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ARCHIVES OF
THE GENERAL CONVENTION
II

EDITED BY ORDER OF
THE COMMISSION ON ARCHIVES

BY
ARTHUR LOWNDES

DOCTOR IN DIVINITY

THE CORRESPONDENCE OF
JOHN HENRY HOBART

1798-1801

NEW YORK

MDCCCXI

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AUGUST, 1911

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CHRONOLOGICAL INDEX TO LETTERS

1798-1801

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THE CORRESPONDENCE OF
JOHN HENRY HOBART
1798-1801

THE CORRESPONDENCE OF
JOHN HENRY HOBART



FROM HANNAH HOBART

Philad^a Jan^y 7th 1798. Sunday eve

EVER since I receivd my dear John's letter of the 30th of last month (as well as long before) I have been daily expecting M^r Mercer's arrival, but he is not yet come I am very anxious for you to have the things you sent for particularly the bark, and I suppose I might have got M^r Smith to send them some time since but that you wishd them by M^r Mercer, the calico Ja^s Robertson sent several weeks ago, but you have not informd me whether you have receivd it or not. I shoud be glad to know, and how it is approv'd of. I suppose I shoud have written to you before this, but have been very particularly engaged, a part of the time about a house of M^{rs} May's which the tenant had left without paying the rent, and I have had the care of letting it again, as it is from the rent of that house that I am to receive the interest of the money I lent last Feb^y it has been a very troublesome business for me to have to do, especially as your Sister P. has been much more disorderd for several weeks past than she had been for near the last two years, she still continues very troublesome. I have also a very bad cold, but am in hopes it is going off. I expect your Sister will ask M^r Mercer to be there while he stays in Town, which I shall be very glad of on account of your Sister P's situation.

Your brother came down christmas day. Col. M. will not take the part of Dale as your brother wishd, they have how-

HOBART CORRESPONDENCE

ever concluded that the works should be carried on, which I should be very glad of if there was funds sufficient, but I fear it will not be done to much advantage, if it can at all under present circumstances, your brother left his family well. Mr Smith, your Sister B. and children were well yesterday I have not heard today. Jas Robertson is not yet returned.

I believe Dr White is well. I have seen him passing along the street two or three times. I should be glad to know if you hear from him.

It would have contributed much to my happiness to have had my dear John with me during the whole of the short vacation at Christmas if all things had suited, but the extreme coldness of the weather at that time would have made me check my wishes to see you, since I could not have been gratified without your being exposed to its severity. I hope however we shall not again be so circumstanced.

I am as ever my dear John's

affectionate

H HOBART

You will my dear John observe what I mentioned to you in my last letter about your striped surtout.

the things that I have to send to you are all tied up with the book, and waiting.

Superscription:

Mr JOHN HENRY HOBART, Princeton.

ANNOTATIONS

Charles Fenton Mercer.

See sketch preceding letter of October 14, 1802, in Volume III.

HANNAH HOBART

Robert Smith.

For sketch see Volume I, page 34.

James Robertson.

For sketch see Volume I, page 51.

Ruth May.

Mrs. May was Ruth (Potts) May, the wife of Robert May, a cousin of Mrs. Robert Smith by marriage. Her husband, who had extensive iron works at the head of Elk, Maryland, had previously married her elder sister, Rebecca Grace, the eldest daughter of Thomas and Anna (Nutt) Potts, who died on July 30, 1789. For her Mrs. Nathaniel Potts (Mrs. Smith) wrote an epitaph in verse.

Mr. May was killed by a fall from his horse on November 21, 1812. He owned three iron furnaces in Berks and Chester Counties, Pennsylvania. Mrs. Ruth May died on January 17, 1820.

Mary Hobart.

Sister P. was Hobart's youngest sister, Mary, usually called Sister Polly. For notice see Volume I, page 18.

Rebecca Smith.

Sister B., or Sister Becky, was Rebecca, the wife of Robert Smith. For notice of her and her children see Volume I, page 13.

Samuel Miles.

For notice of Colonel Miles see Volume I, page 315.

Dale Furnaces.

See Volume I, page 318; and page 173 of this volume.

William White.

For notice of Bishop White see Volume I, page 155.

HOBART CORRESPONDENCE

[FROM HANNAH HOBART]

Philad^a 9th Jan^y — 98 tuesday ev^g

I CONGRATULATE you my dear John on the return of your amiable friend M^r Mercer, you will enjoy his society with the greater relish for having been so long deprived of it. I did not know he was in town till yesterday afternoon your Sister sent to let me know, and this afternoon he calld to see me, I askd him to stay to tea but he was engaged, I am sorry your Sister P. situation puts it out of my power to pay him the attentions I woud wish, you will apologize if you think it necessary. Your Sister B. I dare say has not been wanting on her part as far as in her power. I have not seen her these several days, but hear they are all well. Your brother is just come, he left all well and joins in love to you with Your Affectionate

H HOBART

I have written the above in haste. M^r Mercer talkd of going tomorrow, and I thought I could not let him go without a line.

Superscription:

M^r JOHN HENRY HOBART, Princeton
fav^d. M^r. Mercer

JARED INGERSOLL

[FROM JARED INGERSOLL]

Philadelphia Jan'y 24 1798.

DEAR SIR

THE friendly manner in which you formerly communicated to me your observations on the conduct of my Son Charles has encouraged me to take the liberty of troubling you again on the same Subject.

Altho, he informs me that he has not at present the advantage of being under your immediate tuition, yet I presume the late publick examination must have afforded you an opportunity of observing what proficiency he has made in his Studies.

I am very apprehensive that he has not steadiness sufficient to pursue the Mathematics with that advantage I could wish, and I do not know what else is the particular appropriate Study of the Junior Class, my Inquiries therefore must be general.

Excuse the trouble I give you, I am

D^r Sir

With respect

Your obed hum servt

JARED INGERSOLL

M^r. HOBART.

Superscription:

M^r JOHN H. HOBART, at Princeton College, New-Jersey

ANNOTATION

Charles Jared Ingersoll.

See sketch which precedes his letter of July 16, 1803.

HOBART CORRESPONDENCE

[FROM HANNAH HOBART]

24th Jan^y. 1798 Wednesday

ON Monday last I received my dear John's letter of the 20th instant, and am releivd from much anxiety by the assurances you give me that your health is not materially bad. I am very glad you continue your resolution of leaving Princeton in the spring, because I beleive with you that a change in your situation and engagements is really necessary for you, and I hope you will experience benefit from it. I am also much happier to find you have given up your intended jaunt to the southard, indeed I have never thought of it without pain tho I endeavord to reconcile myself to what I feard must be, I shoud have been glad to have communicated these circumstances to your Sister because I am sure it woud give her much pleasure to know them, but your injunçtions of secresy as to some parts of your letter, obliges me to keep the whole from her, as it woud appear strange to her that she cou'd not see the letter which contained such agreeable intelligence if she knew I had receivd it, it is a pity you had not written what you wishd her not to know, on a slip of paper, or in another letter, she has several times told me she intended to write to you when she cou'd get time, I have not seen her since last saturday till this morning, when I found she had written to you last monday, you will observe she does not know I have receivd a letter, consequently she will not know any thing of your intentions till you inform her or me.

I shoud have hoped my dear John that as you do not take that long journey, you woud not have occasion for much money but from your desireing me to keep the money still in M^r. Smith's hands that you may have it for any occasion for which

HANNAH HOBART

you may want. I fear you have it in view to break in too much on your small capital, which I must beg you to avoid as far as it is in your power, the little you have when once broken in upon will lessen faster than you think of, because when the principal is reduced the interest must of course and if the whole is not sufficient how will a part, you persuade yourself you shall always be able to do for yourself, but do you calculate upon sickness or other circumstances which may happen! for these reasons you ought to keep a certain dependance if possible. I know that you practice frugality with respect to yourself, and that you do not spend money idly, and I have great satisfaction in that knowlege, and yet we both also know that the salary from college with your board allowd as well as the interest of your little capital, has not hitherto fully supplyd your wishes, this makes me fear that unless you can make some change in the economy of your finances, particularly when you are without a salary, your fund will soon be exhausted, my dear John will be sensible that this advice and these cautions are dictated by a tender concern and solicitude for his Welfare.

I know it is pleasing to you to assist those whom you think stand in need of assistance, and to have that pleasure (if you had the power) you need not go further than to R E H., he has been on the point of giving up, in which case his property must have been sold, and if it woud have paid evry one he woud have had pleasure in doing it but there is no probability that it woud bring half what it cost him, or half what he owes that consideration has inducd him to try once more, if he can by taking the management of the works at Dale himself, bring them into the reputation at least of doing business to some advantage, if he shoud be successfull this time there may be hopes of his going on with a prospect of doing justice to evry

HOBART CORRESPONDENCE

one, if he should not, there will be no help but he must give all up and let it go as far as it will towards paying what he owes which will be to each but a small part, Col. M. borrows J P.s one third of the work which he holds and it is for his interest the works should get into credit, on which account he encouraged R E H to try what could be done and promised to furnish some money to help carry on the business, by the beginning of April but could not till that time supply it with any, in the mean time nothing could be done without money, and R E H had not any, nor could he get any so that it was impossible to proceed, as there remained about four or five hundred dol^r. in Mr Smith's hands, of which I had flattered myself you would not want any part before the beginning of April and I hoped the dividend which I should receive would be sufficient for my occasions, I wrote to R E H last week and offered to let him have it provided it could be secured to be certainly returned by that time. I have this day received a letter from him inclosing one to Col M. in which he informs him of my offer and the terms, as Col. M told R E H he might use his name in any contracts he might make to a certain amount for the use of the works, he expects Col. M. will answer to pay this money at the time mentioned, if he does I cannot now go back but must let him have it, the letter went this morning, probably I may hear by tomorrow, if I do before the time of closing the mail I will let you know.

You may be sure my dear John I have been much distressed and I am not any the less now, as I fear I may bring distress on you while I am trying to relieve him.

Your Sister P. has been more troublesome lately than she had been for two years past, chiefly in the night, for the last three or four weeks there has been no keeping her in bed almost thro the night but by main force, and that is often

HANNAH HOBART

ineffectual, we get very little rest particularly M^{rs} A., indeed I am afraid she will not be able to hold out much longer, if she gives up I dont know what I shall do as I am sure I could not get one who would be fit to supply her place, indeed my situation at present is not enviable but it may be less so. My dear John has however now as he always has the love and best wishes of his Affectionate

H HOBART

I have taken up one hund^d doll^s. of my dividend which is one third, I enclose fifty doll^s. to you, with the other fifty I must immediately pay taxes, ground rent, and for your last hat, I shall then have but about 8 doll^s. left for housekeeping.

Superscription:

M^r JOHN HENRY HOBART, PRINCETON

ANNOTATIONS

Robert Smith.

For sketch see Volume I, page 34.

Samuel Miles.

For notice see Volume I, page 315.

Robert Enoch Hobart.

For notice see Volume I, page 12.

Joseph Potts.

J. P. was Joseph Potts, for notice of whom see Volume I, page 272.

Mrs. Adams.

Mrs. A. was evidently Mrs. Adams, the nurse for Mrs. Hobart's daughter Polly. See Volume I, page 289.

HOBART CORRESPONDENCE

[FROM HANNAH HOBART]

Feb^y 4th 1798 sunday

I FEAR my dear John that a part of my last letter may have given you some uneasiness, under the impression your brothers difficulties made on my mind, and anxious lest indulging your disposition to assist others, you might embarrass yourself, I wrote what I have since feard might have given you pain, tho a tender concern for your welfare was the motive that prompted me.

It is impossible for me to express the satisfaction I have receivd from my dear John's interesting letter, the proofs you have given me in it of your affectionate attention to what you think will be agreeable to me is highly gratifying, and an evidence of the amiableness of your disposition which gives me the greatest pleasure.

As I knew your Sister was anxious to hear from you and I could not go out myself, I put up your letter carefully and sent it by Susey to your Sister to read, and had it carefully returnd, the walking has been so bad that I have not seen her since.

If you had not communicated your intentions to me prior to your receiving your Sister's letter I should have been fearful you might my dear John have been too much influenced in your determinations by what she had written, but I am encouraged to hope you have not sacrificed your own happiness from a desire to contribute to that of your friends, that you may have the satisfaction of experiencing that you have been directed by unerring wisdom to that which is best for you is my sincere and ardent prayer.

I had no doubt my dear John of your willingness to do any thing in your power to assist your brother, but I do not

HANNAH HOBART

desire that you should give up every consideration for yourself, I wish you to let me know how much money you think you will want between this and the beginning of April, and I will reserve it for you and send it to you whenever you desire it.

I have received Col. M.'s answer to your brother's letter and expect that any money I shall let your brother have will be returned by the beginning of April, but I would wish you to state without reserve what you think you shall want before then and I will retain it for your use whenever you shall want it, as I cannot bear the idea of your being straitened, or being obliged to run in debt, or to borrow money when you ought to have at least what is necessary and convenient for you. I would wish you to let me know as soon as you can as I expect your brother down daily and I should like to know before he comes, it shall not be known to any body but myself if most agreeable to you, in that case you will mention it.

Ja^s. Robertson has been returned I believe more than two weeks I heard him say he would write to you, or I should have mentioned it before. I have informed him you wished to hear from him and he intends to write to you.

Your Sister P. has been more composed and more manageable for a week past, this you may be sure is a great relief to me, and I feel much better than when I wrote last, I wish I could be sure that you my dear John are better also, let me know candidly how you are when you write. With the sincerest wishes for your happiness I am my dear John's affectionate

H HOBART

Superscription:

MR JOHN HENRY HOBART, Princeton

ANNOTATION

Susan.

Susey was evidently Mrs. Hobart's servant. See Volume I, page 347.

HOBART CORRESPONDENCE

[FROM ROBERT SMITH]

Philad^a February 8th 1798 —

DEAR SIR

I RECEIVED your favour of the 4th Ins^t pr Mr Elmendorf, who seems to be an agreeable young Gentleman, it gives me great pleasure to hear John Improves himself in his studies, this is the season for Improvement which if he neglects it, he may never have another, I hope in the course of a short time at least before you leave College, he may be able to enter the freshman class, & be well fixed in College, your Sister has rec^d your Letter & is together with myself pleased with your determination to take the charge of the Churches in the neighbourhood of the City, the exercise it will give you in going from one to the other will contribute to your Health. but I fear the salary which has not increased in proportion to the rise of the necessarys of Life, will be insufficient for a support, at least it may require great economy to make both ends meet,— congress has been engag'd for some days past in enquiring into an Indignity committed by a Matthew Lyon, a member from the State of Vermont on a Mr Griswold, a member from the State of Connecticut, his cause is so warmly advocated by the Democratic party in the House that it is supposed they will not be able to expell him, if should be the case, the dignity of that House will be lost & they will degenerate into a French Convention, this party appears to me to have lost all principle, indeed to be a thorough pac'd Democate they must divest themselves of every principle, Religious, Political or Moral. but I have not time to add, your mamma, Sisters & our Family are all well—

I am

Yours Sincerely,

ROBERT SMITH

ROBERT SMITH

P. S. please to give my love to John. tell him I Shall write him
Soon—

ANNOTATIONS

Edmund Elmendorf.

For notice see Volume I, page 328.

John Rhea Clarendon Smith.

For notice see Volume I, page 323.

Matthew Lyon and Roger Griswold.

During the exciting debates on the war with France and other topics involving bitter controversy, Roger Griswold of Connecticut taunted Matthew Lyon, a fiery and most earnest Republican, an Irishman by birth, who represented Vermont, with having been cashiered while serving in the Revolutionary Army and being obliged to carry a wooden sword. This was the revival of a story which had been invented to cast ridicule upon a man who was uncouth in appearance and unconventional in manner.

It was on the morning of January 30, 1798, before the House had been called to order, that the Connecticut representative calmly insulted Mr. Lyon. Instantly the Vermont representative left his place and deliberately spat in Mr. Griswold's face. The House was at once in an uproar. Some of the Federalists proposed to expel Mr. Lyon, and while the Republicans could not apologize for or condone the breach of propriety, they were unwilling to vote for a severe reprimand as the House was only in informal session. Upon February 15, as the Speaker was taking his seat, Mr. Griswold attacked Mr. Lyon with a stout stick; the latter seized a pair of tongs and brandished them before him for a defence. The men grappled and rolled together over the floor. When order and quiet had been restored, a resolution to expel them both was offered, but failed. No further action was taken.

HOBART CORRESPONDENCE

[FROM HANNAH HOBART]

Feb^y 10th 1798 saturday ev^g

I WRITE a few lines to my dear John now, lest I may not have leisure before M^r Elmendorf leaves town.

I am about your jacket, but as I have many interruptions and it requires great exactness in doing it to make it look well as I wish to do, I fear I may not have it done in time to send by him if he goes so soon as I hear he talks of. I will if I can, but if not, I am in hopes M^r Robertson may soon know of a safe opportunity to send it to you, in the mean time if you should know of one by which you can send for it, it will be best to avail yourself of it, I will have it ready.

D^r. White sent a letter here last friday for you which I sent to the post office. I hope the contents were agreeable and should like to know when you have leisure.

Your brother has not been down since I wrote last but I have heard from him and they are all well, he has sent for some money which I shall send to him as soon as I have opportunity, you my dear John will observe I shall as I proposed in my last, make a reserve for you which you can have whenever you may want it. I expect your Sister B and family are well but I have not heard from them to day. Your Sister P. continues less troublesome, and I am in health myself.

I hope your health and spirits are good of which I shall be glad to be assured. I am with the most fervent wishes for your happiness

my dear John's Affectionate

H HOBART

I must not omit to inform you that M^r Ruff was married last thursday evening to a Miss White Sister to Col. Pickering's

HANNAH HOBART

Wife, she is said to be a valuable Woman, and is about forty years of Age. M^r Ruff is about ten years older I dont know that I have ever seen her.

I have put up a black Cassimere jacket which you left here, not as a substitute for your silk one, but I thought perhaps it might serve to wear sometimes.

if I find I shall get the other done in time, I will open the bundle and put the other in.

Superscription:

M^r JOHN HENRY HOBART, PRINCETON

ANNOTATIONS

Timothy Pickering.

For notice see Volume I, page 255.

Ruff and White Marriage.

Deborah Pratt, sister of Mrs. Enoch Hobart, married the Rev. Daniel Ruff of Abingdon, Maryland. Their children were: John, James, Henry, Daniel, Hannah Webster. Mrs. Ruff died in 1795.

Mr. Ruff married, for his second wife, Elizabeth, daughter of Benjamin and Elizabeth (Miller) White, of Bristol, England. Her parents came to America in 1765, leaving the younger daughter, usually called Betsey, at boarding-school. After the marriage of her elder sister to the Hon. Timothy Pickering, Secretary of State in the Cabinet of Mr. Adams, her brother-in-law sent for Miss Betsey, and she arrived in Philadelphia, "a few days previous to May 3, 1785." Mrs. Ruff died on the Ruff plantation in Maryland on November 11, 1800, after an illness of three months. She left no children.

Daniel Ruff was born near Harford, Harford County, Maryland. During a revival held by the Methodist travelling preachers, he was converted. His house became a preaching place, and in 1773 he commenced to exhort, with such success that at the Second Conference held in Philadelphia he was admitted on trial to the Methodist ministry. With Joseph Yarbery he was appointed to the Chester Circuit

HOBART CORRESPONDENCE

near Philadelphia. Six months later they were assigned to Trenton and Greenwich, New Jersey. It was in 1775 that Freeborn Garritson went to hear Mr. Ruff preach, "and was so oppressed that I was scarcely able to support my burden." Commenting upon Mr. Garritson's change of heart, the Rev. Dr. Wakely says: "How singular! Mr. Ruff is made a blessing to Freeborn Garritson, he to Ezekiel Cooper, and Mr. Cooper to hundreds of others."

In 1776 Mr. Ruff succeeded the Rev. John Dempster as minister of Wesley Chapel in New York City. He was very careful in those days of excitement, when two armies were contending for the possession of New York. The church building was respected by the British, and it is said that it was used for a portion of each Sunday by the chaplains to the Hessian regiments. Mr. Ruff was zealous as well as prudent. In 1777 he was the preacher in charge of Fairfax Circuit, Virginia. In 1779 he was again on the New Jersey Circuit, and, with two other preachers, also rode the Philadelphia Circuit. In 1780, with two others, he was appointed to the Baltimore Circuit. This apparently was his last charge, as in 1781, in answer to the question, "Who desist from travelling this year?" his name was on the list of five. That great preacher and missionary, Francis Asbury, says of him: "Honest, simple Daniel Ruff has been made a great blessing to these people. Such is the wisdom and power of God that He has wrought marvellously by this plain man, that no flesh may glory in His presence."

JAMES ROBERTSON

[FROM JAMES ROBERTSON]

Philadelphia February 15 1798.

DEAR JOHN,

I HAVE so often failed in my promises of being more punctual in my correspondence, that my long silence on the present occasion, will scarcely excite any surprize. For my own part, I must own, I reflect on it with extreme regret. The more so, as I have no reasonable excuse for my delay. You know how much I am given to procrastinate in matters of this kind; but I trust you will do me the justice to believe, that it is not occasioned by forgetfulness, or indifference, towards my friends.

In one of your letters you mention with satisfaction the time we passed together in the store. If my company at that time afforded you any pleasure, or, in any degree, alleviated the toils and fatigue of a business which I was always persuaded, was not congenial to your inclinations, I can say with sincerity it did not surpass the pleasure I enjoyed in yours. Tho' it is natural to suppose that the ties of parental affection, are stronger than what accidental attachment can inspire; yet I must say that no one can regret more than I do, that you have been for a considerable time past so great a stranger in Philad^a. You know I have sometimes been in an indifferent state of health and spirits: And tho' it may seem to border on extravagance, it is not the less true: that the short periods you have spent occasionally here, within these two years, has, besides the pleasure of your company, been attended with beneficial effects. My happiness at the time made me forget my complaints, and my chearfulness continued after the cause was removed.

It is certainly true that the pursuits you mention would be

HOBART CORRESPONDENCE

most agreeable to my inclination, as well as most conducive to my happiness. And the prospect of being able, at a future day to realize them, has animated me to persevere in a business for which I never had any great inclination. Tho' I have never been so enterprising as some, I have not I think been wanting in attention; as both my duty and interest required, I should be devoted to this business, however irksome I may have found some parts of it. It is with regret however, I must add that our success has not been equal to our exertions; and that the object of my wishes is still at a great distance.

In examining lately how our business stood, we found that it had been much better than we could have expected: but this only adds to the mortification of having so much of our property in unworthy hands. I am however, willing to believe that it will turn out better than present appearances would justify us in supposing. Should this be the case, and we were tolerably successful for a few years, a plan of life similar to what you mentioned, would be my choice. And I can assure you my dear John, that no part of it would afford me more real pleasure, than having frequent opportunities of enjoying your company.

But, whatever may be my lot, I am sensible of the folly of giving way to unavailing despondency, and shall endeavour to avoid it. There is no truth more firmly impressed on my mind than that we are all under the care of a wise Providence; And that when we have done our duty whatever may be the result, we may reasonably conclude, that it is what, in infinite Wisdom is thought best for us.

I am, my dear John, yours very affectionately

JAMES ROBERTSON.

I have sent by a gentleman who goes in the mail stage, a small bundle with a letter for you, and desired him to leave

JAMES ROBERTSON

it at the Tavern, where the stage stops. You will please to call for it.

Superscription:

MR JOHN H. HOBART, Princeton.

ANNOTATION

Nassau Hotel, Princeton.

The "Tavern" alluded to was undoubtedly the Nassau Hotel, Princeton, for notice of which see Volume I, page 60; and also the note on Princeton to letter from Charles Fenton Mercer, of June 23, 1804.

[FROM JAMES ROBERTSON]

Philadelphia February 16. 1798.

DEAR JOHN,

I WROTE to you yesterday by the post and informed you that I had sent by a gentleman in the mail stage a bundle for you.

The manner in which that letter was written may appear at variance from my having so long neglected to write. But I believe you know my disposition well enough to reconcile in your own mind this seeming inconsistency.

The bundle which accompanies this, contains Secker's Works and Plutarch's lives. They should have been sent to you long ago, but I had no convenient opportunity, previous to my leaving the City; and since my return, the present (which I have been waiting for these ten days) was the first good one that offered. you are no doubt much better acquainted with these sermons than I am. But I cannot omit expressing the high opinion I have of them, especially those on practical subjects.

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HOBART CORRESPONDENCE

I think they are not inferior, in real merit, to any in the English language.

I fully intended to have sent you the papers containing the debates in Congress; but there has been so little interesting business before them, and as I thought it was for the debates alone you wanted the papers, I did not think it worth while to send any. The most important business that has come before Congress, at least they have made it so, is the Foreign Intercourse Bill. I have sent the papers containing all the debates on that subject. They are ingenious and some of them masterly. But many of them are as applicable to any other subject as the one before the House. The fact is, it is only a continuation of a system, which has for sometime past been steadily pursued by a party in that house, of assuming or at least controuling some of the most important powers of the Executive, and rendering that branch of the Government a mere nully. They have hitherto been but too successful, and I am sorry to add, that they do not appear to lose any ground. Should they accomplish their object, it is but too apparent what will be the fate of our excellent government.

You will have seen by the papers the disgracefull affair which happened lately in Congress. It was certainly the most brutal action that ever was committed in a Legislative assembly. And Congress, by suffering the vile author of it to remain among them, have in some degree sanctioned the abominable action. They have refused to take the only step in their power to wipe away a stain of so deep a dye. It will be a stigma on the American character. Since Congress have refused to do justice, I hope the Wretch's Constituents, at a proper time, will show their marked disapprobation of his conduct, by letting him sink back to that obscurity from which he has been so unworthily raised. Tho' I am an enemy to every species of violence, yet

JAMES ROBERTSON

I cannot but express my approbation of the satisfaction which Mr. Griswold took yesterday on Lyon. It was understood that if Congress had expelled L. Mr. G. would have taken no farther notice of the affair. as they did not chuse to do that, it was really more than human nature could bear, to sit still under so abominable an insult. I sincerely hope the affair may now be at an end. I send you a paper containing a correct statement of the fracas. The writer has omitted one part of the scene, which was, Blair M^cClenachan administering consolation to his friend, after his chastisement. A precious couple.

Mr Campbell has been disappointed in getting the books I desired him to send for. His order had either been too late or miscarried, as he had no letters from his correspondent. I expect we shall get them in the Spring. I enquired sometime ago for Walker's Dictionary but could only meet with one copy, an Irish edition, and very bad paper and print. I therefore did not purchase it. I shall get one of them for you in the Spring.

The tomb-stone has been put on board of a vessel for Savannah sometime. But she cannot get out untill the river is clearer of ice than it is at present.

Has Dr Smith finished his lectures on Moral Philosophy? If he has, and you have a copy you could spare a few weeks, I should be very glad to see them. I could return them to you very soon, or when I shall have the pleasure of seeing you in the Spring.

Tho' I am very backward to begin to write a letter, yet when I set about it I am very apt to be tedious.

When I have any leisure, and when I am writing to a friend for whom I feel so much affection, I have so many things to say, that I do not know when to stop.

HOBART CORRESPONDENCE

I must repeat that I hope you will overlook my long silence, and if you have leisure, let me hear soon from you.

I am my dear John
yours affec^y.

JAMES ROBERTSON.

Superscription:

MR JOHN H. HOBART, Princeton.

Favoured by M^r Clay.

ANNOTATIONS

Thomas Secker.

Thomas Secker was born at Sibthorpe, Nottinghamshire, in 1693. He studied medicine in London and Paris, and took his doctorate of physic at Leyden in 1721. He was ordained deacon and priest in 1723. His preferments were Houghton-le-Spring, 1724; Ryton and a prebend at Durham, 1727; chaplain to the King, 1732; St. James's, London, 1733; Bishop of Bristol, 1735; Bishop of Oxford, 1737; dean of St. Paul's, for which he resigned the living of St. James's, 1750; and the Archbishopric of Canterbury, 1758.

A posthumous edition of his sermons, with a memoir of his life by Bishop Porteus, was published in 1770.

Plutarch's Lives.

Among the books indispensable to the library of every gentleman at this time was the classic work of the Boeotian philosopher and historian, who was born about A.D. 120. The translations then in use were those of Dryden and Langhorne.

Foreign Intercourse Bill.

The continued attacks upon American ships and citizens by the French in the West Indies and the intelligence of the manner in which the special envoys to France were treated by the Directory had aroused the whole nation. Measures were at once taken to put the navy in a better condition and to raise an effective army. A bill providing for the suspension of commercial intercourse with France, or those aiding her, was introduced into Congress. It passed to a third reading in the House of Representatives on June 1, 1798. After some debate

JAMES ROBERTSON

the bill was passed by a vote of fifty-five to twenty-five. It was at once sent to the Senate, where it was promptly acted upon and sent to the President. He gave his approval on June 13.

Blair McClenahan.

Blair McClenahan was a representative in Congress from 1797 to 1799, and a leader of the Republicans.

Campbell & Co.

Robert Campbell and Company were booksellers and stationers at No. 40 South Second Street, Philadelphia.

John Walker.

John Walker, the dictionary-maker, was born at Colney Hatch, Middlesex, England, March 18, 1732. His Rhyming Dictionary appeared in 1775, and his Critical Pronouncing Dictionary in 1791. This work passed through sixty editions. He died in London, August 1, 1807.

Matthew Lyon and Roger Griswold.

For an account of this affair see page 15.

Samuel Stanhope Smith's Lectures.

These lectures were delivered by the president of the College of New Jersey in pursuance of his duty as professor of moral philosophy. As was customary at this time, the students who heard them wrote them out as fully as possible from their notes, and circulated them among their friends. They were published in 1812 under the title: "Lectures on Moral and Political Philosophy." For notice of Dr. Smith see Volume I, page 105.

Robert Marshall Forsyth's Tombstone.

This allusion is to the stone to mark the grave of Robert Marshall Forsyth, who died at Savannah, Georgia, July 26, 1797. For notice of him see Volume I, page 93.

Joseph Clay.

Dr. Samuel Davies Alexander has this account of him in his "Princeton College during the Eighteenth Century:"

HOBART CORRESPONDENCE

“Joseph Clay was born in Savannah, Georgia, August 16, 1764. He was a son of the Hon. Joseph Clay, a soldier, patriot, and Judge, of the Revolution. Returning to his home in Savannah, Mr. Clay entered upon the study of the law, and having been admitted to the Bar, soon rose to the highest eminence in his profession. He was particularly distinguished as an advocate in criminal cases. He was a leading member of the Convention which formed the Constitution of Georgia. In 1796 he was appointed District Judge of the United States for the District of Georgia, where he presided with distinguished ability and universal approbation. He resigned the office in 1801.

“In 1803 Mr. Clay became a member of the Baptist Church, and was ordained the next year as pastor of a church in Savannah. In 1807 he visited New England, and was induced to take charge of a Baptist Church in Boston; but in a year or two he resigned on account of ill health. A lawyer in Providence once hearing him preach, remarked to a friend, ‘See what a lawyer can do.’ The reply was, ‘See what the grace of God can do with a lawyer.’ Mr. Clay died in Savannah, December, 1804. He published his Installation Sermon in 1807.”

[FROM JAMES ROBERTSON]

Philadelphia Feby 23. 1798.

DEAR JOHN,

FROM your retired situation, as well as from the nature of your pursuits, it is not to be expected you should feel that interest in the noisy politics of the day as those in a more active way of life; yet I am persuaded your attachment to your native state, and to every thing connected with its honour and prosperity is so strong, as to be still capable of exciting in you a very lively interest. It is therefore with very great pleasure I inform you of the issue of the Election yesterday for Senator, an event in my opinion which will be greatly conducive to both. After one of the warmest elections ever known in this country, Mr Morgan was chosen by a majority of .

JAMES ROBERTSON

Every exertion, consistent with honour and decorum was made by his friends; while on the other hand no trick or artifice, which intrigue or falsehood could suggest or violence could effect, was left unemployed, by the supporters of Israel.

Their conduct at the different meetings you will have seen in the newspapers; and it must reflect dishonour on any cause, when such means were employed, & were thought necessary, to insure it success. The character of the Candidate was a secondary consideration. He was brought forward, because it was known, he would go any lengths with a party whose views are hostile to our government, and to the peace, and order of society. The election of Mr Morgan must therefore be pleasing to every good man; It shows what exertion and energy on the part of the friends of government will do, and what they have in their power; and affords a prospect that we may yet retrieve the honour which has lately been lost in the election for a member of Congress.

I wrote you a few days ago with a bundle which I hope you have received.

I waited till the last moment before I wrote expecting to hear all the returns for Senator. It is now 12 O'Clock but they are not all rec^d. The election of Mr M. is however, certain.

In haste I am Dr John, Affect^{ly}. Yours

JAMES ROBERTSON.

Superscription:

MR JOHN H. HOBART, Princeton.

ANNOTATIONS

Benjamin R. Morgan.

The contest for the seat in the Senate of Pennsylvania from Philadelphia, between the Democratic candidate, Israel Israel, and the Federalist candidate, Benjamin R. Morgan, commenced early in Feb-

HOBART CORRESPONDENCE

ruary by the publication from the supporters of each in the daily papers of long manifestoes declaring the merits of the candidates. No report of the election is found in contemporary periodicals. Mr. Morgan served for two terms. He was a gentleman keenly interested in public matters and the welfare of the city. He was for many years secretary of the Library Company of Philadelphia. His home was at No. 5 South Fourth Street.

Israel Israel.

For notice see Volume I, page 89.

HANNAH HOBART

[FROM HANNAH HOBART]

March 4th 1798

SINCE I receivd your letter, my dear John, incloseing one to D^r White, I have been so much engaged that I could not take time to write as soon as I should have done to inform you I have reserved for you the sum you mention which you can have at any time when you will let me know.

I sent the letter to D^r White and will forward any letter that may come for you immediately.

I hope my dear John you will have reason to be satisfied with the plan you have proposed, if it is productive of happiness to you, it certainly will contribute to mine, for my happiness will always be proportiond to that of my children. I have much pleasure in the present prospect of soon having you with us again, and in the way to a settlement which will I hope be bless'd to you.

I have heard lately from your brother, they were all well, I hope his business will be succesful. Col. M. seems much interested in it, which is encourageing with respect to the carrying it on, as that cant be done without his assistance.

Your Sister and family were well yesterday. James Robertson enquired after you.

I have concluded not to wait now for your sending for money but to inclose twenty dollars in this, lest you may be in want of some, the remainder of the sum you mention forty dollars I will send whenever you will let me know.

I am glad to hear your health and spirits are good, may this continue, and may a gracious providence preserve and direct you in all things, prays, my dear John's

Affectionate

H HOBART

HOBART CORRESPONDENCE

I wish to know if you have receivd your silk jacket I shoud like too to know why you paid the postage of your last letter my dear John's letters will allways to me be worth the postage and with any inclosure you may have to send.

Superscription :

MR JOHN HENRY HOBART, Princeton.

[FROM HANNAH HOBART]

March 18th 1798

IF your letter my dear John which I receivd yesterday had not come as it did, you certainly woud have had one of complaint from me ; for my patience had been tried some time, and when your letter was receivd I was on the point of concluding you must be sick. You may be sure I was happy to find it was not so, I hope your health and spirits will continue to increase. I shoud have been glad if it were not necessary for you to continue such close application to your studies, but as it is, and I hope for your advantage it will be right for you to pursue the plan you propose, and for me to give up without repineing for a little while the pleasure I had expected in having you with me when you left princeton. I am sensible you will be less interrupted in your studies in the country than you woud be in town, and I am sure your brother and sister will be happy in having you with them. I have heard from your brother lately, they were all well, he mentiond nothing new with respect to business but he wrote to me a few weeks ago from Morristown where he had just been qualified to act as Justice of Peace for that county Montgomery. I dont imagine the commission will be very productive of profit, but it will yeild some, and will I hope be otherways of advantage

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HANNAH HOBART

to him, at least I should suppose in a country town there is some respectability attached to it.

As there has not any letter been sent here from Dr. White I imagine the reason you mention has been the cause of his not writing to you, and that from his silence you may also conclude he consents to your proposition. Your Sister B. was at Mr Abercrombies a few days ago, he spoke of you, said he was very glad you had consented to take those churches, that the clergy, Dr Smith particularly seemd very much pleasd.

Is there not my dear John any articles of cloathing that you will want when you come home? if there is any thing that I can get, or do for you, let me know soon and I will try to have them ready.

I saw your Sister B. yesterday, they were all well, your Sister P. is not quite so troublesome as she was some time ago, consequently I am better myself.

My dear John always has the best wishes of his

Affectionate

I enclose forty dollars

H HOBART

Superscription:

MR JOHN HENRY HOBART, PRINCETON

ANNOTATIONS

Robert Enoch Hobart.

The brother alluded to as being a justice of the peace was Robert Enoch Hobart, for notice of whom see Volume I, page 12.

James Abercrombie.

For sketch of Dr. Abercrombie see page 115.

Charges accepted by Mr. Hobart in 1798.

This refers to the charge of Trinity Church, Oxford, and All Saints',

HOBART CORRESPONDENCE

Perkiomen, which Mr. Hobart accepted and took charge of immediately after his ordination to the diaconate, June 3, 1798.

William Smith.

The reference is to the Rev. Dr. William Smith of Philadelphia, the provost of the University of Pennsylvania, and with Dr. White the editor of the Prayer Book of 1785 and an organizer of the American Church. He had been in charge of Oxford and Lower Dublin both before and after his residence in Maryland. A sketch is given on page 121.

[FROM HANNAH HOBART]

March 30th—98 Friday

AS I am a good deal engaged and expect so soon to have the happiness of seeing my dear John at home, I should not now have written but that I wishd you to inform me if you will have occasion for some more money before you leave princeton, if you will do not hesitate to let me know how much and immediately lest I should not get it to you in time. I would wish you not to leave the place in debt on any account and can send what you may want without any inconvenience. I am sorry I did not mention it before, but things present prevented me.

I have not time now for more than that I am, in the hope of soon seeing my dear John,

as ever his Affectionate

H HOBART

Superscription:

MR JOHN HENRY HOBART, Princeton

On the back of this letter there is the following note in Hobart's handwriting:

A proof of the true & eternal God head of our Lord Jesus

HANNAH HOBART

Christ against modern attacks by Dionysius Van De Wynpersse DD Professor of Philosophy, mathematics & astronomy at Leyden which gained the highest prize of the Hague society for the defence of Christ's divinity 1792

Translated from the Dutch by Thomas Bell minister Glasgow Edingburgh. Printed by John Patterson, 1795

ANNOTATIONS

Dionysius van de Wynpersse.

Dionysius van de Wynpersse was born on March 18, 1724, at Middleburgh, in the Netherlands. He was fitted for college at the Latin School of that town, and graduated with high honours. At the University of Utrecht he studied theology and philosophy. In 1745 he was made a doctor of philosophy, presenting as his thesis, "Dissertatio de legum Dei physicarum harmonia." He proceeded to Leyden and studied assiduously for two years. He was made pastor of Baasland in 1749, but was soon promoted to Zierikzee. He married, in 1751, Anna Diderica Thein, who died in 1791. Three sons were born to them, who became well known as men of science and theologians. In 1752 he became professor of philosophy at the University at Groningen and was made a doctor of divinity. His reputation was very high, and for an oration upon the death of Anna, the widow of William IV, he received the thanks of the court. In 1768 he became professor of philosophy and theology at the University of Leyden. In 1772 he was called to Groningen as professor of philosophy, but preferred to remain at Leyden. In 1805 he was made professor emeritus, and died October 8, 1808. Dr. Wynpersse published many theological treatises and pamphlets. He was also the author of "Institutiones Metaphysicae," 1764, and "Institutiones Logicae," 1767. The exact title of the book noted by Mr. Hobart is, "A Proof of the True and Eternal Godhead of the Lord Jesus Christ; against modern attacks, by Dionysius van de Wynpersse, D.D., Professor of philosophy, mathematics, and astronomy at Leyden; which gained the highest Prize of the Hague Society for the defence of Christianity, 1792. Translated from the Dutch by Thomas Bell, Minister. Glasgow, Edinburgh, printed

HOBART CORRESPONDENCE

by John Paterson. MDCCXCV. (Price one shilling and six pence.)” Upon the copy in the Yale Library is the inscription: “To the Library of Yale College from the Rev. Dr. Erskine of Edinburgh.”

In his preface Mr. Bell thus explains the reason for its translation: “While orthodoxy is the object of ridicule among many who assume the Christian name; it is not surprising that the grossest errors respecting the person and offices of our blessed Lord have had a most alarming spread. To the propagation of these, none of late have contributed more than Dr. Priestly, and other Socinians in Britain, and the pretended New Reformers in Germany. A Society was lately formed at the Hague, for counteracting the influence of such previous publications. They proposed subjects of discourses, examined their respective merits and assigned premiums to those which they judged preferable. This gave rise to the following essay: and to this society honouring Dr. Wynpersse, the learned and worthy author, with the golden medal. It was also approved, September 24, 1793, by the Theological Faculty of Leyden University, and then published in Dutch. A copy was transmitted, July, 1794, to the Rev. Dr. Erskine of Edinburgh. The Rev. Mr. Somerville of Sterling and he, having read it, concurred in thinking that it well merited a translation, the Doctor put it into my hands, recommended it to my attentive perusal, and requested me to translate it. This I attempted: but when about the middle of the XIV Sect. he informed me that a Translation of Dr. Wynpersse’s essay was in a few days to be published at London. Being so far advanced I could not think of desisting, till I had finished the whole, and in perusing the London version, after mine was completed, I found no cause to repent that I had formed that resolution. In the course of the translation I have subjoined a few notes; and to distinguish them from those of the venerable author, they always end with the word *Translator*. That what is thus presented to the public may be greatly blessed to all who read it, is the earnest prayers of THOMAS BELL.

“Glasgow, Oct. 5, 1795.”

Thomas Bell.

Thomas Bell was born at Moffat, Scotland, on December 24, 1733. He was prepared for college at the parish school and then proceeded

HANNAH HOBART

to the University of Edinburgh, where upon his graduation he studied theology. He was licensed in 1767 by the "Presbytery of Relief," which had been recently founded by Thomas Gillespie. He became minister of the Relief Church at Jedburgh. In 1777 he was promoted to be the minister of the large Relief Church in Glasgow. At that time the Dutch divines were considered extremely orthodox and Evangelical. Mr. Bell learned Dutch, and made numerous translations from the works of learned theologians in the Netherlands.

The fruits of his labours were seen in various readable and faithful translations from the Dutch. In 1780 "The Standard of his Spirit lifted up against the Enemy coming in like a Flood;" in 1795 his erudite and powerful treatise: "A Proof of the True and Eternal Godhead of our Lord Jesus Christ." The translation of Allonga on the satisfaction of Christ (1790) is an improvement on the original. He translated from the Latin: "The Controversies agitated in Great Britain under the Unhappy Names of Antinomian and Neonomian." This work was published after his death. He was a writer of very marked characteristics. He published many works besides those mentioned. He died at Glasgow, October 15, 1802.

HOBART CORRESPONDENCE

[FROM DAVID ENGLISH]

George Town April 6. 1798

MY DEAR FRIEND,

YOUR letter of the 4th Ult^o. has remained longer unanswered than I intended, the same evening it reached me I had the pleasure of getting one from M^r Caldwell, its contents were some account of his journey to Charleston last Autumn. I believe Bishop Claggett did not succeed in his application to the Legislature, at least I have not heard that he did. I intended to set out tomorrow on an excursion to some of the lower counties of this State during which I expected to see the Bishop but M^{rs} English is indisposed & I shall be prevented from going.

You are on the eve of leaving Princeton & relinquishing a station which like most others has its advantages & disadvantages or pleasing attendants & vexatious incidents. I do not regret the circumstance of having been there, but if I could have foreseen the unpleasant part I am sure I would never have undertaken it.

In a short period you will commence your career of active life. That your labours may be useful to the public & terminate in your eternal happiness is my sincere prayer.

It has been said "A man will bring as much as he is worth if he only takes care to demand it." This I think should be maturely weighed by every person. I am not under any apprehensions that you will fix a low value, on yourself, but I doubt your setting it as high as your friends would.

I have not had a letter from M^r Finley in some weeks, perhaps the intervals of his official duty are more usefully employed than in writing to distant friends.

M^r George S. Woodhull has, I understand received a call

DAVID ENGLISH

from the Cranberry congregation which I expect he will accept. He has made the whole circle of the learned professions & may be useful to his parishioners in each of them. I shall be anxious to know who succeeds you & shall expect a letter from you soon after you return to Phi^a. where I expect you will pass some months. It will always afford me pleasure to be acquainted with the leading incidents of your life.

The public affairs of our country are in a truly critical situation the dangers are greater internally than externally. I do not think we need fear France or any other country if harmony pervaded our governmental departments. The temper discovered in the house of Representatives is not such as to inspire us with confidence. Passionate conduct is rarely indeed followed by useful measures.

I think the resolutions of our M^r Sprigg should have been placed in a different order viz. the first one should have been last. After adopting defensive measures it would have been well enough to say we were not disposed to make war with any nation tho we would repel the attempts of all nations.

I wish M^r Everet may attend diligently to his business & his professional studies he is still young & much may be done by application, do not fail to give him some valedictory advice.

We have frequent parades here about Duel's. M^r Law & a M^r Ringgold had a dispute which terminated in a Challenge etc last week Instead of going over the River here as [*torn out*] usual M^r Law went up to the bridge (the appointed place) in a chariot & four attended by his second & a Surgeon. Behold it terminated in a compromise without bloodshed.

We are anxious here about the fate of the City loan which

HOBART CORRESPONDENCE

drags heavily thro the Senate where no danger was feared.

With Sincere regard & high esteem,

I am your friend

DAVID ENGLISH

If you have heard from M^r Burnet Sen^r. I should be glad to know the particulars. Where is M^r How.

Superscription:

M^r JOHN H. HOBART. Care M^r Rob^t. Smith Mercht South front Street, Philad^a.

ANNOTATIONS

Joseph Caldwell.

For notice see Volume I, page 99.

Bishop Claggett and Assembly.

For notice see Volume I, pages 223 and 336.

Mrs. David English.

For notice see Volume I, page 161.

Hobart resigns Tutorship.

Mr. Hobart resigned his tutorship in the spring of 1798, to complete his final preparations for ordination. He was made deacon in Christ Church, Philadelphia, on June 3, 1798, by the Rt. Rev. Dr. White, Bishop of Pennsylvania. Mr. Hobart was succeeded as tutor by Frederic Beasley, for sketch of whom see the note which precedes his letter of November 9, 1803, in Volume III.

Robert Finley.

For notice see Volume I, page 97.

George Spafford Woodhull.

George Spafford, a son of the Rev. John Woodhull, was graduated from the College of New Jersey in 1790. He commenced the study of law immediately after his graduation, and pursued it for two years. He then turned his attention to medicine, and after a course of a

DAVID ENGLISH

year entered upon preparation for the holy ministry. On November 14, 1797, he was licensed by the presbytery of New Brunswick. On June 6, 1798, he was ordained and installed, as pastor of the Presbyterian Church, Cranberry, New Jersey. In 1820 he became pastor of the church at Princeton. In 1832 he felt the need of relief from a large parish, and resigned. He took charge of the church at Middletown Point, New Jersey, where he died on December 25, 1834. He is described as "eminently blameless and exemplary in his life."

The Attitude of France in 1798.

It was the policy of the French Directory to be insulting and arrogant to the government of the United States, and to treat it as practically a dependency of France. There was an enthusiastic party in this country which favoured France in every particular, while the Federalists opposed with dignity the demands of that nation. In addition, the agitation for alien and sedition laws led to much fierce and angry debate in Congress, public and private gatherings, and the newspapers. It was a time of great excitement and the drawing of strict party lines.

Richard Sprigg.

Richard Sprigg was representative in Congress from Maryland from 1793 to 1796.

Professor McMaster says of the famous resolutions offered in the House of Representatives in March, 1798:

"Nor were the Republicans slow to act. Three resolutions were made ready by them, and brought in. Richard Sprigg, of Maryland, moved them in the House, and they have therefore ever since passed by his name. The first stated that, as matters then stood, it was not expedient for the United States to resort to war against the Republic of France. The second declared that a restriction ought to be placed on the arming of merchant-ships. The third urged that the coast be put in a state of defence. The debate was still at its height when a call was made for copies of the dispatches the envoys had sent. On the third of April the President sent them in, and they were soon in the public prints." [*McMaster's History, vol. ii, p. 375.*]

HOBART CORRESPONDENCE

Nicholas C. Everett.

For notice see Volume I, page 338.

Thomas Law.

Thomas Law, a rich English gentleman, made large purchases of land, and built a handsome residence for himself in the city of Washington. He is described as being very eccentric, but kind and benevolent. He died in 1836.

Samuel Ringgold.

Samuel Ringgold was born in Charlestown, Maryland, on January 15, 1770. He was from an ancient and opulent family of that state. Soon after his marriage to Maria, daughter of General Cadwalader of Kent County, he removed to Washington County, Maryland, and built a house on his estate, "Fountain Rock." He was elected to the state senate after several terms, and served in the United States Congress from 1810 to 1815, and from 1817 to 1821. He died in Frederick City, Maryland, on October 18, 1829.

The Bridge.

The bridge referred to is the one connecting Georgetown and Washington.

Washington City Loan.

Congress had no financial resources from which it could draw for the development and improvement of the capital city. One hundred and twenty thousand dollars were given by Virginia, and seventy-two thousand dollars by Maryland. This was soon exhausted. The sale of lots, and lotteries, brought in little money. The commissioners attempted in vain to borrow funds in France and Holland. Finally Washington personally requested a loan of one hundred thousand dollars from the State of Maryland. It was procured only through the personal credit of the commissioners.

Jacob Burnet.

The reference is to Judge Jacob Burnet, who graduated in 1791. His younger brother, George Whitefield Burnet, graduated in 1792. No-

DAVID ENGLISH

tices of these two brothers are given in Volume I: Jacob on page 21, and George Whitefield on page 22.

Thomas Yardley How.

See sketch which precedes letter of November 28, 1807.

HOBART CORRESPONDENCE

[FROM JAMES ROBERTSON]

Philad. April 14 1798

DEAR JOHN,

I VERY well remember that you desired me to attend to some little business for Mr. Mercer, but what it was has entirely escaped me. As a friend of mine will go through Princeton. in the course of next week. I wish you would inform me, what the business is, and you may rely on my attention to it.

Since you left Philad. there has been a very large meeting of the Merchants etc. and also one, of the inhabitants of Southark, and Northern liberties. They were composed of men who had hitherto been of the most opposite political opinion, But the greatest unanimity prevailed on this occasion, and warm resolutions, were agreed to expressing their hearty approbation of the conduct of the President, and their determination to support him. Addresses to him were also agreed to, to the same purpose, to be signed by the inhabitants. So far as I have heard they are signed by every description of people. This, I am persuaded, will have a good effect. It must be a satisfaction to the President; and it will also show to the enemies of the country, that whatever divisions prevail on many points, yet where the honour and independence of the country is concerned, there will be but one opinion, among the great body of the inhabitants. If Porcupine's paper has been sent to you, you must have seen a letter published in it, signed W^m Findlay. I think it contains as gross misrepresentations of the conduct of the government and its supporters, and as deliberate falsehoods (known to be so by the writer) as ever I have seen in print. Tho' I have hitherto disliked Mr. Findlays politics, I was always inclined to think more favour-

JAMES ROBERTSON

ably of him than any of his party. I thought him to be an honest man, tho' misled, by his prejudices, which I knew to be very strong against the administration. It would be difficult at present to persuade me, that an honest man would put his name to such a letter as the one in question. I am glad that such conduct is exposed. It will put the people on their guard against the men, who are constantly sounding in their ears, that they are the only men, who have any regard for the real interest of the country.

Mr. Harper took notice of the letter in congress yesterday. He mentioned that nothing but a desire to avoid taking up the time of the house at the present important crisis, prevented him from moving that the writer of it, should be reprimanded at the bar. And that he should do it before the end of the Session. He added, that he would not have troubled the house on the subject of the writers conduct, did not that age, which he dishonours, render him an unfit subject for personal chastisement.

I suppose you have seen the instructions to the Commissioners in the papers. As they are worth preserving, and can be better done in a pamphlet I have sent you one.

I take it for granted, you will not have much leisure in Pottsgrove. I hope, however you will be able to spare as much time as to let me hear from you. I shall be much pleased with it.

Remember me to your brother, and family and believe me to be your,

Affectionate friend

JAMES ROBERTSON.

Superscription:

MR. JOHN H. HOBART, Potts Town.
Mr. Potts.

HOBART CORRESPONDENCE

ANNOTATIONS

Resolutions of the Southwark and Northern Liberties, April 12, 1798.

From Claypoole's "American Daily Advertiser" of Monday, April 16, 1798, we take this extract:

"The following Address, agreed to at the meeting at Dunwoody's is now signing by the Citizens.

To the President, the Senate, and the House of Representatives of the United States of America.

The Address and Memorial of the Citizens of Philadelphia, the District of Southwark, and the Northern Liberties.

Respectfully sheweth.

That your memorialists consider the present period as pregnant with events of the highest importance to the happiness and safety of the United States, and therefore deem it an essential and indispensable duty, to express to the several branches of the Federal Government, the sentiments and determination, which this extraordinary crisis in their national affairs has inspired.

Appreciating, with due estimation, the advantages of neutrality, and the blessings of peace, your memorialists have beheld, with entire satisfaction, the earnest and reiterated endeavours of the government of the United States, to preserve this desirable position, and they have seen, with correspondent concern, that the anxious advances, which have been made by the government of the United States, towards a restoration of harmony with the republic of France, have been received with a marked difference of disposition on the part of that Government—and that, in the very threshold of discussion, they have been treated in a manner, which could not fail to revolt every feeling of individual pride and National Independence.

Your memorialists learn, with equal astonishment and alarm, that the first step towards negotiation has been made under a menace that, in case of refusal to pay a heavy and disgraceful tribute, as the price of Peace, the United States of America would be exposed to share the fate of Venice—accompanied by a suggestion, that, as they were a divided people, the execution of the menace was inevitable.

JAMES ROBERTSON

Your memorialists feel themselves enjoined by every consideration of duty to their country, to themselves, and to posterity, to repel the insinuation, which thus attempts to dishonour the American character—and to expose the fallacy of the expectation on which the threat, to extinguish the independence of the United States, is founded.

Deeply impressed by a sense of the blessings which they enjoy under the truly free and equal Government of the United States, your memorialists, as members of this happy and highly favoured community, are determined, at every hazard, to maintain their Freedom and Independence.

With this inestimable object to guide their decision, your memorialists declare, that as the conduct heretofore, pursued by the Executive Department, to preserve peace with foreign nations, merits and receives their perfect and grateful approbation; so their confidence in the wisdom and patriotism of every branch of the Government being complete, they pledge themselves firmly to support every measure, which may hereafter be thought necessary to secure the constitution, freedom and independence of the United States.”

The meeting at which the above resolutions of the Southwark and Northern Liberties were passed was held in Dunwoody's Tavern, April 12, 1798, and the “American Daily Advertiser” of the 14th gave an account of it. The address agreed to at the meeting was not published, however, till the 16th of April.

Dunwoody's Tavern.

For notice see Volume I, page 304.

William Findlay.

William, a son of Samuel and Jane (Smith) Findlay, was born at Mercersburg, Pennsylvania, on June 20, 1768. He was educated in the schools of the town, and became the brigade inspector of the militia. In 1797 he was elected to the state legislature, where he served one term. He was again elected in 1803. From 1807 to 1817 he was treasurer of the State of Pennsylvania. In 1817 he was elected governor, and continued in office until 1820, when he was defeated. A campaign charge was that he allowed irregularities as treasurer. It was investigated by a committee of the legislature, and he was acquitted of any

HOBART CORRESPONDENCE

blame, although he offered no defence or explanation. In 1821 he was elected to the United States Senate. Upon the expiration of his term in 1827, he was appointed by General Jackson as treasurer of the United States Mint at Philadelphia. In 1840 he retired, and spent the closing years of his life at Harrisburg, where he died on November 12, 1846.

Robert Goodloe Harper.

Robert Goodloe Harper was born near Fredericksburg, Spottsylvania County, Virginia, in 1765. The family removed, while he was young, to Granville, North Carolina. Here the boy worked upon his father's farm until he was fifteen years old. He then entered a troop of horse in the army of General Greene. He showed bravery and gallantry, and was commended by his superior officers. Determining to obtain an education, he went to the College of New Jersey at the close of active hostilities, maintained a good rank in his class, and supported himself by tutoring members of the lower classes. He was graduated with honour in 1785. He went to Charleston, South Carolina, where he studied law through the kind offices of a gentleman whose son he had taught at Princeton. After his admission to the bar, he practised in the interior counties of the state. He rose to distinction, was elected to the legislature of South Carolina, and served in the Congress of the United States from 1793 to 1801. Removing to Baltimore, he married a daughter of Charles Carroll of Carrollton, and gained new fame as a member of the Maryland bar. In 1805 he defended Judge Chase in the famous impeachment trial of that jurist.

During the War of 1812 he served with great credit as colonel, and subsequently major-general, in the United States army. In 1815 he was elected as United States Senator from Maryland, to succeed Colonel Samuel Smith. He resigned his seat in the following year, when he accepted the Federalist nomination for Vice-President, Rufus King being the candidate for President. In 1819 he visited Europe, partly in the interest of the Colonization Society, organized in 1816, of which he was an original member. Upon his return he gave much of his time to its affairs. He also made many addresses upon literary topics, and wrote gracefully and forcibly essays and papers upon many subjects. He died suddenly on January 15, 1825.

Mr. Harper published :

JAMES ROBERTSON

- A Speech in Behalf of the American Colonization Society
An Address on the British Treaty. 1796
Observations on the Dispute between the United States and France.
1797
Letter on the Proceedings of Congress
Letters to his Constituents. 1801
Correspondence with Robert Walsh respecting Germany. 1813
Address on the Russian Victories. 1813
Select Works. 1814

Pottsgrove.

Pottsgrove was the home of the Potts family ; see Volume I, page 346.

HOBART CORRESPONDENCE

[FROM HANNAH HOBART]

April 18th — 98 wednesday

I HAVE got two pair of spectacles from M^{rs} Richardson for you my dear John to try, she had only this one pair of *white* ones fitted up, if you should not like the green and they suit you otherways, she can have white ones of the same focus fitted up, or if neither of these suit and you can spare your glass if that suits, she can have a pair fitted by that, she appears willing to change for you untill you are suited but you must take care not to let them get dirty or otherways injured.

I sent the letter to the post office as you directed.

I have not receivd any letters for you since you left home when I do will certainly send them.

The man brought your chest last friday, and will take the box to M^r Mercer, he is not yet gone out of town but calld here this morning in the hope he said of seeing you when he bro^t the chest, I offerd to pay any expences on it but he said there was none, that you had paid him, it was brought on a wheelbarrow, I beleive by some of his acquaintance, they would not take any thing but a little brandy and water.

I shall send this with the spectacles immediately to M^r Rutter lest he should leave town sooner than expected

I beleive I may say your Sister and family are well altho' your little name-sake has the small pox, but he has it so finely that he does not seem to ail any thing.

We are in the usual way. Give a great deal of love to your brother and Sister, and kiss the dear children for my dear John. Your Affectionate

H HOBART

HANNAH HOBART

M^r Robertson has been from home two or three days, to Newcastle, he is expected home to day.

I have put a few wafers into the spectacle cases, you must be careful in shaking them.

Superscription :

M^r JOHN HENRY HOBART, Potts Town
fav^d. M^r Rutter

ANNOTATIONS

William Richardson.

William Richardson was a mathematical and optical instrument-maker, whose shop was at No. 75 South Second Street, in Philadelphia, and the Mrs. Richardson alluded to was doubtless his wife.

Henry Hobart Smith.

The namesake of Mr. Hobart, to whom his mother alludes, was Henry Hobart Smith, for notice of whom see Volume I, page 320.

Samuel Rutter.

Samuel Rutter was a merchant in Philadelphia, with a store and house at No. 81 South Third Street, and warehouses at No. 63 South Wharves.

[FROM HANNAH HOBART]

19th April—98 thursday

I WROTE to you yesterday my dear John to go by M^r Rutter, but do not like to say much by private opportunities about money, or other matters which we woud not wish to be exposed to accidents

You mention in your letter your wish that I woud keep money enough to answer the demand for a horse which I certainly

HOBART CORRESPONDENCE

shall do if I can, but think it may be necessary to state to you my dear John how much I have at present to command, out of the four hundred dollars receivd when your brother was in town, I paid M^r Smith eighty doll^s. which I had borrowd from him, eighty I reservd to pay for the boy, and twenty for family use, out of which I have already expended ten, the remaining ten may serve about a week if I have not wages to pay, I have [*torn out*] in M^r Smith's hands, two hundred and twenty dollars, which I shoud be glad woud be sufficient for evry demand, I shall however soon be obliged to break in upon it, not only for the family but to pay a bricklayer for several necessary jobs for the house and about it, which I expect they will charge more for than I shall like to pay but it must be done.

