a motion was made whether the singing should be performed in the congregation according to the late mode by Beating with the hand, &c.; it being put, and the House being Divided it passed in the affirmative, 25 against about 19." The

“Deacon’s Seat” now loses, but does not yield; for “a motion was made” to Decide [sic] it by the Town List or by Lawful Voters, and after some Debate it was thrown by and the following vote passed, namely, Voted that the Rev. Mr. Mirick [Noah Merrick, pastor from 1741 to his death in 1776] be Desired to call a Society meeting in order to come into some method of Reconciliation with regard to Singing in the Publick worship.” They adjourn; and no more is recorded or known of the result.

Wilbraham

1771 02 24 / MA Westborough / [The] church voted, “by a great majority, to use that Version of ye Psalms which was set forth by Dr. Brady and Nahum Tate, Esq., with the Addition of as many of Dr. Watts’ Hymns as can conveniently be obtained.” Only 3 members of the church failed to vote on this occasion,--2, because they wished to wait and see what the congregation would say; and 1, because “he knew nothing about it, having never seen one of them [psalm or hymn books?] in his life.”

Westborough

1771 03 07 / MA Weymouth / “W. Billings began his Singing School in Weymouth, boards here at Mr. Smiths.”

McKay-Crawford, p. 71n

1771 04 / CT Windsor / At a meeting of the society in April, 1771, it was “Voted, To introduce singing by rule in the congregation.” This resolution, it would seem, did not meet with approbation, for at a meeting of the society next year it was in effect rescinded.

Windsor

1771 04 04 / MA Lancaster / [Zabdiel Adams, Pastor of the Church in Lunenburg, Mass., preaches, “at a lecture,” *The Nature, Pleasure and Advantages of Church-Musick* (Boston, 1771).]

Britton

1771 05 / MA Wenham / For more than 100 years the Bay Psalm Book, containing the ancient and rugged version of Sternhold and Hopkins, continued to be used in the sanctuary.... It is not strange...that the introduction of a new version, and the formation of a choir were long and strenuously resisted. Like all real improvements, however, they were at length approved, and Dr. Watts’ Psalms and Hymns were, by a vote of the town, May 1771, “introduced into the congregation to be sung on the Lord’s day.”

Wenham

1771 05 12 / MA Westborough / [The] congregation was informed of the vote of the church [to adopt Tate & Brady], and concurred “by a silential vote.” It was then ordered that objections, if there were any, should be brought in before the next Sabbath or the Sabbath after.

Westborough

1771 06 09 / CT Middletown / [John Adams describes music there in his diary as] “the finest singing that I ever heard in my life; the front and side galleries were crowded with rows of lads and lasses, who performed all their parts in the utmost perfection. I thought I was rapt up; a row of women all standing up and playing their parts with perfect skill and judgment, added a sweetness and sprightliness to the whole which absolutely charmed me.”

Steel on Wetmore, p. 7

1771 06 27 / MA Westborough / [The] church, “that we might have peace and harmony... condescended that the Congregation, males of ye age of 21 years, might have liberty” to vote in the choice of leaders; and accordingly they proceeded to the radical step of electing four leaders to conduct the singing.... [This step] led in time to the disuse of the old custom of lining out, dear to the soul of many a deacon and clerk, and gallantly fought for in many a meetinghouse in those days. The same step had been taken in Worcester the year before, and was part of a very general movement growing out of the increasing instruction and intelligence on the subject. These four men were to sit together and lead off in the singing. It was not long before they and some others grew extremely tired of waiting after the singing of every line for the clerk to read the next; so it came to pass that the next thing desired by the party of progress was the dispensing with the function of reader. [See 1778.]

Westborough

1771 08 / NH Hanover, Dartmouth College / It is recorded that at the first Commencement, in August, 1771, there were performed several anthems, one of which was “composed and set to music by the young gentlemen, candidates for a degree.” The poet was Frisbie and the musical composer, Ripley.

Dartmouth

1771 09 26 / MA Oxford / “Voted—that Thursday, 24 Oct., next ye Church will meet at ye meeting-house to discourse on ye affairs of singing a new version of ye Psalms,” etc. No record of this meeting appears.

Oxford

1771 10 16 / MA Whately / Choristers, “to set the psalm in meeting,” were chosen by the church till 1821, when they were elected by the choir. The persons first chosen by the church 16 Oct. 1771, were John Wait, Jr., John Graves, and Elihu Graves....

Whately

1771 12 10 / RI Providence / “This Evening, 10 Dec. at 6 o’Clock, the new Organ, at King’s Church, will be play’d on by Mr. Flagg. A Number of Gentlemen belonging to the Town will assist on the Occasion, and perform the vocal Parts. A Sermon, on the Lawfulness, Excellency and Advantage of Instrumental Music in public Worship, will be preached by the Rev. John Graves, after which a Collection will be made to defray the Expence of bringing the Organ from Boston, and fixing it in the Church.”

Broadside, M. C. Crawford

1771? / MA Reading / Noah Eaton and nine others were chosen Quiristers, by First Parish, or persons to tune the psalm, and to sit, part of them in the Elders' seat, so called, and part of them in the short seats in the men's side gallery.

Reading

1772 / MA Andover / In a church-meeting [in 1772] it was voted to sing Dr. Watts's Psalms and Hymns, three months.

Andover, 1859

1772 / MA Charlestown / [Adopts Tate & Brady supplemented by a selection of hymns taken mostly from Watts.]

Benson, p. 165

1772 / CT East Hartford / It was not until the year 1772 that the society voted "that the singing in public on the Sabbath in the afternoon be without reading line by line." Several other votes about this time were for the purpose of "encouraging psalmody among us." Selah Norton, James Olmsted, and Jonathan Roberts, all staunch and prominent citizens, were appointed to be choristers to assist Capt. Pitkin in setting the psalms. And there were later grants of money to procure some person "skilled in harmony," to teach the inhabitants.

East Hartford

1772 / CT East Hartford / The front gallery and the lower half of the side galleries were reserved for the singers, who were arranged, the tenor and alto opposite the pulpit, the sopranos in the left and the bassos in the right side galleries.

[East Hartford?]

1772 / MA Ipswich or Hamilton or The Hamlet / [Tate & Brady's *New Version* was in use here] from some time before 1757 until the Reverend Isaac Watts's *Psalm, Hymns* [sic] was adopted in 1772.

Hamlet

1772 / CT Norwich / Watts' version of the Psalms was introduced into the service in 1772....

Norwich

1772 / CT Windsor / [Society had voted, April 1771, to "introduce singing by rule in the congregation." However, now they] "Voted, Not to act upon the article of singing in the congregation." There were doubtless wise men among them, who, as soon as they perceived what testy folks singers were, resolved to let them have their own way, either to sing in unison, or each one "on their own Hook,"—merely insisting upon the following regulation, which should be in force for one year: "Voted, To sing in the congregation without reading line by line, a part of the time, not exceeding one-half, until the next annual meeting of the society."

Windsor

1772 01 29 / MA Warwick / [Lemuel Hedge, pastor of the church there, preaches a sermon entitled *The Duty and Manner of Singing in Christian Churches* (Boston, 1772).]

Britton

1772 03 16 / MA Manchester / "Then adjourned to the house of Deacon John Allens...and then met when and where was Voted 1ly. That the Two hind Seats in the Meetinghouse in the Body of seats below: be Converted into a seat for singers at ye Expense of ye Town. 2ly. Chosen for a Committee to see that said Singing Seat be finished and Completed Eleazer Craft: Jonathan Brown & Benja. Kimball."

Manchester

1772 04 12 / MA Westfield / [John Ballantine diary:] "Preached. Stevenson sung, numbers offended, went out."

Westfield

1772 04 13 / MA Hadley / "...the town gave directions to the seaters of the galleries, 'that the fore-seats in the side galleries shall be left for the singers.' This is the first notice of the separation of the singers from the congregation in Hadley."

Hadley

1772 04 20 / RI Providence / "This evening go up to the College to hear [Andrew] Law's scholars sing."

Drowne, Crawford on Law

1772 04 24 / MA Westfield / [John Ballantine diary:] "Singers met here in evening, proposed to me a particular metre for the Sabbath, did not determine."

Westfield

1772 04 26 / MA Westfield / [John Ballantine diary:] "Preached. Singers staid away. I expected we must have omitted singing for want of a Chorister."

Westfield

1772 05 03 / MA Westfield / [John Ballantine diary:] "Preached. Singers took their seats."

Westfield

1772 05 12 / MA Greenfield / [diary of Rev. Roger Newton:] "The Chh. choose Jonathan Severance and Eleaz[a]r Wells to Tune ye Psalm when Amos Allen shall be absent."

Greenfield

1772 05 18 / MA Weston / [Town records:] [Town assembled] "To Hear the Petition of Phinihas Upham and others to know the minde of the town if they will give Liberty to a number of Singers to Set together in the Second & third and fourth Seats in the men[']s front Gallery and act thereon.... Voted to Grant the Petition of Phinihas Upham and others."

Weston

1772 05 25 / MA Westfield / [John Ballantine diary:] "Went to Meeting house to hear them sing."

Westfield

1772 05 27 / MA Boston / [William Billings applies for copyright protection from Mass. Bay Colony, for his *New-England Psalm-Singer*; copyright approved 14 July, but Gov. Hutchinson does not sign it.]

McKay-Crawford

1772 05 27 / MA Westfield / [John Ballantine diary:] "Election Day. Rev. Mr. Lothrop dined here. Singing Lecture. Mr. Lothrop preached very well attended. Tunes sung. Dalton, Landoff, Stevenson, 15th Psalm Tune, 2 Anthems. The whole service performed with decency and to general satisfaction."

Westfield

1772 09 09 / CT East Windsor / "To ye Gentlemen Society Comtt for ye North Society in said East Windsor, this from us the subscribers are to Desier you as soon as may be to warne a society meeting to do ye following Business—viz— 1. To see what ye society will do Respecting Singing whether they will approve of Beeting ye tune with ye hand in divine worship. 2d. Whether ye society will approve of Sounding or Pitching ye notes with ye voice or Pitchpipe before they begin to sing. 3d. to see whether they will appoint ye Rev. Mr. Potwine to tell the tuner what tune they shall sing. 4. to see if the Society will agree upon a Serteine number of tuns [*recte* tunes?] that shall be sung upon ye Lords Day in divine worship, in this Society, and what tune they will have sung. 5. to see whether they will chuse any person or persons to tune the Psalm for us in this Society. 6. to see whether the society will agree to Seet the Meeting house againe, or approve of ye disorderly Sitting in ye Gallerys among ye young people. 7. to see if the society will agree to sing without having the Psalm read upon the Saboth in divine worship."

Windsor Farms

1772 11 24 / MA Salem / Benjamin Williams and Samuel Wadsworth propose to open a singing school.

Salem

1772 12 / CT Winchester / [Levi Brownson appointed Chorister by the Ecclesiastical Society. he served for more than 20 years.]

Steel on Wetmore, pp. 11-13

1773 / CT Glastonbury / [In] 1773, the...society voted "to sing four times every Sabbath, without reading the psalms."

Glastonbury

1773 / CT Granby / A difficulty having arose about singing, it was voted in 1773, "to sing new tunes half the time, and old tunes the other half." [Society records]

Granby/ Simsbury

1773 / CT Hartford / [The 2nd Church took the following action:] "Whereas Messrs. Ebenezer Watson and Epaphras Bull, two members of this Society, with others have been at much pains and trouble in teaching the art of Psalmody to the people and youth of said Society, and have, by their application and assiduity therein, brought the same to very considerable perfection with a view to practice the same &c.; It is therefore Voted and agreed by this Society, that the same shall be introduced for the future (or until this Society shall otherwise order) and they, the said Ebenezer and Epaphras, are desired to attend and lead therein upon the Sabbath or every Lord's Day, according to the mode and form which they have lately practised and instructed, as aforesaid." At the same time the Society voted to omit the reading of the Psalm, "as heretofore practised."

Hartford

1773 / MA Ipswich / "The seats for the choir were designated by the First Parish in Ipswich, being 'two back on each side of the front alley'."

Hood, p. 182

1773 / MA Northampton / Evidently there were schools for teaching music in 1773, and probably, if a master was hired, he was paid by subscription. The chorister, however, was employed much earlier than this.

Northampton

1773 / MA Randolph / In 1773 the precinct agreed to sing a collection of tunes, and appointed a committee to make the collection. These votes show that they began to sing in parts, no longer in simple unison, and were reaching after greater variety. Simeon Thayer and Ephraim Thayer were appointed additional "tuners."

Randolph

1773 / MA Rowley / A meeting was called and among the articles was one to instruct the committee "to set apart a Seat or Seats...for such persons as are or may be skilled in the Art of Singing." At the meeting it was voted "That such Persons as are skilled in Singing shall have liberty to set together in the back Seats...and if a greater number of persons, skilled as aforesaid, shall incline to set together than that Seat will Conveniently accom[m]odate they shall have liberty of Setting in the next Seat. And those Persons skilled as aforesaid Setting in those Seats shall tune the Psalm, provided it shall be agreeable to the minister of sd Parish." This was the origin of the old-time phrase "Sitting in the seats."

Rowley

1773 / MA Westminster / [Adopts Tate & Brady supplemented by a selection of hymns taken mostly from Watts.]

Benson, p. 165

1773 / MA Westminster / [In 1773] the town voted "to sing Tate and Brady's Salms and Dr. Wattses Himms in Publick or Social worship." And this collection probably continued in use until superseded by Dr. Watts' "Psalms of David," with supplementary hymns, a volume well remembered by the older inhabitants.

Westminster

1773 / CT Windsor / At the next annual meeting [1773] it was "Voted, To continue singing in the congregation, as agreed upon at the last meeting."

Windsor

1773 / MA Worcester / [In] 1773, "the two hind body seats, on the men's side, on the lower floor of the meeting house," were assigned to those who sat together and conducted singing on the Lord's day.

Worcester

1773 03 01 / MA Westminster / At what date a special class or choir of singers was formed to carry on [singing] it has been found impossible to ascertain. The first action of the town upon the subject of sacred music was taken March 1, 1773, when it "Voted and chose Thomas Brigden Esq. and messirs Lemuel Houghton, Stephen Holden, Abraham Stone, Moses Thirsten, John Noar Joseph Holden, Jr. Reuben Miles, Nathaniel Brown Samuel Cooke Sebez Jackson as Modelators [*sic*] of the Tune on Lords Days in times of Divine Service." The article in the warrant under which these men were appointed provided for the assignment of "a place for them to set in," and the selectmen were instructed "to make an alteration in the Front gallery on the wimmen's side," in order to meet the implied necessity.

Westminster

1773 03 18 / CT Simsbury / [Joseph Strong preaches a sermon entitled *The Duty of Singing* "at a singing-lecture...on occasion of introducing regular singing into public use in the worship of God there" (New Haven, [1773]).]

Britton

1773 03 24 / MA Marlborough / [John Mellen, pastor of the second church in Lancaster, Mass., delivers a singing lecture entitled *Religion Productive of Music* (Boston, 1773).]

Britton

1773 04 / CT Simsbury / At Simsbury, soon after a vote had been taken, April, 1773, "to sing on the Lord's day according to the rules taught in the Singing Schools in [that] and the neighboring Societies," a teacher of music was employed. After practising some time, he appeared with his scholars in church on a Sunday, and the minister having announced the psalm, the choir, under the instructor's lead, started off with a tune much more lively than the congregation had been accustomed to hear. Upon which, one of the Deacons, Brewster Higley, took his hat and left the house,--exclaiming, as he passed down the aisle,--"Popery! popery!"

Harwinton (see also Simsbury)

1773 04 12 / CT Farmington / [The] Ecclesiastical Society [unanimously] "Voted that the people who have learned the rule of singing have liberty to sit near together in the same position as they sat this day at their singing meeting, and that they have liberty to assist in carryin[g?] on that part of divine worship."

Farmington

1773 04 21 / CT Turkey Hills / [John Ballantine diary:] "General Fast in Conn. I preached at Turkey Hills. The new way of singing opposed, hardly any singing, a meeting of ye singers at Bro. Gay's. It is a pity that singing in God's house should be so poorly, when there are a number of good singers in the place."

Westfield

1773 06 10 / MA Athol / [Vote to give up reading the psalm.] The vote was a close one; in the church 18 yeas and 11 nays; the congregation voted 33 in favor of the change and 28 against it. Two months' time was allowed by the church "for the people to Provide themselves with Psalm Books before they Sing without reading." The completion of the new meeting-house on the common, and the opening of the same for public worship just about this time, may have had a tendency to hasten on this innovation.

Athol, 1851

after 1773 06 10 / MA Athol / A meeting was called to see if the church and congregation would reconsider their former vote [to sing the psalm without reading]; but there was still a majority of three or four in the church, and seven in the congregation, in favor of abiding by the former decision.... "Upon consideration," however... "the church consented to read with singing half the time for four sabbaths upon the aggrieved party attending on the public worship."

Athol, 1851

1773 09 14 / MA Salem / The first published information, that we have met with of singing's being taught in Salem, though it very probably was long before, is of Sept. 14, 1773. Then Mr. Munson advertised his purpose to give such instruction.

Salem

1773 09 14 / MA Salem / "Mr. Munson Respectfully acquaints the Gentlemen and Ladies of the Town of Salem that he opens a Singing School this day, at the Assembly-Room, where Parents and other Subscribers are desired to send their Children at 5 o'clock P.M., and Young Gentlemen and Ladies to attend at seven in the Evening. N.B. Subscriptions are taken in at Mr. Samuel Field's in School Street, and at the Printing-Office."

Essex Gazette, 14 Sept. 1773

1773 12 / CT Winchester / [The] Society voted "the Psalm to be read before singing for the space of four months and then to be sung without reading." In other words the practice of lining-out was to be dropped, requiring church-goers to possess psalm-books in order to participate audibly in public worship.

Steel on Wetmore, p. 13

1773 12 09 / MA Boston / *Massachusetts Gazette*: "Moses Deshon Takes this Method to acquaint the Publick, That he purposes, on suitable Encouragement, to open a Singing School, for the Instruction of Youth in the Art of Psalmody, on Tuesday and Friday Evenings, from Six to Nine o'Clock in the Evening, at his Auction-Room in Ann-Street, if a suitable Number appears."

Seybolt

1774 / MA Beverly / [In 1774] a choir was regularly installed in "the front seats of the south gallery," and authorized, "by vote of the parish, to pitch the tune and take the lead in singing."

Beverly

ca. 1774 / MA Concord / The singers were first "seated" about 1774, when the custom of lining ceased and the church voted that Deacon Wheeler should lead the singing one half the time and the singers in the gallery the other.

Concord

1774 / NH Hanover, Dartmouth College / [John Wheelock, Tutor at Dartmouth College, brings out *An Essay on the Beauties and Excellencies of Painting, Music and Poetry*, "pronounced at the anniversary commencement at Dartmouth College, A.D. 1774" (Hartford, 1774).]

Britton

1774 / MA Essex / In 1774 the church voted "to choose some of the brethren skilled in singing, to lead the church and congregation in the service of singing praise to God." The first choristers chosen were Joseph Perkins, John Choate and Abraham Perkins. When the singers took their seats in the gallery this year, Watts' Psalms and Hymns were introduced as a substitute for Prince's Bay Psalm-Book which had been in use before. Not long after this, Daniel Sanford taught a singing-school, and at the close of it, introduced his pupils to the singers' seats. They were so numerous that they filled all the seats of the front gallery.

Essex

1774 or later / CT New Haven / The custom of "lining out" or reading each line of the psalm before it was sung was followed until 1774 if not later. It was abolished in the White Haven church in that year.... [The] Sternhold and Hopkins collection of psalms was the only singing book used until about the time of the Revolution, when it was supplanted by Dr. Watts' version, and Dr. Dwight's Revision of Watts succeeded in the year 1800.

New Haven

1774 / Ct Norfolk / [The old way of singing] appears to have been in use until 1774, when we find the choristers were annually appointed in regular town meetings. A choir was collected and seated in the front seats of the galleries.

Norfolk

1774 / CT Winchester / [In this year] the Society voted "the Psalm to be read by line in Time of Singing."

Steel on Wetmore, p. 13

1774 01 / MA Stoughton / In 1774 William Billings, then 28 years of age, gave instruction in music, or, as they would have said, taught a singing-school in the tavern of Robert Capen. He interested the young people of Stoughton in his work, inspired them with his own enthusiasm, organized them into choirs, taught them to despise foreign music, especially that of England, and jumbled religion and patriotism into his stanzas with such a grace that he became the most successful organizer of music in America. In Canton and vicinity the seed fell on good ground, and in due time she outranked all her sister towns.

Canton

1774 02 08 / MA Newburyport / [Oliver Noble, "pastor of a church in Newbury," preaches a sermon "at the North Meeting-House, Newbury-port, at the desire of the Church and Congregation," entitled *Regular and Skilful Music in the Worship of God*, published "at the desire of the Musical Society, in Newbury-port" (Boston, 1774).]

Britton

1774 03 03 / CT Hartford / [John Stickney advertises for subscriptions for a projected new collection of sacred music, *The Gentleman and Lady's Musical Companion*. He's in Wethersfield.]

Connecticut Courant, 1-8 March

1774 03 07 / MA Medford / "Voted, that the singers have the two hind seats of the women's seats below"; and the Committee shall designate who shall occupy said seats.

Medford

1774 04 03 / MA Newburyport / [Daniel Bayley advertises a new edition of *American Harmony* in preparation.]

Connecticut Courant, 3-10 May

1774 04 13 / PA Middle-Octoraro / [William Marshall, minister of the Scots Presbyterian Church in Philadelphia, delivers a sermon entitled *The Propriety of Singing the Psalms of David in New Testament Worship* "at the Opening of the Associate Presbytery of Pennsylvania" (Perth, 1776; perhaps also Philadelphia, 1774).]

Britton

1774 04 19 / MA Salem / Youth of both sexes, who had been under the tuition of Mr. Ripley, meet at one of the houses of worship and sing psalm tunes and anthems. The next day, more of them from Mr. Munson's scholars, belonging to this and other towns, assemble here in another meeting house and make a like exhibition.

Salem

1774 04 20 / MA Salem / "Went to hear singing at our meeting."

Mary Holyoke diary

1774 04 21 / MA Salem / "Evening at Concert." [fn. Scholars from Mr. Munson's singing school who sang a number of anthems "to the general approbation of the Audience.["]?"] The following evening there was a vocal and instrumental concert at the Assembly Room.]

Mary Holyoke diary

1774 05 28 / RI Providence / "William Billings informs the Public, that he proposes to teach the Art of Psalmody, in all its branches. Such Persons as are desirous of being instructed by him, are desired to leave their names at the House of Mr. Levi Hall, opposite King's Church. He will open School as soon as a sufficient Number of Scholars shall appear. N.B. Billings's Singing-Books to be sold by said Hall, and Mr. Samuel Nightingale, jun."

Providence Gazette, quoted in Mangler 1958, p. 3

1774 06 04 / MA South Hadley / [Date of Introduction of John Stickney's *Gentleman and Lady's Musical Companion*, published in Newburyport.]

Gentleman and Lady's Musical Companion, p. 9

1774 08 29 / RI Providence / The letter of resignation of the third pastor, the Rev. David S. Rowland, dated Aug. 29, 1774, mentions the presence of some "reviving choristers." However, [the] duration [of the Providence singing school Billings advertised in late May and early June 1774] is not known.

Mangler 1958, p. 3

1774 09 / CT Woodbury / [The] society "Voted that the singers may sit up Gallery all day, if they please, but to keep to their own seat, the men not to infringe on the women pues." From this it appears, that at this date the old method of performing this part of divine service by the congregation was not yet dispensed with in this society, but for what reason it was necessary to pass a solemn vote to keep the males from infringing on the ladies' rights, does not appear.

Woodbury

1775 / MA Arlington / In 1775 the Precinct voted to choose one person to lead in singing. Samuel Frost was chosen, but was excused, and William Cutter was chosen to lead in singing and to nominate such persons as he shall think proper to assist him. It was also voted that the second and third seats in the front gallery be the seats for the singers to sit in; and at another meeting, it was voted to have two doors to the said seats. This is the first mention of a choir.

Arlington, 1880

1775 / MA Concord / In 1775, it was voted to sing from Tate and Brady's version three months on trial. The June following Watt's [sic] version was introduced and used till 1828.

Concord

1775 / CT Norwich / [Mention of Nathaniel Niles's Sapphic ode "called The American Hero."] This poem first appeared in print in the *Connecticut Gazette*, 2 Feb. 1776, but dated Norwich, 1775. It had been circulated and sung in private and patriotic meetings, before it was printed,

the music being composed by one of the author's friends. [fn. This is supposed to have been Col. Absalom Peters, of Lebanon, who was at that time a young man giving lessons to the choirs in Norwich as a singing-master.]

Norwich

1775 / MA Roxbury / Ebenezer Fox, a Roxbury lad, has furnished this reminiscence of the music of this old meeting house in 1775. "Deacon Crafts used to read aloud one verse at a time of the psalm or hymn, which the choir would sing, and then wait till he had read another. Hymn books were not in general use; they were, some time after, in the pews of the wealthy. At a subsequent period fuguing tunes were introduced and they produced a literally fuguing effect upon the elder people, the greater part of whom went out of church as soon as the first verse was sung."

Roxbury

1775 01 03 / CT Winchester / [On this date] the Society voted "to come into Mr. [Levi] Brownson's Method of Singing." Apparently the congregational practice at Winchester in 1770 was essentially the "Usual Way," that is, the universal practice in New England before the reforms of the 1720s.... "Mr. Brownson's Method of Singing" may have introduced music in three or four voice parts, if harmony had not already been practiced at Winchester; or it may have implied singing in *tempo giusto*, according to written note-values. Lining-out was apparently retained for a time, since psalm readers were regularly appointed until 1777.

Steel on Wetmore, p. 13

1775 02 22 / MA Athol / [Public Declaration by Mrs. Susannah Haven, objecting to the new manner of singing.]

Athol, 1851

after 1775 02 22 / MA Athol / [Controversy over singing touches off serious controversy in church, lasting several years, and resulting in the dismissal of the minister.]

[Athol, 1851?]

1775 03 22 / CT Litchfield / [Samuel John Mills, pastor of the church in Tarringford, delivers a sermon entitled *The Nature and Importance of the Duty of Singing Praises*, "occasioned by a public Meeting of the Singers" in Litchfield (Hartford, n.d.).]

Britton

1775 03 22 / MA Reading / "The parish voted to sing Watts's Psalms and Hymns for the future." I shall never forget, when a child, the solemn tone of the Rev. (then a Deacon of my father's church,) Jacob Emerson, with his large white wig, who read the hymn, line by line; for although "the Parish voted," it would appear that the singers, with Mr. Brown who officiated as Chorister some forty years, I believe, had no copies.

Reading, letter from John Prentiss

to 1776 / MA Andover / In regard to the leaders of the singing the account is imperfect. We read concerning Dea. Joseph Abbot, who removed to Wilton in 1776, at that time in his seventy-second year, that "he for many years tuned the Psalm, and Dea. Isaac Abbot, his cousin, read it line by line." This would carry us back quite early.

Andover, 1859

1776 / MA Chelmsford / The Town voted for "Queresters" or "persons to Tune the Salm on Lords Days": Deacon Ebenezer Goold, Mr. Joseph Emerson, Reuben Goold, John Freeland, Jonas Pierce, Thomas Davis, John Robbins, William Fletcher, Jr. Voted that those persons that are made choice of to tune the Salm on Sabbath Days, and others that may be Desirous to Joyn in singing may have seats by them selves. Voted that those persons made choice of for singing shall have the Liberty of the second seat in the front gallary [*sic*] for that purpose. This privilege was obtained with difficulty. The people were fearful of dangerous innovations.

Chelmsford

1776 04 / CT Windsor / Voted "that the young men who sing on the tenor be allowed to sit in the north front gallery." Erastus Wolcott, Jr., chosen chorister, "to set the psalm and lead in singing."

Windsor

1776 05 20 / MA Medford / "Voted, that the singers have one-half of the three front seats in the women's gallery, next to the women."

Medford

1776 05 24 / MA Oxford / Lieut. Abijah Harris, Richard Coburn and Amasa Kingsbury were chosen Choristers.

Oxford

1776 06 04 / CT Harwinton / "Voted that the Last Singing on Each Sabbath may be performed without the Psalm being red line by line until the Next Anuel Society Meeting. Voted the following Tunes are Only to be sung in the Congregation Until the Next anual Society Meeting— viz Canterbury Mear St. Martins New York Plymouth Newbury Standish Falmouth Parradon Wantage Putney Richmansworth Southbury Angels Hymn 100 New Little Marlbury Aylesbury Dalston 122d St. Hellins Landaff New 50th." [the following added:] So far as appears, Harwinton had less of commotion, as to this matter, than did most other New England towns.

Harwinton, from Church records

1777 / MA Shirley / [Watts introduced for congregational singing & continued till 1821.]

Shirley

1777 Spring / MA Boylston / In the spring of 1777, soon after the settlement of Mr. Fairbanks, the church introduced Watts[']s version of the Psalms and Hymns, including his three books of hymns. And about this time, probably, the present mode of church music was also adopted. Sacred music during the ministry of Mr. Fairbanks, appears to have been at a low ebb. Most of

the time this service was performed by the congregation, very imperfectly when in their best manner, and sometimes so weak were they in performing it, that they were obliged to omit it in the worship of God on the Sabbath. The church felt the importance of some improvement in the manner of their singing, and repeatedly petitioned the precinct to adopt measures by which this improvement could be secured. The precinct appears to have given them but little help.

Boylston

1777 Summer / MA Boxford / In the summer of 1777, "by general desire," the First Church commenced to begin the public worship of the sabbath with singing. A few of the leaders of the choir that successively held the office were Nathaniel Perley, Moses Peabody, and David and Samuel Kimball.

Boxford

1777 09 / CT Goshen / [A] town meeting was held in Sept. at which the only business transacted was to locate a Sabbath-day house on the Green, and to enact as follows, viz.: "Voted, that Fisk Beach be Chorister, to tune the psalm, and be head Chorister." "Voted that Wait Hinman be an assistant Chorister." "Voted that those persons men and women in the galleries who are skilled in singing psalms; to carry on the divine service of singing psalms." It would seem from this that the voices below were not in harmony with those above, and the services of praise were to be confined to the skilled ones in the galleries.

Goshen

1777 12 02 / MA Shirley / [Church records:] "It was put to vote to see if the church would agree to sing Dr. Watts' version of the Psalms, and it passed in the affirmative." It is supposed that the version of "Tate and Brady" had been in use previously.

Shirley

1778 / MA Boston / [In 1800, William Bentley wrote that William Billings] "taught the Singers at the Brattle street Church in 1778 with great approbation & his fame was great in the Churches."

McKay-Crawford, p. 116

1778 / MA Canton / In 1778 it was voted that the tunes should be named by the chorister before they were set, and that the chorister pitch the tune by a pitch-pipe. This vote was said by the wicked ones to have been passed, because there was one tune with which the chorister was familiar, but with which Mr. Dunbar was not, and the chorister always struck up that tune; pitching was done by the old-fashioned implement. A few years later one of our townsmen, the late Mr. James Bazin, invented a pitch-pipe that could be carried in the vest-pocket.

Canton

1778 / NH Jaffrey / In 1778, before the incorporation of the church, or the settlement of a minister, the town chose William Smiley and David Stanley to read the psalm, and Jonathan Priest, Abraham Bailey, and Daniel Stanley to tune the psalm.

Jaffrey

1778 / MA Randolph / "Voted, that the singers sit in the three back seats below, in front of the pulpit, both on the men's and women's side." Elisha Wales and Lieutenant Isaac Thayer were added to the choristers. From this time Captain Elisha Wales became and continued chief chorister for 20 years.

Randolph

1778 / MA Westborough / [In 1778] the first choir appeared in the Westborough meeting-house, and the innovation was indorsed by the following town-vote, recommending "to those male persons who are disposed to sing the praises of God in publick to set as much together as they conveniently can, in ye men's front Gallery, without depriving those who usually set there of their places. And to those female persons who in like manner are disposed to sing, to set in ye women's front gallery for ye purpose aforesaid, and to Set there in a decent manner during ye town's pleasure."

Westborough

1778 01 01 / MA Brookline / [Meeting of this date] "Upon the Petition of the Singing Society, that they may be allowed to form certain Seats in the front gallery of the Meeting house, into a Pew for their better Accommodation, at their own Expence. Voted That the Town will allow the Singing Society leave to form the requested Seats in the Gallery into a Pew for their better Accommodation, they making the desired Alteration at their own Expence; reserving to the Town an absolute Right to alter or dispose of the same, whenever they think proper: the proposed Alteration to be under the Direction of the Selectmen, who are appointed a Committee for that Purpose."

Brookline

1778 03 / MA Greenfield / [diary of Rev. Roger Newton:] "March 1778. Edward Billings, John Newton, John Wells & Simeon Nash were made Choice of to tune ye Psalm."

Greenfield

1778 03 02 / MA Westminster / [The town] "Voted that Thanks be Returned to Mr Houghton for his Service Tuning the psalm on Lords Days and Voted to Chuse a number of persons to Tune the psalm on Lords Days Then Voted and Chose messirs Sebez Jackson, Lieut. John Hoar, Joseph Holden, John Fosket, David Nichols, Isaac Williams, Paul Walker, David Foster, Nathan Darby."

Westminster

1778 03 23 / MA Westminster / In the warrant for a town meeting three weeks [after the one on 2 March] was an article "To see whether they [the voters] will give the two hind Seats in the meetinghouse on the frunt side in the men's and wimen's side To accomidate the Singers." Whereupon it was "Voted to give the Seats mentioned in this article to accomidate the Singers and Voted to build them on the Town's Cost, and Voted to chuse three as a Committee to build said pews, and Voted that Said Committee make an Equail Division in the Pews for men and wimen and that those who are already appointed Singers to take Said Seates when finished and that they [are] to Invite any into said Seates who are Singers till Said pews are filled and to continue their till the further order of the Town."

Westminster

1778 04 03 / NH Lyndeborough / It is recorded “to see if the chh. will consult anything about the singing in the house of God on Lords day, as there are several persons *uneasy* about the same.” As a result of this consultation Daniel Cram was chosen assistant chorister; and it may be added that that *uneasy* feeling has pervaded the church more or less to this present day.

Lyndeborough

1778 06 12 / MA Boston / [William Billings petitions the Mass. House of Representatives for copyright protection on *Singing Master’s Assistant*.]

McKay-Crawford

1778 06 23 / CT Cheshire / “Now collecting and will soon be published. By Andrew Law of Ches[h?]ire in this State. A Collection of Psalm Tunes and Anthems from the most celebrated Authors in Great Britain and America; with a compleat system of Rules drawn up in the most concise, plain and easy manner, for the benefit of learners. The book will contain about 200 pages, neatly engraven on plate. The fluctuating situation of our public affairs renders it impossible to ascertain the price of the book, but the compiler assures the public it will be the cheapest ever published in America, and it will be cheaper to subscribers than to others. Subscriptions are taken in by the Printers hereof.”

Connecticut Courant, 23 June 1778

1778 07 10 / CT New London / [Law advertises for subscriptions to *Select Harmony*.]

Crawford on Law

1778 11 01 / MA Westborough / “N.B. The Singers more generally sat today in ye Front, & some no. stood up. Mr. Lemuel Badcock was among ym. We were not so happy as to have any singing in my Family today—not in ye Evening.”

Parkman diary

1778 11 18 / MA Sturbridge / [A] town-meeting warrant reads: “& whereas an uneasiness Subsists among a number of the Inhabitants of this Town in Regard to Singing in Public Worship on Sabbath Days, therefore: To See if the town will Enquire into the Causes of Said uneasiness, & pass such vote or votes as they in their wisdom may think most likely to unite the minds of the People in that part of Public Worship.” But “after some debate,” it was voted not to act upon this knotty subject. [But a committee was appointed to study the matter and report.]

Sturbridge

1778 12 01 / MA Westborough / “I preached at Lieut. Levi Warren’s, a third Exercise on Rev. 2. 10. May God be graciously pleased to add His own efficacious Blessing! N.B. Mr. Daniel Hardy was at Mr. Warren’s before ye Exercise began and manifested his Disgust at my sermon on ye late Thanksgiving. He found fault with my saying so much about Singing ye praises of God. I replied yt it was the very Business of the Day.—the present Truth—ye[t?] if he was dissatisfied with it, he had need ask himself whether it was not because he *himself was out of Tune*.—After

ye Exercises, Mr. Badcock and his Scholars sang a number of good Tunes, in Parts. We had also a plentiful Table Spread and agreeable Entertainment.”

Parkman diary

1778 12 07 / MA Boston / On Dec. 7 [1778]...the Boston *Independent Ledger*, a newspaper run by Edward Draper and John Folsom, who also printed Billings’s tunebook, advertised the *Singing Master’s Assistant* as “just published.”

McKay-Crawford

1778 12 10 / CT Cheshire / [Law’s *Select Harmony*, 44-p. edition, bears this date on its t-p.]

Crawford on Law

1778 12 15 / MA Needham / [First Parish vote:] “The Hinds Seats in the body Voted by the Parish for the Negors [*sic*] to Set in”; ... “It was Voted by the Parish that no Hats Shall be hanged on the Gallery Pillows [pillars?], The Gallery Seats from the East Alle to the front Voted by the Parish to the Singers.”

Needham

1778-1786 / MA Andover / At the time of Mr. Quincy’s residence, 1778-86, the leader’s name [of the singing] was Ames.

Andover, 1859

after 1778 / MA Framingham / [When] Billings’ Collection was introduced, and the choir for the first time sang the tune of “David the King,” an aged man cried out, “hold, hold!” and seizing his hat left the meetinghouse.

Framingham

1779 / MA Boston / [William Billings publishes *Music in Miniature*.]

[no source given]

1779 / MA Northfield / It was now [by 1779] a matter of memory that the psalm-singing had been led by a deacon. The “lining-out” method had been discarded by a vote in town-meeting in 1770 to the effect that thereafter “the singers shall sing altogether without the deacon reading the psalm line by line except at the Lord’s table when the deacon is to read and at no other time.”

Northfield

1779 / MA Andover / It was voted by the Parish to consent to the building of a seat in the meeting-house to accommodate singing. This seat was to be “before the seat the Deacons sit in.” It is uncertain whether the seat was built. [See 1780]

Andover, 1859

1779 / MA Concord / In 1779, the church took into consideration the “melancholy decay of singing in public worship, and chose 20 persons who should sit together in the body pews below and take the lead in singing, the women to sit separate from the men.”

Concord

1779 / MA Westminster / Some change in the location of the choir seems to have been desired the following year, 1779, since it was “Voted that the Singers have the Benefitt of the four hind seats in the front Gallery on the Men’s & Women’s side instead of the Seats they now Sit in, etc.” At a later date, of which no record has been found, these servants of the sanctuary were given the occupancy of the front seats in the front gallery, opposite the pulpit, a position they retained while the house was used as a place of public worship.

Westminster

1779 01 09 / MA Westborough / “Mr. Badcock (the singer) brought me from Mr. R. Cranch’s of Old Braintree, Vol. I of ye Universal and historical Biographical Dictionary in large 8vo. This volume goes no further than A. There are 11 vol. more.”

Parkman diary

1779 / 01 18 / MA Westborough / “Mr. Badcock keeps a singing-school at Mr. Barn. Newton’s. Elias and Timothy go to it to hear.”

Parkman diary

1779 01 19 / MA Westborough / “A.M. Mr. Badcock here. An uncommonly rigorous season.

Parkman diary

1779 01 25 / MA Westborough / “Being at ye Shop, Capt. Fisher and Mr. Badcock were there and acquainted me with the Desire of ye Singing School to have a Lecture preached to ym., and though (as they say) they would be glad if Mr. P. would himself preach, yet because of the disquietment among ye People about singing, and for ye sake of drawing in people, it was mentioned to ask one of the neighboring Ministers, particularly Mr. Sumner to preach it. I replied with consent., provided they would acquaint ye appointed Choristers with it, and endeavor to have them lead in ye Affair.”

Parkman diary

1779 01 26 / MA Westborough / “Mr. Elisha Parker here A.M. on ye Same Business, of ye Singing Lecture—to write to Mr. Sumner &c. but I answered him as I did Capt. Fisher yesterday. P.M. Deac. Wood here—brot. a large Spare Rib, advised with him ab’t Singing Lecture and he approved of ye Steps proposed.... Mr. Daniel Forbes was here...it was too apparent yt he was put out of Humour by my consulting him about my advising ye Singers to invite ye Choristers to lead in ye proposed plan of ye Singing Lecture. For he said those men had been too much courted already, and had conducted but indecently towards ye Singers; so that they did not deserve such respect to be shown ym. On ye other Hand, I conceived it would be most prudent in me, in time of so much Difficulty, to advise to a Method yt must needs be most conciliating,

and prevent further Complaint. May God graciously impart the Wisdom yt may be profitable to direct, under such trying Circumstances.”

Parkman diary

1779 01 28 / MA Westborough / “At eve Mr. Eli Whitney and Mr. Elisha Parker here, and desire me to appoint a Singing Lecture, and to write to Mr. Sumner to come and preach it: on Thursday next (the 4th of February) at 2 P.M. Breck, Suse with her Baby, Molly Pratt, go in a Double Sleigh, and Mr. Elijah Brigham and Sophy are with ym to Mr. Daniel Grout’s at Grafton. Elias and Timothy to ye Singing School (as hearers) at Mr. Barn. Newton’s.”

Parkman diary

1779 01 29 / MA Westborough / “I wrote to Mr. Sumner & sent it by Mr. Elisha Parker to come and preach to ye Singers next Thursday.”

Parkman diary

1779 01 30 / MA Westborough / “Mr. Badcock has been with me to speak about ye Singing. (viz. how many times, and what times they desire to sing) on proposed Lecture Day. At eve. Mr. Elisha Parker here, to let me know yt Mr. Sumner will come (extras accepted) to preach ye proposed Lecture, & asks me to his on Wednesday.”

Parkman diary

1779 01 31 / MA Westborough / “I appointed a Singing Lecture to be next Thursday at 2 P.M. Dr. Hawes delivered me a Packet from Col. White. Rpt. for Rochester.”

Parkman diary

1779 02 02 / MA Westborough / “I preached at Mr. Barnabas Newton’s on Ps. 44:15 to p. 73d. N.B. We Sung twice, because ye Singing School was there, and I tarried to hear ym Sing after my Exercise.”

Parkman diary

1779 02 04 / MA Westborough / “A Singing Lecture at ye Request of ye Singing School. Mr. Sumner preached. His text was Ps. 149. It was conducted thus. After Dinner (at which besides Mr. Sumner & Col. Job Cushing yt came with him, was Mr. Stone of Southboro) when we first went into ye Meeting House, An Anthem was sung. Then Mr. Stone made a short Prayer. After which I appointed and read Ps. 149. which was Sung without Reading the Lines by the Deacon, then Mr. Sumner prayed. after which we sung Ps. 113, Deacon reading as usual, & ye Sermon next followed. Mr. Sumner prayed again and we sung ye 5th Hymn without reading, except my first reading over ye whole. In Conclusion of the Exercise, I pronounced the Blessing. But then Mr. Badcock, the Master began an exercise of Singing—of Anthems and Tunes—which was very grateful, and may God graciously Condescend to accept ye Sacrifice.”

Parkman diary

1779 02 10 / MA Westborough / “Transcribed from biographical Dictionary P.M. went up to ye Singing School (by desire) to hear ye Singing. This is Mr. Badcock’s last Day.”

Parkman diary

1779 02 11 / MA Westborough / "Mr. Badcock leaves us."

Parkman diary

1779 02 17 / MA Westborough / "At eve came Master Fisk to see us with Elias at Even to a singing meeting at Mr. Newton's but lodges here."

Parkman diary

1779 03 01 / MA Westborough / "The choristers Chamberlain and Whitney, say they want to be dismissed and desire there may be a new choir."

Parkman diary

1779 03 03 / CT Cheshire / [Law's 100-p. *Select Harmony* is published.]

Crawford on Law

1779 03 03 / MA Westborough / "Also Messrs. Chamberlain and Whitney, the choristers, were here yt they might see what I had drawn up, to lay before ye Congregation, praying there may be a New Choice in their Stead."

Parkman diary

1779 03 09 / MA Boston / Billings seems to have opened a school at Old South Church at the very beginning of 1779. A manuscript "order to pay" from Deming to Daniel Boyer, dated March 9, 1779, records that the composer received 150 pounds "for two months teaching the youth of the Old South Society the Art of Psalmody."

McKay-Crawford

1779 03 14 / MA Westborough / "I appointed ye Communion & Lecture and by Desire notified the Congregation to make a new choice of Choristers, after ye next lecture."

Parkman diary

1779 03 17 / MA Westborough / "Mr. Stone came, din[']d with me. He tells me his people have voted to sing Tate & Brady's Version, & began last Lord's Day.... After Sermon and Blessing, the Church were by ye Desire of De[a]cons, stayed concerning Contributions. The Congregation staid also at ye request of ye Choristers, yt they might resign and ye People might make a new Choice. They chose Mr. Eli Whitney by 41 votes: Mr. Ebr Chamberlain Jr. by 31, Mr. Batherick by 29, Mr. Elisha Parker by 23."

Parkman diary

1779 03 29 / MA Brookline / "Voted to allow the Singing Society to Occupy the Seats in the front Gallery, During the Pleasure of the Town, and to allow of such Alterations in the Seats as shall be most convenient for Sd Singers."

Brookline

1779 04 06 / MA Andover / [William Symmes, pastor of the First Church in Andover, delivers *The Duty and Advantages of Singing Praises unto God*, "a discourse...at an Occasional Lecture" (Danvers, 1779).]

Britton

1779 04 13 / CT Hartford / "The first part of Mr. Law['s?'] Collection of Music, being a new collection of the most favourite Psalm Tunes, Hymns and Anthems, from the most celebrated Authors in Great Britain and America...to be sold by Maj. Atwater and said Law, in New Ches[h?]ire, and Mr. Nathaniel Patten, Book-Binder and Stationer, and Mr. Enos Doolittle, Watch-Maker, in Hartford."

Connecticut Courant, 13 April 1779

1779 07 15 / MA Sturbridge / "Whereas there has been some very unhappy matters of Difficulty & uneasiness in the minds of Some in this Town, with respect to Singing in the Worship of God in our Christian Assembly, since the late Indeavours of Learning to Sing by Rule: The Church Did at a meeting on [15 July 1779], being Deeply Impressd with a Sence of our unhappy Scituation with respect to Singing, it being more affecting considering the sore Distress & Calamity wee are under in this Land: The Church being Desierous of Removing said Difficulties, cementing Differences, Restoring Peace & Preposeing some Plan, whereby wee might Carry on that part of Public Worship in Love & Harmony according to the Rules of good Order & Edification: the Church Chose us,...a Committee for that Purpose." [see 21 Aug. 1779 for report]

Sturbridge

1779 08 03 / NH Lyndeborough / The town...was requested to act on three articles presented in a petition which had been sent to the selectmen, signed by a number of persons. Article 1. To hear the complaint of any aggrieved person, and allow every one liberty to stand or sit, during the singing in public worship; Article 2. To see if the church and congregation may introduce Dr. Watts' version of the psalms and hymns into the public worship; and Article 3. To see if the town will grant the "Choreesters" any particular seat or seats in the meeting-house. The petition was granted, and permission was given to introduce said "psalms and hymns" upon trial for three months; and also voted four men's seats and three women's seats below in the meeting-house to accommodate the singers.

Lyndeborough

1779 08 05 / MA Worcester / The final blow was struck on the old system, by the resolution of the town..."Voted, That the singers sit in the front seats in the front gallery, have a right to sit in the front seat and second seat below, and that said singers have said seats appropriated to said use. Voted, That said singers be requested to take said seats and carry on singing in public worship. Voted, That the mode of singing in the congregation here, be without reading the psalms, line by line, to be sung." The sabbath succeeding the adoption of these votes, after the hymn had been read by the minister, the aged and venerable Deacon Chamberlain, unwilling to desert the custom of his fathers, rose, and read the first line according to his usual practice. The singers, prepared to carry the alteration into effect, proceeded, without pausing at its conclusion: the white haired officer of the church, with the full power of his voice, read on, until

the louder notes of the collected body overpowered the attempt to resist the progress of improvement, and the deacon, deeply mortified at the triumph of musical reformation, seized his hat, and retired from the meeting house, in tears. His conduct was censured by the church, and he was, for a time, deprived of its communion, for absenting himself from the public services of the sabbath.

Worcester

1779 08 21 / MA Sturbridge / [Report of Committee on Singing:] ...Your Committee have taken into their Sierious Consideration what appears to them to bee the Principle matters of Complaint & uneasiness Since the late attempt of a Reformation of Singing by Rule: on the one hand made by the Singers and on the other, by those offended by the conduct of the Singers in some Respects & other matters that have attended Singing: In the first place we Look upon it [as] Necessary & of Importance; that good & Necessary Rules, for the Singing of Psalm Tunes be Learned & observed, & as a Likely means for this Purpose We Introduce the Noble Exhortation given by our Godly Forefathers...more than 58 years ago [quote from Walter].... [much more]

Sturbridge

1779 10 09 / MA Sutton / "In the afternoon first singing the Chorester Mentioned 34th Psalm tune in singing of which 4 lines are read at once & the same words are repeated over & over which gave me uneasiness at the Singing and Especially for that Br. Town Immediately left the meeting House and Ed Putnam & Caleb Chose Br[e?]theren spake out & made distrubance [*sic*] in singing time. After singing I signified I was troubled that their singing that tune which was disagreeable to many. Br. Chose spake out in the assembly signifying that I was the cause. I signified I was not, & proceeded to preach."

diary of Rev. David Hall; Sibley's (notes, pp. 9-10) (←RC's notes?)

1779 11 / CT Meriden / [Andrew Law sells books at Meriden.]

Crawford on Law, p. 34n

1779 11 / CT Milford / [Andrew Law sells books at Milford.]

Crawford on Law, p. 34n

1780 / MA Andover / We find a petition for a Parish Meeting, 1780, to see if the Parish would allow seats for the singing school. No action seems to have been taken on this petition.

Andover, 1859

1780 / MA Beverly / [After 14 years of] ineffectual attempts...made to abolish the practice of "deaconing" the psalm...in 1780, the spirit of compromise led to the vote "that the psalms be sung in the congregation in the forenoon, by reading line by line, and in the afternoon without such reading." This compromise was of short duration. The friends of the ancient order, in yielding a part, paved the way for the loss of the whole, and, sustained by the current opinion, the entire service soon devolved on the choir, as now constituted.

Beverly

1780 / MA Leicester / [Around 1768, the singers were seated together, after some controversy.] But a far more violent and determined resistance was offered to the more serious innovation of singing without "lining." This took place in 1780. The singers had applied for permission to occupy the front seat in the gallery; with a view, doubtless, of performing the service of singing as a choir, as a substitute for the general and promiscuous singing by the congregation. The permission was granted: and the choir, not stopping for the deacon to read the line, drowned his voice when he attempted it; greatly scandalizing him in his sacred office, and giving mortal offence to many by such an unholy usurpation. Many persons left the meeting-house in disgust: good Mr. K. and his wife were among the number; and they consoled themselves in the assurance, which they pretty audibly expressed in the hearing of the congregation, that, "when Col. W. got home from the General Court, he would put a stop to such scandalous doings." Unfortunately for them, the gentleman referred to had become familiar with the change in Boston, and approved it; and it was found that revolutions in psalm-singing, any more than in more worldly affairs, never go backwards.

Leicester

1780 / NH New Bedford / The first instruction in music was by John Orr, Esq., about the year 1780. There were no books at that time, and the instruction was altogether by rote. The next teacher was Ezekiel Gardner. He undertook to give his scholars some idea of time, though no book was then used, except a few tunes pricked off by himself, with the Bass and Air only, to aid him somewhat in his labor. One of these books is now in the possession of Thomas Chandler, bearing date 1782.

New Bedford

1780 / MA Newton / The first singing school in Newton,--which was designed for the whole town,--was taught by Mr. Billings, well known as the author of many popular church tunes. This school was begun about 1780, after the "New Lights," so called, came to have influence in the town, and was useful in cultivating skill and taste in music.

Newton

1780 / MA Oxford / In the Oxford church those who could sing sat in the "singers' seats." The leader, Mr. Ludden, gave out the tune and the pitch, the singers sounded their parts, bass, tenor, alto and treble, fa-la-sol-fa "singing a fuguing tune, one part following another, till all seem to be lost in a labyrinth of melody, but coming out right at last." In 1780, many persons objected to new tunes being sung in the churches and were offended at the innovation and absented themselves from church service. At what time a change was made from singing by the congregation to a choir in Oxford does not appear, but previously some one had been chosen to line the hymn when it was sung.

Oxford

1780 / MA Rowley, Second Church / The parish requested Jonathan Chaplin, Jr. and Lieutenant Moody Spofford, to assist Deacon Daniel Spofford in *Raising the Tune* in the meeting-house.

Rowley

1780 / CT Simsbury / In 1780 the First Society voted to raise money to provide a singing master to encourage public singing and the learning of psalm tunes. About this time one Oliver Brownson, a distinguished composer and teacher of sacred music, settled in town. He lived in the old house still standing opposite the High School from 1786 to 1805, and his celebrated book of hymns called "Select Harmony" was composed there and printed in Simsbury. He was very active in organizing the church music and choir.

Simsbury

1780-1792 / MA Northfield / In some years [apparently during this period] the town voted "to hire a master to instruct in reading, writing and singing, for one month in addition to the usual winter school."

Northfield

1780 03 / CT Windsor / "Question put to this society whether they were willing to admit the use of the pitch-pipe in setting the psalm in public worship. Voted in the negative." This little instrument seems to have been the innocent cause of much noise and disturbance in the society.

Windsor

1780 03 30 / CT Windsor / [A congregational meeting earlier in the month had voted down the use of the pitch-pipe to set the psalm in public worship.] On the 30th of the same month, a similar vote met with a similar fate; whereupon the singers refused to sing, and a difficulty also arose concerning the choice of a chorister. The *emeute* [*émeute*, disturbance] was finally allayed by the reappointment of the "Old Committee."

Windsor

1780 04 04 / MA Greenfield / [diary of Rev. Roger Newton:] "[Voted] that we will sing half ye tune [*sic* in source; *recte* "time"?] with reading."