I hope your brother has receivd and given you the one hundred and sixty doll^s. due from Jones or Jo^s Potts which was to have been paid before now, and with which I had hoped you might have furnishd yourself with a horse, if he has not receivd it I wish he woud urge them for it, for if we do not get that or some other you and I will be in a bad plight as well as he before long. It seems unnecessary to add to the postage by writing particularly to your brother as this will inform him I have not yet heard from Warner Miffin or any other person respecting Isaac. I have written to W. Miffin and urged him to do what he can to have the matter settled as soon as possible, I shoud be very glad it was done, I think the boy stands a chance of being the worse for want of sufficient employment.

I have been sorry my dear John you did not take one warm jacket with you, I think you must have wanted it, I fear too you have not a sufficient change of [*torn out*] cloaths if you want any thing sent to you, your brother can take it when he comes down which I suppose he will before long.

HANNAH HOBART

I shall be glad to hear how you all are, and am with much love to all

Your Affectionate

H HOBART

I put a few wafers into the spectacle cases, it will be best for you to shake them out before you draw out the spectacles, otherways, they may jam so that they wont come out and may rub the glasses

I am ready to wish I had not put them in

Superscription:

MR JOHN HENRY HOBART, POTTS TOWN

ANNOTATIONS

Jones or Jos. Potts.

Joseph, the fourth son of Samuel and Joanna (Holland) Potts, was born at Pottsgrove on June 2, 1766. Before he was twenty-one years old he was a partner, with his brother Thomas, as a merchant in Philadelphia. After several years' experience, he returned to his native town, and took charge of Glasgow Forge, one of those belonging to the family, two miles from Pottsgrove. For a short time he seems to have been in partnership with his brother-in-law, Robert Enoch Hobart. He married Sarah, daughter of David and Mary (Aris) Potts, on February 9, 1792. He lived for many years near the forge. Toward the close of his life he made his home at Pottsgrove. He died on September 27, 1824, in the fifty-ninth year of his age. He is said to have been "highly esteemed for soundness of judgement, correctness and integrity in all his transactions." Mr. Jones was either John Jones of Montgomery County, whose son Rowland married Martha, daughter of Isaac and Martha (Bolton) Potts in 1804; or Owen Jones, whose daughter Sarah married Samuel, son of Thomas and Martha (Potts) Rutter, about 1795; or Jonathan Potts Jones, a son of Owen Jones, who married Mary Powell, daughter of Joseph and Sarah (Powell) Potts, in 1786.

HOBART CORRESPONDENCE

Warner Mifflin.

Warner Mifflin was born in Accomac County, Virginia, on October 21, 1745. His father, Daniel Mifflin, was a large planter and slave-owner, and the only Quaker within sixty miles of his plantation. From a very early age his son took a great interest in the slaves, and when only fourteen was convinced of the wrong of slave-holding. He himself tells how a young man, one of the slaves, asked him whether he thought it right that the negroes should work to clothe, feed, and send their young master to school. At first irritated, he thought the matter over and determined to do all in his power to free the slaves. Removing to Camden, Delaware, he carried with him some slaves by inheritance and some that came to him through his wife. In 1774 and 1775 he freed them all, and soon after his father followed his example.

As an Elder among the Quakers he travelled from state to state preaching against slavery. In 1782 he presented a petition to the Virginia legislature, and advocated it personally, by which a law allowing emancipation was passed. In 1783 he presented a memorial to the United States Congress upon the African slave trade. He also visited the legislatures of Pennsylvania and Delaware with the hope that they would adopt his view. In 1791 he presented a memorial to the President, the Senate, and the House of Representatives of the United States upon slavery. He opposed the Revolution on principle, and was the delegate from the Yearly Meeting of the Friends, which was held on the day of the battle of Germantown, with a message to Washington. The noise of the guns shook the room in which they were gathered and the smoke darkened it. He had to pass over the dead and the dying to reach Washington and Lord Howe with his message. In his interview with Washington he said: "I am opposed to the Revolution and to the changes of government which occasioned war and bloodshed." When Mifflin visited him in New York the general said: "Mr. Mifflin, will you please tell me on what principles you were opposed to the Revolution?" "Yes, friend Washington, upon the principle that I should be opposed to a change in the present government. All that was ever gained by revolution is not an adequate compensation for the poor mangled soldiers, for the loss of life or limb." Washington replied: "I honour your sentiments. There is more in that than mankind have generally considered." Mr. Mifflin died at his plantation in Delaware on October 16, 1798.

HANNAH HOBART

Isaac.

Isaac was probably the black servant that Mrs. James refers to in the notice of Mr. Hobart in the "Potts Memorial."

[FROM HANNAH HOBART]

Monday 23^d April — 98

AS it is necessary to cover the inclosed letter my dear John, I take the opportunity of writing a few lines to you. I hope you have not written to your Sister on the subject you mentiond to me. It appears to me it will be best to defer it a little while at least. If you were to board in any other family you woud have to pay a higher price and perhaps weekly, and at present we are not certain, at least I am not, that we shall have it in our power to command the money, if we do not receive the fifty pounds which was to come from Jones, or Jo^s. Potts, and also what is still deficient of the other sums which I have advanced for the use of Dale we surely shall not. What remains in M^r Smiths hands at this time will be far from sufficient to provide you with a Horse, a gown, and other necessaries as well as cloathing which you will want and must have almost immediately. I also must have wherewith to supply my family with necessaries during the time we stay in town which I expect will be three weeks at least, not to mention some unavoidable expences, as well as wages which I must pay when askd for at any time, and I am now considerably in arrears in that article, so you see my dear John the money I mentiond above shoud absolutely be receivd or we cannot answer our necessary calls, shoud we not then avoid incurring any expences which we may have it in our power to sett aside, under these circumstances it to me seems ad-

HOBART CORRESPONDENCE

wiseable for you not immediately to decline your Sister's offer tho it will not place you in a situation on evry account agreeable to your wishes, when we have it in our power to do as we woud chuse we can do it, I am exceedingly sorry that any thing shoud prevent at present.

I hope I shall hear from you soon, that you have receivd what I expected you woud receive, and that you are all well.

I am as ever my dear John's Affectionate

H HOBART

Superscription:

M^r JOHN HENRY HOBART, POTTS TOWN

DANIEL AGNEW

DANIEL AGNEW came from Ireland to the province of New Jersey in 1764. He settled at Princeton and served in the Revolutionary War. He was married to Catherine Armstrong in 1776. After the treaty of peace he became a steward in the College of New Jersey; three of his sons were graduated from it. He was a staunch Presbyterian, and on January 13, 1796, was made a ruling elder in the Presbyterian Church. Upon his retirement from the college duty, he purchased a large farm three miles from Princeton, which he carefully cultivated. He died about 1817.

[FROM DANIEL AGNEW]

Princeton April 23^d. 98

DEAR SIR

I RECEIVED your favour of the 16th inst. but in my knowledge and in the enquiries I have made have not found a horse that I could recommend to you

My horse which you rode to Mapleton I intend to sell this spring, being through some disappointments in want of money, & I suppose could had 200 dollars for him which was the sum I valued him at. M^r. Abra^m Hunt wanted him for Doc^r Kunn and General Dickerson's Son but I told them I would not sell him without the other He has now got the horse distemper ill, and if he even recovers he will not be fit for use for some weeks, he has never been put to a Chair if he lives I intend to try him shortly to one. Perhaps it might be best for you to get some person in the neighbourhood where you live, on whose judgment and honesty you can depend, to look out a horse for you that you may have the opportunity of frequently trying him before you purchase him; should it be your desire to have my horse (and that gets well) you can have

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HOBART CORRESPONDENCE

him in preference to any other man. He has faults, he is difficult to be shod, and sometimes he will cast himself in travelling which in part arises from his being young and not much used to the Saddle, and partly from his built. Mr How I frequently see without having any Conversation with him.

Miss Anny Henry's wedding has called his and the attention of several of the other gentlemen to their entertainments and Balls, & politics which at this time we are all swelling full of seems to engage him and others

M^{rs} Knox and your acquaintance here are in general well; but she poor woman with tears in her eyes laments your absence

Yours

affectionately

Neglect not to write

DANIEL AGNEW

Superscription:

Paid 8

M^r JOHN H. HOBART, to the care of M^{rs} H. Hobart

N^o. 79 Walnut Street Philad^a

Per Post

ANNOTATIONS

Mapleton.

For notice see Volume I, page 27.

Abraham Hunt.

Abraham Hunt was a merchant in Trenton, New Jersey, looked up to and respected for his honesty and integrity. Two of his sons were graduates of the College of New Jersey.

Adam Kuhn.

Adam, a son of Adam Simon Kuhn, was born in Germantown, Philadelphia, on November 17, 1741. He was partly educated by his father, who was a skilful physician. In 1761 he went to Upsal, Sweden, by way of London, and studied botany and medicine under Linnaeus

DANIEL AGNEW

and other professors in the University of Upsal for three years. He spent one year in London, and then took a course in the University of Edinburgh, from which he was graduated with the degree of doctor of medicine. He settled in Philadelphia in 1768. His practice was large, and his fellow-physicians esteemed him. In January, 1768, he was appointed professor of materia medica and botany in the College of Philadelphia, and made a member of the American Philosophical Society, a curator from 1769 to 1771, and a councillor from 1796 to 1802. In January, 1774, he was one of the physicians of the society for the inoculation of the poor for smallpox. The political condition of the province put an end to this benevolent work in a few months. In May, 1778, he was made one of the physicians of the Pennsylvania Hospital. He served until January, 1798. He was a consulting physician of the Philadelphia Dispensary, founded in 1786. He was a founder of the College of Physicians, and was elected its president on September 6, 1802.

He was professor of the theory and practice of medicine from 1789 to 1792 in the university of the state, and on its reorganization as the University of Pennsylvania retained his chair until 1797. He was married in May, 1780, to Elizabeth, daughter of Isaac Hartman of St. Croix, and in the autumn of 1815 he relinquished practice. He died on July 5, 1817. He lived for many years at No. 72 North Second Street, Philadelphia.

Mahlon Dickerson.

Mahlon, a son of Jonathan Dickerson, was born at Hanover, New Jersey, on April 17, 1770. He was graduated from the College of New Jersey in 1789. In 1793 he was admitted to the bar of New Jersey. In 1794 he served in the corps of troops raised for the suppression of the whiskey insurrection in Pennsylvania. He made his home in Philadelphia, continued his legal studies, and was admitted to the bar of Pennsylvania in 1797. He filled some municipal offices in Philadelphia, and in 1812 was made commissioner of bankruptcy. In 1805 he was adjutant-general of Pennsylvania. In 1808 he was recorder of the city of Philadelphia. In 1810, on the death of his father, General Dickerson, he returned to New Jersey, and managed the extensive works in Morris County belonging to the family. In 1812 and 1813 he served in the state legislature. In 1813 he was appointed a justice

HOBART CORRESPONDENCE

of the supreme court of New Jersey. In 1815 he was elected governor of New Jersey, and continued in that position until 1817. In 1816 he was elected United States Senator from New Jersey, taking his seat the following year. He resigned on January 29, 1829, but was reelected to fill the unexpired term of Senator Bateman, who had died.

He remained in the Senate until March 3, 1833. He was influential throughout his career in that body. He was chairman of the committee on manufactures. In May, 1834, he declined the mission to Russia offered by President Jackson. In June, 1834, he was appointed Secretary of the Navy. He was reappointed in March, 1838, by President Van Buren, but resigned in June. Soon after he was made United States Circuit Judge for the District of New Jersey. He died at Suckasunny, New Jersey, on October 5, 1853. Governor Dickerson published "Speeches in Congress." 1826-46.

Thomas Yardley How.

See sketch preceding his letter of November 28, 1807.

Mrs. Henry.

Mrs. Henry lived in Princeton, on the south side of the street now called Stockton Street. Her house was known as the "Stone Barracks." She was very hospitable, and with her family made all desirable students welcome. The reference is to the marriage of her daughter.

Mrs. Knox.

For notice of Mrs. Knox see Volume I, page 323.

HANNAH HOBART

[FROM HANNAH HOBART]

Tuesday 24th April — 98

I HAVE just reced the inclosed. I wrote to you my dear John yesterday, and might have sent it this morning by Charles, the black Man who lives with M^r Smith if I had known of his going in time, if you have not an opp^y. of sending the spectacles before he returns I think you might send them by him, or perhaps some of M^cClintucks family may be coming down and woud bring them. You will let your brother know I learnd to day that the letter which I wrote to W Mifflin and left at his mothers in law to be sent to him is not yet gone, I shall write by another conveyance and hope to be more successful, I shoud be glad the matter was finally settled.

lest this shoud be too late for the post I must seal and send it, give a great deal of love to all from your Affectionate

H HOBART

Superscription:

M^r JOHN HENRY HOBART, POTTS TOWN

ANNOTATION

Susannah McClintock.

Mrs. Susannah McClintock kept a boarding-house at No. 49 South Water Street, Philadelphia.

[FROM HANNAH HOBART]

Thursday 26th April — 98

THE inclosed letter to you my dear John came to hand yesterday afternoon, possibly it might have come sooner if there had not been a mistake in the direction. I find I shall

HOBART CORRESPONDENCE

have to provide a bed and bedding for you at Frankford. Your Sister says she shall be obliged to get one or two more than she has for her family and I woud not wish her to get one for you also, as it may serve you afterwards, you will let me know what size you woud like the bedstead to be, the one you use when you are at home is less than the common size which are made for two persons, and rather larger than are sometimes made for one person, tho I think not too large to be convenient, I always take that to Frankford, the one I use at home being too large. You will let me know too if you woud have a bed or a matrass, and as soon as you can that they may be ready in time.

As the money is not yet receivd from Jo^s. Potts I conclude your brother and you are both short of cash for necessaries, you may be assured my dear John I shoud have the greatest pleasure in supplying you both with evry thing you coud possible want if in my power, the want of that power is all that gives me uneasiness as to money matters. I enclose you five dollars lest you shoud be quite without

I enquired of your Sister a day or two ago, when she expected to go to Frankford, she says she wishes to go by the middle of May if she can but seems doubtful about it, she was speaking of the arrangements she had to make in her family, when I mentiond my fear that your being there woud incommode her, she said no, she woud rather you shoud for this summer till you coud look around you and see where and how you coud be accomodated, she proposes you shoud have the room over the one I have, only she says she shall be obliged to have a bed there for the boys Robert Robertson and J Briggs when they are out there (which I think will not be often untill the latter part of the summer) and perhaps Ja^s Robertson occasionally if he does not lay on the settee as he used to do.

HANNAH HOBART

I beleive H R. will not be there altogether this summer as she used to be, because it deprives Betsey of the opportunity of asking any other of her acquaintance. I expect Ja^s R. will not be much there if she is not.

I suppose you cant take exercise for want of a horse, but am glad to hear you are all well, give a great deal of love to your brother and sister

from my dear John Y^r Affectionate

H HOBART

Superscription:

M^r JOHN HENRY HOBART, POTTS TOWN

ANNOTATIONS

Robert Robertson.

For notice see Volume I, page 121.

J. Briggs.

For notice see Volume I, page 315.

Hannah Webster Ruff.

“H. R.” was Hannah Webster Ruff, a daughter of the Rev. Daniel and Deborah (Pratt) Ruff. She married James Robertson. See Volume I, pages 51, 280.

Elizabeth Smith.

For notice see Volume I, page 345.

HOBART CORRESPONDENCE

[FROM JAMES ROBERTSON]

Philad. May 1, 1798

DEAR JOHN,

IT always gives me pleasure to receive a letter from you, whither on business, or any other subject.

I have made some enquiry for a horse but have not yet seen any that I think would suit you. Mr. Knight has several for sale that look tolerably well. But they are only fit for a chaise or the saddle. He has one in the country, which he recommends as a very good one and I think from the description he would do very well. He goes as well in a chair, as under the saddle. He is a bay about 6 1/2 years old, and about 15 1/2 hands high. Mr. Knight says his price will be about \$160. tho' I think he would take \$140. or 150. He is to have him brought to town to morrow when I shall get some person on whose judgement I can rely, to try him. He would be warranted sound. I shall inform you by next post, after I have seen him, if I think he would do. In the mean time, I wish you would just mention, if you would give the preference to any particular colour or size or age, and also, what price you would chuse to give.

I had occassion to go to New Castle, lately when, I borrowed a little bay mare, to go from Wilmington. She was, without exception, the easiest going creature I ever travelled on, and has trotted, with a chaise, at the rate of 12 Miles an hour, with ease. She is for sale, but I fear the price would be too high. It would be upward of \$200.

Having only received your letter this morning, I have not time to add more, than that I am, my dear John,

Affectionately yours,

JAMES ROBERTSON.

Superscription:

MR. JOHN H. HOBART, Pottsgrove

JAMES ROBERTSON

ANNOTATION

Isaac Knight.

Isaac Knight is described as “a keeper of horses and Chairs” at No. 116 Sassafras Street, Philadelphia.

HOBART CORRESPONDENCE

[FROM DANIEL AGNEW]

Princeton May 5th 1798

DEAR SIR

I RECEIVED your letter on Thursday on my way going a broad therefore did not immediately answer it. My Horse is got so much better that we have this morning haled a small load of wood with him, but his disorder has made him very poor, I can now purchase a number of horses here but dare not recommend any of them. I think you might spare time to take a ride to this place, and then you might be suited in a horse, you mention something respecting my other horse. I warrant him as good a horse for service as can be found he is very good for the Cart you have seen him a hundred times in it last Sum^r as he was our milk horse, he is a hard trotting horse, under the saddle and will shy off at any trifling thing but will not attempt to throw his rider he is now fat and looks as grand as a covering horse. I warrant him clear of any other fault, I think the horse of myne you rode would suit you the best altho he is not equal to the other for service, and they are both equal in price. Now you may have both or either of my horses as you please. I have been to see M^{rs} Knox this morning. She is not very well both she and Miss Sally desired to be remembered to you, all your other friends are well M^r How is now at N. York. M^r Beasely came 10 Days ago. M^r Kollock last night. I have nothing new to communicate.

I am yours

most affectionately

DANIEL AGNEW

Superscription:

M^r JOHN H. HOBART, Potts Grove Montgomery County Pennsylvania
P^r Post

DANIEL AGNEW

ANNOTATIONS

Mrs. Knox.

For notice see Volume I, page 323.

Sally Knox.

Sally was a daughter of Mrs. Knox.

Thomas Yardley How.

See sketch which precedes his letter of November 28, 1807.

Frederic Beasley.

See sketch which precedes his letter of November 9, 1803, in Volume III.

Henry Kollock.

Henry Kollock was born in Elizabeth Town, New Jersey, December 14, 1778. He graduated from the College of New Jersey in 1794 with high distinction. For three years he was associated with his father in business. He then was tutor in his Alma Mater from 1797 to 1799. It was during their association as tutors in 1797 that a warm intimacy sprang up between Mr. Hobart and Mr. Kollock. In 1800 he was licensed to preach by the Presbytery of New Jersey, and was made pastor of the Presbyterian Church at Princeton. A sermon by him before the General Assembly of the Presbyterian Church at its session in Philadelphia in 1803 was so startling and forcible in its eloquence, its logical power, and its oratory, as to hold every listener entranced. Mr. Kollock was made professor of divinity at the College of New Jersey, and filled the chair with dignity and power. From 1803 to 1810 he was pastor of the Presbyterian Church at Elizabeth Town. He removed to Savannah, Georgia, to become pastor of the Independent Presbyterian Church. In that city, where eloquence was highly appreciated, he found not only appreciation but admiration. He preached with greater power than before ; he organized his Church with great wisdom, and advanced the cause of religion by his life as well as preaching.

He died on December 29, 1819, in the forty-first year of his age.

HOBART CORRESPONDENCE

[FROM HANNAH HOBART]

Monday 7th May — 98

YOUR plan of a room in the tennants house at Frankford woud not suit at all my dear John, you woud find it far from agreeable for which and for other reasons I have concluded with you that it is best to defer any consideration of the matter untill you are present, so have not mentiond it to your Sister, I have bespoke a matrass but find the price more than I expected, a good Matrass for two persons tho not of the largest size cannot be got for less than about twenty eight or thirty doll^s but I have thought it best to get a good one. I imagine you will have to make shift with your old hat untill you come to town which I suppose will be in two or three weeks at farthest, it seems hardly worth while to send it unless I knew of a proper opportunity which I do not, I am persuaded it woud be a great incumbrance to M^{rs} Rutter or to any other person who had baggage of their own to take because it woud take so much room, persons who live in the country when they come to town generally have many necessaries to take home for themselves, this I know is always the case with those who live at Potts Grove, I will however send it if I find a convenient opportunity.

I understand Ja^s Robertson is in treaty for a horse for you, I suppose he has written to you on the subject, it has occurrd to me whether it might not have been as well not to hurry about it, as you cant use him without a Saddle or a Chair and you have not either, his keeping too will be pretty expensive, the man who bro^t M^{rs} Rutter down was gone before I receivd your letter so that I cou'd not send you any papers, perhaps I may send some by M^{rs} Rutter if I know when she goes.

HANNAH HOBART

I have a letter from your brother in which he tells me he has receivd some money from Col. M. and that he intends that day (Wednesday last) to give you one hundred and forty doll: of it, you will let me know when you receivd it that I may credit him for it, he also intimated his having thoughts of adding fifteen doll^s. which I inclosed in my letter to him, to the one hundred and forty dollars, if he has, you had best return it, and tell him I desired you to do so. I suppose it will take nearly the money you get from your brother to pay for the horse if he is purchased for you.

Your Sister is very anxious to get to Frankford, she talks of going monday in next week, if she does I expect I shall go the next after. I hope to hear you are all well, and am with much love to all Y^r Affectionate

H HOBART

Tuesday

I have seen your Sister this morning and fear she will not be able to go out to Frankford next week as she very much wishd to do, if she shoud not, it will be a great disappointment to her and not less to me, particularly as, if she ant out of town by next monday she will be obliged to have some of the presbeterian synod at their house, and in that case she must stay till they are gone which she thinks will not be before the middle of June.

Superscription:

MR. JOHN HENRY HOBART, Potts TOWN

ANNOTATION

Mrs. Samuel Rutter.

Mrs. Samuel Rutter was a relative of the various families by the name of Potts at Pottsgrove.

EDWARD MITCHELL

EDWARD MITCHELL was evidently a clerk in the employ of William Cobbett while he was publishing his satirical paper, "Peter Porcupine's Gazette," which attracted so much attention among men of all political parties. For note on William Cobbett see Volume I, page 157.

[FROM EDWARD MITCHELL]

Philadelphia May the 14th 1798

SIR

YOURS of the 7th is before me and in answer would beg leave to assure you that I will make every exertion possible to prevent any detention of my papers on the road, as I am sure there is no delay in their being put in the Post Office here, but it would create a derangement in the manner of my doing business to furnish you the Country Paper for a short time and would not remedy the evil as they are both convey'd by Post.

I am Sir for William Cobbett

Respectfully Yours etc.

EDWARD MITCHELL

Superscription:

MR. JOHN H. HOBART, Pottsgrove, Pennsylvania

HANNAH HOBART

[FROM HANNAH HOBART]

May 17th — 98 thursday

I AM uncertain my dear John whether it may be of any consequence to you to know at what time we go to Frankford, but lest it should, it may be well enough to inform you as far as I know. When your brother was in town, your Sister expected she might go the latter end of next week, and she will if she can, but she thinks rather that she shall not be able to get all matters in order until the beginning of the week after next which will bring about the latter end of the month. I hope there will be nothing to hinder then, as the sooner we go the more convenient for me on every account, and I suppose for you too, the meeting of the presbyterian clergy is what hinders now, as some of them are to be at Mr Smith's and your Sister cannot move till they are gone.

I am glad to hear you are all well, and suppose you take more exercise now as you have got your horse. I hope he will prove to your satisfaction when he gets a little fatter.

I conclude it is unnecessary to remind you of your Gown not doubting your having given proper attention to it.

The annual payment at the Library is made, Jas. Robertson had reminded me of it before I received your letter.

Doct^r. White left a packet here on Monday for you, which I sent to the Post Office. I suppose you have received it and hope it contained agreeable information. I should like to know my dear John if you think to come down before you come to stay and when you expect to come. I shall begin next week to prepare for moving to Frankford that we may be ready to go as soon as we can, the weather it is likely will soon be warm again. Give a great deal of love to your brother and Sister and the children from Your Affectionate

H HOBART

HOBART CORRESPONDENCE

I wish your brother would let Jo^s. Potts know that the rest of the money will be wanted certainly by the time mentioned which I think was the 27th of this month. I shall depend on its being paid then, or before if possible.

if there should be a convenient opportunity I have a shirt and a couple of jackets for Isaac that I would send if Robert knows of any he will inform me.

Superscription:

M^r JOHN HENRY HOBART, POTTS TOWN

ANNOTATIONS

Library Company of Philadelphia.

The Library Company of Philadelphia was founded in 1731 by Benjamin Franklin and other members of the Junto. It is said to have been the first subscription library in what is now the United States, although the Durham Book Company in Connecticut was formed about the same time, and went into operation in 1732. Others were also contemplated in New England. Franklin's wise management made it at once successful. It was chartered by the Proprietary Government in 1742. In 1769 various smaller libraries, notably the Amicable, the Association, and the Union, were united with it. In 1796 it occupied a building on Fifth Street, between Chestnut and Walnut Streets. There were seven hundred members. The value of each share was fifteen pounds, and the annual payment was fifteen shillings. Nine thousand volumes were then on the shelves. The trustees were William Rawle, Josiah Hewes, Mordecai Lewis, Thomas Parke, Richard Wells, Samuel Mickle Fox, John Haight, James Read, Richard Wistar, and Joseph Parker Norris. The treasurer was Richard Hill Morris, the secretary Benjamin R. Morgan, and the librarian Zachariah Poulson, Jr.

Isaac.

For notice see page 53.

JAMES ROBERTSON

[FROM JAMES ROBERTSON]

Philadelphia May 21. 1798

DEAR JOHN,

FROM what your brother mentioned when he was here, I was led to expect that before this time I should have the pleasure of seeing you in Philad.

You will now have had sufficient trial of your horse to form a pretty good opinion if he will suit you. He is not quite such a one as I wished to get for you, but, as there are few such as you wanted, and as he was considered reasonable your brother and myself thought that as you were in immediate want of one it would be as well to take him especially as if you were to see one you liked better there would be little doubt the present one could be disposed of without any or at least a trifling loss. I have just seen one which in my opinion is greatly preferable and would suit you extremely well. He is about the same size and colour but much stronger and handsomer, and only 5 years old. The gentleman who owns him is a man of good character. He has raised the horse, and being a favourite, he has always rode him himself, and knows he has been no way abused, and that he is free from any faults. I therefore wish you would get your brother to assist you to dispose of yours. Perhaps he would bring as good a price at Pottsgrove as here. At all events the horse I have in view will not be sold until I see you.

There is nothing, new here. I hope you receive the Newspapers regularly. I dare say you must read with pleasure the many spirited Addresses to the President, and his still more bold and energetic Answers. It must give him great satisfaction to find that his conduct meets with the approbation of the respectable part of the people in every part of the United

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States, and it must animate him to persevere in those decided measures, on which the honour, and independance of the country depends. There appears now to be a decided majority in Congress that will act with the executive. This circumstance, with the ample resources of the country, and that spirit which has gone abroad, will place this country in a situation, that will carry her, under Providence, thro' every danger. The Bill for raising a provisional Army, has finally passed, not withstanding every Jacobinical trict was practiced to defeat it. On friday a story was trumpeted up, that the commissioners had been received by the Directory, & of course, a motion was instantly made, that the bill might lay over for two or three days. But nothing would do.

The most delicate question that has ever been before Congress, will be brought on in a day or two. Several of the Armed Ship's of the United States are ready for sea, and are only waiting for instructions. What these instructions shall be, will therefore require all the attention that can be given. It is certainly a delicate point, and even if party spirit did not run so high in the house, it would be no easy matter to settle the business; but in the present disposition of the house, and as it will probably be the last subject that the party opposed to the government can make a handle of, they will no doubt put every art they can devise in practice to have the instructions framed in such a way, as to render the force of the United States of little service, I trust however they will not succeed, and I hope too, that the Instructions will be framed in that Spirit of moderation, and firmness, which has actuated the Gov^r. on all occasions.

I have sent by this opportunity, Dr. Green's Fast day Sermon. I heard it delivered, and was much pleased with it, and I have no doubt you will read it with satisfaction. Mr. Aber-

JAMES ROBERTSON

crombie has also published his; but I am really sorry he ever preached such a Sermon, and still more so that he has published it. It does him little credit as a preacher, and less, as an American. I am sure you would read it with regret, and therefore, I shall not send it.

I take it for granted you are much engaged, and tho' I should have been gratified with a letter from you, I can readily excuse you.

Remember me to your Brother and family and beleive me to be, my dear John

Your affectionate friend

JAMES ROBERTSON

Dr. Green's Sermon is not yet ready & I fear will not be in time for this opportunity.

Superscription:

MR. JOHN H. HOBART, POTTSGROVE.

ANNOTATIONS

Political Situation in May, 1798.

Professor McMaster gives this clear summary of the feelings and action of the people and Congress at this very critical time in the history of the young nation, in the second volume of his "History," page 380:

"Addresses and memorials to the President meanwhile came pouring in. The merchants of Philadelphia addressed him; the Mayor, the Aldermen, the Select and Common Councils addressed him; the citizens at large sent in a memorial. The youth of the city and Liberties were informed that copies of an address awaited their names at the library and the City Tavern. Hundreds made haste to sign, and, while they did so, Peter Porcupine threw out a suggestion, which they speedily took up. When the young men went to present their address, let every one of them mount the American cockade and wear it till the haughty and insolent foe is brought to reason. The writing at the

HOBART CORRESPONDENCE

foot of the address would be seen by few and remembered by none. The cockades would be seen by the whole city, and mark out the wearers as patriotic men. The thought was a happy one. The young men acted upon it, and, on the seventh of May, twelve hundred of them, each with a black cockade in his hat, assembled at the City Tavern and marched thence to the President's house. As he came out to review them, the crowd saw with delight that he, too, had mounted a black cockade. The decoration was of ribbon, folded nearly circular, was four full inches in diameter, and, on a cocked hat, was fastened under the loop. On a round hat the cockade was worn on the left-hand side well up toward the crown. The fashion spread fast. Before the month ended, each city and town boasted a band of 'Associated Youth' wearing the Federal badge. At Lancaster, at Alexandria, at Baltimore, at New Brunswick and Mount Holly, in New Jersey, at Portsmouth and Boston, at Trenton and New York, in the college at Princeton, and in the great seats of learning at Cambridge, and Providence, and New Haven, men far too young to vote drew up addresses warmly supporting the Federal cause.

"From the young men's meeting at New York came most unhappy consequences. Brockholst Livingston, as bitter a Republican as the city could produce, described the gathering. The 'Argus' published the description. Colonel Nicholas Fish, a stripling of forty-eight years, said the writer, was made chairman. Notwithstanding his green years, he acquitted himself with as much judgment as might have been expected from a full-grown man. Master Jemmy Jones, another boy not quite sixty, also graced the assembly with his presence. It was truly pleasant to see the rising generation thus early zealous in the country's cause. Mr. Fish gave the paragraph no heed. Mr. Jones went into a passion, demanded the writer's name, met Livingston a few evenings after on the Battery walk, took him aside, denounced him, and, in the presence of his wife, beat him with a cane. Livingston sent a challenge. The two met in the Hoboken fields, and Jones fell. The moment his death was known the Federalists all over the country extolled him as a martyr to the cause. Here, they cried, is true Jacobinism! It is no longer safe for men to assemble quietly and, in the spirit of true patriotism, offer their services to their insulted land. For doing this they are to be first insulted and then shot. Let every young man remember this. Let him honor James Jones, the martyr, and hold up to uni-

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versal execration Brockholst Livingston, the murderer. Some thought Livingston should have been mobbed. The New York patriots seemed to them too tame. New York Federalism was declared to be half sham. How often had the 'President's March' been played or called for at the theatre? Tricolor cockades were to be seen at the coffee-house and on the corners of every street. But how many black cockades were visible? At Vauxhall Gardens a Frenchman actually had the boldness to attempt to pull the American badge from a young man's hat. Yet nothing was done to him.

"This offence now became so common that every man who wore the black cockade did so at his peril. Some were waylaid at night, some were stopped by bullies in broad daylight, some were compelled, as they sat in the taverns or before their own doors, to protect their badges. All the arts of Jacobinism, it was charged, all the base manners, are played off to 'down' the American cockade. Finding threats of no use, the French faction have tried what coaxing will do. The black cockade, they declare, is not American, but English. Thus they hope to bring up cockades of all sorts. But the people are not to be duped. They well know that the black cockade was worn by the American army during the whole Revolutionary War, that it is worn now by the President, and that the Secretary of War has, by a late order, commanded that it shall be worn by every American officer and soldier of our forces on land and sea. Coaxing having failed, the Jacobins now openly advised to pull off the cockade whenever seen. For this advice Governor Mifflin was declared to be responsible.

"Unpopular as the Republicans had become, they were by no means cowed. They ridiculed Adams and his party in prose and bad verse, wore the tricolor as boldly as ever, set up liberty-poles, mocked at the addresses of the 'Associated Youth,' burned the President in effigy, and, on the fourth of July, insulted him in toasts and speeches. The ninth of May had been named as a day of national fasting, humiliation, and prayer. Everywhere it was observed, but nowhere so strictly as in New England. There every sermon was a bitter arraignment of the French. One preacher drew a parallel between the tribute demanded of Hezekiah by Sennacherib and the tribute demanded of Adams by the French. A second took for his text the mournful message which Hezekiah sent to the Prophet Isaiah. A third preached against Republicanism from the words, 'There is an accursed thing

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in the midst of thee, O Israel!' A fourth besought his hearers to despise the passive spirit of Issachar and not become servants unto tribute. The preaching and the fasting gave the French sympathizers great offence, and a few at Stamford, in Connecticut, determined to express their disgust in a public way. On the morning of the sixteenth of May, therefore, the post-rider beheld near the meeting-house the effigy of a man tarred and feathered, and lying in a fire. To a post were fastened an inscribed board, and a paper with some doggerel verse. At Williamsburg, in Virginia, the students of William and Mary College subjected him to a like insult on the fourth of July. He was represented as receiving a 'Royal Address,' and searching through a bundle of ready-made answers for a reply.

"Despite such scenes in New England, the Republicans were there greatly in the minority. The country had not been so deeply moved since the battle of Lexington and the battle of Bunker Hill. 'Millions for defence, but not one cent for tribute,' became the Federal slogan, and was taken up and repeated all over the land by men who, much as they loved France, much as they wished to see her demands acceded to, were still determined that those demands should never be forced upon the nation with insults, with tribute, and by threats of war. Every hour the war fever grew hotter and hotter, till the whole people seemed ready to rise up in arms. The young men associated for defence; the merchants made generous subscriptions for ships-of-war; the women worked flags and banners. Even those who had the knack of scribbling verse did something, and kept up the fervor of the hour with innumerable patriotic odes and songs. 'Adams and Liberty' became as popular at Boston as 'Hail, Columbia' was at Philadelphia, or 'Washington and the Constitution' at New York. At the inland towns volunteer companies were formed, and addresses burning with Federal zeal prepared. Along the Atlantic border no town felt too poor to start a subscription to build and loan the government an armed ship. Newburyport promised a twenty-gun vessel in ninety days. At Boston the subscription ran up to one hundred and twenty-five thousand dollars in a few weeks, and the keels of two frigates were speedily laid. At New York thirty thousand dollars were raised in one hour. At Portland and Portsmouth, at Charleston and Salem, at Chatham, at Norwich, at Philadelphia, at Baltimore, vessels-of-war grew rapidly upon the stocks. Money was collected at Portland, in Maine, and at Charles-

JAMES ROBERTSON

ton, in South Carolina, that forts and earthworks might be put up on the shores of the spacious harbors that lay before those towns. In June the young men and maidens of New York beheld, with deep regret, 'the finest walk in all the world' torn up, and clumsy cannon frowning over an earth rampart close to the Battery walk. That the work might go rapidly on, each householder was urged to pay ten shillings a day, or toil himself on the fort.

"On the fourth of July the newspapers published the Declaration of Independence, and the people in their celebration displayed unusual zeal. Even the women bore a part. At North Deerfield numbers of them met in a 'Bower,' sang 'Adams and Liberty,' and drank toasts and cold tea. At Middletown they ate a cold lunch, toasted Mrs. Adams and Mrs. Washington, and marched through the town to the liberty-tree, where an old relic of seventy-six was displayed. At Lancaster and Pottstown, at Philadelphia, and York, in Pennsylvania, and at the city of New York, the young women presented stands of colors they had worked to volunteer companies of young men. Nor did the debtors in the Newark prison forget the day. With the militia companies that kept the day at the cross-road taverns and wayside inns, the toasts were 'Millions for defence, but not one cent for tribute,' 'The wooden walls of Columbia,' and 'The rising navy of America.'

"Their pride in the navy was soon increased. On Friday, the sixth of July, the sloop-of-war Delaware, Stephen Decatur, the elder, in command, set sail. Land was still in sight when a merchantman, the Alexander Hamilton, was met and hailed. The captain declared his ship had been boarded and his cargo plundered by men from a French privateer of twenty guns, told in what direction the enemy sailed, and the Delaware went in pursuit. A few hours later, four schooners were descried off the bow. Which of the four was the privateer Decatur did not know, but his ready wit suggested a ruse which enabled him to find out. He pretended to be a merchantman, stood off as if fearing capture, and quickly had the privateer in chase. The race for a time seemed an unequal one. The Frenchman gained steadily, but, when he had come near enough to see that the Delaware was a full-armed sloop-of-war, he turned, fled, was captured, and the next day brought in triumph into port. This, exclaimed the wearers of the black cockade, is the true Federal way to pay Talleyrand his tribute. All honor to Decatur for paying the first instalment so promptly. A new era

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has begun. A good work has commenced. Henceforth neither Sans-Culottes, nor Sans-Culottist principles, shall find a home in America. 'France, terrible to her enemies,' is not so dreadful as the Jacobins would have us to suppose; for a Frenchman, mounting fourteen guns and seventy men, has pulled down the tricolor to a twenty-gun sloop manned by stout Yankee tars. But the victory did far more than destroy the Democratic threat that in a war with America the French arms would never know defeat. It inspired confidence in the little navy, which, for the first time in our history, the Federal Government was really laboring to create.

"This rising navy of America, as the Federalists never tired of calling it, numbered on paper, six frigates, twelve sloops, and six small vessels of war, a marine corps of nine hundred officers and men, and such vessels as, built by the subscription of public-spirited men, were offered to the President for purchase or on loan. The officers to command them were in every case taken from the merchant marine. Some have left no name behind them. Others were fortunate, rose in time to great fame, became the idols of the nation, were feasted and *fêted*, and honored with medals and swords; and, at the very outset, gave to our navy that reputation for courage, for efficiency, for splendid deeds, which, despite the stupidity of Congress, has ever since been maintained. Among them were Samuel Nicholson, the first officer that ever issued orders on the Constitution's deck; Thomas Truxtun, who took the French frigate *L'Insurgente*; Andrew Sterrett, who in time brought in the French corvette *Berceaux*; William Bainbridge, David Porter, Charles Stewart, Isaac Hull, John Rodgers, and the two Decatur, father and son. To make the service yet more efficient, the place of Secretary of the Navy was created, Benjamin Stoddart, of Maryland, appointed to it, and the affairs of the navy were no longer administered by the Secretary of War.

"James M'Henry was still Secretary of War, and had under his orders what was then thought to be a respectable body of fighting men. The force of the six old regiments had been increased. Twelve new regiments of infantry, and six troops of dragoons, to serve during the French troubles, had been added, and the regular army thus made to number thirteen thousand men. To command them, two major-generals, an inspector-general, and four brigadiers were provided. The chief command was given to a lieutenant-general, and for this

JAMES ROBERTSON

post the whole country agreed that but one man was fit. Four hundred thousand dollars was set apart to buy arms, and the President bidden to accept the services of such companies as might volunteer, and have them well trained and drilled. But this provisional army was to have no pay till actually summoned to the field, for the coffers of the Treasury were far from full. By the most liberal estimating, the revenues of the country would not yield, the Secretary thought, a penny over eight millions of dollars. The interest on the public debt, the items of the appropriation bill, the loan due the United States Bank, and the money granted the Commissioners of the Federal City, would, of this income, consume seven millions and a half. The President, therefore, was given power to borrow five millions of dollars in any way he could, and two millions more on the credit of a new and odious tax.

“The tax was direct, and fell on two kinds of property, dwelling-houses and slaves. For every slave, man or wench, from twelve to fifty years of age, the sum of fifty cents was to be required of the owner. For every house, out-house and lot, which in the market would bring two hundred dollars, forty cents were to be paid. At this rate, a fifth of one per cent, the tax remained till property worth five hundred dollars was reached. Then the rate was thirty cents on each one hundred dollars till a valuation of one thousand was reached. On estates of thirty thousand dollars a tax of three hundred was laid.”

The following interesting particulars from a letter of James Robertson to his brother Robert, written May 28, 1798, and preserved by his granddaughter, Helen Robertson Croes, of Yonkers, New York, show the activity then prevailing as well as the hopes and desires of the people:

“It must give you pleasure to hear that Congress are acting with much more decision within this week or two, than formerly. It affords room to expect, a more favourable issue to our present gloomy prospects, than, three weeks ago, there was any reason to hope for. With union in her Councils, and the ample resources of this country, she has nothing to fear.—The Bill authorizing the Capture of French Privateers passed, with little opposition, and by a very respectable Majority. This was a little surprizing, as it must be acknowledged, it was a very delicate subject; and the more surprizing as it may be considered as the death blow to that party, who have been so uniform in their opposition,

HOBART CORRESPONDENCE

even to measures of defence. The Armed Ship Ganges, of 20 Guns has sailed, completely manned, and commanded by an intrepid and experienced officer, Capt. Dale, who, I doubt not will soon give a good account of himself. The Frigate is nearly ready, as is also another ship called the Delaware, lately purchased by Gov: She is expected to sail in a few days. In the course of a short time, there will be a respectable force on the coast, and I trust will soon scour it of those Pirates, which have infested it so long.—A resolution passed the House of Representatives yesterday, for bringing in a Bill to suspend all commercial intercourse with France. These measures, besides the real advantage they will be of in the mean time, to the country, by preserving much valuable property, will strike terror into the tyrants of France, by convincing them that their plans for governing this country by *their diplomatic skill*, are blown up, and by the dread of famine in the West Indies, which a suspension of intercourse would hardly fail to occasion. The hectoring letters from their Agents there, of the advantages, and the safety of making shipments to them, will justly be treated, as insidious wiles, to draw the property of Americans into their hands. But the bait will not take. I think of all the insolence that I have yet heard of, has been exceeded by a letter from one of the Agents, lately published, where he calls the dispatches of the American Envoys, a *libel*. It is astonishing to me that any Americans, can read such insulting language with patience; but, patience under injuries is a virtue which the people of this country have too long practiced. It has ceased to be a virtue. I trust, however, the day of retribution will soon overtake, their unprincipled enemies. And, as sure as there is a just God, it will be an awful one.

“I knew the Memorial from the American Commissioners to the Directory, which I lately sent, would please you. It is as clear and satisfactory, and as ably drawn up as any paper of the kind I ever read. But, it was scarcely to be expected, it would have any effect on the Directory. It is not from ignorance they have acted so wickedly towards this country, but from a desire of plunder, and of governing us, and making the people, and the treasures of this country subserviant to their ambitious views. For my part, I have no expectation of any accommodation being effected with them, and I therefore sincerely wish, the Com^{rs} were once out of their country. I am not without apprehensions for their safety. My only hope is, that the vessels which were sent

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for them, would reach France before the dispatches; for, should the latter be published in France, before the Envoys get away, it is to be apprehended, their situation would be dangerous. I trust however, they will escape in safety. I dare say you read with great pleasure, the many excellent, and spirited Addresses to the President, and his still more bold and energetic Answers. It must afford great satisfaction to every friend to his country, that such a firm, and able Officer is at the head of affairs. I always had a very exalted opinion of Mr. Adams, but his conduct lately has, if possible, raised him in my estimation. No one can have a more favorable opinion of Gen^l Washington, than I have. I always thought him eminently endowed with those talents, which fits a man for public life, either in a civil or military capacity; and I believe that had he continued in office, during the present critical times, he would have fulfilled the duties of it, with credit to himself, and done as much, as man could do for the advantage of the country. After all, I do not think he would have done better than Mr. Adams; nor, do I think he would in his Answers to any Addresses, expressed himself with so much freedom, of the conduct of the French, or their partizans in this country. I highly approve it. The people everywhere have expressed their confidence in him, and it is therefore right that they should know what his opinion is, of their enemies. His Answer to the Addresses of the young men of this city was really excellent; but the very best, I have yet seen, was the Address from Harrisburg in this State, with the Answer. The Answer to the Princeton Students Address, is likewise masterly. I have understood, that some young man from New York, came on lately with theirs, but as it has not yet been published, I can say nothing about it. Though the President must be highly gratified, with such flattering marks of attention from all parts of the United States, yet, it really is imposing a great deal of business on him to write so many Answers. Though they are all the same in substance, it is in some degree necessary to write an Answer to each, both as a mark of respect, and likewise to make them correspond to the style of the Addresses. But to a man of his capacity it must be easy and there is nothing to be regretted but the loss of his time. They are all written with correctness, ease, and a great deal of feeling. They do honour both to his head and heart.”

HOBART CORRESPONDENCE

Ashbel Green's Fast Day Sermon, 1798.

The sermon upon the fast day appointed by President Adams, May 9, 1798, was preached by Dr. Green in the Second Presbyterian Church in Philadelphia. It was one of the most notable of his many addresses called forth by the exigencies of the political situation. Its subject was "Obedience to the Law of God." The influence of Dr. Green was such that he was often consulted by persons high in authority. Dr. John Maclean, in his "History of the College of New Jersey," volume ii, page 214, says:

"When the elder Adams was President of the United States, he requested the chaplains of Congress to prepare the two proclamations which were issued in reference to the days recommended by him to be kept as days of fasting and prayer. The first proclamation was written by Bishop White and Dr. Green jointly: the second one, at Bishop White's request, was written entirely by Dr. Green, and issued by the President in the form in which it was prepared. Between the eminent prelate here mentioned and Dr. Green there always subsisted the most friendly intercourse; and they often united their efforts in behalf of religion and sound morals." For notice of Dr. Ashbel Green see Volume I, page 166.

Richard Dale.

Captain Dale, referred to by James Robertson, was one of the most picturesque personages in the American Revolution. He was born near Norfolk, Virginia, November 6, 1756. At the opening of the war he was on the American side, being in command of a ship before he was nineteen. He was captured and imprisoned at Norfolk. He then became a Royalist, and was wounded in the engagement with an American pilot and carried back to Norfolk. Returning to his allegiance to the American cause, he became a midshipman in the *Lexington*. The *Lexington* under Captain William Hallock was captured by the British vessel, the *Pearl*, and a prize crew put on board. Dale with seventy-five officers and men recaptured the brig and brought her into Baltimore. In 1777 the *Lexington*, then cruising in the Bay of Biscay, was captured by the British cutter, *Alert*, and Dale was again made a prisoner. Dale and the other captured officers were taken to England and thrown into the Mill Prison. The Americans escaped by digging a subterranean tunnel. Dale was recaptured and sent back

JAMES ROBERTSON

to the Mill Prison, from which he again escaped, this time in a British uniform. Reaching France, he joined John Paul Jones in fitting out the *Bon Homme Richard*, and was made the first lieutenant of that vessel. He reached America in February, 1781, and joined the frigate *Trumbull*, which was captured by the British. Dale again became a prisoner, but was soon released by exchange. On the reorganization of the navy in 1794, he was the first captain afloat under the American flag. He commanded the Mediterranean Squadron in 1801, during the war with Tripoli. Commodore Dale organized a Mariner's Church in Philadelphia, and for thirty years was a regular attendant there. He died in Philadelphia, February 24, 1826.

U. S. S. Ganges.

The editor is indebted to the superintendent of the Library and Naval War Records of the Navy Department, for these particulars:

“‘*Ganges*,’ ship, 24 guns, 504 tons, 220 men. Originally a fast sailing merchantman, in the East India trade, called an Indiaman: purchased by the United States from the firm of Willing and Francis of Philadelphia, at the commencement of the naval war with France, 1798–1801, for \$58,000 according to American State Papers, or \$80,665 according to Emmons’ History of the U. S. Navy, 1775–1853. The annual expense of keeping the ‘*Ganges*,’ as estimated in 1799, was \$72,648.73, pay of officers and men included. The ‘*Ganges*’ was the first man-of-war that got to sea under the present organization of the navy—that is, the Navy after the Constitution, with a Department and Secretary distinct from the Department of War. Captain Richard Dale, who had returned in the ‘*Ganges*’ from a voyage to China, was assigned to command her, with orders to cruise from May 22 to June 21, 1798, on the coast between Long Island and the Capes of Virginia, for the protection of the large seaport cities. Upon the date fixed the ‘*Ganges*’ came into the Capes of the Delaware and received instructions to capture all French cruisers on our coasts, and to recapture any of their prizes that he might fall in with. No captures seem to have been made by the ‘*Ganges*’ during this cruise. In 1799 Captain Dale was relieved, at his own request, and Captain Thomas Tingey placed in command. Early the same year he sailed for the West Indies and according to his letter-book made these prizes:

“‘American Sloop “*Mary*,” of Norwich, seized off Cape Isabella,

HOBART CORRESPONDENCE

April 21, 1799, for illegal trading. Sent to Philadelphia in charge of Midshipman Evans. The American ship "Eliza" of Charleston, recaptured April 21, 1799. She had been taken by the French privateer "Télémaque," Captain Arnault, and was in charge of a prize crew. Master Love was placed in charge of her and she was sent to the United States in company with the "Mary."

"June 16, 1799, off Guadeloupe, the privateer sloop "Vainqueur" of 8 guns, and 85 men was chased from "rather before day" until three in the afternoon, and captured after a run of "near 90 miles" and the "discharge of upward of 40 guns."

"August 5, 1799, the schooner "Rabatteuse," 6 guns, 28 men was captured after a chase from morning until 7 o'clock. During the chase she threw overboard all her guns and "stood a fire of 13 guns from the 'Ganges' before surrendering."

"August 19, 1799, a small French letter-of-marque was captured. Her name is not given.

"On her third cruise the 'Ganges' was commanded by Captain J. Mullowney, who added one more prize to her list, 'La Fortune et Louise.' November 29, 1799, the 'Ganges,' while lying at Philadelphia, took part in the launching of the Frigate 'City of Philadelphia,' and fired a salute in honour of that vessel, which was built by the subscriptions of citizens of the city for which she was named.

"Upon the conclusion of treaty of peace, 1801, the Navy was reduced to 13 vessels and the 'Ganges' was sold at Philadelphia for \$21,000 and again became a merchant ship."

An interesting item in the letter-book above referred to is an account given by Captain Tingey, in the first part of his cruise, of an interview with a British officer from one of the frigates, who visited the Ganges to inquire about "protections." To his questions Tingey replied that he did not think that there was a "protection" on board the ship; "the only one we carry in our public ships being our flag;" he adds that "the business subsided here and the rest of the interview was friendly." Tingey informs the secretary that he afterwards declared to his officers that he would fall at his post rather than submit to inspection, and pledged himself to his crew that not a man should be taken by any force whatever while he was able to stand at his quarters.

HANNAH HOBART

[FROM HANNAH HOBART]

May 22^d — 98 tuesday

I JUST now my dear John had the curiosity for the first time to look at your new cloaths, and am much mortified to find they are entirely unfit for the present season, but altogether calculated for cold weather, you certainly cannot wear them in hot weather, and must of course have others, I am very sorry I did not look at them sooner, but had not an idea that they were not suitable for the time you proposed to wear them. I beleive the clergy wear princes stuff or something of the kind for coat and small cloaths and sattin waistcoat with a thin lining in warm weather.

I have this moment while writing receivd your letter of yesterday, by which I find you intended not to come down untill the latter end of next week, but I think it will be necessary for you to come a little sooner that you may have your cloaths made before the week is out, for I really think those you have will be too warm to wear at that time, particularly, unless the weather shoud be much cooler than we have any reason to expect. I suppose if you are down by wednesday evening they may be made against saturday.

The meeting of the Presbeterian clergy breaks up next thursday, they have one of them at M^r Smith's, but your Sister is uncertain whether he will go then or not, if he goes, she will go to Frankford on friday, if he shoud not go, it will prevent her untill next week which will be a disappointment to us both.

Ja^s. Robertson tells me there is an opportunity of getting a horse which he thinks woud suit you entirely, I shoud wish very much that you shoud have him if the money cou'd be commanded, more especially if you cou'd sell the one you have

HOBART CORRESPONDENCE

directly, perhaps somebody at P G. might buy him if you made a little abatement in the price you gave for him. I understand Jas. has written to you on the subject.

I hope Jos. Potts will let Robert have the money which he is to pay, for you to bring with you when you come down, as it will most assuredly be wanted immediately for necessaries for you as well as myself, our stock being very insufficient.

I am very glad to hear you are all well, and am with much love to you all

my dear John's Affectionate

H HOBART

Superscription:

M^R JOHN HENRY HOBART, POTTS TOWN

JOHN ORMROD

JOHN ORMROD was a schoolmaster in Philadelphia and clerk of St. Peter's Church. He lived at No. 263 South Front Street, and was also a bookseller and stationer.

It will be remembered that it was the custom for the parish clerk to sit at a small desk below the pulpit. It was his duty to read all notices, the marriage banns, to give out the psalms and hymns, and to lead the responses of the congregation.

[FROM JOHN ORMROD]

Philad^a, June 27 '98

REV. & ESTEEMED SIR,

INCLOSED you will receive a note which I received from the rev. D^r Magaw. You will perceive that he and his Congregation wish you to Officiate at St Paul's on Sunday Evening next and as often as you can make it convenient. Be so good as to inform me by the earliest conveyance whether it will be convenient to preach on *Sunday evening next* in order that the congregation and others may be duly notified. I hope it will not interfere with your previous engagements, and that *you will come* "in the fulness of the blessing of the Gospel of Christ."

The harvest is great but the faithful laborers are few. "Therefore come down and help us."

Yours most Respectfully

J. ORMROD.

Superscription:

REV. JOHN H. HOBART A.M. at Rob^t Smith Esqr's Country Seat Frankford

HOBART CORRESPONDENCE

ANNOTATION

Samuel Magaw.

Samuel Magaw was born in Philadelphia, in 1735. His parents came from Cumberland County. He was well taught in good schools, and then proceeded to the newly founded College of Philadelphia, from which he graduated in the first class in 1757, with honour. He probably read the services in various places near Philadelphia, and possibly elsewhere, until he went in 1769 to England to receive holy orders. He was made deacon on February 2, 1767, in the Chapel Royal of St. James, by the Rt. Rev. Dr. Terrick, Bishop of London, and ordained priest by the same prelate on February 15, 1767, in the same chapel, at the same time with the Rev. John Andrews. He was licensed by the Bishop of London to officiate in the Plantations on February 19, 1767. On his return he took charge of the churches at Dover and Dutch Creek in Delaware. His work was successful. In 1779 he was asked to become rector of St. Paul's Church, Philadelphia, in succession to the Rev. William Stringer. He felt constrained to decline, but when the call was renewed in 1781, he accepted. He was active in the measures leading to the organization of the Church in the United States. In 1785 he was one of the founders of the Episcopal Academy. In 1786 the parish had so increased that the Rev. Joseph Pilmore was made his assistant. From 1782 to 1796 he was vice-provost and professor of moral philosophy in the University of Pennsylvania. In 1800 he was associated with the Rev. Dr. Abercrombie in establishing the Philadelphia Academy, in which they both taught many boys afterward successful in life. In 1804 he resigned his parish and gave himself to study and literary work. Dr. Magaw served as secretary of the Convention of the Diocese of Pennsylvania for several years. He was a member of the American Philosophical Society and other societies. He is said to have been "a man of great urbanity of manners, and apparent kindness of spirit." He died at Philadelphia, December 1, 1812.

Dr. Magaw published a sermon preached at Christ Church, Philadelphia, 1775; a sermon on the Fourth of July, 1786; a sermon at the opening of the African Church of St. Thomas, Philadelphia, 1794; and a sermon on the death of Mrs. White, 1797.

HOBART TO MERCER

[JOHN HENRY HOBART TO CHARLES FENTON MERCER]

Frankford. July. 24th 1798

MY DEAR MERCER,

THE engagements of business I mean study, have no doubt prevented my hearing from you, & a very idle life for this some time past ever since you left me have prevented my attending to an settled object. I value too much the communications of friendship to consent to the loss of them & I am therefore resolved to acquire some kind of regularity in my correspondences.

Truly my friend, I may take up the apostrophe of the prophet & say "O my soul, thou hast heard the sound of the trumpet & the alarm of war." It has agitated the rulers & the great mass of the people, & it is penetrating (where I never realized its reaching) the bosom of friendship & literary ardor. While I lived at College I but seldom extended my thoughts beyond its hallowed walls. Happy (if my health & spirits would have permitted me to be so) happy in the pursuit of science, in the intercourse of frank & innocent society, in the mutual delight of loving & being beloved, in the retirement of a college I could willingly have passed my days, nor should a wish have wandered beyond it.

But ah! the scheme was visionary "no life can be pleasing to God, that is not useful to man." Duty has called me from a beloved retreat into a more busy sphere, & duty may perhaps call many of my companions & friends to the tumult & the fatigues of a camp. Yet the change in our situation is so sudden so unexpected, so great, that it is only by reflection & time that I am reconciled to it.

You have probably heard from M^{rs} Forsyth, what may induce you to doubt whether you will receive an appointment

HOBART CORRESPONDENCE

from the President. There will not I think be any cause for regret in such an event. Because a situation as aid to some general officer which will every way accord best with your wishes & plans may still be within your reach. You have no doubt not delayed sending your letter to Gen^l. Washington. Your objects in entering the army my dear Mercer are of so much consequence to your future usefulness & happiness, that if they cannot be attained in any other way, (& from the state of your mind & disposition very probably they cannot, at least, not so well) your plan must be considered as an evidence of your good sense, your spirit & your resolution and I have not the least doubt but that you will leave the service, if not having realized all your wishes, at least with the high satisfaction of having honorably & faithfully discharged your duty, & with the reputation so gratifying as well as advantageous of a good soldier, a zealous patriot, & an upright noble youth. This is not the high-toned language of flattery, nor the delusive coloring of partial friendship, but a conviction which a knowledge of your character would force on the mind of an enemy. But my dear Mercer should an opportunity of honorably changing your views occur, may it not be worth while to deliberate, how far your plan may interfere with your advancement in life, should you settle in Virginia, & should party-spirit continue to be violent. This consideration indeed should not overrule a sentiment of duty, but in a case where your wishes & your inclination independent of duty alone operate, it ought perhaps to have weight. But still I am persuaded that your talents & character my dear Mercer will overcome any adventitious obstacles that may oppose you.

I suppose you have been busily engaged in preparing for the graduate society, your first leisure time I wish & hope to hear from you. I have not yet heartily engaged in study. I

HOBART TO MERCER

long very much to get to a more settled residence I have not yet fixed on any, I have been in company several times with a very eccentric but fine girl who has driven Miss C. from my thoughts & also Miss E. R. for whom I began to feel a small emotion of the *full grown* passion that swells your bosom. As I know Tom is pretty much in the loving stile I have given him a pretty high colored account of my love adventure. Should you see it make great allowance for the unlicensed range I gave to my fancy & feelings. I suppose I shall soon see you on your way to Virginia. I have received a letter from Mr Garnett which does not contain any thing in particular but is a strong call on me to write to him immediately which I shall not fail to do. Your truly affectionate friend

JOHN H. HOBART

It is reported that Harper will be chief aid to Gen Washington.

Superscription:

MR CHARLES FENTON MERCER, Princeton, New Jersey

ANNOTATIONS

Charles Fenton Mercer.

See sketch preceding letter of October 14, 1802, in Volume III.

Mrs. Forsyth.

Mrs. Forsyth was the widow of Major Forsyth and mother of Robert Marshall Forsyth, the dear friend of John Henry Hobart, who died at the untimely age of eighteen. For notice see Volume I, page 93.

Possible War with France, 1798.

War with France was at this time imminent. A provisional army was authorized, and General Washington was asked to take command. Mr. Mercer at once tendered his services to the general and the United States authorities. They were accepted, and he served as lieu-

HOBART CORRESPONDENCE

tenant and captain of cavalry from 1798 to 1800. See account of the Political Situation in May, 1798, page 73.

Miss Chandler.

“Miss C.” was Miss Chandler. Who Miss “E. R.” was, does not appear.

Thomas Yardley How.

Mr. How is evidently the friend alluded to as Tom. He graduated from the College of New Jersey in 1794, one year after Hobart. See sketch which precedes his letter of November 28, 1807.

James M. Garnett.

James M. Garnett was born in Elmwood, Essex County, Virginia, on June 8, 1770. He was several times a member of the Virginia House of Burgesses, and sat in the United States Congress from 1805 to 1809. He was also a member of the convention to revise the Constitution of Virginia, which met at Richmond in 1829. He devoted himself to the advance of education in his native state, and was able to carry through several measures of great benefit. He was an enthusiastic farmer, and was president of the Agricultural Society of Fredericksburg for more than twenty years. He spent much effort in an attempt to form a national society. He died at Elmwood in May, 1843, in his seventy-third year.

Robert Goodloe Harper.

For notice see page 46.

WALTER Y. SMITH

WALTER Y. SMITH was graduated from the College of New Jersey in 1798. A letter from the reference librarian of Princeton University gives this interesting information:

“We have no copies of the annual catalogue for the years during which Mr. Smith was in college. The old triennial catalogue, of which the present General Catalogue of the alumni is a successor, gives the letter as T, beginning with the issue of 1800 (in which the form is ‘Gualterus T. Smith’). In the Ms. Trustee Minutes of 25 September, 1798, it is recorded that the Degree of Bachelor of Arts is to be conferred on ‘Walter T. Smith.’ The Ms. Faculty Minutes for the period of Mr. Smith’s undergraduate days mention his name several times. I find ‘Smith’ once, ‘W. Smith’ once, ‘Walter Smith’ once, ‘W. T. Smith’ once (25 June, 1795), and ‘W. R. Smith’ (!) twice (in 1796 and 1797). The Y does not appear.

“These contemporary records seem to favour the initial T, although not conclusively — especially in view of the W. R. It has been supposed that the members of some of the classes less than a decade later than 1798 were wont to add the name of some favorite hero to their names. It is just possible that something of this sort explains the variation in Mr. Smith’s middle initial.”

The endorsement on the following letter in Hobart’s writing is undoubtedly a “Y.”

[FROM WALTER Y. SMITH]

Princeton July 24, 1798

D^R SIR,

IT is not willingly that I would create you any trouble, but knowing that I can obtain certain information only thro’ your means, I at present take the liberty to address, relying on your goodness. In order that you may understand the business, I must premise the following. Sometime ago, I hired a mare of James the servant who waits in college, to go home

HOBART CORRESPONDENCE

with. I was obliged to leave her at home, on account of sickness, & on my return promised to pay him a certain sum of money for her provided she was only 11 old. Since when certain circumstances lead me to suppose she is older. James says that she was bred by the person with whom you lived, within three weeks after you left Princeton, at Francfort. He does not know his name, or I would not trouble you. You will therefore very much oblige me if you will enquire of him, what is the age of a black mare which he parted with some time ago within a year, & let me know as soon as possible. With sincere wishes for your welfare & respect for yourself

I remain your friend

WALTER Y. SMITH

Endorsement in Hobart's writing:

WALTER Y. SMITH, Princeton July 24th 1798

HOBART TO SOPHIA DUCHÉ

[JOHN HENRY HOBART TO SOPHIA DUCHÉ]

M^R HOBART's Compliments to Miss Duché. He is happy from being possessed of the inclosed books to have the honor of offering them to her perusal. Desires so good & amiable & so feelingly expressed as those of Miss Duche's will always excite an ardent solicitude to gratify them. And happy, very happy would M^r Hobart be, could he enjoy the envied privilege with affectionate zeal & fervor to anticipate every wish & desire of a heart so exalted & amiable.

No superscription.

Endorsement:

Note to Miss D. 1798

[JOHN HENRY HOBART TO SOPHIA DUCHÉ]

M^R HOBART presents his respectful & affectionate compliments to Miss Duché

He has received real uneasiness from the unintentional detention of the enclosed packet. Immediately when he left Miss D. on Saturday he put off his coat & did not resume it, till he jumped into the chair to go to Frankford, where examining for the first time, his pockets he was struck with surprise & uneasiness at finding the packet which Miss D. had entrusted to his charge. Had it been possible he would have returned immediately to Philad^a. & willingly would he have flown on the wings of the wind to have presented to her what she must hold so dear. He now embraces the first safe & confidential opportunity of returning it & to remove any anxiety which she may have felt concerning its safety while in his posses-

HOBART CORRESPONDENCE

sion he trusts he need only assure her, that he considered it as an inviolable deposit, & that the paper enclosing the letters was not once unfolded.

It was some consolation under the apprehension that he was occasioning Miss D. uneasiness to think that he was preserving what was dear to her. Ah! would she but commit to him, that feeling, virtuous affection that warms her whole soul, with what ardour would he cherish it as the delight, the consolation & the happiness of his life.

M^r H. anticipates with great interest the pleasure of seeing Miss D. in the afternoon.

No superscription.

Endorsement (copy):

Note to Miss D. August 1798

[JOHN HENRY HOBART TO SOPHIA DUCHÉ]

THE irresistible impulse of my feelings & a regard to sincerity & candor urge me to solicit for a short time Miss Duche's kind attention. It is not to lay open the wounds of my heart to attempt to describe the agony of my spirit. Oh! may you Miss Duché worthy of nothing but happiness never realize even in imagination the poignancy of these.

The natural warmth & ardency of my temper were increased by a retired life at home & a more retired education within the walls of a college. Here my soul turning with disgust from the society of vain, worldly, or vicious young men fixed herself with rapturous delight upon a few congenial spirits with whom Providence united me I trust in the bonds of eternal affection In the bosom of friendship I forgot the world its

HOBART TO SOPHIA DUCHÉ

cares its amusements its pleasures & alas! perhaps too often its duties. I disclaimed all happiness but what arose from the union of virtuous feeling minds under the renewing & enlivening influence of the Father of mercies, the God of infinite love. With what delight then did I anticipate a connection with one of that sex whom Heaven has formed more than man to the softest tenderness love. My imagination formed the image of one whose strong & improved understanding should be enlivened by the spirit of fancy, who would be artless as an angel, should resemble in kind at least an angel's innocence & purity, who should turn from the vain amusements of the world to the pleasures of knowlege, to the sublime joys of devotion, to the ineffable bliss of virtuous love. Oh! have I exclaimed, should Providence in undeserved goodness bless me with such a partner, a partner whose soul should rest on mine with "boundless confidence, nought but which can answer love & render bliss secure," with what delight would we range thro the fields of science, with what ardor would we pursue the track of fancy in her airy flight. How exalted would be our pleasure in reciprocating the feelings of taste & sentiment, in contemplating nature in her grand or more beautiful scenery. How exalted would be our happiness in wiping the tear from the eye of misery, in soothing the perturbed & afflicted bosom. In these delightful exercises, pleasure kindling at the heart of one would catch the kindred flame in the breast of the other, & burn with increased & ever renewing ardor. Oh! have I exclaimed, how exalted would be our happiness in all the tender attentions of conjugal love, in the faithful discharge of all the duties of domestic life. To soothe, to comfort, to make the beloved of my soul happy would be the blissful study of my life. On the loved bosom of such a partner would I recline in the hour of distress & anxiety & feel

HOBART CORRESPONDENCE

only happy. There would I repose every thought every wish, every joy. Thus loving & beloved with what fervor would we together prostrate ourselves at the throne of mercy, & pour forth the devout effusions of gratitude & praise. Adoring in every event of life, the goodness of our almighty father, with what rapture would we look forward to the consummation & perfection of our loves in his eternal kingdom. Oh! what exalted bliss what a lovely image had my imagination formed! What were my feelings when in Miss Duché I found this image realized. The excellence of her understanding, her virtuous feeling heart struck with resistless power. My soul was fixed, fixed in esteem & admiration in sincere ardent virtuous love. Oh! how great the delusion that prevented me from thinking that I was encountering the pretensions of another.

Excuse me for engrossing so much of your attention, I am anxious that my conduct should be fully understood & it was therefore necessary fully to describe my disposition & feelings.

I wish you to believe me sincere when I say, that if I know my own heart, amidst all its imperfections it is a stranger to deceit, & that there was not one sentiment or expression but what came from my very soul & which I would not again repeat if it were possible with ten-fold fervor.

Forgive me, Forgive me, Miss Duche, if in writing to you at this time or in any other part of my conduct, I wound your peace, Alas, the slave of my feelings I have often perhaps interrupted the happiness of others. Oh! how often have I produced my own misery.

Frankford. Aug. 1798

No superscription.

Endorsement (copy):

To Miss DUCHÉ at Philad^a. Frankford Aug. 1798

MERCER TO SOPHIA DUCHÉ

[CHARLES FENTON MERCER TO SOPHIA DUCHÉ]

Frankford, Monday night

WILL Miss Duche pardon the liberty I take in addressing her on a subject in which my whole soul is interested. Oh yes! she will, or my Hobart has deceiv'd me in her character. Deeply afflicted at the distress'd situation of my friend and acquainted with its causes I look up to you as to a guardian angel disposed to relieve me from a most painful uncertainty. Is your *heart* engaged Miss Duche? on your answer to this question depends the happiness of a belov'd *friend*.

Could he write, I should not thus intrude myself upon your attention, but a sense of what he may owe to the rights of another restrains his feelings. While he thinks your *heart* is perhaps unengaged, he will cherish a hope that your *promise* was the offspring of *compassion* not of *love*. Oh! undeceive him. Let not a falacious hope lay the foundation of a more cruel disappointment, *tell him* the real state of your heart, that you love, you are engaged to another, or that you are resolv'd never to marry. Once more I solicit your forgiveness of the liberty I take. Once more I hope my affection for my friend may plead in my behalf.

It is one O'Clock, my friend at present in a disturb'd sleep is ignorant of my writing at four O'Clock I leave Frankford for Virginia perhaps never to return. Oh that I could hear that my Hobart were happy, as happy as when I met him.

But Miss Duche must forgive me, again I entreat her forgiveness.

CH^s FENTON MERCER

Superscription:

MISS SOPHIA DUCHE Philadelphia

Endorsement in Hobart's writing:

Never sent.

FROM C. F. MERCER TO MISS D. Aug: 1798

HOBART CORRESPONDENCE

ANNOTATION

Charles Fenton Mercer.

The above letter is interesting as showing the affection which Mr. Mercer had for John Henry Hobart. As this letter was not actually sent, the sketch of Charles Fenton Mercer will be given in connection with his first letter, of October 14, 1802, in Volume III.

ELIZABETH SOPHIA DUCHÉ

ELIZABETH SOPHIA DUCHÉ was the fourth daughter and fifth child of the Rev. Jacob and Elizabeth (Hopkinson) Duché. She was born at Philadelphia, September 18, 1774, carefully educated under the direction of her father, and is said to have been one of the most attractive of the many beautiful and accomplished young women in Philadelphia society. On May 23, 1799, she was married to Captain John Henry. He was a man who seemed able to win confidence, of pleasing address and good education. A native of Ireland, he came to America when less than twenty. Here, according to his own account, "he was taken under the care of a rich and powerful uncle named Kean." Others claim that he was always an adventurer. By the influence of the British Minister to the United States he was appointed a captain in the United States Artillery, and was stationed principally in Philadelphia. On December 31, 1801, he resigned, and with his family removed to Vermont. He then studied law, and wrote for Canadian publications vigorously against republican government. After some months he accepted invitations from representatives of the Canadian government, went to Canada, and settled first in Quebec and then in Montreal. Soon after, he entered the employ of the government in a confidential capacity. Through his connections in the United States he was able to maintain a careful observation of political conditions, and noted the growing discontent, especially in New England, at the measures of the Democratic administration under Jefferson. Ostensibly he was a lawyer, with a fair practice, and his secret agency was known to few, even of the government officials.

Mrs. Henry died at Montreal, December 11, 1808. Two children were born to them — Sophie, who married M. Gréville and died about 1829, and Elizabeth Blois, born March 23, 1802. She was baptized at Christ Church, Philadelphia, and married Colonel de Chanal of the French army.

After his wife's death, Major Henry seems to have led a wandering life. He is connected with an incident which made a great sensation in the exciting weeks immediately before the declaration of war against Great Britain in 1812. He was employed by Sir James Craig, in January, 1809, to proceed to New England and note public opinion, and to endeavour, as he himself says, "to succeed in dividing the five

HOBART CORRESPONDENCE

states of the North, in separating them from the American Union.” He preserved carefully all the papers, including his correspondence with Governor Craig and others. When he sought compensation from the authorities in England, two years later, he could elicit only the diplomatic response that Sir James Craig had never mentioned his name to them. An application to the Canadian government was also without any result. It was at this juncture that Major Henry met, late in 1811, a French adventurer who then posed as Comte Edouard de Crillon, but was really M. Soubiran, the son of a goldsmith of Lectoure.

The impression he made upon this pseudo-Comte in the close companionship of a sailing vessel from the Isle of Wight to Boston is thus stated: “I made acquaintance with the passengers. Of this number was Major Henry, a young Irishman, a very handsome man, but with an air of melancholy showing some secret trouble. Soon our acquaintance became intimate, and after some weeks of voyage we confided in each other our most secret thoughts.” [*See American Historical Review, vol. i, p. 58.*]

It was under the auspices of this brilliant but unprincipled Frenchman that Major Henry visited Washington, and met in conference President Madison and James Monroe, then Secretary of State. The Comte lived sumptuously at the French Embassy, M. de Sérurier being then the Minister. By him the negotiations for the sale of the Henry papers to the Department of State was conducted with much grandiloquence and professions of aiding his dear native land. Finally, on February 7, 1812, the bargain was concluded for fifty thousand dollars, after a demand for one hundred and twenty-five thousand dollars had been refused. “This sum,” says the French Minister, “was agreed to by the Secretary of State, but communications with the Secretary of the Treasury showed that only fifty thousand dollars was available for the secret service fund. Mr. Monroe offered to give that first and to pay the rest after publication, with the necessary approval of Congress. This clause displeased Mr. Henry, who declared he would rather burn the papers than haggle over them so. As he is a very violent man they took alarm.” [*See Letter of M. de Sérurier, in American Historical Review, No. I, vol. i, p. 63.*]

After receiving Treasury warrants for the sum of fifty thousand dollars, the confederates left for Philadelphia. Mr. Henry was sent to France on the sloop-of-war *Wasp* on March 10. His subsequent

ELIZABETH SOPHIA DUCHÉ

career seems to be unknown. The publication of the letters enflamed the anger against England.

The Rev. Dr. Duché, or Parson Duché as he was generally called, was prominent in Philadelphia as a man of wealth, social prestige, and a clergyman.

Jacob, a son of Jacob and Elizabeth (Spence) Duché, was born in Philadelphia on January 12, 1738.

The elder Jacob was a merchant of high standing, a vestryman of Christ Church, and in 1761 was mayor of the city. The young Jacob was carefully prepared for college, and was graduated from the College of Philadelphia in 1757. Among his classmates were Francis Hopkinson and John Morgan. He went to England, and spent two years at the University of Cambridge.

In the spring of 1759 he was made deacon by the Rt. Rev. Dr. Sherlock, Bishop of London. His license to officiate is dated March 11, 1759. Upon his return he assumed the duty of an assistant minister in Christ Church, as he had been appointed to that position while in England, and he became very popular. His father built for him a spacious mansion, which John F. Watson thus describes, and then comments upon its occupant, in his "Annals of Philadelphia," volume i, page 413:

"This was one of the most venerable looking antiquated houses of our city, built in 1758, for the Parson Duché, the pastor of St. Peter's church, as a gift from his father, and taken down a few years ago, to give room to erect several brick houses on its site. It was said to have been built after the pattern of one of the wings of Lambeth Palace. When first erected there it was deemed quite out of town, and for some time rested in lonely grandeur. In after years it became the residence of Governor M'Kean, and when we saw it as a boy, we derived from its contemplation conceptions of the state and dignity of a governor which no subsequent structures could generate. It seemed the appropriate residence of some notable public man.

"Parson Duché was as notable in his time as his mansion, and both for a time ran their fame together. He was withal a man of some eccentricity, and of a very busy mind, partaking with lively feelings in all the secular incidents of the day. When Junius' Letters first came out, in 1771, he used to descant upon them in the Gazettes of the time under the signature of *Tamoc Caspina*, a title formed by an

HOBART CORRESPONDENCE

acrostic on his office, &c., as 'the assistant minister of Christ church and St. Peter's in North America.' At another time he endeavoured to influence General Washington, with whom he was said to be popular as a preacher, to forsake the American cause; and for this measure he was obliged to make his escape for England, where he lived and preached some time, but finally came back to Philadelphia and died. His ancestor was Anthony Duché, a respectable Protestant refugee, who came out with William Penn."

It was in 1762 that Mr. Duché again went to England, and was ordained priest by Dr. Thomas Secker, Archbishop of Canterbury. When the Rev. Dr. Richard Peters resigned the rectorship of Christ Church, on September 22, 1775, Mr. Duché was elected as his successor. The young rector had already taken part in the measures leading to the Revolution, and preached a patriotic sermon in Christ Church on the 20th of July, 1775, the day of general fasting and humiliation appointed by the Continental Congress, before the members of that body. He was greatly esteemed by all patriots for his services as chaplain to that Congress. A well-known engraving represents him offering the first prayer at its session. It was consequently with great surprise and indignation that his friends and parishioners learned of a letter he had sent to General Washington on October 8, 1777. It was only a few months previous that he had preached a sermon before Colonel Dickinson's battalion of the city troops which was printed with a dedication to the commander-in-chief. In a letter of dedication accompanying it he wrote to General Washington: "If the manner in which I have treated the subject should have the least good influence upon the hearts and actions of the military freemen of America, or should add one more virtuous motive to those, by which I trust they are already actuated, it will be the best return I can receive from my fellow citizens for this labour of love. I have long been an admirer of your amiable character, and was glad of this opportunity of paying you my little tribute of respect." No one could doubt the fervour and sincerity of his sentiments at that time, and his subsequent action remains inexplicable to the present day.

In his letter he arraigns the Congress, derides the idea of independence, deplores the loss of life and treasure, and in conclusion urges Washington to stop the current that was fast hurrying the country to disastrous ruin, beseeching him to "represent to Congress the in-

ELIZABETH SOPHIA DUCHÉ

dispensable necessity of rescinding the hasty and ill-advised Declaration of Independence.”

With his customary tact and without any formal reply to the writer, the general sent the letter with despatches to Congress. Upon its publication in the newspapers Mr. Duche received much abuse, and found his position unendurable. In December, 1777, he asked leave of the vestry of Christ Church to repair to England, “as he apprehended he could more freely answer any objections the Bishop of London might have to his conduct, and more easily remove the prejudices, he had reason to think the Bishop has imbibed against him.”

The vestry readily granted his request with assurances of their affectionate regard, and wished for him a safe return when his affairs were settled. Upon his arrival in England, he was able to satisfy the Bishop and other authorities that he had acted in every respect as a loyal member of the Church. He lived in London with his wife and children in comparative poverty, owing to his property in America having been confiscated by the State of Pennsylvania. After some time he was given the chaplaincy and secretaryship of the Female Orphan Asylum at Lambeth. He constantly yearned for his native land and his old friends and parishioners. One unhappy result of his letter was the seizure of his father’s property as well as his own. Even when peace was declared, the indignation and anger in Philadelphia were too great for him to venture back at once. However, he had the happiness to welcome his friend and pupil, Dr. White, when he came over with Dr. Provoost. He was one of the little company that witnessed the memorable scene in the Chapel of Lambeth Palace on Sunday, February 2, 1787, when these two priests were made Bishops for the American Church.

At last Dr. Duché came back to Philadelphia. While he received a cordial greeting from some of his old friends, others stood aloof, and the general public regarded him with detestation, as is shown by this letter, taken from the “New Jersey State Gazette” of May 8, 1793 :

MESS^{RS}. PRINTERS,

AMONGST the names of passengers on board the ship *Pigou*, lately arrived at Philadelphia from London announced in last Saturday’s “Mail” I observe that of “*The Rev. Dr Duche*”—This I presume, is the same person, who was formerly Chaplain to Congress.—If so

HOBART CORRESPONDENCE

his obnoxious and detestable conduct during the late War is too notorious to require detailing at present. I am however happy in having it in my power to subjoin a copy of his letter to General Washington, dated October 8, 1777, which you are requested to publish; and in the meantime I am induced to inquire, whether we may not shortly expect the honour of seeing again amongst us His excellency Major General BENEDICT ARNOLD.

A WHIG IN THE WORST OF TIMES.

Parson Duché was considered an eccentric man by his contemporaries, and many anecdotes are related of his eccentricities. It is still remembered in Philadelphia that he was not only the first to use an umbrella against rain, but even to use it against the rays of the sun, much to the amazement of the people, who before long sensibly followed the custom he thus set and which they had formerly ridiculed.

Dr. Duché married on June 19, 1759, in Christ Church, Philadelphia, Elizabeth, a daughter of Thomas and Mary (Johnson) Hopkinson. Her brother was Francis Hopkinson, a signer of the Declaration of Independence, prominent as a patriot and as the author of "Hail, Columbia, Happy Land," and other hymns and poems.

Their children were:

SOPHIA MARIA, born August 10, 1761; died August 27, 1762.

THOMAS SPENCE, born September 15, 1763; died March 31, 1790. He was an artist of skill, a pupil of Sir Benjamin West, and painted the best-known portrait of Bishop Seabury.

ESTHER, born November 5, 1767; died June 2, 1804. She married William Hill of Philadelphia and also of Milton, Massachusetts. Her children were: Sophia Duché, born May 4, 1789; died July 8, 1799. John Clowes, born June 30, 1801; died July 19, 1801.

ELIZABETH SOPHIA, born September 18, 1774; died December 11, 1808; whose life has been sketched. She married John Henry.

Mrs. Jacob Duché died on March 2, 1797, in her fifty-ninth year. Dr. Duché died on January 3, 1798, in his sixtieth year.

ELIZABETH SOPHIA DUCHÉ

[FROM SOPHIA DUCHÉ]

WHAT tenderness! What Delicacy! has Miss Duché to be grateful for in the Conduct of M^r Hobart, she is only distressed, he has suffered *one moments anxiety*, or put himself to the smallest inconvenience on her Account. She must repeat she feels in the *extreme grateful* for the polite attentions, and *unmeritted Interest* of M^r Hobart, and assures him her most earnest prayers are offered for every Blessing to attend *such excellence and Piety*. Miss Duché is sorry that it is not possibly in her power (from having letters to write to England immediately) to accompany M^r Hobart this evening, but will anticipate shortly that Pleasure.

Monday Morn.
August 20.

Superscription:
M^r HOBART

Endorsement:
Note from Miss D., Philadelphia. August. 1798.

[FROM SOPHIA DUCHÉ]

IS it possible to express the emotions of a soul bursting with *Gratitude and admiration?* how does Sophia feel *honored* by the Indulgence, the good opinion of *so exalted Character* as M^r Hobart's! every line of his timid letter *speaks a soul* warmed, *Vivified by the Deity*. O! may HE always be an inmate of *that Bosom the Mansion of every noble every exalted Virtue!* such Piety! such Resignation! such inestimable worth! O! with what delight! with what *sorrow* too did I trace such sublime

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affection, bestowed on an *object so unworthy*, and one whose *Love (as it respects a Connection)* has for some time been disposed of. This cannot possibly however limit the *ardor of Friendship* with such *superior excellence as Mr. Hobart's must excite*. Is it necessary to repeat, how highly she will ever estimate the indulgence of his friendship, surely not, *he must know, he must feel it*, May that *merciful God*, our ONLY COMFORTER, OUR TENDER FATHER, AND BEST FRIEND, prosper and bless every wish of a heart he claims for his own, May he speak sweet Peace, and Joy to a Soul which desires to exist but for his Glory is the fervent Prayer of the *Sincere*

SOPHIA DUCHÉ.

Whenesday Morn.

August 22.

Superscription:

MR. HOBART

Endorsement:

MISS SOPHIA DUCHÉ, Philadelphia. Aug 22nd. 1798.

JAMES ROBERTSON

[FROM JAMES ROBERTSON]

MY DEAR JOHN

I UNDERSTAND from Mrs Smith it is still your intention to come to the city on sunday to preach. — I would advise you by all means to decline it for the present. Should the weather continue as warm as it is now, — and there is little appearance of a change — such a fatiguing ride as you would have to take, and then to preach in the city, where it would be so intensely hot, would be more than any constitution could bear, without a serious injury. With respect to the promise you made, it is nothing; as it could never be expected you would fulfill it at all hazards. A line to Absalom Jones, stating the reason, and that you would attend at some future day, would I am sure, be perfectly satisfactory.

The fever seems to be encreasing. It has made its appearance in different parts of the city. Indeed, it has now got such a footing, as to leave little ground to expect it will be over untill the frost sets in. However, I do not find it is very violent, and I entertain the hope, that if the inhabitants are carefull of themselves, it will not be very mortal.

I never experienced the weather so uncomfortably hot as it has been this week. I have several times felt very unwell with it; and have often indulged the unavailing wish, that my situation were not such as to render it necessary to remain in the city.

You can deliver the enclosed letter. I prefer sending it to you, because were any other person to deliver it, especially

HOBART CORRESPONDENCE

before any company it would perhaps occasion a little embarrassment.

Your Affectionate

JAMES ROBERTSON

August 10 1798

Superscription:

MR. JOHN H. HOBART

Endorsement:

MR. JAS ROBERTSON, August 10th 1798

ANNOTATIONS

Absalom Jones.

Early in 1783, measures were taken to organize a parish composed exclusively of negroes in the city of Philadelphia. Many benevolent persons subscribed to a fund for the purchase of ground and the erection of a church. Largely through the exertions of the Rev. Dr. Blackwell and the Rev. Dr. Samuel Magaw of St. Paul's Church, the effort was successful. In 1794 the African church of St. Thomas was opened. Absalom Jones, who had been the body servant of Dr. Blackwell, studied under Dr. Magaw and was put in charge. He was earnest and faithful. He was made deacon by the Rt. Rev. Dr. White on August 23, 1795. He was the first negro to receive holy orders in the American Church. See also sketch of Dr. Blackwell, page 152.

The Epidemic of Yellow Fever, 1798.

The epidemic of yellow fever which afflicted Philadelphia in the summer of 1798 created even a greater alarm than in previous years. Official proclamations by the governor were issued, barriers were erected setting apart the affected district, with yellow flags denoting the houses where the infection was, and inspectors vigorously patrolled the city, hurrying all who showed the least symptom of a fever to the hospital on State Island. To add to the general dismay, those who were well began to engage in controversy as to the best mode of treating the disease. At the head of one body of physicians was the learned Dr. Benjamin Rush, who advocated copious blood-letting; at the head of the other were the followers of Dr. William Currie, who declared the

JAMES ROBERTSON

fever was imported and contagious, and that the remedies of Dr. Rush and his school were futile.

Through all the charges and counter-charges of the two schools the fever spread rapidly. In September the death rate was thirty-four a day. All the churches were closed, business in the government offices was at a standstill. The War Office had been removed to the falls of the Schuylkill, the Treasury to Griff's Ferry, the State Department to Trenton. The custom-house was at Chester. In a stable on the outskirts of the city was the post office. At length, as the frost began, the fever abated, and Philadelphia once more became the busy centre of political and social life.

NANCY BRECK

NANCY, a daughter of Samuel and Hannah (Andrews) Breck, was born in Boston, Massachusetts, October 17, 1779. Her father was descended from Edward Breck of Lancaster, England, who settled in Dorchester, Massachusetts, in 1636. Members of the family had long been prosperous merchants, and for his industry Samuel Breck became one of the most noted merchants in Boston. His son, Samuel Breck, well known and honoured in Philadelphia, where he died in 1862, in his ninety-second year, says of him :

“My father was a high-bred gentleman of the old school, replete in his manners with refined politeness, keeping his house open to the hospitable reception of much company, and doing the honors of the town by elegant and liberal entertainment, male and female, of all distinguished strangers, both during his residence in Boston and in Philadelphia, when Congress held their session in the latter city.

“He kept his town and country house, a handsome equipage, with servants in livery, and was surrounded by every comfort that belongs to a polite, genteel, and fashionable style of living. At his death I wrote the following notice of him :

““His uniform urbanity, extensive usefulness and kind disposition, caused him to be respected and loved by all who knew him. In Boston, his native town, he was distinguished for the attention he paid to strangers of all nations, receiving them with great cordiality and courtesy, devoting his entire leisure to the noble duties of hospitality. In the Revolutionary War he took a decided part with his country, and soon after the French Alliance he received from the ministry of Louis XVI. the appointment of general agent for the fleets of his most Christian majesty. This office he held until the peace of 1783, about which period his townsmen elected him a member of the Massachusetts Legislature, and for seven successive years he sat upon the Boston seat in the assembly.

““In 1786, he was deputed by the General Court of his native state to meet a Commercial Congress then about to assemble at Annapolis, but which, while he was on his way to it, was postponed in consequence of a more enlarged plan having produced the Grand Convention of 1787, by which our present national constitution was formed. He was subsequently an active adjunct in manufacturing projects,

NANCY BRECK

such as sail-cloth, glass, etc., and in the erection of a bridge at Charles-town—the parent of American hydraulic architecture. In 1792, he removed to Philadelphia, then the capital of the United States, and the grand rendezvous of fashion, intelligence and commerce, and there he resided in the exercise of his social virtues until his death.

““His mind and his discourse were calm, temperate, and rational, so that amid the political divisions of his day, he preserved a composed demeanor and equanimity of thought, supported by sound and encouraging argument, which, while it soothed his own bosom, taught the doubting to hope and the rash to ponder. And thus he drew comfort from events the most disastrous in appearance, always relying with unalterable confidence on the wisdom of Providence.’”

No particulars are given concerning Miss Breck.

The immediate occasion of the note was the death, shortly before, of her elder sister Lucy, of yellow fever, at the age of twenty-one.

[FROM NANCY BRECK]

MISS BRECK at the request of her Parents—encloses a note of supplication & thanks to Heaven—to be read, or omitted—at this morning’s Service as the judgment of Mr Hubbard shall direct—when Mr. Hubbard can with safety visit them Miss Breck will derive much consolation from conversing with Him, on the important Subject of that future state whither are now consigned the beloved Sister & friend of her Heart—

Sunday Morning

Superscription:

MR. HUBBARD

Endorsement:

Note from Miss BRECK Sept 16th 1798 Lower Dublin Philad^a county

[*Enclosure*]

A Family of this Church, desire to return thanks to Almighty

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HOBART CORRESPONDENCE

God, for his divine mercy in restoring to the hopes of safety a Young Woman who has been for many days dangerously ill,—they also implore this divine assistance so to enable them to bear their late heavy calamities—as shall render them worthy of that Christian faith in which they profess to believe—

ANNOTATION

Notes Requesting Prayers.

It was the custom then to “hand up a note” whenever any person desired the prayers of the Church. In some parishes the sexton or clerk made an effective ceremony of presenting them to the officiating minister. The custom lingered in some places until a generation ago.

JAMES ABERCROMBIE

JAMES, a son of James Abercrombie of Dundee, Scotland, who had been connected with the East India trade and an officer in the British navy, was born in Philadelphia, January 26, 1758. His father, who still continued his seafaring life, was lost in the German Ocean in 1760, and the young boy, who was an only child, was brought up by his mother. He was instructed in the rudiments of knowledge at the excellent academy of Dr. Gardiner, and from that school proceeded to the College of Philadelphia, and came under the teaching and influence of its learned provost, the Rev. Dr. William Smith. He was graduated with honour in June, 1776. It was his intention to enter the holy ministry, and he pursued a course in divinity under the direction of the Rev. Dr. White of Christ Church. A serious affection of the eyes in 1778 prevented him from continuing his studies. This interruption, together with the uncertainty at that time of receiving holy orders from the Bishop of London, led him to give up for awhile his ardent desire and to enter upon a business course. In 1780 he formed a partnership with his intimate friend, John Miller, Jr. The firm was successful, but the desire for the ministry was still strong. After some political experiences, being for years a member of the common council, he determined to resume his studies. Under the encouragement of his old friend, Bishop White, he completed his course, and was made deacon in St. Peter's Church, Philadelphia, on December 29, 1793. He was appointed an assistant minister of the United Church in June, 1794. He was ordained priest by Bishop White on December 28, 1794. Like the other ministers of the United Churches, he often officiated in neighbouring country churches, particularly Trinity, Oxford, and All Saints', Lower Dublin. As the salary attached to the office of "minister" was small, he opened in 1800, in connection with Dr. Samuel Magaw, rector of St. Paul's Church, the Philadelphia Academy, which obtained a high reputation for thoroughness. In 1803 he became its sole principal. In 1806 he took special charge of Oxford and Dublin, officiating every third Sunday until 1810. In 1817 he resigned his position as principal of the academy, and confined himself entirely to his clerical duties. Early in 1833 he ceased to officiate at Christ Church, confining his services to

HOBART CORRESPONDENCE

St. Peter's. At the end of the year he retired from all active work, after forty years in the same parish.

He departed this life on June 6, 1841, in the eighty-fourth year of his age.

Dr. Abercrombie was universally considered a pastor of very tender sympathy, a teacher who could properly instil knowledge, a preacher whose sermons were clear, forcible, and convincing. As a reader of the Church Service, he is said to have had no equal.

In person he is described as nearly six feet tall, very slender, with a pallid countenance and a small but piercing eye.

He was married in October, 1783, to Ann Baynton, the daughter of an eminent merchant of Philadelphia. Three sons and six daughters were born to them. Mrs. Abercrombie died in January, 1805. In 1817 Dr. Abercrombie married Mary Jane Mason, of a distinguished family in the Island of Barbados. By his second wife he had four children, three daughters and one son, the Rev. Dr. Richard M. Abercrombie, who was for many years rector of St. Matthew's Church, Jersey City, and president of the standing committee of the Diocese of New Jersey.

[FROM JAMES ABERCROMBIE]

Germantown, Saturday Morn^g

MY DR SIR

I AM under the *painful necessity* of declining to comply with your friendly & pastoral invitation. That I do not act *unreasonably* in so doing, Mr Robertson will I trust *convince* you.

We have discussed the point, and are joined by Mr Mackenzie (who is here) in the opinion, that under *all* present circumstances it would be most prudent for me to make my bodily appearance in the Calvinist Church here tomorrow. Mr Robertson will inform you exactly how the matter stands & under what probable circumstances I may at some future

JAMES ABERCROMBIE

day be able to *supply corporally your place* in any of the churches under your care, which I will most cheerfully do.

With sincere esteem I am Dr Sir

Yr affec^e friend & brother

JAS ABERCROMBIE.

Superscription:

THE REV. MR. HOBART

Fav^d by } near
Mr. Robertson } Frankfort.

Endorsed:

REV MR ABERCROMBIE, Germantown, Sept 1798

ANNOTATION

William Mackenzie.

Mr. Mackenzie was probably William Mackenzie, who lived at No. 36 Union Street, Philadelphia.

HOBART CORRESPONDENCE

[FROM JOHN JOHNSON SAYRS]

DR SIR,

New-Ark October 16th 1798

VARIOUS circumstances have occurred since you left me to prevent my writing. I trouble you with these few lines to inform you that I intend soon to start for the southward, & in my perigrination would pay you a visit could I be able to find you. You will recollect that when you urged our correspondence you told me to direct to Philadelphia. If you will write immediately upon the reception of this & direct to me at Brunswick where I intend to spend a few days informing me where to find you I will make the attempt. I am fixed on no particular parish & would be willing to accept a comfortable residence in your state.

I condole with you on the distressed situation of our two most flourishing cities. May we look from secondary to primary causes; & may the Judgements of God which are in the earth lead us to amend our lives & teach us righteousness. He alone can dissipate the darkness of our minds dispel the Cloud of sorrow which afflicts us; & render it fruitful & salutary. With this short letter I bid you farewell, wishing sincerely your happiness. May peace & competency attend you on earth & everlasting Joy await you in heaven.

your Sincere friend and brother in Christ

JOHN J. SAYRS

Superscription:

REV^d JOHN H. HOBART, near Philadelphia.

ANNOTATION

The Yellow Fever.

The allusion is to the epidemic of yellow fever which had once more visited Philadelphia and New York. For an account of these visitations see Volume I, page 41, and also page 110 in this volume.

HANNAH HOBART

[FROM HANNAH HOBART]

Tuesday Noon 4th Decem^r 1798

AS I thought possibly M^r Robertson might see you on Sunday last, I had written a few lines which I sent yesterday morning to M^r Johnson's Store, to inform you that your things were not then done, and to give you the pleasing intelligence of your Sister Becky Smith having a fine Daughter on Saturday eve^s., they both continue well as may be expected.

Siddons has been so disappointed your jacket is not done, but I momentarily expect your great coat and pantaloons to be brought home and will send them as directed.

My dear John's Affectionate

H HOBART

Superscription:

REV^d. JOHN HENRY HOBART

ANNOTATIONS

Johnson's Store.

This was evidently at Oxford. Writers upon local history, however, have failed to identify either its location or proprietor.

Josiah Siddons.

He was a tailor, with a shop at No. 49 Spruce Street, Philadelphia.

Mary Robertson Smith.

The "Becky Smith's daughter" is Mary Robertson Smith. Robert Smith and Rebecca (Hobart Potts) were married on July 6, 1791.

Their children were:

ROBERT HOBART, born April 23, 1792; died August 10, 1858. He married, September 23, 1813, Sarah Potts.

ANNA POTTS, born December 14, 1793; died July 23, 1875. She married Daniel Lammot.

HOBART CORRESPONDENCE

WILLIAM ALEXANDER, born March 23, 1795; died May 8, 1845. He married Sarah Emlen Griffiths.

REBECCA HOBART, born October 6, 1796; died May 1, 1835. She married William Fishbourne Griffiths.

HENRY HOBART, born November 19, 1797; died April 26, 1843. He married Mary S. Brown.

MARY ROBERTSON, born December 1, 1798; died unmarried.

HELEN McDUGAL, born March 4, 1800; died October 28, 1870.

EDWARD, born August 27, 1801; died September 20, 1827.

WILLIAM SMITH

WILLIAM, the eldest son of Thomas and Elizabeth (Duncan) Smith, was born on his father's estate near Aberdeen, Scotland, on September 7, 1727. He was baptized in Aberdeenshire Kirk on October 19. His earliest education was in the parochial school, from the age of seven, until in 1835 he was placed under the care of the "Society for the Education of Parochial School Masters."

In 1741 he entered the University of Aberdeen, from which he was graduated in 1747. Like other poor scholars, he sought London, and engaged in such literary work as he could secure. A "Memorial on School Masters' Salaries in Scotland," addressed to members of Parliament, and a paper on the subject in the "Scots Magazine" are the only thoroughly identified articles by him at this time. In 1750 he appears to have been a clerk in the office of the Venerable Propagation Society. On March 3, 1757, he sailed for New York, having in charge two sons of Colonel Martin of Long Island, to whom he became tutor at their home. An essay on education and a New Year's ode, both published in New York papers in the winter of 1752-53, were his earliest attempts at influencing public opinion in the colonies. His first real claim to attention was a pamphlet called "A General Idea of the College of Mirania," and met with approval and inquiries as to the author not only in New York, where the measures for the establishment of King's College were then in progress, but also in Philadelphia. Copies sent to the Hon. Benjamin Franklin and the Rev. Dr. Richard Peters of Christ Church led to correspondence, personal acquaintance, and finally the offer of the principalship of the institution of higher learning which was to be established in Philadelphia with the support of the most influential persons in the city. On May 23, 1753, the trustees of the Philadelphia Academy elected Mr. Smith "to teach Natural Philosophy, Logic, &c."

On October 13, 1753, he sailed for England to secure further influence for the academy, to receive holy orders, and to put on foot an extensive scheme for the education of the German emigrants to Pennsylvania. He was made deacon in Fulham Chapel by the Bishop of Lincoln, Dr. John Thomas, acting for the infirm Bishop of London, Dr. Thomas Sherlock. At the same time Samuel Seabury, afterwards the first Bishop of Connecticut, was ordained. On Sunday, December

HOBART CORRESPONDENCE

23, 1753, in the same Chapel, William Smith was ordained priest by the Bishop of Carlisle, Dr. Richard Osbaldiston, as was also Mr. Seabury. Mr. Smith remained in England for some time, engaged in the prosecution of his various important designs for the benefit of the Church and people in the province of Pennsylvania. Sailing from London on April 5, 1754, he landed in Philadelphia, May 22. On May 24 he was inducted as "Provost of the College and Academy of Philadelphia, and Professor of Natural Philosophy." He then commenced his lifework, in which he was eminently successful. One of his successors in modern times, the Hon. Charles J. Stillé, LL.D., says in his "Memorial of the Two Hundredth Anniversary of the Founding of Christ Church," page 101:

"He gave his life and vigor to the skeleton plan which Dr. Franklin had sketched out. His experience as a teacher and his various learning led him afterwards into paths where Dr. Franklin could not follow him, yet his scheme of college education, in accordance with the universal judgement of scholars for more than a hundred years, formed the true model for the liberal training of young men in this country."

Through Dr. Smith's urgency, the trustees applied for a college charter, which was granted on May 14, 1755. In addition to his collegiate work, the provost found time to interest himself in the extension of the Church of England in the province, to be a regular correspondent of the Society, of Bishops, and of others in England, to superintend the work of English education among the Germans, and to be the special preacher on many occasions, both in Pennsylvania and other colonies, and to supply country churches as need required.

His course during the Revolution was one of extreme caution while preaching several "military sermons," as he called them, and particularly that on June 23, 1775, to Colonel Cadwalader's regiment of Volunteer Associators, which passed through several American editions, and was reprinted in London by the Chamberlain of London in an edition of ten thousand copies, sold at a nominal price; he was never an ardent patriot. It was this sermon, upholding the justice of the cause of the colonies, which lost him the favour of the Venerable Society and caused his removal in 1777 from the roll of its missionaries. Dr. Smith, after the death of the Rev. Hugh Neill in 1766, had served as missionary at Trinity Church, Oxford, very much to its benefit. On November 27, 1779, the legislature of Pennsylvania

WILLIAM SMITH

enacted a law declaring void the charter of the college and creating a new institution to be known as the University of Pennsylvania. By it the trustees and faculty of the college were legislated out of office.

In 1780 Dr. Smith removed to Chestertown, Maryland, as rector of Chester Parish, Kent County. Here he organized an academy, which was chartered as Washington College by the legislature of Maryland in June, 1782. In all the efforts to organize the Church in Maryland, from the Convention held at Chestertown on November 9, 1780, to that at Annapolis on August 13, 1783, when a Declaration of Rights was adopted, and the clergy made choice of "our brother, the Rev. Dr. William Smith, as a fit and proper person, and every way qualified to be invested with the sacred office of a Bishop," Dr. Smith was active and prominent. For many weighty reasons the bishops in England were unwilling to take any steps to forward his consecration, particularly as they had allowed the desire of Connecticut for the consecration of Dr. Seabury to be received by them with bare courtesy and vague promises.

When a meeting for the union of the Church in the United States was held in Trinity Church, New York City, on October 6, 1784, Dr. Smith represented Maryland. In all the measures afterward taken the energy and prudence of the provost are manifest. He was one of the committee of publication for the Proposed Book of 1785. The letters between Dr. White and himself on every detail of the book as it was passing through the press are still interesting. He is the author of the preface to the Prayer Book, still retained. It was largely through his appreciation of the position of Bishop Seabury and the Church in Connecticut, together with the mild wisdom of Bishop White, that a true Continental Union of the Church was effected in October, 1789.

At that time he had returned to Philadelphia, for on March 6, 1789, the legislature of Pennsylvania repealed the act of forfeiture of 1779. Resuming his old position, he retained the provostship until, in 1791, a new institution was formed by the union of the university still legally existent and the college, under the name of the University of Pennsylvania. The Rev. Dr. Ewing was chosen as the provost. Dr. Smith also again took charge of Trinity Church, Oxford, and All Saints', Lower Dublin.

Dr. Smith now had the leisure to attend to many matters of secular business in which he was interested, particularly his large landed estate

HOBART CORRESPONDENCE

in various parts of Pennsylvania. He was a firm advocate of internal improvements, and spent much time and money in promoting them. He departed this life at the home of his son, in Philadelphia, on May 14, 1803, in the seventy-sixth year of his age. As a founder of colleges, an organizer of the American Church, a liturgical scholar, a preacher of much force on important occasions, and a man having understanding of the times, William Smith will ever be honourably remembered. His works, in two volumes, were published under the direction of Bishop White in 1803, the author himself having revised the proof until too feeble for any work. Many of the contents of these volumes had been previously printed. His manuscripts now in the archives of the General Convention are of exceptional value.

[FROM WILLIAM SMITH]

Philadelphia Decr. 5th 1798

DEAR SIR—

I HAVE rec^d. yours, &, if my Health and the weather permit, will attend at Oxford on the Sunday before Christmas & on Christmas Day. you will give the necessary Notice to Mr. Cotman, to prepare the Elements for the administration of the holy Sacrament.

I am affectionately yours &c

WM. SMITH

Superscription:

REV^d MR. HOBART

ANNOTATION

Benjamin Cottman.

Benjamin Cottman was an able and prominent member of Trinity Church, Oxford, Pennsylvania. He served for at least fourteen years as warden. He was interested in the attempts to organize the Church in Pennsylvania, and was among the vestrymen present at the important meeting held in Christ Church, Philadelphia, on May 24, 1784.

WILLIAM SMITH

The measures looking towards such organization of the Church were first taken at a meeting held at the house of the Rev. Dr. White in Philadelphia on March 29, 1784, in consequence of a communication by the rector, Dr. White, to the vestry of Christ Church, laying before it the details “of a conversation with ye revd. Dr. Magaw, on y^e Subject of forming a Representative Body of y^e Episcopal Churches in this State.” The vestry, after careful consideration, appointed Matthew Clarkson and William Pollard for Christ Church, and Dr. Clarkson and John Chaloner for St. Peter’s.

The vestry of St. Paul’s Church appointed Lambert Wilmer and Plunket Fleeson.

At this preliminary meeting there were present the Rev. Dr. White, the Rev. Robert Blackwell, the Rev. Dr. Magaw, William Pollard, John Chaloner, Lambert Wilmer, and Plunket Fleeson.

It was agreed that a matter of such importance should be taken up only “with y^e concurrence of y^e Episcopalians generally in the State.” An adjournment was then taken until Wednesday, March 31, at Christ Church. At the appointed time the clergy and the members of the two committees assembled and agreed to issue this call:

GENTLEMEN:

THE Episcopal Clergy in this City, together with a Committee appointed by ye Vestry of Christ’s Church and St. Peter’s, and another Committee appointed by ye Vestry of St. Paul’s Church, in ye same, for ye purpose of prospering a Plan of ecclesiastical Government, being now assembled, are of Opinion, that a Subject of such Importance ought to be taken up, if possible, with ye concurrence of ye Episcopalians generally in ye States. They have therefore resolved as preparatory to a general Consultation, to request ye Church-wardens and Vestry men of each Episcopal Congregation in ye State, to delegate one or more of their Body to assist at a Meeting to be held in this City on Monday, ye 24th day of May next; and such Clergymen as have parochial Cure in ye said Congregations to attend ye Meeting; which they hope will contain a full Representation of the Episcopal Church in this State.

The above Resolve, Gentlemen, the first Step in their Proceedings, they now respectfully and affectionately communicate to you.

Signed, in behalf of the Body now assembled.

WM. WHITE, *Chairman.*

HOBART CORRESPONDENCE

From the minutes in the writing of Bishop White, published by Perry in his Reprint, volume iii, page 36, we have these particulars of the meeting of clergy and laity in Christ Church :

From Christ Church and St. Peter's, Rev. William White, D.D., Rev. Robert Blackwell, Mr. Matthew Clarkson, Mr. William Pol-lard, Dr. Clarkson, and Mr. John Chaloner.

From St. Paul's Church, Rev. Samuel Magaw, D.D., Mr. Lambert Wilmer, and Plunket Fleeson, Esquire.

St. James's, Bristol, Mr. Christopher Merrick.

Trinity Church, Oxford, Mr. Benjamin Cottman.

All Saints', Pemapecka, Mr. Benjamin Johnson.

St. Paul's, Chester, Dr. William Currie and Mr. James Withy.

From St. David's, Radnor, Richard Willing, Esquire.

From St. Peter's, in the Valley, Mr. John Francis.

From St. Martin's, Marcus Hook, Mr. Joseph Marshall. [quire.

From St. James's, Lancaster, Rev. Jos. Hutchins and W. Parr, Es-

From St. James's, Perkioming, Dr. Robert Shannon and Mr. John Bean.

From St. John's, New London, Mr. John Wade.

From Huntington Church, York County, Mr. Joseph Folks.

The Rev. Dr. White was chosen chairman, and Mr. William Pol-lard, clerk.

The gentlemen assembled, after some conversation concerning a concurrence with their brethren in other states, on means for the preservation of their communion, agreed to appoint a committee to consider the matter more maturely, and to report at 3 O'clock, P.M.

The committee appointed consisted of the clergy, Dr. Clarkson, Mr. Parr, Mr. Willing, Mr. Fleeson, and Dr. Shannon.

Resolved, That each church shall have one vote, whether represented by one or more persons; or whether two or more united congregations be represented by one man, or set of men.

Adjourned.

Three o'clock, P.M.

The committee met.

The Hon. James Read, Esquire, from St. Mary's church, Reading, and Mr. George Douglas, from St. Gabriel's, Morlatton, in Berks County, joined the meeting.

WILLIAM SMITH

The committee appointed in the morning reported, as follows :

That they think it expedient to appoint a standing committee of the Episcopal church in this state, consisting of clergy and laity ; that the said committee be empowered to correspond and confer with representatives from the Episcopal church in the other states, or any of them, and assist in framing an ecclesiastical government ; that a constitution of ecclesiastical government, when framed, be reported to the several congregations, through their respective ministers, churchwardens, and vestrymen, to be binding on all the congregations consenting to it, as soon as a majority of the congregations shall have consented ; that a majority of the committee, or any less number by them appointed, be a quorum ; that they be desired to keep minutes of their proceedings ; and that they be bound by the following instructions or fundamental principles.

“*First.* That the Episcopal Church in these states is and ought to be independent of all foreign Authority, ecclesiastical or civil.

“*Second.* That it hath, and ought to have, in common with all other religious Societies, full and exclusive Powers to regulate the Concerns of its own communion.

“*Third.* That the Doctrines of the Gospel be maintained as now professed by the church of England ; and Uniformity of Worship be continued, as near as may be to the liturgy of the said church.

“*Fourth.* That the succession of the ministry be agreeable to the usage which requireth the three orders of bishops, priests, and deacons ; that the rights and powers of the same respectively be ascertained ; and that they be exercised according to reasonable Laws, to be duly made.

“*Fifth.* That to make canons or laws, there be no other authority than that of a representative body of the clergy and laity conjointly.

“*Sixth.* That no powers be delegated to a general ecclesiastical government, except such as cannot conveniently be exercised by the clergy and vestries in their respective congregations.”

The meeting is notable for its action, and also as being the first in the United States in which laymen took a part in ecclesiastical affairs. It was said frequently by Bishop White that without a representation of laymen no measures for organization would have been effective.

WHITE'S DIVINITY COURSE

THE value of the following memorandum is great. It must have been written while Mr. Hobart was a candidate for holy orders, and prior to his ordination to the diaconate, June 3, 1798.

The writer was the Bishop of Pennsylvania, himself ever a student, and yet, with that unassuming modesty which he possessed, never parading his attainments. It is interesting as showing that in the early days of the American Church, when there were no Theological Seminaries, candidates were expected to be proficient in the literature bearing on the special work of a priest. The Bishop knew the young man would thus prepare himself for his future work, and laid in these notes a solid foundation for an acquisition of systematic divinity, and a thorough acquaintance with the history of the Church and the best methods of pastoral work.

This is evidently the nucleus of the elaborate course of study set forth by the Bishops in the General Convention of 1804, and until recently published with the Journals. The Bishop Watson referred to in the memorandum was the Bishop of Llandaff.

For notice of Bishop White see Volume I, page 155.

[FROM WILLIAM WHITE]

MEMORANDUM of Books in Divinity; recommended by W. W. to J. H. Note; there are several Lists of Books recommended to Students in Divinity, on a much larger Scale than y^e following; which is a Selection of a few, with a Reference to y^e Order in which W. W. thinks y^e Study may be best conducted. For a larger List, he refers to one lately published in a Collection of Tracts by Bp. Watson.

To assist in the Study of the Bible, which W. W. thinks should be y^e first in y^e Series, with some good Commentators, to consult in going along. There is an excellent Com-

WILLIAM WHITE

mentary of Patrick with a continuation by Lowth. In passing from y^e old Testament to y^e new, Prideaux Connection may be profitably read; not only as a Connection between y^e two, but as containing valuable information in Regard to what may be called the History of y^e Jewish Scripture. For y^e new Testament it may be well to take two Commentators of somewhat different Systems; & perhaps none are better than Whitby & Doddridge; only, on y^e Epistle to y^e Romans, let Locke be studied carefully, with them. And on the Apocalypse, read that Part of Newton on y^e Prophecies, which relates to it, with Hurds Lectures, as relating to y^e same subject: But both these Books should be thoroughly read; either with ye Bible, or among ye Books on y^e Evidences of Christianity.

After y^e study of y^e Scriptures, for a systematic Arrangement of ye Subjects Contained in them, it will be expedient to read a Body of Divinity. Pearson on y^e Creed may in some Sort be called one; & is excellent so far as it goes. Burnet on y^e Articles may tend to y^e same purpose; altho y^e writer of this presumes to think that there are some mistakes in that Work; which he will point out to J. H. on some convenient opportunity. Stackhouse's Body of Divinity is a good one. After this, it may be well to attend more particularly to some leading Subjects. Those immediately connected with y^e Grace of God in y^e Redemption will be found ably opened in some of Tillotsons & of Clarkes Sermons. The best Treatise I know against the Arian & the Socinians Errors, is Bp. Bulls Defence of the Nicene Faith. Our Disputes with the Roman Catholics will be found ably handled in the Sermons above mentioned & in Chillingworth. On the Question of Episcopacy, consult Hoadly & Hooker; also read the latter on the Question of the Church's Right to prescribe Rites & Ceremonies; & for a Defence of those prescribed among us.

HOBART CORRESPONDENCE

In regard to Church History ; it will not take much Time for an account of y^e first ages, to read Eusebius from whose Stores, almost all our information relative to them, is gathered. About y^e same time, it may be well to read some y^e antinicensian Fathers; at least those called y^e apostolical whose genuine Works are few & short; & it will not take long to read them in latin in y^e Edition of Cotelerius. If to them be added Justin, Tertullian & Cyprian, it would, perhaps, be enough for a Student. The reading of these Books will have, besides other Uses, of shewing, that some Subjects which, withing these few Centuries have made great Noise, were not at all discussed in y^e early Ages; & that y^e Faith of those Days was quite opposed to some Notions, which in our Time, are likely to make great Progress.

From y^e Nicene Council to y^e Reformation Mosheim will be sufficient; but when arrived at y^e latter Period read Father Paul's History of y^e Council of Trent. Then have Recourse again to Mosheim; but for many points particularly interesting, relative to y^e English Church, Colliers History may be consulted, a most learned & sensible Work; but to be read under a Recollection of y^e Author's Character as a Nonjuror; & of his Byass to the highest Pretensions of civil & of ecclesiastical Authority.

A Candidate for Orders in our Church ought to read some Author on y^e Common Prayer. Probably y^e best is Wheatley.

Among the best Sermons of former Times, in Addition to what have been already mentioned, may be reckoned those of Atterbury, of South & of Sharpe. Among the many excellent ones of our Day, are those of Jortin Pearce, Porteus, Hurd, Blair & Walker. And the Writer of this has lately read with peculiar Pleasure those of D^r Horne, late Bp. of Norwich.

In regard to Publications on the Evidences of Christianity

WILLIAM WHITE

there are Grotius de Veritate, Lesly's short Method & Leland's Review. Among Tracts on particular points, Browne in answer to Shaftesbury, & Campbell on Miracles, in Answer to Hume are eminently good. So are West on y^e Resurrection & Lyttleton on the Conversion & Apostleship. of St. Paul.

For devotional & particular Books to be adverted to all along, the following are excellent: Gibsons Tracts, Taylors Rule of holy Living & dying, Sherlock on Death, Whole Duty of Man, Scougals Life of God in y^e Soul of Man, Patrick's devout Christian, Thomas a Kempis.

HOBART CORRESPONDENCE

[FROM HANNAH HOBART]

Thursday morn^g. 3^d Jan^y 1799

I HAVE this moment receivd my dear John's letter of yesterday. I wrote to you a few days ago by the mail and am surprized you have not receivd it, at present I am engaged about letting M^{rs}. May's house, so that I must be very brief. I enclose ten dollars, and wish sincerely the present year and evry following year of my dear John's life (and I hope they will be many) may be full of happiness to you.

We all continue well as usual, I am as ever

my dear John's Affectionate

H HOBART

Superscription:

REV^d. JOHN HENRY HOBART, Princeton

ANNOTATION

Ruth May.

For notice see page 5.

[FROM HANNAH HOBART]

Wednesday 9th Jan^y. — 99

I AM uncertain my dear John whether or not this may find you at Princeton, but as there is a chance that it may, I have concluded it may be well to inform you that I have just heard your Sister Becky was at Frankford yesterday and stopp'd at Doct^r. Edwards's, they told her that there had not been any body to preach at the churches under your care since you went away, the churches were open as usual and the

HANNAH HOBART

people assembled but no one came to preach to them, it must have been a great disappointment to those who met, and especially as it was at a season when many make it a point to attend the ordinances who are indifferent about church at other times, I am very sorry it has so happend. Mr Johnson stopp'd here with his sleigh on Wednesday and again on saturday in last week expecting you were here and woud wish to go up, but he did not say anything to me about the church.

Your brother has been down since monday and I expect will return home tomorrow or next day, he left your Sister Sally and the children all well. Your Sister Becky and family are also well.

I hope I shall certainly see you tomorrow or next day, and am my dear John's Affectionate

H HOBART

Superscription:

REV^d. JOHN HENRY HOBART, PRINCETON

ANNOTATIONS

Enoch Edward.

Enoch, a son of Alexander Edward, who was a man of great influence in Byferry, Pennsylvania, where he was an elder of the Pennypack Church and also justice of the peace, was brought up very strictly and designed for the ministry. He studied theology under the Rev. Dr. Samuel Jones of Pennypack, but finding that he had no vocation for that holy calling, he became a pupil of Dr. Benjamin Rush and was admitted to practice. Settling in his native town, he had a wide circuit and became very successful. In the preliminary measures of the Revolution he took an active part. He was a member of the provincial conference at Carpenter's Hall, Philadelphia. During the Revolution he served as aide to General Lord Stirling. He was made a prisoner by the British near Bustleton in 1777, and carried to Philadelphia, where he was held for some time. Finally he was released

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on parole. He was made a justice of the peace and afterward judge. In 1792 he removed to Frankford, where he lived greatly honoured. It is a tradition, well authenticated, that it was at his house at Taconey that the first draft of the Declaration of Independence was prepared.

William Johnson.

William Johnson was for several years a vestryman of Trinity Church, Oxford, Pennsylvania.

[FROM HANNAH HOBART]

Feb^y 17th 1799

I UNDERSTAND M^r Robertson intends to set off for New York tomorrow, and I conclude will see you my dear John somewhere on his way there, I have been much disappointed in not hearing from you as I expected some days since, if it were only to inform me how you got up. I still wish to know, and hope soon to hear you are well.

A few days after you left home, a note from Doct^r. Magaw was left here for you, as I did not know the contents I had a thought of sending it to you, but M^{rs}. Magaw called here the day after and told me it was to invite you to sup there with the clergy last Wednesday evening. M^{rs}. Magaw mentiond her having gone to St Pauls church the last afternoon you preachd there, and expressd great satisfaction at seeing you in that pulpit, and hearing you preach from it, she enquired if you were fixd at the churches at Oxford &c, said she had heard you had some intention of going towards New York or to New York. I told her I did not know that you woud go to New York, that you had been there lately, but I suppose she alluded to your present errand tho I did not seem to understand her meaning as I did not know what to

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say. She intimated that some of the congregation of St. Pauls church had expressed a desire to Doct^r. Magaw to have you fix'd there as an assistant, that tho it was without his knowledge she now mentiond it, yet she knew it woud be exceedingly agreeable to him to have it so, and she was sure it woud to her. I did not feel myself at liberty to say much on the subject so it was dropp'd.

I conclude my dear John that if you have not been cast away on your passage, and laid up you are spending your time very agreeably somewhere and must say I shoud like you woud communicate some pleasure to me also by informing me where and how you are and when I may expect to see you.

Your happiness is the unceasing wish of

Your Affectionate

H HOBART

Superscription:

REV^d JOHN HENRY HOBART, Princeton

ANNOTATIONS

Samuel Magaw.

For notice see page 88.

Mrs. Samuel Magaw.

The Rev. Samuel Magaw's first wife died in July, 1790. His second wife was a daughter of Alexander Doz, a wealthy merchant in Philadelphia, and a liberal benefactor to Christ Church. When, in 1808, Dr. Magaw was unable to officiate through infirmities which compelled his retirement, Mrs. Magaw addressed the trustees of the fund left to the Church and charity. She mentioned the narrow circumstances of her husband, and requested that an allowance be made to her from the large property in their care. It is understood that the trustees heeded her appeal and made her a sufficient allowance, which was continued until the death of Dr. Magaw. Mrs. Magaw survived her husband some years.

HOBART CORRESPONDENCE

[FROM HANNAH HOBART]

Sunday 2^d June — 99

WHEREVER you are my dear John I hope and expect you are passing your time agreeably and profitably, and I conclude it will be an addition to your happiness to hear that we are all well including your brother and family.