Greenfield

1780 06 08 / MA Oxford / "It was proposed to choose some one to assist Mr. Richard Coburn, in setting or tuning the Psalm on ye Sabbath, and chose Levi Davis, John Pratt, and Allen Hancock for this purpose."

Oxford

1780 12 27 / MA Salem / "St. John's Day. The Freemasons meet at church; have anthem, etc., to Hancock and Washington, repeating and reciting their names as they proceeded with the musick; the organ and a bass viol by turns were heard."

Pynchon diary

1781 / MA Boston / [In 1781] the Boston Selectmen granted Billings permission to teach singing in a public building: "Mr. Billings & several others a Comm[itte]e from a singing Company applied to the Selectmen for liberty to have the use of the So. Lattin School house on Monday

Evenings, for the purpose of improving in Psalmody—which is granted till further Orders of the Selectmen.”

McKay-Crawford

1781 / MA Ipswich / The choir of the First Parish [at Ipswich] began to sit in the gallery in 1781.

Hood, p. 182

1781 / MA Randolph / [In this year] the parish voted, “The singers shall sing half the time by reading one line, and half the time by reading two lines.” The parish regularly appointed “tuners” to raise the tune and direct the time and pitch, which was given by a wooden pitch-pipe, to which the singers answered by sounding forth the key, and going up and down the octave, by sounding the 3rd, 5th, and 8th notes.

Randolph

1781 / MA Westborough / In 1781 the west end of the men’s gallery, as far as the alley, was appropriated “to those that were inclined to assist in the worship of singing on the Sabbath”; and thus the church was fairly committed to the innovation of a choir.

Westborough

1781 03 / MA Boylston / We find this article:--“To see if the precinct will permit the singers to sit together in the front gallery, or allow them such a part of it as the precinct shall think proper.” In reference to this article, they “voted to do nothing about it.”

Boylston

1781 06 05 / CT Sharon / “The subscriber, desirous of promoting Education, so essential to the interest of a free people, proposes immediately to open a school at Sharon, in which young Gentlemen and Ladies may be instructed in Reading, Writing...Vocal Music, &c. at the moderate price of Six Dollars and two thirds per quarter per Scholar.... Noah Webster, jun. Sharon June 1, 1781.”

Connecticut Courant, 5 June 1781

1781 06 27 / CT Cheshire [Approximate publishing date of Andrew Law, *Select Number*.]

[Crawford on Law?]

1781 10 15 / CT Cheshire / [Andrew Law petitions the Connecticut legislature for copyright on 51 compositions.]

Crawford on Law

1781 10 19 / MA Brimfield / [The] church voted that an advisory address be presented to the singers, the purport of which is “that the Psalm to be sung be read, line by line, in the forenoon, but not in the afternoon: and that no repeating tune be sung in the forenoon, but may be in the afternoon, Provided no part be repeated over more than is necessary.” The congregation sang one of the five tunes commonly known: York, Hackney, Windsor, St. Mary’s, Martyrs.

Brimfield

1781 11 / MA Lexington / In November, 1781, the church voted to dispense with reading the hymns by line in public worship, and chose Capt. Daniel Harrington to lead the singing.

Lexington

1781 11 15 / MA Boston / [William Billings's *Psalm-Singer's Amusement* is advertised as just published, in *Independent Chronicle*.]

[McKay-Crawford?]

1781 12 / CT Winchester / [The] Society voted "the Women Singers sit on the Cross fore seat, & the Men Singers as usual."

Steel on Wetmore, p. 15

1781 12 24 / MA Boylston / [In Dec. 1781] a petition was presented to the precinct by Dea. Cyprian Keyes and eleven others, praying for some help by which the singing should be improved. A precinct meeting was called, and "Voted, to continue Congregational singing; also, voted to choose a committee to propose some way in which singing should be performed in this congregation." The result of this petition was that the precinct "chose seven choristers to tune the Psalms." "Also, voted the two hind seats, below, both men's side and women's, for the use of the singers." Here the precinct, as a special favor, grant the singers the back seat on the lower floor that they may sit together.

Boylston—2 refs.

after 1781 / MA Randolph / The custom of lining off held its way in this Church, as in Braintree, till beyond 1781.

Randolph

1782 / MA Andover / Another petition of the same kind [that is, to see if the Parish would allow seats for the singing school (see Andover, 1780)] was presented in 1782, for the use of the three hindmost seats. This petition was refused. At about this time, it is said, a part of the singers sat in the gallery and a part below. When the new house was building, the same question came up again. At one meeting the privilege of sitting together was denied: at a subsequent meeting it was granted. The seats allowed were in the front gallery.

Andover, 1859

1782 / NH Rindge / In 1782 a request was made for the assignment of "some particular part of the meeting-house for those persons to set that have learned to sing by rule," and, with commendable liberality, the town granted them "The two hind seats in the mens side and two in the womens side below".... Also in 1782 the town chose "Nathaniel Ingalls, David Adams, and David Sherwin to assist Deacon Towne in setting the Psalm."

Rindge

1782 / MA Northfield / [Around 1782] the singing-master having a selectmen's order for teaching the town singing-school and the keeping of his horse, amounting to \$37.25 and dated

April 22, realized \$7.50 on it July 29, and \$9 August 19, the rest of it only as he recovered in the suit of *Sever v. Northfield* in October with costs of one dollar.

Northfield

1782 01 08 / CT Hartford / [Advertisement appears for Law's altered *Select Harmony*:] "Law's Collection of Music, with the Addition of Denmark, and a number of other tunes composed by the celebrated Dr. Madan price ten shillings and six pence by the dozen, taken at Dr. Beardsley's Hartford, or Mr. Webb's Weathersfield, and eight shillings taken at William Law's, Cheshire, also a small collection of plain tunes price ten pence. N.B. Those who purchased the large Collections before Denmark and the others by Dr. Madan were added, may have them separately."

Connecticut Courant, 8 Jan. 1782; Crawford on Law

1782 02 14 / CT Norwich / [Receipt from printing concern to Andrew Law may indicate that Law taught a singing school there at this time.]

Crawford on Law, p. 34n

1782 03 19 / MA Boxford / [It] was voted "that the singers should have the east half of the front gallery, exclusive of the back pew."

Boxford

1782 04 30 / MA Boston / "At the Stone Chapel, will be perform'd Musica Spiritualis; or, Sacred music: being a Collection of Airs, Duets, and Choruses Selected from the Oratorios of Mr. Stanly, Mr. Smith, and the late celebrated Mr. Handel; [and] Thomas Arne. Also, a concerto on the Organ, by Mr. Selby. Books of the Performance will be Printed, and sold at the Chapel on said Day at Seven Pence each. The whole to be conducted under the direction of Mr. William Selby.... No person will be admitted without Tickets nor any Money taken at the Doors."

Boston Gazette, 22 April 1782; McKay

1782 10 01 / MA Salem / "Singing-school house [?] goes on heavily; some withdraw their subscriptions."

Pynchon diary

1782 10 03 / MA Boston / "For the benefit of the Poor in Boston Alms-House. On Thursday the 3d Day of October...Sacred Music [concert].... Being a Collection from Williams, Stephenson, Billings, and others. Also, an Interlude on the Organ, between each Vocal Piece, by Mr. Bellstead.—The Vocal Music to be performed by the Aretinian Society [at Trinity Church]."

Boston, Independent Chronicle, 19 Sept. 1782; McKay-Crawford

1782 10 15 / MA Salem / "It is said the singing-school will be raised this week."

Pynchon diary

1782 10 22 / MA Salem / "The singing-school raised."

Pynchon diary

1782 12 14 / MA Boston / In Dec. 1782, the daughter of Mather Byles recorded the gist of a conversation Byles had had with the Rev. Samuel Parker of Trinity Episcopal Church in Boston: "We have now in agitation a Christmas Hymn, on an entire new plan: The Hymn is that of Dr. Watts' on the Nativity of our Saviour, beginning "Shepherds rejoice" etc. It was proposed by my Father to be performed in the following manner, The four first Verses, a vocal solo from the organ loft, assisted by as many stops on the Organ as before.... The two last verses, the organ to be thrown open, and the whole Congregation to strike in. Mr. Parker is much pleased with the proposal: and talks of applying to Billings...to form a new tune on the Occasion, against the approaching Festival."

McKay-Crawford

1783 / NY Albany / [Thomas Clark publishes *Plain Reasons Why neither Dr. Watts' Imitations... nor his other Poems nor any other human Composition, ought to be used in the Praises of the Great God* (Albany, 1783).]

Britton

1783 / MA Canton / In 1783 it was voted to read a psalm to be sung.

Canton

1783 / CT East Hartford / A person well skilled in psalmody was sought in 1783 to instruct the parish in the art of regular singing. James Benjamin was secured for this work, and for many years appropriations were made for "reviving" the singing, which seems to have been a very difficult task, and several singing masters were hired and many singing schools conducted in the effort.

East Hartford

1783 01 18 / PA Philadelphia / "Mr[.] Law from Connecticut, Who a few weeks past opened a School for the Instruction of Ladies and Gentlemen in Vocal Music has procured a Convenient Room for that purpose between Second and Third streets, in an alley near the White horse tavern in Chesnut street, which joins Elbow-lane, from Market-street, Where he will attend on such as favour him with their Company, five Afternoons and Evenings every week. Mr. Law will furnish to those who choose, a Collection of modern and approved Pieces of Divine Music [*Select Harmony*]; such as Psalm Tunes, Hymns and Anthems, neatly bound, with instructions, at a moderate price."

Pennsylvania Packet

1783 02 / MA Boylston / Dea. Amariah Bigelow and five others presented a petition, "To see if the precinct will grant to the use of the singers the front gallery, both men and women's side, all but the fore seat, so long as they shall perform singing with decency and good order." This petition was not granted. This appears to have been the last effort during the ministry of Mr. [Eleazer] Fairbanks [1777-1793] to improve the singing.

Boylston

1783 03 / NH Greenland / “Voted that ye singers set in front Gallery ye present year.”
Greenland

1783 03 02 / MA Boston / [William Selby participates with special music in the Rededication of Old South Church. To] “an immense assembly; the choir singing, in an anthem prepared for the occasion, ‘He hath raised up the tabernacle of David that was fallen.’ Immediately after the delivery of the sermon...this anthem was repeated.”
McKay

1783 04 17 / PA Philadelphia / “Will be Performed, At St. Peter’s [Episcopal] Church, on Monday next [21 April], at 7 o’clock, P.M. For the Benefit of Mr. Law, 24 select Pieces of Vocal Music; some of them entirely new (among which are, an Ode on the present Return of Peace—and an Anthem from the 124th Psalm) accompanied with the Organ. Tickets are to be Sold by all the Printers and Booksellers in town—Price 2s. 6d. Mr. Law, being obliged to return to Connecticut, will leave Mr. Adgate (one of his assistance) for the benefit of those who are disposed to learn Church Music. He proposes to return in September next, if sufficient Encouragement is given.”
Pennsylvania Packet

1783 08 / RI Newport / The only surviving copy [of Billings’s Peace An Anthem] carries the handwritten notation “Ladd’s. Newport. August 1783.”
McKay-Crawford, p. 133

1783 08 07 / MA Salem / “The inhabitants of Salem are hereby informed, that a Singing School will be opened on Tuesday the 12th instant, at 5 o’clock in the afternoon in the chamber of the Brick School House. All who are desirous of an acquaintance with that agreeable art, and shall favour the Master with their company, may depend upon his most assiduous instruction.”
quoted in Crawford on Law, p. 39n

1783 08 12 / MA Salem / An advertisement states, that a singing school will be opened in the brick school house [on this date].
Salem

1783 09 / CT Cheshire / [Publication date of Law, *Collection of Hymn Tunes.*]
[Crawford on Law]

1783 09 / CT Woodstock / [[Reference, apparently in this month, in diary of Rev. Stephen Williams, Jr., of his going] with Morse and Holmes to the singing schools in East and West Woodstock[.].]
Woodstock

1783 11 / CT Derby / [Meeting of the church:] “Voted, Mr. Abraham Canfield, Nehemiah Candee, Daniel Canfield, Benjamin Bassett, Joseph Bassett, Isaac Bassett, choristers of said society.” ... The choristers thus appointed began a system of vocal cultivation that made the

place celebrated in this respect for many years, the fame of which is still spoken of with great delight, although the singers are all passed on to the new life.

Derby

1783 12 / CT Cheshire / [Andrew Law's *Rudiments of Music* published.]

[*Crawford on Law*]

1783 12 02 / CT Hartford / "Just published, by Andrew Law, A Collection of Hymn Tunes, with Hymns adapted to them, containing 84 pages, price Two Shillings and Six-Pence. By the same Author, The Rudiments of Music, or a short and easy treatise on the Rules of Psalmody, to which are added a number of Tunes, Chants and Rules for chanting, price Two shillings. This, with his Collection for the Psalm Book, which may be had for One Shilling, will furnish schools with a great variety of Church or Congregational Tunes, and both single are sold for Three Shillings, and much less by the Dozen. Select Harmony, without the four last sheets, bound, containing more than any other book now selling in Connecticut, price Six Shillings. Printed and Sold by William Law, Cheshire."

Connecticut Courant, 2 Dec.

1783 12 23 / CT Hartford / "Just come to hand, and now selling by the Printers, The Chorister's Companion, or, Church Music Revised; containing, besides the necessary Rules of Psalmody, a variety of plain and fusing Psalm Tunes, together with a collection of approved Hymns and Anthems."

Connecticut Courant, 23 Dec.

1784 / NH Concord / When the meeting-house was finished, in 1784, it was fitted up with a singers' pew in the gallery opposite the pulpit. This was a large, square pew, with a box, or table, in the middle, for the singers to lay their books on. In singing they rose and faced each other, forming a hollow square. At this time the chorister used, for pitching the tune, what was called a pitch-pipe, made of wood; an inch or more wide, somewhat in the form of a boy's whistle, but so constructed as to admit of different keys.

Concord

1784 / NH Hollis / [It] was agreed "that twelve feet of the hind body seats below, next the Broad aisle, be appropriated to the use of singers on condition that a certain number of them will give the Glass necessary to repair the windows."

Hartford 1883

1784 / RI Providence / A choir of some sort must have been organized [for the installation of Enos Hitchcock, pastor of the Congregational Church from 1783 to 1803], since a manuscript account of the event narrates that "the solemnity was preceded and followed by an Anthem."

Mangler 1958, p. 4

1784 / CT Simsbury / "Voted to allow the singers as much of the front seats around the galleries as they shall want."

Simsbury

1784 01 02 / MA Boston / [Rev. Samuel Cooper's] funeral on 2 Jan. 1784, was an important occasion.... Mourners at the funeral received copies of the text of an anthem composed for the occasion by William Billings and performed under his direction.

McKay-Crawford

1784 01 26 / CT Branford / Perhaps the most interesting development was that of the choir and the singing school. As early as [this date] it had been directed "That no Person that is not seated in the first seats in the frunt & side Galleries should set in sd. seats on any Day of Publick Worship, except those that sing, in order that they may have suffitient room to set together ye better to perform that part of Worship." From this we know that the choir, at that time, sat in the front seats of the galleries, both on the sides of the building, and facing the pulpit.

Branford

1784 02 11 / MA Hanover / [At the ordination of Rev. John Mellen,] Anthems were sung by the choir, on entering and leaving the Meeting house.

Hanover

1784 02 23 / MA Newburyport / [Preface date of Bayley, *Select Harmony*.]

1784 03 01 / MA Greenfield / "Voted 'That the Fore Seat in the Meeting House be appropriated to the singers if needed'."

Greenfield

1784 05 06 / MA Boston / [Abraham Wood's] *Hymn on Peace* is advertised as "just published" and for sale by the author "at his House in Northboro' and by William Billings, near Liberty Pole, Boston."

McKay-Crawford, p. 105n

1784 07 11 / MA Salem / "A.M., at church; the organist lame and the singing worse than none."

Pynchon diary

1784 09 05 / CT Hartford / "Heard Mr. Strong A.M. and Mr. Boardman P.M. Attended Public Singing in the evening."

Noah Webster diary, Buechner

1784 12 13 / NY New York / "Andrew Law, teacher of Psalmody, Who has taught that art in many of the principal towns in New England and in Philadelphia, is now in this city and designs to open a school for that purpose. He is happy to find such a number of respectable gen[t]lemen disposed to encourage him, and hopes to find the Ladies and Gentlemen of this city disposed to attend to that part of education, which is true, useful to society, highly entertaining, and a very beautiful part of that worship we owe to [our] Maker and bountiful Benefactor. His first object will be to teach the practical Rules of Psalmody and lead those who worship God by singing, to a

more perfect knowledge of the plain tunes now in use; then he will instruct the more refined entertainments of the art of music, and explain its principles. He has Books with rules, and a great variety of plain tunes; for one half of a dollar, and a large collection of Anthems, etc.”

New York Packet

1785 / MA Boston / According to the records of King’s Chapel, renamed Stone Chapel when the Revolution began, “In 1785 a subscription was opened for defraying the expense of instruction in music of ‘such persons of both sexes as incline to learn to sing psalm-tunes’” [William] Billings was the teacher, and he received twelve shillings—the equivalent of \$2—per evening for 59 sessions.

McKay-Crawford

1785 / NH Hanover, Dartmouth College / [From] 1785 we hear of music, both vocal and instrumental, as a regular exercise on Commencement days. The record is that “some pieces of vocal and instrumental music closed the exercises,” or, as in 1787, “an agreeable concert of music was then exhibited,” just before the degrees were conferred.

Dartmouth

1785 / MA Dedham / In 1785 the parish voted to sing “without the deacons.”

Dedham

1785 / MA Essex / 1785. The singers began to sit in the gallery facing the minister.

Essex

1785 / MA Framingham / The custom of “lining the psalm” continued for a long time after the organization of a choir; but it was very annoying to them. It ceased about 1785, and on this wise: Old Deacon Brown, who as senior deacon had the right to perform the service, was rather slow in his movements, and had the habit of adjusting his glasses and clearing his throat before beginning to read. At the date in question, Col. David Brewer was chosen chorister. Taking advantage of the Deacon’s well known habit, on the first Sabbath of his leadership, the Colonel (acting no doubt on a previous understanding with his choir) struck in singing so quick after Mr. Kellogg had finished reading, that the Deacon had no chance to begin his work. He looked up in amazement—and so did a great many others in the congregation. After that, there was no more attempt to “deacon the hymn.”

Framingham

1785 / MA Rowley, Second Church / The parish desire the singers, both male and female, to sit in the gallery, and will allow them to sing once, upon each Lord’s day, without reading by the deacon.

Rowley

1785 / MA Salem / “About the time of my Ordination the Proprietors voted to open a Singing School, the Charges of which were to be defrayed by an Assessment of one dollar pr. Quarter upon each Scholar, & deficiencies to be made up from the public fund, in consequence of which

vote the School was opened at Mr. Rue's for one Quarter, then at the Widow Crowninshield for the next Quarter, then at Capt. Ingersoll's for another Quarter, and at each two nights in a week. Then for the Summer Season one night in a week at the Public School, & for the ensuing winter in a building in the great street."

Bentley diary, i, p. 7

1785 01 27 / NY New York / "A Singing School, by Andrew Law, is opened at a large and convenient room in Crown-street No. 30, occupied for a school by Mr. Nichols, where those ladies and gentlemen, who are disposed to learn under his instruction, are invited to attend and will be gracefully received, and taught that delightful art in the best and most modern style: He will give lectures in his school as they advance in knowledge of the art, and shall be able to receive instruction in that way. He instructs Mr. Nichols's scholars in the afternoon, when the others may attend if they choose. He will wait upon the ladies on other days, morning[s?] or afternoons, wherever they will assemble in small companies at their own houses."

New York Packet

1785 03 / MA Salem / "List of persons in the Singing Seat" [names of 32 "men" and 26 "women"]

Bentley diary, i, p. 6

1785 03 13 / MA Boston / A new anthem by Billings was sung at the opening of a new meetinghouse for the congregation of Boston's First Church in 1785. The old church had been destroyed by fire. A letter from Joseph Russell to Jeremy Belknap describes the occasion and compliments the composer warmly: "We removed into our meetinghouse on the 13th of the present month [March]. The solemnities of the day was opened with an anthem composed by Billings, 'I was glad when they said unto me, we will go into the house of ye Lord.' This was performed by the best masters in town, and, accompanied with the organ which we have introduced into ye meeting, is a most delightful piece of musick, and is a very great help to singing."

McKay-Crawford

1785 06 01 / PA Philadelphia / [Broadside published containing the "Plan of Mr. Adgate's Institution for diffusing more generally the Knowledge of Vocal Music."]

Britton

1785 06 13 / CT Hartford / "Just published [and available at Barlow's, Patten's and from the author in New-Haven] the American Singing Book, Being a new and easy Guide to the Art of Psalmody. Containing, 1st the Rules of Psalmody laid down in a concise and familiar manner, very easy to be committed to memory. 2nd A full and plain Explanation of those rules whereby persons of every capacity may with little attention arrive to an understanding of the grounds of Music. 3d A number of Psalm Tunes and Anthems never before published, suitable for the use of public and social worship, composed according to the present mode of psalm singing, and in all the variety of keys, &c &c. By Daniel Read. N.B. Said Book is particularly calculated for the

use of singing schools, and sold at as low a price as any other book of its size and kind now selling in America.”

Connecticut Courant, 13 June

1785 07 / MD Baltimore / During his stay at Baltimore in 1785 he [Noah Webster] conducted a singing school from mid-July until the beginning of September, when his scholars presented a public concert.

Crawford on Law, p. 48

1785 09 01 / MA Brimfield / [The] church voted to use Doctor Watts’ psalms and hymns. This continued to be used till Lowell Mason’s “Church Psalmody,” was substituted for it....

Brimfield

1785 09 01 / NY New York / On September 1 [Andrew] Law advertised the opening of “his Singing-school this Evening at the house of Mrs. Vandewater, nearly opposite to the brick Presbyterian Church.”

New York Packet

1785 09 22 / NY New York / “Singing School. The Singing School by Andrew Law, which was opened at Mrs. Vandewater’s [see 1 Sept.], is removed into Queen-street, No. 234, between Maiden lane and King-street, where he attends on the Evening of every Monday and Thursday, for the instruction of those who have made some proficiency in the art; and on the Evening of every Tuesday and Friday, for those who have not had opportunity of learning the first rudiments.”

New York Packet

1785 10 19 / PA Philadelphia / “Plan of Mr. Adgate’s Institution for diffusing more generally the knowledge of Vocal Music. I. That persons of every denomination desirous of acquiring the knowledge of Vocal Music, on application to Mr. Adgate, and agreeing to observe the regulations of the institution shall be admitted without discrimination, and taught *gratis*. II. That in order to carry into effect this liberal design, subscriptions at \$8 be received and such other methods adopted as the board of trustees, here after to be named, may devise. III. That in compliment to the contributors of \$8, or more, the pupils of this institution unite in giving 12 *vocal concerts* between the present time the [*recte* “and”?] the first of June, 1786. IV. That subscribers of \$8 be entitled to 3 tickets, which shall admit one gentleman and two ladies, and subscribers of double the sum, to double the number of tickets. V. That as soon as a competent number of subscribers shall have entered their names, a meeting of the subscribers shall be called, in order to choose three persons as trustees, who shall to the best of their judgment appropriate the monies which have been or may be subscribed, and make such further regulations for the better government of the above-mentioned institution as to them may seem necessary. 1 Oct. 1785 [new paragraph:] It is hereby made known, that as the above recited Plan has met with great encouragement—that the subscribers thereto have elected trustees, and that under their patronage Mr. Adgate has commenced his instructions, at the University, to a respectable number of pupils. It is the object of the subscribers to establish a *Free School* for

the spreading the knowledge [missing text?] to apply to Mr. Adgate at Mr. Conelly's in Second Street, a little way North of Chestnutstreet, that his name may be entered as one of the school, and his instructions commence, for which there will not be required of him even the smallest compensation. The more there are who make this application, and the sooner they make it, the more acceptable will it be to the trustees and teacher."

Pennsylvania Gazette

1785 10 27 / NY New York / "The Singing School[], By Andrew Law, Is continued at No. 234 Queen-Street, opposite the residence of his Excellency the Governor. For the convenience of such ladies and gentlemen who occasionally wish to be admitted to hear the performance, as well as for the maintaining of order and regularity, the following rules have been recommended to Mr. Law, and hereafter will be observed, viz. That no spectators be admitted except the clergy and the parents of the scholars, but on Thursday evenings; and by producing a ticket, which upon request will be furnished gratis, by application to either of the following gentlemen: Col. William Malcom, Doctor James Cogswell, Messieurs Samuel London, John Kip, Abraham de Peyster, Seth Stans, Prosper Witmore, John Merseian, Jabez Halsey, Nathaniel Monro, Jun.[,] Henry Barker. The door will [be] opened at six, and admission between that hour and seven, when the performance will begin, and no person admitted afterwards. New scholars will be received on Tuesday and Friday Evening, and on on [sic] Wednesday and Saturday afternoon, at 3 o'clock. Mr. Law assures the public, that he will faithfully exert himself by every mean in his power, to promote the improvement of this branch of useful and agreeable education."

New York Packet

1785 11 26 / MA Boston, Old South / [Advertisement in *Columbian Centinel*:] Singers of every denomination, both male and female, are desired to attend and give their assistance at the Old South on the first Lord's Day in December. The intent of said meeting is for the purpose of relieving the distressed. Your compliance with this will oblige many, but none more than your humble servant, William Billings.

Boston, Old South

1785 12 25 / MA Salem / "Christmass. The Service as follows. To introduce the morning service. Two short anthems, Hail, Hail, &c., & Methinks I see, & _____ Boston. Before Sermons [sic], Shepherds rejoice, &c. After Sermon. Anthem. Behold, &c. Evening Service, at Introduction, While Shepherds, Bethlehem. Before Sermon, While Shepherds, &c. After Sermon, Anthem. Behold, &c.

Bentley diary

1786 / MA Brimfield / The common method of conducting the service of song was congregational, until 1786. One of the deacons read a line at a time. Lining a hymn, or deaconing it, was the common name given to this fashion.

Brimfield

1786 / MA Boston, Old South / Dr. Wisner says that at this time Watts's Psalms and Hymns were substituted for Mr. Prince's Revision, which had been in use since 1758.

Boston, Old South

1786 / MA Canton / [In 1786] the position of the singers, which had been on the east side of the alley, was changed to a more conspicuous position in the middle of the gallery.

Canton

1786 / MA Dracut / [Town records record vote:] 1786 To see if the town will choose one or more persons to assist Capt. Russell in pitching the tune. Also to see if the town will vote that singing shall be performed a part or all of the time without reading the psalm. Voted that Capt. Stephen Russell be assisted by Joseph B. Varnum, Moses Nowel and Joshua Bradley in setting the psalm. Also that singing be performed in the afternoon without reading the psalm.

Dracut

1786 / MA Randolph / "Voted, to cut the women's gallery for the singers, and that the singers shall have the upper part of them"; that is, nearest the pulpit. At this meeting, also, Silas Paine was appointed chorister. Henceforth the singing was chiefly by the choir, though not to the exclusion of the congregation.