Your brother was down about ten days ago on the usual errand but did not succeed which was a great disappointment and mortification to him, the season has been so unfavorable for their business it has put it back at least a month longer than they had depended on, and in addition to that an accident has contributed to their further disadvantage, from the carelessness of one of the Colliers, between six and seven hundred cords of wood which was intended for coal, caught fire and was intirely destroyd, it being in the range of the wind which was then remarkably high, they have however at last surmounted these misfortunes so far as to get the Furnace in blast about a week since and was likely to do well when I heard from your brother two or three days ago, but those untoward circumstances will in their consequences make a serious drawback on their hoped for profits from the business. The very warm weather we had some time ago seemd almost too much for me, but the cool weather which has succeeded has again recruited me, we cant however expect such weather to continue long, but I hope shant feel a change greatly as I expect to go to Frankford on Wednesday next, your Sister means to go on tuesday.

If it were not that some circumstances assist me to fix the time that you my dear John left home, I shoud conclude you had been gone six weeks instead of three, one reason why it

HANNAH HOBART

seems so long I suppose is because I have heard from you only once since you went, and that is better than two weeks since, I hope I shall hear from you soon, I want very much to know all your movements, which you must not think unreasonable as every thing that concerns you is interesting to me.

I hope all whom you love are well, and am with best wishes,
my dear John's Affectionate

H. HOBART

Your Sister was here just now, she tells me she drank tea at Dr. Whites a few days ago, Dr. White mentioned his having had a letter from you, but said nothing of the contents.

Your Sister sends love.

in folding your letters my dear John you should let the folds be together otherways it looks like an inclosure and they notice it as such at the post office.

Superscription:

REV^d JOHN HENRY HOBART, Princeton

SAMUEL OGDEN

SAMUEL, a son of David Ogden, was born at Newark, New Jersey, December 9, 1746. He was carefully educated, studied law, became an ardent patriot during the Revolution, and was a colonel of the New Jersey Militia. He was greatly interested in the development of the iron industry of the state, and owned large tracts of land in Morris and Sussex counties. For some years his home was at Boonton, New Jersey, where he had a furnace, forge, and nail-mill, which did a large business. While iron could be exported to England free of duty, a heavy tax was laid upon all retained for domestic use. In the months preceding the Revolution, the bitterness between the patriots and the loyalists was intense. Mr. Ogden had a grist-mill in connection with his iron works, and the loyalists accused him of manufacturing iron in it, as it could be used for a slitting-mill for nail rods. The rumours were so persistent that the governor, Sir William Franklin, with several officials, came to Boonton to examine the mill. They were received most cordially and entertained at dinner by Mrs. Ogden. After an excellent meal, the mill was inspected, when the governor, who saw it grinding corn instead of iron, expressed himself as satisfied, and said pompously that he knew there was nothing in the story. Colonel Ogden still continued to produce certain kinds of nails, the manufacture of which had been prohibited in the colonies and elsewhere.

He was a Churchman by conviction, and was a liberal member of Trinity Church, Newark, serving as vestryman and warden. After the organization of the Diocese of New Jersey, he was an active and influential delegate to the Convention from 1791 to 1810. In June, 1787, a notice was published in various newspapers in the State of New York that "ten townships of unappropriated lands on the south side of the St. Lawrence River will be sold at public vendue at the Coffee House, in the city of New York, July 10, 1787." One of the principal purchasers was Alexander Macomb. On May 3, 1792, Mr. Macomb conveyed to Colonel Ogden, in trust for himself, General Henry Knox, Robert Morris, and Gouverneur Morris, for thirty-two hundred pounds (£3200), the four townships of Hague, Cambray, Oswegatchie, and Dekalb. It was stipulated that he should convey forty-four thousand one hundred and fourteen acres to General

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Knox, sixty thousand six hundred and forty-one acres to Gouverneur Morris, and sixty thousand six hundred and forty-one acres to Robert Morris. This left ninety thousand acres for himself. The tract included Oswegatchie, with parts of Dekalb, Cambray, and Madrid townships. Colonel Ogden sold Dekalb to Judge William Cooper, the founder of Cooperstown. Upon the tract which had been the home of the Oswegatchie Indians, where the river of the same name empties into the St. Lawrence, Colonel Ogden founded, in 1796, a town to which the name of Ogdensburg was given. The city of Prescott, Ontario, on the Canada side, is connected with it by steam ferries. Ogdensburg has now a population of more than thirteen thousand inhabitants, and is a port of entry and a railroad and manufacturing centre. At the present date four towns of this name, and twelve with the name of Ogden, throughout the United States, show the influence, power, and wealth of the family. With his various large interests, Colonel Ogden still retained his law practice. It was on November 24, 1807, that he made his famous motion to quash the indictment against Colonel Aaron Burr for his murder of General Alexander Hamilton. Colonel Ogden died December 1, 1810, having nearly attained the age of sixty-four years. He was married to Euphemia, a daughter of Judge Lewis and Sarah (Gouverneur) Morris, February 5, 1775, at Morrisania, New York, by the Rev. Samuel Seabury, then rector of Westchester, afterward Bishop of Connecticut. Mrs. Ogden died June 2, 1818. On a tablet to her memory in Grace Church, Broadway, New York, is this inscription:

EUPHEMIA OGDEN RELICT OF
SAMUEL OGDEN ESQ. OF NEWARK, N. J.
BORN SEPT 10, 1754,
DIED JUNE 2, 1818.
ISABELLA W. OGDEN, HER
DAUGHTER. BORN FEBRUARY 17, 1787.
DIED 15 APRIL 1820.

Their children were:

DAVID B., born October 31, 1775; married Margaretta E. Ogden; died July 16, 1849.

GERTRUDE G., born January 9, 1777; married William Meredith; died October 9, 1820.

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SARAH MORRIS, born February 14, 1779. She died on board the ship Nashville bound for New Orleans, May 23, 1832.

CATHERINE MORRIS, born September 7, 1780; married James Parker of Shirley in Bethlehem, Huntington County, New Jersey. They had no children.

EUPHEMIA, born March 19, 1782.

LEWIS MORRIS, born September 15, 1783; died November 20, 1810.

MORRIS M.

ISABELLA W., born February 17, 1787; died April 15, 1820.

CAROLINE KNOX, born April 9, 1789; died January 8, 1790.

CAROLINE KNOX, 2d, born February 23, 1791; married Isaac A. Johnson; died May 11, 1844.

GOUVERNEUR MORRIS, born April 17, 1792; died March 17, 1793.

SAMUEL GOUVERNEUR MORRIS, born August 20, 1794; died February 17, 1797.

This letter is not in the archives, but belongs to Dr. Lowndes's collection. It is included here because of its importance.

[SAMUEL OGDEN TO ROBERT BLACKWELL]

Newark June 10th 1799

REV^d. & DEAR SIR

IT is really mortifying, to me that some private Business of the greatest importance, will render it impossible, for me to attend the general Convention, tomorrow in your city. I feel however highly gratified, in having it in my power, to represent to you, the unanimous concurrence, and approbation of every member, of our State Convention, held last week, in New Brunswick, as to the election of D^r Ogden, as our Bishop, for this State. Pray make such communication of this Fact as you may think proper, to the Clerical, and Lay

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Deputies of your State, and you will greatly oblige your friend
& humble serv^t.

SAM^L. OGDEN

REV^D. D^R. BLACKWELL.

Superscription:

THE REV^D. DOCTOR BLACKWELL, Philadelphia.
Doct^r. Ogden.

ANNOTATIONS

The Election of Uzal Ogden as Bishop of New Jersey.

At the Convention of the Diocese of New Jersey, held in Trinity Church, Newark, on June 6 and 7, 1798, General Matthias Williamson of Elizabeth Town introduced, on the first day of the session, a resolution that "this convention go into the election of a Bishop for the Church in this State."

It was freely discussed, some thinking that the matter needed further consideration. On the following day, Thursday, June 7, this action was taken:

"The Convention resolved itself into a Committee of the whole, the Rev. Mr. Rayner in the chair, for the further discussion of Gen. Williamson's motion, to go into the election of a Bishop.

"When, after some time having been spent therein, an amendment to this motion was moved, viz. To postpone the election of a Bishop, until the annual meeting of the Convention in June next.

"Which amendment was negatived.

"The committee of the whole rose, and reported to the Convention. General Williamson having withdrawn his motion, it was

"*Resolved, unanimously*, That when this Convention shall have gone through the ordinary business, it will adjourn to meet at New-Brunswick, on the third Wednesday in August next, for the express purpose of deliberating on the expedience of electing a Bishop for this Church, and that the President be requested to write a Letter previous to this period, to the several Congregations of this Church, in the state, informing them of this resolution." [*Journal*, 1798, p. 6; *Reprint*, 1890, p. 190.]

HOBART CORRESPONDENCE

The Convention commenced its adjourned session in Christ Church, New Brunswick, on Wednesday, August 15, 1798.

On Thursday, August 16, after prayers had been read, these proceedings followed :

“ Conformable to the design of the adjournment of the Convention from Newark to this place, it was moved, that the Convention do now deliberate on the expedience of electing a bishop for the Church in this state.

“ Whereupon, the Convention resolved itself into a Committee of the whole, and the Rev. Mr. Rayner was invited to take the chair.

“ After this interesting subject had been, in an ample and dispassionate manner, discussed ;

“ On motion, the Committee unanimously resolved, that it is expedient, that the Convention do now go into election of a Bishop.

“ The Committee then rose, and the Chairman reported to the President of the Convention, the resolution of the Committee ; whereupon, on motion, that the Convention do agree to the said resolution, viz. ‘ That it is expedient that the Convention do now go into the election of a Bishop ; ’ It was resolved unanimously in the affirmative.

“ A motion was made, that a Committee of two be appointed to receive and count the ballots for the election of a Bishop. The Rev. Mr. Croes, and Col. Ogden, were the Committee, who reported,

“ That for the election of a Bishop, the votes of the Convention were as follows : CLERGY, for the Rev. Uzal Ogden, unanimously. LAITY, for the Rev. Uzal Ogden, 17 congregations, for the Rev. Henry Waddell, 3 Congregations. For the Rev. John Croes, 1 Congregation.

“ The election for a Bishop being thus in favor of the Rev. Mr. Ogden, the Convention proceeded to sign the following Certificate, required by the ii. Canon of the General Convention of this Church, of every Bishop elect, previous to this Consecration.

WE whose names are underwritten, fully sensible how important it is that the Sacred Office of a Bishop should not be unworthily conferred, and firmly persuaded, that it is our duty to bear testimony, on this solemn occasion, without partiality or affection, do, in the presence of ALMIGHTY GOD, testify, that the REVEREND UZAL OGDEN, is not, so far as we are informed, justly liable to evil report, either for error in Religion, or for viciousness of life ; and that we do not know

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or believe, there is any impediment or notable crime for which he ought not to be consecrated to that Holy office. We do moreover jointly and severally declare, that having personally known him for three years last past, we do, in our consciences, believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the office of a Bishop, to the honor of God, and the edifying his Church, and to be an wholesome example to the Flock of CHRIST.

New-Brunswick, August 16, 1798.

(CLERICAL MEMBERS)

Henry Waddell, President of the Convention of the Protestant Episcopal Church, in New Jersey, John Croes, Andrew Fowler, Menzies Rayner, Walter C. Gardiner, John Wade.

(LAY DEPUTIES)

Christ's Church, Pompton, Isaac Haulenbeek.

Trinity Church, Newark, John Schuyler, Arent Schuyler, Uzal Johnson, Samuel Ogden.

St. John's Church, Elizabeth-Town, Matthias Williamson, John Chetwood, Robinson Thomas.

Trinity Church, Woodbridge, Samuel Jaques.

St. James's Church, Piscataway, Samuel Walker.

Christ Church, Shrewsbury, John G. Holmes, William Haight.

St. Peter's Church, Spotswood, James Throckmorton.

Christ's Church, Middletown, James Kearny.

St. Peter's Church, Perth-Amboy, Andrew Bell.

St. Peter's Church, Freehold, William Grandin.

St. John's Church, Greenwich, John Schooley.

St. Peter's Church, Mansfield, Thomas Thatcher.

St. Peter's Church, Sand-Town, Jeffery Clark.

St. Peter's Church, Hacketts Town, Montgomery Reading.

St. Andrew's Church, Mount-Holly, Thomas Curtis.

Christ's Church, New-Brunswick, Benjamin Lindsay, Willet Warne.

Trinity Church, Swedsborough, William Wayman.

St. Michael's Church, Trenton, John Vandegrift.

St. John's Church, Roxbury, Samuel Jaques.

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St. Peter's Church, Morris-Town, Samuel Tuthill.

St. James's Church, Knowl-Town, Garret Abinson, John Teeple.

Christ's Church, Newtown, William T. Anderson." [*Journal*, 1798, p. 9; *Reprint*, 1890, p. 193.]

The meeting of the General Convention appointed to be held in Philadelphia in the fall of 1798 was postponed, as yellow fever was then epidemic. The Convention met on Tuesday, June 11, 1799, in Christ Church, Philadelphia. On Friday, June 14, the Rev. Mr. Croes presented to the House of Deputies the documents concerning the election of Dr. Ogden, which were received and ordered to lie on the table. They were taken up on the following day, "and after discussion, the subject was postponed." The matter was again considered on Tuesday, June 18. The *Journal* records this action:

"The testimonials of the Bishop elect of New Jersey being called up, the following resolution passed:

"Whereas doubts have arisen in the minds of some members of the Convention, whether all the Priests who voted in the election of the Rev. Uzal Ogden, D.D., to the office of a Bishop in the State of New Jersey, were so qualified as to constitute them a majority of the resident and officiating priests in the said State, according to the meaning of the Canon in this case made and provided. And whereas, in a matter of so great importance to the interest of religion and the honor of our Church, it is not only necessary that they who concur in recommending to an office so very sacred, should have a full conviction of the fitness of the person they recommend, but that they should also be perfectly satisfied with respect to the regularity of every step which had been taken in the business.

"Resolved, therefore, that in the opinion of the House of Deputies, all proceedings respecting the consecration of the Rev. Uzal Ogden, D.D., ought to be suspended, until a future convention of the State of New Jersey shall declare their sense of the subject." [*Perry's Reprint*, 1874, vol. i, p. 228.]

Bishop White gives this explanation of the proceedings in the House of Deputies:

"In this convention considerable animosity was excited in the House of Clerical and Lay Deputies, on the subject in New Jersey. Agreeably to the distinction taken by the author of recording personal matters

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then only when necessary to illustrate ecclesiastical effects, and when something appears on the journal which may be thus elucidated, it may be proper to note in this place that whatever ground was taken by the said house in the strict construction of the canon, fixing the number of clerical incumbents in a state in which a bishop might be chosen, there was a more important reason at the bottom of the objection made. The truth is, that the gentleman elected was considered as being more attached to the doctrines and the practices obtaining in some other churches, than those of his own. What rendered the management of the case the more difficult, was his being brought forwards by some gentlemen, who had always professed the strongest disapprobation of the least deviation from the institutions of the Church. No doubt, they thought they perceived some advantages, counterbalancing the unquestionable fact, that the bishop-elect had been not a little reprehensible in that line. The bishops kept themselves from taking any interest in the subject, no one of them expressing his opinion, so far as is here known. It is to be hoped, that their conduct will be the same on any similar occasions which may occur. Delicacy requires this, as, in the case of the requisite testimonials, the approbation of the consecrating bishops will still be necessary." [*Memoirs of the Church, edition of 1880, p. 209.*]

The Rev. John Croes, as president of the Convention, then issued this call for a special convention [*see Journal, October, 1799, p. 4; Reprint, 1890, p. 208*]:

GENTLEMEN,

By a resolve of the General Convention of our Church, at their meeting in June last, all proceedings respecting the consecration of the Reverend Doctor Uzal Ogden, the Bishop-Elect of this State, are suspended until, a future State Convention shall reconsider, and declare their sense of the regularity of the Election of the said Doctor Ogden to the office aforesaid.

And as it is provided by the sixth article of the Constitution of the Church in this State, that "the President of the Convention for the time being, at the request, or with the approbation of the Vestries of two congregations (any special circumstance requiring it) may call an occasional meeting of the Convention" and as the Vestries of St. John's Church in Elizabeth-Town, and Trinity Church at Newark have, in writing, requested me to call such a meeting on the third

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Wednesday in October next, for the particular purpose expressed in the aforesaid Resolve of the General Convention:—I do, therefore, by virtue of the authority granted by the said sixth article of the Constitution aforesaid, and in consequence of the request of the aforementioned Vestries, appoint a Special Meeting of the Convention of the Protestant Episcopal Church in this State, to be held at the city of Perth-Amboy on Wednesday the 16th day of October next, at which place and time you are requested to attend.

I am, Gentlemen, respectfully,

Your affectionate Brother in Christ,

JOHN CROES, *President*
of the Convention of the Protestant
Episcopal Church in New-Jersey.

New Jersey, Swedesborough, August 26, 1799.

Delegates of _____ to the Convention
of the PROTESTANT EPISCOPAL CHURCH in New-Jersey.

[*Journal, October, 1799, p. 4; Reprint, 1890, p. 208.*]

When the members assembled in St. Peter's Church, Perth Amboy, after divine service and a sermon by the Rev. Andrew Fowler, at the call of the president, a circular containing printed extracts from the published proceedings of the Convention held at New Brunswick in August, 1798, and the proceedings in the General Convention were read.

A full and free discussion of the whole subject was then held, after which this action was taken:

A motion was made by Mr. Williamson, and seconded by Col. Ogden, that the Convention adopt the three following resolutions when, after a full and free discussion and consideration, and at the request of Mr. Morris, the question having been taken on them separately, they were severally passed as follows:

1. *Resolved*, That all the Priests who voted in the election of Rev. Uzal Ogden, D.D., to the office of a Bishop in the State of New-Jersey, were so qualified as to constitute them a majority of the resident and officiating Priests in the said State, according to the meaning of the Canon in such case made and provided.

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<i>Yeas</i>	CLERGY	<i>Nay</i>
Rev. Mr. Fowler, Rev. Mr. Rayner.		Rev. Mr. Waddell.

LAITY, BY CONGREGATIONS

<i>Yeas</i>	
Christ's Church, Pompton, Trinity Church, Newark, [Town, St. John's Church, Elizabeth Trinity Church, Woodbridge, St. James's Church, Piscataway,	St. James's Church, Knowlton, Christ's Church, Newtown, Christ's Church, Shrewsbury, St. John's Church, Greenwich.

<i>Nays</i>	
Christ's Church, Middletown, St. Peter's Church, Spotswood, Christ's Church, New-Brunswick, was divided, and St. Peter's Church, Perth-Amboy, did not vote.	St. Mary's Church, Burlington.

2. *Resolved*, That each of the Priests that voted in said election, and all the Priests who signed the certificate in favor of the Rev. Uzal Ogden, D.D., agreeably to the Canon of the General Convention of this Church, were at the time resident and officiating Priests of the Church in this State.

<i>Yeas</i>	CLERGY	<i>Nay</i>
Rev. Mr. Fowler, Rev. Mr. Rayner.		Rev. Mr. Waddell.

LAITY, BY CONGREGATIONS

<i>Yeas</i>		[boy,
Christ's Church, Pompton, Trinity Church, Newark, St. John's Church, Eliz. Town, Trinity Church, Woodbridge, St. James's Church, Piscataway,	St. Peter's Church, Perth-Am- St. James's Church, Knowlton, Christ's Church, Newtown, Christ's Church, Shrewsbury, St. John's Church, Greenwich.	

<i>Nays</i>	
Christ's Church, Middletown, St. Peter's Church, Spotswood, Christ's Church, New-Brunswick, was divided.	St. Mary's Church, Burlington.

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3. *Resolved*, That the said election was regular in every respect.

CLERGY

Yeas
Rev. Mr. Fowler,
Rev. Mr. Rayner.

Nay
Rev. Mr. Waddell.

LAITY, BY CONGREGATIONS

<p style="text-align: center;"><i>Yeas</i></p> <p>Christ's Church, Pompton, Trinity Church, Newark, St. John's Church, Eliz. Town, Trinity Church, Woodbridge, St. James's Church, Piscataway,</p>	<p style="text-align: right;">[boy,</p> <p>St. Peter's Church, Perth-Am- St. James's Church, Knowltown, Christ's Church, Newtown, Christ's Church, Shrewsbury, St. John's Church, Greenwich.</p>
--	--

Nays

Christ's Church, Middletown,
St. Peter's Church, Spotswood,
Christ's Church, New-Brunswick, was divided.

Mr. Williamson then submitted the following address and resolution to the consideration of the Convention:

As it is important to the interests of the Church in this State that the Consecration of the Bishop-Elect should take place as soon as possible, therefore,

Resolved, That the following Addresses be communicated by the Standing Committee of this State, to the several standing Committees of the Protestant Episcopal Church in the different States, together with copies of the necessary testimonials, and request their consent to the proposed Consecration.

An address of the Protestant Episcopal Church of the State of New-Jersey, to the several Standing Committees, of said Church in these United States.

Respected Brethren.

At the State Convention of our Church, held at Newark, June 6th, 1798, a motion was made and seconded, to go into the election of a Bishop, for the church in this state, when, after a discussion of the subject, it was resolved, unanimously, "That when this Convention

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shall have gone through the ordinary business, it will adjourn to meet at New-Brunswick, on the third Wednesday in August next, for the express purpose of deliberating on the expediency of electing a Bishop for this Church, and that the President be requested to write a letter, previous to this period to the several congregations of this Church in the State of New-Jersey, informing them of this resolution.”

The adjourned Convention at New-Brunswick was uncommonly numerous ; it was attended by all the clergy of the Church in this State, except two, one of whom, through infirmities, had for several years preceding, ceased to attend our state Conventions, and by deputies from twenty-two congregations. This body entered on the consideration “of the expedience of electing a Bishop for the church in this state :” and after this interesting subject, had, in an ample and dispassionate manner been discussed, it was resolved “unanimously, that it was expedient that the Convention should go into the election of a Bishop ;” whereupon, the election took place, by ballot, when it appeared, that it was in favor of the Rev. Uzal Ogden, D.D., almost unanimously ; the certificate required by the ii. canon of the General Convention of our Church, previous to the consecration of a Bishop-Elect, was then signed by every member of the Convention.

It was hoped that the Consecration of the Rev. Doctor Ogden would have taken place at Philadelphia, the September ensuing ; but the unhealthiness of that city prevented the triennial meeting there, of the General Convention of our church, which did not meet until June last, when the necessary certificate in favor of the Bishop-Elect of this State, was presented to that body. It gave us real concern when we were informed, that this General Convention of our church, instead of granting the necessary testimonial for the consecration of our Bishop-Elect, thought proper to pass the following resolution :

“Whereas doubts have arisen in the minds of some members of the Convention, whether all the priests who voted in the election of the Rev. Uzal Ogden, D.D., to the office of Bishop in the State of New-Jersey, were so qualified as to constitute them a majority of the resident and officiating Priests in the said State, according to the meaning of the canon, in this case made and provided ; and, whereas a matter of so great importance to the interests of religion and the honor of our Church, it is not only necessary, that they who concur in recommending to an office so very sacred, should have a full conviction of the fitness

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of the person they recommend, but that they should also be perfectly satisfied with respect to the regularity of every step which had been taken in the business; *Resolved, therefore*, That in the opinion of the House of Deputies, all proceedings respecting the consecration of the Rev. Uzal Ogden D.D., ought to be suspended, until a future Convention of the State of New-Jersey shall declare their sense of the subject."

The present Convention, having been convened for the express purpose of re-considering and declaring their sense of the regularity of the election of the Rev. Uzal Ogden, D.D., to the Episcopal office, after the most mature deliberation and discussion of the subject, have, by a large majority, *Resolved*, "That all the Priests who voted in the election of the Rev. Uzal Ogden, to the office of Bishop in the State of New-Jersey, were so qualified as to constitute them a majority of the resident and officiating Priests, in said State according to the meaning of the Canon in that case made and provided;" and further, "that each of the Priests who voted in said election, and all the Priests who signed the certificate in favor of the Rev. Uzal Ogden, D.D., agreeably to the second Canon of the General Convention of this Church, were resident and officiating Priests of the Church in this State;" and that "his election to the office of a Bishop was in every respect regular."

As we are thus fully persuaded of the regularity of the election of the Rev. Doctor Ogden to the Episcopal office; and as without a Bishop the organization of our Church is extremely imperfect, as we do not enjoy the privilege of perfect government and discipline, the power of ordination, the great benefits of confirmation, and Episcopal visitation, nor the right of representation in the House of Bishops, a sense of duty and a regard for the interest and prosperity of our Church, compel us to apply to you, Gentlemen, for the exercise, in favor of our Church, of the power vested in you by the following Canon passed by our last General Convention:

Of the CONSECRATION of BISHOPS in the RECESS of the GENERAL CONVENTION.

If during the recess of the General Convention, the Church, in any state, should be desirous of the consecration of a Bishop, the standing Committee of the Church, in such State, may by their President, or by some other person or persons, specially appointed, communicate the desire to the standing Committees of the Churches in the different

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states, together with copies of the necessary testimonials: And if the major number of the standing Committees shall consent to the proposed consecration, the standing Committee of the State concerned may communicate the evidences of such consent, together with the other testimonials, to any three Bishops of this Church, who may thereon proceed to the consecration. The evidences of the consent of the different standing Committees, shall be in the form prescribed for the General Convention, in the second Canon of 1798. And without the aforesaid requisites, no consecration shall take place, during the recess of the General Convention.

Signed at the request, and on behalf of the Convention.

MENZIES RAYNER, *Vice-President.*

To _____ President of the standing Committee of
the PROTESTANT EPISCOPAL CHURCH in the State of _____

Resolved, also, That the said standing Committee be requested without delay, to take such other measures as they may deem expedient, to effect the speedy Consecration of the Bishop-Elect of the Church in this State.

The Yeas and Nays being called for on the above Address and Resolutions, were as follows:

CLERGY	
<i>Yeas</i>	<i>Nay</i>
Rev. Mr. Fowler, Rev. Mr. Rayner.	Rev. Mr. Waddell.

LAITY, BY CONGREGATIONS

<i>Yeas</i>	<i>Nays</i>
Christ's Church, Pompton, Trinity Church, Newark, St. John's Church, Eliz. Town, Trinity Church, Woodbridge, St. James's Church, Piscataway,	[boy, St. Peter's Church, Perth-Am- St. James's Church, Knowlton, Christ's Church, Newtown, Christ's Church, Shrewsbury, St. John's Church, Greenwich.]

<i>Nays</i>	
Christ's Church, Middletown, St. Peter's Church, Spotswood, Christ's Church, New-Brunswick, was divided.	St. Mary's Church, Burlington.

[*Journal, October, 1799, pp. 11-16; Reprint, 1890, pp. 215-220.*]

HOBART CORRESPONDENCE

The application to the standing committees apparently met with no response.

When the General Convention met in the city of Trenton, New Jersey, on September 8, 1801, the Diocese of New Jersey again presented the documents concerning the Bishop-elect and asked consent to his consecration. Upon a vote by states, consent was refused.

Bishop White says:

“The incident, although given in the journal, should not be noticed in these remarks, were it not to record, that the extreme dissatisfaction conceived by a few gentlemen, was prevented from ending in the inconveniences of which there was entertained an apprehension by some controversies of a parochial description. Until this took place, the few gentlemen referred to had adopted so zealously the cause of the rejected clergyman, that they contemplated an application to the Episcopal Church in Scotland. This would certainly have failed: but the project was communicated by one of the gentlemen to the author. The bishop-elect, a few years afterward, joined the Presbyterian Church, probably in consequence of the parochial controversies referred to, which had also arrested the proceedings in his favor in regard to the Episcopacy.”

No further steps were taken by the authorities of the diocese to obtain consecration for Dr. Ogden so far as any extant records or documents show.

A sketch of Dr. Uzal Ogden precedes his letter of May 24, 1803.

Robert Blackwell.

Robert, a son of Colonel Jacob and Frances (Sackett) Blackwell, was born on the family estate near Newton, Long Island, on May 6, 1748. His ancestry was distinguished. His family had long been settled in Norfolkshire, England. His great-grandfather, Robert Blackwell, came to New York in 1676, and was a large owner of real estate on the Long Island shore near Hell Gate. By his marriage with Mary Manning, daughter of Captain Manning, sometime commandant of the Fort of New York, the island formerly called Manning's Island became Blackwell's Island, a name it still retains. Young Robert was educated partly at the Classical School at Hallet's Cove, under the care of Mr. Rudge, an excellent scholar, of which school his father had been one of the founders, and in the city of New York, where

SAMUEL OGDEN

there were many good schools. He pursued his collegiate course at the College of New Jersey, Princeton, New Jersey, from which he was graduated in 1768. He became tutor in the family of Colonel Frederick Philipse of the Philipse Manor, a part of which is now the city of Yonkers.

In connection with his duties he commenced the study of theology under the Rev. Dr. Auchmuty, rector of Trinity Church. He also took some courses in medicine in the Medical School of King's College, founded in 1767 under the charge of Dr. Samuel Clossey, who had able coadjutors in Dr. Peter Middleton, Dr. John Jones, Dr. Samuel Bard, Dr. James Smith, and Dr. John V. B. Tennent.

In the fall of 1771 he was recommended by Dr. Auchmuty to Dr. Richard Peters, rector of Christ Church, Philadelphia, and secretary of the province, as "a serious, good young man" who would suit well for the vacant mission of Gloucester County, New Jersey. "He intends a jaunt beyond Philadelphia to explore the Country and see if there are any vacancies. He is solicitous to be employed, and we have no employment here for him. He will be recommended by the Clergy here and Colonel Philipse and the recommendation will be no more than he deserves." For these and other particulars the reader is referred to the sketch of Dr. Blackwell in the "Life and Correspondence of William Smith," volume ii, page 470.

The mission in Gloucester had been established in 1766, and had been served by the Rev. Nathaniel Evans for two years when he died. Mr. Lynn "of Franklin" was offered the mission in 1769, but there is no evidence that he ever accepted. The Rev. David Griffith was in charge in 1770 and 1771. He then became rector of Fairfax, Virginia, and was elected the first Bishop of Virginia on May 31, 1786, but finally declined, as no provision was made to defray the expense of the voyage to England. Mr. Blackwell officiated as catechist in St. Mary's, Colestown, Greenwich, and Gloucester. His services were agreeable to the members of the three congregations, and with their commendation and that of the clergy of Philadelphia and New York, he sailed for England "in the Ship called the Dutchess of Gordon, Captain Winn," in May, 1772. He was made deacon on June 11, 1772, by the Rt. Rev. Dr. Richard Terrick, at a special ordination held in Fulham Palace Chapel. He was ordained priest by the same prelate on June 14, 1772. His license to officiate in

HOBART CORRESPONDENCE

the Plantations gives him authority "to perform the office of a minister in Gloucester County or elsewhere in the Province of New Jersey." It is dated June 11, 1772, and bears the seal of the Diocese of London.

Mr. Blackwell on his return was received with affection and respect. In his first report to the Venerable Propagation Society on April 20, 1773, he says "that he performed duty not only at Gloucester and Waterford, (which latter goes by the name of Cole's Church,) but also at Greenwich about eighteen miles from Waterford where there is a new Church, not built properly for the Church of England." This "new Church" was at Berkeley within the town of Greenwich. On June 30, 1774, it was elected by the managers to be henceforth exclusively for the service of the Church of England. It is now known as St. Peter's, Clarksboro, and has a substantial edifice built in 1846 in Clarksboro. According to the American Church Almanac for 1911 this parish has fifty-four communicants. The old building at Berkeley was taken down. The present parish at Gloucester City is the Church of the Ascension, with two hundred and six communicants. The changed conditions are shown by this comparison of the present with the past.

In each of these churches there were about forty families, whom Dr. Blackwell describes as "very ignorant, particularly in respect to the sacraments as living in the midst of Quakers and destitute of the means of instruction." For three years the good priest laboured and saw encouraging growth. When the Revolution commenced, Gloucester County became a seat of war. In 1777 Count Donnop made an assault upon Fort Mercer at Red Bank, and Fort Mifflin was besieged. It was within its borders that Earl Cornwallis, Sir Henry Clinton, and General Varnum, of the British army, marched and counter-marched their troops. On the Delaware River there were many engagements between gunboats of the British and American forces. Just below Gloucester, on October 23, 1777, there was a very severe contest between American and British vessels, during which the *Augusta* and the *Merlin*, British ships-of-war, exploded.

Robert Blackwell, like his father, and other members of their family, was a strong and consistent advocate of the American cause. When he could no longer officiate in his mission he became chaplain in the American army. Before leaving his charge he preached a sermon to the American troops at Haddonfield, New Jersey. Dr. Blackwell was made chaplain to the first Pennsylvania Brigade. He was at Valley

SAMUEL OGDEN

Forge during the winter of terrible sufferings from cold and hunger. Here his medical skill was exercised, for a certificate given by General Anthony Wayne concerning the oath of allegiance taken in 1778 describes him as both chaplain and "surgeon to one of the regiments."

In the fall of 1780, after hostilities had ceased in the Middle States, Dr. Blackwell settled near Philadelphia, for he was appointed "to assist Mr. White on Sundays." On September 19, 1781, he was elected an assistant minister.

Dr. Blackwell took a very prominent part in all affairs relating to the organization of the Church in the United States. He coöperated cordially with Mr. Beach of New Brunswick in securing the meeting, on May 21, 1784, of the members of the Corporation for the Relief of the Widows and Orphans of Clergymen, of which, since 1773, he had been a member, out of which grew the plan for a General Convention in October, 1784. In fact, it was Dr. Blackwell who proposed the day. He was influential in the meetings of the General Convention from 1784 to 1808, and served on important committees and as treasurer. In his work as a parish priest he was scrupulous to fulfil every duty. As a preacher he is said to have been solid rather than rhetorical and flowery. His discourses were filled with sound divinity, and delivered with an agreeable and well-modulated voice. The Hon. Horace Binney, a leader of the Philadelphia bar, said that to him they were never uninteresting. In his intercourse with children he was plain, direct, and instructive. The biographer of Dr. William Smith says of his method of catechizing: "And there yet survive those who recall with animated feelings his venerable figure and his air of meek and paternal dignity as he would move before the lines of little people arranged on both sides of the middle aisle of Christ Church or St. Peter's, with his Prayer Book and his gold spectacles in one hand, while the other, left free, he would put with affectionate commendation upon the head of some little innocent who seemed to need encouragement or deserve commendation." [*Vol. ii, p. 480.*]

In the philanthropic work of the city he was very helpful, belonging to several charitable organizations.

By the death of his father in October, 1780, he inherited a large and valuable estate, and he gave liberally to every worthy object.

He was married in 1780, by the Rev. Mr. White, to Rebecca Harrison, daughter of Joseph and Anna Harrison of Gloucester, New

HOBART CORRESPONDENCE

Jersey. She died in 1782, leaving one daughter, Rebecca Harrison, who married George Willing of Philadelphia. By his second marriage, in 1783, to Mrs. Hannah Benezet, widow of John Benezet and daughter of William and Mary Bingham of Philadelphia, he became connected with families prominent in the social life of the city which for ten years was the capital of the United States.

He lived in a stately mansion on Pine Street near Third Street, which had been built shortly before the Revolution. The material used was red and blue glazed brick. It was three stories in height, with elaborate cornice and dormer windows, and was distinguished by its columned doorway and low steps. The interior was finished in carved panelings and wainscoting, with heavy doors of mahogany and other hard woods. The rooms were large, with lofty ceilings. Its first owner was John Stamper, a wealthy merchant, and mayor of the city in 1759, whose daughter, Mary, married William Bingham. This house descended by inheritance to the second Mrs. Blackwell, Mr. Stamper's granddaughter. Here the doctor and his wife exercised a gracious hospitality and made it a centre of literary and social life.

In 1810, owing to impaired health, Dr. Blackwell resigned his position in the United Parishes. He spent the remainder of his life in comparative retirement, giving much attention to his large garden, filled with fine fruit trees and flowers. He officiated frequently for his brethren, who found in him a firm friend and wise counsellor. Mrs. Blackwell died in 1815. He survived her sixteen years, and died in 1831, in the eighty-fourth year of his age and sixtieth of his ministry.

Of Dr. Blackwell the Rev. Rufus W. Griswold says: "Being a man of very large fortune, fine personal appearance and singularly pleasing temper and manner he was a conspicuous character in society, uniting to his other advantages, great dignity, he was much sought for on the occurrence of fashionable weddings. Slavery then existed in Pennsylvania, and the blacks who have always been observed to be extremely 'aristocratic' hardly considered that they were married at all, unless the Doctor or Bishop White celebrated their nuptials. Dr. Blackwell's registry of marriages and baptisms, which I have seen, beside the marriage of Miss Margaret Allen to William Tilghman, Chief Justice of Pennsylvania, and among the alliances of the Wellings, Francis, Chews, and others, records the marriages of Sylvia to Caesar, Venus to Pompey, Dinah to Cuffe,

SAMUEL OGDEN

and others, the humblest in the world to whom as to the greatest the Kingdom of Heaven is promised. From the wide hall of his elegant house in Pine Street below Third with its rich chairs and sofas, in which he would arrange them the black company would adjourn to his kitchen where they were sure of some good wine and other hospitable cheer. In due time Sylvia, Dinah and Venus were blessed with increase, who would of course be brought to be baptized at his house, and by nobody of course but the Doctor who had married their papas and mamas. Notwithstanding his inexhaustible fund both of benignity and good humor this 'black' business grew a little onerous; and as he begun to observe it had no relief from the increasing number of the white clergy, the old gentleman bethought himself at last of a remedy, and having a very respectable negro family servant, who had been brought up from a child in his house, and was always piously disposed, he inquired of him how he would like to take 'holy orders.' Having considered the matter, the man felt convinced that as Dr. Blackwell had suggested it, he must be 'truly called,' and, putting on a white cravat and green spectacles, he entered in due form upon his divinity studies, for the uninterrupted pursuit of which he was allowed a very comfortable room over the coach house.

"Bishop White, whose offices were a great deal invoked in the same way, highly approved of Dr. Blackwell's ingenuity, and the Rev. Absalom Jones was in good time ordained by the bishop a regular member of the Apostolic ministry. Jones had so constantly been present and assisting in a humbler capacity at his master's celebrations of marriage, that he was found, on the first experiment quite 'au fait;' and those who witnessed the performances of the ceremony found it, in every respect, so 'exactly like' Dr. Blackwell's own, that it was sometimes appealed to as conclusive evidence of the equality of the races. From this time whenever invited to the duty by the blacks, Dr. Blackwell declined on the ground of professional etiquette. Jones, I ought to add, gave fuller proof of his ministry than many of the white brethren have since done. He was very useful among his race in Philadelphia, and is yet well remembered, as his memory is also greatly respected by both whites and blacks, as the first rector of St. Thomas's African Episcopal Church in the Fifth Street below Walnut." [See *Republican Court*, by Rufus Wilmot Griswold, p. 435.]

HOBART CORRESPONDENCE

[FROM HANNAH HOBART]

Frankford Tuesday 9th July — 99

SINCE you left us my dear John I have not enjoyed so much pleasure as your welcome letter afforded me when it assured me of your health, of which I had been some time anxious to hear. I was sensible that your engagements would prevent your writing so soon as I wished, but certain that you would write as soon as you could I waited with tolerable patience.

I thank you my dear John that you have been so circumstantial in your letter, it has given me much satisfaction, and from what I can judge it appears that it may be adviseable for you to accept the church at Hampstead if it is offered to you, particularly as it seems desirable to you, and is the best that offers at this time. I should be glad the salary was something more than it is, or rather that it was in my power an addition to it which would render your situation perfectly easy.

The furnace is doing very well, but it has hitherto been impossible for any thing to come from it to you or to me, and I am afraid that will continue to be the case for some time to come, it required a great deal to set it a going and that it seems must be cleared off as fast as any thing is made, so that unless some could wait a while by being renewed, they will find it difficult for some time to come to reserve enough to keep the works going on.

Your brother came down on Friday in the boat with iron and expected to get what was very much wanted, but returned on Sunday without his errand, much disappointed.

I have my disappointments too, the insurance company have not made any dividend which leaves me entirely without I shall

HANNAH HOBART

try to get some for you from M^r Smith and if I succeed will enclose it.

Your Sister had intended to go to Potts Grove to morrow but Henry is very unwell which will prevent her from going at present. Your Sister P. has been a good deal disorderd lately, and is now so much so that I can scarce get to write a line at a time, this unconnected scrawl has been two days on hand.

May the successful termination of the negotiation at Elizabeth prove, my dear John, a never failing source of happiness to you, and may all your paths thro life be markd with the blessing of Heaven, prays

Your Affectionate

H HOBART

I enclose 10 dollars, am very sorry it is not in my power to send more.

Wednesday even^g

I expect your Sister woud have written to you at this time but she is prevented now, she will write the beginning of next week or sooner if she can. As it is probable you may go to Elizabeth before your Sister writes perhaps it may be best for me to caution you about mentioning to Miss C. any thing on the subject of her visit to your Sister untill you receive her letter do let me hear from you again soon

My dear John's Affect.

H H.

as M^r Mercer is not at Princeton I wish you to let me know how letters to you shoud be directed

Superscription:

REV^D JOHN HENRY HOBART, Princeton

HOBART CORRESPONDENCE

ANNOTATIONS

Hobart's Engagement to Miss Chandler.

The allusion is to Mr. Hobart's engagement to Mary Goodin Chandler, the youngest daughter of the Rev. Dr. Thomas Bradbury Chandler of Elizabeth Town, New Jersey; and "Miss C." is, of course, Miss Chandler.

Henry Hobart Smith.

"Henry" was the little son of Mr. and Mrs. Robert Smith, and called after his uncle, John Henry. Mr. Hobart's second Christian name seems to have been used by some of his early friends in preference to John. For notice see Volume I, page 320.

[FROM HANNAH HOBART]

Frankford 12th Aug^t — 99

YOUR letter of the 5th inst^t. my dear John has given me great satisfaction, the prospect of your having a comfortable settlement in the spring cannot be otherways than exceedingly pleasing to me particularly as it appears to be calculated to gratify your own ideas of happiness beyond any other that has offer'd, or that is in prospect. The extracts from your friends letter give a very encourageing picture of the offer now in your choice, he certainly did not mean to give it a higher colouring than in his opinion was just and we will hope it will prove he has not been mistaken in his calculations.

I enclose thirty dollars. M^r Lardner left the rents which he had receivd with M^r Smith which with M^r Smiths pew rent added, amounted to that sum. I have understood that some have not yet paid and I suppose it is not likely that they will, this however is better than nothing.

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HANNAH HOBART

Before I received your letter, and under the idea that Col. M's offer had been indorsed by Mr. Smith and the money sent to Robert, I wrote to him stating your wants and requesting him to send fifty D^s. as soon as possible, but after my letter was gone I found Mr. Smith had not inclined to do it other-ways than under a promise that Col. M. would take it up when it became due, which I suppose it was not agreeable to him to do, and of course I think he Robert is without the money, I have not heard from him since but expect he is not very easy as he cannot at this time get the farmers to haul his iron down and cant get the money untill it is down.

I understand however that in three or four weeks he may get as much hauld down as he chuses.

I hope you have heard your friends at Elizabeth are well, we here are all as well as usual except little Henry who has been ill but is now recovering

My dear John has the best wishes of

his Affectionate

H HOBART

Mr. Smith and your Sister send their love it will be gratifying to me to hear from you soon as the affair at Hempstead is determined.

I wish you to let me know as soon as you can where the key is that Susey gave you, if you have it you will send it by first safe opp^y.

Superscription:

REV^d. JOHN HENRY HOBART, Princeton.

ANNOTATIONS

John Lardner.

John, a son of Lynford and Elizabeth (Branson) Lardner, was born

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HOBART CORRESPONDENCE

on September 6, 1752. His father was a member of the provincial council, and had several houses in the vicinity of Second and Arch Streets, Philadelphia, a country seat on the Delaware near Tacony, which he called Somerset, and a shooting-box on one of his tracts of land in Northampton County. His son led the life of a country gentleman interested in civic and social affairs. He belonged to the Fox Hunting Club, and to the First Troop of the Philadelphia City Cavalry, which he joined in October, 1775, serving with it at Trenton, Princeton, Brandywine, and Germantown. He was colonel from 1779 to 1783, and from 1793 to 1796. He was in the Pennsylvania legislature in 1791. Mr. Lardner was a generous friend to Trinity Church, Oxford, and was warden and treasurer of that parish from 1793 to his death. On December 24, 1789, he was married by Bishop White, at Magnolia Grove, to Margaret, daughter of John and Rachel (Reese) Saltar. He died February 12, 1825, and was buried in Trinity Church, Oxford.

Samuel Miles.

“Colonel M.” was Colonel Samuel Miles, for notice of whom see Volume I, page 315.

Henry Hobart Smith.

For notice of “Little Henry” see Volume I, page 320.

[FROM HANNAH HOBART]

Frankford 10th Sept: — 99

YOUR Brother and Sister Sally, my dear John, with their youngest, are just gone from here, they came down the latter end of the week before last, intending to stay only two or three days, but the bad weather has detain'd them till to day, your brother left forty doll^s. with me which is all he has been able to let me have, and that with the greatest inconvenience, it seems as if disappointments were intail'd upon him,

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HANNAH HOBART

as he has not teams of his own to send the iron down by he is obliged to depend on the farmers to haul it, and they will not do it untill they have leisure from their farming, he had however got them at it as soon as he could, and they had bro't down about a sixth part of what J Francis engaged to take, when he said he had got enough and forbid them to bring any more and still refuses to take it. This has entirely deranged the business as your brother had made engagements, depending on his with Francis who it proves is not influenced either by honor or honesty, and to endeavor to compel him by law would be disagreeable and perhaps ineffectual.

It is now uncertain when or how the produce of the furnace will bring cash which must be had there or it can't go on and there has not been any receivd from Col. M., what has been receivd has been chiefly applied to clear off what had been advanced to sett it a going and to keep it at work. The present state of the city prevents your brother from making any arrangements there, a great proportion of the inhabitants have left it, and business, I suppose is almost entirely at a stand, as the fever prevails chiefly in the southern parts of the city, many people affect to think there is not any danger in the center or the upper parts of it, but as we have known of some cases in almost evry part, we cant be confident that any is entirely safe, we have just now heard that Mr. Nottnagel who lived next to M^r. Turnbolls, is dead at Germantown, he went there on Saturday, not very well, and is now dead, it has been thought some days past that the disorder is increasing in the city, we have reason to be thankful that we are all out of it, I shoud be glad my dear John to be assured that you would not go to New York (or any where else where the fever is) I think there is quite as much danger there as in Philad^a. if not more.

HOBART CORRESPONDENCE

It was exceedingly pleasing to me to find by your last letter that you and M^r. Mercer were well, Doct^r. Green (who with M^r. Janeway lodg'd here last sunday night) also informd me he had seen you well a few days before. M^r. Smith has been a good deal indisposed for a week past with a bad cold but is now much better, your Sister and the rest of the family are well.

May you, and all who are dear to you my dear John, be preservd from evry danger, prays your Affectionate

H HOBART

I beleive your Sister has not heard anything further about the intended wedding at New York.

I wish you to look up all your bands that are wearing out and send them by John Smith when he comes, or any other safe hand if he does not come, and the key that Susey gave you when you were in town.

I enclose the forty doll^s. which I receivd from Robert and shoud have been glad to have added to it but have it not in my power as I am entirely without. let me hear from you soon

We learn by the papers that poor Murray who was N. Hobart's tutor at Potts Grove is dead, at the Hospital, he will be much regretted by your brother.

Superscription:

REV^d. JOHN HENRY HOBART, Princeton

ANNOTATIONS

J. Francis.

J. Francis was either Jacob Francis, ropemaker, with a ropewalk on Seventh, near Callowhill Street, Philadelphia, or Tench Francis, who was the treasurer of the Turnpike Company, with an office at 101 Chestnut Street, Philadelphia.

HANNAH HOBART

Leopold Nottnagel.

Leopold Nottnagel was a member of the firm of Nottnagel, Montmillion & Company, with stores at 50 South Water and 50 South Front Streets, Philadelphia.

John Turnbull.

John Turnbull was the senior partner in the firm of Turnbull, Marvin & Company, whose warehouses were at No. 69 South Wharves, Philadelphia.

Ashbel Green.

Dr. Green was the Rev. Dr. Ashbel Green, noticed on page 166, Volume I.

Jacob Jones Janeway.

Jacob Jones Janeway was born in New York City on November 20, 1774. After his graduation from Columbia College in 1794, he pursued a course in theology with the Rev. Dr. John H. Livingston of New York City. He was licensed to preach, and in 1799 became colleague to the Rev. Dr. Green in the pastorate of the Second Presbyterian Church in Philadelphia. In 1828 he was made professor of theology in the Western Theological Seminary at Alleghany, Pennsylvania. From 1829 to 1831 he was pastor of the First Dutch Reformed Church, New Brunswick, New Jersey. In 1833 he was chosen as vice-president and professor of belles-lettres, evidences of Christianity, and political economy, in Rutgers College, New Brunswick.

In 1839 he resigned his position, and, returning to the Presbyterian Church, engaged in missionary work and in the direction of Presbyterian education. With Dr. Jonathan Cogswell and John R. Ford, he gave the money for building the Second Presbyterian Church and parsonage at New Brunswick. From 1813 to 1830, and from 1840 to 1858, he was a director of the Princeton Theological Seminary, serving as second vice-president from 1821 to 1825, as first vice-president from 1825 to 1830, and as president from 1840 to 1858. He was also a trustee from 1822 to 1830. He died at New Brunswick, New Jersey, on June 27, 1858.

Dr. Janeway published :

The Abrahamic Covenant, 1812

HOBART CORRESPONDENCE

Internal Evidences of the Bible in Lawful Marriage, 1844
Antidote to Dr. Schaff's Publications, 1854

The Apostolic Age, three volumes, 1856, his most elaborate work, was published after his death.

John Murray.

The name of John Murray is found in the Report of the City Hospital for September 13, 1799, as being admitted. In the reports as given in Claypoole's "American Advertiser," up to October 10, there is no mention of his death. For many of these days the number, and not the name, of those who have died is given.

Nathaniel Potts Hobart.

"N. Hobart" was Nathaniel Potts, the son of Robert Enoch and Sarah May Hobart. For notice see Volume I, page 18.

[FROM HANNAH HOBART]

Frankford 27th Octb^r — 99

YOUR brother, my dear John, came from Potts Grove last tuesday with M^{rs} Potts and M^{rs} May, but the business of the most consequence to him was to sell iron to Cap^t. Gill on acc^t. of Government for which he hoped to receive the cash immediatly, but found it could not be got untill the office is removed to Philad^a. which I suppose will be in a few days but M^r. Smith thinks the money will not be paid in less than a week or ten days. It was with great reluctance your brother left home as Natty was unwell with a sore throat, and they were apprehensive it would prove the same disorder which has carried off a great number of children in Potts Grove, but money was wanted so badly he was obliged to come down to try to get it, and after staying till thursday without getting a dollar sett off for home after 6 O'clock that evening.

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HANNAH HOBART

M^r. Smith had a letter from him yesterday written on friday in which he says he got home at four O'clock that morning, that he found Natty better than he had been the two days before, that he has the sore throat but hopes it will be light. I have been obliged to get some money from M^r. Smith, and lest you shoud want before your brother can send any, I enclose the ten dollars he got from you when here. Your Sister intends to remove to town next wednesday and we shall go on tuesday if the weather permits, we have no apprehension of its being unsafe to go into town now as it is said there is not one case of the fever in the city at present.

It gave me much pleasure my dear John to learn that you had performd your journey to Brunswick and returnd in safety and shall be glad to hear you have been at least as much favord in your tour to and from Hempstead and that you found those *well* whom you are interested for at Elizabeth.

I regret with you my dear John that we have seen so little of each other lately, I hope however our next meeting will be a happy one at our own home in Philad^a. where the time that can be spared from other engagements will afford the sincerest pleasure to your ever Affectionate

H HOBART

Superscription:

REV^d. JOHN HENRY HOBART, Princeton

ANNOTATIONS

Joanna Potts.

Mrs. Joanna Potts was the widow of Samuel Potts, who died July 3, 1793. She was the mother of Sarah May Potts, who married Robert Enoch Hobart. Her father was Thomas Holland, a rich merchant of Philadelphia.

Mrs. Potts died March 16, 1818, at the age of eighty-three years.

HOBART CORRESPONDENCE

John Gill.

Captain Gill was an officer in the United States custom-house at Philadelphia. He was the official measurer and also the inspector of salt.

Nathaniel Potts Hobart.

“Natty” was Nathaniel Potts Hobart. For notice see Volume I, page 18.

Ruth May.

For notice of Mrs. May see page 5.

[FROM HANNAH HOBART]

Saturday Nov^r 9th 1799

I DONT know my dear John whether or not you may approve of the matter, but I think I may be certain you will be surprised to hear that M^r Robertson has become a temporary resident at our house. I did not know till this minute that John Smith was going in an hour so that I must defer particulars untill another opp^{ty} as I have some of your things to put up.

My dear John's Affectionate

H HOBART

No superscription.

ANNOTATION

John Rhea Clarendon Smith.

For notice see Volume I, page 323.

HANNAH HOBART

[FROM HANNAH HOBART]

Nov: 10th 1799 Sunday

BY a few lines written yesterday in haste I informd you my dear John that Mr Robertson had become a resident in our house for a time as it must be very unexpected to you I will mention some of the reasons which urged the measure. You know it has long been inconvenient to your Sister to accomodate him in her large family, as he was sensible of this he had, before the fever broke out, taken lodgings, but when the fever prevaild the people where he lodg'd left town and he went back to Mr. Smiths, on the return of your Sisters family to town he had to remove again, but as he could not get accomodations to his mind, and was indeed averse to going out of the family, I was induced to put myself to some inconvenience to endeavor to oblige him, particularly as he seems (and must live like) one of the family and I know will make it a point to give as little trouble as possible. I beleive he is highly gratified in being admitted, and I hope my dear John his being here will not be disagreeable to you, as you will have the same accomodations you have been used to in your own home whenever you can find it convenient to make me happy by comeing to it which I hope you will before long. I shoud have consulted you on the subject before I came to any conclusion, but some circumstances which I will make known to you when I see you prevented.

Mr. Smith your Sister and family are well, your brother has not been down from Potts Grove since I wrote to you last neither has he as yet receivd the money he expected at that time, a most mortifying disappoinment to him as it affects others as well as himself. I hope however he will receive it

HOBART CORRESPONDENCE

soon. Natty is recoverd and they are all well, I have not heard any thing from Siddons but shall do as you direct as soon as in my power.

I am very sorry my dear John to find that the prospects at Hempstead do not appear likely to prove so agreeable as we had flatterd ourselves they woud. I most sincerely wish some more eligible situation was in your choice. It is pleasing to me to hear that Miss C. is well that my dear John may also be well and happy is the most ardent wish of his Affectionate

H HOBART

I expect you have receivd by John Smith a bundle containing all your winter cloaths, that I had in my possession which I thought you woud want, and a new flannel under jacket which I have cut by guess having mislaid my patterns, if it does not fit I can alter it when I see you perhaps it may be best to reserve the small ones which were made for summer, for that purpose. Your thick stockings and worsted socks I forgot till after the bundle was tied up, I suppose J Smith put them in his trunk

Superscription:

REV^D. JOHN HENRY HOBART, Princeton

ANNOTATIONS

Josiah Siddons.

For notice see page 119.

John Rhea Clarendon Smith.

For notice see Volume I, page 323.

HANNAH HOBART

[FROM HANNAH HOBART]

Philad^a 3^d Decem^r. 1799

I HAVE this moment receivd my dear John's welcome letter and you may be assured have great pleasure in hearing of yours and miss C's health. I sincerely hope all matters respecting Hempstead may terminate agreeably to your wishes, and in consequence to your happiness.

Your brother has unexpectedly come to town this morning, he went out before I reced your letter and as soon as breakfast was over, so that I had not much conversation with him, but from what I had, very much fear it will not be in his power to answer your wishes soon, some untoward circumstance or other is continually adding to his disappointments and of course to ours.

You will receive by M^r Robertson three of your new shirts the others I will send when made, if there are any of those you have which you will not want this winter it will be a good opportunity to send them by him when he returns.

I have not time for more than to assure my dear John he always has the best wishes of his

Affectionate

H HOBART

No superscription.

ANNOTATION

Hobart and St. George's Church, Hempstead.

The allusion to Hempstead refers to the rectorship of St. George's Church. Upon the death of the Rev. Thomas Lambert Moore on February 20, 1799, the vestry of St. George's Church, Hempstead, Long Island, made two unsuccessful efforts to fill the vacancy, both the Rev. Richard Channing Moore of Staten Island and the Rev.

HOBART CORRESPONDENCE

Elijah Dunham Rattoone of Jamaica, declining. In June, 1799, the rectorship was offered to Mr. Hobart. His engagement with the parish of Christ Church, New Brunswick, prevented an immediate acceptance. But he promised to give to the parish as many of the fourth Sundays in the months, which he had reserved for work in other places, as he could. Finally, on December 17, 1799, the vestry received Mr. Hobart's acceptance, his entrance upon the rectorship to be in June, 1800.

[FROM HANNAH HOBART]

Philad: 5th Decem: 1799

AS I was obliged my dear John to conclude my letter by Mr. Robertson in a hurry, I could not take time to notice what you mention in regard to your writing soon to Hempstead. I do not mean to dissuade you from making propositions for I think some are necessary, but only wish you to take sufficient time to consider your plans well before you put them in execution, as it sometimes happens that too hasty conclusions occasion difficulties which might be avoided easier than they can be got over when they have occurred, perhaps my caution may be unnecessary, but if you have not already written, and your deferring it a little will not materially affect your wishes, I should very much like to see you first if you can make it convenient and the weather should not prove disagreeable.

Your brother has set off this morning for home, intending for Dale tomorrow notwithstanding the present bad appearance of the weather, and what is worse, his having a great cold caught when he was last in town which makes it more proper for him to be in bed than taking such a journey but necessity renders indulgence impossible to him.

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HANNAH HOBART

Your Sister and Mr. Smith are well, but the two youngest children have been unwell, tho now better I am well myself and hope your health will be continued to you.

I am my dear John's sincerely affect.

H HOBART

No superscription.

ANNOTATION

Dale Furnace.

In addition to the note given in Volume I, page 318, it may be said that the Dale Furnace was situated on the west branch of the Perkiomen Creek, two miles above the Mt. Pleasant Furnace. It was erected about 1791, by Thomas Potts, Joseph Potts, Jr., and John Smith, iron-masters. In the year mentioned, they purchased from Lewis Walker a tract of one hundred and fifty acres in Hereford Township (but since 1839 in Washington), and doubtless immediately proceeded to erect thereon a furnace. It was certainly in existence in 1793, for then Joseph Potts, Jr., sold his one-third interest to Robert E. Hobart. In 1811 it was owned by Thomas Bull, Robert May, John Smith, and John Thompson, iron-masters. About this time, or probably soon afterward, a forge was erected near by. Then this enterprise took the name of Dale Iron Works. In 1819 these works were in active operation. The furnace was abandoned about 1821. In 1822 it was owned by Dr. Jacob Loeser. In 1826 it was purchased by George Schall and David Schall for \$11,900, comprising a forge, a large dam covering fourteen acres, a fine commodious stone mansion and tenant houses, and other buildings, and over six hundred acres of land. Subsequently David Schall became the sole owner of the works, and operated them until 1868, when he abandoned the manufacturing business. See "The Pennsylvania Magazine of History and Biography," 1884, page 72, in an article on "Early Furnaces and Forges of Berks County, Pennsylvania," by Morton L. Montgomery.

HOBART CORRESPONDENCE

[FROM HANNAH HOBART]

Philad^a. 27th Decem^r. 99

I EXPECT my dear John to send this by M^r. McCall who bro^t. a letter from M^r. Mercer to M^r. Robertson and offerd to take any thing we had to send, of course I am pleasd with the opp^{ty}. to send by him two of your shirts, the other one will be ready for an early opp^{ty}. if you will send for it when such an one offers, and shoud be glad you woud have your linnen shirts ready to send by the same conveyance if convenient as I want to prepare them for summer and the sooner the better.

Your brother came down the evening before last, and I shoud be happy if I coud tell you that your prospect^s from him were encourageing but I am grievd to find just the reverse, he has been exerting evry nerve to retrieve S. P.'s misconduct and still hoped he shoud do it in a degree, but the last time he was in town before this he caught a most violent cold which was increasd by his riding all the day in the rain, so that when he got home he was extreemely ill which prevented him from going to the furnace for some time and deranged all the business there, when he got well enough to go to the furnace he coud not get the people to work, and they have blowd out with three months wood on hand which was impossible for him to get coald so late in the season, if this coud have been done it woud have yielded a profit which woud have made him easy with respect to his engagements for the winter, but as it is he is exceedingly distreed to find he cant fulfil them, and you may depend on it much more so on your account than any other, he says he woud write to you but his mind is in such a situation he cant do it, it is mortifying to me to convey such

HANNAH HOBART

disagreeable intelligence but as you must know it, it would answer no good end to defer it. I wish it was in my power to make it otherways.

Your Sisters family are all now recovered, I have had a very bad cold myself these three weeks past, indeed have been for some days quite ill, but hope the worst is now over. I understand from Mr. Robertson that you have heard from Hempstead and that they have complied with the terms you proposed, I hope they have been such as will give you a sufficient and comfortable provision and that you have not tied yourself down for any time.

When you have leisure I shall be glad to hear from you and am with the most anxious solicitude for your happiness (tho it seems not in my power to promote it) my dear John's sincerely

Affectionate

H HOBART

Mr. Robertson sets off to morrow morning for Virginia he expects to be gone two or three weeks.

Superscription:

REV^d. JOHN HENRY HOBART, Princeton.
fav^d. of Mr. McCall

ANNOTATIONS

Archibald McCall.

Archibald McCall, a highly respected merchant of Philadelphia, was descended from one of the oldest families in Pennsylvania. He lived in a stately mansion on the northeast corner of Penn and Third Streets. His son, General George Archibald McCall, was a graduate of West Point, and served with great gallantry and bravery in the Mexican and Civil Wars. He died in 1868.

HOBART CORRESPONDENCE

Samuel Potts.

Samuel, a son of John and Margaret (Carmick) Potts, was born in Philadelphia about 1760. With his father and brother Stephen he sympathized with the British during the Revolution and went to New Brunswick, Canada. He returned to this country, and received a pension from the British government instead of a grant of land as others did. In 1795 he was living at Rebecca Furnace. He removed to Ohio, and became a member of the Society of Friends and a preacher among them. He died in 1850.

[FROM HANNAH HOBART]

Philad. 2^d Jan^y 1800

I HAVE receivd your two letters my dear John, but as we hope to see you so soon, am the easier not to write at large, particularly as I am not very fit for the employment at present. I think I have never had a more severe cold of which a violent cough has been the attendant, when I wrote and mentiond to you that I hoped the worst was over, I expected I shoud have recoverd much faster than I have, but this day has been the first that I cou'd with confidence say I found myself better. I hope now I shall continue to mend but dont expect it will be very rapid.

Cameron says the books which were compleat are bound but not numberd, this he says can be done instantly as soon as he knows how they are to be numberd. I think he says there are one or two of them which he has not bound because they are faulty some how or part wanting.

M^r Robertson applied to Richardson about the spectacles he said he cou'd make them but they were very troublesom and very expensive and as you cou'd get them ready made of

HANNAH HOBART

any size and to fit you and on much more reasonable terms, he woud recommend to you to try when you come to town. Mr Robertson left the spectacles with me.

We have uncommon fine weather for the season. Your Sister prevaild on me to take a little ride to day and I found myself much better for it. I shall look for you with impatience, in the mean time my dear John you have the most earnest wishes for your happiness of your sincerely Affectionate

H HOBART

I wish my dear John you woud collect and bring with you all your linnen shirts. I have some here and want to have them altogether that I may know how many there are, and to put them in as good order as I can against summer, you may think it is time enough, or it is not of consequense but it will gratify me if you will do it no matter whether they are clean or not but I wish you to bring them all

Superscription:

REV^d JOHN HENRY HOBART, Princeton

ANNOTATIONS

John Cameron.

John Cameron was a bookbinder, with a shop at No. 8 Pearl Street, Philadelphia.

William Richardson.

For notice see page 49.

HOBART CORRESPONDENCE

[FROM HANNAH HOBART]

Jan^y 14th 1800 Philad^a

I KNOW I shall give pleasure to my dear John when I inform him that I am daily getting better tho it is rather slowly. I rode on sunday, and again to day, and I think it the best medicine I can take, to day particularly I feel much refreshd, the weather is remarkably favorable for me. I should like it to continue for a time

M^r: Smith has been so obliging to undertake the money business himself—he bro^t: a Notary yesterday and I signd a power of attorney to M^r: Smith to receive the interest and another to sell the stock which I expect he will do without delay, the interest he received and paid me yesterday eighty four dollars and some cents, of which I enclose to you thirty dollars. I wish I could spare you more. I should have sent it by this days mail but the going to ride prevented my writing—I shall hope to hear from you again soon—in the mean time be assured my dear John you have the best wishes of your

Affectionate

H HOBART

Ja^s: Robertson returned on saturday ev^g—he is well Siddons sent home your suit of cloaths yesterday they are ready against an opp^t:y shall offer of send^g them

Wednesday morn^g

Just as I was going to seal my letter M^r: Lane called on me for information whether or not you were engaged. I told him you were, he said he was very sorry, if you had not, he woud have written to you on the subject of fixing at S^t: Pauls—a number of the congregation wishd much to have you there,

HANNAH HOBART

and he had hoped could have made such proposals as might have induced your acceptance—he regretted much that they could now have no hopes.

I forgot to tell you the stock is sold at 60 days

ANNOTATIONS

Robert Smith.

For sketch see Volume I, page 34.

Josiah Siddons.

For notice see page 119.

William Lane.

William Lane was an iron merchant living at No. 24 South Fifth Street, Philadelphia. He was for many years a warden and vestryman of St. Paul's Church in that city.

[FROM HANNAH HOBART]

Jan^y 28th 1800

AS I had reason to think my dear John that you were not at Princeton last week, I deferr'd informing you of the death of your Uncle T Pratt, he seem'd a little unwell from a cold last Sunday was a week, the next day he complain'd of his throat swelling, which increas'd untill he expired about ten o'clock that evening, his so sudden death was a great shock to his family and friends, his poor girls particularly seems most sensible of their loss.

Your brother came down last Sunday evening on the usual errand, how he will succeed seems doubtful but if he should not,

HOBART CORRESPONDENCE

the disappointment I fear will be serious, his family were well when he left home Your Sister and family are also well.

I have continued mending since I wrote to you, tho rather slowly untill within about a week since when I have recoverd so much that I am now almost well.

I am anxious to hear from you, and hope I shall soon be gratified in hearing that you and those you love are well and happy.

My dear John's Affectionate

H HOBART

Friday 31st Jan^y 1800

I wrote the above expecting it to go by a M^r Gibbs possibly on Wednesday, as I had not seal'd it and shall send it by the post will add a line. M^r Robertson understood he woud call on him again before he went and intended to send your cloaths by him but he has not call'd since so that it is uncertain whether he is gone or not. I have receivd your welcome letter of the 28th and cannot express my dear John the pleasure I receive from the prospect of your future happiness. You have given M^r Smith and your Sister the highest proof of your regard in your complying with their proposal, may nothing happen to prevent the fullfilment of your and their wishes.

It is near the time of closing the mail can therefore only add, I rejoice my dear John in your happiness at all times, and am as ever

Your Affectionate

H HOBART

Superscription:

REV^d JOHN HENRY HOBART, Princeton

HANNAH HOBART

ANNOTATIONS

Thomas Pratt.

Hobart's uncle referred to was Thomas, a son of Henry and Rebecca (Claypoole) Pratt, who was born at Philadelphia, January 29, 1745. He was a merchant with a prosperous business. He died January 21, 1800, and was buried in Christ Church-yard, Philadelphia.

George Gibbs.

George, a son of George Gibbs, a wealthy merchant of Newport, Rhode Island, was born January 7, 1776. He was fond of the natural sciences, and perfected himself in the study of mineralogy, being one of the very first to take up that branch of science in the United States. His first and great collection was formed in Europe and America, and was considered at that time the best in the country. He deposited it with Yale College, which afterwards purchased it for twenty thousand dollars. Mr. Gibbs continued his researches and formed new collections. He offered prizes in his favourite science for competition at Yale, particularly for original discoveries and observations. He was elected in 1822 a vice-president of the New York Lyceum of Natural History. He was a frequent contributor to the "American Journal of Science" and the "American Mineralogical Journal." He married Laura, a daughter of the Hon. Oliver Wolcott, Secretary of the Treasury under Washington and Adams. He died at "Sunswick," Astoria, Long Island, on August 6, 1833. His son George became an authority upon geology, philology, and Indian antiquities.

[FROM HANNAH HOBART]

Feb^y 20th 1800

IT gives me great pleasure my dear John to hear that you are well—but I was not a little disappointed to find that we should not see you so soon as expected—however the reasons you give convince me of the propriety of your deferring the visit to the time you mention.

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HOBART CORRESPONDENCE

I have been obliged to apply to M^r Smith for a supply, and am to return it to him again when the note for the stock is paid which I expect it will be about the 19th of March. I enclose you twenty dollars—near half my stock.

M^r Robertson has been ill, having been troubled with the headache for some time, on Sunday morning last he took a dose of salts which almost immediately operated as a strong emetic, with such violent reaching as to occasion a small discharge of blood from the stomach, that continued with short intermissions untill about ten at night, when happily it ceas'd—he was bled in the evening, and took castor oil—since which he has been recovering tho he is still very weak—he took a little ride yesterday—and to-day he is gone to the store.

Your brother (after having been detained ten days in town) returned home about two weeks ago and I have not heard from him since, but I expect I shall shortly.

Your Sister Becky keeps about yet, tho she is often a good deal indisposed. M^r Smith and the children are well. I am myself favord with as much health as I generally enjoy and happy in the hope that my dear John may be blest with a continuance of his.

Miss C. and you have the best wishes of

Your Affectionate

H HOBART

Superscription:

REV^d JOHN HENRY HOBART, Princeton

ANNOTATION

Rebecca Smith.

The sister Becky was Rebecca, who married Robert Smith. For notice see Volume I, pages 13 and 300.

HANNAH HOBART

[FROM HANNAH HOBART]

March 4th 1800

I TAKE the earliest opp^y to give my dear John the pleasing information of the birth of another fine Daughter to Mr. Smith this morning. I understand your Sister and the child are as well as we can expect them to be—I have not been there yet, but as it is probable that I may go this morning, I write in the instant lest I should miss this days mail—which consequently would defer the grateful tidings, to another day.

Mr. Robertson has got quite well—he had a letter from your brother last week in which he requests him to put an advertisement in one of the papers he has put it in Brown's for a Schoolmaster for Potts Grove—he has not succeeded in getting one yet—I wish they may be fortunate when they do—if you should happen to know of any one that would be likely to suit you will think of it—your brother and family were well when he wrote. I am favored with as good health as usual.

That my dear John may be blest with the continuance of his—is the sincere wish of his Affectionate

H HOBART

I should like much to know when we may expect to see you—I wish you would look if you have not a letter from me dated about the 20th of May 1799 or a few days after—and that you would bring it with you when you come. I want to see it for a particular reason—dont forget it.

Superscription:

REV^d JOHN HENRY HOBART, Princeton

HOBART CORRESPONDENCE

ANNOTATION

Children of Robert and Rebecca Smith.

ROBERT HOBART, born April 23, 1792; died August 10, 1858. He married Mary Potts. They had nine children.

ANNA POTTS, born December 14, 1793; baptized January 19, 1794; died July 23, 1875. She married Daniel Lammot.

WILLIAM ALEXANDER, born March 23, 1795; died May 8, 1845. He married Sarah Emlen Griffiths.

REBECCA HOBART, born October 6, 1796; baptized November 27, 1796; died May, 1835. She married William Fishbourn Griffiths, May 18, 1824.

HENRY HOBART, born November 19, 1797; baptized January 17, 1798; died April 26, 1843. He married Mary S. Brown, May, 1838.

MARY ROBERTSON, born December 1, 1798; died —; unmarried.

HELEN McDUGALL, born March 4, 1800; baptized April 6, 1801; died October 28, 1870. She married William Fishbourn Griffiths.

EDWARD, born August 27, 1801; baptized November 4, 1801; died September 20, 1827; unmarried.

For children of Robert Smith by his first wife see Volume I, page 345.

[FROM HANNAH HOBART]

Friday 14th March 1800

I WAS much pleased, my dear John to see your amiable friend M^r Mercer on tuesday last, and to hear from him that you are well, he tells me he thinks you will be here next week, which you may be sure is an agreeable piece of intelligence to me. Your brother came down on Monday last and is still here, but will return home tomorrow if he can get what he came for which at present he is not certain of, they are making some preparations at the furnace but are not able to do as much as we wish—your brother left his family

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HANNAH HOBART

well—I saw your Sister Becky this morning—she is getting better daily—M^r Smith and the children are all well.

I have a letter of yours, my dear John of the 15th May 1799 in which you intimate that you shall want some money before long—and I have also an account of having received fifty dollars from M^r Smith on the 20th of the same May—of which I think it is probable I sent you a part but have forgot to take any account of it—to be certain of which was the reason why I wished you to bring any letter of mine written about that time—but perhaps you may have a mem^{dm}.

I was prevented from finishing my letter last night and now have only time to send you brothers love with the best wishes of your Affectionate

H HOBART

Saturday—

If I find M^r Mercer has room I beleive I will send your eight linnen shirts—they will be at hand when you may want them.

Superscription:

REV^d JOHN HENRY HOBART, PRINCETON

[FROM HANNAH HOBART]

Wednesday 26th March 1800

I RECEIVD my dear John's letter of monday last yesterday afternoon. I am sorry for your disappointment in not receiving the money as you expected last week owing to your letter not coming to hand in time, but as M^r Smith wrote to you by Saturdays mail and inclosed four hundred dollars I hope you have receivd that before now, the letter was directed to you at princeton but lest you might not be there, M^r Robertson

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HOBART CORRESPONDENCE

wrote to Mr Mercer and mentioned the letter and requested him, if you were not there to forward it to you as soon as possible.

I now inclose five hundred dollars, which in addition to the above four hundred makes nine hundred dollars, which I hope will fully answer all your present occasions. I have received ninety dollars from the sale of the stock on my own account some time since and am now almost without.

I don't pretend to prescribe to my dear John but will only just hint, that as it is possible Hempstead may not be your permanent residence whether it may not be advisable not to go to more expence than you can't avoid at first setting out, particularly considering the state of our finances.

All your friends greatly regret that you are not entirely free to accept of the present vacancy at New York which they are persuaded would be offered you, we all wish that if it is offered, you will not peremptorily refuse it as we think there may be a possibility that if they had an expectation of your coming to them in one year they would wait for you however in this your own judgement and inclination must determine.

I don't know whether your Sister will write to you now or not, but lest she should not I will mention that she is quite recovered and all the family well, she has some doubt whether she shall be able to keep the person on whom she depends to take charge of her children and family (if she leaves home) after the middle of April, but I hope she will not have that mortifying disappointment.

We expect to see you next week. My dear John and those who are dear to him share the best wishes

of his Affectionate

H HOBART

No superscription.

HANNAH HOBART

[FROM HANNAH HOBART]

Saturday 29th March 1800

I HAVE been very uneasy my dear John ever since I sent a letter which I wrote the 26th instant and directed to you at Elizabeth Town in which I inclosed five hundred dollars, lest it should have miscarried. My uneasiness was so great, I got M^r. Robertson to write to M^r. Rayner by the next Post to desire him if you should not be at Elizabeth to take it from the post office and keep it until you should return to Elizabeth. Your Sister thought I had done very wrong to send the money as she said there was no doubt but you would receive the four hundred dollars M^r. Smith had sent the Saturday before, and she was sure that would be as much as you would desire to have until you were going to live at Hempstead and then you would want what I had prematurely sent, and at such a risk. I had been of the same opinion, but as in your letter to me you were urgent to have the greater part of the money which you expected would be in M^r. Smiths hands at the time, might be sent immediately to you at Elizabeth, I complied with your directions without reflecting on the chance of your not being there, and the risk of the money and letter, if that should be the case. I hope however you have received the whole of what has been sent, before now and that you will recollect there is not much left. M^r. Smith sent me the balance. We all expect to see you next week, but I hope if you do not come as soon as you receive this, that you will write if it is but a line to relieve my mind and to inform us when we are to see you.

I must tell you what I expect you have not heard. M^r. Ruff is gone to live in Maryland. Hannah is at your Sisters where

HOBART CORRESPONDENCE

she will stay till some time in May when I expect Mr. Robertson will commence housekeeping, this intelligence I imagine will give you pleasure. Mr. Robertson from New York and his Daughter Betsey are at Mr. Smith's.

We all continue well as when I wrote last

I am as ever, my dear John's Affectionate

H HOBART

If your old shirts or any other of your old cloaths are out of use, I would be glad you would bring them with you. I have a use for them unless you wish to dispose of them otherways—if you do, dont bring them.

Superscription:

REV. JOHN HENRY HOBART, Princeton

ANNOTATIONS

Menzies Rayner.

For sketch see Volume III, page 89.

Daniel Ruff.

For notice see Volume I, page 262, and page 17 of this volume.

Hannah Webster Ruff.

For notice see Volume I, pages 51, 280.

James Robertson.

The allusion to Mr. Robertson in Philadelphia is to James Robertson, who was to marry Hannah Webster Ruff in June.

Alexander Robertson.

The Mr. Robertson from New York was Alexander, uncle of James and Robert. He was a merchant in New York. He married Elizabeth (Corrin) Smith, a sister of Robert Smith. Their daughter Elizabeth was commonly called Betsey.

HOBART TO HIS MOTHER

[JOHN HENRY HOBART TO HIS MOTHER]

Princeton April 23rd 1800

MY head seems turned almost topsy turvy for some time past, I expected to have seen my dear Mama again before the business was settled at Elizabeth, but I have been prevented. I shall set off to morrow for Hempstead, & on Tuesday next I expect to be made a happy man, & in the following week to present to my dear Mama one who will I trust feel the obligations which I am under for the most anxious solicitude & unremitted attentions which you have exercised towards your children. *The conviction that this event will add to your happiness will increase mine, & I shall have only to lament the distance that will hereafter divide us. But we cannot expect happiness without alloy, & in the most perfect state of earthly enjoyment we have something to carry our hopes forward to a better world.*

My dear Mama's

Affectionate

J H HOBART

Superscription:

M^{RS} H: HOBART, 79 Walnut, Philad^a

HOBART CORRESPONDENCE

[FROM HANNAH HOBART]

Philad^a. 29th April 1800

IT would not be possible for me to express to you my dear Son, my emotions on this auspicious day. I must only by a few lines convey to you and the amiable object of your choice, my most Affectionate congratulations on the Union intended this evening. An event which I trust will insure the happiness of you both thro' life, and of course will most assuredly contribute to mine. That Heavens best blessing may be your portion in this world, and that you may enjoy the full fruition of perfect bliss in an endless eternity is the sincere and ardent Prayer of

My dear Son and Daughter's
most Affectionate Parent

HANNAH HOBART

Remember me Affectionately to your Sister and M^r. Smith. The children were well yesterday. I expect some of the family will write and inform how they are to day

} The union alluded to in the above did not take place till 6th, May.*

Superscription:

REV^d JOHN HENRY HOBART, Elizabeth Town, New Jersey.

* In Bishop Hobart's handwriting.

HOBART TO HIS MOTHER

[JOHN HENRY HOBART TO HIS MOTHER]

Elizabeth town

April 30th 1800

THE event that is the subject of my dear Mama's Affectionate congratulations is postponed till Tuesday in the next week. I suppose because it was not convenient that it should take place sooner. I trust the prayers of my dear Parent will be realized & that she & her affectionate children may meet in a state of perfect & eternal bliss. Short-lived & vain are all plans of happiness that are derived only from this world, & worse than in vain shall we have passed our lives if at the close of them we are unprepared for future happiness. My hopes of earthly enjoyment will be exhausted by an event that will afford me probably as perfect happiness as I can here enjoy, yet in looking forward to the trials that I may yet have to encounter I feel the necessity of having my mind fortified by the hopes of religion. I hope next week to present to my dear Mama one who will I trust feel the weight of her maternal blessing, & in the view of our happiness I am sure my dear Mama will find an increase of her own. Sister & M^r Smith are here & purpose going on the day after to-morrow to N: York. Sister is well, she is writing home. My dear Mama has ever the sincere prayers of her affectionate

J: H: HOBART

Superscription:

M^{RS} H: HOBART, 79 Walnut Street, Philadelphia

ANNOTATION

Hobart's Marriage.

The allusions in these letters from his mother to John Henry Hobart and from him to his mother are to his marriage with Mary Goodin Chandler. See Volume I, pages cxvii, cc.

HOBART CORRESPONDENCE

[FROM HANNAH HOBART]

Philad^a 6th May 1800

I HAVE been prevented from writing to my dear Son untill I have but a few minutes in which to repeat my warmest congratulations on the event which I expect before you receive this will have commenced the date of yours and your Amiable partner's happiness. May it never be lessend, but may you both experience all possible increase thro time and the perfection of felicity in eternity,

Prays your Affectionate Parent

H HOBART

Remember me affectionately to your Sister and M^r Smith I should have written but have been prevented.

No superscription.

[FROM HANNAH HOBART]

Saturday 7th June 1800

I AM a good deal engaged but must take time to inform my dear John that your Sister has concluded, as the Doct^r thinks Robert will be well enough, to go to Frankford next monday, if weather permits and nothing unforeseen prevents. H R. goes with the family. J R. stays in town untill you come and then the ceremony is I expect to be performd at Frankford whenever it is convenient to you. I shall go the next day after your Sister goes, we shall shut up our house and Susey is to be at M^r Smith's as she used to be only without Betty.

I have thought you might like to have the Desk which your

HANNAH HOBART

papers are in, which you can if you chuse, if you take it, it must be cased up, which Lyndall can do when you come down. If you have no use for the little staine chest which you have at princeton I shoud like you to bring it with you if you can, but if you want it, it is no matter.

If Robert Smith had not met with the accident I suppose we shoud have been at Frankford last week. I had a letter from your brother a few days ago, he supposes you were with us and that the wedding is over, he says he shoud like to hear from you before you go to Hempstead but that he is not in a writing mood himself, he expects soon to have the Furnace in blast, himself and family are well.

I am glad to hear prospècts at Hempstead appear so agreeable. I hope you and your other dear self are well, and I have no doubt are happy, with much love to you both, I am Your Affectionate

H HOBART

I suppose we may expect to see you the beginning of next week.

Superscription:

REV^d JOHN HENRY HOBART, Princeton

ANNOTATIONS

Hannah Webster Ruff.

“H. R.” was Hannah Webster Ruff. For notice see Volume I, pages 51, 280.

James Robertson.

“J. R.” was James Robertson. For sketch see Volume I, page 51.

HOBART CORRESPONDENCE

Benjamin Lyndall.

Benjamin Lyndall was a cabinet-maker at 73 South Third Street, Philadelphia. His work was highly prized and sought after. He was the maternal uncle of the Hon. Samuel Randall of Pennsylvania, sometime Speaker of the House of Representatives, and a well-known statesman.

Marriage of James Robertson.

For a notice of this marriage see sketch of James Robertson, Volume I, page 51.

[FROM HANNAH HOBART]

Frankford 29th June 1800

I DO not know how to write to you my dear John I am distressd beyond expression that I cant send you what you desire, if I had the cash in my own hands I certainly shoud send it, but the stock which I hold is in one of the offices where it is to pass through some change renderd necessary by the removal to the federal City, of the office where the payment of interest has hitherto been transacted and I do not know when it will be done, but if it were Mr. Smith is so opposed to my selling any more of the little which I hold that I fear it woud occasion an absolute *rupture* with him if I were to do it, he insists “that I ought not, and indeed that I *must not*, let any more go out of my hands on any account, as there is not an absolute certainty of any being replaced that has been parted with (and he is sure you woud not be able to replace it if I were to send it) or of a sufficient provision for my support being made or any prospect of it at present and what he asks am I to do without it?”—I cant dispute the truth of his statement but am sincerely grievd that it is so. What my dear

HANNAH HOBART

John will you do? cant you without much impropriety leave the accounts as they are untill you receive money that is due to you, or untill you can sell one of your horses. I shoud suppose the last one you bought woud sell readiest, and the other one perhaps woud answer untill fairer prospects, the expence of keeping the superfluous horse will if you have to keep him long be more than he is worth, but this you are not ignorant of. I cannot help thinking however, it woud be best to sell one of them as soon as possible even at a loss.

Of all the embarrassments I ever have had in money matters the present one is by far the most severely trying because I know my dear John is so unprepared to meet the disappointment, and I am so under the control of circumstances that I cannot avert it, nor yet submit to it patiently, however the assurance of my dear Goodin's health and the hope of my dear John's, ought to, and does give pleasure to their

Affectionate

H HOBART

Your brother came down to day, he left all well at home, has just got the furnace in blast, and is exerting himself to sell or rent as soon as possible, but there will not be any money to be got from him till that is done, I shoud have excepted the last he had from me which he says will certainly be returnd, he and your Sister B desire their love to you both.

Superscription:

REV^d JOHN HENRY HOBART, Elizabeth Town, New Jersey

HOBART CORRESPONDENCE

[FROM HANNAH HOBART]

Frankford July 6th 1800

I RECEIVD your letter, my dear John, last evening, it has been a trial to me to set about writing to you on the subject of it I wish to send you the money, but I did all I could before I wrote to you last to bring M^r Smith to approve of my compliance with your request but could not succeed, and I find him of the same mind still, he would not have been so opposed to it had there been a certainty that you could have returned it again, but he is certain you would not have it in your power and as he knows what my income is and how insufficient, he insists that I must not run any risk of lessening it, if I could supply you without his knowledge I surely would not hesitate a moment, but under present circumstances if I were to act in direct contradiction to positive injunctions, I expect I should forfeit all comfort while here and any future indulgence. I am distressed that you should have any difficulties to encounter at this time particularly, it ought not to be so nor should it could I have foreseen or could I now prevent it, but as it is I have only to hope that the present are the greatest you will ever experience, and that you will soon be relieved from them. That you and your beloved partner may enjoy every desirable happiness in your intended new habitation, and thro' life is the sincere wish of your and my dear Goodin's Affectionate

H HOBART

Your Sister and family here are well, but we heard last night that Robert Robertson is ill in town M^r Smith and your Sister are gone to town to day to see about him.

I was a good deal unwell yesterday but am better to day

HANNAH HOBART

It may my dear John seem cruel and unjust to persist in refusing to let you have this money. I feel it so as it regards you, but I wish you to suspend your censure. I will when I can compose myself enough, give you a statement that may in a degree excuse it

You have always the best wishes of

y^r: H H

Monday morn^g

Your Sister sends her love to you both

[FROM HANNAH HOBART]

Frankford 15th July 1800

I DID not receive my dear John's letter till last night so that I had not time to write by M^r: Smith this morning who went early. The tenant in M^{rs}: M.s house has just paid nine pounds, a quarters rent. As I am not under a necessity of using it immediately and you possibly may be straitend, I enclose twenty dollars, and shall be glad if it is some releif to you for the present, but I shall be obliged to have it replaced in some way or other against I return to town to pay taxes which are due, if there was no other call for it. I have now only the rent of that house and the interest of five shares of eight pc^t: stock to depend on, the five shares of stock which Robert had in May, was to be returnd in August I hope he may be able to return some of it, at least, sooner, if he does and I can, I shall certainly send you some tho M^r: S. has insisted that the whole shoud be appropriated to replace the stock which was sold for Robert. I am very sorry for the necessity you have been under of putting M^r: M. on the disagreeable

HOBART CORRESPONDENCE

measure you mention, indeed I cannot feel at all satisfied with our situation, tho I have it not in my power to mend it

I hope our dear Goodin has recoverd from her indisposition, and that health and happiness may attend you both from this time thro life.

I shall wish very much to hear from you soon and to know particularly how you are circumstanced

Your Sister joins in love to you both with

Your Affectionate

H. HOBART

I have not heard from Robert since I wrote last to you.

Superscription:

REV^d JOHN HENRY HOBART, Elizabeth Town, New Jersey

ANNOTATIONS

Ruth May.

“Mrs. M.” was Mrs. May, already noticed, see page 5.

John Moore.

The “Mr. M” referred to was probably John Moore, a warden of St. George’s Church, Hempstead. For sketch see Volume III, page 55.

[FROM HANNAH HOBART]

Frankford 21st July 1800

I HAVE but a few minutes by this opp^{ty} in which to inform you my dear John that I wrote to you on tuesday the 15th and without the knowledge of any one inclosed twenty doll^s all that I had except a few loose dollars. I expected the letter woud go by wednesdays mail but have since learnd it

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HANNAH HOBART

did not go untill thursday, I directed it to you at Elizabeth but fear you have not yet receivd it. I have receivd yours of the 18th and am pleasd to find our dear Goodin is in health and spirits, and that you are at last in a way to be settled. I hope it will prove comfortably and happily. I wish it was in my power to [torn out]* you from evry embarrassment but fear it will not [torn out] † very soon if at all. Robert is come down on the usual errand, the furnace has begun and is doing well at present, but they have not been able to get down what iron is made and cant get money for it untill then, in the meantime the money is wanted to keep the business going on, which if they are not supplied with they must of course stop before long. Robert is doing all he can but I fear he will not be able to command enough to keep the business going (much less to take any from it) untill he can get a little beforehand which cannot be for some time to come if he can go on without any check he may make something clever in the course of the summer

M^r. Smith went to the Sea shore last friday and took his Robert with him who was not very well. I expect he will return this week.

I shoud be very glad if I coud send you something more substantial than my wishes for your happiness which you know you always have.

Your Sister and Brother join in much love to our dear Goodin and yourself with my dear John's Affect.

H HOBART

do let me hear often from you

Superscription:

REV^d JOHN HENRY HOBART, Hempstead
to be left at the Post Office, New York

* Probably "save."

† Probably "be."

HOBART CORRESPONDENCE

ANNOTATION

The New York Post Office.

The post office at New York was then in Smith (now William) Street.
For notice of Smith and William Streets, see Volume I, page 37.

HOBART TO STUYVESANT

[JOHN HENRY HOBART TO PETRUS STUYVESANT]

Hempstead Aug. 12th 1800.

SIR,

I HAVE rec^d your letter of the 6th inst. communicating your own & the concurrent request of the Vestry of St Mark's chh. to officiate & here [*torn*] convenient sunday. In the present situation of that church destitute of a pastor I am disposed to render it any service that may be in my power. Should no unforeseen circumstance occur to prevent, I will therefore do myself the pleasure of officiating at St Marks chh on Sunday the 24th ins^t being next sunday week. With sentiments of sincere respect for the Vestry & yourself in particular I am Sir
Y^r obdt, hbl^e, Serv^t

JOHN HENRY HOBART.

P. STUYVESANT. ESQ.

PETRUS STUYVESANT

PETRUS, a son of Gerardus and Judith (Bayard) Stuyvesandt, as the name was formerly written, was born in the city of New York in 1727. He was a grandson of Governor Petrus Stuyvesandt. He lived the pleasant life of a country gentleman upon his portion of the family estate, known as the "Governor's Bowery," which extended from the present Ninth to Sixteenth Street, and from Bowery Lane, now Fourth Avenue, to the East River. He was a man who was universally respected, a consistent Churchman, a vestryman of Trinity Church from 1793 to 1799, the donor of the land upon which St. Mark's Church in the Bowery is built, in addition to a gift of eight hundred pounds for it, and was its senior warden from 1799 to 1805. He married Margaret, a daughter of Gilbert Livingston. Their sons, Nicholas, William, and Peter Gerard, became well known, and left their impress upon the social and literary life of the city. Of their daughters, Judith married Benjamin Winthrop, Cornelia married Dirck Ten Broeck, and Elizabeth married Colonel Nicholas Fish, whose son Hamilton was governor of New York and Secretary of State in the Cabinet of President Grant.

[FROM PETRUS STUYVESANT]

Bowery House y^e 20 Aug^t: 1800

REVE^d SIR

YOURS of the 13th inst: is come to hand and I thank you for your ready & obliging Compliance with the request of the Vestry of S^t Marks Church. you Say if no unforeseen circumstance occurs to prevent you, you will officiate for us on Sunday y^e 24th inst:—M^{rs} Stuyvesant & My Daughters tender their best respects to M^{rs} Hobart will be happy if She will Accom^y: you to Bowery House and by Staying as

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PETRUS STUYVESANT

many Days as will be agreeable to you Both. I am with Much
Esteem Reve^d Sir

Your Most Ob^t: Humb^le

Ser^v

REV^d Jⁿ HENRY HOBERT
Hempstead

P^{TR}: STUYVESANT

Superscription:

THE REV^d M^r: HOBERT, Hempstead, Long Island

ANNOTATION

St. Mark's in the Bowery.

On August 8, 1793, at a meeting of the vestry of Trinity Church, New York City, the offer of Petrus Stuyvesant to give a lot of land and eight hundred pounds toward the building of a church upon the "Bowery" was considered, and the vestry determined to accept it, and appointed Hugh Gainé, Peter Stuyvesant, and John Jones a committee to secure subscriptions "from well disposed persons." Evidently the subscriptions were not large, for on January 17, 1795, the vestry resolved to appropriate five thousand pounds for the church building, and made Nicholas Carmen, Hugh Gainé, Augustus Van Horne, and Peter Stuyvesant a building committee. The church was to occupy the site of a chapel built by the last Dutch governor, Petrus Stuyvesant, on his country place or "Bowery," at the end of Bowery Lane, about 1655, for the accommodation of his servants and dependents. After the governor's death in 1672, the services seem to have been discontinued. The corner-stone of St. Mark's Church was laid by Bishop Provoost on April 25, 1795. The church was completed in 1799, and consecrated by the name of "Saint Mark's Church in the Bowery" on May 9, by the Rt. Rev. Dr. Provoost, Bishop of New York, as the new organization was to be an independent parish. It was incorporated in the fall of 1799, when these gentlemen were elected as the first vestry:

Wardens: Petrus Stuyvesant, Francis B. Winthrop.

Vestrymen: Gilbert C. Willett, Martin Hoffman, William A. Har-

HOBART CORRESPONDENCE

denbrook, Mangle Minthorne, William Ogden, George Turnbull, Nicholas W. Stuyvesant, James Cummings.

On January 30, 1800, the Rev. John Callahan of South Carolina was called as rector. He accepted and entered upon his duties. Returning for a visit to South Carolina to his relations and his "spiritual father," the Rt. Rev. Dr. Robert Smith, Bishop of South Carolina, with the expectation of being ordained priest, he was killed by being thrown from his carriage on April 14, 1800.

Mr. Callahan was a young man of great gifts, and a brilliant career in the ministry was anticipated for him. He was born in Charleston, South Carolina, in 1776. His mother having married a second husband, Mr. Gibson, and there being several other children to support, the young boy was brought up in the family of the Rev. Dr. Robert Smith, afterward Bishop of South Carolina, who prepared him for college. He was graduated from Charleston College and studied theology with the Bishop. He was made deacon by the Rt. Rev. Dr. Jarvis of Connecticut in St. John's Church, Stratfield, now Bridgeport, on Wednesday, June 5, 1799, at the same time with Evan Rogers, who was afterward rector of Rye, New York. The Bishop records that he was "recommended by the Bishop of South Carolina and by other testimonials from Charles Town, accompanied with the Bishop's Letter." He was buried in St. Philip's Churchyard, Charleston, South Carolina. Over his grave is a monument with an elaborate epitaph. At the request of the wardens and vestrymen of St. Mark's, Bishop Smith prepared this inscription for the memorial tablet of white marble, with black marble background, on the west side of the chancel:

SACRED TO THE MEMORY OF THE REV. JOHN CALLAHAN,
MINISTER OF THIS CHURCH, WHO, ON A VISIT TO HIS PARENTS AND FRIENDS,
AT CHARLESTON, SOUTH CAROLINA, WAS THROWN OUT OF A CARRIAGE
AND EXPIRED THE SAME DAY, APRIL 14, 1800, Æ 24.

THIS TRIBUTE OF ESTEEM AND AFFECTION FOR DEPARTED WORTH IS

ERECTED BY THE VESTRY OF THIS CHURCH

HIS SPIRIT'S FLED! AND REIGNS ABOVE,
IN REALMS OF JOY, OF PEACE, OF LOVE,
AND DEATH HAS DONE HIS PART!
WHY REAR A TOMB, A SPLENDID TOMB
TO GIVE HIS NAME TO YEARS TO COME?
WHEN REAR'D IT'S IN THE HEART.

PETRUS STUYVESANT

The Rev. Seth Hart officiated during Mr. Callahan's absence, and was allowed "seven dollars a day for his services." He soon after became rector of St. George's Church, Hempstead, where he spent many useful years, and died in 1832. Upon August 27, 1800, the Rev. John Henry Hobart was elected rector, but declined, as the negotiations with the vestry of Trinity Church were too far advanced to allow him to accept. The Rev. Philander Chase, whose zeal even then was noted, and who, in the parish of Christ Church, Poughkeepsie, was arousing all its energies and extending the services of the Church to the surrounding towns, was then chosen. Mr. Chase laid the call before the vestry of Christ Church. They maturely deliberated, and determined that the one thousand dollars salary offered would not materially advance the pecuniary advantage of Mr. Chase, and that his removal from the parish at Poughkeepsie would at this time "essentially injure the progress and growth of our Church." Mr. Chase, after an exciting and busy life as a pioneer missionary and Bishop, died in 1852. He was then the Presiding Bishop, and Bishop of Illinois. The vestry of St. Mark's requested the Rev. Cave Jones of St. George's, Accomac, Virginia, to accept the rectorship. He was obliged to decline, as he had already promised to accept a position as assistant minister in Trinity Parish, New York City. The services were maintained by the Rev. Frederic Beasley, afterward highly distinguished in the Church as rector of St. Peter's, Albany, and provost of the University of Pennsylvania. He died in 1845. The Rev. Theodore Dehon, rector of Trinity Church, Newport, Rhode Island, was called to the parish on October 16, 1801, but while appreciating the honour, he could not separate himself from people who had bound his affections to theirs by their "endearing attention to my ministry." Dr. Dehon became Bishop of South Carolina. He died in 1817. At length, on December 23, 1801, the Rev. William Harris of Marblehead, Massachusetts, was chosen. Happily for the parish and Church in the diocese, he accepted. His rectorship was one of dignity, and yet activity. A rectory was built in 1803 for his accommodation. Dr. Harris was active in the diocese, and held many offices of honour and trust. In 1811 he was elected president of Columbia, but continued his services as rector until November, 1816. He died in 1829, in the sixty-fifth year of his age. The Rev. William Creighton, then assistant of Grace Church, New York City, became his successor.

HOBART CORRESPONDENCE

Dr. Creighton was a man of great executive ability; a preacher whose well-chosen themes were presented in polished and almost faultless English. For twenty years he served faithfully, and saw growth and prosperity. The unhappy circumstance that his wife, who was Jane Schermerhorn, became insane in 1823, finally led to his resignation in 1830. He then spent some years in foreign travel, as his health had been shattered. On his return in 1836, he settled upon an estate he had bought on the Hudson River, between Tarrytown and Sing Sing, which he named Beechwood. He served as rector of Zion Church, Greenbush (Dobbs Ferry), and Christ Church, Tarrytown. In 1845 he resigned the charge of Greenbush. In that year he was chosen president of the Convention of the Diocese of New York, and continued in that office until the consecration of Dr. Wainwright as provisional Bishop in 1852. The confidence of his brethren in his character and ability was shown by his election as provisional Bishop in 1851, an honour he felt compelled to decline. He was president of the House of Deputies of the General Convention in 1853, 1856, and 1859. As a presiding officer Dr. Creighton was alert, courteous, impartial, and, whenever occasion required, firm. In 1849, with his son-in-law, the Rev. Dr. Edward N. Mead, he founded, and partially endowed, St. Mary's Church, Beechwood. He died in 1865, in his seventy-third year. The Rev. Dr. Henry Anthon, then an assistant minister of Trinity Church, and professor of pastoral theology in the General Theological Seminary, was chosen as Dr. Creighton's successor. He was a man of originality, impatient of mental or physical restraint, of very strong convictions, and varied activities. The years he spent at St. Mark's were an epoch in its history and that of the Church in New York. He died on January 5, 1861, in the sixty-sixth year of his age. The Rev. Dr. Alexander Hamilton Vinton, then rector of the Church of the Holy Trinity, Philadelphia, was called as rector, and entered upon his duties in the spring of 1861. Dr. Vinton's splendid powers were fully tested by prominent positions, as rector of St. Paul's, Boston, and Grace Church, Providence. His work in Philadelphia was of the most exacting character, and in every detail it was done with careful precision.

He was preëminently a preacher, and few could surpass him as a rhetorician. In 1869 he resigned, and became rector of Emmanuel Church, Boston. Upon his seventieth birthday, in 1877, he retired

PETRUS STUYVESANT

from active work, and went to live at the old homestead in Pomfret, Connecticut. While in Philadelphia in April, 1881, to preach the sermon at the consecration of the New Church of the Holy Trinity, he was attacked with pneumonia, and died on April 26, in the seventy-fourth year of his age. Dr. Vinton was a strong candidate at several Episcopal elections, notably at the primary Convention of the Diocese of Long Island. The Rev. Dr. Joseph Hine Rylance entered upon his rectorship Easter, 1871. A native of England, and graduate of King's College, he was ordained by the Bishop of Winchester in 1862, and served as curate for one year at St. Paul's Church, Lambeth. He came to America in 1863, and was successively rector of St. Paul's, Cleveland, Ohio, and St. James's, Chicago, Illinois. Dr. Rylance developed the activities of the parish, and found that for a Church in a changing neighbourhood philanthropic and social work had to be done. Many societies and guilds were formed, and St. Mark's became a blessing to that part of the East Side. Under him the transition to an institutional Church was skilfully effected. He was recognized by the diocese and Church at large, and held several important offices of honour and trust. Upon November 11, 1898, he resigned, having reached his seventy-second year. His resignation was accepted with regret and words of high esteem and affection. He was made rector emeritus. He died on September 24, 1907, in his eightieth year. The Rev. Dr. Loring W. Batten of the Philadelphia Divinity School succeeded him. He continued and even increased the social activities of the parish. After the Emmanuel Movement became known, he introduced clinics for the special treatment of the sick, according to its principles, with at first a large attendance and many reported cures. It was decided to discontinue the treatment, as part of the work of St. Mark's Parish, when Dr. Batten's resignation should take effect. His reputation as a scholar caused his election, in 1906, as professor of the literature and interpretation of the New Testament in the General Theological Seminary. He held both his parish and professorship until 1911, when he resigned the rectorship, and was succeeded by the Rev. William Norman Guthrie.

HOBART CORRESPONDENCE

[FROM HANNAH HOBART]

Frankford 27th Aug^t 1800

[*torn out*] your* situation my dear John [*torn out*] to me from New York I could not be otherways than exceedingly anxious to know how you made out, and whether any favorable occurrence had happen'd to relieve you in any degree. A letter from you is at any time a cordial to my spirits, your last you may be sure was not unwelcome, from it I conclude our dear Goodin and yourself have health, and that you have had a partial supply of a necessary article, I am sorry it has not been more compleat. I wish I knew of any practicable plan that would raise a sufficiency, if *you do* I hope you will let me know, and as far as in my power my concurrance shall not be wanting, but I must beg you my dear John not to lay yourself under any embarrassing tie to strangers. I have thought whether it might not be adviseable to try if some may be got from M^r Smith on giving him such security as is in our power. I believe he is at this time pretty flush and perhaps may spare some, he seems much pleas'd with the hint in yours respecting the intention of the Vestry, if they [*torn out*] should be agreeable to you [*torn out*] it will meet my approbation and [*torn out*] friends.

Robert was down last [*torn out*] difficult to keep the business going, but is in hopes he shall be able to get a little money when the iron is disposed of, tho I am afraid it will not be very soon, he feels much on your account, he wishes to go to see his back lands that he may form some judgement whether they are any dependance for him or not, but he cant go without money, if he goes it would be by the middle of next month

*The beginning of this letter is torn out.

HANNAH HOBART

and I suppose he will be gone about four weeks. I beleive Doct̄or Potts will accompany him.

Your Sister I expect has written to you to day from town, when she went this morning I told her I thought I shoud not write now but wait untill I receivd yours which I suppose is on the way, but I have alterd my mind not knowing but that something may prevent

My best wishes and much love to my dear Goodin and yourself from Your Affectionate

H HOBART

No superscription.

ANNOTATION

Francis Richardson Potts.

Francis Richardson, son of Dr. Jonathan and Grace (Richardson) Potts, was born in Reading, Pennsylvania, August 15, 1772. He was well educated, studied medicine in Philadelphia, and settled in Pottstown, Pennsylvania, where he had a large practice. The date of his death is not given. He married Lydia, daughter of Thomas and Rebecca Maybury, who survived. She married, for her second husband, Dr. Rex of Chestnut Hill, Philadelphia. She died July 21, 1858.

SAMUEL PROVOOST

SAMUEL, a son of John and Eve (Rutgers) Provoost, was born in the city of New York, February 26, 1742. He was descended from William Provoost, a Huguenot, who settled in New Amsterdam in 1642. The boy was carefully prepared for college, and was graduated from King's College at its first Commencement in 1758. In 1761 he went to England and became a fellow-commoner of St. Peter's College, Cambridge. He pursued his studies in theology, was duly examined, and ordered deacon, February 3, 1766, in the Chapel Royal of St. James Palace, London, by the Rt. Rev. Dr. Richard Terrick, Bishop of London. In 1766 he was married to Maria Bousfield, of a distinguished Irish family. She was the sister of an intimate friend and classmate, Benjamin Bousfield. He was ordained priest by the Rt. Rev. Dr. Edmund Kean, Bishop of Chester, March 25, 1767, in the King's Chapel, Whitehall Palace. On December 23, 1766, Mr. Provoost was called as an assistant minister of Trinity Church, New York City, at a salary of two hundred pounds per annum. After a service of two years, the failure of the subscription for his support caused his retirement. He purchased a small farm at East Camp in Dutchess County, and lived there in comfort with his wife and family, and near his old Cambridge friends and associates, Walter and Robert Cambridge Livingston. He was a skilled botanist; one of the first in America who knew and approved the system of Linnaeus. He was a good Italian scholar, and occupied himself in the study of Dante, Tasso, and Petrarch. As the war-clouds gathered, Mr. Provoost, without parading his opinions, let it be known that his sympathy and heart were with those who maintained the rights of the colonists against the injustice and exactions of the British Ministry. While preaching occasionally at Catskill, Hudson, and Albany, and at Poughkeepsie, when Christ Church was opened he led the quiet life of a scholar and country gentleman. He declined an election as delegate to the Provincial Congress and the chaplaincy of the State Constitutional Convention in 1777, and in the same year he refused the rectorship of St. Michael's Church, Charleston, South Carolina, and in 1782 that of King's Chapel, Boston. At the close of the Revolution, under the terms of an ordinance of the Council of the state of January 12, 1784, the trustees in whom were vested the temporalities

SAMUEL PROVOOST

of Trinity Parish elected Mr. Provoost to take charge. This was the outcome of a long contest between the "whig Episcopalians" and the conservative members of the parish, who asserted the legality of Mr. Moore's election as rector.

The final result was the election of a new vestry at Easter, 1784, by which Mr. Provoost was elected and duly inducted. In his conduct of the parish he was prudent, dignified, and politic. He had a clear idea of the needs of the Church in the city, and a keen sense of the necessity of fostering its resources. Under him, the drawing together of the British sympathizers and the Whigs was accomplished. The rector of Trinity took an important part in the measures which led to the organization of the Church in the United States. Elected by the Convention of New York in June, 1786, as Bishop, he proceeded in November, with Dr. White of Pennsylvania, to England. They were consecrated in the Chapel of Lambeth Palace on February 4, 1787, by the Most Rev. John Moore, Archbishop of Canterbury, the Most Rev. Dr. William Markham, Archbishop of York, the Rt. Rev. Dr. Charles Moss, Bishop of Bath and Wells, and the Rt. Rev. Dr. John Hinchcliff, Bishop of Peterborough. The newly made Bishops arrived in New York on Easter-day, April 8, 1787. Dr. Provoost was so ill on the voyage that for some days it was thought he could not recover. On landing he was cordially welcomed by the clergy and laity.

To ordain those who were found worthy; to confirm such as their clergy presented; to lay the corner-stones of and consecrate such churches as were built; to preside over and deliver addresses at the Annual Conventions, were the chief obligations of the Episcopal office as he and others conceived it in that day, and all this the first Bishop of New York did punctiliously. As a patriot, as chaplain to Congress, and as the prelate who officiated at the services in St. Paul's Chapel after the inauguration of Washington on the balcony of Federal Hall on April 30, 1789, he will always be remembered by Americans. The death of his wife, after a lingering illness, on August 18, 1799, and the conduct of his son aged him prematurely, and made him desirous of retiring from public duties. Therefore, in September, 1800, he intimated to members of the vestry of Trinity Church that he intended to relinquish the rectorship as soon as an additional assistant minister had been called and settled in the parish. Upon the removal of Mr. Hobart to the city, the Bishop carried out his desire, and by a formal

HOBART CORRESPONDENCE

document, duly signed and sealed, dated December 22, 1800, resigned the rectorship. At the request of the Bishop, a special Convention of the Diocese was held in Trinity Church on September 3, 1801, when the Bishop resigned his episcopal jurisdiction. From this time he lived in strict seclusion. He had many attacks of a painful malady, but bore them cheerfully. Assisting in the consecration of Dr. Hobart on May 29, 1811, and the attempt, in the midst of the controversy between Dr. Hobart and the Rev. Cave Jones, to resume his jurisdiction on October 6, 1812, are the only occasions when he emerged from his strict privacy. He died suddenly from an apoplectic attack on September 6, 1815, in the seventy-fourth year of his age. His funeral was from Trinity Church, on Thursday, September 7, and a sermon was delivered by the Rev. Dr. William Harris, rector of St. Mark's Church, New York City.

In his address to the Convention Bishop Hobart said: "To the benevolence and urbanity that marked all his intercourse with the clergy, and indeed every social relation, there is strong and universal testimony," and then added the words of Bishop White in regard to his official and personal intimacy with the deceased Bishop, which that Prelate called "a sacred relation between two persons, who under the appointment of a Christian Church had been successfully engaged together in obtaining for it succession to the apostolic office of the Episcopacy, who in the subsequent exercise of that Episcopacy had jointly laboured in all the ecclesiastical business which has occurred among us, and who through the whole of it never felt a word, or even a sensation, tending to personal dissatisfaction or disunion."

Dr. John W. Francis, a man of very sound judgement, says in his "Old New York" on page 52: "I introduce Bishop Provoost in this place, because I think our Episcopal brethren have too much overlooked the man, his learning, his liberality, and his patriotism. He had the bearing of a well-stalled Bishop, was of pleasing address, and of refined manners. He imbibed his first classical taste at King's College, and was graduated at Peter House, Cambridge. He became skilled in the Hebrew, Greek, Latin, French, German and Italian languages, and we have been assured he made an English poetical version of Tasso. I never listened to his sacred ministrations but once, in old Trinity; he was then advanced in years. He was quite a proficient in Botanical knowledge, and was among the earliest in England

SAMUEL PROVOOST

who studied the Linnaean classification. I long ago examined his copy of 'Caspar Bauhin's Historia Plantarum,' whom, on a written leaf affixed to the first volume, he calls the prince of botanists, and which MS. bears date 1766. As Lieut. Gov. Colden was the first expositor of the system of Linnaeus in the New World, and which he taught on the banks of the Hudson almost immediately after it was announced by the illustrious Swede, there can be little doubt that harmonious discussion on so novel and fertile a theme must have often engaged the mental powers of these distinguished disciples of natural knowledge. He was to the back-bone a friend to the cause of revolutionary America; and I believe it is now granted, that there was scarcely another of that religious order among us who was not a royalist."

[SAMUEL PROVOOST TO WILLIAM WHITE]

New York Sept 7th 1800

RIGHT REVEREND AND DEAR SIR

I THINK it my Duty to request that as president of the House of Bishops you will will inform that venerable Body, that Induced by ill Health, & some melancholy occurrences in my family and an ardent wish to retire from all publick Employment I resigned at the late meeting of our Church Convention ~~in this State my office of Bishop & my Jurisdiction~~ as Bishop of the Protestant Episcopal Church in the state of New York.

I am with great regard

Dear and Right Reverend Sir

Your affectionate Brother

SAM^l PROVOOST.

Superscription:

THE RIGHT REV^d DR WHITE, Bishop of the Prot: Episc: Church
in the State of Pensylvania.

HOBART CORRESPONDENCE

ANNOTATION

Resignation of Bishop Provoost.

The meetings of the Convention of the Diocese of New York had been suspended from 1797 until 1801. In 1798 and 1799 serious epidemics prevented the meetings. No cause can be assigned for the failure to call a Convention in 1800. It was at the request of the Bishop of the diocese that a special Convention was called to meet in Trinity Church, New York City, on Thursday, September 3, 1801. It assembled at half-past ten o'clock. Prayers were read by the Rev. John Ireland of St. Ann's Church, Brooklyn. After the certificates of the lay delegates had been read and approved, and the Convention organized, the Rev. John Henry Hobart was chosen as secretary. Immediately after, "The Right Reverend Bishop Provoost addressed the Convention and resigned his Episcopal Jurisdiction of this diocese." It would seem that the Bishop then retired from the church, for, on motion of Richard Harison, "The Convention then proceeded to the choice of a President *pro temp.* and the Rev. Dr. Benjamin Moore was chosen."

It was, upon the motion of Mr. Harison, "Resolved that a Committee be appointed to consider and report what measures are necessary to be pursued in the present situation of this Church. The following gentlemen were appointed, viz.: the Rev. Dr. Moore, the Rev. Dr. Beach, Rev. Mr. Wilkins, Robert Watts and Richard Harison, Esq." Upon the following day the committee made this report, which has been preserved in the archives, and which is here reproduced textually with erasures and interlineations. It is in the writing of Mr. Harison:

The right Reverend Samuel Provoost D.D. having declared that he resigned his Office as Bishop of the Protestant Episcopal Church in this State, and having expressed his affectionate Wishes for the Prosperity of the Church in general, and of the individual Members of the Convention

Resolved that the Convention return their Thanks to the Bishop for his kind Wishes, and whilst they regret that he should have judged himself under the Necessity of quitting so suddenly the Exercise of the Episcopal Office, and those solemn and important Duties which

SAMUEL PROVOOST

are connected with it, they beg Leave to assure him of their sincere and fervent Prayers that divine Providence may so guide and govern him in all his Ways, as will most conduce both to his temporal and eternal Felicity.

Resolved that a Copy of this Resolution be transmitted to Bishop Provoost by the Secretary of the Convention.

Resolved also that it ^{be recommended} will be ~~proper~~ to the Standing Committee to call Convention to meet in this City in the Month of November next for the Purpose of chusing a special ~~for the Convention to nominate and recommend~~ a suitable Person to be consecrated as Bishop and to have the Charge of the Protestant Episcopal Church in the State of New York.

~~Resolved also that it be recommended to the Delegates of this State to the general Convention of the protestant Episcopal Church to take all proper Measures to obtain the Effect of the last Resolution as soon as may Be.~~

Endorsement in Bishop Hobart's handwriting:

Report of the Committee on what measures should be pursued in the present state of the Church.

It will be noticed that the final resolution of the report as drafted by Mr. Harison was not adopted by the committee. When it was presented to the Convention on Friday, September 4, the Preamble and the First and Second Resolutions were adopted; the Third Resolution was rejected. In its place, Mr. Harison offered this resolution: "Resolved that the Convention will proceed to-morrow morning to the election of a suitable person to be recommended for consecration as Bishop of the Protestant Episcopal Church in this State."

On Saturday, September 5, "the Convention proceeded by ballot to a choice of a Bishop of the Church in this State and on counting the votes it appeared that the Rev^d. Benjamin Moore, D.D., Rector of Trinity Church in the City of New York, was unanimously chosen by clergy and laity." This is as it was in the first draft of the Minutes.

It was only four days before the meeting of the General Convention and four days after the Diocesan Convention that Bishop Provoost sent a letter to Bishop White, announcing his resignation. The copy in the archives seems to be exact, and is wholly in the Bishop's hand-

HOBART CORRESPONDENCE

writing. It is most likely the original letter. He, however, makes the curious error of dating it 1800 instead of 1801. A facsimile of it can be found opposite page 94, in volume iii of the "History of Trinity Parish," by Dr. Dix. He also, as will be seen, very carefully struck out the words, "in this state my office of Bishop &," which it is important to notice in view of the contentions which arose later in the Cave Jones matter. The question before the Convention was one that needed careful attention. The Bishops very unfortunately did not give the matter due care and consideration. Bishop White thus states the proceedings in the House of Bishops, on page 211 of his "Memoirs:" "No sooner were the convention organized, than there came from the House of Clerical and Lay Deputies a call for a letter which they understood to have been sent to the author by Bishop Provoost, on the subject of his resigning of the Episcopal jurisdiction. This measure raised a very serious question, made the more important by its being unexpected. The whole of the merits of it, so far as it was discussed at the time, is in the entry of the House of Bishops on their journal, which is therefore given in the Appendix, No. 24."

This is the extract as quoted by Bishop White in his "Memoirs," page 418: "A message from the House of Clerical and Lay Deputies was read, as follows: 'The House of Clerical and Lay Deputies wish to know from the House of Bishops, whether they have received any communication from Bishop Provoost, on the subject of the resignation of his Episcopal jurisdiction in the State of New York.'

"The House of Bishops having considered the subject brought before them by the letter of Bishop Provoost, and by the message from the House of Clerical and Lay Deputies, touching the same, can see no grounds on which to believe, that the contemplated resignation is consistent with ecclesiastical order, or with the practice of Episcopal churches in any ages, or with the tenor of the Office of Consecration. Accordingly, while they sympathize most tenderly with their brother Bishop Provoost, on account of that ill health, and those melancholy occurrences which have led to the design in question, they judge it to be inconsistent with the sacred trust committed to them, to recognize the Bishop's act as an effectual resignation of his Episcopal jurisdiction. Nevertheless, being sensible of the present exigencies of the church of New York, and approving of their making provision for the actual discharge of the duties of the Episcopacy, the Bishops of

SAMUEL PROVOOST

this house are ready to consecrate to the Office of a Bishop, any person who may be presented to them with the requisite testimonials from the General and State Conventions, and of whose religious, moral, and literary character, due satisfaction may be given. But this house must be understood to be explicit in their declaration, that they shall consider such a person as assistant or co-adjutor Bishop during Bishop Provoost's life, although competent, in point of character, to all the Episcopal duties; the extent in which the same shall be discharged by him, to be dependent on such regulations as expediency may dictate to the Church in New York, grounded on the indisposition of Bishop Provoost, and with his concurrence."

The Bishops, on Thursday, September 10, took this action:

"Thursday, Sept. 10, 9 o'clock, A.M. The house met. Present as yesterday.

"The testimonial from the Convention of the Church in the State of New York, in favour of the Rev. Dr. Benj. Moore, as Bishop elect of the Church in that State; and also the testimonial from the House of Clerical and Lay Deputies, now sitting, in favour of the said Dr. Moore; being received and read, and found agreeable to the prescribed forms;

"*Resolved*, — That the House of Clerical and Lay Deputies be informed that the Bishops now present are ready to proceed to the consecration of the Rev. Dr. Moore, to-morrow morning at 10 o'clock.

"The House of Clerical and Lay Deputies informed this house by the Rev. Mr. Bend, that they will attend the consecration of the Rev. Dr. Moore at the time appointed."

On Wednesday, September 11, 1801, the Bishops, deputies, and a large congregation gathered in St. Michael's Church, for the consecration of Dr. Moore.

The Presiding Bishop was assisted by the Rt. Rev. Dr. Claggett of Maryland, and the Rt. Rev. Dr. Jarvis of Connecticut.

This certificate of consecration is appended to the Journal as given in Bioren's Reprint, 1817, page 205.

THE CERTIFICATE OF THE CONSECRATION OF THE RIGHT REV. BISHOP MOORE IS AS FOLLOWS.

Know all men by these presents, that we, William White, D.D., Bishop of the Protestant Episcopal Church in the State of Pennsyl-

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vania, Presiding Bishop; Thomas John Claggett, D.D., Bishop of the Protestant Episcopal Church in the State of Maryland, and Abraham Jarvis, D.D., Bishop of the Protestant Episcopal Church in the State of Connecticut, under the protection of Almighty God, in St. Michael's Church, in the city of Trenton, on Friday, the eleventh day of September, in the year of our Lord One thousand eight hundred and one, did then and there rightly and canonically consecrate our beloved in Christ, Benjamin Moore, D.D., Rector of Trinity Church, in the city of New York, of whose efficiency in good learning, soundness in the faith, and purity of manners, we were fully ascertained, into the office of Bishop of the Protestant Episcopal Church in the State of New York, to which the said Benjamin Moore, D.D., hath been elected by the Convention of the said State, in consequence of the inability of the Right Rev. Bishop Provoost, and of his declining all Episcopal jurisdiction within the said State.

In testimony whereof we have signed our names and caused our seals to be affixed.

Given in the city of Trenton, this eleventh day of September, in the year of our Lord one thousand eight hundred and one.

WILLIAM WHITE, (L.S.)

THOMAS J. CLAGGETT, (L.S.)

ABRAHAM JARVIS. (L.S.)