Randolph

1786 01 02 / NY New York / "To the lovers of Church Music. Psalmody is generally confessed to be a sublime part of divine worship, and it is now as generally acknowledged by those, who have an ear and taste for church music that this is performed in a mean and wretched manner in many of our Churches in this city. A number of gentlemen, of different denominations, desirous that some plan might be adopted for its improvement, especially among the younger branches of their respective societies, beg leave to suggest the following: Mr. Law, an approved instructor at present teaching private School, has offered to open a general one for the instruction of every person in the art of Church music, who may chuse to attend two or three evenings every week, for the term of six months; provided a moderate compensation can be made, for the trouble it must afford him, and his necessary expenses in providing a convenient apartment, with fire, candles, &c. By means of such general instruction, the singing of old tunes in different parts may be greatly improved, and new ones gradually introduced. A number of persons will be appointed, besides the clergy of the respective Churches, who may engage in the promotion of the present scheme, to superintend and direct in the general regulations. The school will be opened as soon as the sum of 50 pounds shall be subscribed for this useful design." [Apparently this school was never given.]

New York Packet

1786 01 10 / MA Boston / [William Selby gives a concert of sacred vocal and instrumental music at Stone Chapel, and the following synopsis appears in the newspaper:] "Musical Society...[performed] for the benefit and relief of the poor prisoners confined in the jail in this town.... VI Doxology, as set to musick by Mr. Selby, is to be performed by all the voices, accompanied by the Organ and all the instruments.... XVII Then the second Organ Concerto of Mr. Handel is to be performed.... XIX Mr. Selby will then play a Solo, Piano, on the Organ."

Additional compositions probably by Selby: "V Anthem from the 95th Psalm.... XI Jubilate Deo is to be sung, as and for an Anthem, by the voices, accompanied by all the instruments."

Massachusetts Gazette, 2 Jan. 1786; McKay

1786 02 09 / MA Salem / "Projected an addition to the Singing Company, & invited to my chamber for the evening, Mr. Benja. Brown; Mr. William King; Mr. John Chandler; Mr. Samuel Webb, never appeared; Mr. Stephen Cloutman, Mr. Ward & the School Master. Added an invitation in the evening to Mr. Joshua Leavitt, & Robert Bray. Mr. Welcome & Mr. Hovey visited us."

Bentley diary

1786 02 15 / MA Salem / "Received the first Lecture in Music fr. Mr. Buffington for the Young Gentlemen mentioned. Feb. 9. Present, Mr. B. Brown, Mr. Wm. King, Mr. J. Chandler, Mr. S. Cloutman, Mr[.] Smith, Mr[.] J. Leavitt, Mr. B. Bray, Mr[.] Henry Osborne, Mr[.] Herrick. Was shewn an Original Collection of Psalms and Hymns, not very poetical by Mr. Needham an Anabaptist. Collections from Watts & others, published at Exeter & Bristol, & a Versification of Many of the Psalms by a Lady in a more antient publications [*sic*] in the name of Theodosia. These are in the possession of Mr. Smith."

Bentley diary

1786 02 21 / MA Salem / "A note to John Brown to join the Wednesday night Singers.... On Wednesday, Mr[.] John Brown & Caleb Bangs, & Joseph Loring, joined the New Singing School. Lent Dr[.] Nutting a dollar. Invited James Cushing to attend Singers."

[probably Bentley diary]

1786 03 / MD Baltimore / [Andrew Law:] "This day received a letter from Mr. Charles White, who has the oversight of a number of schools of different kinds of [*recte* "in"] Baltimore; amongst the rest, a singing School which Mr. Webster taught there. He writes that a Mr. Phelps, who is his usher, has the instruction of the singing, and wants me to send him four dozen S[elect] H[armony], and thinks that a great number will sell in the country round there in a short time. Mr. Ellenby of Newport, who left there soon after Mr. Webster left it, told me that this Mr. White had just begun school there and that he was from New England."

Crawford on Law, p. 49

1786 03 05 / MA Salem / "Mr[.] Lathe joined the N. Sng School, & Mr[.] Wallis accepted an invitation."

Bentley diary

1786 03 24 / MA Boston / On March 24, 1786, the Boston selectmen permitted Billings to teach singing in a public building: "Mr. Billings has leave to improve the Hall one Evening in a Month at times that do not interfere with the Business of the Town untill further Orders."

McKay-Crawford

1786 Spring / CT Torrington / The new departure in singing, from the deacon or deacons in front of the pulpit, to the gallery, took place in the old church in the spring of 1786.

Torrington

1786 04 13 / MA Shirley / The following article was...introduced into a warrant calling a town-meeting: "To see if the town will vote the two hind seats in the front gallery, to be fitted for the use of the singers, instead of the two hind seats on the lower floor." The meeting "voted to choose a committee to confer with the singers about the carrying on that part of worship, and concerning their seat, and report at the next meeting." The committee submitted the following report: "We the subscribers, being a committee to agree with sundry persons respecting an article in a warrant for the last meeting of the town, respecting a convenient seat for the singers; having attended to that service, beg leave to report,--that having held a conference with them, we have agreed that the two hind seats in the front gallery be made into a proper pew, with a table suitable for them, or convenient for books, and they take the said pew for their seats so long as they serve in singing. John Kelsey, Obadiah Sawtell, James Dickerson, Committee." The report was accepted; yet, as the persons who were removed from their seats by the change were disaffected, the matter was again brought before the town at a meeting held in October of the aforesaid year. It was, however, voted not to rescind the former vote, and the singers were accordingly established in the front gallery for all coming time.

Shirley

1786 04 27 / NY New York / Noah Webster writes: "Read my last lecture to about 200 Ladies & Gentlemen—who express the warmest approbations—The evening us closed with music by Mr. [Andrew] Law's school."

Crawford on Law, p. 50

1786 05 04 / PA Philadelphia / [Andrew Adgate's "Grand Concert of Sacred Music" is held,] in which he [Adgate] conducted a chorus of 230 and an orchestra of 50 in a concert of vocal and instrumental music.

Crawford on Law, p. 64

1786 05 09 / MA Cape Ann / "Attended the association at Cape Ann at Mr. Forbes' the place so much agitated by the controversy between Mr. Forbes, & J. Murray the Universalist. The assembly was decently filled, but only by Mr. Forbes' party. The worship was serious. The music excellent."

Bentley diary

1786 05 24 / MA Oxford / Choristers were chosen, viz.: Abijah Harris, Samuel Davis, jr., and Jonathan Davis.

Oxford

1786 06 08 / MA Boston / [William] Billings's fifth tunebook, the *Suffolk Harmony*, was advertised as "just published" in the Boston *Independent Chronicle* for 8 June 1786.

McKay-Crawford

1786 07 17 / MA Boston, First Church / [Meeting of the church:] Voted the [*recte* "that"?] Mr. John Greenleaf...[become organist of the church]. Voted that he be allowed in future 52 dollars per annum from 12 July. Voted that if Mr. Frazier relinquishes the Obligation from Mr. Barrell respecting the £20 for the organ, this society will purchase it.... Voted that Mr. William Billings be paid Nine pounds in full.

[probably Boston]

1786 08 14 / MA Boston, First Church / [Meeting of the church and congregation:] The Committee who waited on Mr. Frasier reported that he would relinquish the Obligation by delivering it up to serve this Church. Voted that the Allowance of fifty two Dollars per Annum to Mr. John Greenleaf be reconsidered and that he be allowed thirty pounds per annum.

Boston

1786 09 / CT Torrington / [It was] voted that "Ensign Beach set the Psalm," and that ["]Noah Fowler, Seth Munson and Remembrance North be appointed to assist Ensign Beach in setting the Psalm." It was about this time that singing began to be conducted by a choir sitting in the gallery, about which there were some conflicting feelings that cause some little commotion in the church and community, but which soon quieted down, all being convinced that the change was an improvement.

Torrington

1786 10 / MA Shirley / The matter [of seating the singers in a particular place in the meetinghouse] was again brought before the town at a meeting held in October.... It was, however, voted not to rescind the former vote, and the singers were accordingly established in the front gallery for all coming time.

Shirley

1786 10 02 / NY New York / "Mr. Law, Respectfully informs the ladies and gentlemen of this city that he designs to open his Singing School again, at Mr. Vandewater's Room in Nassau-street, opposite the new Brick church, on the evening of every Tuesday, and Thursday, where it will be continued, till a more convenient room can be procured. It is humbly requested that, all who wish to join or in any way promote this School, would meet in said Room, tomorrow evening. N.B. He gives lessons on the guittar. His terms may be known by calling on him at No. 31, George Street.

Daily Advertiser

1786 11 07 / MA Stoughton / [Constitution of Stoughton Musical Society bears this date.]

Stoughton

1786 11 22 / MA Stoughton / The [Stoughton Musical] Society met at Robert Capen's....

Stoughton

between 1786 and 1800 / MA Andover / [Between 1786 and 1800] Mr. Ballard was the leader [of the singing].

Andover, 1859

1787 / NH Jaffrey / In 1787 the manner of singing was changed. The singers were seated in one place by themselves instead of being mixed with the congregation. The town at that time "Voted to Grant the two middle body seats below, men and women[']s side, for the Singers." It also "Voted to sing a Verse at a time, once in the forenoon and once in the afternoon after exercises. Voted that Jacob Baldwin assist Eleazer Spofford to tune the Psalm, and in his absence or inability to set it."

Jaffrey

1787 01 11 / SC Charleston / [Andrew Law to William Law:] "Mr. Nott, who moved here from Wallingford [Connecticut] is much engaged in collecting a school for me. He thinks I could not have come here in a better time. He is Clerk of one of the Churches. Their organ is out of repair. It was silent last Sabbath. We collected four or five and sung Norwich and Kingsbridge. Mr. Nott says a number of people have told him since that they wish the Organ might never go again.... I wish you to send on a considerable quantity [of books], for if Mr. Nott's expectations are answered, I shall want more books than I have here."

Crawford on Law, p. 55

1787 01 16 / MA Boston / [William Selby gives "Concert of Sacred Music" at Chapel Church; the newspaper notes the following:] "(4) then the Doxology, or Glory to God.—'Now unto the King eternal, immortal, invisible, &c.' as set to Musick by Mr. Selby, is to be performed by all the voices, accompanied by the Organ only.... (5) After [Psalms] the same Doxology, as set to musick by Mr. Selby, is to be performed by all the voices, accompanied by the Organ, and all the instruments.... (10) Then the Jubilate Deo, or 'O be joyful in the Lord all ye lands,' as set to musick by Mr. Selby is to be sung, as and for an Anthem, by the voices accompanied by all the instruments.... (17) Then an Organ Concerto to be performed by Mr. Selby..."

Boston Gazette, 15 Jan. 1787; McKay, Selby

1787 01 22 / SC Charleston / "A Singing School, By Andrew Law, Is opened at a large and convenient room in Church-street, No. 103; where he will attend every Monday and Wednesday, morning and evening; also on other days, either at the same room, or any other, that will best accommodate the ladies and gentlemen, who are desirous of learning the art of Vocal Music, which art will be taught in the most modern and approved style. His terms may be known, and the hours for instruction fixed, by calling on him at the above said Room, or at Mrs. Hawes's, No. 54, in said street."

Columbian Herald

1787 03 22 / MA Salem / "At fast sung Denmark & anthem, I said I will take heed, &c."

Bentley diary

1787 04 04 / MA Boston / *The Massachusetts Centinel* [of this date] carried notice of the...publication [of Billings's *Anthem for Easter*].

McKay-Crawford

1787 04 04 / CT Hartford / "Public Singing at West-division. Music very good."

Noah Webster diary, Buechner

1787 04 06 / MA Marblehead / "Good Friday. I attended public worship at the Church in Marblehead. Revd Mr. Oliver read prayers well, his Sermon in the scenery was correct, the inferences not methodical. The assembly decent. The music good. The organ being out of order, but the best masters performing the vocal, Messieurs Sewell, Kimball, Johnson, Grabe, &c."

Bentley diary

1787 04 24 / MA Shirley / [After] many unsuccessful trials, it was voted by the town to purchase a bass-viol, "for the use of the meeting-house." Capt. Thomas Whitney, Jonas Livermore and Nathaniel Holden were appointed a committee to select and purchase said instrument. A chest was made—at the expense of the pastor—for the safe-keeping of the viol when not in use. This same instrument continued to accompany the voices of the choir down to the year 1842, and for 40 years was conducted by the same individual, David Livermore.

Shirley

1787 05 28 / CT Hartford / "Divine Music. The Subscriber proposes to publish in September, *The Chorister's Companion*, improved. To contain the most approved Tunes in the *Chorister's Companion*, together with a valuable Collection from British and American authors. New pieces of Music, well composed, and in the true spirit of Psalmody, if seasonably sent for publication, will be acceptable. The authors will please to give in their names. No new tunes will be printed that are incorrect, nor without liberty from the composer to publish the same, by their humble servant, Simeon Jocelin. New-Haven...May, 1787."

Connecticut Courant, 28 May 1787

1787 05 28 / MA Princeton / What portion of the house, if any, was assigned for the use of the choir we do not know—in fact the only hint that there were those who led the Congregation in their songs of praise, is found in the record of 28 May...when it was "voted that the Division in the front gallery be moved three feet toward the Eastward, and that the ground be improved by the singers During the pleasure of the Town."

Princeton

1787 06 05 / MA Stoughton / [A meeting of the Stoughton Musical Society] was held at Robert Capen's, Stoughton....

Stoughton

1787 06 10 / ME Biddeford or Saco / "On Sunday I preached for Mr. Fairfield. The singing was very good, the congregation neat, & the manners agreeable."

Bentley diary

1787 07 04 / MA Boston / [William Selby presides at a performance of an “Ode to Independence” at Stone Chapel.] “July 4 This day, the oration to be delivered by Mr. Dawes, on the anniversary of the Declaration of Independence, will commence precisely at Ten o’clock in the morning, at the Stone-Chapel.—After the oration, we are told, will be performed, an Ode to Independence, set to musick by Mr. Selby—The solo parts by a select company of singers.”

Massachusetts Centinel, 7 July 1787; McKay, Selby

1787 07 16 / PA Philadelphia / “Mr. Law, after an absence of several years, has returned to Philadelphia, and purposes to open a School for teaching the Theory and Practice of Vocal Music. He presents his compliments to the Ladies and Gentlemen who attended his former instructions with a grateful acknowledgment of their politeness; and promises that no attention shall be wanting on his part to deserve the approbation of those; or of others who place themselves under his tuition. The approbation of his method and diligence, evinced by the number and respectability of his audiences during his former instructions, give him reason to hope for success in a second attempt. The school will be opened at 7 o’clock, this Evening, at Mr. Winchester’s Meeting House, in Lodge-Alley.”

Pennsylvania Packet

1787 08 22 / MA Salem / “On Wednesday, 22, we had a funeral celebrated in the C. of England [St. Peter’s Church], quite in the West Indian Taste. The Singers were Bacchinalians [*sic*] from Marblehead, who were entertained with punch in the organ loft, which gave the true air to their music, to the no small satisfaction of the devout men who gave the invitation.”

Bentley diary

1787 09 03 / MA Stoughton / [Stoughton Musical Society] met Monday...at Robert Capen’s and adjourned to the 8th day of October....

Stoughton

1787 10 04 / MA Boston / [A benefit concert given, the proceeds to be] “appropriated to assist rebuilding the [Congregational] Meeting-House, in Hollis-Street, destroyed by the late calamitous fire.” ... The concert, apparently directed by William Selby...involved the cooperation of the musical societies in Boston. Included on the program, together with music by Selby, Anton Filtz, and Handel’s “Hallelujah” chorus “accompanied with Kettle-Drums,” were two anthems by William Billings, “Except the Lord build the house,” and “And I saw a mighty angel.”

McKay-Crawford, p. 152

1787 10 08 / MA Stoughton / [Stoughton Musical Society meets] at Robert Capen’s....

Stoughton

1787 11 04 / MA Salem / “...go to church and hear their organ, lately repaired.”

Pynchon diary

1787 11 17 / CT Winchester / [The society] "voted the Singers sit on the Seats now appointed by Mr. Levi Brownson," implying some controversy over the reassignment of seats on account of the new gallery.

Steel on Wetmore, p. 16

1787 12 25 / MA Salem / "Church not full; the musick by Young on the organ and the singing good."

Pynchon diary

1788 / MA Chebacco / [Seats for the choir are designated.]

Hood, p. 182

1788 05 21 / MA Boston / [William Selby organizes a "Concert of vocal and instrumental music" at Christ Church.] "The Musical Society have generously offered their Assistance in performing.... [Program includes] Organ Concerto, performed by Mr. Selby."

Massachusetts Gazette, 20 May 1788; McKay, Selby

1788 05 21 / MA Braintree / [Ezra Weld preaches *A Sermon, Preached at a Singing Lecture, in Braintree*, "printed at the desire of the singing society in the second parish" (Springfield, 1789).]

Britton

1788 07 27 / MA Roxbury / "[On this date, according to Deacon Felton in his Records,] was introduced that unmeaning lifeless sound upon a Bass Viol, as a part of Divine worship in the First church of Roxbury, the manner of its introduction was simply this, it was ask'd the Church by their Rev. Pastor whether they were willing the Viol should be made use of in their worship on the sabbath day, upon which one of the Church rose and said if there was any one had any objection to make, who it should not [be used], he wish'd they would make it for his part he said he had none. But no vote of the Church was taken upon the subject. And Thus (in my weak opinion) relapses a pure primitive Church of Christ of 150 years standing into error and vain glory."

Roxbury

1788 08 04 / MA Roxbury / [Letter from William Heath to Rev. Mr. Eliphalet Porter:] Instrumental musick was yesterday introduced into divine worship in the meeting house of the First Church and Congregation of this town, and altho for myself I am fully of opinion that the use of instrumental musick in divine worship may be vindicated both from Scripture and reason, yet I conceive that for obvious reasons it ought not to be introduced without the consent and approbation of the Church. As I have not heard that either have been requested or obtained, I cannot refrain from addressing you on the subject. If the young gentlemen, who favor the Congregation by leading the singing, introduced instrumental musick of their own motion, I think it was going too far and invading the rights of the Church. Nor can I persuade myself to believe that any individuals would advise to the measure untill the sense of the Church was known, as this would be arrogating to themselves a power which I presume no individuals have a right to exercise in the Church. Permit me therefore, to request (for the satisfaction of my

own mind) to be informed how and in what manner the introduction took place. While it is my ardent desire not only to join, but also to encourage everything which may tend to the furtherance of publick devotion, I wish to see everything conducted decently and in order."

Roxbury

1788 08 24 / MA Salem / "In the evening the church proprietors meet at Mr. Blyth's respecting the affairs of the organ and Mr. Deblois' claim; Mr. F. and Colo. A. conclude to go to Boston about it."

Pynchon diary

1788 10 06 / MA Stoughton / [Stoughton Musical Society meets at Robert Capen's.]

Stoughton

1788 10 21 / MA Stoughton / [Stoughton Musical Society meets.]

Stoughton

1788 11 / MA Salem / The East parish used the Bay psalm book, and then Watts's, till November, 1788, when Mr. Bentl[e?]y introduced his collection, which was succeeded by Dr. Flint's, in 1843.

Salem

1788 11 / MA Salem / "By the consent of the Proprietors, a new collection of Psalms & Hymns were allowed to be introduced, and a copy of them presented severally to the following Persons, then in the Singer's Seats. Major Buffington Master." [Then there are listed the names of 13 men and 15 women.]

Bentley diary, i, p. 5

1788 11 10 / MA Stoughton / [Stoughton Musical Society] met at Andrew Capen's.

Stoughton

1788 11 23 / MA Salem / "I send to Mr. Bowdoin to desire a meeting of Wardens and Vestry after services as to Mr. Deblois' account of the organ."

Pynchon diary

1788 11 30 / MA Salem / "At church P.M. Lefaror and Bowdoin to meet at eve. upon Mr. Deblois' demand for the organ."

Pynchon diary

1788 12 25 / MA Salem / "The music at church is very fine."

Pynchon diary

1789 / PA Neshaminy / [Samuel Blair, Presbyterian minister, gives *A Discourse on Psalmody*... "at a Public Concert, given by Mr. Spicer, Master in Sacred music, under the superintendancy [sic] of The Rev. Mr. Erwin, Pastor of the Church" (Philadelphia, 1789).]

Britton

1789 / NH Rindge / [The] church requested "William Gardner, Eliphalet Wood, Joseph Crumbie, and William Sherwin to officiate as choristers."

Rindge

1789 01 12 / MA Stoughton / [Stoughton Musical Society] met at Capt[.] Joseph Smith's.

Stoughton

1789 02 17 / PA Marsh Creek / [John Black, Presbyterian minister, completes *The Duty of Christians in Singing the Praise of God* (York, 1792).]

Britton

1789 02 26 / MA Stoughton / [Stoughton Musical Society meets] at Samuel Tolman's.

Stoughton

1789 03 / NH Milford / In the warrant for the meeting in March, 1789, there was an article as follows: "To see if the parish will agree to appropriate any part of the front gal[l]ery in the meeting-house for a pew or pews for the singers to sit in." The parish voted the singers the pew, and also raised £10 for levelling round the meeting-house.

Milford

1789 03 16 / MA Stoughton / [Stoughton Musical Society] met at Andrew Capen's.

Stoughton

1789 03 23 / MA Salem / "Proposals were made for a New School which was opened April 3d. The terms were that the School formerly kept should be opened on friday [*sic*] night in a fortnight. That in that week the new School, should be open on Tuesday, & alternately on Friday. The money 6/ pr. evening. The names given in are as follows...." [14 males, 15 females]

Bentley diary, i, pp. 5-6

1789 03 30 / MA Stoughton / [Stoughton Musical Society] met at Capt[.] Joseph Smith's.

Stoughton

1789 06 01 / MA Stoughton / [Stoughton Musical Society meets.]

Stoughton

1789 06 25 / MA Cambridge / "Ever desirous of encouraging a taste for the pleasing and improving art of Musick, we are happy in having an opportunity to recommend to the world the 'Harmonia Americana.' Having perused the composition, and heard a number of pieces performed, we most cheerfully recommend it to the publick. We think the Musick far more expressive of the sentiment it attempts than any American composition now extant. It indicates ingenuity in the Author and is worthy the patronage of every friend of genius. Should this original composition meet with encouragement, we think it may be a means of reforming the

present taste for musick, and of promoting an important part of divine worship. We esteem it an honour to patronize so valuable a work, which we flatter ourselves will meet the generous encouragement of the musical world. From the Singing Club of the University, J. D. Dunbar, Secr'y."

Massachusetts Spy, 25 June 1789

1789 09 14 / MA Stoughton / [Stoughton Musical Society meets.]

Stoughton

1789 10 / VA Alexandria / By October, 1789, [Andrew Law] had opened a school in a new location: Alexandria, Va.

Crawford on Law, p. 60

1789 10 12 / NH Milford / In the warrant for the meeting held Oct. 12, 1789, was this important article, "To see if the parish will make any addition to the pew in the gal[l]ery where the singers sit." After a long debate in which the capacity of the pew and the capacity of the singers was discussed, and the extravagant demands of the musical portion of the parish commented upon, it was solemnly voted "to enlarge the singing pew to seventeen feet and no larger."

Milford

1789 10 19 / MA Brimfield / The town went beyond the church, voted...that the singers, for the future, shall sing without reading. At the same time, Abner Morgan, Esq., Capt. David Morgan, and James Bacon, were chosen Quoristers, and it was voted to hire a singing master for three months. For a number of years singing schools were maintained with more or less regularity. For a few years the town voted an appropriation of \$25 or \$30. Individuals became prominent as singers and leaders—Thomas Hubbard, Deacon Tarbell, Eaton Hitchcock. Captain Salisbury, a famous music teacher for this whole region, was leader of the choir. The people showed their appreciation of his services, and perhaps paid him some small compensation by purchasing tickets to his annual "Singing Lecture."

Brimfield

1789 10 22 / MA Westminster / [On this date,] soon after the second meeting-house was built, the citizens "voted and granted £2 8s. for a Singing School this winter" and "chose Joseph Holden, Lieut. Hoar, and Isaac Williams a committee to agree with the master." ... The first teacher of music here, as far as known, was Abel Wood, who was employed for several years and was succeeded by Cyrus Winship, a long-time incumbent of that position. Others serving in the same capacity under town direction were a Mr. Ichabod Johnson, Luke Bigelow, and Ezra Wood. Later workers in the same field were Abel Wood, 2d, George F. Miller, noted as a teacher of children, Jonathan Farnsworth, Charles Upton, etc.

Westminster

1789 10 27 / MA Boston / [William Selby participates in a concert of sacred music.] "Performed at the Stone Chapel in Boston, in presence of the President of the United States. (1) A congratulatory Ode to the President.... (3) Organ Concerto—by Mr. Selby.... (5) Anthem form

100th Psalm, composed by Mr. Selby" ... "Several pieces were however given, which merited and received applause."

Boston Gazette, 26 Oct. 1789, Massachusetts Centinel, 28 Oct. 1789; McKay, Selby

1789 11 / MD Baltimore / [Ishmael] Spicer is known to have opened a singing-school in Baltimore in November, 1789.

Crawford on Law, p. 62n

1789 12 02 / MA Boston / [William Selby participates in the performance of an oratorio.] "This evening the Oratorio [Felstead's *Jonah*?] which has been advertised, by mistake, to be on Fri. next, will be performed at the Stone Chapel."

Massachusetts Centinel, 2 Dec. 1789; McKay, Selby

1789 12 09 / MA Stoughton / [Stoughton Musical Society meets.]

Stoughton

1789 12 28 / MA Stoughton / [Stoughton Musical Society meets.]

Stoughton

1790 / MA Dedham / The violin was the first musical instrument used in the church service. In 1790 the parish desired Mr. Abner Ellis to make use of an instrument "to strengthen the base."

Dedham

1790 / NH New Bedford / Mr. Goss, from Biller[i?]ca, was in town about 1790, and taught one winter. John Pratt occasionally instructed. Dea. James Wallace, up to about 1790, Deaconed or lined the Psalm and set the tune, the congregation joining in the exercise. About 1790, the singers took their station in the gallery and the Deacon's services were dispensed with in that part of the exercise. At the time above alluded to, Ezekiel Gardner was chosen leader of the singers by the town, joined by Phineas Aiken, John Pratt, Thomas and Samuel Chandler, Hugh Moor, David McAfee, Margaret Orr, Susannah, Annis, and Jane Aiken. About the same time a Bass Viol was introduced into the Meeting-house, which caused much dissatisfaction to many of the congregation. Some were so much disaffected in consequence of such proceedings as to leave the house; ere long, however, such feelings were dispelled, and the innocent Bass Viol remained to cheer and assist such as were performing an important part in public worship.

New Bedford

1790 / MA Newton / In 1790 Tate and Brady was superseded by Dr. Watts' Hymns....

Newton

1790 CT Norfolk / The town continued to superintend the singing until 1790, the last notice on record of the appointment of choristers by the town.

Norfolk

1790 / n.p. / [Robert Jack publishes *A Letter on Psalmody, shewing, that Human Composures ought not to be used in Christian Worship* (n.p., 1790).]

Britton

1790 / MA Rowley, Second Church / About 1790, the lining out the psalm or hymn, by the deacons, was wholly discontinued.