On page 313 of his "Memoirs," Bishop White makes these observations: "On the reading of the journal, without the knowledge of an exterior cause having a bearing on the deliberations of the body, it cannot but seem, that much time was unnecessarily spent in the House of Clerical and Lay Deputies; owing to the blending of two subjects, one of which might properly have been dispensed with. Whether a bishop have a right to resign his charge at discretion; and when the diocese being abandoned, whether it be not a duty to supply the vacancy; are questions resolvable on different grounds. It was not from the being insensible of the difference, that so much zeal and so much argument were lavished on the affirmative of the first of these questions. The effect was the result of opposite opinions held relative to an event of thirty-three years' standing. There has been recorded in the 'Memoirs,' that in September, 1800, the three bishops, then composing a house, denied the right of Bishop Provoost to resign;

SAMUEL PROVOOST

and consecrated Bishop Benjamin Moore, only as his assistant and successor. It has also been noticed, that some years after, on the occurrence of an unhappy controversy in the diocese of New York, this matter came under the consideration of the diocesan convention; which refused to acknowledge any other diocesan Episcopacy than that of Bishop Moore. Although the question, as regards the circumstances which originated it, has ceased to be interesting; yet the occurrence of another professed resignation, brought again into view the diversity of sentiment, which had so long ceased to cause any disturbance to the Church.

“Although, in the late convention, much time was lost in the consequent discussion; yet it will result in benefit to the Church, if the Thirty-second Canon, which was the fruit of it, should be efficient in guarding against resignations, not induced by exterior necessity, or by some other extraordinary consideration; and not resting altogether on the will of the party, for the consummating of the act. The threatened danger is not only that of giving occasion to faction excited and conducted by clerical ambition, and that of coveting the Episcopal grade, with the design of being speedily disengaged from its labors; but may have unforeseen consequences, by the sanction which it extends to a very pernicious assumption of the Papacy. The advocates of the right of resignation constantly affirm, that there is a distinction between office and jurisdiction. The primitive Church knew nothing of this. It was a notion started by those called the schoolmen, and seized by the popes, to favor the position that all jurisdiction is from them. This was the shield opposed to what a great proportion, probably a majority of the body, anxiously desired, but could not accomplish—a determination in favor of the divine institution of Episcopacy.

“On the case of Bishop Chase, it ought to be noticed, that there was given in to both houses, a protest against the considering of him as severed from the diocese; signed by some members of the Church in Ohio, including one of the clergy. It did not appear that the sentiment was of such extent as to claim an influence on the proceedings of the body.”

Such perplexity and contradictory action could never take place again, as the matter is now fully regulated by consistent canons. The Bishops acted with that largeness of mind necessary in a day when precedents were being made and experiments in legislation had to be tried.

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The references to the resignation of Bishop Provoost and the election of Dr. Moore will be found on pages 5, 6, Journal, Diocese of New York, 1801; pages 3-5, Reprint, 1813; pages 90, 91, Reprint, 1844. All passages relating to the action taken by the convention of the Diocese of New York on the resignation of Bishop Provoost are taken from the original manuscript of the Journal in the handwriting of Bishop Hobart.

HANNAH HOBART

[FROM HANNAH HOBART]

Frankford 19th Sept: 1800

I AM griev'd more than I can express my dear John that the application to M^r. Smith has faild of the wishd for success, and I write now to releive you as much as I can from the suspence you must be in with respect to the hint in your Sisters letter, I beleive M^r. Smith intended to send you an order on a person who has owed him money some time, he did live in Brunswick but has remov'd some miles from there, I dont know his name but I expect you will have particulars from M^r. Smith when he writes to you, he was in town on tuesday but was prevented from writing. I beleive he will go in to day and I hope will write and I shall be rejoiced if it answers a good purpose to you.

M^r. Jas and M^{rs}. Robertson have intended for some time to go to New York and if they do go, it will be in a day or two, but the report of the fever may prevent them going into the city, they will go directly to his Uncles and I expect will see you at Hempstead if they can and as soon.

I cant tell you my dear John what I feel for you, and without the power of releiving you, I have written to Robert and you may depend if I receive any money it shall be immediately sent to you.

I have not time for more than to send my sincere love to our dear Goodin and yourself and am, with the most anxious solicitude my dear John's

Affectionate

H HOBART

let me beg you not to go in the way of the fever

Superscription :

REV^d. JOHN HENRY HOBART, Hempstead, Long Island

HOBART CORRESPONDENCE

ANNOTATION

Alexander Robertson.

The reference is to Alexander Robertson, who came to New York early in life, entered into business, was very diligent, and acquired reputation and fortune. He was a member and benefactor of the Scotch Presbyterian Church. He married Elizabeth, a sister of Robert Smith, and lived in his commodious mansion in Greenwich Village.

HOBART TO OGDEN

[JOHN HENRY HOBART TO WILLIAM OGDEN]

MR. W^m OGDEN,

Hempstead. Oct: 6th 1800.

DEAR SIR,

THE proposals from Trinity chh which were in contemplation when I conversed with you have now terminated in my connection with that chh as an Assistant Minister. Of course all idea of a settlement at S^t Marks must be at an end.

I wish you to assure the Vestry that I entertain a proper sense of the confidence they would have reposed in me. And tho' now precluded from an endeavour immediately to contribute thereto, yet no circumstance will give me greater pleasure than to hear of the prosperity & happiness of S^t Marks chh.

I am Sir

respectfully

yr obd^t Serv^t.

J H HOBART

Endorsement in Hobart's writing:

(*Copy*)

To W^m Ogden Esq one of The Vestry of S^t Marks chh in answer to a call which he verbally communicated to me from that chh.

Oct 6th. 1800

ANNOTATION

William Ogden.

William Ogden belonged to the well-known family of New York. He was a member of the vestry of St. Mark's Church from its organization in 1799 to 1805. From 1807 to 1825 he was a warden of the parish. For the circumstances under which this letter was written, see sketch of Bishop Hobart, at the beginning of Volume I.

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[FROM HANNAH HOBART]

19th Octob^r. 1800

FROM M^r. Mercer's and M^r. Robertson's information we have the delightful satisfaction, my dear John, of learning that you have accepted the invitation from the Vestry of Trinity church, New York, a situation which I hope will ensure to you not only a comfortable but a happy settlement for life and opens to us a prospect of a more convenient and more frequent intercourse than we could have where you are. M^r. Mercer also informd that you with our dear Goodin intended to make us happy in your company in a few days after he left you, the bad weather no doubt has prevented so far, but we hope you will not let any thing else, when the weather clears we shall impatiently look for you. We left Frankford last tuesday and wednesday all in usual health except myself I have not been very well these two weeks past but am now better. Your brother has been down since last friday, he is kept here much against his inclination (as he is badly wanted at the furnace) by the weather and other cross circumstances, of which there is never a scarcity for him, they managed so badly while he was last in town that they have been obliged to stop working untill they can get some alterations made in the furnace when he hopes it will work better, in the mean time it has taken all the iron that could be sold, to maintain it (and it must be maintaind) so that he has not been able to get any for you or for me, and now there seems little probability of his being able to procure sufficient to set them to work again shortly, he seems almost worn down with care and continual disappointm^{ts} I shoud have written to you before now but waited in hopes of getting something to

HANNAH HOBART

send you. I am very uneasy about you and anxious to know how you make out.

Your brother joins me in much love to you and your other dear Self, he hopes you both with your Sister B will favor them with a visit at Potts Grove very soon, they lookd for you some weeks since.

my dear John's Affectionate

H HOBART

monday morn^g

Since I wrote the above your brother fortunately has received a little money which last evening he despaired of getting, it is short of his immediate calls, but he has left me one hundred doll^s out of which I divide with you, I should be glad I could send you more, your brother has just set off for home.

I enclose fifty dollars.

Superscription:

REV^d JOHN HENRY HOBART, Hempstead, Long Island
Care of Mess^{rs} Smith and Wickoff, New York

ANNOTATION

Smith & Wyckoff.

The firm of Smith & Wyckoff, merchants, had their offices at No. 84 Broad Street, New York City.

[FROM HANNAH HOBART]

Decem^r 8th 1800

FROM my dear John's letter of the 2^d inst I have the pleasing information that you and our dear Goodin are well, and that we may flatter ourselves that you will soon be one

HOBART CORRESPONDENCE

days journey nearer to us. I hope you will be fixd in N Y. before the winter weather commences. I shoud have written sooner coud I have sent you any thing agreeable but it was not in my power, neither woud it be now but that M^r J R offerd to help me, from him I have got 150 doll^s. I enclose to you one hundred doll^s, the fifty I must retain for my own necessities. I have some expectation of receiving about that sum 150 doll^s which Robert has due to him from a person in town who has promised to pay it to me by Robert's order, the fifteenth of next month, when as I have told M^r R I shall return what I have got from him. What poor R will do I cant see, he has been in town twice within these two weeks for the purpose of stating his situation and with a hope of getting advice and assistance to settle his affairs in the best manner practicable but without effect, so that he has to struggle thro' a load of difficulties and distresses which it will be impossible for him to surmount so as to prevent an accumulation of loss on his property, and I fear will be more than he will be able to support himself under, he was so unwell one day while he was in town that he coud not travel as he had intended, and was far from well and pennyless when he did go. I expect business at the furnace has stop'd by this time, if he is not too much press'd he will try to settle his affairs in the best manner he can, and proposes to get employment at writing in town or elsewhere if he can for the purpose of providing for his family at P G for this winter, but he has not at present any prospect, what he will do now or at all I cant see but I think my dear John neither you or I can have any dependance on any help from that quarter, for some time at least. I am greatly distressd for him.

HANNAH HOBART

We are all in usual health. You and my dear Goodin share the love and best wishes of

Y^r. Affectionate

H HOBART

Superscription:

REV^d. JOHN HENRY HOBART, Hempstead
to be left at the Post Office, New York

[FROM HANNAH HOBART]

Philad^a. 28th Decem^r. 1800

YOU will my dear John very readily suppose I have been anxious to know if you had removed to New York, and should scarce excuse your not informing me if I did not conclude you have been much engaged by that troublesome business. Yesterday thro M^{rs}. M^cDougall I had the very great pleasure of hearing that you *were* in New York and that our dear Goodin and yourself are both well, be assured you have my fervent wishes for your happiness. I hope as you are now nearer home you will let us see you and hear from you oftener than we lately have. I wish much my dear John, to know how you like your situation, and how you make out with respect to your finances as I fear the supply I sent you will not be long sufficient for your occasions. Robert's ill fortune has involved us all in difficulties which I fear we shall not very soon be freed from or very easily get thro. I think if Goodin and her friends are not already acquainted with the source from which your embarrassments arise it would be best they should be, not only as it will account to them for your not making the settlement you wishd, but for the frugality with which I am grievd to think you will be obliged to manage your finances untill by some means or other things may be got in

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HOBART CORRESPONDENCE

a better train, the furnace has done working, and there is no prospect of selling or letting it at present. Robert is trying to put things in as good order as he can and a task he has of it, his situation is really distressing, he is expecting to get some employment at writing in town by which to provide for his family for the winter at least, but there are so many ready to catch at any thing of that sort that he seems to stand no chance. I hope he will be able soon to arrange matters so that he may come to town and be in the way of employment of some kind.

I wish my dear John I had more agreeable intelligence to send you but it appeared proper that you should know things as they are, though disagreeable.

Your Sister and family are well, I suppose she will write tho I know she is much engaged. I am well as usual at present, and with much love to our dear Goodin and

yourself, your sincerely Affect^d:

H HOBART

Mr Robertson says you promised to write to him but he has not received a line.

Superscription:

REV^d JOHN HENRY HOBART, New York.

fav^d

M^{rs} MacDougall.

ANNOTATION

Mrs. Alexander MacDougall.

Mrs. MacDougall was the widow of General Alexander MacDougall. He was a native of Scotland, who engaged in business in New York City, and had been a soldier in the French and Indian War, commanding the privateers Barrington and Tiger. In the Revolution he rose to be a major-general, commanding at White Plains in 1776

HANNAH HOBART

and at Peekskill in 1777, and fought in the battles of White Marsh and Germantown. He was a delegate in Congress, 1780-82 and 1784-85. He was elected minister of marine, but resigned from Congress in 1788 to resume his duty in the army. From 1782 to 1786 he was a member of the state senate, and was the first president of the New York Society of the Cincinnati. Between the MacDougall and Robert Smith families there was a very close intimacy. General MacDougall died in New York City, June 8, 1786. MacDougall Street is named after him. The general's son, Archibald, was a merchant living on the corner of Broad and Wall Streets, with a store at No. 111 Front Street.

BENJAMIN MOORE

BENJAMIN, a son of Samuel and Sarah (Fish) Moore, was born at Newtown, Long Island, October 5, 1748. He was prepared for college in a good school in his native town and in the city of New York. He was graduated from King's College (now Columbia University) with high honours in 1768. After studying theology under the direction of the Rev. Dr. Auchmuty, rector of Trinity Church, young Moore was for some years private tutor to the sons of some gentlemen in the city of New York. Early in 1774 he sailed for England to receive holy orders. He was made deacon in the Chapel of Fulham Palace, June 24, 1774, by the Rt. Rev. Dr. Richard Terrick, Bishop of London. He was ordained priest by the same prelate, June 29, 1774, in the same Chapel. Upon his return he officiated occasionally in Trinity Church. A charity sermon, preached by him in December, 1774, made a very favourable impression upon the congregation. The sudden death of the Rev. Dr. John Ogilvie, November 26, 1774, had made a vacancy which the vestry was deliberating how to fill. Both Mr. Moore and the Rev. John Bowden had their firm supporters. In addition, the Rev. John Vardill, a graduate of King's College, in which he was from 1773 to 1776 a tutor and professor, had influential connections in the vestry and parish. Finally on December 6, 1774, Mr. Vardill was elected assistant minister. Mr. Vardill was then in England. As the work was too great for the rector and his only assistant, the Rev. Charles Inglis, the vestry determined on January 3, 1775, that if a subscription of six hundred and eighty-three pounds or more could be obtained, both Mr. Moore and Mr. Bowden should be called as assistant ministers. The amount was secured, and they entered upon their duties.

Mr. Moore came to the parish at a time of great excitement. He seems to have been conscientious, and attentive to every part of his varied work, engaging in no controversies, but gaining the confidence and firm regard of the people. As Mr. Vardill never assumed the position to which he had been called, and as Mr. Bowden resigned early in the Revolution, the burden of pastoral care fell on the young assistant. While a loyalist in sentiment, Mr. Moore refrained from writing or speaking in public upon the questions then at issue. He remained at his post during the troubled years from 1776 to 1783,

BENJAMIN MOORE

excepting the few weeks in 1776 when the Continental Army was in New York City and the churches were closed. Upon the death of Dr. Auchmuty in 1777, Mr. Moore preached a Memorial Sermon, which was published. The Rev. Dr. Inglis resigned the rectorship of Trinity Church on November 1, 1783, three weeks before the evacuation of the city of New York by the British, and sailed for England. The Rev. Mr. Moore was duly elected to the vacant office, and on the same day the official documents were drawn up for his presentation to Governor George Clinton and his induction into the rectorship.

But the affairs of the parish were taken out of the hands of its legal custodians by the action of the "Whig Episcopalians," who held meetings to protest against the choice of any one as rector who had sympathized with England, and was not cordially an adherent of the new government of the state and nation. A committee of this faction sent various communications to the vestry demanding the cancellation of the election, and finally met a committee of the vestry in conference. The letters and verbal conferences produced this result, that the Whigs appealed to "the Council constituted for the temporary government of the Southern District" on October 23, 1779, to defend and uphold the rights as members of the parish which they alleged had been disregarded, and they deprived "by an armed force" from exercising them. The outcome was an ordinance by the council on January 12, 1784, vesting the affairs of the parish in nine trustees. Under the authority thus conferred they received from Mr. Moore the keys of the two chests of plate belonging to the church, which they returned to him with an intimation that they desired him to continue to officiate. Early in February the Rev. Samuel Provoost came to the city and was chosen by the trustees to take charge. The correspondence on the subject is interesting. It is taken from volume ii of Dix's "History of Trinity Parish," page 17:

New York, 5th Feby 1784.

REVEREND SIR,

THE Reverend Mr. Provoost has been pleased in compliance with our Invitation, to take the charge of the Episcopal Churches in this City, and we have delivered him the Keys.

We by no means wish to abridge your usefulness in a Congregation

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where you have many friends. The object of this Letter is only to apprise you that Mr. Provoost in future will have the direction in the same manner as it was exercised by former Rectors.

We are Reverend Sir

Your most humble Servts.

(Signed) JAS. DUANE
WM. DUER
LEWIS MORRIS
DANL. DUNSCOMB
WM. BEDLOW
JOHN RUTHERFORD

REV. MR. BENJ. MOORE.

The reply of the Rev. Mr. Moore, calm and dignified, did him great credit.

New York 7 Feby 1784.

GENTLEMEN

I HAVE received a Letter from you, in which you inform me “ that the Rev’d Mr. Provost, in compliance with your Invitation, has taken the Charge of the Episcopal Churches in this City, and that you have delivered him the Keys.” Upon looking at the ordinance of Council of 12th Jany last, I find that nine gentlemen (whose names are there mentioned) or any five of them, are authorized to take possession of all and Every the Estate of the Corporation of Trinity Church in the City of New York, to be by them retained and kept until such Time as *further legal Provision* shall be made in the Premises.

As your Authority is confined to this Business *Solely*, I am at a loss to know whence you derived the Power to introduce a Clergyman into this Parish, and to invest him with a right “ to have the direction in the *Same Manner* as it was exercised by *former Rectors*.”

It is indeed true, and I speak of it with gratitude and pleasure, that I have, in the Congregation, many friends. For near Ten Years past I have discharged my duty among them faithfully, I hope advantageously ; and could I be treated with the same degree of Respect and Confidence that these men are, should be most happy to continue my services.

Not being permitted to go into the Church but under the direction of the Rev. Mr. Provost, and not being inclined to do anything that

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may be construed into an implied acknowledgment that my Claim to the Rectorship is annulled, I shall beg leave, for the present, to decline officiating in the Churches until Some further *legal* Provision is made.

I am gentlemen

Your most humble servt.

(Signed) BENJ. MOORE.

JAMES DUANE, WM. DUER, LEWIS MORRIS, DANL. DUNSCOMB, WM. BEDLOW AND JOHN RUTHERFORD, ESQUIRES.

By mutual concession the affair was adjusted, changes made in the charter by the legislature in 1784, and the warden and the vestrymen representing the Whigs chosen at the election on Easter Tuesday, 1784. Mr. Moore retained his position as assistant minister under Dr. Provoost. He was active in the measures for the organization of the Church in the United States. He was a special friend of Bishop Seabury, being present at the memorial convocation and ordination in Middletown, Connecticut, from August 3 to August 5, 1785, when Dr. Seabury was recognized as Bishop. At the service on Thursday, August 4, when Bishop Seabury delivered his primary charge, Dr. Moore preached the sermon. Dr. Moore held a very close relation to King's College. Upon the return of Dr. Cooper to England in 1775, he was appointed as president *pro tempore*, and as such exercised the functions necessary to preserve its existence, although all college exercises were suspended from 1777 to 1784, when it was recognized by the state legislature. From 1784 to 1787 he was professor of rhetoric and logic in the institution. He was a good instructor and well liked by the students. Upon the resignation of Bishop Provoost as rector of Trinity Church, on December 22, 1800, Dr. Moore was chosen to succeed him. As rector he pursued the same calm course as during the twenty-six years passed in an inferior position. When his new assistant, Mr. Hobart, entered upon his duties new vigour and energy were infused, which soon bore fruit in various measures for the benefit of the Church in the city and the diocese. It was at the special Convention held on September 3, 1801, that Dr. Moore was elected Bishop of the diocese upon the resignation of Dr. Provoost. He was consecrated during the session of the General Convention at Trenton, New Jersey, on September 11, 1801, by the Rt. Rev. Dr. White, Presiding Bishop, assisted by the Bishop of Maryland, Dr. Claggett,

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and the Bishop of Connecticut, Dr. Jarvis. He gave a slight impetus to the missionary work of the diocese, encouraging Mr. Phelps and Mr. Nash in their arduous and self-sacrificing labours. On December 31, 1801, Bishop Moore became president of Columbia College. He accepted only on condition that he should have nothing to do with the general administration, but only preside at Commencements, the weekly declamations, and on other public occasions. The actual government was in the hands of the provost, the Rev. Dr. John M. Mason.

In 1807, during Dr. Moore's rectorship, St. John's Chapel was built and consecrated. There was real growth in the work of the Church in the city, as was shown by the organization of St. Stephen's Church, Grace Church, St. Michael's Church, and the setting off of St. George's Chapel as an independent parish. Outside of the city several new parishes were formed, and many missionary stations were served. For some years the state of Bishop Moore's health had been a matter of anxiety to his friends and the whole diocese. Afflicted with paralysis, he did such work as he could, but the necessity of an assistant was evident. On March 21, 1811, he forwarded to the secretary of the Convention, the Rev. Dr. Hobart, a letter of resignation. With the election and consecration of Dr. Hobart, Bishop Moore retired from all duty of any sort. The Rev. Dr. Beach, assistant rector, administered the affairs of Trinity Parish until 1813, when he resigned, and Dr. Hobart was elected assistant rector. Bishop Moore died February 27, 1816, in the sixty-eighth year of his age, the forty-second of his ministry, and the sixteenth of his episcopate. In his address at the funeral, Bishop Hobart gives this estimate of Dr. Moore's character, which, with the remarks of Mr. Verplanck, are taken from volume v of Sprague's "Annals:"

"Simplicity was his distinguishing virtue. He was unaffected in his temper, in his actions, in every look and gesture. Simplicity, which throws such a charm over talents, such a lustre over station, and even a celestial loveliness over piety itself, gave its insinuating colouring to the talents, the station, and the piety of our venerable father. But it was a simplicity accompanied with uniform prudence, and with an accurate knowledge of human nature.

"A grace allied to simplicity was the meekness that adorned him, — a meekness which was 'not easily provoked,' never made an oppress-

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ive display of talents, of learning or of station, and condescended to the most ignorant and humble, and won their confidence: while, associated with dignity, it commanded respect, and excited affection, in the circles of rank and affluence. And it was a meekness that pursued the dictates of duty with firmness and perseverance.

“His piety, arising from a lively faith in the Redeemer whom he served, and whose grace he was commissioned to deliver, warmed as it was by his feelings, was ever under the control of sober judgment. A strong evidence of its sincerity was its entire freedom from everything like ostentation. It did not proclaim itself at the corners of the streets—it did not make boastful pretensions, or obtrude itself on the public gaze; but it was displayed in every domestic, every social, every public relation. It was not the irregular meteor, glittering for a moment, and then sinking in the darkness from which it was elicited; but the serene and steady light that shineth more and more unto the perfect day.

“He rose to public confidence and respect, and to general esteem, solely by the force of talents and worth. In the retirement of a country village, the place of his nativity, he commenced his literary career, and he prosecuted it in the public seminary of this city, and subsequently, in his private studies, until he became the finished and the well furnished divine.

“His love for the Church was the paramount principle that animated him. He entered on her service in the time of trouble. Steady in his principles, yet mild and prudent in advocating them, while he never sacrificed consistency, he never provoked resentment. In proportion as adversity pressed upon the Church, was the firmness of the affection with which he clung to her. And he lived until he saw her, in no inconsiderable degree by his counsel and exertions, raised from the dust, and putting on the garments of glory and beauty.

“It was this affection for the Church, which animated his Episcopal labours; which led him to leave that family whom he so tenderly loved and that retirement which was so dear to him, and where he found, while he conferred, enjoyment, and to seek in remote parts of the Diocese for the sheep of Christ’s fold. His character was ever marked by a firm attachment to evangelical truth, in connection with primitive order.”

The Hon. Gulian C. Verplanck writes this of the Bishop:

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“His learning may not have been very profound or varied, but he was certainly a well read divine, and a scholar of cultivated taste, very familiar with the best Latin and English classics. His taste was refined and simple, and his sermons and other compositions were marked by great clearness and simplicity, and a certain Addisonian ease and grace of expression. His manner and delivery in the pulpit and in the public offices of the Church, were very peculiar—at once solemn, pleasing and impressive. His voice, though pleasing in its lower and level tones, was naturally feeble, and when at all raised or excited, became tremulous and somewhat guttural. By great attention to a very deliberate and distinct articulation, he became, without losing these natural peculiarities, one of the most effective and attractive of readers and speakers. He always commanded the attention, and without apparent effort was heard with perfect ease in our largest buildings, where any voice, no stronger than his, but managed with less skill, would have been quite lost. His delivery in the pulpit was very reverential and earnest, and occasionally fervent, but always perfectly simple, and without any gesture whatever. His reading of the Liturgy and the Scriptures was strikingly devotional and impressive. The natural tremulousness of his voice added to the effect, especially in the invocations of the Litany and in other passages of fervid devotion. The same cause gave a peculiarly solemn and pathetic effect to his delivery of the Funeral Service of the Episcopal ritual, such as I have never heard equalled by any other person.

“One instance of the taste and impressiveness of his reading is worth mentioning, for it is preserved only by tradition. It was before my own memory of such things, but tradition has preserved it in this city for sixty years. It was in the reading (whether in the lesson of the day, or in a text or scriptural quotation in the pulpit, I cannot say) of the narrative (Exodus xii. 30) of the miraculous death of the first-born of Egypt. His manner of reading and of emphasis of the concluding words, — ‘And there *was a great cry* in Egypt, for there was not a house in which there was not one dead’ — produced, particularly in the words ‘*a great cry*’ a thrilling effect on the whole congregation, which was much spoken of at the time, and has been long remembered.

“These effects were all produced with his habitual quiet and rev-

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erential simplicity of manner, without any approach to a studied or artificial delivery.”

The Bishop was married to Charity, a daughter of Major Thomas Clark, a retired English army officer, living upon his beautiful estate of Chelsea, on April 20, 1778.

The announcement of their marriage in the “Royal Gazette” was accompanied by this verse:

*“The good Parson deserves a good Clark:
Such happiness has he in store;
'Twas Charity blew the spark,
And fixed the bright flame in one Moore.”*

Their only son was Clement Clark, the well-known Hebrew scholar and professor.

Mrs. Moore died December 4, 1838, in the ninety-second year of her age.

This anecdote, which is little known, illustrates the character of both Hamilton and Moore. It is taken from Onderdonk’s “History of Grace Church, Jamaica,” page 98. “In the Revolution Mr. Moore was a Loyalist, and on the return of the exasperated Whigs to the city, he felt shy of appearing in public for fear of insult. Gen. Hamilton being aware of this called on him one morning and invited him to take a walk. They went arm in arm through the most public places, and the Coffee-house in Wall Street; and, as Gen. Hamilton escorted the minister back to his door, he took leave saying: ‘Now, Mr. Moore, you need fear no trouble. They all see you are my friend and under my protection.’”

[BENJAMIN MOORE’S INSTRUCTIONS TO DAVENPORT PHELPS]

New York, Dec. 14, 1801.

INSTRUCTIONS for the Rev^d Davenport Phelps, in the discharge of his duty as a Missionary on the frontiers of this State

Having been admitted to the office of a Deacon in the Church,

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you are now going forth as an Ambassador of Christ to beseech a rebellious world to be reconciled to God. No doubt, your mind is impressed with a becoming sense of your own infirmity and of the difficulty of the task which you have undertaken to perform. Pray, then, without ceasing for the aid of divine grace, which alone can effectually strengthen & support you under the trials which you may have to encounter.

In the performance of your duty, as a preacher of the Gospel, always remember that your admonitions and instructions will have little influence upon the minds of those who hear you, unless your religious precepts be enforced by a virtuous and pious example.

Exposed as you will be to the seducements of a vicious world, and to the malevolent inspection of many who love not the gospel of our Lord Jesus Christ, you must be careful not only to shun vice, but to abstain from all appearance of evil.

In your ministrations to the Indians, after laying the foundation in the belief of the existence to an Almighty Creator and wise Governor of the Universe: endeavour to impress them with a proper sense of the fallen nature and actual depravity of mankind. This will naturally open the way for the doctrine of atonement thro' a redeemer, and sanctification by the influence of the Holy Spirit. And you may then prompt them forward to religious obedience, from a principle of Love to their Creator, Redeemer and Sanctifier

The prayer-books & catechisms which are to be placed in your hands, you are to distribute in such manner as you conceive will best promote the benevolent design of your mission. Instruct those who are able to read how to unite decently in the performance of public worship according to the Liturgy of our Church; and be assiduous to give a proper direction to the minds of the young, by diligently teaching them

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the fundamental principles of Religion according to our catechism.

In the celebration of public worship you are to confine yourself to the established Liturgy. Whensoever the Service can be performed with decency, you are to use the whole form of morning and evening prayer. On other occasions you are to make a selection of Collects as circumstances may require, but never to indulge in extemporaneous effusions.

Endeavour to introduce family-worship by gentle and persuasive methods; and be very particular in a devout observance of the Holy Sabbath, on which day you are always to perform Divine Service, unless prevented by sickness, or some other urgent necessity. Whenever your services are required by Indians residing within the British territory you are to take care that your ministrations among them be conducted in such a manner as to give not the least offence to either the civil or Ecclesiastical Authority.

You are to keep a regular journal of all your proceedings, which must be transmitted to me, at the expiration of every three months. This journal, among other matters which you may think proper to communicate, must contain a Register of Baptisms, marriages and places where you have performed Divine Service.

BENJ^N MOORE

*Bishop of the
Prot. Ep. Church
in the State of New York.*

(Copy)

ROBERT GRIFFIETH WETMORE

ROBERT GRIFFIETH, a son of Timothy and Jane (Haviland) Wetmore, was born at Rye, Westchester County, New York, March 10, 1774. His grandfather, the Rev. James Wetmore, a native of Middletown, Connecticut, had been the Congregational minister of North Haven. He was a friend of Samuel Johnson, David Brown, and Dr. Timothy Cutler, the rector of Yale College. With them he "declared for the Church of England" in October, 1722, and went to England for ordination. He was appointed catechist of New York in succession to Elias Neau and assistant to the Rev. Dr. Vesey in Trinity Church. In 1726 he succeeded the Rev. Dr. Robert Jenney as rector of Rye. He died of smallpox, May 15, 1760. He was beloved and lamented. His father, Timothy Wetmore, had studied theology, but was not ordained, as it is said that he could not overcome his mother's strong objections to the dangers of the sea. He then studied law and had a large practice. During the vacancy in the parish, he acted as lay reader, and was for several years the parish schoolmaster. Sympathizing with Great Britain, Timothy Wetmore removed with other loyalists to New Brunswick in 1783, where he attained civic and judicial honours. His son Robert was then in his tenth year. Robert was well educated under the supervision of his father, particularly in the law, and was admitted to the bar when he attained his majority, receiving this certificate:

In His Majesty's Supreme Court of Judicature for the Province of New Brunswick.	}	<i>Easter Term in the thirty fifth year of our Sovereign Lord, King George the Third of Gr. Britain.</i>
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It appearing to this Court that Robert Griffeth Wetmore of Seal. Gagetown, in Queens county, Gentleman, is duly qualified to act as an attorney of this Court; and he having this day in open court taken the oathes of Allegiance, Supremacy and abjuration and taken and subscribed the Declaration against transubstantiation and Popery; and also taken the oath of an Attorney. Let him be admitted an Attorney of said Court and his Admission be enrolled.

Given under the seal of Said Court. Dated this sixth day of May,

ROBERT GRIFFIETH WETMORE

in the year of our Lord one thousand and seven hundred and ninety five.

GEORGE D. LUDLOW.

ISAAC ALLEN.

JOHN SAUNDERS.

Sworn in Court and enrolled
this sixth day of May, 1795.

W. FRANKLIN ODELL,
Dy Ck.

It is unknown whether the practice of the law in the province was unremunerative, or family reasons compelled his return to Westchester, but he settled with his young wife at New Rochelle later in the year 1795, and opened a school, which prospered. His thoughts turned to the holy ministry, and he studied under the direction of the Rev. Theodosius Bartow, the rector of Trinity Church in that town. Mr. Wetmore was made deacon by the Bishop of New York, the Rt. Rev. Dr. Provoost, May 21, 1797. His letter of orders is preserved in the family. It will be noticed that the Bishop's signature is "Provost," not "Provoost." This appears to have been the form generally used by him until 1798.

By the tender of these presents, be it known unto all men

That We, Samuel Provost, by Divine Permission Bishop of the Protestant Episcopal Church in the State of New York, solemnly administering Holy Orders under the protection of Almighty God, in St. Paul's Chapel, on Sunday, the 21st day of May in the year of our Lord one thousand and seven hundred and ninety seven, did admit unto the Holy Order of Deacons, our well beloved in Christ, Robert G. Wetmore, of whose virtuous and pious life and conversation, and competent Learning and Knowledge in the Holy Scriptures we were well assured, and him, the said Robert G. Wetmore, did then and there rightly and canonically ordain a deacon. He having first in our presence made the subscription required by the General Ecclesiastical Constitution.

In witness whereof we have caused our Episcopal Seal hereunto affixed.

Dated the day and year above written, and in the eleventh year of our Consecration,

SAMUEL [*Seal*] PROVOST.

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The tide of immigration had set westward soon after the Revolution. The vacant lands in the State of New York were first occupied, particularly the Genessee country, which was claimed by Massachusetts. The first actual settlement west of Albany was made in June, 1784, by Hugh White of Middletown Upper Houses, now Cromwell, Connecticut, at the mouth of Sauquoit Creek. He was one of the proprietors of the Sadaqueda patent. The town was known as Whites-town. About the same time James Dean and Jedidiah Phelps settled on Wood Creek near Fort Stanwix, now Rome. Year by year the population west and northwest of Albany increased. No effort was made by the diocese for a general missionary journey among the new towns until 1796. Previously the Rev. Thomas Ellison, rector of St. Peter's, Albany, had journeyed northward, setting in order the things that remained after the Revolution. He made another journey and reported the results to Bishop Provoost. About 1795 the Rev. Daniel Burhans of Lanesborough, Massachusetts, went through the Genessee country and found many families of Church people. He also made known the spiritual destitution of the region. So impressed were the Bishop, Dr. Moore, Dr. Charlton, Mr. Harison, and other influential New York Churchmen, that at the Convention of the Diocese held in October, 1796, a canon was passed forming a committee of three clergymen and three laymen for propagating the gospel in the State of New York. The first members were the Rev. Drs. Benjamin Moore and Abraham Beach, the Rev. John Bissett, Dr. John Charlton, Hubert Van Wagenen, and David M. Clarkson. As all belonged to the one strong parish of Trinity Church, New York, the determination was that the resources of that corporation should be used for the evangelization of the state.

Mr. Wetmore was chosen as the first missionary and received this formal document:

Be it known by these Presents That the bearer hereof,

The Reverend Robert G. Wetmore, a Deacon of the Protestant Episcopal Church has been engaged and employed by the Committee of the Protestant Ep. Church for propagating the Gospel in the State of New York. As a missionary with authority to preach, to administer the sacrament of baptism and to solemnize the matrimonial and funeral offices, and it is hereby recommended to the members of

ROBERT GRIFFIETH WETMORE

the Protestant Episcopal Church in all parts of this State where he may offer his services, to receive and respect him in the aforesaid Character.

Signed in the name and on Behalf of the Committee in the City of New York, on the twenty fifth day of May in the year of our Lord 1797.

SAMUEL PROVOST

*Bp. of the Prot. Epis. Ch. N. Y.
and Chairman of Committee.*

J. BESSETT, *Secy.*

Mr. Wetmore immediately set out upon his travels. The incidents of his journey and the places he visited cannot be known now. He kept a full journal, which he placed in the hands of the secretary of the committee when the year of travel was over. No records of the committee appear to have survived. The research of the Rev. Dr. Charles Wells Hayes, the painstaking historian of the Church in western New York, has gathered these details :

“From other sources we learn that Mr. Wetmore went in the fall of 1797 to Canandaigua, where he received from some of its earliest settlers, such as Judge Moses Atwater and the Sanborn family, sturdy Connecticut Churchmen, the same hearty welcome which they gave a year later to his successor. In December he is on a visit to the Oneidas at their ‘Castle,’ baptizing 24 of them; thence to Bridgewater, Oneida county, where he hears of some Churchmen at Paris Hill, and sets out before daylight for that place. There his work had been anticipated by the organization on the 13th of February, 1797, of St. Paul’s Church, the first in the old Diocese of Western New York. Eleven men met to effect the organization, and all were taken into its first Vestry. Eli Blakeslee (who had sold his farm at a sacrifice, and moved to Paris, solely to establish the Church there), and Gideon Seymour were the first Church-Wardens of Western New York; and the ninth Vestryman and last survivor of that body, Silas Judd, was a lay delegate at the Diocesan Council within my own recollection.”

His successor, the Rev. Philander Chase, says: “To learn what good this pious man did by his ministrations throughout the State, one must travel where he travelled, and converse with whom he

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conversed. The benefits arising to the Church of Christ and to individuals were apparently many and great. He exhorted the indolent, comforted the desponding, and awakened the careless: in short, he so aroused the people from their lethargy, and excited them to a sense of their religious duties, that in the year following there was incorporated in the State seven new congregations, and Divine Service began to be performed in many places where people had never attempted it before."

Upon his return he received from the committee the following communication :

The Committee of the Protestant Episcopal Church for propagating the Gospel in the State of New York, June 2, 1798.

The Rev. Mr. Wetmore having in the course of the year travelled 2386 miles performed Divine Service and preached, baptized 47 adults and 365 infants, and conducted himself with a degree of propriety becoming his office and character. Therefore Resolved That the Committee Entertain a high sense of the fidelity and zeal, which Mr. Wetmore has displayed in the discharge of his duty as missionary.

J. BESSETT, *Sec'y.*

Mr. Wetmore was ordained priest on June 10, 1798, in St. Paul's Chapel, New York City, by the Rt. Rev. Dr. Provoost, at the same time Philander Chase was made a deacon.

As his health was impaired, Mr. Wetmore resigned his position as missionary early in the summer of 1798 and accepted the rectorship of St. George's Church, Schenectady, and Christ's Church, Duanesburgh. His successor was the Rev. Philander Chase, who in his journey through the state gained that knowledge of pioneer conditions which fitted him for his future work in the wilds of Ohio. The new rector was inducted into the parish of Duanesburgh on July 30, 1798, when he received this certificate :

By the Tenor of these Presents, Be it known unto all men that the Wardens and Vestry of Christ's Church in Duanesburgh, did on the thirtieth day of July in the year of our Lord, one thousand seven hundred and ninety eight, solemnly induct the Rev. Robert Griffeth Wetmore to be Rector of Christ's aforesaid; and by virtue of the

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authority in them as a Body corporated did place him in full possession of all the Rights and Privileges thereunto appertaining. Whereof the Delivery of the Key according to ancient usage is sufficient Testimony.

(*Seal*)

In witness whereof I have hereunto set my hand and affixed the seal of the Corporation the day and year above written.

EDWARD CUMPTON,
Clerk to the Wardens and Vestry.

He was inducted into the parish of Schenectady on September 29, 1798, when he received a certificate similar in its wording to that from Duanesburgh, with the addition after the "Delivery of the Key" of the words "and tolling of the bell after ancient usage are sufficient testimonials."

It is signed by William Corlett, Clerk to the Wardens and Vestry.

St. George's was organized as a parish in the middle of the eighteenth century, although services had been held at frequent intervals from 1710 by the Rev. Thomas Barclay and other missionaries in Albany. The church building was commenced in 1759, when the Rev. John Ogilvie was in charge, in connection with his duties at Albany and among the Mohawks. It was not completed until 1765, when Sir William Johnson, superintendent of Indian affairs, contributed so largely to its erection, that he is regarded, traditionally, as the sole benefactor. Others, however, gave generously, among them being Sir Henry Moore, governor of the Province, William Franklin, governor of New Jersey, and the Rev. Dr. Henry Barclay of Trinity Church, New York, who had been incumbent at Albany and Schenectady. The congregation was scattered during the Revolution. The parish was revived and strengthened when the war was over by the Rev. Thomas Ellison, rector of St. Peter's, Albany, to whom the Church in northern New York owes much for loving care and oversight when it was weak and depressed.

Christ's Church, Duanesburgh, had been organized in 1788 by the effort of the Hon. James Duane, whose extensive tract of land, inherited from his father in Albany County, ten miles from Schenectady, had been formed into a township by the name of Duanesburgh. A church was built at his own expense by Judge Duane, which was

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consecrated on August 25, 1793, by the Rt. Rev. Dr. Provoost, Bishop of the diocese. Judge Duane was a man of affairs, a lawyer by profession. He had been a member of the Provincial and Continental Congresses, mayor of New York, United States judge for the district of New York, and warden of Trinity Church. He had extensive estates in New York City as well as in northern New York and Vermont. His town house stood on what is now Gramercy Park. Mr. Wetmore gave to both parishes that same earnest care and diligent service which had achieved such good results in his missionary work. His sermons were clear, thoughtful, and evangelical. He was very assiduous in visiting and instructing the people. Working beyond his strength, the exposure and arduous labours sapped his vitality. Consumption rapidly developed, and in 1801 he was forced to resign and seek a milder climate. Accompanied by his wife, he visited friends in Georgia, spending much of his time in Savannah and enjoying the courteous hospitality of the planters in its vicinity. After a few months he felt sufficiently recovered to return to New York City, where his father was then living. The progress of the disease, however, had only been checked, and he was unable to engage in any clerical work. He grew so much weaker that by the advice of his physician he bade his family good-by, and in the fall of 1802 sailed alone for Sacramento, where he arrived in November. His friends welcomed him heartily, and generously provided for his comfort. He found in the Rev. Robert Smith, the Presbyterian minister, a man of congenial spirit, and formed with him a warm friendship. With the Hon. Joseph Clay, who was one of the keenest and most brilliant lawyers in the South, there was a mutual attachment. Judge Clay took him to his home in Savannah, and as Mr. Wetmore was evidently approaching the end of his earthly life, arranged for his removal to a plantation owned by him about thirty miles from Savannah. Here every comfort and convenience were provided for him. Mr. Wetmore gradually grew worse, and died on January 30, 1803. The funeral was held at the Presbyterian Church, Savannah, for the Church in Georgia was in a state of suspended animation. He was buried in the churchyard of Christ Church. The letter of Judge Clay to his father announcing the sad news is full of the most exalted piety, and shows the earnest spirit of the man. The judge was soon after ordained as a Baptist minister, and in a brief ministry, spent largely in Boston,

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won new distinction for his true eloquence and devotion. These extracts from the letter describe a good man's death :

Savannah Feb. 7th 1803

RESPECTED SIR :

It is incumbent upon me to communicate the intelligence of an event, which is generally deemed a melancholly one, but which in the present case, has been attended by circumstances which I trust will not only afford you sufficient consolation, but notwithstanding the relenting of nature, be to you a subject of holy joy. Your son, the Rev. Robert G. Wetmore, died at my house on the 30th of last month, after having given repeated evidences of his reconciliation to God in Christ, and his unwavering and strong hope of a blessed immortality. Knowing that the particulars which preceded and accompanied his last moments, will be interesting to you, I shall mention some of those which most attracted my attention, and which made the deepest impression upon my memory. He had never appeared to me since his last arrival from the northward, to be likely to survive the winter, and I have thought ever since our first interview, that I have perceived him declining very fast. He remained in this place somewhere about three weeks after his landing, and then went to my house, where he staid as long, and then came back to this place. These alterations appeared most agreeable to him. He was making his second visit with me on the 19th of January, when we stopped at a house about fifteen miles from this place. He there sat about a quarter of an hour by the fire, and drank a little weak warm sangaree. He appeared to be refreshed and we got into the carriage to proceed on our journey ; very shortly after he was seated, he told me he was dying. I looked at him, and supposed he was. His temples were immediately rubbed with spirits, and they were applied to his nostrils, and he soon revived. He attributed the fainting fit, to the warmth of the fire and what he had drank, and his coming so soon into the open air. . . .

The day after, he continued all day in his chamber, but the following and every day after, until the 27th, he sat a part of the day in the parlour, where my family sit, and several of these days, in the middle of the day was carried in a large chair up and down the walks of my garden. . . . On Tuesday he requested me to write Dr. Thollock, who had generally prescribed for him in Savannah, and to tell him, that if

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business would admit, he wished the doctor would visit him, that he was desirous of seeing him that he might say, whether he thought his end was very near, and if it was, that he might prescribe such things as might mitigate the pains of dissolution; or if he thought it most proper that he should be removed to Savannah. He said to me at the same time, that he had no expectation of recovery, nor desire for life, but asked whether I did not think it was proper, that he should take every step which prudence dictated, as the most likely to produce benefit.

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Mr. Smith and myself lay in the room with him on Tuesday night; the doctor on Wednesday; I did on Thursday; a friend whom he esteemed on Friday; and I on Saturday. I had also two of my people each night with him in rotation, selected from the most intelligent. There was also one who could read, and the whole of those set up with him in turn, could sing psalms and hymns, which they frequently did both by night and day, at his desire. I generally joined in these exercises, when in the room, and at his request, occasionally went to prayer.

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He did not rest well through Saturday night. He dozed a good deal on Sunday morning, generally leaning his head on some one's knee. Between one and two o'clock we sung several hymns and psalms by his desire, and at his particular request the one beginning with "Hark from the tombs a doleful cry." I went to prayer. We dined not long after this; after dinner I was reading in my chamber, and was told he wished to see me. I went to his bed side; he appeared to be in a doze. I took hold of his hand, and he immediately asked, "Is this the Judge?" I answered, "Yes." He said, "Farewell, my friend; I go to Christ." I observed to those who were near, "Hear Mr. Wetmore, he says he goes to Christ." I felt his pulse and said, "I believe, my friend, you are now going." He asked me where Mrs. Clay was. I said, "In the next room; shall I call her?" When she came and took hold of his hand, he bid her farewell, thanked her for her kindness, and prayed that God might bless her. He did so with Mrs. Gould, a friend who resided with us. He then desired to be raised up a little; and in

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about three minutes, without a groan, expired on my arm and that of one of my people.

With much respect
and sympathy,

I am, respected Sir,

Your friend,

JOS. CLAY, JUN.

[*Wetmore Memorial*, p. 238.]

Mr. Smith added this letter :

Savannah, Feb. 22, 1803.

HON^D SIR :

WITH swift emotions of sorrow and joy you will no doubt receive the intelligence, which in the adorable Providence of God, we are called to communicate, your affectionate, your dutiful, your worthy son, the Rev. Robert G. Wetmore, is no more. Alas, a father's heart cannot but throb. Yet, venerable Sir, "sorrow not as those who have no hope." In full confidence of eternal life, through Jesus Christ his Saviour, he finished his mortal course. Rejoice, therefore, that he is discharged from the burden of his sorrows, and is gone to his Heavenly Father.

Were his immortal spirit permitted to address you, would it not be in the language of our Lord, to the Daughters of Jerusalem, "weep not for me, weep not for me." May the compassionate Saviour who bedewed the grave of Lazarus with his tears, support your spirit and console your heart. May you adopt the language of the afflicted Job, "The Lord gave, the Lord taketh away; Blessed be the name of the Lord."

All the circumstances relating to your son's death, has been fully and accurately detailed by my worthy friend Judge Clay, whose communication accompanies this letter. Permit me, however, to add the assurance that your dear departed son, shortly before his death, made a choice of a text, as the subject of a funeral discourse, with psalms adapted to this occasion. The text, Job, 27, 5, "Till I die, I will not remove my integrity from me." The psalms 23 and 112.

On the Sabbath after his death, the ps. were sung and the discourse delivered to a very numerous and deeply affected audience. It was also his request, that I should transmit a copy of my sermon to the friends

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to the north, respecting which I shall consider more fully, and write you in some future period.

With sincere, &c., &c.,

ROBERT SMITH.

[*Wetmore Memorial*, p. 237.]

Mr. Wetmore married Jane Gidney of Queen's County, New Brunswick. Mrs. Wetmore died at Rye, New York, October 2, 1802. Their eldest child was Jane, who was born at Rye, August 20, 1795. She married in 1816 her cousin James Bush, a son of Izrahiah Wetmore. Their children were:

ROBERT HODGE, born January 14, 1818.

JAMES IZRAHIAH, born October 20, 1819.

ABRAHAM KIERSTEAD SMEDES, born January 20, 1821; died May 3, 1826.

HENRY PENFIELD, born October 22, 1822; died July 12, 1823.

DAVID HENRY, born January 16, 1824; died July, 1825.

ELIZABETH BUSH, born January 25, 1825; died June 27, 1828.

CHARLES RAPELYEA, born October 27, 1831.

The family removed to Nova Scotia. Mrs. James Wetmore died at Halifax on April 29, 1857. The son of the Rev. Robert G. Wetmore was Abraham Kierstead Smedes, who was born at Rye, New York, June 6, 1802. He married September 30, 1824, Eliza, a daughter of the Hon. Claude Peters, Province of New Brunswick. Their children were: Matilda Jane, Claude Jeffrey Peters, Elizabeth Baker, Robert Griffith, Edwin James Peters, Aldert Smedes, Jane Victoria, and Henry George. Abraham K. S. Wetmore was adopted by his godfather, a wealthy merchant of New York City. After engaging in business in the city, he removed to New Brunswick, studied law, and became senior justice of Victoria County. As an author the Rev. Robert G. Wetmore published:

Oration on the Festival of Saint John the Evangelist. 1797

An Address to the Episcopal Congregations in Schenectady and
Duanesborough. 1800

An Oration occasioned by the Death of Lieutenant-General Wash-
ington. Delivered at the Lutheran Church in Schenectady, Janu-
ary 15, 1800

Masonic Valedictory Address, June 17, 1800

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Extensive Charity on a Small Compass

The following memorandum was made for the use of John Henry Hobart, the new secretary of the Convention of the Diocese of New York. It gives an interesting view of the state of the Church in the diocese, and shows the accurate knowledge of the writer. Although not dated, the date is easily fixed, as the report must have been drawn up after the Diocesan Convention of 1801, as a guide to the new secretary how to send out the Journals of the Convention. The date is thus fixed at the latter end of 1801. The entries enclosed in brackets and with an asterisk were made by John Henry Hobart, who also ticked off the parishes as he sent the Journals out, and marked 12 against Ballstown, 8 against Milton, 8 against Kingsbury, 8 against Campden, and 12 against Fort Hunter. There are no numbers against the other churches, but he writes at the end of the Memorandum, 168, thus indicating the total number sent out.

[FROM ROBERT GRIFFIETH WETMORE]

MEMORANDUMS *respecting the Church in Bishop Moore's Diocese by Rob^t. G. Wetmore late Missionary.*

Trinity Church } New York. }	Rev ^d Mr. Moore	Rector
Chapels		
S ^t . Pauls } } S ^t . Georges } }	Rev ^d Mess ^{rs} Beach	} Assistant } Ministers
	Hobart	
	& Jones	
S ^t . Marks in the Bowry	rectory vacant	
Christ's Church New York in Communion	Rev ^d Mr. Pilmore	Rector—not
S ^t . Anns Ch: Brooklyn	Rev ^d Mr. Ireland	Rector
Newtown	Rev ^d Mr. Vandyke	Rector
Hampstead	Rev ^d Mr. Hart	Rector

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[Jamaica Rev^d M^r Rattoone]*

[Flushing]

Islip & Brookhaven somewhere on Long Island—the minits of our Convention at an early day testify that they are in Communion & Mr John J. Sands Deacon a y^r or two ago preached there if it is a dying Church it is to be nursed.

Staten Island Rev^d M^r Moore—he has been foolishly miffed at something & thinks it a virtue to stay from Convention.

Westchester Rev^d M^r Wilkins rector resident of Westchester

Trinity Ch: New Rochelle Rev^d M^r Bartow rector.

Grace Church Rye—write to Sam^l. Marvin or Joshua Purdy Jur^s—Nathan^l. Penfield of Rye & Doct. Rogers of Mamaroneck are of the Vestry also but they are profess^d Presbyterians.

White Plains in }
union with Rye } write to W^m Purdy or to Gen^l Thomas.

Bedford & North Castle David Olmsted Esq: Judge Miller or David Haight send by the Vermont Stage to be left at the Town of Bedford.

Peekskill &c—No minister nor do I at present recollect the Names of any there.

East Chester Rev^d M^r Wilkins—Rector—M^r Guion near the Church.

Yonkers & }
Philipsburgh } Rev^d M^r Cooper Rector.

Salem at which place there is an incorporated Academy here I met the Vestry on Business & I believe they are legally incorporated but do not know—it would bewell however to send the Journals to M^r Joseph

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Purdy near Salem Academy or to a Mr Close or to a Mr. Lobdell of the same place—inform^s them if they are not incorporated that they had better attempt it—this Letter can be sent by the Vermont Stage, to the care of Mr. Lockwood Inn-keeper.

Franklin Church—no minister but incorporated & in Communion Uriah Michell could receive a letter by the Vermont Stage af^d. directed to the care of Elijah Stone.

Fishkill—Rev^d Mr. Chase, who lives at Poughkeepsie Mr Cooper or Mr. Messier or Mr. Verplank proper persons to write to.

Poughkeepsie—Chase—Rector—Mr. Reid—Mr. Hoyt or Mr Emmot.

Newburgh or }
Coldenham } Mr. Vanhorne Rector.

Catskill—Doct. Thompson a proper person to write to


St. Lukes—this Church not yet in Communion.

Harpersfield }
Cortwright & } It was incorporated by the Name of St.
New Stamford } Johns thro' mistake—tis St. Peters direct
Delaware County } to And^w. Beers James Wetmore or to Mr.
at the head of } Sturges—the letter will be forwarded
Delaware River } by Doct. Thompson af^d of Catskill Land-
ing.

Hudson City—This Church was in Communion & represented by little Gardiner who play'd them a handsome Game—it wants nursing—write to 2 *respectable Gentlⁿ*. Doct^{rs} Malcolm & Talmon.


St. Peters }
Albany } Mr. Ellison Rector, truly a good soul, but as in former Times because he comes eating & drinking, some vile Pharasaical Dogs say he hath a Devil.

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 I think it might not be amiss to request Domine Ellison to send a Copy of our Journals to Coxacie & wherever he may hear of 3 or 4 of our Members together.

Mr. Bisset used to intrust the distribution of Journals for the Ch. North Salem & West of Albany to Mr. Ellison but I am certain it would have a better effect for our present *dilligent Secy* to write to them individually.

St. George's — Rev^d. Mr. W. Rector — Cha^s. Martin Esq; John Schenechtady Kane Esq; Kane would be mightly pleased with an ecclesiastical communication.

Christ Church  Hon^{ble}. W^m North or Ja^s. C. Duane or Duanesburgh Edw^d. Cumpston Esq.

Ballstown Rev^d Mr. Thatcher Rector.

Milton write to good old Father Ja^s. Henderson — son of Esculapius.

Stillwater Write to Mr. Ensign who is singularly generous & zealous among us.

Waterford Write to Mr. Bloore or to Mr. Vanschoonhoven.

Kingsbury [Sandy St. Pauls Ch: incorporated — a Church Hill above Fort partly finished — write to Asel Hitchcock Edward]* Esq; or to an old Gentⁿ by the Name of Beach.

Campden — incorporated some time since no minister — p^t of a Church — Mr. Geo. Bellinger.

Hampden — [Christ Chh.]* incorporated by Mr Chase visited by Rev^d Mr. Pardee rector of a Ch: in Vermont.

St. Johns Ch: Johnstown } Mr. Urquhart rector living at
and Queen Ann's Chapel } Fort Hunter. Mr. Eggen of John-
Fort Hunter } stown a suitable correspondent.

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Church at Utica or
[Trinity]* Fort Schuyler } Incorporated but not in Communion. Col: Benjⁿ. Walker, a proper character to correspond with.

St Pauls Church at Paris—Benjⁿ. Seymour M^r Blakslee a very growing Church incorporated but not in Communion never a minister settled & yet visiting Clergymen given the Sacrament to 30 Communicants.

Church at Otego
Fly Creek } Rev^d M^r. Nash Rector at Fly Creek Doct.
Exeter & } Johnson at Exeter Major Tunnicliff at Butternuts Hon^{ble} Jacob Morris.

Bridgewater at the head
of Unadilla river incor- } M^r. Epaphroditus Bly an excellent man
porated tho' not in Com- }
munion.

M^r Chace incorporated a respectable Ch: on Genisee River,
—his journal will tell.

ANNOTATIONS

Trinity Church, New York.

See Report of October 1, 1804, in Volume III.

Benjamin Moore.

For sketch see page 230.

Abraham Beach.

See sketch preceding his letter of May 16, 1827.

Cave Jones.

See sketch preceding his letter of 1805, in Volume III.

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St. Mark's in the Bowery, New York.

For notice see page 203; see also Report of St. Mark's Church, October, 1804.

Christ's Church, New York.

See Report of October 2, 1804.

Joseph Pilmore.

See Report of October 2, 1804.

St. Ann's Church, Brooklyn.

For sketch see Volume III, page 79.

John Ireland.

For sketch see Volume III, page 74.

St. James's Church, Newtown.

See Report of October 1, 1804.

Henry Vandyke.

For notice of him see Volume III, page 76.

St. George's Church, Hempstead.

This town is twenty-one miles from Manhattan, in the county of Nassau. It was originally settled by emigrants from New England, in 1643. They were strict Congregationalists or Independents. The earliest known services which in any way prepared the people of Hempstead for a parish of the Church of England were those held from about 1693 to 1695, by William Vesey, a son of Lieutenant William Vesey of Braintree, now Quincy, Massachusetts. His father was a Churchman of the staunchest kind, a non-juror, and an adherent of King James II. While it has been claimed that after his graduation from Harvard William Vesey was sent to Long Island by a company of Boston Congregational ministers, of whom the Rev. Increase Mather was the chief, to propagate their principles, there is no proof that he so far forgot the strong Church doctrines he had received from his father as to speak against them. Mr. Vesey's own declaration that he had been a communicant of the Church of England since his

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fifteenth year, and that his work upon Long Island was "by the advice of some of our churches (not being of age to receive orders)," is a sufficient refutation of the persistent tradition that he renounced dissenting principles for the sake of being made incumbent of the rich parish of Trinity Church, New York. In a letter to the Venerable Propagation Society, in 1714, when his work was disparaged by the friends of Governor Hunter, he says that he "preached 6 months at Sagg and 2 years at Hempstead in that Province, where, I presume my Life and Doctrines were no disservice to our Church." [See *Dir's History of Trinity Parish, vol. i, p. 105.*] The travelling missionaries of the Society for Propagating the Gospel, the Rev. George Keith and the Rev. John Talbot, visited Hempstead Sunday, September 27, 1702, and the former made this record in his Journal: "September 27, 1702. Sunday. I preached at *Hampsted on Long-Island* in the Afternoon, where was such a Multitude of People, that the Church could not hold them, so that many stood without at the Doors and the Windows to hear; who were generally well affected, and greatly desired that a Church of *England* Minister should be settled among them; which has been done, for the Reverend Mr. John Thomas is now their Minister. My Text was, *Luke 10. 42.*"

After the meeting of the clergy of New York and New Jersey, which was held at the Fort of New York during the week commencing November 6, at the expense and charge of Colonel Francis Nicholson, governor of Virginia, Mr. Keith again visited Hempstead.

"November 26, Thursday. I Preached at *Hampsted on Long-Island*, on *Acts 26. 18.*

"November 29, 1702. I preached again at *Hampsted*, on *Heb. 8. 10, 11, 12.*"

The effect of these services was a firm desire for a resident missionary on the part of the few members of the Church of England. Strong petitions were sent by them to the Bishop of London and the Venerable Society. The Rev. John Thomas, a graduate of Jesus College, Oxford, who had been made deacon in 1700, was then the assistant of the Rev. Evan Evans at Christ Church, Philadelphia, and schoolmaster of the city. Letters of commendation were written for him by Mr. Keith, Mr. Evans, and Lord Cornbury, royal governor of New York and New Jersey, to the Bishop of London and to the Propagation Society. Mr. Thomas went to England early in 1704, and

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was ordained priest by the Bishop of London, and appointed by the Venerable Society to Hempstead. He was inducted into the parish December 27, 1704, by the Rev. Dr. William Vesey and the Rev. William Urquhart. He entered upon his duties with enthusiasm, but found, as he writes to the Society, June 27, 1705, "The people here are all stiff dissenters — not above three Church people in the whole parish — all of them of the rebellious offspring of '42. Brother Urquhart, of Jamaica and myself belong to one county, and the only English ministers on the Island. We are the first that brake the ice amongst this sturdy, obstinate people, who endeavor what in them lies to crush us in embryo; but blessed be God, by the propitious smile of heaven and the particular countenance of my Lordships Government, we keep above water, and, we thank God have added to our churches." [*History of St. George's Church, Hempstead, by William H. Moore, p. 32.*]

Though this outlook was discouraging, Mr. Thomas, as the only minister in the town, strove to bring all to see in the doctrines and worship of the Church of England a true exposition of primitive and apostolic religion. He laboured for more than twenty years with very great success. His last communication to the Society is touching in its simple dignity and earnest zeal: "1724, *October 1.* — 'Pray, Good Sir, give my humble duty to the Honorable Society, and assure them of my utmost fidelity in my mission as far as lame limbs and a decrepid state of health will permit. My heart is warm and sound, though lodged, God knows, in a crazy, broken carcass. Pray, tell them that like Epaminondas I shall fight upon the stumps for that purest and best of Churches as long as God indulges me with the least ability to do it.'"