Rowley

1790 / MA Dorchester / [Extended story of contest between Stoughton Musical Society and “the good people of Dorchester.”] It was held in a large hall in Dorchester, and...“the hall was filled with prominent singers far and near, including many notables from Boston.” The Dorchester contestants had a bass viol and female singers. The Stoughton party consisted of twenty selected male voices, without instruments, and led by Squire Elijah Dunbar, the President of the Stoughton Musical Society, who was not only one of the most accomplished singers of his day, but distinguished for his commanding presence and dignified bearing. The Dorchester party sang first an anthem recently published, executing it with grace and precision. The Stoughton party followed with Jacob French’s new anthem, “The Heavenly Vision,” rendered without book or notes. The applause was unbounded as they took their seats. Again the Dorchester choir sang; then to close the tournament, the Stoughton Choir [sang] without book Handel’s grand Hallelujah chorus, recently published in this country by Isaiah Thomas. The Dorchester singers acknowledged defeat, and confirmed judgment of the ministry. So endeth this incident of the olden time.

Canton (Huntoon)

1790 / MA Westminster / [The sum of £2 8s. voted for a singing school, and a committee appointed to deal with a singing master.] This became the fixed policy of the town for about thirty years; the appropriation gradually increasing in amount...

Westminster

1790 01 04 / MA Stoughton / [Stoughton Musical Society meets] at William Bent’s tavern.

Stoughton

1790 01 20 / MA Worcester / The hymns of Dr. Watts were substituted for the book before used [Tate & Brady with an appendix of scriptural hymns by Watts], Jan. 20, 1790.

Worcester

1790 01 25 / MA Stoughton / [Stoughton Musical Society has] annual meeting...at Andrew Capen’s.

Stoughton

1790 02 15 / MA Stoughton / [Stoughton Musical Society meets] at William Bent’s.

Stoughton

1790 02 23 / MA Stoughton / [Stoughton Musical Society] met at Col. Gridley’s, Canton.

Stoughton

1790 03 / NH Temple / The first notice we have [of sacred music?] is in March, 1790, when Gershom Drury and others subscribe to pay a "singing-school master for one fortnight."

Temple

1790 04 09 / MA Stoughton / [Stoughton Musical Society meets] at Andrew Capen's.

Stoughton

1790 05 03 / MD Baltimore / [Ishmael] Spicer considered the progress made by his pupils [in the singing school] sufficient to exhibit them in a concert of sacred music at the Protestant Episcopal Church "on the first Monday in May." As the advertisement appeared in the Maryland Journal, Friday, April 16, 1790 the date of the performance was May 3. The money arising from the sale of tickets was to be left in the hands of Mr. James Calhoun "to be appropriated to such charitable and useful purposes as shall be approved of by...a committee appointed for the purpose."

Sonneck, Early Concert-Life, p. 44

1790 05 31 / NH Temple / [Voted] "to seat the singers in the front gallery, in the two foremost seats."

Temple

1790 06 14 / MA Stoughton / [Stoughton Musical Society meets] at Andrew Capen's.

Stoughton

1790 09 17 / CT Cheshire / "I engage to use Mr. Law's Collections of Sacred Music and no others in my schools, nor be influential of introducing any other book or books for the term of five years, as witness my hand. Wait Munson." [Note that Munson then went south to teach singing schools.]

Crawford on Law, p. 61

1790 11 / MA Newton / Nov. 1790. Tate and Brady's version of the Psalms was superseded by that of Dr. Watts.

Newton

1790 11 20 / MA Boston / "A Concert of music is proposed in St. Peter's Church [the Episcopal church in Salem] to be on the evening following thanksgiving. Tickets for the body of the Church at 1/6. The object is the repair of the organ, which is now in the hands of a Dr. Leavitt.... After a day of devotion we should be so weak as to be betrayed into a justification of an act against the practice of dissenters, not only to hear organs in a Church, but to go on thanksgiving day to pay for the repairs of one for the service. This is beyond Catholic. If it is beneath the Pope to hear organs in the church, there might be some respect to heaven."

Bentley diary; McKay, Selby

1790 11 25 / MA Salem / [William Selby participates in a “Concert of Sacred Musick, Vocal and Instrumental” at St. Peter’s Church.] Concert was “for the purpose of raising money for repairing the Organ in said Church. Mr. Selby on the Organ, with the Band from Boston.”

Salem Gazette, 16 Nov. 1790; McKay, Selby

1790 12 / MD Baltimore / [Andrew Law is teaching a singing school in Baltimore.]

Crawford on Law, p. 62

1790 12 20 / MA Stoughton / [Stoughton Musical Society meets] at Samuel Wales.

Stoughton

1790 12 21 / MA Boston / “Concert of Sacred Musick...[instrumental and vocal]...will be performed...at 3 o’clock, at the Stone-Chapel, for the benefit of Mr. William Billings, of this town. The pieces to be performed, will consist of a great, and, it is expected a pleasing variety—and whilst the Charitable will rejoice in this opportunity to exercise their benevolence, the amateurs of Musick, will no doubt be abundantly gratified.... Tickets (at 2s. each) may be had at the Post Office, Cornhill; of Col. Colman, Mr. David Townsend, and the Printer, in State Street.”

Columbian Centinel, 15 Dec. 1790; McKay-Crawford

1791 / CT Branford / A tax was laid (1791) “for the purpose of hireing a teacher of Musick or Instructor of singing in public Worship.”

Branford

1791 / MA Ludlow / The town appropriated £6 for a singing school in 1791. With potatoes ten cents per bushel and lumber two dollars per thousand, our ancestors gave liberally to the arts.

Ludlow

1791 / MA Reading / West Parish voted to sing Watts’ hymns, instead of Tates [*sic*] and Brady’s.

Reading

1791 / RI Providence / [In] 1791...a continuous singing school at the First Congregational Church began with the engagement of William Read as singing master, based on a single bill submitted by him for his services. Lack of further evidence of a similar nature makes it impossible to determine how long he continued at the church.

Mangler 1958, p. 4

1791 01 17 / MA Braintree / [Stoughton Musical Society meets] at Col. Seth Turner’s, in Braintree.... The meeting at Col. Seth Turner’s is the first record of any meeting being appointed out of the Town of Stoughton.

Stoughton

1791 02 12 / MA Stoughton / [Stoughton Musical Society meets] at Capt. John Tucker’s, in Stoughton.

Stoughton

1791 02 22 / MA Stoughton / [Stoughton Musical Society meets] at Samuel Wales.

Stoughton

1791 02 28 / CT Cheshire / [William Law writes to Andrew Law about two more singing masters,] "Joel and Reuben [Munson] take books 28 February 1791, and went with their brother, Wait."

Crawford on Law, p. 74n

1791 03 / MD n.p. / [Abiather Hull, Andrew Law's] first employee in Maryland, was "making clear of all expence five and twenty if not thirty dollars a month."

Crawford on Law, p. 74

1791 03 01 / NH Jaffrey / [The] town "Voted to grant half of the Front Gallery for the Singers and take it out of the Senter."

Jaffrey

1791 03 07 / MA Hardwick / The town voted... "that Doct. Watts' Psalms and Hymns be introduced to be sung in this town, in the room of Tate's and Brady's; and that they are to begin to be sung in the congregation within three months."

Hardwick

1791 03 20 / MA Chelsea / "Voted, 1st That the American edition of Dr. Watts' Psalms, with the hymns annexed, be used in future in public worship. 2ly. That for the future, divine service begins with singing."

Chelsea: Chamberlain 1908, vol. II, p. 306

1791 05 / MD n.p. / [Andrew Law visits singing schools run by Abiather Hull in the country.]

Crawford on Law, p. 75

1791 07 10 / MA Oxford / It was voted that Mr. Daniel Kingsbury, Mr. William Stone and Mr. Ambrose Stone be desired to assist as choristers.

Oxford

1791 08 / VA Winchester / [Letter of Andrew Law:] "A Mr. Thomas of Adgate's men has been teaching [singing schools] in Winchester and about."

Crawford on Law, p. 76

1791 08 24 / CT Norwich Landing / [William Smith, Rector of Trinity Church, Newport, R. I., delivers *A Discourse...in Christ's Church*, "being the day of introducing an organ into that church" (Norwich, Sept. 1791).]

Britton

1791 10 / CT Windsor / In October, 1791, we find the first mention made of that now popular and necessary institution, singing schools. "Voted, To raise and use the sum of £8 lawful money in hiring a singing master to teach the young people of said society the art or rule of singing psalmody." After this date, the singing school becomes one of the most regular items of expense on the society's books.

Windsor

1791 10 24 / CT Cheshire / [Four New Englanders, including Lyman Ives, Abraham Ives, and Linus Atwater, sign contracts with William Law to teach singing schools out of Andrew Law's books in Virginia.]

Crawford on Law, p. 76

1791 11 11 / VA Alexandria / [Andrew Law writes to William Law, complaining about the terms of the contracts under which singing masters have come down to the South to teach for Law.] "I am sorry you have made any alteration in the obligation, for you have made it impossible for me or any man to fulfill it. The situation of this country is very different from Connecticut. The Master who teaches must collect and establish the school or he must be on the spot himself. If I had had 20 Masters here three months sooner I could have found business plenty for them, and I have not the least fear but I can find business and that which will be to their full satisfaction. But not upon the principal of procuring schools. My influence will procure them. But as it now stands, if they are disposed to differ with us that word will enable them to recover the bond of us when I have done all I can and have got them into good business, and I fear Mr. Hull will influence them to take that advantage of us."

Crawford on Law, p. 78

1791 11 30 / VA Lancaster County / Two of the new teachers [who had come from New England to teach singing schools for Andrew Law], Roger Harrison and Lyman Ives, were setting out by water for Lancaster County, Va.

Crawford on Law, p. 78

1791 11 30 / WV Shepherdstown / Joel Munson of Hamden, Conn. [had established] four schools near Shepherdstown, West Virginia [teaching out of Andrew Law's books].

Crawford on Law, p. 78

1791 11 30 / MD eastern shore / Linus Atwater [a singing master teaching out of Andrew Law's tunebooks] had joined the experienced Abiather Hull and had gone to the eastern shore of Maryland, where, Law wrote, "I hear [there] is a good prospect for schools."

Crawford on Law, p. 78

1791 12 14 / MA Salem / "A contract with Mr[.] Groce, to attend & lead in the public singing of the East Meeting House for which he is to receive of the Proprietors from free contribution, subscription, or donation to the amount of three shillings per sunday [*sic*], and I am to make it equal to £9. By an after agreement he is to keep a School, & be paid upon the advice of the Committee, annually, £12." [list of singers gives names of 25 males, 18 females]

Bentley diary, i, p. 2

1792 / PA Ephrata / [Gerhard Tersteegen brings out *Vom Christlichen Gebrauch der Lieder und des Singens* (Ephrata, 1792).]

Britton

1792 01 / CT Branford / By January 1792, the singing school was in full swing and liberty was granted to “ye Singing Schollers to get 8 loads of wood on the Society’s land for the use of ye Singing School.”

Branford

1792 01 16 / MA Stoughton / [Stoughton Musical Society meets] at William Bent’s. We find no record of any meeting of the Society from [this one] to 23 March 1801, at Lemuel Drake’s, Stoughton.

Stoughton

1792 03 06 / NH Jaffrey / [The] town “Voted to annex the womans seats in the front of the Gallery to the Singers seats.”

Jaffrey

1792 03 19 / NH Temple / A document [on this date] is found: “We whose names are underwritten, desirous of promoting ye art of Music, which makes a part, and not a small part of divine worship, do sincerely wish for ye revival of it & do hereby signify our desire that one month in a year might be improved for ye use of a singing school & that we will bear our part in ye expense of it.” This is signed by Saml. Howard, Francis Blood, and 15 others.

Temple

1792 04 16 / NH Temple / [Warrant for town meeting:] “To see if ye Town will concur with ye ch. in the matter of singing or do anything for ye promotion & Encouragement of *so singular and delightful a science?*” —hardly unctuous enough, for the town “V. to dismiss ye article of singing.”

Temple

1792 04 19 / MA Lincoln / [Charles Stearns, pastor of the church in Lincoln, delivers *A Sermon: Preached at an Exhibition of Sacred Musick* (Boston, 1792).]

Britton

1792 04 28 / MD Baltimore / Samuel [Andrew Law], in Baltimore representing the family enterprise, wrote that he had delivered books to Thomas Atwell, Law’s chief permanent agent there. Atwell, he reported, was doing well, operating three schools “containing about 130 or 140 schollars,” and, being short of books for them, was happy to receive the 126 *Rudiments of Music* which Samuel had delivered.

Crawford on Law, p. 79

1792 08 20 / NH Hanover, Dartmouth College / The year 1792 brings in the earliest complete account, now extant, of the exercises presented to the public on the several days of Commencement week. We learn that at one o'clock in the afternoon of Monday, August 20, 1792, "the Musical Society convened in the chapel, where was delivered an excellent and well composed oration by George W. Kirkland, on music and the fine arts; likewise were performed several pieces of music." ... This is the type of subsequent anniversaries. The "Musical Society," sometimes denominated simply "the Choir," had its day and oration every year till 1802.

History of Dartmouth College, ii, p. 552

1792 11 / CT Winchester / [The Society voted] "to raise one Penny on the Pound of the list of August last to be applied to the purpose of hiring a singing master to instruct singing Psalm tunes and Anthems in this society."

Steel on Wetmore, p. 18

1792 11 01 / VA Alexandria / [Andrew Law writes:] "Mr. Harrison is gone to Columbia, the Capital of South Carolina, with a Mr. Hunt, an attorney at Law who is a native of Muntgomery County [Maryland] where he was teaching, and was up to see his friends and gave him encouragement for a grammar school with the singing. He left an account against a number of his pupils to the amount of about twenty dollars with a Mr. Hunt, brother to the one which he went with, which, he told him, would pay all he owed me. But so far from that, that there is (after the commissions are taken out) 61½ dollars due, and if I get what he has left (which will be some time [after the] first [of the year] if ever) there is about forty dollars due besides that. Such ill treatment is really too much to bear. Mr. Ives is yet at George Town and Bladensburg [Bladensburg], but he got no money. He owes about 30 dollars. He says he will sell his horse as soon as he can. He does not appear disposed to pay. I have seen Ruben Munson. He has paid me 12 dollars. He says one of his schools is out next Munday and he will collect as fast as he can. He says Wait never got his books from Baltimore till about 3 weeks since that. They have sold none of them yet. [new paragraph] Nov. 7. I have been over the [Potomac] River and seen Joel Munson of H[amden]. I think he is doing the best of any one that has come out. He has been sick some part of the time since he went into Maryland. He is now get[t]ing schools in Marlborough and Nottingham." [more] [David Hale also teaching out of Law's books in Philadelphia]

Crawford on Law, pp. 81-82

1792 11 01 / VA Alexandria / [Andrew Law writes:] "I find Mr. Ray [John Rhea], who has been teaching here, is making a collection [*Columbian Harmony*, compiled with E. Sandford, Baltimore, [1793]], that he has got my system of Rules, and he has intimated to me that he expected to get liberty of Mr. [Lewis] Edson to print his music. Mr. Edson promised me the copy right of his. I wish you would secure it [by copyright] if possible, and all others. I have told Mr. Ray that I shall prosecute him if he prints the system of Rules."

Crawford on Law, pp. 82-83

1792 11 23 / MD Bladensburg / [Andrew Law writes:] "Ives tells me Ray [Rhea] has offered him one half the books he will sell if he will use his. I find he is doing everything he can to injure us.

Ives says Ray is going to the Northward to get music. I hope you will be able to get music secured. ... Mr. Ray's partner [E. Sandford], who engraves and prints his book, is of the Methodist Society, and I suppose they will all join to promote the sale of it. I intend to make use of that as an argument why the Presbyterians should use mine, and if they will be engaged for me it will [be] of great advantage to us."

Crawford on Law, p. 83

1792 12 25 / MA Salem / "Delivered to Mr[.] King 9 shillings for Wood. Statement of Singing School Account for 1792.

For Books of Music	£1	10	0
Psalm Books dozen	1	16	0
For Candles	1	5	0
For Groce, services	6	4	5
For Seats, Groce's Bill	7	0	7
For King's Bill on Seats	2	2	3
[total]	19	18	3"

Bentley diary, i, p. 2

1792 12 26 / MD Elkton / [Andrew Law writes:] "I am glad if you meet with any success in selling books, for we sell none or but few, [and] only by those who appear to keep us out of the money to [the] degree that we had better never [have] sold them. Since I left Cheshire I have not taken six pence for preaching. Going after these men and the business of the books have led me quite out of the way of business, and I have paid, I believe, more than \$50; and the profit of all the books they have sold this twelve months past will not pay that expence and trouble. And I spent a great deal of time last fall, winter, and spring to procure schools for them, and if I do not go after Hull again I think we shall loose it [the money Hull owed the Laws] and what Atwater left with him. And the consequence of it will be that I shall not get any thing for preaching this winter. But that is not half so much as the loss of my time. I am not only not gaining knowledge but am loosing all I ever did know for want of time to recollect, and I shall not be able to prepare any thing for publication in the spring. If we cannot get men to use our books who principle of honour or honesty, we had better give up, at least sending books this way." [more] [Law plans to teach singing and preach in Queen Ann's County during the winter.]

Crawford on Law, pp. 83-84

1792-1793 / CT Winchester / [During] the winter of 1792-93 [the Society employed a singing master at town expense].

Steel on Wetmore, p. 18

1793 / MA [Boston?] / [Shippie Townsend brings out *A View of a Most Magnificent Singing-Choir*, "Presented to the Singing Societies of every Denomination, and to all Lovers of Music" (Boston, 1793).]

Britton

1793 / NH Concord / Mr. Asa McFarland was first introduced to Concord as a teacher of music, about 1793, and after his settlement a musical society was formed, which obtained an act of incorporation.

Concord

1793 / NH Hanover, Dartmouth College / [About a new chapel:] Owing to the license indulged in by the students at some of their public entertainments, the use of the building was in 1793 restricted to religious worship, public collegiate exercises, recitations for the senior class, oratorical exercises for the students under inspection of college officers, and meetings for improvement in music by leave from the President.

History of Dartmouth College, i, p. 582

1793 / MA Dedham / [Tate and Brady's version] was exchanged in 1793 for that of Dr. Watts.

Dedham

1793 / NH Manchester / In the warrant, calling the annual meeting for 1793, there was the following article; "6thly, To see what method the town will take to provide singing the present year."

Manchester

1793 / MA Salem / "[1793] [←brackets in edited Bentley diary; *recte* 1792?] Names returned by M. Amos Lefavre. List of intended Singers in 1792 [*recte* 1793?]." [58 names given, with ages]

Bentley diary, i, pp. 3-4

1793 / MA Sturbridge / In 1793 the town voted to "appropriate to the use of the Singers the South East Square in the Gallery of the Center Meeting house." At about the same time a grant of £3 was made "to Encourage the Revival of Singing in this town"; this was devoted to maintaining a singing school under the direction of the selectmen.

Sturbridge

1793 01 / MA Salem / [Singing] "School opened by Mr[.] Wade. Only the Treble attended six evenings." [Names of 8 people given; also:] "Names of females returned as instructed in Master Farrington's School such only being a charge to the Society, &c." [14 names]

Bentley diary, i, p. 3

1793 03 04 / NH Manchester / At a meeting...upon this article [that is, "to see what method the town will take to provide singing the present year"], it was "Voted, That Capt. Perham set the Psalm. Voted, That John Goffe read the Psalm." These votes were that Capt. Perham, should name the tune in which the psalm was to be sung, or that he should act as chorister, while John Goffe was to read or line the psalm, as it was called.

Manchester

1793 04 19 / CT Hartford / [Andrew Law opens a singing school in Hartford; it apparently continues until the middle of June.]

Crawford on Law, p. 88

1793 11 / CT Winchester / [The Society voted] “to lay out the remainder of the rate voted in the last annual meeting to revive singing to be laid out in the most advantageous manner for the society.” The same meeting appointed three young men Choristers to assist Levi Brownson and Jesse Hills. The three, Thomas Spencer Jr., Joseph Elmore and Truman Wetmore, had probably attended the singing school during the previous winter. The singing master’s identity is not known.

Steel on Wetmore, pp. 18-19

1793 12 17 / MA Greenfield / Voted “To raise the sum of six pounds for the encouragement of singing the year ensuing.”

Greenfield

1794 / MA Canton / In 1794 musical instruments were introduced—the bass viol and flute,—which to some gave great offence, for as soon as the tuning began, Mr. Adam Blackman would take his hat and walk out of meeting.

Canton

1794 / CT Danbury / [Anonymously-written *Dialogue between a Minister, and Billy,...on the Subject of Singing Praises to God* (Danbury, 1794).]

Britton

1794 / MA Newburyport / In 1794, an organ was purchased and set up in the gallery of the meeting house.

Newburyport

1794 / CT New Haven / In 1794, the First Ecclesiastical Society appropriated nine pounds for promoting instruction in singing conditioned on the other ecclesiastical societies doing the same. From this time, if not earlier, choir singing superseded congregational singing. Singing schools became the chief social dissipation, and the gallery entered on its career as a rival of the pulpit for the principal honors of the service.

New Haven

1794 / NH Newmarket / [James Miltimore, pastor “of a church in Stratham,” N.H., delivers *A Discourse...at the Particular Request of a Respectable Musical Choir to a Numerous Assembly, convened for celebrating the Birth-Day of the illustrious Washington* (Exeter, 1794).]

Britton

1794 01 / CT Windsor / At a meeting of the society, held in Jan. 1794, the following resolution was passed: “Voted, To raise one farthing on the pound on the list of 1793, for the purpose of

hiring a singing master to instruct in the rules and arts of singing Psalms, so that singing in divine worship may be performed decently and orderly in this society.”

Windsor

1794 01 09 / MA Salem / “Agreed with Mr. Levi Maxcy, now resident in this Town to attend, & superintend the public Singing on Lord’s days, (Mr[.] Ward, & Mr[.] Becket present) for which he is to receive 2/3 of a dollar every such day. Attended 2d Sunday in January.”

Bentley diary, i, p. 2

1794 01 16 / CT Hartford and Wethersfield / [Andrew Law teaching a singing school at Harford and Wethersfield, beginning at this time.] [stays till July]

Crawford on Law, p. 123

1794 03 / VT Newbury / For the March meeting in 1794, Article 7 in the warning reads: “to see if the town will appoint a Chorister or Choristers to lead the singing, also what encouragement they will give Masters to teach the art of singing in the town, and give directions how often to meet for that purpose.” Jeremiah Ingalls, Jacob Bayley and Simeon Stevens were chosen.

Newbury

1794 03 31 / MA Weston / [Church Records:] “Your committee are of the opinion that Doctr Watts’ version of psalms and the hymns annexed thereto are better adapted to the purpose of public worship than the version now in use in this place [Tate & Brady]: and do recommend that they be introduced and used in this church.” ... “The church after having heard & considered the preceeding [*sic* in source] report of their committee, voted to accept it in whole. It was then moved and voted that the meeting be adjourned unto the 22 day of May next...then to agree when to introduce said version of psalms and hymns & to consult what measures may be taken to revive and render the singing more agreeable and acceptable...”

Weston

1794 04 / NY Cooperstown / [Dr. H. Farnsworth delivers *An Oration on Music* at the courthouse at “the conclusion of a singing school, taught by Nathaniel Billings” (Cooperstown, 1794).]

Britton

1794 04 21 / MA Andover / “The common method of reading the Psalm line by line” at the communion, was “dropped” [on this date]. It went out of use in the congregation a short time before this.

Andover, 1859

1794 05 22 / MA Weston / [Church records:] “[After] some conversation upon the business, they voted to introduce Doctr. Watts’ version of psalms & hymns in four weeks from the next sabbath. Some conversation was then had upon the subject of singing: but nothing was acted or voted relative to it....”

Weston

1794 06 08 / MA Weston / [Church records:] "Sabbath evening...in consequence of the application and advice of some, who, upon further examination, were not fully willing that Doctr. Watts' version of psalms & hymns should be introduced here without further consideration the brethren of the church were requested to tarry; and the matter being opened to them, it was motioned and voted, that the introducing of them should be suspended till something further shall be acted relative to their being introduced."

Weston

1794 09 / MA Northampton / A number of citizens, "singers," the warrant calls them, presented a petition praying that a teacher of music might be employed at the public charge. At the Sept. meeting the selectmen were directed to confer with the petitioners and "if they think necessary to hire a singing master at the expense of the town." This indicates that either singing-schools had been discontinued or that they had been carried on by private subscription. Very likely there had been none for several years. The selectmen were also instructed to supply the pulpit when the pastor was absent....

Northampton

1794 10 (middle of month) / MA Newburyport / [Andrew Law opens a singing school here.] [Law would remain in Newburyport at least through 10 April 1795.]

Crawford on Law, p. 128

1794 11 05 / MA Newburyport / [From Newburyport *Morning Star*:] Tomorrow the elegant organ now erecting in the Meeting House of the First Society in this town will be completed: on which occasion a discourse will be delivered and several pieces of sacred music performed by one of the first organists in these parts. This organ (which is certainly the most elegant of any in New England) is about 15 feet high, 10 feet in breadth, and 7 feet from front to rear; was built by Dr. Josiah Leavitt, an ingenious organ builder of Boston, for whose benefit there will be a contribution after service is over, which is to begin at precisely half past 2 o'clock in the afternoon."

Newburyport

1794 11 21 / MA Winchendon / There was a natural desire for a new and better collection of devotional poetry, to be used in public worship. The matter was brought up in a meeting held on the 3d of Sept.; but it was passed over. But on the 21st of Nov., the subject came up again, when it was "voted to desire the church to introduce Dr. Watts' version of the Psalms and Hymns to be sung in the congregation."

Winchendon

1794 12 17 / VT Woodstock / [The following paper was circulated in these parts, once upon a time, in behalf of [singing master] Elisha West:] "To regulate harmony in the religious societies in this town—And to encourage youth and others who wish to gain knowledge in the pleasing Art of Psalm singing—We, the subscribers, voluntarily agree to pay the sums we hereunto annex with our names, to Mr. Elisha West, for his services in the instruction of said art and the intervening charges,—At a price as shall be agreed on betwixt a Committee of the Subscribers

and said West.—Said parties are to agree on the place where said services are to be performed—and the time when to begin them. Dated Woodstock, Dec. 17th, 1794.” [14 signatures follow, subscribed for 21½ dollars]

Woodstock

1795 / CT Branford / In 1795, a room for the [singing] school was also provided and “some few singing Books for such scholars as be destitute.” Captain Gould and Simeon Coan were engaged as teachers and “were desired to use their influence to procure as many of the young Gentlemen and Ladies to engage in the school and obtain the art of Singing (which is considered an accomplishment) as may be, and also to Instruct the Scholars (especially new beginners) as far as they can with convenience to themselves.”

Branford

1795 / CT East Hartford / In 1795 Mr. Jonathan Benjamin sued the society for services [as a singing master], a rather unharmonious proceeding.

East Hartford

1795 / MA Needham / At its annual meeting in 1795 the First Parish declined to have a “Chorester or Choresters to lead ye Tune in Public Worship.”

Needham

1795 / CT Windsor / [At the next annual meeting (1795),] another farthing on the pound was raised, and Major Caleb Booth empowered to hire a singing master for the winter.