The date of his death is unknown, but is supposed to have been soon after this letter was sent. He was buried in St. George's Church-yard in an unmarked grave. He left a wife, son, and two daughters. His son John became a judge in Westchester County, where Mr. Thomas owned a tract of land. He was a patriot in the Revolution, and was imprisoned by the British in New York. Judge Thomas died May 2, 1777, after a close confinement for three months, and was buried in Trinity Church-yard. His son Thomas was an officer in the Continental Army, attained the rank of major-general, and died May 29, 1824. Descendants are still prominent in Westchester County. In 1726 the Rev. Robert Jenney was appointed to Hemp-

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stead. The son of the Venerable Henry Jenney of Wanney Town, North Ireland, Archdeacon of Armagh, he was born in 1688, admitted to Trinity College, Dublin, in 1704, ordained in 1710, and appointed a chaplain in the navy. In 1714 he resigned, and became assistant to the Rev. Dr. Evans at Christ Church, Philadelphia, and in 1711 was made assistant to the Rev. Dr. Vesey, Trinity Church, New York. Upon notice from the Society in 1717 that the state of their funds would not allow them to continue assistants, Mr. Jenney was appointed by the royal governor, Brigadier Robert Hunter, as chaplain of the Fort of New York. A letter from him to the vestry of Trinity Church, in which he showed the compatibility of the chaplaincy with his duties as assistant, determined those gentlemen to make a subscription, and Mr. Jenney filled acceptably both positions until he was elected to the parish of Rye on the death of the Rev. Christopher Bridge. During seventeen years Mr. Jenney administered the affairs of the Church at Hempstead with a discretion, tact, and ability which greatly increased the congregation and the material resources of the parish. In 1734 a new church was built upon the site of the old one, which had been erected by the town in 1673, the town granting the site to the congregation April 4, 1735. It was of timber grooved, covered with cedar shingles with rounded butts. The tower faced west, and through it was the main entrance to the church. It was fifty feet long, thirty-six feet wide, with a tower fourteen feet square and a steeple one hundred feet high. These accounts of the opening are given: "1735. On Tuesday, April 22, His Excellency our Governor, with his lady and family, attended by his son-in-law and lady, Secretary Clarke, Chief Justice Delancey, Rev. Mr. Vesey, some of the clergy, and a great many of the principal merchants and gentlemen and ladies of the city of New York, set out for Hempstead, to be present at the consecration of the church lately erected there. About six miles west of Jamaica he was met by the troops of horse, who escorted him to Jamaica, where a handsome dinner was provided for all the company. In the afternoon he proceeded to Hempstead (escorted as before), where he arrived in the evening, and was entertained in a very handsome manner by the Rev. Robert Jenney, minister of that place.

"The next day, being St. George's Day, the regiment of militia and troop being drawn up on either side, from Mr. Jenney's house to

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the church, His Excellency, attended by the most considerable gentlemen of the country, walked to the church, where a very excellent sermon was preached on the occasion, before a most crowded audience, by the Rev. Mr. Jenney, from Psalm 84: 1, 2: 'How amiable are thy tabernacles,' &c.

"After divine service His Excellency reviewed the regiment of militia and troops standing under arms, and expressed a particular satisfaction on the appearance both of the officers and men. His Excellency was afterwards entertained in a splendid manner by Colonel Tredwell, commander of the regiment, and in the evening by Colonel Cornwell of Rockaway, in the same manner.

"The next day the Governor returned and arrived in town in good health, pleased with the reception he everywhere met from all ranks, with the extraordinary concourse of people from all parts on the occasion, and with the handsome appearance of the militia, both horse and foot.

"A generous collection was made for the church on this occasion. The Governor gave the King's arms, painted and gilded; Secretary Clarke, a crimson damask set of furniture for the communion-table, pulpit and desk; and John March a silver basin for baptism. The Rev. Mr. Vesey and his people had already contributed about £50."

The following is the Rev. Mr. Jenney's account of this event, as reported to the Venerable Society: "*Hempstead, July 30, 1835.* My congregation had grown too big for the house I officiated in, which is also very much gone to decay, and too old and crazy to be repaired and enlarged to any tolerable purpose. So we resolved to build a new one. We now make use of it. When I first set about it I consulted Mr. Commissary Vesey, and he proved very serviceable, by contributing largely out of his own purse, and by the interest he has, of a long standing, amongst my people, whom he encouraged and spurred on to the business, and by recommending the affairs to his own people, from whom I have about £50. His Excellency Governor Cosby, and his lady (under whose influence and encouragement the church flourishes continually) have appeared for us in a public and remarkable manner, so as to influence others. They have done us the honor to name our church St. George's, and appointed St. George's day for the opening of it. There were present at the Divine service His Excellency and lady, with their Excellencies' son-in-law, with his

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lady, attended by Secretary Clarke, Chief-Justice Delancey, Rev. Commissary Vesey, some of the clergy and a large company of gentlemen and ladies from New York, and some from other parts of the Province. At the same time a collection was made after the sermon, in which the Governor and lady and the gentlemen and ladies present were remarkably generous. Mr. John March, a gentlemen from Jamaica, W. I., now in this Province for the recovery of his health, gave us a silver bason, to serve for baptism in the place of a font, which we are not provided with. His Excellency also has made us a most noble present of His Majesty's Royal charter to make us a corporation, &c. Mr. Secretary Clarke has generously remitted the fees of his office. Mr. Attorney General Bradley has given his fee and Messrs. John Chambers and Joseph Murray, counsellors at law of great reputation, have prepared and engrossed the charter gratis. The chancel is railed in. Our pulpit and desk is completely finished, and half the church is pewed. We design to pew the other half. The east end window only is as yet glazed, and no plastering done; but we were in a fair way of completing the whole, when an unhappy accident put a stop for a while to our proceedings. On the 23d of June a thunder clap struck our steeple and did it considerable damage, but we are now vigorously proceeding to repair it, and at present the greatest difficulty we apprehend is how to get a bell of such size as to be serviceable to so large a parish. His Excellency and all his company have been pleased to approve our proceedings. They commend the workmanship and think we have done wonders, considering our circumstances and the time we have been about it."

On June 27, 1735, there was presented to the governor the petition of "Robert Jenney, clerk, James Albertus, Robert Marvin, George Belden, Jacamiah Mitchell, Gerhardus Clowes, Clerk of the parish, Joseph Mott, and others," for a Charter of Incorporation, which was at once granted. It was presented by Dr. Jenney to a meeting of "the managers for building a church at Hempstead," on July 28, 1735. It appointed these gentlemen as the first officers of the parish: Mr. Jenney, rector; Colonel Cornell and Micah Smith, churchwardens; William Cornell, Jacob Smith, Richard Thorne, James Pine, Joseph Smith, Robert Sutton, Robert Marvin, Thomas Williams, John Ser-ring, and Benjamin Treadwell, vestrymen.

The charter is the third granted in the province, the other two being

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Trinity Church, New York, 1697, and St. Andrew's, Staten Island, 1713. Its provisions were made perpetual. In 1741 Dr. Jenney visited England, and while there was appointed successor to the late Rev. Commissary Archibald Cummings in Christ Church, Philadelphia. He occupied that position until his death, January 5, 1762, in the seventy-fifth year of his age. The Rev. Dr. William Smith in the funeral sermon says: "He was a man venerable in years, and a striking pattern of Christian resignation under a long and severe illness. He was a man of strict honesty, one that hated dissimulation and a lie; exemplary in his life and morals, and a most zealous member of our Episcopal Church."

The vestry acted speedily upon the choice of a successor, and elected the Rev. Samuel Seabury, missionary at St. James's Church, New London, Connecticut. Mr. Seabury was inducted into the parish of Hempstead December 10, 1742, by the Rev. Thomas Colgan, rector of Jamaica. Samuel, a son of Deacon John and Elizabeth (Alden) Seabury, was born at Groton, July 8, 1706. He was carefully educated under his father's supervision, entered Yale College, and was there when the Rev. Samuel Johnson and his six associates declared for the Church of England at the memorable meeting in the library at Yale College on September 13, 1722. This event so disturbed the routine by the withdrawal of the rector, Dr. Cutler, and readjustment of the studies he taught, that the young man left and went to Harvard College, Cambridge, Massachusetts, from which he was graduated in 1724. He studied theology, and in 1726 was licensed to preach by the Congregational Association. His first services were in the newly organized society at North Groton (now Ledyard). Here he preached in the houses of Captain John Morgan, William Morgan, and Ralph Stoddard for a few months. He was never congregationally ordained or settled. His theological convictions were undergoing a change, and he remained in retirement until 1730, when he announced his adherence to the Church of England. Leaving his family,—for he had married in 1727 Abigail, a daughter of Thomas Mumford, and had two young children, Caleb and Samuel,—he proceeded to England, bearing with him letters of commendation to the Bishop of London and the Venerable Society from the Rev. Dr. Timothy Cutler of Christ Church, Boston, and the Rev. Dr. James MacSparran of the Narragansett Church, Rhode Island. Mr. Seabury

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was cordially received, and made deacon and ordained priest in the summer of 1730. His first sermon as a clergyman of the Church of England was preached at St. Michael's, Cornhill, from the text, "Pray without ceasing." (I Thessalonians v. 17.) He arrived in New London December 9, 1730, and immediately commenced to hold services. In 1732 he was appointed missionary at New London by the Venerable Society. He met with the wardens and vestrymen for the first time April 11, 1732. His appointment was to date "from the feast day of St. John the Baptist which was in the year of our Lord 1730." The first church building of St. James's Parish was square in form, fifty feet each way, thirty-two feet height of stud. It had five windows, with two double doors on the west end; the roof was half flat, and the other half arched on each end. Originally there were twenty-two pews. It was completed in the fall of 1732. When Mr. Seabury left, after ten years among old friends and neighbours, he had done work of an enduring character. As the first need in his new parish was a parsonage, subscriptions were made and a committee was appointed, and the erection of the new parsonage house was begun in 1744. In 1748 he visited Huntington, where a large number had conformed and built a church. On September 30, 1748, he mentions to the Society his son Samuel, "who is now studying physic," and says: "I wish the Society to give him a place in their books and grant what Commissary Vesey may recommend in regard to Huntington. He is not yet nineteen." Mr. Seabury added to his pastoral labours the charge of a school which had a very wide reputation, and many sons of gentlemen in New York and on Long Island were educated by him. His missionary labours extended beyond the borders of the island, for in 1755, at the request of gentlemen in that part of the province, he visited Dutchess County, officiating at Fishkill and other places. In 1756 he was appointed missionary to Dutchess County, in addition to his work at Hempstead. He made other visits in 1757, 1759, 1760, and 1762. His services and instructions led to the founding of Trinity Church, Fishkill, and Christ Church, Poughkeepsie. A computation by him in 1761 shows that out of five thousand nine hundred and forty inhabitants in Hempstead, there were seven hundred and fifty professors of the Church of England, with seventy-two communicants. This is a contrast to the three reported by Mr. Thomas in 1705. In 1763 Mr. Seabury went to England for surgical treatment. He re-

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turned June 7, 1764, "a sick and I may say dying man," to use the words of his wife in a letter to her brother-in-law, Judge Helme of Tower Hill, Narragansett, Rhode Island. He lived only eight days, departing this life June 15, 1764, in the fifty-ninth year of his age.

The Rev. Dr. William H. Moore, who was rector of the parish, as well as its historian, says of him: "The few productions of Mr. Seabury's pen which have been preserved make us regret that he had not published more. They show that he was a man of no ordinary mental capacity. He took hold of subjects with a firm grasp, and treated them with vigorous common sense, and was able to convey the impression that he was thoroughly convinced, himself, of those things of which he sought to convince others.

"The materials from which to gain a just comprehension of him are very scanty. Yet it is evident from even the little we have, that he was a person of superior endowments. It is the misfortune of the Church to have heard so little about him: so little, indeed, that to this day, where the name Samuel Seabury is mentioned, it is by many persons supposed his son, the Bishop, must be meant. In fact, the conspicuous figure of the son, has really cast into the shade the name of his excellent father. Yet those qualities which made the son a man of mark, were inherited from his father. The only idea we have been able to obtain of Mr. Seabury's personal appearance was from the recollections of an aged parishioner who was born in 1771, seven years after Mr. Seabury's death; and himself died in 1863, aged 92 years. He remembered the description given of Mr. Seabury by his father. 'My father described him to me, as, seated on a strong sorrel horse, he made his way to Oyster Bay and Huntington, with his saddle-bags strapped to his saddle. He was strongly built, but not tall, and he had a countenance which was intelligent and kindly, and showed decision and firmness. He wore a three-cornered hat, and small clothes and top boots. He rode well, but sometimes he could not make the journey in time to have service and return the same day.'"

After the death of Mr. Seabury, there was a long vacancy in the parish. In June, 1765, a petition was forwarded to the Venerable Society by the Rev. Samuel Seabury of Jamaica in behalf of the parish with this cordial commendation of the Rev. Leonard Cutting,

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missionary at New Brunswick, New Jersey: "And as I think (from the acquaintance of twelve years) that he is well qualified to supply that parish, and that he will do real service therein to the cause of virtue and religion in general, and to the interest of the Church in particular, I hope the Society will not think me too presuming when I say that his removal thither will be attended with happy consequences." The petition was received with favour, and the Society consented to Mr. Cutting's transfer to Hempstead. He was inducted July 24, 1766, by the Rev. Samuel Seabury, rector of Jamaica, acting under a precept from the royal governor, Sir Henry Moore. Leonard Cutting was born at Great Yarmouth, Norfolkshire, England, in 1724. His family had been honourable and distinguished for generations. He was left an orphan at the age of nine, in the charge of his aunt. He entered Pembroke College, Cambridge, in 1741, and took the degree of bachelor of arts in 1747. His estate was practically exhausted after making, with a friend, a tour on the Continent. When he came back to England he sailed for Virginia as a "redemptorier," that is, one whose time for a period sufficient to pay the expense of the voyage is at the disposal of the master of the vessel. Mr. Cutting's refinement and knowledge impressed the captain, and he obtained for him the position of superintendent and confidential man on the plantation of a lady in Virginia. From there he went to New Jersey in a similar capacity, where he was recognized by his old college-mate, the Rev. Samuel Cook. Mr. Cutting's time was purchased, and arrangements were made for him to be a tutor at King's College, New York. In 1756 he was chosen professor of Latin and Greek in the college. He remained in that position for seven years, to the satisfaction of trustees, faculty, and students. In October, 1763, Leonard Cutting resigned the professorship, went to England, and was ordained by the Bishop of London. His license to officiate in the Plantation is dated December 21, 1763. He was made missionary at New Brunswick and Piscataqua, New Jersey, where he did good service. In addition to parish work Mr. Cutting followed the example of his predecessor and conducted a classical school. He was a faithful minister, and held the attention of the people during the services at the church, and was esteemed by them in their homes. There are few incidents to note in the eighteen years of his incumbency, except the ravages made by the Revolution, the desecration of the church, which was used by Colonel

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Cornell of the Rhode Island line as a store-house, and the closing of the church for a few Sundays in 1776 during the American occupancy. When the British were victorious at the battle of Long Island, in August, 1776, Hempstead became the home of many loyalists, among them the Rev. Dr. Richard Mansfield of Derby, Connecticut. The commanding officer of the Seventeenth Light Dragoons, Colonel Birch, had seized parish land and made the school-house a guard-house, and committed many acts of petty tyranny and annoyance. Mr. Cutting personally suffered the seizure of property and land as well as the church. In December, 1784, he removed to Maryland, where he became rector of All Hallows Parish, Worcester County, and officiated at Snow Hill. In 1787 he went to Newberne, North Carolina, and took charge of Christ Church. Returning to New York in 1792, he was made secretary of the House of Bishops during the session of the General Convention in 1792, and died in New York City, January 25, 1794, in his seventieth year. He left two sons and a widow. This description of Mr. Cutting is given by Dr. Moore: "Mr. Cutting is represented to have been short in stature and of a slender frame; amiable, cheerful and agreeable in manners, and fond of social intercourse. His costume, after the fashion of that day, was a black velvet coat, small clothes with buckles at the knee and in his shoes. His hair was powdered, and he wore a three-cornered hat. His venerable and dignified appearance made an impression on the memory of persons who saw him in their youth, and who have given me this description, which they vividly retained after a lapse of more than seventy years."

The descendants of his son William—who became a lawyer, and married Gertrude, a daughter of Walter Livingston—have taken high rank in the social and civic life of the city. William Bayard Cutting, a well-known lawyer, and Robert Fulton Cutting, the philanthropist, were in May, 1911, representatives of the family.

St. George's was weakened by the removal of several families of wealth and prominence to Nova Scotia and New Brunswick, but was still vigorous. On January 9, 1785, the Rev. Thomas Lambert Moore of Islip and Brookhaven was called as rector. On March 3, 1785, he was inducted into St. George's Church by the wardens and vestrymen, and received from them a certificate of induction. Thomas Lambert, a son of Thomas Lambert and Elizabeth (Channing) Moore,

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was born in the city of New York on February 22, 1758. He was placed in the counting-house of his relative, Lewis Pintard, when quite young. But so strong was his inclination for the holy ministry that he was withdrawn from business and prepared for college in the school of Alexander Leslie, a good classical and mathematical scholar. He entered King's College in October, 1775, with Benjamin Kissam, Jacob Morris, Augustus Nicoll, and others. On April 8, 1776, the college buildings were seized for military purposes, and the sessions of the college were suspended until 1784. Mr. Moore joined his family, who had taken refuge at West Point, but soon returned to the city, and was with his brother John, an officer in the New York custom-house. By his influence Thomas was made a clerk in the office of Daniel Carnier, commissary-general of the King's Army. He gave his evenings to study, especially theology. In 1781, bearing letters of recommendation to the Rev. Dr. Thomas Bradbury Chandler, at that time in England, from the Rev. Dr. Charles Inglis, rector of Trinity Church, New York, he sailed for England. Dr. Chandler received him kindly and used influence in his behalf. He was made deacon by the Rt. Rev. Dr. Robert Lowth, Bishop of London, September 21, 1781, and ordained priest by the Rt. Rev. Dr. Beilby Porteus, Bishop of Chester, acting for Dr. Lowth, on February 24, 1782. He was the last person ordained by an English Bishop while the American States were still nominally a part of Great Britain. Upon his return to America in the British frigate *Renown*, of which he was made chaplain for the voyage, in October, 1782, he took charge of Islip, and extended his ministrations to the old parish at Setauket. Mr. Moore was present at the meeting held at New Brunswick, New Jersey, on May 11, 1784, when measures were taken for the organization of the Church in the United States. An event of more than local importance took place in St. George's Church in the fall of 1785. It was the visit of the Rt. Rev. Dr. Seabury of Connecticut to his old home and the ordination of a candidate from Virginia. Dr. Moore thus records it: "In our narrative we have overpast the reference to an event in this parish which was of considerable moment, viz., the first ordination in this parish, which was also the first ordination in the Episcopal Church in the State of New York—and only ten had preceded this in our Church in this country, all of them performed by Bishop Seabury of Connecticut. The following is the

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account found in a contemporary print of the transaction, and in the private diary of the Rev. Thos. L. Moore:

““1785, Nov'r 2d, *Wednesday*.—Read the morning service previous to Mr. Jno. Lowe of Virginia receiving Confirmation and Deacon's orders.

““Nov'r 3d, *Thursday*.—After morning service Read by the Rev'd Mr. Bloomer and a Sermon by the Bishop, the same gentleman was solemnly ORDAINED PRIEST.'”

““On Thursday last, 3d inst., Mr. John Lowe, a gentleman from Virginia, received holy orders from the hands of the Rt. Rev. Samuel Seabury, Bishop of the Episcopal Protestant Church in Connecticut, in St. George's Church at Hempstead, on Long Island. As this was the first instance of an ordinance of the Church which has ever taken place in this State, the solemnity of the occasion was almost beyond description—the excellent sermon delivered by the Bishop, the prayers and tears of himself, his presbyters, and the numerous assembly, will be long had in remembrance by every spectator.' *The New York Packet*, Nov. 21, 1785.—*N. Y. Historical Society Calendar for year 1870*, page 374.” [*Moore's History of St. George's, Hempstead*, p. 165.]

This case is considered in Dr. Dix's “History of Trinity Parish,” volume ii, pages 325 to 333. Dr. Moore also says, page 166:

“The subsequent career of the Rev. Mr. Lowe I have not been able to trace. But the ordination was regarded as being important and significant, because of the circumstances under which it took place, and which are thus referred to in a letter from the Rev. Mr., afterwards Bishop Provoost of New York to the Rev. Dr. William White of Philadelphia, in which Mr. Provoost, referring to the application which had been forwarded to England, to have himself and Dr. White consecrated Bishop, says:

I expect no obstruction to our application but what may arise from the intrigues of the non-juring Bishop of Connecticut, who a few days since paid a visit to this State (notwithstanding he incurred the guilt of misprision of Treason, and was liable to confinement for life for doing so) and took shelter at Mr. James Rivington's where he was seen only by a few of his most intimate friends; whilst he was there, a piece appeared in a newspaper under Rivington's direction, pretending to give an account of the late Convention, (the General Con-

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vention, 1785,) but replete with falsehood and prevarication, and evidently intended to excite a prejudice against our transactions, both in England and in America.

On Long Island Dr. Cebra appeared more openly, preached at Hempstead church, and ordained the person from Virginia I formerly mentioned, being assisted by the Rev. Mr. Moore, of Hempstead, and the Rev. Mr. Bloomer, of New Town, Long Island.

I relate these occurrences, that when you write next to England, our Friends there may be guarded against any misrepresentations that may come from that Quarter.

I am, with respects to Dr. Magaw and Mr. Blackwell, Dr Sir,
Your most sincere Friend and Humble Servant,

SAMUEL PROVOOST.

New York, Nov. 7, 1785."

Upon October 31, 1787, the Bishop of New York, Dr. Provoost, held the first confirmation in the parish, when one hundred and fifty-five were confirmed. Many of them had been communicants for many years, others had been carefully prepared by the rector. Seven of them lived more than sixty years after, reaching a good old age. In 1793 a new parsonage was built, which was regarded as an imposing and dignified structure. Mr. Moore ended his useful life and ministry on February 20, 1799, in the forty-first year of his age. He was buried under the chancel. A funeral sermon was preached by the Rev. Henry Van Dyke of Newtown. In 1807 the parish erected a mural tablet with this inscription:

I. H. S.

SACRED TO THE MEMORY OF THE
REVD. THOS. LAMBT. MOORE, M.A.,
LATE RECTOR OF THIS CHURCH.
BORN AT NEW YORK THE 22ND FEBRUARY, 1758,
ORDAINED DEACON BY THE BISHOP OF LONDON,
THE 21ST SEPTEMBER 1781,
AND PRIEST BY THE BISHOP OF CHESTER,
THE 24TH FEBRUARY 1782.
CALLED TO THIS PARISH THE 3RD MARCH, 1785,
AND DIED THE 20TH FEBRUARY, 1799.
BY HIS ENGAGING AND PERSUASIVE MANNERS,

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HIS CHRISTIAN ZEAL AND POPULAR TALENTS,
HE GATHERED AND LEFT
A NUMEROUS AND RESPECTABLE CONGREGATION
TO PERPETUATE
HIS REVERED MEMORY AND USEFULNESS.
THE CORPORATION OF ST. GEORGE'S CHURCH,
HAVE ERECTED THIS STONE,
THE TRIBUTE OF THEIR GRATITUDE
AND AFFECTION.

Dr. Moore says of him: "Mr. Moore's ministry left a beneficent impression, which endured through the lives of his parishioners. It was cherished and extolled by the few aged survivors when the writer came to the rectorship, fifty years after Mr. Moore's decease. It is not the privilege, nor in the power of many of Christ's ambassadors to write their memories so deeply in the hearts of their people.

"Mr. Moore's influence is accounted for by his excellent qualities as a man and pastor, and his effectiveness as a preacher. In the latter point he is said to have strongly resembled his brother, Bishop R. C. Moore, of Virginia. Like his brother, he combined vigor of delivery and emphasis of manner with a peculiarly suasive intonation of voice, which was at once clear, flexible and sympathetic. Like him, too, he had the gift of arousing and enchaining the attention of those who are usually apathetic. And he had, in an unusual degree, the ability to impress his hearers with the feeling that his intense earnestness proceeded from his deep conviction of the truth and immeasurable importance of what he declared. He was permitted to see large fruits to his ministry, and accomplished what St. Peter desired: 'I will endeavor that ye may be able after my decease to have these things always in remembrance.'" [Page 189.]

Mr. Moore married Judith Moore, a sister of Bishop Benjamin Moore. He published "A Sermon before the Convention of the Diocese of New York," November 3, 1789, and "A Sermon on Religious Divisions," 1792.

After successively calling the Rev. Richard Channing Moore of Staten Island, and the Rev. Elijah Dunham Rattoone of Jamaica, the vestry requested the Rev. John Henry Hobart to consider a call. He was then at New Brunswick, New Jersey. After the termination of

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his engagement in New Jersey, he entered, on June 1, 1800, upon the rectorship. In the interval between his call and residence at Hempstead several clergymen officiated. It is of interest to know that an early minister of the town, when only congregational services were held, was the Rev. Josiah Hobart or Hubbard, as it was often spelled, a collateral ancestor of the Rev. John Henry Hobart. In December, 1800, Mr. Hobart resigned to become an assistant minister of Trinity Church, New York. The rectorship of the Rev. Seth Hart of Connecticut, which began December 21, 1800, and terminated February 16, 1829, three years before his death, was marked by the building of a church at North Hempstead, now Manhasset, in 1803, and a new parish church in 1823. Among the successors of Mr. Hart have been the Rev. Richard D. Hall; the Rev. Dr. William M. Carmichael; the Rev. Oliver Harriman, father of the well-known financier, Edward H. Harriman; and the Rev. Dr. William H. Moore. Dr. Moore saw many changes in the forty-two years of his incumbency, from 1849 to 1891. Several strong parishes had been formed within the bounds of the original parish. Garden City with its cathedral, schools, and See House had been founded as the centre of the diocese; changes had come in the town; but the colonial foundation was still permanent. The old rector loved it, and in every line of the "History" he compiled, the reader can trace the admiration he had for the founders, benefactors, and supporters of St. George's. Dr. Moore died at Greenwich, Connecticut, July 15, 1892, within a year after his resignation. The American Church Almanac for 1911 reports a communicant roll of three hundred and forty-nine.

Seth Hart.

See sketch of Seth Hart which precedes his letter of July 4, 1803.

Grace Church, Jamaica.

This town is thirteen miles from Manhattan. It is now in the Borough of Queens, New York City. It was settled in 1656 from Hempstead by Independents or Presbyterians. As was the custom in New England, their Church affairs were transacted in town-meetings. The original settlers were joined by some from Milford, Connecticut. In 1660 a patent was granted for the town, and it was named Ruysdorp. When the English took possession of New Netherlands the name was

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changed to Jamaica. The first minister of the town was the Rev. Zachariah Walker. After the passage of the Ministry Act in 1693, by which Jamaica was designated as a parish with power to raise sixty pounds a year by assessment, two wardens and ten vestrymen were to be chosen in each of the counties covered by the act — New York, Westchester, Richmond, and Queens. The first vestrymen from Jamaica were Nehemiah Smith and William Creed. A meeting-house was proposed in 1694, and in 1698 it was resolved to build a church. The change is significant, and shows the desire to conform to the letter of the Ministry Act, but still to retain their Presbyterian principles and call a Presbyterian minister for the town. Subscriptions were solicited, but without obtaining the necessary sum. In May, 1699, at the solicitation of influential men of Jamaica, the General Assembly passed the Church Building Act, which allowed a general assessment and yearly rate “for the erecting of a public edifice or church where it is wanting; or for any other public buildings, town houses and gaols for the public service of the town.” It is said that the proceeding under this Act, by which Quakers, Baptists, Dutch Reformed, and Churchmen were compelled to pay rates for an edifice for the use of Presbyterians or Congregationalists, was the cause of Churchmen determining to establish services and have a resident minister in Jamaica. It was not until after the establishment of the Venerable Propagation Society in 1701 that the petition of the Churchmen at Jamaica to the Bishop of London for a clergyman was granted by the appointment at Jamaica of the Rev. Patrick Gordon as missionary from the Society. He was a man universally esteemed, and known to some of his future parishioners, for he had been a chaplain in the navy. He arrived in Boston with George Keith and John Talbot, June 11, 1702. Two weeks later, when he reached his new home, he contracted a fever from which he died. He was buried under the altar of the Old Stone Church at Jamaica, July 28. His death was a great grief and disappointment, for high expectations had been formed of his ability to make Jamaica a united community. The Rev. John Bartow officiated alternately at Westchester and Jamaica after his arrival. In a letter written to the Venerable Society on December 1, 1707, he mentions the conditions under which the services were held:

“After a voyage of eleven weeks we arrived at New York, (Sept. 29, 1702,) where we found a very mournful town; nearly twenty

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persons dying daily for some months. I went to Westchester and preached there, or at New York for Mr. Vesey, every Sunday, and once on a Fast-day, till Lord Cornbury returned from Albany in October, when I went to Jamaica to wait on his Lordship, to deliver my credentials, and receive his commands. After winter was over, I preached all the summer, twice every Sunday, sometimes at Westchester and sometimes at Jamaica, at my own charge; nor have I had any board given me since I came.

“I once met with great disturbance at Jamaica. Mr. Hubbard, their Presbyterian minister, having been for some time at Boston (on a visit), returned to Jamaica the Saturday night as I came to it, and sent to me at my lodging (I being then in company with our Chief Justice, Mr. Mompesson, and Mr. Carter, Her Majesty’s Comptroller), to know if I intended to preach on the morrow. I sent him answer I did intend it. The next morning (July 25, 1703), the bell rang as usual, but before the last time ringing Mr. Hubbard was got into the church and had begun his service, of which notice was given me, whereupon I went into the church and walked straightway to the pew, expecting Mr. Hubbard would desist, being he knew I had orders from the Governor to officiate there; but he persisted, and I forbore to make any interruption. In the afternoon I prevented him beginning the service of the Church of England before he came, who was so surprised whenafter he came to the church door and saw me performing divine service, that he suddenly started back and went aside to an orchard hard by, and sent in some to give the word that Mr. Hubbard would preach under a tree. Then I perceived a whispering through the church and an uneasiness of many people; some going out, some seemed amazed, not yet determined to go or stay. In the mean time some that were gone out returned again for their seats; and then we had a shameful disturbance: hauling and tugging of seats; shoving one the other off; carrying them out and returning again for more; so that I was fain to leave off till the disturbance was over, and a separation made; by which time I had lost about half of the congregation, the rest remaining devout and attentive the whole time of service. After which we locked the church door and committed the key into the hands of the Sheriff. We were no sooner got into an adjoining house but some persons came to demand the key of their meeting-house; which, being denied, they went and broke

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the glass window, and put a boy in to open the door, and so put in their seats, and took away the pew cushion, saying they would keep that however for their own minister. The scolding and wrangling that ensued are by me ineffable.

“The next time I saw my Lord Cornbury, he thanked me and said he would do the church and me justice. Accordingly he summoned Mr. Hubbard and the head of the faction before him, and forbade him ever more to preach in that church for in regard it was built by a public tax it did appertain to the established church, which it has quietly remained ever since, and now in possession of our reverend brother, Mr. Urquhart. He also threatened them all with the penalty of the statute for disturbing divine service; but, upon the submission and promise of future quietness and peace, he pardoned the offence.” [*Onderdonk's History*, p. 14.]

Mr. Bartow soon confined himself entirely to Westchester, for which he had been licensed by the governor, Lord Cornbury. In 1704 the Rev. James Honeyman was assigned to Jamaica by Lord Cornbury, soon after his arrival. He wrote on April 15, 1704, to the Venerable Society:

“1704. April 15. The Rev. James Honeyman writes: ‘Governor Cornbury granted me admission to the ministerial function in this place (Jamaica), where I now am, and where I hope by the blessing of God to be an instrument of being of considerable service to the church; frequent opportunities of opposing the enemies of our religion and bringing them over to christianity offering themselves. We have a church in this town; but, so far is it from being ornamental that we have not those necessaries that are requisite to the daily discharge of our office, namely, neither bible nor prayer book, no cloths, neither for pulpit nor altar. To this parish belong two other towns, viz., Newtown and Flushing, famous for being stocked with Quakers, whither I intend to go, upon their meeting-days, on purpose to preach lectures against their errors.’” [*Onderdonk's History*, p. 16.]

Colonel Lewis Morris thus commented upon Church affairs at Jamaica:

“‘Mr. Honeyman, a missionary for Jamaica, is settled in his employ and I believe will do much good if not hindered by one Hubbard, a dissenting minister, licensed by my Lord Cornbury. Mr. Honeyman thinks it will be very prejudicial to the service he is engaged in. I have supplied him with £30, for which he has drawn

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bills on the Society's treasurer. We want a supply of missionaries, not young but pious, whose gravity as well as argument should persuade. This is a country in which a very nice conduct is necessary, and requires men of years and experience to manage.'”

On June 16, 1704, the Rev. William Urquhart, who had been appointed to Jamaica by the Venerable Society, arrived at New York. Like Mr. Honeyman, he was a Scotchman, and was to be supported by subscriptions of the Yorkshire clergy. He had left Portsmouth in April in the man-of-war Faulkland, which captured on the way two American trade vessels with cargoes of cocoa, indigo, and sugar for Martinique. The Virginia fleet of merchant vessels was met within one hundred and fifty miles of New York, and the Faulkland was compelled, as the sea was infested with Spanish and French privateers and cruisers, to turn back and act as an escort. Fortunately Mr. Urquhart was able to find passage to New York in the sloop of Daniel Dunscomb, returning from Barbados. In a letter to the Rev. Mr. Stubbs, Mr. Urquhart gives his first impressions of his mission :

New York, July 4, 1704.

REV. SIR : —

I HAVE a grateful resentment of your obligations to me while in England. I mind you laid your command upon me to write and give you an account of anything that had relation to the church. Yet, there is one thing I find is very much expected and I believe would conduce very much to the good of the church, that is, to send over a bishop; for there are many young men, who are educated at Cambridge, in New England, who would receive orders gladly and enter in communion with the Church of England; and the dissenters would follow them very readily, being their education was the same; yet, rather than venture so long a voyage, they continue in schism, and while the people see them who have as liberal educations as the place affords continue steadfast to that principle, any other who comes can expect to make but very few converts.

I delivered the print account of what the Society had done to my Lord Cornbury, who is a very worthy nobleman and a great promoter of the church's interest here.

Mr. Honeyman was at Jamaica when I came here, supplying the cure by a license from my Lord Cornbury during his Lordship's

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pleasure. I have got my induction, and (through God's assistance) design to be at that place within a day or two. My Lord Cornbury designs to provide for Mr. Honeyman elsewhere, seeing the people of Jamaica are so prepossessed against him that very many of the best churchmen will not hear him. Learned men and men of exemplary conversation are wanting through all these places.

I beg the favor of a line with your good advice how to carry myself among so bigoted a people. I hope you will not be unmindful of me in your prayers.

[*Onderdonk's History*, p. 17.]

William Urquhart was licensed for Jamaica by the Bishop of London, February 12, 1704. He was inducted by the Rev. William Vesey, rector of New York, July 27, 1704. James Honeyman was made the incumbent of Newport, Rhode Island, where his work for nearly fifty years as a parish priest and church-builder make him one of the most notable of the colonial clergy. He died July 2, 1750. His memory is still revered. Mr. Urquhart seems to have been a man of diligence and uprightness of character, and in five years he reconciled many to the Church of England and so made a permanent impress on this town. In an account of the parishes in New York in 1704 is this notice of Jamaica [*Onderdonk's History*, p. 20]:

“At Jamaica there is a tolerably good church, built of stone, a parsonage house, an orchard and two hundred acres of land belonging to it; and £60 per annum, settled by Act of Assembly, for maintenance of the minister, who is Mr. Wm. Urquhart, lately arrived. There is in the church a common prayer book and a cushion, but no vestments, nor vessels for the communion table. The church-wardens and vestry are chosen by a majority of the parish, who are chiefly (dissenters); and the church-wardens when chosen would never qualify themselves according to law, and refuse soon to provide bread and wine for the Holy Sacrament at which there are now about twenty communicants, in a great measure brought over to an entire conformity by the Rev. Edmond Mott. There are in this parish near 2,000 souls.”

The Rev. John Talbot, friend and companion of the Rev. George Keith, rector of St. Mary's Church, Burlington, a great missionary and afterwards a Bishop by non-juror consecration, says of Mr. Urquhart, that he was well chosen for Jamaica; “indeed I think

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none fitter than the *Scotch Episcopal* to deal with Whigs and fanatics of all sorts. Had not Hubbard been allowed to preach in Jamaica Urquhart would have brought the people all to Church almost by this time; but now they resort most to a barn which is hard by and will not pay Mr. Urquhart what is allowed him by law, though my Lord Cornbury has given his orders for it." Colonel Heathcote, that munificent benefactor of churches and a founder of Trinity Church, New York, said of him that he had "not only the character of a good man, but of being extraordinary industrious in the discharge of his duty." Mr. Urquhart's earthly life ended in September, 1709. He was buried under the Old Stone Church, in front of the pulpit. By his marriage with Mary, a daughter of Daniel Whitehead and successively the wife of John Taylor and Thomas Burroughs, he was enabled through her money to become a patentee of a tract of land, thirty-three miles from Elizabeth Town, New Jersey. During the vacancy the mission was served by the Rev. William Vesey, the Rev. John Sharpe, chaplain to the Fort of New York, and others. In 1710 the Rev. Thomas Poyer was sent to the mission by the Venerable Society, and inducted on July 18, 1710, by the Rev. John Sharpe. He was a native of Wales, a grandson of the gallant Colonel Poyer who defended Pembroke Castle against Cromwell's army. He was made deacon by the Rt. Rev. Dr. William Lloyd, Bishop of Worcester, Sunday, June 9, 1706, and served as curate at Burton, Pembrokeshire. He was ordained priest by the Rt. Rev. Dr. George Bull, Bishop of St. David's, September 21, 1706. In February, 1709, he was a chaplain in the navy on board the *Antelope* at Port Mahon. In September he was accepted by the Venerable Society as a missionary, and on December 16, 1709, was appointed to Jamaica. He was licensed by the Bishop of London on December 23, and embarked, with his wife, December 30 for their new home. The fleet, it is said, was delayed until April 10, and he was obliged to lay in sea-stores in expensive harbours and to take his wife twice ashore for medical treatment. When at length the Long Island coast was reached the vessel was wrecked near Montauk, a hundred miles from Jamaica. This stormy and disagreeable voyage is typical of the whole career of Mr. Poyer in Jamaica. He found that Mrs. Urquhart had allowed the dissenters to use the parsonage house and enter upon the glebe. While a man diligent in his calling, a good reader of the service and

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preacher, he was involved constantly in lawsuits for the recovery of his salary, and for the possession of the parsonage house and glebe. One experience is thus told by the historian of the parish, Henry Onderdonk, Jr. [page 33]:

“At first he had to put up with abuses and affronts from his opponents. He says (1718) ‘they tried to tire me out with their ill usage. I am denied victuals for my money. The miller would n’t grind my corn, but sent it home and said I might eat it whole as hogs do. They say if the constables offer to collect my salary they will scald ’em, stone ’em, and go to club-law with them, etc.’

RIOT.

“This threat was soon carried out; for, on December 5, 1718, as the constable, Ri. Combs, went to Daniel Bull’s and demanded the rate, he took up an axe and swinging it over Combs’s head said he would split his head if he touched anything there. The Constable commanded Jacamiah Denton in the *King’s* name to assist him, but he laughed, said he was no constable, and would n’t obey him. He then went up and down the town and mustered sixteen or seventeen people with Justices Clement and Whitehead, and on coming before Bull’s door saw him with William Carman, Samuel and Henry Ludlam, Robert and Hezekiah Denton, and Ephraim Smith, standing there with great clubs in their hands and stripped to their waistcoats. On the constable saying he had come to distrain, they lifted up their clubs and bid him if he durst, and gave him scurrilous language. On seeing that Bull had between twenty and thirty persons in his company, the constable walked off and made no distress. The Rev. George McNish bid the people not mind the constable, and even invited them into his house to drink cider. These rioters were subsequently let off with a small fine on promise of future peaceable behavior. Samuel Clowes acted in the absence of the King’s attorney.”

In 1719, after the death of the Rev. Christopher Bridge, Mr. Poyer officiated at Rye, and was requested to become rector if the Venerable Society approved. The negotiations were evidently not successful, for he continued at Jamaica. On November 9, 1722, Mr. Poyer wrote [*Onderdonk’s History*, p. 40]:

“I was so ill as to have little hopes of recovery; indeed I have been

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in poor health for several years past ; ” and again (October 16, 1724), “ My life has been one continued scene of trouble ; kept out of my allowance from the country for years, and some of it lost ; a great deal of sickness I had myself and in my family, seldom all of us being in health at the same time ; I have buried two wives and two children in less than five years ; and am now eleven in the family, the oldest (Daniel) a little over sixteen ; my house rent £16 per year, and an expense every other Sunday of taking my children with me to Newtown and Flushing.” He was weighed down with anxiety, lawsuits, and debts. On June 16, 1731, he wrote that the infirmities of age bore very hard upon him, and he desired leave to resign and the appointment of a successor. On January 15, 1732, before notice of the favourable action of the Society could be received, Thomas Poyer had rested from the burden of earthly care and sorrow. The Rev. Thomas Colgan, who came from England in 1725, in his twenty-fourth year, and had been catechist to the negroes in the city of New York and assistant in Trinity Church, was then appointed. He had been officiating since June, 1732. “ He had,” it is said, “ a clear, distinct and loud voice that could reach the remotest hearers in the Church ; he read divine service and preached with the greatest applause.” Mr. Colgan was inducted January 21, 1733. His rectorship was a period of quiet, constant growth, free from the annoyance of lawsuits and disputes. He had the rare quality of living peaceably with all men, without compromising his principles as a Churchman. There was soon an increase in the congregation from twenty or thirty to nearly two hundred. He felt the incongruity of worshipping in a building used for both secular and religious purposes. Within two years subscriptions were made by the governor, officials, and gentlemen in New York for a church building to be used exclusively for divine worship.

Bradford’s “ New York Gazette ” contains the following account of the opening [*Onderdonk’s History, p. 52*] :

“ On Friday, April 5, 1734, the new erected church at Jamaica was opened by the name of GRACE CHURCH, and divine service performed for the first time. The minister of the parish, the Rev. Mr. Thomas Colgan, preached a sermon upon the occasion from Genesis 28 : 16, 17. ‘ Surely the Lord is in this place, etc.’ His Excellency Governor Cosby, his lady and whole family were pleased to honor the meeting with their presence ; and, by their very generous bene-

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factions, great encouragement was given to a charitable contribution for the finishing and completing so good a work — a work dedicated to the service of God. The militia was under arms to attend His Excellency, and so great a concourse of people met that the church was not near able to contain the number. After the sermon was ended, His Excellency and family, and several ladies, gentlemen and clergy, were very splendidly entertained at the house of Mr. Samuel Clowes, a tavern, in the same town, by the members of the said church.”

Mrs. Cosby gave “cloths for the pulpit, reading desk and communion table; also, a large Bible, Prayer Book and Surplice.”

The following extracts from page 53 of Onderdonk’s “History” are interesting: “Mr. Colgan further writes: ‘We worship in the church, which ’tis thought will be one of the handsomest in North America; but it is not yet completed. We want a bell. Our church is flourishing and many are added to it. We are at peace with the sectaries around us. I shall be of a loving, charitable demeanor to every persuasion.’”

February 18, 1735–36, he says: “The Independents, who formerly through prejudice thought it a crime to join with us in worship, now freely and with seeming sanctity and satisfaction come to our church when there is no service in their meeting-house. I have baptized many children and several grown people; two of whom are Quakers, a man and a woman, on their sick-beds, who could not die with peace of mind till it was done. I want some Prayer Books and books of instruction for the poor and ignorant people; and Dr. King’s ‘Inventions of men in the worship of God.’” Thomas Colgan died in December, 1755, to the great regret of all who knew him, and was buried in the chancel. During the vacancy the Rev. Dr. Thomas Bradbury Chandler of Elizabeth Town and others officiated. As the majority of the vestry were dissenters, they presented Simon Horton, “a dissenting teacher.” Governor Hardy refused induction, as the presenter could not produce evidence of his being in holy orders of the Church of England. After six months the governor exercised his right, and on January 12, 1757, elected the Rev. Samuel Seabury, Junior, missionary at New Brunswick, to the vacant benefice. The new rector even then showed the qualities that made him so eminent in after life. He was assiduous in visiting every member of his flock in the three towns within the limits of his parish. He was a preacher who clearly explained the Scriptures, was very careful in

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the administration of the Holy Communion, and sought out both children and adults for Holy Baptism. In 1761 this petition for a charter of incorporation was presented and granted:

The following communicants and professors of the church, at Jamaica, petition C. Colden, acting governor of the Province, for a charter, setting forth that some years ago, by voluntary contributions, they had erected a decent and convenient church for the celebration of divine worship, according to the use of the Church of England; but, that from a want of some persons legally authorized to superintend the same, and manage the affairs and interests thereof, the said church was greatly decayed and the petitioners discouraged from contributing to the repair thereof, lest the moneys given might be misapplied; and that, on that account also, charitable and well disposed people were discouraged in their design of establishing proper funds for the future support of said church and the better maintenance of its ministry.

SAMUEL SEABURY, JR. *Rector.*

April 8, 1761.

Robert Howell,	Gilbert Comes,	Thos. Hinchman,
Jacob Ogden,	Samuel Smith, Jr.,	Thos. Cornell, Jr.,
John Comes,	Isaac Van Hook,	John Smith,
Benj. Whitehead,	George Dunbar,	John Troup,
Richard Betts,	John Huchins,	Thos. Braine,
Thos. Betts,	Joseph Oldfield, Jr.,	John Innes,
Benj. Carpenter,	Thos. Truxton,	Adam Lawrence,
Joseph Oldfield,	Wm. Sherlock,	Wm. Welling.

[*Onderdonk's History*, p. 59.]

The first wardens were Samuel Smith, Jr., and John Troup. The vestrymen were Jacob Ogden, John Comes, Benjamin Whitehead, Richard Betts, Thomas Betts, William Sherlock, Thomas Hinchman, and Thomas Braine. At last the parish had some degree of prosperity, both spiritual and temporal. A larger number of baptisms was recorded, and an increasing number received the Holy Communion. In 1761 John Troup, a warden, gave the money to repair the church, also a silver collecting plate, which cost eleven pounds, two shillings, and eight pence, and a large Common Prayer Book, which cost three pounds, three shillings, and presented a table for

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the Communion. In 1761 Mr. Seabury, whose necessary expenses at Jamaica were much greater than his income, and seeing little hope that the people would keep their pledge of providing him with a parsonage, accepted the rectorship of St. Peter's Church, Westchester. After two years of difficulties and petty jealousies, which kept the people from applying for a clergyman, the Rev. Charles Inglis of Trinity Church, New York, visited them, and exhorted them with such good effect that the Rev. Joshua Bloomer was chosen as rector, and appointed by the Venerable Society. Joshua Bloomer was a native of Westchester County, New York. He had been a captain in the provincial forces in 1759, during the French and Indian War, and later on had engaged in mercantile business in New York, but had failed. With true honesty, when he had acquired money later in life, he paid all his debts. He was recommended by the Rev. Dr. Samuel Johnson, Dr. Auchmuty, and others as "a studious young man of very fair character and desirous to enter the ministry." He was made deacon by the Bishop of London, and ordained priest by the same prelate on February 28, 1769. His license to officiate in the Plantations is dated on the same day. Mr. Bloomer commenced his work at a time when all men in the colonies were in a condition of agitation and controversy, but he wisely kept himself clear of all complications and steadily did his work, preaching, visiting, and teaching. He was obnoxious to neither loyalist nor patriot, and had the respect of every one. There were some disturbances when the American troops were in the neighbourhood of Jamaica and New Town, and some, who in 1775 and 1776 had not approved the measures of the Continental Congress, had their houses plundered, their persons seized; some were put in prison, others sent under guard to Connecticut, where they were detained as prisoners several weeks. Long Island, however, was essentially a loyal community, and for the greater part of the war remained in the hands of the British. For this reason many refugees from New England and elsewhere found shelter, welcome, and safety. The Rev. John Sayre of Fairfield, Connecticut, lived for some time at Flushing. The Rev. John Bowden, of Trinity Church, New York, occupied the Dutch parsonage at Jamaica. Both assisted Mr. Bloomer occasionally. Mr. Onderdonk gives this list as a specimen of the strict watch kept by the patriots of suspected persons [*page* 73] :

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LOYALISTS.

Here follows a specimen of the espionage practised by the Whig Committee of Jamaica, who sent an information (June 21, 1776) to the Provincial Congress respecting fourteen disaffected persons, viz.:

DR. CHARLES ARDEN was the person who instigated the Tories to sign against having a Congress or a Committee.

CAPT. BENJAMIN WHITEHEAD, late Supervisor, repeatedly refused to communicate to the town of Jamaica certain letters from the General Committee of New York, requesting the town to be called together to elect members of a Committee or Congress.

ALEXANDER WALLACE, merchant of New York, but now resides at Jamaica, in Waters Smith's house.

GEORGE BETHUNE, formerly of Boston, maintains an intimacy with Benjamin Whitehead, and Dr. Arden; and is suspected of corresponding with His Majesty's army and navy against the liberties of America.

[DR. SAMUEL] MARTIN, from Antigua, dwells in Oba. Mills's House, opposite the meeting-house, at a high rent. He associates chiefly with James Depeyster.

CHARLES MCEVERS resides in John Troup's house, and was formerly a stamp officer.

THOMAS AND FLEMING COLGAN frequently go to Creed's Hill to look out. The two Dunbars, John William Livingston, Jr., and one of the Colgans were there lately looking out for a fleet.

JOHN AND WILLIAM DUNBAR shut themselves up and refuse to train or pay their fines.

GEORGE FOLLIOU (a merchant of New York, formerly from Ridgefield), lives with Jacques Johnson at Fresh Meadows, one and a half miles from Jamaica.

THEOPHYLACT BACHE, of Flatbush, comes to Alexander Wallace's.

JAMES DEPEYSTER lives next to William Bett's inn. His son Frederick has been pursued several times, but he can't be taken. He is said to be a dangerous tory.

Like all his predecessors, Mr. Bloomer had great difficulty in getting his salary. In fact, he had to institute a suit in chancery against the wardens to force them to pay. He won the suit, and all arrears were

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ordered to be paid. Recourse had to be made to a lottery in order to purchase a glebe. The lottery was successful, and in 1778 the farm of William Creed, seventy acres, good land, with buildings, a mile west of the village, was purchased with the proceeds for eight hundred pounds. Joshua Bloomer died June 23, 1790, in the fifty-fifth year of his age. He is represented as a man who, by his upright and manly character, won the love and confidence of every one. Mr. Onderdonk mentions this incident:

“Having once married a couple, where a generous fee might well have been expected, an inquisitive person asked him next day the amount of his fee. ‘Oh, I had forgotten all about it,’ he replied. ‘It must be in my other pocket.’ On searching for it, two or three guineas were found wrapped up in paper.”

His successor was the Rev. William Hammell. His incumbency was brief, and his efficiency was marred by the development of paralysis and blindness. He resigned in 1795, and through the generous act of Trinity Church, New York, at the request of the vestries of Jamaica, Newtown, and Flushing, received a pension of one hundred pounds a year. Mr. Hammell died in 1840. The Rev. Charles Seabury was called on January 5, 1796, but had hardly entered on his duties when he was obliged to return to New London by the death of his father, the Bishop of Connecticut, on March 2, 1796. In March, 1797, James Mackrel bought for the parish the place of Eliphalet Wickes, on the Flushing Road, for three hundred pounds, one hundred additional to be paid out in repair. The former glebe had been sold in 1786. The Rev. Elijah Dunham Rattoone became rector May 12, 1797. He was a graduate of Princeton, a classical scholar who had been professor of languages in Columbia College, a remarkable preacher, and an attractive man. He resigned in 1802. He was the last rector of the united parish. The Rev. Calvin White succeeded him, and was inducted July 21, 1803, by the Rev. John Henry Hobart. He was a native of Middletown Upper Houses, now Cromwell, Connecticut. He had been a Congregational licentiate, and had conformed to the Church. He spent two years in Jamaica, when he left abruptly for Derby, Connecticut, where he became assistant to the Rev. Dr. Mansfield. His successors to 1810 were the Rev. George Strebeck, the Rev. Andrew Fowler, the Rev. John Ireland, the Rev. Edmund Drienan Barry, and the Rev. Timothy Clowes. On May 11, 1810, the

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Rev. Gilbert Hunt Sayres was called at a salary of seven hundred and fifty dollars a year. He was a native of New Jersey, and a graduate of Columbia College in 1808. He studied theology under the Rev. Dr. Thomas Lyell. He was made deacon October 6, 1809, by the Rt. Rev. Dr. Moore, and ordained priest by the Rt. Rev. Dr. Hobart, February 27, 1812. On June 29, 1815, a Bible and Prayer Book Society for Queen's County was formed. The Rev. Seth Hart was chairman and the Rev. Fanning C. Tucker was secretary. Joshua Sands was elected president, Stephen Carman and William Jayne, vice-presidents, the Rev. Evan M. Johnson, secretary, and John A. Moore, treasurer. Judge Selah Strong, Timothy Roach, Abraham Snedeker, John Van Nostrand, Thomas Marston, Benjamin Hewlett, and Fanning C. Tucker were chosen as managers. On September 2, 1815, the old glebe on the Flushing Road was sold to Dr. Nathan Shelton for one thousand two hundred and fifty dollars. On May 31, 1820, it was determined to repair and enlarge the church by adding fourteen feet to the west and building a new steeple. At the meeting of the vestry on March 28, 1821, subscriptions of two thousand six hundred and five dollars and a donation of one thousand dollars were reported. It was expected that three hundred and ninety-five dollars could be raised in addition. It was determined that a new church should be built according to the plan of September 7, 1820. This had been drawn by Dr. Lewis E. A. Eigenbrodt, the principal of Union Hall Academy. While not an architect, he knew sufficiently the needs of the parish to make drawings from which any carpenter could intelligently construct the building. Hon. Rufus King, Dr. Lewis E. A. Eigenbrodt, Joseph Thatford, John Van Nostrand, Lawrence Roe, Silas Roe, and Timothy Nostrand were appointed the building committee. No architect was employed. Mr. Eigenbrodt's plan was followed, with suggestions from Timothy Nostrand. From the Senate Chamber at Washington, Mr. King sent suggestions for the construction of the pulpit, chancel, and pews, after visiting many churches. He also proposed that a clock be placed in the steeple. On July 15, 1822, the new church was consecrated by the Rt. Rev. Dr. Hobart. It was at least fifteen feet longer than the first one, and of greater breadth. The sides were shingled, while the west end was clapboarded. The chief entrance was through the tower, which projected from the centre of the front. In the Convention address for 1822, Bishop Hobart said of it:

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“On the sixth Sunday after Trinity, the 14th of July, in St. George’s church, Flushing, the rite of Confirmation was administered to sixty persons. On the next day, Monday, I consecrated the new church in Jamaica, which the respectable congregation of Grace Church, one of the oldest in the State, had erected on the site of their former edifice. The church is remarkably neat and handsome; and, the chancel, the desk and the pulpit are so conveniently arranged as to accommodate all the worshippers with a full view of the chancel. In this part of the church the Episcopal solemnities and some of the most interesting parochial offices are celebrated; and, yet in almost all the old churches and in many of the new ones it is so low or otherwise so placed as to be concealed from the great body of the congregation. It would be very desirable that this defect should be remedied; and, I am gratified to find in several of the new churches that the chancel is elevated and placed in full view of the congregation.” As his health had become impaired, Mr. Sayres resigned in February, 1830. He remained in the town, however, to the close of his life, April 27, 1867, at the age of eighty. The Rev. William Lupton Johnson, a son of the Rev. John Johnson, pastor of the Dutch Reformed Church of Brooklyn, was elected his successor. For forty years Dr. Johnson went in and out among the people of his charge. Loving and beloved, learned, kind-hearted, generous, he held a warm place in the affection of the people of the parish and the town. On New Year’s Day, January 1, 1861, a fire caused by defective furnace flues destroyed the church, which had recently been repaired at an expense of nearly four thousand dollars. Only a few articles from the vestry, among them the coat of arms of England, were saved. The loss was ten thousand dollars and the insurance six thousand. Measures were at once taken to build a new church. Both the Presbyterian and Dutch Reformed Churches offered the use of their churches. A temporary place of worship was found in the consistory-room on Union Avenue. On May 21, 1861, contracts were made for the erection of a Gothic church of Jersey blue stone for fourteen thousand nine hundred dollars. The corner-stone was laid July 6, 1861, by the Bishop of New York, the Rt. Rev. Dr. Horatio Potter. The church was opened on Sunday, September 21, 1862, and consecrated by Bishop Potter on January 8, 1863. On August 4, 1870, Dr. Johnson died, in the seventy-first year of his age, leaving behind him a fragrant memory. Among

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his successors have been the Rev. Dr. George Williamson Smith, sometime president of Trinity College, Hartford, the Rev. Edwin B. Rice, and the Rev. Dr. Horatio O. Ladd. The rector in July, 1911, was the Rev. Rockland Tyng Homans. The American Church Almanac for 1911 records four hundred and thirty-seven communicants.

Elisha Dunham Rattoone.

For further particulars concerning Mr. Rattoone, see sketch of St. Ann's, Brooklyn, preceding Report of the parish, dated October 5, 1802.

St. George's Church, Flushing.

See Report of October 1, 1804, in Volume III.

Islip and Brookhaven (Caroline Church, Setauket).

While there are notices of services held in Islip—which is on the south side of Long Island, forty-five miles from New York City—by early missionaries, there appears to have been no parochial organization. In 1847 a parish was formed by the Rev. William Everitt, by the name of St. Mark's Parish. In that year a wooden church was built, at a cost of twenty-five hundred dollars. In 1880 the present church was erected by William H. Vanderbilt. A rectory has since been built by subscription. Among the rectors have been the Rev. James W. Coe, the Rev. Reuben Riley, and the Rev. Ralph L. Brydges. The rector in July, 1911, was the Rev. William Henry Garth. The number of communicants recorded in the American Church Almanac for 1911 is two hundred and twenty-four.

Brookhaven, the largest town in Suffolk County, Long Island, was first settled at Setauket by planters from Boston, in 1655, who were all independents in religion. They made their own regulations without any interference from the authorities at New Amsterdam. When New Netherlands surrendered to the English, a confirmation of their title was granted by a patent from Governor Richard Nicholls.

The first minister was the Rev. Nathaniel Brewster, a grandson of Elder William Brewster of Plymouth, who was settled in 1665. After twenty years of diligent pastoral work, he was partially incapacitated. The town then chose as minister the Rev. Samuel Eburne, a priest of the Church of England, who had left his benefice in the Island of

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Jamaica on account of his health, and was then living near Setauket, with a married daughter. He was chosen as minister September 20, 1685. This vote of the town, on October 31, 1685, taken from the MSS. Records of the Town of Brookhaven as quoted in Dix's "History of Trinity Parish," volume i, page 55, shows the conditions upon which Mr. Eburne had entered upon his work :

Mr. Samuell Eburne the minister of this Towne, being at a Towne meeting held by Mr. Justice Woodhull, his Warrant Elected by a vote to be minister of this Towne and Parrish & it being proposed unto him by the Towne, in regard to some tender consciences, that he would omitt the ceremonies in the booke of Common Prayer, in the publick worships, the sd mr. Samuell Eburne hath promised & by the presents covenant and promise to, with the Inhabitants and Parrishoners of this Towne, that according to their desire with regard of their tender consciences to Omitt & not use the aforesd ceremonies neither in his Publick worship or administration of the Sacraments excepting to such persons as shall desire the same. In Wittness whereof the sd Samuell Eburne hath hereunto sett his hand.

Witness my hand

SAMUEL EBURNE, *Minister.*

It is uncertain how long Mr. Eburne remained at Brookhaven. All that is positively known is that he experienced the usual difficulty in collecting his salary that all ministers in Long Island had at that period. No kind of contract seemed to be binding on the consciences of the laity. In his petition he says, that "yo' petitioner Entertayned by the Inhabitants of Brookhaven aforesayed to bee their Minister, in consideration whereof they covenanted with him to pay & satisfy him for the same the sume of sixty pound p. annum soe long as hee should continue to preach amongst them."

The subsequent action of the town was evidently the result of a formal notice from the council to pay Mr. Eburne's salary. In 1703 Mr. Eburne, at the request of Governor Joseph Dudley of Massachusetts, was appointed by the Venerable Society as a minister of the Isle of Shoals. He returned to Long Island the following year, and after the departure of the Rev. John Peter Nucella, the Dutch Reformed minister of Kingston, New York, for London, on March

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7, 1704, Mr. Eburne was sent by Lord Cornbury to that town "to preach and read divine service in good hopes of bringing the Dutch to a conformity." This seems to be the last mention of him. Soon after a minister was sent by the classis of Amsterdam to Kingston. What permanent impression was made by Mr. Eburne and Mr. Vesey upon the people of Long Island it is now difficult to ascertain. No effort was made to establish a mission at the eastern end of the island until 1723. The travelling missionaries of the Venerable Propagation Society passed through "Seatauket" on September 16, 1702, "and lodged at Mr Gibbs, Inkeeper," but held no service.