Windsor

1795 03 02 / MA Westford / “Voted that it tis the Desire of this town that the Singers take their seats provided for them by the town and Asist in singing as formaly as they wish to make no [preeminence].” [all sic]

Westford

1795 03 02 / MA Westminster / The introduction of a musical instrument as an aid to singing was a matter of serious concern, requiring the consideration and consent of the whole body of the people, and the question of such an introduction came before the town at a meeting held March 2, 1795. After due deliberation, it was “voted and admitted that a Bassvial be brought into the meeting-house on Sundays for the purpose of assisting in the music on Said Day till the adjournment of this meeting,” that is, for one month, presumably to test the feeling of the community upon the matter. As no further action was taken for some years in regard to it...it is to be assumed that the instrument found favor with the majority and was permitted to remain as a help to the musical exercises of the Sabbath.

Westminster

1795 03 02 / MA Weston / [Town assembled to consider] “whether they will make such Alteration in the front Gallery as Shall better accomadate the Singers, and make such Provision

therefor as Shall appear to be Nessessary and Expedient or act any thing relative to the Matter.”
[all sic]

Weston

1795 03 08 / MA Weston / [Town meeting] “Voted that Isaac Hobbs, Joseph Russell, Thads.: Spring, Daniel Stratton & Capt. Joseph Nichols be a Committee relative to an Alteration being made in the front Gallery of the meeting House for the better accom[m]odation of the Singers, that they View the Premises Consider the expedience, Propose a plan of alteration and report to the Town at the adjournment of this meeting....”

Weston

1795 04 / CT Winchester / In 1795 Levi Brownson, a prime influence in church music for 20 years, emigrated to New York State, leaving the musical leadership to a younger generation of Choristers. In April, the Society voted to pay Brownson “for his services in instructing singing.”

Steel on Wetmore, p. 19

1795 07 / MA Salem / [Andrew Law] traveled to Salem, arriving near the end of July. He was to remain there [teaching singing schools] until the spring of 1797.

Crawford on Law, p. 130

1795 07 25 / MA Salem / “A Mr. [Andrew] Law has arrived in this Town who is well known for his success in teaching psalmody in the best societies of Connecticut. His great success induces us to aid an experiment in this Town in which so much labour has been expended & much money without any valuable effect.”

Bentley diary

1795 08 04 / MA Salem / “A Singing School by Andrew Law, will be opened this evening at the Court-House. Having made the business of teaching Psalmody a primary employment for many years, and having instructed in most of the principal Towns in the United States; also, having met with encouragement from the Clergy and other gentlemen in this Town, Mr. Law is induced to solicit the general patronage of the citizens of Salem. He will teach in an easy and expeditious manner, the Rules of Vocal Music, together with a variety of Tunes, Airs and Anthems suitable for social worship, and for all occasions of public solemnity. The school will be attended five evenings in each week, and on Wednesdays, Thursdays and Saturdays, from 2 o’clock to 5 p.m. and at other times as shall be found convenient for the learners. As soon as the school can be collected and regulated, it is proposed to form two classes, that those, who have made some proficiency in the Art, may have opportunity to practice upon more difficult Pieces of Music. If any Ladies should prefer being taught in their own houses, and will form themselves into small societies for that purpose, he will wait on them at such hours in the day as shall be most agreeable to them, provided they do not interfere with the stated hours of the general school.”

Salem Gazette; Crawford on Law, pp. 130-131

1795 09 05 / RI Providence / [Jacob French] advertised in the *Providence Gazette*...that he planned afternoon and evening singing classes for different areas in Providence.

Mangler 1958, p. 4

1795 09 21 / NH Portsmouth / "Music School. The subscriber proposes to open a School for Sacred Vocal Music in this town, to be kept 12 weeks; every other evening, from half past five, to eight o'clock. His design is to teach such Music as is sung in congregations: and to fit those who may attend, either to join the choirs in public worship, or for their own private amusement. Those persons who may be kind enough to favor him with the attendance of their children, and those under their care, may depend that every suitable attention will be paid them by their humble servant. Isaac Lane. The School will be opened tomorrow evening, at half past 5 o'clock, in Mr. Whidden's large hall, where there may be accommodations for 200 scholars. It is desired that as many as conveniently can, would attend on the first evening (if not, on either of the two succeeding evenings) as Mr. Lane wishes to ascertain whether there be a prospect of having a school, so as to make it an object for him to tarry: (the terms are 6 shillings a scholar) otherwise he must be under the painful necessity of leaving this agreeable town immediately. Mr. Lane is willing, besides producing credentials, both as to his moral character, and with regard to his abilities as a Musician, to submit to a strict examination as to his theoretical knowledge, from any person in this town: as to his skill as a performer, or his abilities as a teacher, time will determine, should he be so fortunate as to meet with the confidence of the people of this place."

New Hampshire Gazette, 22 Sept. 1795

1795 10 29 / MA Salem / "Master Palfray delivered me receipt for 21 Dollars, as a purchase of a Bass Viol from Mr[.] Joseph Pierce & Son of Boston. I delivered to him a Crown in addition to the sum of Oct. 26 for expenses, 1.10."

Bentley diary, i, p. 4

1795 11 23 / MA Salem / "Gave Master Palfrey [sic] two dollars for his trouble at Thanksgiving by promise." [presumably for singing]

Bentley diary, i, p. 4

1795 11 26 / MA Salem / "Gave Palfrey two pistareens to purchase Music paper to transcribe the Tunes, \$.40."

Bentley diary, i, p. 4

1795 11 28 / MA Salem / "Paid Dabney [for] a Music Book by Amos, the German Flute for the School, 4/6 [\$.75]."

Bentley diary, i, p. 4

1795 12 / MA Northampton / Elias Mann was employed by the town to teach singing-school, Thursday, Friday, and Saturday evenings during the months of December and January. He was paid \$26 for his services and was to lead the singing on the Sabbath.

Northampton

1795 12 24 / MA Westfield / The sum of £5 was voted for the support of a Singing School. "Voted to raise a Committee of five to confer with the Singers and endeavor to revive and ameliorate the singing on the Sabbath." [pencil note, another hand: "cont. p. 243"]

Westfield

1795/1796 / MA Rowley, First Church / [In 1795 and 1796] it was, that the old practice of repeating the reading of the psalm, or hymn, line by line by the deacon, previous to singing, after a severe struggle between the adherents of the ancient and modern mode, was entirely abandoned.

Rowley

1796 / MA Arlington / Mention is made [1796] in the Precinct records of money subscribed for the purpose of purchasing a bass-viol.

Arlington, 1880

1796 / MA Greenfield / \$260 was raised for schooling in 1796 and \$60 for the use of a singing school.

Greenfield

1796 / RI Providence / Church records show that [Jacob French] began teaching [in Providence] in 1796 at a salary of \$42.50 (probably quarterly).... Existing memoirs of Mayor Walter R. Danforth, dating from the period, narrate that French was hired to serve at the newly built meetinghouse (the former building having been sold for use as a town house in 1794), in order to have a good choir, since there was no organ in the new church. In the manner of many choir directors, French was vocally quite versatile, and would rapidly change from one voice part to another during rehearsals to assist insecure singers, as Mr. Danforth recalled. The same memoir also noted that "though [French] displayed artistic skill, yet he had a nasal twang somewhat disagreeable to those who had not become familiar with his voice." Some "young wags" at nearby Rea's Coffee House composed a short verse sung to the hymn tune Mear, which Danforth narrated as follows: "Oh, could I sing like father French / Or bawl like black hens eggs, / Cry auction sales like old Bezeley / And dance like wooden legs." However, the reader was reassured by Mayor Danforth that "none of these things disturbed Mr. French's equanimity, for he was arm'd so strong in the confidence of his own superior powers that they passed by him like the idle wind which he regarded not."

Mangler 1958, pp. 4-5

1796 / NH Rindge / While the meeting-house was being built in 1796, the town chose a committee to confer with the singers, and ascertain what accommodations they desired in the new house, and instructed them to grant all reasonable requests made by the choir concerning the arrangement of seats for their use. The favor in which the choir was held was also manifested by several appropriations of money for their benefit, which were expended in the maintenance of singing-schools. The earlier musical instruction in this town was conducted solely to increase the efficiency of the choir, and all other styles of music were ignored. The

town, in its capacity of parish, made frequent appropriations for this purpose, and, in accordance with precedent, all persons belonging to other religious denominations were excused from paying any part of the money raised to meet this expense.

Rindge

1796 / MA Weston / [Town meeting votes] “to draw a Plan of Porches proposed to be built to the meeting-House...and also to give thier other Committee instructions wether they shall or shall not proceed to make alterations in the front gallery (agreeably to thier former Directions) for the better accomadation of the Singers as hath been proposed—or any other alteration that the Town shall think expedient....” [all *sic*]

Weston

1796 / CT Windsor / [In 1796] a vote was passed to raise one-half penny on the pound for the purpose of hiring a teacher “to learn the inhabitants of this society the rules of singing psalms in the congregation,” and Daniel Osborn was appointed a committee to carry the resolution into effect.

Windsor

1796 01 09 / MA Salem / “Paid Gunnison towards attendance at Singing school towards his ten nights as by account. 4/4 [\$.72]”

Bentley diary, i, p. 5

1796 02 / CT North Bolton / [Ichabod L. Skinner delivers a singing lecture entitled *A Discourse on Music* (Hartford, 1796).]

Britton

1796 03 02 / MA Salem / Rev. Mr. [Andrew] Law notifies, that he continues to teach sacred music in this town. He did much to promote a correct taste and practice in such a department.

Salem

1796 03 22 / MA Salem / “Mr. Law, with a grateful remembrance of favours received from the Citizens of Salem, thanks them sincerely for their beneficence. He would also acknowledge with gratitude the countenance of his Patrons; particularly those, who have exerted themselves for the promotion of order and regularity. His success in this Town, is a sufficient encouragement for the continuance of his School. Those who have been under his tuition, are so far advanced, and the classes so disposed, that it will be convenient to admit a new Class, to which particular Attention will be given. He will teach on Wednesday and Saturday from 2 to 5 o’clock P.M. for the benefit of those, who do not wish to attend in the evening. He now instructs a Class of Ladies, who meet at their own houses for that purpose. Their attention and progress, he flatters himself, will enduce others to follow their laudable example. For the further promotion of the business, the following Gentlemen have taken subscription papers, viz. Mr. Henry Rust, Col. Pickman, Mr. Stephen Cook, Capt. Hartshorne, Major Buffington, Mr. John Jenks, Mr. Nathaniel Knight, Mr. Nathaniel Ropes, Mr. John Punchard, and Mr. John Dodge. All, who wish to become members of the School, are requested to give in their names to those Gentlemen,

this evening at the Court-House, or at their own houses in the course of the present week. The next quarter will commence next Tuesday evening."

Salem Gazette

1796 03 24 / MA Salem / "Mr. [Andrew] Law has notified me of his intention to have a Singing Exhibition at Dr[.] Bernard's Meeting House on the morrow evening."

Bentley diary

1796 03 25 / MA Salem / "Mr. [Andrew] Law had his singers in the Front of the North Church gallery. There was a large collection of people on the occasion."

Bentley diary

1796 04 04 / MA Weston / [Town meeting voted] that the 2d, 3rd & 4th Seats in the front gallery be removed and that the Space they now Occupy be Converted into two Pews, to be finished Decently now & in Such a manner as shall best accomadate the performers of that part of Divine Service [i.e., the singers]—and that Sd. Pews be appropriated (During the Pleasure of the Inhabitants of sd. Town) to the use of the Singers, male & female that already have, or do hereafter acquire Such Skill in that Sublime art as Shall Quallify them to carry on that Part of the Publick worship of God in a Decent and becoming manner—"

Weston

1796 05 05 / MA Winchendon / "Voted to have a bass-viol used in the meeting-house on Sundays, in aid to the performance of music in the time of divine service." [account notes struggle over this issue]

Winchendon

1796 05 06 / MA Weston / [Town meeting votes] "To hear the request of the Singers for some further accommodations in point of Seats in the meeting-House then was made for them the last march meeting and See if the Town will make any further provision for them in that behalf." [The result is:] "Voted that the 2nd, 3rd & 4th Seats in the front Gallery be Converted into two pews for the use of the Singers, during the Pleasure of the Town."

Weston

1796 05 23 / MA Salem / "Mr. [Andrew] Law had a Musical Exhibition this evening, & persons were introduced only as they had tickets to be delivered at the door. He aims to have his music very soft, & the Treble is the leading part, not one note of tenour was heard through the Evening. The greatest good order prevailed, & the visiting Company was respectable. In their attempts to sing soft, many of the voices do not accent the notes so as to enable the ear to distinguish the strains from soft murmers [*sic*]. He must have had above 100 Scholars."

Bentley diary

1796 06 24 / MA Salem / "Had a Card for [Andrew] Law's Music School exhibition in the Concert Hall [second floor of the Market House] this evening."

Bentley diary

1796 08 02 / MA Salem / "Mr. [Andrew] Law has new [sic] formed his Music School from the object of particular singing for religious societies, to the mere teaching of the art, which is a commendable exchange. Singing has never been taught in New England as a Liberal Art, in public schools, but by private tuition. Our Song Singers are generally self taught & sing best alone. By learning music upon a large scale, real advantages are to be hoped. Mr. Law has not the extent of the plan. But he teaches the Rules without regard to performance in the churches, tho' by Psalmody only."

Bentley diary

1796 08 18 / RI Providence / Miscellaneous bills for the singing-school [taught by Jacob French in Providence] indicate that musical instruments were used to accompany the singing. On August 18, 1796, strings were purchased for a bass viol through Frederick F. Jenkins."

Mangler 1958, p. 4

1796 08 20 / RI Providence / On August 20 three clarinet reeds were bought [for the singing school, by the congregation of the First Congregational Church] from "Messrs. Blodgett and Methewson." William Gerrish was paid for his services as door attendant and moving the viol from a Mr. Parson's house to the church.

Mangler 1958, p. 4

1796 10 24 / MA Weston / [Town meeting:] "Voted that the Singers Male & female may Occupy the three first Seats in the front Gallery during the Pleasure of the Town—"

Weston

1796 11 / MA Sudbury / [Meeting] "voted to appropriate to the use of the Singing Society in Said Town the front gallery and so much of the side galleries next the front as shall be necessary for their accommodation."

Sudbury

1796 11 02 / MA Salem / [Samuel Holyoke, a] scientific teacher of [music,] proposes to teach it among our population. Since this time, such instructors have appeared, sufficient to meet the calls of community.

Salem

1796 11 30 / MA Chesterfield / [The ordination of Isaiah Waters in Chesterfield, 8 miles northwest of Northampton, drew the following comment in a nearby newspaper:] "And what greatly added to the joy and entertainment of the day was the Music, which was performed on the occasion, which consisted of a choir of Singers from [Chesterfield] and the neighbouring towns, together with Instruments, under the instruction and direction of Mr. Mann [probably Elias Mann], that truly praiseworthy Master in Music. The Assembly were universally pleased and delighted."

Northampton Hampshire Gazette; Osterhout

1797 / MA Arlington / In [1797] a suitable place was built in the meeting-house to keep the bass-viol.

Arlington, 1880

1797 / MA Brookfield / The first recorded effort to improve the singing is dated 1797, when it was voted to build singers' seats and spend \$20 for instruction and for many years at different times the parish has maintained instruction in singing.

Brookfield

1797 / NH Temple / "V. that ye Bass-viol be bro't into ye meeting house for ye space of one year." -- -- left the meeting-house with his wife upon his arm, the first time a viol was played. A man in Peterboro used to call the instrument "*Dagon*," in honor of the heathen god of that name, --"he wouldn't hear *Dagon* played!" Esq. Daniel Searle executed the first music upon this instrument, in church, and on this memorable occasion. He was long afterward relied upon for filling this department of the choirs.

Temple

1797 / KY Washington / [Rev. John P. Campbell delivers *A Sermon on Sacred Music*, "preached before a public concert, in Washington" (Washington, 1797).]

Britton

1797 01 / MA Salem / [Andrew Law closes his singing school in Salem.]

Crawford on Law, p. 134

1797 03 21 / VT Dorset / [An] address to the United Society of Dorset and Rupert[:]
...Gentlemen: we whose names are annexed to this paper do return you our sincere thanks for the benevolence and friendship manifested to us at all times, but more especially at the Society's meeting at which you resolved (by your major vote) to indulge us in the use of Instrumental Music in public worship: but since we find by experiment that it is wounding to some who belong to the church and society, we have candidly contemplated the subject and do finally resolve that we will discontinue the use of musical Instruments in this place in the time of stated public worship until we are renewedly requested to use them by the Society officially, whereof in testimony we have subscribed our names. B. B. Downs, Philimusco, Justus Holley, Chorister.

Dorset

1797 03 28 / MA Essex County / [Essex Musical Association established.]

[source?]

1797 04 / CT New London / We have seen that in the earlier history of the church special privileges as to seats in church were granted to men for "pitching the psalms." In 1797, at the annual meeting in April it was "voted That the Loos Contribution Collected the Courant year be appropriated to the use of Encouragement and supporting of Singing in the Society. To be Applied and Disposed of by the Committee at their Discretion." Similar votes were passed in

the two following years. There are also various receipts relating to the same matter, which show that the old fashioned singing school was sustained by the society. For example, one bill makes the society debtor to George Harris "To one Quarter's Tuition of Singing School beginning 17th of July and ending 17th of Oct[.], as per agreement with the Singing Committee. £3-5-0." Other receipts show that James Beebe, who was the sexton, received extra pay for attending the singing school, at the rate of 1 shilling and 3 pence a night.

New London

1797 04 05 / CT Danbury / [Timothy Langdon, pastor of the First Church in Danbury, preaches a sermon entitled *The Pleasures and Advantages of Church Music* "at a concert of vocal and instrumental music in Danbury" (Danbury, 1797).]

Britton

1797 04 26 / NH Exeter / [Andrew Law begins a singing school in Exeter. (document, not cited in Crawford on Law, reads: "April 26 Then began school in Exeter left my school the 4th of July. Returned to my school again August 11th 1797")]

Crawford on Law, p. 136

1797 05 04 / NH Swanzey / The only early church records pertaining to music are these:-- ... "Voted that the pastor in the name and behalf of the Chh. the next Lord's day request the singers to assist the Chh. in singing after the celebration of the Lord's supper. Voted that the pastor, next Lord's day, after Divine service, propose to the Congregation a contribution to be had the next succeeding Sabbath for the purpose of raising money to purchase a *bass* viol for the use of the Congregational Society in Swanzey."

Swanzey

1797 06 09 / MA Hanover / [A] Committee was chosen to seat the singers; and alterations were made in the house to provide for their accommodation.

Hanover

1797 08 11 / NH Exeter / [Andrew Law begins his second singing school [or recommences the original school—NC] in Exeter]

Crawford on Law, p. 136

1797 10 / VT Dorset / [The] following paper was drawn up: "Sensible that it is the indispensable duty of all to be ready and cheerful to support the public worship of God in its primitive order & beauty: and sensible that singing the praises of God with musical harmony & decency is a pleasant & important branch of public worship enforced by divine authority & viewing it as hard & unequal that those who devote their time & talents to render themselves decent as the public organs of a worshipping assembly should be obliged to pay the expense of those necessary acquirements, we the subscribers do mutually covenant & bind ourselves in the manner following: 1st. That we will for the encouragement and promotion of singing, pay the sums annexed to our several hands in cash or grain to a committee hereafter to be chosen by the subscribers for the disposal of the same. 2d. That a meeting of the subscribers shall be

holden on Monday the 6th day of Nov. next at 5 o'clock P.M. at the present dwelling house of Justus Holley in this town for the purpose following—1st to choose a moderator of said meeting. 2. To choose by ballot a committee as above mentioned to dispose of the money raised by this instrument for the promotion of singing in public worship in this place, to procure a singing master & books for the use of a singing school if judged necessary. 3rd to see if the subscribers will adopt any other measures for a more uniform & permanent encouragement of singing in this place." [many signatures]

Dorset

1797 10 / MA Sudbury / "Granted \$30 for the purpose of teaching a singing school for one month."

Sudbury

1797 11 03 / NH Exeter / One of [Andrew Law's] scholars at Exeter, a "Mr[.] Cragg, who is a member of Dartmouth College and a member of the singing society at college," was "much pleased" with Law's method of teaching and with the *Art of Singing*. Cragg planned to take Law's book with him when he returned to Dartmouth and to try to introduce it there. He had told Law that before he had left Hanover his fellow students there had begun "to have a taste for such music, and to be sick of the common kind."

Crawford on Law, p. 138

1797 11 13 / MA Palmer / The town voted to raise the sum of \$40 "for the purpose of hiring a singing master to teach a singing school."

Palmer

1797 12 05 / MA Rowley / [Diary of Joshua Jewett, schoolmaster and chorister:] Began Singing School tonight for the first time.

Rowley

1798 / MA Canton / In 1798 so crystallized had become the dislike to the enormities of Watts that Elijah Dunbar was pleased when Dr. Belknap brought out his "Sacred Poetry." It was an index of the theological standing of any church at that time whether they retained Watts or adopted Belknap. If they retained Watts, they were Trinitarians; if they adopted Belknap, Unitarians. Belknap's book was adopted and continued in use until 1825.

Canton

1798 / PA Chesnut Level / [James Latta, minister at Chesnut Level, brings out *A Discourse on Psalmody* (Washington, 1798).]

Britton

1798 / MA Framingham / In 1798, the town granted \$30 to hire a singing master. For several years, the annual proceeds of the alewife fishery in Cochituate brook were given to the singers, and hence received the name of the *singers fish privilege*. The town was accustomed to choose annually a committee "to regulate the singing."

Framingham

1798 / MA Greenfield / [\$260 was raised] for schools, and \$30 for singing school.

Greenfield

1798 / CT Groton / [Aaron Kinne delivers "an address...to the singing schools, in the first and second Societies," entitled *Alamoth* (New London, 1798).]

Britton

1798 / MA Needham / [Meeting of First Parish chooses] Enoch Mills, Major Moses Man, Capt. Ebenezer McIntosh and Nathaniel Wilson, Jr., as choristers, and the Church selected Timothy Smith and Dea. Isaac Shepard as "Choristers for Sacramental occasions," and requested "the singers of the Congregation" to join "with the singers of the Chh" at the Communion.

Needham

1798 / CT New London / George Harris seems to have taught [singing school] during...1798....

New London

1798 / CT Norfolk / The first appropriation to aid the choir, was \$12 in 1798.

Norfolk

1798 / MA Sturbridge / [The] town voted its approval of a contribution to be taken in church on Thanksgiving day by four specified persons, the proceeds to be placed in the hands of the selectmen to be delivered to "the Society of Singers when they Shall be under the necessary Regulations to receive the same."

Sturbridge

1798 / MA Whately / "The town voted 20 dollars, to revive singing in the town: that 4 pounds of it be laid out in the east part of the town for the above purpose, and 40 shillings be laid out in the west part, to support a cyphering school or a singing school, as the inhabitants of that part shall decide; both schools to be free for all parts of the town, and be under the direction of the selectmen."

Whately

1798 / CT Winchester / In 1798 eight Choristers were appointed, the largest number recorded for any one year. ... Choristers were no longer chosen at Society meetings after 1798.

Steel on Wetmore, pp. 19-20

1798 02 13 / MA Salem / [Andrew Law begins a singing school at Salem.]

Law papers

1798 05 / MA Bedford / In May, 1798, the town voted "that the four pews in the front gallery are assigned to the use of the singers." ... Mr. [Samuel] Stearns [, the minister,] was possessed of

a fine musical talent, having a rich tenor voice, which contributed to awaken an interest for music in the town, particularly sacred music.

Bedford

1798 05 / MA Bedford / A tuning-pipe keyed on A was then in use and held as a valuable piece of the town's property.

Bedford

1798 06 04 / CT Hartford / "A Singing School by Andrew Law, will be opened this day at Mr. Ogden's in State Street. Having made this business of teaching Psalmody a primary employment for many years, and having instructed in most of the principal towns in the U. S., and having formerly taught with success in this place; also, having met with encouragement from a large number of respectable Gentlemen of this City, Mr. Law is induced to solicit the general patronage of the citizens of Hartford.—He will teach in an easy and expeditious manner, the practical Rules of Music, together with a Variety of Tunes, Airs and Anthems; also the Elements of Thorough Bass [and] the principles of Composition; which will be very beneficial to all, who may, in future, learn instrumental music. He will read Lectures on the subject of Music as occasion may require, and opportunity present. The School will be attended three days in each week, from 5 o'clock to 7 P.M. and from half past 7 to 9 in the evening. For the present week it will be attended Monday, Tuesday and Wednesday, and Tuesday and Wednesday from 5 o'clock to 7 in [the?] morning [*sic*?]. If any Ladies prefer being taught in their own homes, and will form into societies for that purpose, he will wait on them at such hours in the day as shall be most agreeable provided they do not interfere with the stated hours of the general school. The terms are Two Dollars per quarter, one Dollar to be paid at the time of entrance, and the other Dollar at the expiration of the quarter. The scholars providing the room, candles, etc. necessary for the school. The greatest Masters in England allow, that those who obtain a good Knowledge of vocal music before they learn instrumental, will play with much greater expression and firmness; and they recommend that vocal music be learned first, as the foundation of all music."

Connecticut Courant

1798 09 03 / MA Boxford / [On this date,] the First Parish voted that they [the Essex Musical Association] "may have the liberty of the galleries in the meeting house as may be convenient for them at their annual public exhibition."

Boxford

1798 11 / MA Bedford / [In] Nov. 1798, the town appropriated twenty dollars for singing-school.

Bedford

1798 11 / MA Northampton / Mr. [Elias] Mann was again hired to conduct the singing-school two days in a week from November to May, for which he was to be paid \$50.

Northampton

1798 12 03 / PA Philadelphia / [Andrew Law writes:] "Began school Decm 3d. Took the Room the same day at the corner of Third and Arch Streets, three nights in the week, for \$15 per Quarter."

Crawford on Law, p. 139

1798 12 18 / MA Salem / "Some efforts are making in this Town to create a love of *Musick*. A musick society was formed by young mechanics who met occasionally. Another of a different class united key [*sic*] with wind instruments, to which the first were confined. A Selection of members formed another Society, who have provided an hall in Cambridge Street, of 30 by 20 feet properly arched. To this Mr. Dodge is to send his Organ which he has built in this Town, importing the stops. Other Instruments are to be conveyed to this place. The hall is to be used on common occasions to teach Vocal Musick."

Bentley diary

1799 / CT Hartford / In 1799 Dr. Strong published, in connection with Rev. Joseph Seward, a deacon of this Church, and Rev. Abel Flint, pastor of the Second Church, the volume known as the "Hartford Selection of Hymns," which attained a wide circulation among the churches, and which contained some metrical compositions of his own. These have been praised, but it can hardly have been for their poetry.

Hartford

1799 / MA Hubbardston / In 1799, we find the first appropriation made by the town for singing. They then voted "To allow \$9.50 for teaching a singing-school." For many years afterward, an article was inserted in each March meeting warrant to see what sum of money the town would raise for singing. Sometimes no action was taken; when any sum was voted, it was usually \$30, but occasionally amounted to \$75, or \$80. One year the record runs, "Voted to raise \$75 for singing, to be appropriated by the Singing Society." Another year, "Voted to raise \$80 for the support and encouragement of singing the present year." It was evidently the design to stimulate and assist individual effort.

Hubbardston

1799 / CT New London / George Harris seems to have taught [singing school] during...1799.

New London

1799 / NH Temple / [\$30 appropriated for singing school.]

Temple

1799 09 10 / NH Concord / [A musical society] was duly organized [on this date] at a meeting in the old town-hall, and the following officers chosen: Timothy Walker, Esq., president; John Odlin, clerk; Jacob Abbot, Jr., treasurer; Timothy Chandler, Richard Ayer and Jonathan Eastman, trustees; Jacob Abbot, Jr., chorister; Thomas Stickney, Jr., assistant chorister.

Concord

1799 10 07 / NH Concord / At an adjourned meeting [of this date, of the musical society of this town], Nathan Ballard, Jr., was elected 2d assistant chorister; Thomas Stickney, Jr., collector, and Jacob Abbot, Jr., librarian; and a tax of 25¢ laid on each member.

Concord

1799 10 29 / MA Rowley / [From diary of Joshua Jewett, schoolmaster and chorister:] Very pleasant, singing school in ye house.

Rowley

before 1800 / MA Randolph / It was not till toward the close of the [18th] century that musical instruments were brought into church use in this town. The bass-viol first, then the double-bass, played successively by Martin Hudson, Joseph Whitcomb, James Madison French, and Alfred Whitcomb....

Randolph

1800 / MA Andover / A Bass-Viol was in use as early as 1800; since that year the Parish appointed "Hermon Abbot to use" it.

Andover, 1859

1800 / MA Andover / In 1800 the Parish "dismissed the persons who led the singing, and chose Henry Dane, with Benjamin Abbot as his assistant." Between this date and 1820 the following persons are remembered as leaders of the singing: Asa Abbot, Ezra Ingalls (?) ["(?)" in source], Enoch Frye and Ralph H. Chandler.

Andover, 1859

1800 / MA Chelmsford / In 1800, the Town voted not to hire a singing school-master. An article was read to see if the Town will give any encouragement to those persons that are disposed to learn the art of singing, that the singing may be carried on in good order in the meeting house. At the next meeting \$40 was appropriated: the Baptists to draw their equal proportion. At that period the singing was congregational, and was often very poor and tended not to edification.

Chelmsford

1800 / NH Jaffrey / At what time instrumental music was brought into use does not appear on record—probably about 1800.

Jaffrey

1800 / NH New Bedford / There was not much done in the way in [*recte* of?] [musical] instruction for several years. About the year 1800, John Pratt was chosen leader by the town, and some other persons joined the Choir. Richard, William, and Jane Dole, Joseph Colby, Daniel, William, and John Moor.

New Bedford

1800 / CT New Haven / Dr. Dwight's Revision of Watts [succeeded Watts] in the year 1800.

New Haven

1800 / CT New London / In 1800 John Woodward appears to have been the singing master.
New London

1800 / MA Palmer / \$30 was granted “for the support of psalmody,” and Solomon Shaw was appointed committee to spend the money.
Palmer

1800 / MA Northfield / The town voted to concur with the singers in the choice of choristers, viz. Xenophon Janes, Phinehas Field, Elihu Phelps and Josiah Fisher.
Northfield

1800 / MA Randolph / Singing-schools, so common in this century, were almost unknown before 1800. The first known in this town was taught by Capt. Elisha Wales in East Randolph in 1800.
Randolph

1800 / MA Salem / An organ is made in London for the first church. It came over in a ship of Hasket Derby. Its cost was \$1,800. It is among the best of our country. Prior to this time, orchestral instruments particularly the bass viol, had been played in our Congregational societies, for many years. They were thus employed in each of such societies as has been supplied with an organ, till it was so accommodated. They are still used in our congregations which have no organs.
Salem

1800 / NH Temple / [Town appropriates \$30 for singing school.]
Temple

1800 04 07 / MA Greenfield / “Voted...To give Mr. Obed Wells twenty Dollars for his taking the lead in singing last year.”
Greenfield

1800 05 28 / ME Portland / [Samuel Emerson pronounces *An Oration on Music* (Portland, 1800).]
Britton

1800 06 / MA Danvers / “Mr. Jacob Kimball begins to keep a Singing School...” [Jonathan Hayward a member.]
Danvers, Hayward diary

1800 10 06 / CT Windsor / At a meeting held 6th October, 1800, it was “Voted, To raise two mills on the dollar, on the list of 1800, for the use of hiring a singing-master the ensuing winter. Voted, That Capt[.] Asahel Stiles should procure a singing-master.”
Windsor

1800 10 29 / NY New York / "John Geib & Co.—A Church Organ, in Christ Church, to be disposed of...built in London.... It is particularly requested, that any congregation willing to purchase the same and wish within a few years to have one of a larger size, to be built by Geib & Co. then they engage to take the same back, by deducting a reasonable allowance for the use, and also if not damaged.—Enquire of the Organ builder as above, or P[eter] Erben, Organist, George-street.

Commercial Advertiser; *Gottesman*

1800 11 / MA Northampton / In November [1800], the usual vote to hire a singing-master, this time for two months, was passed.

Northampton

1800 12 05 / MA Weston / [Church records:] "At a meeting of the chh. and others twenty one years of age, being publickly notified of the design on Thanksgiving day, the 27 Ult. to consider and determine whether they would introduce into public worship Docr. Belknap's collection of psalms and hymns instead of Tate & Bradey's; upon motion made, after considerable discussion, to introduce Docr. Belknap's, the question was put, and passed in the affirmative by a great majority. It was then moved & voted that said collection of psalms & hymns should be introduced the sabbath after next, being ye 14th of the present month. The chh[.] and society then proceeded, according to the request of brother Joseph Russell, made at the time of appointing the meeting, to consider and determine whether they would permit the continuance of the use of instruments of musick in publick worship on Lord's days. After patiently hearing what Brother Russell had to offer against it the question was moved, seconded and put, viz[.], "Whether you will permit the continuance of such instruments of musick, as have here been introduced in public worship on the Lord's day?" It passed by a large majority both of the chh[.] and others in the affirmative."

Weston

1800-1801 / CT Windsor / The last singing school for the benefit of worship in the old church was in the winter of 1800 and 1801.

Windsor

1801 / CT Cheshire / Much interest seems to have been taken in the singing, for in 1801 we find that a vote was passed to devote \$60 for the purpose of promoting "Psalmody in said society."

Cheshire

1801 / MA Needham / [In this year] the First Parish bought a "Base viol for the use of the Parish in Public Worship." Michael Harris, jr., was "to use the Same." Harris was a captain in the militia, and prominent as a town and parish officer when in his 20s. He lived on the Metcalf homestead....

Needham

1801 / MA Randolph / [Singing school taught by Isaac Alden] in the old Turner Tavern.

Randolph

1801 / NH Rindge / The name of the first music-teacher of whom any reference can be found is Ichabod Johnson, who conducted a school in this town in 1801, and several other schools during the succeeding years.

Rindge

1801 / MA Rowley / [Account book of Benjamin Todd, tailor:] "1801 to one third of my house for Singing Sc[h]ool...[12 shillings]."

Rowley

1801 / NH Temple / [Town appropriates \$30 for singing school.]

Temple

1801 / MA Walpole / The evening Singing School was a popular thing a century ago and was the pattern for the "Community Sings" recently introduced in many of our cities and towns. In 1801 the town granted "for to hire a room and for Candles & fire wood for the Use of Singers in this Town the present Year...\$10." There were doubtless some in town, however, who looked upon the gatherings as sheer tomfoolery—some freakish new idea. And on one occasion, when a committee was appointed to see if the singers couldn't use the school house at the Centre, it reported back that they had "got no encourage'" from the proprietors.

Walpole

1801 03 23 / MA Stoughton / [Stoughton Musical society meets] at Lemuel Drake's, Stoughton.

Stoughton

1801 04 30 / NH Concord / [bequest:] "Whereas I, Joseph Hall, of Concord, in the County of Rockingham and State of New-Hampshire, gentleman, from a desire to encourage and promote the practice of sacred music in said town of Concord, have thought proper to make a donation to the "Concord Musical Society" of the sum of \$500 in the funded debt of the United States, bearing at this time an interest of six per cent. per annum. Now, to the intent that a full understanding of my will in respect to the said donation may be known to the members of the said society and all others, whom it may concern, I do hereby voluntarily enter the same on the record of the said society. 1st. The sum of \$500 shall always be kept on interest, entire and undiminished: Therefore the payments which government may from time to time make of the principal of the aforesaid stock, shall, by the trustees of said society for the time being...so that lawful interest upon the said sum of \$500 may annually and forever accrue to the said society. 2d. The interest which shall arise upon the aforesaid donation shall always be subject to the disposal of the society in that way which they shall judge will best promote and encourage the use and practice of sacred music in said town.... Joseph Hall"

Concord

1801 09 04 / MA Northfield / [Letter] To the selectmen of Northfield. Gentlemen: I have procured a new and complete church organ, which I have intended for the use of the church

and congregation in your town. And now beg leave, through you, to make this communication to the inhabitants of Northfield. They will do me a great honor in the acceptance of it; while I shall be highly gratified in the opportunity of thus expressing my respect and attachment for my native town. I am, gentlemen, with great respect Yr[.] humble servt[.] Samuel Smith.” At a meeting called for the purpose, the town voted to accept with gratitude the gift of Mr. Smith. Xenophon Janes was appointed organist, and was paid \$15 a year for his services.

Northfield

1801 09 11 / NY New York / “J. Geib most respectfully informs his friends that the Organ he has built for Christ Church will be furnished in a few days, when it will be exhibited by the celebrated Dr. Jackson. Also a few anthems will be sung by a few private gentlemen and proper notice will be given in this paper of the time appointed for the performance.” [Performance announced on Sept. 16]

American Citizen and General Advertiser; Gottesman

1801 11 16 / MA Stoughton / [Stoughton Musical Society meets] at Benj. and Abraham Capen’s Hall, Stoughton.

Stoughton

1801 12 21 / MA Stoughton / [Stoughton Musical Society meets] at Upham’s Hall.

Stoughton

1802 / NH Concord / When the addition was made to the meeting-house, in 1802, the old singers’ pew was taken away, but seats assigned them in the same relative position opposite to the pulpit. They stood in singing, but did not turn round. The musical instruments which were used for many years, more or less, were the violin and bass-viol, the flute and clarinet.

Concord

1802 / CT New London / In 1802 an order on the treasury of the society was given on Guy Richards, one of the singing committee, to Col. Eliphalet Bulkeley, for “Forty Dollars (out of the singing funds) being for use of his House etc., for the accommodation of the Singing School, and charge the same to the singing accot. [sic]”

New London

1802 / MA Randolph / [Singing school taught by Isaac Alden] in the old Turner Tavern.

Randolph

1802 / MA Sturbridge / [A] committee which had been appointed to lay before the town some method for encouraging singing reported: “That the singers are Obliged to spend much time to acquire the art so as to perform that part of public worship decently, & to be at the expence of Books it is but reasonable that the town should grant them the encouragement of paying the master, & as there appears to be a number of Excellent voices that only want Cultivating we recommend that the town grant \$60 to be laid out for that purpose to be assessed on the whole

town & that the new parish draw in proportion to what they pay." This recommendation was adopted.

Sturbridge

1802 / CT Windsor / During Henry Rowland's ministry we find, in 1802, the first mention on the society records of a singing-master.

Windsor

1802 01 18 / MA Stoughton / [Stoughton Musical Society meets.]

Stoughton

1802 02 15 / MA Sharon / [Stoughton Musical Society meets] at William's Hall, Sharon.

Stoughton

1802 03 02 / NH Jaffrey / [The] town "voted to raise \$40 towards hiring a singing master for the purpose of instructing singing schools. Voted a committee of three to expend the same; Chose Samuel Dakin, Rufus Houghton, and Capt[.] Pope Com^{ee}."

Jaffrey

1802 06 07 / MA Sharon / [Stoughton Musical Society meets] at John Savels', Sharon.

Stoughton

1802 10 04 / MA Weston / [Town meeting:] "Voted that \$60 are here by granted for the encouragement of singing & that Messrs. Nathan Upham, Josiah Hastings Joseph Russell Alpheus Biglow & Nathan Warren to Conduct the expenditure thereof."

Weston

1802 10 06 / MA Northampton / In Oct. 1802, a *Hampshire Gazette* advertisement announcing publication of [Jacob French's] *Harmony of Harmony* noted that "the Author may be obtained to teach a singing school, if application is made soon."

Osterhout

1802 10 14 / MA Attleborough / Voted "that a singing school may be kept in said house [Franklin School house] provided that it does not Interfere with the school usually kept."

Attleborough

1802 11 22 / NY New York / "J. Geib. Humbly requests his friends and the public to suspend their judgement of his Organ, in St. George's Chapel, until it is finished, as it was only made use of in consequence of the Charity Sermon at said Chapel yesterday. It is at present in quite an unfinished state, and but few stops playable. Notice will be given when finished."

American Citizen and General Advertiser; *Gottesman*

1802 12 / CT Suffield / [Timothy] Swan's records show that [Northampton, Mass. printer Andrew] Wright delivered a total of 763 copies [of Swan's *New England Harmony*] to the composer between December, 1801 and December, 1802.

Osterhout; Webb, p. 49

1802 12 06 / MA Stoughton / [Stoughton Musical Society meets] at Blanchard's Hall, Stoughton.
Stoughton

1802 12 13 / MA Attleborough / [On this day] the first preceptor [of the Franklin School, a private school] was chosen, and it was voted to let the house for the purpose of singing.

Attleborough

1803 / NY Balston Springs / [Ishmael Spicer teaches a singing school.]

Osterhout

1803 / MA Greenfield / This year and for several succeeding years the town raised money, from \$20 to \$60, "for the encouragement of singing," and appointed committees to expend the same.

Greenfield

1803 / NH Jaffrey / [Document in records:] "Rec. of the Selectmen, \$40 in full for teaching singing school for the year 1803. Samuel Dakin."

Jaffrey

1803 / MA Oxford / In the latter part of 1803, a movement began having in view the purchase of a pipe organ, a rarity in country churches of that day. Payment was made by subscription March, 1804.

Oxford

1803 / MA Salem / The North society had Tate and Brady, to 1803, when they left it for Belknap, which they relinquished about 1825 for the New York collection.

Salem

1803 / MA Sturbridge / [The] Church requested the singers to nominate such person or persons as they "think most suitable for the service of conducting the singing in public worship" and at a later meeting proceeded to elect the four persons so named "to stand as choristers in the order as they are nominated, and also that the Chh. signify to the singing Society their respects for their past services, and wishes for the further continuance of said services in that important branch of social worship."

Sturbridge

1803 / NH Temple / [Town appropriates \$30 for singing school.]

Temple

1803 09 12 / MA Boxford / [Rev. Daniel Dana, pastor of “a Presbyterian Church in Newburyport,” delivers to the “annual meeting” of the Essex Musical Association a *Discourse on Music* (Newburyport, 1803).]

Britton

1803 10 / NH Hanover, Dartmouth College / [Timothy Dwight, who visited Dartmouth College at this time, writes that he] attended divine service at the college church in Hanover and...“never (unless in a few instances at Wethersfield many years before) had he heard sacred music rendered with so much taste and skill as were here displayed [by the college musical society].”

Dartmouth

1803 10 31 / MA Canton / The first mention made of instrumental music was at a meeting at Capt. Amos Upham’s hall, in Canton...in which Samuel Canterbury, Uriah Leonard, 2nd, Mr. Bomont and Lemuel French are mentioned as furnishing instrumental music. At this meeting, eight members from Dedham joined.

Stoughton

1803 12 26 / MA Canton / [Stoughton Musical Society meets] at Col. Gill’s, Canton. ... At this meeting it was “voted that Samuel Capen should take the lead of the Tribble and call such assistance to perform on that part as he shall see fit”; also “voted that Andrew Capen should take the leader [*sic*] of the Counter and call such assistance on that part as he should think expedient.”

Stoughton

1803 12 27 / MA Northampton / “Andrew Wright, At his Printing-Office, sign of Franklin’s Head, Has for Sale, price 75 cents single, 7 Dollars per dozen, The American Musical Magazine, 2 vols. in one, containing the Rules of Music, and a number of the most popular Tunes and Anthems now in use. To those who have not seen the above work, it may be necessary to observe that the selection was made by several of the most celebrated masters in this part of the country.”

Northampton Hive, Osterhout

1803 or 1804 / NH New Bedford / In 1803 or 4 Thomas Chandler began to assist the young people in town in obtaining some knowledge of Music. His first efforts were in his own neighborhood. He subsequently taught at the centre of the town, and in other places.

New Bedford

1804 / MA Arlington / In this year thirty dollars were drawn for the purpose of encouraging singing.

Arlington, 1880

1804 / MA Arlington / The record book of the Northwest Parish of Cambridge Singing Society contains the Constitution of the Society.... The first article of the Constitution provides for an annual meeting of the Society on the first Monday in December.... [list of members; also lots of information on the Society’s proposal]

Arlington, 1880

1804 / NY Athens / [Ishmael Spicer teaches a singing school.]
Osterhout

1804 / MA Berlin / "1804. Granted \$30 for a singing School."
Berlin

1804 / MA Greenfield / \$350 [raised] for schooling and \$60 for the "encouragement of singing."
"Voted to hire a master to teach singing school in town two months the following winter."
Greenfield

1804 / MA Ludlow / In 1804, the town magnanimously appropriated 25 dollars "to the present singers, on condition they sing well and still continue to sing to the Edification of the Inhabitants of sd. Town," and two years after a committee was empowered to hire a singing master.
Ludlow

1804 / MA Medfield / An article was inserted in the town-meeting warrant to see if the town would appropriate a sum of money for the support of a singing-school. Negatived at this time, though a few years afterward such appropriations were made.
Marshfield

1804 / CT New London / In 1804 the society instructed its committee to "agree with Asa Dutton to teach a Singing School in this Society the year ensuing, and that the Society Committee make a Collection in the usual way in the Meeting House once in each month for the Support of Psalm Singing."
New London

1804 01 26 / MA Sharon / [Stoughton Musical Society meets] at John Savels' Hall, Sharon.
Stoughton

1804 03 / MA Oxford / Payment was made [for a pipe organ in the meetinghouse] by subscription, March, 1804. \$140 were subscribed by 36 persons, and the balance of the cost (being \$122.92), was paid by Jonathan Davis. The instrument was set up early in 1804. Ebenezer, son of Jason Collier, then residing at Charlton, was the first organist, and Ira Barton and Richard Moore followed.
Oxford

1804 10 15 / MA Stoughton / [Stoughton Musical Society meets] at the "Capen House," Stoughton.... Nineteen meetings were held between 15 Oct. 1804, and 2 Jan. 1809.
Stoughton

1805 11 06 / MA Northampton / "Just published, price 25 cents single, 2 dolls. per dozen, and for sale by Andrew Wright. A Collection of Sacred Vocal Music. Containing the Rules of Psalmody, and a number of Psalm Tunes and Anthems, suitable for Schools and Thanksgiving."
Republican Spy, Osterhout

after 1804 / MA Marshfield / After 1804, the bass viol was mentioned.
Marshfield

1805 / MA Andover / The first appropriation of money by the Parish for music was in 1805. A small sum was then given for the expenses of the bass-viol.
Andover, 1859

1805 / MA Arlington / Fifty dollars were appropriated this year for the encouragement of singing.
Arlington, 1880

1805 / NY Castleton / [Ishmael Spicer teaches a singing school.]
Osterhout

1805 / MA Dedham / In 1805 the parish purchased a bass vial [sic] to be used in the ordination of the Rev. Dr. Bates.
Dedham

1805 / MA Framingham / The town was accustomed to choose annually a committee "to regulate the singing." In 1805, the town "voted, that the singers shall regulate themselves, so long as they shall continue to fill the seats assigned them, and behave with decency and order."
Framingham

1805 / NH Greenland / "Voted to sell the singing seats—"
Greenland

1805 / NY Nassau / [Ishmael Spicer teaches a singing school.]
Osterhout

1805 / CT New London / A similar vote was passed at the annual meeting in 1805. [That is, the same as 1804: see 1804 / CT New London.]
New London

1805 / CT Norfolk / In 1805 \$60 was given by vote [to aid the choir].
Norfolk

1805 / NY Shodack / [Ishmael Spicer teaches a singing school.]
Osterhout

1805 / NH Temple / [Town appropriates \$30 for a singing school.]

Temple

1805 or 1806 / NH New Ipswich / [Ichabod] Johnson also taught a singing-school in New Ipswich, and Kidder's excellent history of that town pays him the following doubtful compliment: "In 1805 or 6, Ichabod Johnson kept a school, and introduced a lighter kind of music. He could not sing himself, but with a good faculty at teaching, and the help of his violin (when he was sober), and assisted by one or two reliable persons on each part, he succeeded in collecting a large school, was popular, and, on the whole, gave an impulse to music generally."

Rindge

1805 or 1806 / MA Newton Centre / A singing school was taught in 1805 or 1806 at Newton Centre, by Mr. Jacob Richards, in a hall in the old house formerly owned by Ebenezer King....

Newton

1805 01 01 / MA Northampton / [James Newhall's *Vocal Harmony* advertised for sale in *Republican Spy*.]

Osterhout

1805 / 01 01 / MA Salem / "This day was appropriated for the dedication of the New South Meeting House at Salem. A large Band of music was provided & Mr. Holyoke took the direction. A double bass, 5 bass viols, 5 violins, 2 clarionets, 2 Bassoons & 5 german ["g" sic] flutes composed the Instrumental music. About 80 singers, the greater part males, composed the vocal music. It could not have the refinement of taste as few of the singers ever were together before & most were instructed by different masters. But in these circumstances it was good."

Bentley diary

1805 01 14 / MA Stoughton / [Stoughton Musical Society meets.]

Stoughton

1805 06 07 / MA Arlington / The officers of the Northwest Parish of Cambridge Singing Society [named].

Arlington, 1880

1805 10 / CT New London / In Oct....a meeting was warned, one item of whose business was "to devise some mode for the improvement of Psalm Singing in Said Society." At this meeting it was voted to instruct the committee to contract with a suitable teacher "to teach psalm Singing in this Society for one year next ensuing." Later on one Lyman Peck was singing master. To this office he seems to have added the duties of chorister. Probably the other singing masters combined the two offices.

New London

1805 10 21 / MA Hanover / "Voted to repair the bass viol, and the singers' seats."

Hanover

1805 11 / MA Westfield / The matter of books to be used in the service of song in public worship came up for consideration in Nov. 1805, and a committee of three was chosen to confer with Mr. Knapp "On the subject of purchasing Doct. Dwight's Collection of Psalms & Hymns." Teachers of singing were provided for from time to time, showing that there was considerable public interest in that important enterprise.

Westfield

1805 12 27 / MA New Mills or Danversport / The singing school kept by Mr. [Samuel] Holyoke begins this evening.

Danvers, Putnam diary

1806 / MA Chelmsford / In 1806, it was voted to enlarge the singers' pew, "so as to convenience the instruments." The meeting house was painted and new pews built.

Chelmsford

1806 / NY Claverack / [Ishmael Spicer teaches a singing school.]

Osterhout

1806 / NY Hudson / [Ishmael Spicer teaches a singing school.]

Osterhout

1806 / MA Ludlow / [Singing master hired.]

Ludlow

1806 / CT Winchester / [Singing school held by a singing master selected by a Committee of the Society.]

Steel on Wetmore, p. 20

1806 01 07 / MA Northampton / "Swan's Music. About 300 of this valuable work will be sold at Public Vendue, at the house of Mr. Asahel Pomeroy, On Wednesday the 15th inst. at 4 o'clock."

Republican Spy, Osterhout

1806 03 08 / MA New Mills or Danversport / Proposals for an Instrumental school.

Danvers, Putnam diary

1806 03 14 / MA Danvers / [Jonathan Hayward signs] with the Singing Society to support the Singing School, which is to commence next Wednesday.

Danvers, Hayward diary

1806 06 02 / MA Arlington / The officers of the Northwest Parish of Cambridge Singing Society [named].

Arlington, 1880

1806 Fall / MA Boxford / [Festival of the Essex Musical Association held in Boxford, apparently.]
Boxford

1806 10 01 / MA Northampton / "New-England Harmony. Containing, the Rudiments of Vocal Music...by Timothy Swan. This collection of Music is pronounced by Judges in that science to be the best ever published in America, and as such is recommended to the patronage & use of teachers of music and singing societies. It will be sold very low by the quantity at S. and E. Butler's Bookstore."
Hampshire Gazette, Osterhout

1806 11 01 / VT Woodstock / In the summer of 1806 the Congregational Church was raised and partly built. Those interested in the building of the church were desirous of having a good choir for the exercises in the church when it was completed. They united therefore to engage the services of Captain Durkee, and hired him for a year, agreeing to pay him wages and board him at Taylor's Hotel, and to find a hall to sing in, besides wood and lights. The lights used were mould candles brought from Boston. The hall was in Mrs. Molly Richardson's tavern. The captain remained rather more than a year. He began his school about 1 Nov. 1806. Charles Marsh interested himself very much in this school, and one day brought from Windsor a number of small pamphlets containing rules for learning to sing, and distributed them among the scholars. It was Durkee's habit to call his choir together in the court-house at the third service on the Sabbath, and the singers filled the entire circular seat within the bar of the house, numbering 40 or 50. These were mostly treble and bass singers; but the leader himself sat in the chief judge's seat with one tenor, Cephas Ransom, on his right hand, and on the left three or four counter singers. Over this large and efficient choir Durkee presided in the most spirited manner.
Woodstock

1807 / MA Arlington / In this year sixty dollars were appropriated by the Parish for the benefit of the Singing Society.
Arlington, 1880

1807 / NY Hurley / [Ishmael Spicer teaches a singing school.]
Osterhout

1807 / NY Kingston / [Ishmael Spicer teaches a singing school.]
Osterhout

1807 NY Marbletown / [Ishmael Spicer teaches a singing school.]
Osterhout

1807 / CT New London / In 1807 Majr. J. P. Trott presented a bill of \$78-98 for "articles furnished and expenses paid...on account of singing school." Among the items are \$10 paid to "Doctr. T. H. Rawson for 20 nights use of Mason Hall @ 50¢," and "Cash paid Mr. S. Huntington

\$43.62.” These singing schools of the early days raised a generation of men and women who could sing the praises of God in the sanctuary, if they were not musicians.

New London

1807 / MA Needham / In 1807 the bass viol [formerly played by Michael Harris in public worship at the First Parish Church] was for sale, but within the memory of people now living William Willard Mann, a fine musician, played the clarinet, and Dr. Josiah Noyes the violoncello as part of the service. Josiah Eaton played a bass viol in the choir, and Artemas Newell a trombone.

Needham

1807 / CT Norfolk / In 1807, \$60 more [was appropriated for the support of the choir]. Sums were sometimes expended for that purpose, at the discretion of the selectmen. At other times, sums were raised by subscription, and teachers hired from abroad. This choir has generally been ambitious to excel in that important and pleasant part of divine worship.

Norfolk

1807 / NH Temple / [Town appropriates \$30 in this year and “afterward” for singing school.]

Temple

1807 02 13 / MA Stoughton / [Stoughton Musical Society meets.]

Stoughton

1807 02 18 / CT New London / Early in 1807 it had been proposed to the church that “Dwight’s Psalm Book” be introduced into public worship. Feb. 18 “it being suggested that the church were probably ready to express their mind by vote; the question was put, shall Dwight’s Psalm Book be used by this chh[.] in their public worship? Voted in the affirmative.”

New London

1807 03 23 / MA New Mills or Danversport / “Mr. [Samuel] Holyoke finished his school last evening and by the desire of his scholars gave his answer to [k?]eep a month more.”

Danvers, Putnam diary

1807 03 28 / MA New Mills or Danversport / “I [Archelaus Putnam], with Mr. [Joseph] Stearns & Doke, went over to [Jacob] Kimball’s singing school last evening. Doke prevailed on me to lodge with him last night at Mr. Black’s.”

Danvers, Putnam diary

1807 04 14 / CT New London / April 14 the society, at its annual meeting “Voted, that this Society introduce, in public worship Doctor Dwight’s Psalms and Hymns.” It was also voted that a collection be made each Sunday for the support of psalm singing.

New London

1807 04 27 / MA Springfield / [Jonathan Huntington writes Timothy Swan] about including some of the latter’s music in his soon-to-be-published *Apollo Harmony*. He closed with the following:

"By way of deal have gotten 350 of your collection of singing books. Perhaps you can make sale of them in your vicinity. If there is a probability of it, please to drop me a line and when I come down I will bring them.... I expect to be at Suffield before my printing is completed and shall comply with your terms respecting publishing those tunes. The reason why I did not send according to your request was I determined to see you first and see if you had not something of later composition. I think London, China, Portland, and Berwick may be ranked among the first class of composition."

Osterhout; Webb

1807 04 28 / MA New Mills or Danversport / "Mr. [Jacob] Kimball's singing at Mr. Felton's, it being the last evening there were a good many spectators. I was perfectly satisfied that ours was its equal without any prejudice."

Danvers, Putnam diary

1807 05 04 / MA New Mills or Danversport / "Last evening we had a general assemblage of spectators at our singing school. The performance lasted from 7 to half past 10 o'clock in which we hope we have gratified their curiosity. Our scholars propose meeting together every Saturday evening for a term."

Danvers, Putnam diary

1807 06 / MA Northampton / Jonathan Huntington first advertised *The Apollo Harmony* for sale in *The Republican Spy* in June, 1807.

Osterhout

1807 07 09 / MA Springfield [?] / [Jonathan Huntington writes Timothy Swan at Suffield:] "Something always prevents me from coming to see you. I have started three times, but have not got there yet. I therefore send you ten dollars, the sum which you mentioned in your letter that you would charge me. I have inserted in the Apollo Harmony, London, China, and Portland, which I think are your best tunes. You will please to send me a legal right of publication by the first mail. I have taken the liberty to insert Dover, Balloon, some of your first compositions. When I see you we will make all things right."

Webb, pp. 38-39

1807 07 23 / NH Hanover, Dartmouth College / [The Handel Society of Dartmouth College was organized on this day,] its declared object being, "to improve and cultivate the taste, and promote true and genuine music and discountenance trifling unfinished pieces. Its special object was sacred music, and it was, like the other college societies, nominally a secret society, but "in order to be established on a firm and sure foundation" it solicited "the patronage and protection of Dartmouth University." Its original undergraduate members were Amos Holbrook, John Walker, Alexander Read and George Newton of the class of 1808, and Levi Woodbury of the class of 1809. Professor John Hubbard accepted the presidency, and Tutor Francis Brown and Esquire W. H. Woodward joined as active members at its organization. Every member was required to provide himself with a blank book and transcribe, or procure a copy of, every tune that was ordered to be sung at a future meeting.

Dartmouth

1807 Fall / MA Boxford / [Festival of the Essex Musical Association held in Boxford, apparently.]
Boxford

1807 Fall / VT Woodstock / The Legislature sat here in the fall of 1807, and the members, some of them, frequently attended the exercises of the school [Captain Stephen Durkee's singing school]. They all affirmed that nothing like the performances of this choir ever had been heard in this State.

Woodstock

1807 09 09 / MA Dunstable / [John Hubbard, Professor of Mathematics and Natural Philosophy at Dartmouth College, pronounces an *Essay on Music* before the Middlesex Musical Society (Boston, 1808).]

Britton

1807 10 13 / MA Arlington / [meeting of the] West Cambridge Musical Society...[at which officers and choristers are named] ... The fourth vote of the meeting appropriated unanimously a certain sum of money for the use of a new singing-school....

Arlington, 1880

1807 10 27 / MA Arlington / The proceedings of the Northwest Parish of Cambridge Singing Society.... Voted first, that all property belonging to the society shall be transferred to the society that shall be hereafter created.... [West Cambridge Musical Society formed]

Arlington, 1880

1807 12 14 / MA Danvers / The Bass Viol carried into the Meeting House in the afternoon.

Danvers, Hayward diary

1807 12 14 / MA Danvers / [Singers] met again and chose A. P. [Archelaus Putnam?] and gave him 1 doll. per night and I signed [for a singing school].

Danvers, Hayward diary

1808 / NY Hudson / [Ishmael Spicer teaches a singing school.]

Osterhout

1808 / MA Salem / The North church supply themselves with an organ, made in New York by John Giebe [Geib], at \$2800.

Salem

1808 / MA Westminster / [Yearly singing school ordered, and \$30 set aside for that purpose. This was the highest amount appropriated.]

Westminster

1808 03 07 / MA Westminster / ...the town voted March 7, 1808, "to purchase a Bass Viol to be used in public worship...

Westminster

1808 04 18 / CT New London / Clearly the congregations of those days were accustomed to join in the worship of song in the house of God. The people were led in this service, usually by a large choir, directed by a trained and competent leader. Thus April 18, 1808, it was "Voted that this society, feeling grateful to Majr. John P. Trott, for his readiness in leading the singing in this society, they render him their public thanks and vote him the use of pew No. 38 for the ensuing year."

New London

1808 05 09 / MA Medford / Voted "\$80 for the encouragement of the singing."

Medford

1808 Summer / NH Hanover, Dartmouth College / [The Musical Society of the College had] vocal music [as its] primary object, but in the summer of 1808 a bassoon was purchased by subscription.

Dartmouth

1808 10 19 / MA Northampton / "The principal object of this collection [the *Deerfield Collection*], consisting entirely of foreign music, was the restoration of those ancient melodies which have been long exiled from most of our temples of worship. While accomplishing this object, however, the Editors have not confined themselves to ancient pieces, but have introduced the most approved compositions of late eminent masters in Church Music. Considering the nature and object of the collection, the mechanical executions of the work in every respect, and the moderate price at which it is afforded, the publishers have no hesitation in throwing themselves for indemnification upon the taste and munificence of the public."

Hampshire Gazette, Osterhout

1808 12 09 / MA Danvers / Singers met to see about a school.

Danvers, Hayward diary

1808-1810 / NH New Bedford / About 1808 or 10, Samuel Chandler and Richard Dole were chosen leaders by the town. The following persons were among the singers of that day, John, Silas, and Nancy Aiken, William, Jane and Margaret Patten, Asenath and Sally Chandler, Nancy and Jane Moor, William P. Riddle, Daniel Gordon, William Chandler, Thomas Shepherd, Alfred Foster and James French. Soon after this, Capt. William Patten commenced the labor of teaching, devoting several Winters to the business in various parts of the town; thereby keeping alive a spirit of social, joyous, and friendly feeling, which should always subsist (in order to success) among a singing community.

New Bedford

1809 / MA Berlin / "1809. Voted \$30 for a singing school."

Berlin

1809 / NH Hanover, Dartmouth College / [Handel Society of the College raises its initiation fee to \$1.50.]

Dartmouth

1809 / NY Nassau / [Ishmael Spicer teaches a singing school.]

Osterhout

1809 / NY Shodack / [Ishmael Spicer teaches a singing school.]

1809 / CT Winchester / [Singing school held by singing master selected by a Committee of the Society.]

Steel on Wetmore, p. 20

1809 01 02 / MA Stoughton / [Stoughton Musical Society meets.] "There is now no record of meetings from 2 Jan[.] 1809 to 7 Dec. 1818...."

Stoughton

1809 04 / NH Hanover, Dartmouth College / [Musical Society of the College decides] to admit "members of college who are skilled in instrumental music," [and] an orchestra thenceforth became an essential feature of the organization.

Dartmouth

1809 07 / NH Hanover, Dartmouth College / In July, 1809, a connection, proposed in August, 1808, was formed in furtherance of the common object, with the "Middlesex Musical Society" of New Ipswich, N. H., (where Professor Hubbard formerly resided), whereby the societies mutually admitted the members of the other to honorary membership and established a correspondence on musical topics. Their plan contemplated an extension of the combination to other similar bodies, and periodical joint public meetings.

Dartmouth

1809, 1811 / MA Andover / A Society called the South Parish Musical Society, was in existence in 1809. A committee of this society petitioned the Parish for aid. Aid was promised, but, after adjourning five times, the Parish left the subject to a committee to make a report. What that report was, perhaps was never known. Another request was made for assistance in 1811: the Parish "regret their inability at the present time to assist."

Andover, 1859

1810 02 23 / MA Bedford / [On this date Anna Page makes her will, which includes a bequest to the town of Bedford. It includes the following:] ...my will further is, that whenever the income of the said fund shall be more than sufficient for the support of the Gospel ministry in Bedford, the remainder of the income of said fund shall be appropriated to support the Poor, Teaching Sacred Music, and the support of Schools or Public buildings.... [Will not probated till 1822.]

Bedford

1810 03 / NH Wilton / [Rev. Thomas Beede, minister of First Church here,] gave several lectures on music in the winter season, and in March, 1810, there is a note of his having preached before the singing school. He was very fond of music.

Wilton

1810 09 19 / NH Hanover, Dartmouth College / [The Handel Society of the College, together with other musical societies, had their first joint meeting at Concord, N. H. on this date,] when they gave a public concert with about 40 performers and listened to an oration from Rev. Samuel Worcester, which was published. Though the day was rainy there was a large audience. Of the Handel Society performers Jonathan Curtis, of the class of 1811, and Misses Mary and Annette Woodward, daughters of Hon. William H. Woodward, "attracted particular attention and applause."

Dartmouth

1810 10 17 / MA Northampton / [Jonathan Huntington's *The English Extracts* is advertised for sale, as] "chiefly selected from Lock Hospital, Magdalen Hymns, Dr. Rippon, and Dr. Addington's Collections."

Hampshire Gazette, Osterhout

1810 11 05 / MA Chelsea / ...Voted [during Phillips Payson's pastorate], not to take action respecting "doing something for the encouragement of the 'Singing Society'"...

Chelsea: Chamberlain 1908, vol. II, p. 315

1810-1811 / NY Catskill, Athens, Jefferson, Madison / [Ishmael Spicer teaches singing schools in all of these places during these years.]

Osterhout

1811 / NY Green River / [Ishmael Spicer teaches a singing school.]

Osterhout

1811 / NH Hanover, Dartmouth College / [The Musical Society of the College in this year began to confer honorary membership] upon numerous persons not resident in town [and] upon several ladies of the village.

Dartmouth

1811 / MA Salem / The First [Church] congregation dispensed with Tate and Brady for Belknap's psalms and hymns in 1811.

Salem

1811 / NY Spencertown / [Ishmael Spicer teaches a singing school.]

Osterhout

1811 / VT Woodstock / [James Cutler, a "law student in this village,"] kept a singing-school in the old Union Hall in 1811.

Woodstock

1811 09 24 / NH Amherst / [A joint meeting between the Handel Society and other musical societies] was at Merriam's Hall in Amherst...where these societies were joined by the long established "Handelian Society" of Amherst, and by the "Central Musical Society" of Concord. Rev. Asa McFarland, president of the latter, delivered the oration.

Dartmouth

1812 / NY Athens / [Ishmael Spicer teaches a singing school.]

Osterhout

1812 / NY Jefferson / [Ishmael Spicer teaches a singing school.]

Osterhout

1812 01 08 / MA Northampton / [*The Columbian Harp* is advertised for sale.]

Hampshire Gazette, Osterhout

1812 08 27 / NH Hanover, Dartmouth College / [On this date,] Thursday of Commencement week, the associated societies met in Hanover, where they were addressed by Levi Woodbury, and performed various pieces that "good judges pronounced unequivocally excellent."

Dartmouth

1813 / CT Winchester / [Singing school taught by singing master selected by a Committee of the Society.]

Steel on Wetmore, p. 20

1813 02 09 / MA Chelsea / "Article [in town records, iii, 12] to see if the town will encourage the singing-school."

Chelsea: Chamberlain 1908, vol. II, p. 341

1813 09 / MA Groton / [A joint meeting of musical societies, including the Handel Society of Dartmouth College,] appears to have been held at Groton, Mass.

Dartmouth

1813 12 06 / MA Needham / [The] Parish voted the large sum of \$75 "to support a singing School in sd. Parish in the Winter ensuing," and liberal appropriations were made for a singing school in later years.

Needham

1814 / NY Claverack / [Ishmael Spicer teaches a singing school.]

Osterhout

1814 / NY Kinderhook / [Ishmael Spicer teaches a singing school.]
Osterhout

1814 / MA Salem / The Essex South Musical Society formed 1814.
Salem

1815 / MA Bedford / In 1815 the town's viol was placed in the hands of Deacon James Wright, "for the purpose of assisting in taking lead in sacred music."
Bedford

1815 NH Hanover, Dartmouth College / R. D. Mussey [succeeds Judge Woodward as president of Handel Society of Dartmouth College; keeps post] until his removal to Ohio in 1838.
Dartmouth

1815 / MA Greenfield / [In this and other years (before or after?),] the Franklin County Musical Society "of which Rev. G. S. Olds is secretary, held meetings in different towns."
Greenfield

1815 / MA Greenfield / [Rev. Charles C. Corse, born ca. 1803, recalled the Greenfield meetinghouse as early as 1810 or 11. His memories include the following:] "Russell Hastings (if I remember the name) led the singing for a long time. [fn. About 1815, a Mr. Allen, called "bushel face[,] was the chorister. Dr. Newton always wore a large horse hair wig.] He had a pitch pipe to give the tune the right pitch. For a time a Mr. Wells, on the ladies' side, blew the flute."
Greenfield

1815 / MA Walpole / The singing school became so popular that an appropriation of \$50 was made in 1815 to "encourage the Singing," and it was a source of great enjoyment for old and young for a half-century after.
Walpole

1815-1819 / MA Sterling / The whole front gallery [of the meetinghouse] was occupied by the choir, which in Sterling, in 1815 to 1819, "was very large and composed of some of the finest voices it has ever been my privilege to hear." Another witness has said that a chorus of 40 or 50 voices was not uncommon, accompanied by the violin, bass and double bass viols, clarinet, bassoon and bugle.
Sterling

1816 / MA Chelmsford / \$100 was appropriated for the purpose of singing.
Chelmsford

1816 / MA Newton / A musical society called the St. David's Musical Society, existed in Newton in 1816. A meeting of the Society was notified in the Boston *Columbian Centinel* of that year, to be held at Bacon's Hotel formerly Wiswall's (the house of the late Deacon Asa Cook), with an

announcement of a rehearsal and concert at the First church [“c” *sic*], in the afternoon of the same day. [see also before 1818 / MA Newton]

Newton

1816 / CT Winchester / [Singing school taught by singing master selected by a Committee of the Society.]

Steel on Wetmore, p. 20

1816 10 30 / MA Northborough / “On the day of my ordination...the singers’ seats were filled, the ladies being tastefully adorned with white turbans and blue ribbons. ‘Italy,’ which was sung to the 278th hymn in Belknap, has ever since been one of my favorite tunes, and I never hear it, without a vivid recollection of the occasion when, as an ordained minister, I first listened to its sweet notes. Mr. Cephas Newhall, now of Sterling, then an inhabitant of this town, was the leader of our choir.... At the time I came to this place, Watts’s Psalms and Hymns were in use. Belknap was substituted for Watts on Thanksgiving Day, about one month after my ordination.”

Northborough, recollections of Dr. Allen

1816 11 04 / MA Chelsea / “[Voted] to raise \$75 for the support of a singing-school.”

Chelsea: Chamberlain 1908, vol. II, pp. 315, 341

1817 / MA Newton / In 1817 the choir of the First Baptist church was composed of singers from various parts of Newton and vicinity, Brookline, Brighton, Watertown and Waltham. The leader at that time was Mr. Thomas Richardson, of Oak Hill, who always sang soprano. When no instrument was present to give the key-note of the tune to be sung, the leader, taking his wooden pitch-pipe, drew out the little pipe within, on which were printed the first seven letters of the alphabet, and setting it to the letter with which the tune commenced, he sounded the tone; upon which the whole choir, repeating the sound with the syllable belonging to it, rose and sang the hymn or psalm. There was generally a bass viol, as an accompaniment, sometimes, two,—played by Messrs. Charles and Walter Richards. Two brothers Oliver often came from Waltham, one of them an excellent bass singer, the other a skilful player on the bassoon, which the choir regarded as a valuable addition. Among the singers were Mrs. Nancy Richards, Charles and Enoch Richards, James Norcross, Walter Richards, Charles Pettee, Samuel Trowbridge, and the two brothers Oliver, from Waltham. The singing-books in use were, first, the Billings and Holden Collection [only ed. pub’d. 1836]; afterwards the Bridgewater Collection [last ed. possibly pub’d. 1839].

Newton

1817 04 07 / MA Medford / “Voted to grant \$75 to the ‘Medford Amicable Singing Society,’ to promote the objects of said society.”

Medford

1817-1819 / NY Athens and Coxsackie / [Ishmael Spicer teaches singing schools in both of these places during these years.]

Osterhout

before 1818 / MA Newton / Previous to 1818 there was a Musical Society in Newton,—perhaps this was the St. David’s Musical Society,—composed of singers belonging in Newton and neighboring towns, and which met from house to house among the members. This Society was led by Mr. Nathaniel Tucker who then owned and occupied the house afterwards the residence of the late Thomas Edmands. Miss Abigail Hall, of Oak Hill, one of the members, was then regarded as one of the best soprano singers in Newton and vicinity. Among the male members of the Society were Mr. Nathaniel Tucker, the leader, Asa Trowbridge, William Trowbridge, Deacon E. F. Woodward, Baxter Hall, Prentice Hall. The Society was well sustained, and gave many concerts in Newton and the neighboring towns. [see also 1816 / MA Newton]

Newton

1818 / MA Andover / In 1818 the assessors were authorized [by the Parish] to draw for the singers, not to exceed thirty dollars.

Andover, 1859

1818 / CT New London / [In 1818] it was “voted that the thanks of this society be given to Col. William Belcher for his past services as chorister to the choir of singers, and that the amount paid by him for his Pew the last year be returned him.”

New London

1818 / MA Salem / The Handel Society [formed] 1818.

Salem

1818 07 04 / NH Hanover, Dartmouth College / [Independence Day celebrated] by a joint meeting in Hanover [of the Handel Society of Dartmouth College] with the “Hubbard’ musical society of Orford and Piermont [both N. H.] which had been incorporated in 1816.

Dartmouth

1819 / MA Andover / [In 1819,] fifteen dollars was voted [by the Parish for the singers].

Andover, 1859

1819 / MA Needham / Israel Whitney and Dr. Samuel Gould were chosen choristers by the [First Parish] Church.

Needham

1819 / CT Winchester / [Singing school taught by singing master selected by a Committee of the Society.]

Steel on Wetmore, p. 20

1819 04 05 / MA Berlin / “Granted \$40 for a singing school and chose Thomas Brigham, Jr., Ephraim Goddard and William Sawyer a committee to lay out the money.”

Berlin

1819-1820 / NH Rindge / In the winter of 1819-20, Marshall P. Wilder gave a course of instruction in vocal music. The tuition was free, and the course ended with a grand exhibition, which is vividly and pleasantly remembered by many still living. Among the pieces rendered on this occasion were "Hailstone Chorus," and "Strike the Cymbals." They did strike them, and in a manner that awoke the amazement of the audience. "The Horse and his Rider," and other selections, which at that time were regarded as difficult pieces of music, were also rendered. All the aged people "with an ear for music," describe this as a little the best entertainment [*sic* in source] ever enjoyed in Rindge.

Rindge

1820 / MA Medfield / Town granted \$50 for the instruction of youth and others in sacred music the ensuing winter. A committee of five was chosen to see that the money was properly expended.

Medfield

1820 / NH New Bedford / About 1820, Mr. Richardson, from Lyndeborough, we think, taught one Winter at Isaac Riddle's Hall, soon after the close of which, Daniel L. French was chosen leader by the Choir, and continued as such to 1835 or 6.

New Bedford

1820 / NY Red Hook / [Ishmael Spicer teaches a singing school.]

Osterhout

1820 03 20 / MA Rowley / [From diary of Joshua Jewett, schoolmaster and chorister:] Form an Ed. Society at Eve. & go to Singing School.

Rowley

1820 10 16 / MA Andover / The singers' seats were at this time filled with many persons who were not considered suitable members of a choir. As a remedy of this evil, the Andover South Parish Union Singing Society was formed, Oct. 16, 1820. This society, receiving its members by vote, soon became the only occupants of the seats, and has continued to be the choir to the present time.

Andover, 1859

1820 12 22 / MA Roxbury / [Meeting of First Church Parish] to take into consideration whether the Parish will accept an organ and have the same erected for the use of the Parish in said House.

[Roxbury?]

1821 / NY Red Hook / [Ishmael Spicer teaches a singing school.]

Osterhout

1821 / NY Rhinebeck / [Ishmael Spicer teaches a singing school.]

Osterhout

1821 / MA Salem / The Haydn Society [formed] in 1821.

Salem

1821 / MA West Newton / A singing school was taught, in 1821, in the old school-house at West Newton by Mr. Stetson, of Waltham.

Newton

1821 / MA Whately / [Beginning this year, the choristers “to set the psalm in meeting,” who had formerly been chosen by church vote, started to be chosen by the choir.] Those chosen by the choir in 1821, were R. B. Harwood, and _____ Warner.

Whately

1821 03 21 / MA Rowley / [From diary of Joshua Jewett, chorister and schoolmaster:] I go to Ipswich to the Convention. Sing here in the eve,

Rowley

1821 11 / MA Roxbury / [First Parish subscribed for an organ, collecting] \$1816. The organ cost \$1800 agreeably to contract and was finished in Nov. 1821. Mr. Taylor was paid \$25 for playing on it and other services.

Roxbury

1822 / MA Medfield / Town granted \$50 for a “singing-school.”

Medfield

1822 / MA Needham / Samuel McIntosh [and Dr. Samuel Gould were choristers]. The Church choristers “to regulate” the singing at the Communion were then William W. Mann, Israel Whitney and the Rev. Daniel Kimball.

Needham

1823 / NY Athens / [Ishmael Spicer teaches a singing school.]

Osterhout

1823 / MA Dedham / ...in 1823 came the fine-toned pipe organ. The organ was built by Eben Goodrich, had a mahogany case and gilded front pipes. It had one row of keys but no pedal bass.

Dedham

1824 03 01 / MA Framingham / [The] town “voted to grant \$100 for the support of a singing school; and that the money be divided between the two societies in proportion to the tax they pay. Chose as a committee, Silas Hunt, Dexter Hemenway and Henry Brewer in Rev. Mr. Kellogg’s society; John Wenzell Jr., H. H. Hyde and Wm[.] Greenwood in Rev. Mr. Train’s society, to lay out the money.”

Framingham

1824 04 12 / CT New London / It was voted... "that this Society Consent that an Organ be erected and placed in the Meeting House free of expense to the Society."

New London

1824 07 26 / CT New London / A "subscription for the Organ of the First Ecclesiastical Society in the town of New London,...also for singing school," was made. The sums subscribed amounted to \$793.35. The money was "appropriated by Robert Coit in paying for an Organ and for singing as per acct[.] on file settled April 1825."

New London

1824 11 14 / MA Chelsea / [During Rev. Dr. Tuckerman's pastorate] "Voted, that Mr. Daniel Pratt, Junr., who has raised by subscription, \$40.25, for the support of a singing-school, be permitted at the closing of the school to draw any sum less than \$15 from the treasury of the church, to make up the salary of the singing master, and to defray any necessary incidental expenses of the school."

Chelsea: Chamberlain 1908, vol. II, pp. 570-571

1824 11 29 / MA Dover / The district of Dover voted 29 Nov. 1824, to appropriate \$50 for the support of singing in church. Ralph Battelle, Josiah Newell, and Fisher Tisdale were appointed to superintend the expenditure of the money. This was probably devoted to the support of a singing-school rather than to the payment of a choir. Singing-schools were sustained by the town for many years, and were under the instruction of prominent singing-masters. Watts's Psalms and Hymns, which were almost universally used in the church service after the Revolution, was probably the first hymn-book used in the Dover meeting-house.

Dover

1825 / MA Salem / About this date, the Mozart Association is formed. They had stated meetings to practice in vocal and instrumental music. Occasionally, they gave concerts. They continued six years.

Salem

1825 / MA Salem / The Independent church [installs an organ]. Theirs was manufactured by Thomas Appleton of Boston for \$1600. It is creditable to its architect.

Salem

1825 02 13 / MA Chelsea / "The pastor informed the church, that the choir of singers wished to possess a Bass Viol for public worship; that the cost of a good Viol will be \$25; and that \$14.80 had been raised by subscription. Also that Psalm books were wanting for the Singing Gallery. The church voted, 1st, that Deacon Harris be authorized to pay from the church treasury, \$10.25, to make up the sum of \$25 for the purchase of a Viol; and to advance the sum also that will purchase 8 or 10 Books for the Singing Gallery."

Chelsea: Chamberlain 1908, vol. II, p. 571

1826 / MA Chelmsford / In 1826 the Town appropriated \$150 for a singing school for the benefit of the three religious societies: the First Parish and the Baptists, and the Second Parish at Middlesex Village.

Chelmsford

1827 / MA Leicester / About 1827, a few members of the society purchased by contribution, and placed in the meeting-house, a cheap church organ; which, in a few years, gave place to the one now in the church. This was the first church organ ever owned in town; and it may be stated in this connection, that the first piano-forte, ever in town, was purchased by the late Col. Thomas Denny, for his daughter, about 1809.

Leicester

1827 / MA Wenham / We can find but one other vote in reference to sacred music, and that was an appropriation of \$30 for this purpose, which was made in 1827.

Wenham

1828 / MA Andover / We find notices of a small viol [in use in the meetinghouse] in 1828....

Andover, 1859

1828 / MA Chelmsford / The First Congregational Society changed Watts' Hymns for Dabney's Collection. The former were used part of the time for a year, and then laid entirely aside.

Chelmsford

1828 / MA Salem / The Tabernacle church have an organ of Messrs. Hooks, natives of Salem, but residents of Boston, for about \$800. Convinced, that the purchase of a low priced article at first, is not good economy in future, they are about to obtain another of better quality.

Salem

1829 / MA Andover / [A flute was in use in the meetinghouse in this year.]

Andover, 1859

1829 01 05 / MA Needham / Dr. Noyes recorded [on this date] "Singing School opened—Capt: Brett teacher."

Needham

1830 / MA Andover / [In the meetinghouse in this year, the orchestra included] two flutes, bass and small viol....

Andover, 1859

1832 / MA Salem / The East church purchase [an organ] of Mr. Goodridge of Boston for \$1700. The South church buy another of Messrs. Hooks, at \$1200. It has recently had the addition of a sub-base at \$300.

Salem

1833 / MA Salem / The first Baptist church have an organ of Mr. Appleton at \$1,600. It is a superior instrument.

Salem

1835, 1836 / MA Andover / The organ, purchased by subscription in 1835, for \$800, was the following year bought by the Parish. This caused a good deal of unpleasant feeling for several years, and some persons declined being taxed for any share in its cost.

Andover, 1859