In 1723, in response to requests from that town, the Rev. James Wetmore, catechist of New York, and assistant of Trinity Church, held occasional services at Setauket until the arrival of the Rev. Thomas Standard in October, 1725. Mr. Standard was a native of Taunton, Somersetshire, England. He studied medicine, practised as a physician, and later in life was ordained. His first letter to the Society was written October 5, 1725:

"It is with satisfaction on all sides, yt I can now tell you that I am safely arrived at New-York: a country both pleasant and plentiful, where I landed the 10th of the last month, and where I believe I shall take up my abode for the poor remainder of my life; and let me add, that it is a pitty that some clergymen who are starving at home, and who, to my knowledge, have sometimes been so hard put to it, as not to be able to tell where to get a Sunday's dinner for themselves and family; should show so much unwillingness to transplant themselves to our plantations, where their ministrations are so much wanted; and where there is a people speaking their own language, and who are ready to receive them with all marks of respect and affection, even here in York, which I take to have a serene and healthful air above any other of the plantations.—

"P. S. October 19th—I am now at the City of New-York, where I am collecting, among the church friends, for the building of a church at Brookhaven, &c.—Designing to set up catechising in my parish, I have borrowed a few catechisms of Mr. Wetmore, &c.: I hope the next time you will put me into a condition to repay the same." [*Bolton's History of the Church in Westchester*, p. 55.]

Mr. Standard soon experienced the same difficulties as all other clergy in Long Island, for within two years we find him petitioning

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the Venerable Society to be removed to Westchester. In October, 1726, he writes to the secretary :

REV. SIR,

I HUMBLY beg you would use your interest for me with the Honorable Society, for my remove to Westchester, and that the person assigned for Westchester, (if any such there be) may be ordered hither : such a remove would be a very great favour to me in my present circumstances, in that Westchester is between four or five hours ride from York, where I may be abundantly supplied with any convenience of life. [*Bolton's History, p. 56.*]

Mr. Standard's request was granted, and he served faithfully in Westchester and East Chester until his death in January, 1760.

In 1728 the Rev. Alexander Campbell, who had been missionary at Apoquinimink, in the lower counties of Pennsylvania, now Delaware, succeeded Mr. Standard at Brookhaven. He was a man of real ability, but could not stay long in his rural parish without visiting the more cultured people of New York City. He formed friendships with the governor and those in authority, and to such good effect that it was during his incumbency that the present church was built in 1730, by subscriptions gathered by him in New York and elsewhere. It was opened in 1730 and originally named Christ Church, but the generous gifts by Queen Caroline of communion plate, linen, and cushions for the desk and pulpit caused it to be commonly known as Queen Caroline's Church, which finally was shortened to Caroline Church.

Mr. Campbell was an intimate friend of Governor William Cosby and Lady Cosby. He is a prominent figure in a romance which was the sensation of the city in 1733. Mrs. Lamb, in the "History of New York," volume i, page 543, tells the story: "Governor Cosby had brought his wife and young lady daughters to this country with him, and they commanded no little attention. A series of brilliant entertainments were given during the winter and spring, which brought together the beauty, wit, and culture of the capital. Lord Augustus Fitzroy, son of the Duke of Grafton, who was lord chamberlain to the king, spent some weeks in Governor Cosby's family. It was customary for the city authorities to extend courtesies to distinguished strangers; hence, upon the arrival of the young nobleman, the mayor, recorder,

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aldermen, assistants, and other officials, waited upon him in a body, with a well-prepared speech, thanking him for the honor of his presence, and presented him with the freedom of the city in a gold box. The following day the lawyers went in a body, with Chief Justice Morris at their head (it was just prior to his suspension from office), to show respect and welcome the traveller to our shores.

“There was quite a romance connected with this visit of Lord Fitzroy. He was in love with one of the Governor’s daughters. According to the standard of society in England the match was beneath him, and neither the Governor nor Mrs. Cosby dared give consent to the marriage. Through the intrigues of Mrs. Cosby, however, the young couple were allowed to settle the matter for themselves. A clergyman was clandestinely assisted to scale the rear wall of the fort, and they were married in secret and without license. To secure Cosby from the wrath of the Duke of Grafton, who was a great favorite of the king, a mock prosecution was instituted against Dominie Campbell, who had solemnized the nuptials without the usual form.”

In 1733, presuming upon his friendly relations with the governor and his party, Mr. Campbell made a bitter attack against Dr. Vesey, veiled under an arraignment of Thomas Noxon, master of the Charity School, for incompetency. A broadside of “Observations” by Mr. Noxon brought from the pugnacious parson a second and more virulent pamphlet. The clergy of New York united in a representation to the Bishop of London and the Venerable Society, vindicating both Dr. Vesey and Mr. Noxon. Mr. Campbell was dismissed from the service of the Society, and it is understood went to Virginia. The Rev. Isaac Brown, a native of Milford, Connecticut, and a graduate of Yale College in 1729, was his successor. After ten years, in which there was much increase in the congregation and number of baptisms and communicants, Mr. Brown was transferred to Newark, New Jersey, in 1744, where he remained until 1777, when Trinity Church had been taken for a hospital by the Continental troops and the congregation dispersed. He was obliged, he said in a letter to the Society, to fly, with his infirm wife to New York, leaving behind all his furniture and effects. Upon the evacuation of New York by the British, he went to Nova Scotia, and lived at Annapolis until his death in 1787. The Rev. James Lyons, an Irishman by birth, and a graduate of Trinity College, Dublin, was appointed in 1745. He had been an

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itinerant in Connecticut, where his eccentricity as well as his devotion to the Church was made manifest. He spent twenty years in Brookhaven. A faithful clergyman and a genial companion, he deserves fuller recognition. He resigned in the year of the Stamp Act agitation, 1765. From that time to 1781 the only services were by members of the parish acting as lay readers.

In 1781 the Rev. Thomas Lambert Moore revived the work, and in two years had so strengthened the parish that he felt justified in removing to Hempstead, where he was rector from 1783 to his death in 1799. In 1788 the Rev. Andrew Fowler took charge for two years. He was the son of John Fowler of Rye, New York. In 1784, at the age of twenty-four, he opened a school at New Rochelle. He was made deacon by the Rt. Rev. Dr. Provoost on June 21, 1789, and ordained priest on June 18, 1790. He was rector of St. Peter's Church, Peekskill, from 1792 to January 4, 1794, when he resigned and removed to South Carolina. For fifty-seven years he worked zealously in South Carolina, Georgia, and Florida. He died December 29, 1850, in the ninety-first year of his age.

An obituary in the "Calendar" for March 1, 1851, says:

"The Charleston 'Gospel Messenger' for February contains an obituary notice from which we extract the following particulars: 'It may be truly said of the departed he was a *great missionary*. In five or more of our Dioceses he officiated for more or less time; but the greater part of his ministerial life, that is about forty years, was passed in South Carolina. He was the first missionary of our "Advancement Society," and first missionary of the "Society for Missions of young men and others," instituted in Charleston; which was intended to act out of the Diocese, the elder Society being trusted within the Diocese, and which continued until the "General Missionary Society" superseded the occasion of it. The Churches now flourishing in Columbia, Choran, St. Augustin (Florida), and Wadesborough, at Charleston, were planted by him. The old parishes of St. Bartholomew's, Edisto Island, and Christ Church, each of them for several years found the benefit of his ministrations.'

"Few more industrious men, physically, mentally, and socially have ever lived. 'These hands,' he could truly say, 'have ministered to my necessities, and those who were with me.' Into the garden, the field, the orchard, the vineyard and the forest he went, not for re-

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creation, or to gain wealth, but to supply the deficiency of an inadequate salary, for he coveted no man's silver or gold, or apparel.

“More contentment, with the allotments of Divine Providence; more cheerfulness in narrow circumstances; more confidence in God, as respected himself and family; more meekness in his intercourse with men; more resignation in sickness, sightlessness, adversity, bereavement, and the last conflict, I have not witnessed. I might specify incidents known to several present. To one only I will advert: ‘He had a son intended for Holy Orders, much care was bestowed and expense (involving serious self-denial) incurred on his education. It was finished with credit at one of our chief Colleges. The youth was now competent to provide for himself, and was just about to become a candidate for the ministry; but he (at that time the only son) died. It was a trial, met by his aged father in the temper of faithful Abraham, and with the resignation of Holy Job. On the Feast of St. Thomas the Holy Communion was administered to our friend, and on the Sunday after Christmas he departed, as we trust, to be ever with the Lord, aged ninety years and seven months.’” [*Bolton's History*, p. 597.]

The Rev. John Jackson Sands was incumbent from his ordination by Bishop Provoost in June, 1792, until his removal to Rye in 1793, where he remained till 1796. He was again in charge from 1796 to 1801. John Jackson, a son of John and Elizabeth (Jackson) Sands, was born at Cow Neck, near Hempstead, Long Island, December 25, 1760. He was educated at the school of the Rev. Leonard Cutting, rector of Hempstead. After leaving Brookhaven, Mr. Sands removed to Brooklyn. He gave up the duties of the ministry, officiating only occasionally until his death, about 1853.

Among subsequent rectors have been: The Rev. Nathan B. Burgess. The Rev. Charles Seabury, who for thirty years, 1814–44, had the courage and faith to live and bring up a large family upon a very small salary. He showed the same admirable qualities of plain directness in sermons, sound and clear instruction in the principles of the faith, as his distinguished father, the Bishop. He died December 29, 1844, in the seventy-fourth year of his age and the fifty-first of his ministry. The Rev. Frederick Myers Noll, who in 1843 became assistant to Mr. Seabury, and in 1845 was made rector. For more than thirty years he was the faithful and self-denying priest of the parish. He resigned

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in 1877, when the Rev. Robert T. Pearson was made rector. Mr. Noll was born in New York City, January 20, 1811. He was graduated from the College of New Jersey in 1837, and studied theology at the Princeton Theological Seminary from 1837 to 1840. He was made deacon by the Rt. Rev. Dr. Benjamin T. Onderdonk, April 21, 1844, and ordained priest by the Rt. Rev. Dr. McCoskry on April 18, 1846. He died at Setauket in 1880, in his seventieth year. In July, 1911, the rector was the Rev. Dan Marvin, and the American Church Almanac for 1911 records ninety-five communicants.

St. Andrew's Church, Richmond, Staten Island.

The county of Richmond, which included Staten Island, Shooter's Island, and "the islands of Meadow" on the west side of Staten Island, was organized in 1683, when the Province of New York was divided into counties. Its early settlers were principally Dutch and French Huguenots, for both of whom churches were built and ministers provided. Until 1704 the few English Churchmen on the island either came to New York and attended Trinity Church, or read their prayer-books at home. By the Ministry Act of 1693, a vestry was authorized for Richmond County, who should choose a minister. No action seems to have been taken until after the formation of the Venerable Propagation Society in 1701, when, in answer to a petition for a missionary for Staten Island, the Rev. Aeneas Mackenzie was sent in 1704. He was born about 1675, of Scotch parentage, a graduate of the University of Aberdeen, and had been chaplain to the Earl of Cromarty. He possessed both maturity of character and sound judgment. His first services, which were held in the French church, excited much interest, which grew into an earnest inquiry on the part of many who were not Churchmen, as to the claims of the Church of England. The congregation soon outgrew the church. A school was then a necessary part of every parish. Many children had grown up in absolute ignorance. To a school established by the Venerable Society, people of every Christian name sent their children, and it was an important factor in systematizing the work of Mr. Mackenzie.

On August 6, 1711, William Tillyer, and Mary his wife, gave a plot of ground for a church and burying-ground at the head of Fresh Kill on Karle's Neck. Upon the completion of the church in 1713 the members petitioned the royal governor, Brigadier Robert Hunter, for

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a charter of incorporation. This was readily granted and confirmed the title to the plot on which the church stood. It incorporated Aeneas Mackenzie as the minister, with Ellis Duxbury, Thomas Farmar, as wardens, Augustine Graham, Joseph Arrowsmith, Lambert Gerretson, Nathaniel Britton, William Tillyer, Richard Morrill, John Morgan, and Alexander Stuart, as vestrymen, a body politic by the name of "Minister, Church Wardens, and Vestry of Saint Andrew's Church in the County of Richmond." In the same year the vestry sent this commendation of Mr. Mackenzie to the Venerable Society: "The most implacable adversaries of our Church profess a personal respect for him and joyne with us in giveing him the best of characters, his unblameable life affording no occasion of disparagemt. to his function, nor discredit to his doctrine. . . . Upon his first induction to this place, there were not above four or five in the whole county, that ever knew anything of our Excellent Liturgy and form of Worship, and many knew little more of Religion, than the com'on notion of a Deity, and as their ignorance was great and gross, so was their practice irregular and barbarous. But now, by the blessing of God attending his labours, our Church increases, a considerable Reformation is wrought and something of the face of Christianity is to be seen amongst us." [*Two Hundred Years of the S. P. G.*, p. 58.]

A plot of one hundred and fifty acres was given as a glebe in 1713 by the Hon. Adolph Philipse, a member of the governor's council, to which other members also contributed, among them Captain Lancaster Symmes and Ebenezer Wilson. This was afterward exchanged for a more suitable plot. In the summer of 1718 Judge Ellis Duxbury died. He had been a liberal benefactor, and had served with much good judgement as warden. By his will, which was made May 5, 1718, and probated October 22 of the same year, he gave to St. Andrew's a tract of two hundred acres on the northeast extremity of the island. This endowment, while of small value when made, has been of incalculable benefit to the parish. The date of the death of Aeneas Mackenzie is uncertain. He was very prudent in his management of the parish and attracted many. He was the friend of every one, and was honoured and trusted by all. His successor was the Rev. William Harrison, elected by the vestry in 1730, and appointed by the Society in 1733, who spent nine years of hard and telling work on Staten Island. He died October 3, 1739.

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The Rev. Jonathan Arnold, who had been since 1736 the itinerant missionary in the colony of Connecticut, with his home at West Haven, and visiting Derby, Waterbury, and Milford, was appointed to the vacancy. Mr. Arnold was a graduate of Yale College in 1723, and the successor of Dr. Samuel Johnson as pastor of the Congregational Church of West Haven. In 1734 he conformed to the Church of England, and received the Holy Communion at Christ Church, Stratford, on Easter-day, April 14, 1734. Through his exertions Christ Church, West Haven, was commenced. He gave generously of his own means. It was not ready for service until 1745. Mr. Arnold resigned his new mission in 1744. A proposal which was not carried out was an exchange by the incumbent of Staten Island and the Rev. John Beach, rector of Newtown, Connecticut. In 1745 Mr. Richard Caner, who had been the capable missionary at Norwalk, Norfield, now Weston, and Fairfield, was promoted by the Society to the charge of Staten Island. His work was excellent, but he died within two years of smallpox. Much had been expected of him and he was greatly mourned.

The Rev. Richard Charlton was then chosen for the parish. He was catechist of New York from 1732, where in eight years he had baptized two hundred and nineteen negroes, and been very skilful in teaching them the rudiments of the Christian religion as well as secular knowledge. He was also assistant to Dr. Vesey and Dr. Barclay in Trinity Church. His long rectorship was marked by faithful and laborious exertions. A large addition was made to the church building in 1770. He suffered little during the Revolution, as the British were nearly always in possession of the island. He died in 1779, leaving the reputation of a benevolent and self-denying man. Two years before his death Dr. Charlton must have intimated to the Venerable Society a wish to retire from active work; for in December, 1777, that Society offered the mission of Staten Island to the Rev. Dr. Seabury, if he cared to accept it. Dr. Seabury had been forced from his parish at Westchester by the violence of the patriots, and was then living in the city of New York, supporting himself by the practice of medicine, preaching in turn with other refugee clergymen in the City Hall, and acting as chaplain of the Royal American Regiment, commanded by Colonel Edmund Fanning. Whether he went to Staten Island every Sunday, or deputized some of the many

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chaplains of the King's troops then in New York to maintain the service, does not appear from any extant record. The names of the Rev. Mr. Baker and the Rev. Christopher Field, chaplain of the Seventy-seventh Regiment, are at this period found on the records. Mr. Field was in charge from 1780 to his death, in 1782. The Rev. John H. Rowland, from Virginia, took charge in 1783, "with the approbation of Dr. Seabury," as Dr. Inglis, the rector of Trinity Church, New York, writes to the Venerable Society. It will be remembered that this was the year in which Dr. Seabury was chosen as Bishop of Connecticut, and sailed for England. Mr. Rowland removed to Nova Scotia in 1787.

The Rev. Richard Channing Moore, his successor, was a young man of very great decision of character, who turned, as he himself tells us, from a worldly and frivolous life to seek the holy ministry. While a student of theology, he had practised medicine in Staten Island and acted occasionally as lay reader in St. Andrew's. Upon the death of a daughter of Mr. Rowland, he preached a sermon that so impressed his hearers that upon Mr. Rowland's departure he was unanimously elected. For more than twenty years he went in and out among the people as pastor, and as a preacher he was earnest and evangelical. So great was the increase of the congregation that a chapel of ease was built about 1800, six miles from the parish church. It is now known as Trinity Church, New Dorp.

In 1808 Dr. Moore became rector of St. Stephen's Church, New York City. It was his happiness to see his son pass successfully through school and college, enter the holy ministry, and take up the work he had left. During the rectorship of the Rev. Dr. David Moore there was a very marked development of Church extension and life upon the island. Several new parishes were formed, but without weakening the mother parish. The original St. Andrew's was enlarged. A new steeple was built in 1822, and in 1836 the chancel was removed from the east end and placed in front of the pulpit and desk in the aisle. In January, 1837, the church was consecrated by the Rt. Rev. Dr. Onderdonk, Bishop of the Diocese.

Dr. Moore ended his long years of work for the Church he loved on September 30, 1856. The Rev. Theodore Irving and the Rev. Charles W. Bolton held the position until 1866, when the Rev. Kingston Goddard became rector. Upon his death, February 24, 1875,

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the Rev. Dr. Thomas S. Yocum was called as rector, and served the parish faithfully till his death on July 27, 1904, in the seventy-third year of his age and the forty-sixth of his ministry.

In 1905 the Rev. Charles Sumner Burch was instituted as rector. He took a keen interest in the honourable past of the parish, and gathered many almost forgotten facts. In 1908 the bi-centennial was duly celebrated, and tablets in memory of benefactors and rectors were erected. During the Commemoration, Dr. Burch delivered an historical address which adds greatly to the history of the Church on Staten Island.

His concluding paragraph is: "For nearly a century after its foundation it was the only church parish on Staten Island, and it was placed where its builders felt confident a great city and a great port of entry were to be located; where, as it then seemed, the centre of the Island coincided with the head of a great land-locked harbor in which the ships of the world would unload their burdens brought from every shore. The lines of commercial development sought other directions, and the population, which in those early days centered here, spread to the eastern and northern shores. St. Andrew's was able to stretch out sheltering arms and give substantial aid to other church endeavor until, by the middle of the nineteenth century, parishes were established in nearly all portions of the Island, leaving St. Andrew's with a small, but loyal, band of supporters, gathered mainly from the scanty population in its immediate vicinity. Through all of its history, however, there have been those who, largely no doubt for associations' sake, have journeyed Sunday after Sunday, at great inconvenience to themselves, from distant parts of the Island to worship within these hallowed walls. Some of these latter have descended from original settlers on this Island, back to the very beginning of St. Andrew's history, and St. Andrew's to-day pays glad homage to the work wrought through all her two hundred years of history by the Brittons, the Perines, the Seguines, the Crocherons, the Mersereaus, the Guyons, the Latourettes, the Micheaus, and many another descendant of those pioneer families, whose earnest effort and loving care have preserved this venerable institution until now. To-day St. Andrew's faces a new and hopeful future. Development is again bringing back the population to this community, and before many years this historic church will be the centre of a new and steadily increasing people. May the same

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good Providence that has watched over her life during the past two hundred years continue to prosper her influence and effort in the future, so that, as her years lengthen, her influence for the spread of Christ's Kingdom on earth may continue to grow, and, as in apostolic times, 'souls be daily added to that Kingdom.'" [Page 24.]

When, at the Convention of the Diocese of New York held in November, 1910, the Rt. Rev. Dr. Greer asked for a suffragan, Dr. Burch was unanimously elected, and was consecrated in Grace Church, New York, February 24, 1911. He is the third rector of St. Andrew's who has been elected to the Episcopate. The American Church Almanac for 1911 records three hundred and seven communicants.

St. Peter's Church, Westchester.

St. Paul's Church, East Chester.

The County of Westchester is one of the original counties of the Province of New York, and was represented in the First Legislative Assembly in 1691.

The historian of the county, the Rev. Robert Bolton, gives this description of the town:

"The township of Westchester is situated sixteen miles south of the village of White Plains, distant twelve miles from New York, and one hundred and fifty from Albany; bounded on the north by Eastchester, east by the Eastchester Bay or Long Island Sound, south by the East River and west by the Bronx. 'Its form is defined by water on three sides, and of course irregular—but its medial extent North and South may be four miles, and East and West about two and a half; with an area of nearly ten square miles.' Prior to 1846, this town embraced West Farms and the manors of Morrisania and Fordham; the three latter have recently been attached to New York county.

"Like the adjoining lands, Westchester was originally purchased by the Dutch West India Company, of the Mohegan sachems and other Indians, who claimed it in 1640."

The first settlement was made in 1642 by John Throckmorton of Rhode Island and thirty-five associates, under a license from the director-general of New Netherlands, Wilhelm Kieft. The Dutch name for the locality was Vredenland, land of peace, but it was named

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by Mr. Throckmorton, Westchester. The first religious services were held by members of the company, who offered prayer, read a printed sermon, and sang a psalm. This was the usual service in communities where no minister was settled. In 1674 the Rev. Ezekiel Fogg became minister of the town, and he, like the settlers, was a strict Congregationalist. He was succeeded by the Rev. Morgan Jones, and in 1680 the Rev. Warham Mather was appointed. When the Ministry Act of 1693 was passed, the town vestry attempted to obtain an induction for Mr. Mather, claiming that he was a good and sufficient Protestant minister, but without success. In 1700 a church was built by a vote of the town "upon the Greene." It was of wood, square in form, and had a tower with a bell. The roof was pyramidal. The influence of Colonel Caleb Heathcote, who was one of the wardens, made it possible to secure proper recognition for the Church of England, and to prevent the induction of one not in holy orders of that Church. When the Society for the Propagation of the Gospel was formed in 1701, Westchester was one of the earliest towns to petition for a minister. The Rev. John Bartow, descended from an ancient French family of Brittany, whose name, Bertaut, had been anglicized, was sent in 1702, with directions to settle at Rye, but as the needs of Westchester seemed greatest, Lord Cornbury, the royal governor, directed him to serve Westchester. In letters to the Bishop of London and the Society, Colonel Heathcote explains the reasons. Mr. Bartow was a son of Thomas Bartow of Crediton, Devonshire, England. His father was a physician of great skill. He was born in 1673, prepared for college by Mr. Gregory, and entered as a Sizar, Christ College, Cambridge. He was graduated in 1692, and upon his ordination became vicar of Pampsford, Cambridgeshire, May 26, 1698. With the permission of his diocesan, the Rt. Rev. Dr. Simon Patrick, Bishop of Ely, he emigrated to America. He was a man who conformed himself to his surroundings, made the best of the discomforts he met, and the lack of proper service-books, communion vessels, font, and other necessary articles for the decent rendering of divine service. Gradually the church was completed, and every proper utensil provided. In 1724 Mr. Bartow says, in answer to one of the queries of the Bishop of London sent to every missionary, "We have all things decent excepting the surplice." In the following year Mr. Bartow died. He had firmly and fully set forth the Christian faith, and maintained the doctrines of the

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Church of England. He had seen many conform, and left a united parish and sincere friends. He aided largely in making the parish school under the auspices of the Venerable Society, a success. Among the earliest masters were Chester Glover and Mr. Foster. Mr. Bartow was succeeded by the Rev. Thomas Standard, then missionary at Brookhaven. He was inducted on July 8, 1727, by mandate from the royal governor, Sir William Burnett. He was in charge for nearly thirty-four years. He had three churches under his care, the Parish Church at Westchester, that at East Chester, and that at New Rochelle. He went quietly and effectively about the parish, and appears to have sustained the character of a man who was fervent in spirit, serving the Lord. Mr. Standard died in January, 1760, having reached the age of eighty. His wife was burned to death two years before.

On February 25, 1761, the Rev. John Milner was licensed to officiate in the Plantation by the Bishop of London. He was a son of Nathaniel Milner of New York City, born in 1738, and was graduated from the College of New Jersey in 1758. He was inducted on June 30, 1761. During his incumbency Mr. Milner brought an era of prosperity to both Westchester and East Chester. In 1762, upon the petition of the rector and vestry for a charter of incorporation, it was granted, and on May 12, 1762, the charter was issued, incorporating John Milner, rector; John Bartow, Isaac Willitt, Lewis Morris, Jr., Peter de Lancey, Nathaniel Underhill, James Graham, and James Van Cortlandt, wardens and vestrymen, under the name of "The Rector and Inhabitants of the said borough town of Westchester in communion of the Church of England as by law established."

Mr. Milner was plain and practical in his methods, and was gratified by an increase of forty communicants in two years. He spent more than seven hundred pounds in repairing the parsonage house, and in building a new barn and out-houses. This sum the parish promised to repay. In the parish of East Chester, which had built a church in 1699 at the public expense, and which, from the arrival of Mr. Bartow, had been a part of the parochial care of the rectors of Westchester, a new church was projected, of which the foundations were laid in 1764. Its dimensions were seventy-one by eighty-eight feet, and the material was to be stone.

In the fall of 1765 Mr. Milner resigned his charge and removed to Virginia, where he became rector of the Old Brick Church, Isle

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of Wight County, sometimes called St. Luke's Church, Smithfield, in February, 1766. He served until May 3, 1770, which is probably the date of his death. A letter from him written to the secretary, from Newport Parish, Isle of Wight, on February 3, 1761, gives the only hint as to the reason why he should remove so far from home. In it he arraigns the people of Westchester, who "pay very little regard to their promises or the Society's expectations, for I am informed by my lawyer that they absolutely refuse to refund me one penny of all the money I have expended upon their glebe, which without the repair and buildings I made would be entirely useless."

In 1766 the Rev. Samuel Seabury, then at Jamaica, was chosen as rector. He entered upon his duties in December, and was inducted by the royal governor, Sir Henry Morrison, on December 3, 1766.

Mr. Seabury, as he had done in previous parishes, opened a school, which was largely attended. He was very acceptable in all his ministrations. In his letters to the Society he notes a gradual improvement in congregation and communicants. The new church at East Chester was finished sufficiently to be used in the summer of 1767. In January, 1776, Mr. Seabury wrote to the secretary an account of his seizure by a company of patriots from Connecticut and confinement there from November 22 to December 23, 1775. In 1777 he wrote to the secretary: "With regard to my own mission I can only say that it is utterly ruined."

Dr. Seabury retired to New York City. Services were entirely suspended, and St. Peter's Church and St. Paul's Church suffered from the depredations of both the British and the American troops.

At the close of the Revolution, the members of St. Peter's took advantage of the Act of April 6, 1784, of the New York Legislature, providing trustees for the temporalities of religious corporations. On April 19, 1788, these trustees were chosen: Lewis Graham, Josiah Browne, Thomas Hunt, Israel Underhill, John Bartow, Philip I. Livingston, and Samuel Bayard. On May 12, 1788, the old church was sold and a subscription paper was circulated. A petition was sent to the Venerable Society requesting a share of funds understood to be in their hands from the estate of St. George Talbot. A contract for a new church was made with John Odell of New York for the sum of three hundred and thirty-six pounds. On July 5, 1790, the Rev. Theodosius Bartow was invited to serve the Church as minister

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for two years, officiating every other Sunday. He was a son of the Rev. John and Bathsheba (Pell) Bartow, and had been lay reader at New Rochelle since 1786. The people were so pleased with his manner of reading that they asked him to be ordained and become their minister. He was made deacon on January 27, 1790, by the Rt. Rev. Dr. Provoost, and priest by the same prelate on October 19, 1791. Mr. Bartow officiated at Westchester according to agreement until 1793. He remained rector of Trinity Church, New Rochelle, until his death on November 12, 1819, in the seventy-second year of his age.

The members of St. Paul's, East Chester, when the church was finally returned to them after having been used as a court-house and hospital, reorganized on March 12, 1787, under the Act of 1784, when these trustees were elected: Thomas Bartow, John Wright, Isaac Ward, Elisha Shute, Lewis Guion, and Philip Pell, Jr. In 1790 the Rev. Elias Cooper, rector of St. John's Church, Yonkers, was asked to officiate on alternate Sundays. Elias, the eldest son of the Rev. Warnoldus Kuypers, a Lutheran minister, was born at Amsterdam, Holland, on January 5, 1758. His father removed to America and settled in New Jersey while his son was still young. The boy was educated at the Hackensack Academy under Dr. Wilson. He entered upon his theological studies under the direction of Bishop Provoost. He was made deacon by the Rt. Rev. Dr. Provoost in St. Andrew's Church, Staten Island, on June 21, 1789, and was ordained priest in St. Paul's Church, East Chester, on June 11, 1790. Mr. Cooper continued as rector of St. John's until his death on January 16, 1816. It is possible that Mr. Cooper extended his ministrations to Westchester. After the termination of Mr. Bartow's work there, no new rector was called until 1794, when the Rev. John Ireland accepted the parish and resigned in the fall of 1797. An Act was passed by the legislature of New York on March 7, 1795, "for the relief of the Protestant Episcopal Church," providing for the incorporation of parishes and the election of wardens and vestrymen.

St. Peter's Church, Westchester, was reorganized on August 2, 1795, and these gentlemen were elected: Israel Underhill, Philip I. Livingston, wardens; John Bartow, Jr., Thomas Bartow, Oliver de Lancey, Joseph Brown, Jonathan Fowler, Robert Heaton, Nicholas Bayard, vestrymen.

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On October 4, 1795, the members of St. Paul's, East Chester, met and adopted the name of St. Paul's Church in the town of East Chester, and elected as wardens, William Popham and Lancaster Underhill, and as vestrymen, Philip Pell, Lewis Guion, Isaac Ward, John Reed, Isaac Guion, Abraham Valentine, William Pinckney, and William Crawford. On March 9, 1799, the Rev. Isaac Wilkins was called by the joint action of the vestries of St. Peter's and St. Paul's. The thirty years of his incumbency were years of peace and prosperity for St. Peter's. Dr. Wilkins's connection with St. Paul's, East Chester, ended in 1817, as he felt himself unequal to the task of caring for two parishes. The Rev. Ravaud Kearney was chosen rector in April, 1817. He was a son of Philip Kearney, and was born in Newark, New Jersey, August 22, 1791. Upon his graduation from Columbia College in 1812 he studied for the ministry, and was made deacon by the Rt. Rev. Dr. John Henry Hobart, June 13, 1816. He was ordained priest by the same Bishop in 1817. He was a good pastor, and attended with diligence to the double duty of serving New Rochester and East Chester. In 1821 he gave up the charge of St. Paul's. In 1823 he resigned Trinity Church, New Rochelle, and removed to Maryland, where he took charge of William and Mary and St. Andrew's parishes in St. Mary's County. In 1829 he went to St. John's, Canandaigua. After a short rectorship he accepted the call of St. Paul's Church, Red Hook, where he remained until his death on May 8, 1844. Among Mr. Kearney's successors have been the Rev. Lawson Carter, the Rev. John Grigg, the Rev. Robert Bolton, the Rev. Edwin Harwood, and the Rev. Henry E. Duncan. On February 1, 1852, the Rev. William Samuel Coffey became the rector. He was a graduate of Columbia College in 1847, and of the General Theological Seminary in 1850. He was made deacon by the Rt. Rev. Dr. Whittingham of Maryland, performing episcopal duty in the Diocese of New York, on June 30, 1850. Dominic Coffey, as he was affectionately called, gave to the ancient parish his fondest care for nearly fifty-seven years. He knew its traditions, its history. By his efforts the church and church-yard were kept in repair, and with a reverence for the past there was yet interest in the present and regard for the future. He was the founder of Trinity Church, Mount Vernon, in 1856, which, if possible, he would have kept as a chapel of St. Paul's. Mr. Coffey died on January 21, 1909, in the fifty-ninth year

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of his ministry. The rector in August, 1911, was the Rev. John C. Seagle, and the number of communicants as recorded in the American Church Almanac for 1911 is ninety-five.

Dr. Wilkins continued the work at Westchester for thirteen years after giving up the charge of East Chester. He felt the infirmities of age, but continued to work until the end of his earthly life, on February 5, 1830. On April 27, 1830, the Rev. William Powell was elected rector. Mr. Powell was a son of John Powell of Dublin, Ireland. It is understood that he studied at Trinity College, Dublin. He came to this country in 1808, when twenty years old, with his uncle, Mr. Adamson, a merchant at New York. He studied theology with the Rev. Edmund D. Barry, and was made deacon on April 10, 1810, by the Rt. Rev. Dr. Moore. He took charge of St. Andrew's Church, Coldenham, and St. George's Church, Newburgh. He was ordained priest in St. Andrew's Church on June 29, 1813, by the Rt. Rev. Dr. Hobart. Mr. Powell became rector of St. John's Church, Yonkers, in May, 1816. On July 12, 1829, he was elected assistant minister of St. Peter's Church. His ministry was marked by progress in the parish. He opened a school, which soon became known for its thoroughness and excellence, and had a large number of pupils. He died on April 29, 1849. He was regarded as a man of very great earnestness. A friend of forty-one years characterized him as a most sincere and devoted friend, with "all the traits of cordiality, kindness and benevolence, so usually belonging to the best of his countrymen." The Rev. Charles D. Jackson, who was the assistant minister of the parish, was chosen rector on June 28, 1849. Dr. Jackson's rectorship was signalized by the erection of a new parsonage and an increase in the attendance and communicants. In 1856 a new Gothic church was completed. Dr. Jackson was active in the affairs of the diocese, and became dean of the Southern Missionary Convocation, which had for its field Westchester County. He died June 28, 1871, at the age of sixty years.

The esteem in which he was held, not only in the parish, but by his brethren of the clergy, is shown in this memorial minute :

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THE REV. CHARLES D. JACKSON, D.D.

Action of the Southern Missionary Convocation of the Diocese of New York at its July Session.

On the 28th of June, the Rev. Charles D. Jackson, D.D., Rector of St. Peter's Church, West Chester, and Dean of the Southern Missionary Convocation, finished his earthly course, and entered, as we trust, into the Paradise of God.

The Convocation therefore embraces this the earliest opportunity to put on record its sense of the loss the Church has sustained by the demise of one whose soundness in the faith, and whose diligence in the work of the ministry, were seen and known of all men. For earnest and steadfast devotion to the missionary interests of the Convocation, for far, clear-sighted views, and for a sound and well-balanced judgment, in all matters pertaining to the welfare of the Church, either within or without the limits of our Convocation, our late Dean stood preëminent.

We shall always cherish with the deepest respect and affection the memory of the superior abilities, the cultivated talents, the engaging manners, the warm and generous heart which characterized our departed friend; and we thank God that to these gifts of nature were added those more excellent gifts, which fitted him to be a bright example in every relation of life. He showed all good fidelity as a man, as a Christian, and as a Priest of the Church, and adorned the doctrine of God our Saviour in all things.

It is ordered that a copy of this minute be sent to the family of our deceased brother, and be published in the Church papers.

Attest: SAMUEL HOLLINGSWORTH, *Secretary.*

[*The Church Journal*, August 2, 1871, vol. *xix*, No. 966.]

His successor was the Rev. Dr. Christopher B. Wyatt. He was a son of the Rev. Dr. William E. Wyatt, for many years rector of St. Paul's Church, Baltimore, Maryland. Mr. Wyatt was a graduate of the General Theological Seminary in 1846. He was made deacon by the Rt. Rev. Dr. Whittingham, July 15, 1846. During his diaconate he served faithfully as assistant to the Rev. Dr. Samuel Roosevelt Johnson in St. John's Church, Brooklyn, New York. He then did missionary work for a year in the vicinity of Rhinebeck,

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New York, which resulted in the establishment of the Church of the Messiah. He was in Philadelphia from 1849 to 1852. In the fall of that year he went to California as rector of Trinity Church, San Francisco. He took a prominent part in the Conventions which organized the Church on the Pacific coast. Returning East in 1857, he was in Newburgh from 1858 to 1862, when he became rector of Mount Calvary Church, Baltimore. In 1863 he again accepted the rectorship of Trinity Church, San Francisco, where he remained until 1870. He lived in New York City until his removal to Westchester in 1871. During Dr. Wyatt's incumbency the ancient parish met with a severe loss in the destruction of their beautiful church by fire, in 1877. This event saddened, and is said to have shortened, Dr. Wyatt's life.

The church was immediately rebuilt in the same style of architecture, and was consecrated in 1878. Dr. Wyatt died suddenly, November 8, 1879. He was a man of large-hearted charity, a sound and consistent Churchman, and in his parish work conscientious and thorough.

A vacancy of two years occurred. In 1881 the Rev. Joseph Horsfall Johnson was elected. He was a graduate of Williams College in 1870, and of the General Theological Seminary in 1873. He was made deacon with other members of his class by the Rt. Rev. Horatio Potter, June 29, 1873, and ordained priest in 1874. He became rector of Holy Trinity Church, Highlands, New York, where he remained building up the parish until 1879. He was rector of Trinity Church, Bristol, Rhode Island, from 1879 to 1881. His incumbency was the beginning of changed conditions in the parish. The old colonial families and those who had country seats in Westchester were removing to make way for the smaller dwellings of people crowded out of the lower part of the city. This made his task harassing and difficult. After five years of hard work he resigned in 1886 to become rector of Christ Church, Detroit, Michigan, where he remained until his election as Bishop of the Diocese of Los Angeles. He was consecrated February 24, 1896.

In 1887 the Rev. Frank M. Clendenin, rector of Grace Church, Cleveland, Ohio, was called as rector. He had been made deacon and ordained priest in 1880 by the Rt. Rev. Dr. George Franklin Seymour, Bishop of Springfield. He then became rector of St. George's Church, Belleville, Illinois, where he remained until 1883, when he

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removed to Cleveland. Dr. Clendenin married Gabrielle Greeley, a daughter of Horace Greeley, and on the Greeley estate at Chappaqua has erected at his sole cost a beautiful stone chapel. The church was consecrated to the cause of Church unity, June 21, 1906, in the presence of a large gathering of clergy, by Dr. Seymour, Bishop of Springfield, and Dr. Coleman, Bishop of Delaware, preached the sermon.

As an author, Dr. Clendenin has published a volume of sermons, "Idols by the Sea" (1890), and many review articles and addresses. Upon the Feast of St. Matthias, September 21, 1893, there was celebrated the two hundredth anniversary of the passage of the Ministry Act by which the parish at Westchester was constituted. The historical sermon was by the venerable rector of St. Paul's Church, East Chester, the Rev. Dr. William Samuel Coffey. He reviewed at length its history, and mentioned the fact that twenty parishes now cover the field which was at one time entirely under the jurisdiction of St. Peter's. At the luncheon Bishop Potter said, holding a little child in his arms: "Allow me to present to you Miss Bartow, the sixth in direct descent from the Rev. John Bartow, the first rector of this parish."

The number of communicants as given in the American Church Almanac for 1911 is five hundred and seventy-two.

Isaac Wilkins.

Isaac, a son of Martin and Johanna (Roberts) Wilkins, was born at Wittygood, on the Island of Jamaica, December 17, 1742. When the boy was seven years old they came to New York to give him a good education. Both his parents died suddenly after their arrival. He was brought up by an aunt, Mrs. Macey. He attended the well-known school of Dr. Leonard Cutting, and entering King's (now Columbia) College, was graduated in 1760. With the avails of his Jamaica estate he purchased a property known as Castle Hill Neck, in Westchester County. He lived the life of a country gentleman, but turning his attention to politics, sat in the Colonial Assembly and opposed the claims made by the patriots. He thought that negotiation and petition would remedy all hardships and unjust demands. In a speech in the colonial legislature, in the spring of 1775, he was terse, eloquent, and candid. Even his opponents, Colonel Schuyler and George Clinton, admired it. With his friends, Dr. Chandler, Dr.

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Inglis, and Dr. Seabury, he had been active for some years in defending both the Church and the State from attack. The pamphlets written by these men were strong and brilliant. At length there was open opposition, and the appeal to arms having been made, Mr. Wilkins and Dr. Chandler, who had been treated with indignity and violence by the Sons of Liberty, went to England in May, 1775. Dr. Seabury remained to brave many insults and imprisonment.

Mr. Wilkins returned with his family in 1776, and lived on Long Island, at Newtown and Flatbush, until the declaration of peace. In 1784 he removed to Shelbourne, Nova Scotia. Returning to New York in 1798, he resumed his studies, and was made deacon by Bishop Provoost in that year. He was elected rector of St. Peter's Church, Westchester, where he remained in full discharge of his duties for thirty-two years. His ordination to the priesthood was by Bishop Provoost, January 14, 1801. In the diocese he was honoured and loved. He was a member of the Standing Committee, and held other offices in societies and boards of the Church. He preached the sermon at the consecration of St. John's Church, New York, in 1807. His death occurred February 5, 1830, when he was in the eighty-ninth year of his age. His grandson, Gouverneur Morris, thus describes his personal appearance and habit of thought: "Dr. Wilkins was a well-made man, something less than six feet in height, until a little bended in declining years. His features were bold. He had grey eyes and very expressive, a projecting brow, a prominent nose, and large mouth. In his latter days, large locks of silvery hair, flowing from his fine head, and touching upon his shoulders, gave him the venerable aspect of a Patriarch. He had a clear voice, but with that refined and pleasing tone which so often sorts with generous blood. He read the Church Service with great simplicity; but with just such emphasis that you *felt* that he was thinking of what he read. His sermons were concise, forcible and sententious. He used imagery not for mere ornament, but for illustration. His delivery was natural, action only following from excitement, and effective as he grew more earnest." In the "Christian Journal" for March, 1830, is an obituary notice which dwells upon the salient features of his life: "If the most stern and sterling integrity; a conscience which knew no compromise; and an habitual purpose, passing by all selfish considerations, and aiming, through good report and evil report, at *duty* with all its sacrifices, responsibilities, and conse-

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quences, form the upright, virtuous, and honourable man, Dr. Wilkins was among the most upright, the most virtuous, and the most honourable. If deep and thorough conviction of the great truths of the Gospel; the entire submission of a more than ordinarily strong and enlightened understanding to the teachings of God's word; an abiding and humbling sense of a personal need of a Saviour and Sanctifier; a childlike reliance on the Saviour and Sanctifier revealed in holy writ; devotion of the most intense character; and piety infusing its holy influences into all the heart, all the soul, and all the mind, are constituents of a true Christian, he has cause to thank God who has grace to take pattern herein by the character of the venerable man now noticed. If love for that Church which Christ loved even unto death; reverence for the appointments which He made for its perpetuity and good order, and for its subserving the great end of its establishment in the sanctification and salvation of His people; a due appreciation of that primitive evangelical piety, which led Christians to be of one heart and one mind, to continue steadfast in the apostles' doctrine and fellowship, and holding, as faithful members of the Church, the Head, which is Christ, *thus* to derive from Him grace to increase with the increase of God; if these enter essentially into the character of a good Churchman, never had the Church a truer son than in the subject of this notice. If talents and learning of a superior order; an intimate acquaintance with the whole range of Christian theology; an ardent love for the duties of the ministry; an abiding and practical application to himself of the truths and precepts which he delivers to others; a rule and measure in delivering those truths and precepts, casting off all reference to popular liking, and governed solely by *the word of God*, and by a sense of responsibility to Him; a conscientious fulfilment of the vows of ordination; faithful allegiance to the authorities of that portion of the Catholic Church to which he belongs; and an enlightened and zealous devotion to its interests, mark the able minister of the New Testament; one of the best prayers we can offer for the Church, is, that God would raise up for her many ministers as well qualified for their Master's work, as was this venerable man.

“A conscience so true as his; a sense of duty so far removed as was his from any sacrifice to personal interest, personal ease, and the satisfaction of wearing the feather of popularity; and a mind of the more

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than ordinary clearness and elevation which characterized his, may sometimes fail in what may be thought due allowance for supposed errors of judgement, for the weakness of human nature, and for the strength with which the world allures, to some abatement of the rigid demands of duty in favour of what is easier and more gratifying to the natural man. However this faithful servant of God (and his religious views were of too evangelical a character to be blind to the fact, that the very best have their imperfections) may have sometimes exemplified the truth of this remark, it was only where he thought principle was concerned, and in honest compliance with what he deemed duty, and what he deemed to be instrumental in leading others into the truth, and to avoid even the appearance of sanctioning or conniving at error.

“In private and social life the piety, kindness, benevolence, and cheerfulness of the true Christian, an affectionate interest in the welfare and happiness of all about him, the urbanity of an accomplished gentleman, the good sense and extensive information of an intelligent and well-read man, the fancy of a ready poet, and the sprightliness of true and chastened wit, rendered him one of the most profitable and pleasing of companions. And for all the sweet charities, the endearing sympathies, and the elevated affections, of domestic life, he has left a monument that will perish only with the hearts in which it was erected.”

Louis Guion.

The Guion family traces its origin in America to Louis Guion, “Ecuyer,” who was born at La Rochelle, France, in 1654. In 1687 he came to New York, and soon purchased an estate at New Rochelle, where many of his fellow Huguenots had already found homes after the revocation of the Edict of Nantes in 1685. He was granted letters of denization by King William III, February 6, 1695. His son Louis left three sons—Louis, Isaac, and Aman. The son of Isaac was Louis, who settled in East Chester, where he was vestryman and warden of St. Paul’s Church. He was a man thoroughly honoured and respected. He has left numerous descendants.

Trinity Church, New Rochelle.

See Report of October 1, 1804, in Volume III.

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Theodosius Bartow.

See sketch preceding Report of October 1, 1804, in Volume III.

Grace Church, Rye.

See Reports of September 27, 1804, in Volume III.

Samuel Marvin.

Samuel Marvin was a vestryman and member of Grace Church, Rye, and lived in that part of the town at the mouth of the Byram River, towards Port Chester, known as "Saw Pits," from the fact that near the landing on Lyon's Point was a boat-building establishment. His house was a large and comfortable one, on what is now Willett Street, near the Railroad Arch, and with a country road along its northern side. It had been built and occupied by Lewis Marvin, a well-known merchant, for thirty years from 1752. He was a vestryman of Grace Church, and died about 1782. With his wife, Martha, he is buried near the church. Samuel Marvin opened it as a tavern. He sold it, previous to 1802, to Reuben Coe, who continued the business. Since his death it has been a private residence.

Joshua Purdy.

The Purdy family of Rye is descended from Francis Purdy of Fairfield, Connecticut, who died in 1658. He had three sons, who were among the early settlers of Rye—John, Joseph, and Francis. Joseph came to the town in 1677, was justice of the peace in 1702, supervisor in 1707, 1708, and a representative from Westchester in the Provincial Assembly. He was one of the chief promoters of Grace Church, and died in 1709.

Samuel, the youngest son of Francis Purdy of Fairfield, married Penelope, a daughter of Daniel and Charlotte Strang, and left three sons, Henry, Josiah, and Caleb. Josiah married a daughter of the Rev. James Wetmore. Their eldest son, Seth, married Phoebe Ketchum of Long Island. The eldest son of Seth Purdy was Joshua, who married Mary Park. He was prominent in all town and Church matters, and was for many years warden of Grace Church. He died in 1800. His nephew, Joshua, a descendant of Caleb Purdy, was also long connected as vestryman with the parish. He held various town offices.

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Nathaniel Penfield.

The "Square House" on the post-road was long a landmark in Rye. It had been built by Peter Brown, and was his home until his death in 1731. It was occupied by the Rev. James Wetmore, rector of Grace Church, Rye, during his incumbency. Upon his death, May 15, 1760, it passed into the possession of his son, Timothy. In 1770 it was sold to Dr. Ebenezer Haviland, who opened it as a tavern. Here the stage-coaches to and from Boston, New Haven, Hartford, and Albany stopped to change horses, and the passengers often spent the night. It was well kept and became very popular. In 1774 Dr. Haviland sold it to Jotham Wright. The doctor joined the Continental Army as a surgeon. His widow, Mrs. Tamar Haviland, bought it back and continued the business. She won a high reputation for the excellence of her cookery, the neatness and cleanliness of the house, and particularly of the bed-chambers.

General Washington stopped there several times, and records in his diary for October 15, 1789, that "the widow Haviland keeps a very neat and decent inn." In 1797 Mrs. Haviland retired from business and the inn was taken by Peter Quintard. In 1801 Nathaniel Penfield took charge. He is described as a man of most courtly manners and unblemished character. He was an active member of Christ Church, a member of the vestry, and placed on important committees. On May 28, 1800, he was chosen with Mr. Rogers "to set out around the Church as many forest trees of different kinds as they think proper."

In 1813 he was appointed to adjust and receive the sum due for damages to the glebe by the laying out of a new turnpike through it. He died in 1810. His son, Henry L. Penfield, continued the business until 1867.

David Rogers, Jr.

David Rogers belonged to a well-known family of Fairfield County, Connecticut, who traced their descent from John Rogers, the martyr. He studied medicine with his father, Dr. David Rogers, a physician of much skill, and settled in Mamaroneck. He had a large practice and was successful in his treatment of disease. For many years he was a member of the vestry of Christ Church, Rye. In 1820 he removed to New York City, where he died about 1840. He left two sons, David L. and James, who became a well-known physician. See letter of John

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Guion of May 1, 1813, which shows that Dr. Rogers had then become an active Churchman.

White Plains.

See Reports of Grace Church, Rye, of September 27, 1804, in Volume III.

William Purdy.

William, a son of John and Mary (Griffen) Purdy, was a descendant of Caleb Purdy and a great-grand-nephew of Joseph Purdy, original proprietors of White Plains. He settled in that village, interested himself in town affairs, and was one of those who revived the services of the Church, out of which a new parish was formed March 22, 1824, by the name of Grace Church, White Plains. He was an incorporator and vestryman.

Thomas Thomas.

Thomas, a son of John and Abigail Thomas, was born in 1745 at Harrison, Westchester County, New York. His father was a large land-owner, judge of the county, and for many years a representative in the Provincial Assembly. His grandfather, the Rev. John Thomas, had been the first rector of Hempstead, Long Island. He was carefully educated, and in addition to superintending his estate, interested himself in public affairs.

He was a very ardent Whig, and in 1776 was chairman of the committee of public safety. In 1778 he was made sheriff of the county and a member of the first state legislature. He was appointed colonel in the Continental Army, and served with gallantry in Westchester County and elsewhere. In 1777 he was captured by the Queen's rangers. This account is given by General Simcoe:

“Before the troops went into winter quarters, it was necessary that sufficient boards should be procured to hut those who were to remain in the vicinity of King's Bridge, and the light troops were of the parties who collected them. Lieut. Colonel Simcoe proposed to General Tryon, who commanded the British, to take down Ward's house, and the buildings in its vicinity, and that, while a covering party should halt there, he would attempt to surprise Col. Thomas, (a very active partizan of the enemy,) and a post of dragoons, nearly

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twenty miles beyond it. General Tryon acquiesced in the proposal, and directed it to be put in execution, but seemed very doubtful, whether so wary a person as Thomas could be circumvented. Lieut. Colonel Simcoe marched all night, with Emmerick's and the Queen's rangers, and surrounded Thomas' house by daybreak. He never lay at home before that night, and had done so in consequence of the British troops in general being gone into winter quarters, and one of his spies being deceived, and made to believe that the Queen's rangers were to march to Long Island. One shot was fired from the window, which, unfortunately, killed a man by the side of Lieut. Colonel Simcoe. The house was immediately forced; and, no resistance being made, the officers shut the doors of the different rooms, to prevent the irritated soldiers from revenging their unfortunate comrade. The man who fired, was the only person killed; but Thomas, after Lieut. Colonel Simcoe had personally protected him, and ensured his safety, jumped out of the window, and, springing over some fences, would have certainly escaped, notwithstanding most of Emmerick's riflemen fired at him, had not an hussar leaped after him and cut at him with his sword, (which he crouched from, and luckily escaped,) when he surrendered. The cavalry proceeded on to the enemy's picquet, at a mile distance. They had been alarmed by the firing, and were formed. They fired their carbines (by which Captain Ogden, of Emmerick's, was wounded,) and fled; they were pursued, but to no purpose. The troops returned to General Tryon, who was, in person, at Ward's house, and who was much pleased at this mischievous partizan being taken. This march was about fifty miles.''' [*Bolton's History of Westchester County, vol. i, p. 376.*]

He was an interested member and vestryman of Grace Church, White Plains, and gave liberally towards its support.

He died May 29, 1824. Upon his tombstone in the private enclosure on the Thomas estate is this inscription:

SACRED
TO THE MEMORY
OF
MAJOR GENERAL
THOMAS THOMAS,
WHO DIED ON THE 29TH MAY,
A.D. 1824,
[315]

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IN THE 79TH YEAR OF HIS AGE.
AS A SOLDIER OF THE REVOLUTION OF 1776,
HE AIDED IN ACHIEVING
THE INDEPENDENCE OF THE
UNITED STATES;
AS A MEMBER OF THE LEGISLATURE
OF THE STATE OF NEW YORK,
HE ASSISTED IN LAYING THE
FOUNDATION OF THOSE INSTITUTIONS
THAT ARE INTENDED TO PERPETUATE THE
REPUBLIC.

St. Matthew's Church, Bedford.

St. Mark's Church, New Castle.

The town of Bedford was originally a district of Rye and known as "the hop ground." It was sold by Katonah and other Indian sagamores December 23, 1680, to Richard Ambler and associates. They were residents of Stamford in the colony of Connecticut, and this tract was then within Fairfield County, Connecticut. A town plot was to be laid out with a town common, field, or park. In 1681 the town plot was approved by the General Court, which on May 11, 1682, named it Bedford. In December, 1681, John Prudden was called as minister, with a salary of twenty pounds. He was succeeded by the Rev. Thomas Denham and the Rev. Abraham Ambler. By an agreement made in 1683 Rye and Bedford were ceded to the Province of New York. The people of those towns, however, declared themselves independent, and in 1697 applied to be admitted into Connecticut. This was granted, but the confirmation in 1700, by William the Third, of the agreement of 1683 put the town permanently in the Province of New York. Under the provisions of the Ministry Act of 1693, two vestrymen were chosen in 1695 for Bedford, Deliverance Brown and Isaac Denham. The precinct came under the care of the Rev. Thomas Pritchard, the first rector of Rye, who arrived in 1704, although the Rev. Alexander Stuart had been appointed to Bedford by the Venerable Society. A representation of the facts by Mr. Pritchard caused the appointment to be cancelled. Mr. Stuart did not come to America. Bedford received a portion of the time of the Rev. George Muirson, the Rev. Christopher Bridge, the Rev. Robert Jenney, and

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the Rev. James Wetmore. On his arrival in 1705, Mr. Muirson found his parish full of Quakers, Presbyterians, and Independents. The people of Bedford still maintained a Congregational minister, and comparatively few attended the services held every two months by the rector of Rye, and fewer still went to the church in that town. This state of affairs was discouraging, but finally there was a change for the better, and so much interest was aroused that this petition was sent to the secretary of the Venerable Society, the Rev. Dr. Philip Bearcroft:

Province of New York, Bedford, March 6th, 1744.

REV. SIR,

THE parish of Rye includes the large town of Rye, the town of Mamaroneck, the manor of Scarsdale, and a precinct called White Plains, besides Bedford and North Castle, in which two last places are near four hundred families, and no teacher of any sort in North Castle, but a silly Quakerwoman, and at Bedford one of the most enthusiastic Methodists. Mr. Wetmore comes amongst us but once in two months, and very few of us can go to the parish church at Rye, many living twenty miles distant, and most of us twelve or fourteen miles, so that for the most part there is very little face of religion to be seen amongst us, and our children are apt to fall in with the customs of those amongst us that have little or no religion, and spend the Lord's day in diversions and follies, which we cannot prevent tho' we much dislike. Mr. Wetmore, our minister, freely consents we should endeavour to procure another as an assistant to him, and we are willing to contribute as far as we are able.

Reverend Sir,

Your most obed't and humble servants,

LEWIS McDONALD,

DANIEL SMITH,

ARTHUR SMITH.

[*Bolton's History of the Church in Westchester*, p. 621.]

The Society granted this request, and the Rev. Joseph Lamson was appointed. He was to officiate in Bedford, North Castle, and Ridgefield. He was a son of William Lamson of Stratford, Connecticut, and a graduate of Yale College in 1641. Mr. Lamson was commended by the Rev. Dr. Samuel Johnson and others. He went to England

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in the fall of 1744. The vessel in which he sailed was captured by the French, and he was for some months confined in prison and treated cruelly. Finally he was released with his friend and companion, Mr. Miner. He suffered from fever at Salisbury, England, where he remained four months. At length he reached London, and was greeted with compassion and had many attentions shown him. He was ordained by the Bishop of London, and on June 10, 1745, licensed to officiate in the Province of New York. Upon his return to America he was greeted as one risen from the dead. He applied himself very diligently to his work, and found much encouragement. He was a strong support to the rector, and gave him great relief in his large parish of more than four hundred families. The removal of the Rev. Henry Caner from Trinity Church, Fairfield, left a vacancy which the people of that parish desired Mr. Lamson to fill. He wrote this letter to the Society :

North Castle, in the Parish of Rye,
February 10th, 1746-7.

REVEREND SIR,

THE mission at Fairfield having become vacant by the Reverend Mr. Caner's acceptance of an invitation to Boston, the Episcopal congregation at Fairfield, by advice of the Reverend Mr. Caner, have invited me to accept that mission, if the venerable Society will be pleased to bestow it upon me at their request and mine, in which, there being such a universal concurrence, without an exception, I could not but think it an encouragement to hope that my labours among them may be attended with good success, (by the blessing of God,) and, therefore, I do cheerfully concur with them in their application to the venerable Board, that I may be removed into the Reverend Mr. Caner's place, according to the request of that Church, provided I may be allowed the same salary that Mr. Caner received. For, although Mr. Caner's benevolence and the people's purchase have provided a very decent glebe house, yet, fifty pounds sterling, added to what may be expected from the people, will not be a decent subsistence in a place where living must be more expensive than in most other country places. My present situation can't be thought a settlement, inasmuch as no house or glebe is provided, nor my support sufficient to enable me to purchase one. I have endeavoured, since my arrival, to do what service I can among a great number of poor people scattered about in

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the woods, who have little ability, and, most of them, as little inclination to reward me. I compassionate their circumstances, and the more, because so many of them have very little sense of the importance of religion and virtue. The Reverend Mr. Wetmore has been treating with a worthy young gentleman, Mr. Thomas Bradbury Chandler, who is willing to perform the service of a lay Catechist among these people, if the honourable Society, upon my removal, will be pleased to bestow upon him the ten pounds sterling salary that was formerly allowed to Mr. Flint Dwight, deceased. I am of opinion that such a provision is as much as these people can expect at present, and I believe it may, in a great measure, supply the place of a minister in orders, considering that Mr. Wetmore, with Mr. Chandler's assistance to read in the Church at Rye in his absence, may more frequently visit the Churches at North Castle and Bedford, and administer the Sacraments among them. And some of the people have expressed a satisfaction in the hopes of having so ingenious a man as Mr. Chandler to labour among them in such a method after my leaving them. They find as little fault as I could expect at the talk of my removal, knowing that my present income is too small for a support. I shall be glad to know the honourable Society's resolutions, in answer to this humble request of mine and the Church at Fairfield, as soon as may be; and as that place will be more acceptable to me for its nearness to my friends, being but eight miles from my father's house, I hope my request will be granted; which, if the venerable Society shall think fit to gratify me in, no diligence shall be wanting on my part, according to my best abilities, to serve the great designs of their charity, God's glory, and the good of immortal souls.

The sectaries will be very busy in endeavouring to seduce the people when they have no minister among them; for which reason I beg leave to repeat my urgency to have this affair considered and expedited as fast as proper, and only add my humble duty to the venerable Board, and, with hearty prayers for the success of their extensive charity,

I humbly subscribe myself,

Reverend Sir, your most obedient,

And most humble servant,

JOSEPH LAMSON.

[*Documentary History of Connecticut, vol. i, p. 228.*]

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Mr. Chandler seems to have had several offers of a position as catechist. He was at this time studying theology with Dr. Johnson at Stratford. He accepted the offer of St. John's Church, Elizabeth Town, and rose to great eminence as a parish priest, theologian, and pleader for an American Episcopate. The removal of Mr. Lamson left Mr. Wetmore alone, but he accepted the burden cheerfully, and reported to the Society large congregations both at Bedford and North Castle. The town of North Castle was originally one of the six precincts of Rye. It was sold, in 1660, by Wampoqueum, to John Richbell of Mamaroneck. His interests were acquired in 1684 by Colonel Caleb Heathcote. In 1693 it was made a precinct of Rye. With Bedford it came under the care of the rector of that parish. In 1728 Mr. Wetmore reported that thirty heads of families paid their ministerial taxes for his support. He calls it "a new settlement between Rye and Bedford, about six miles from Bedford. The place was settled by people of no religion at all, very ignorant and barbarous, being descendants of the Long Island Quakers." After the death of Mr. Wetmore on May 15, 1760, the northern part of his parish was ministered to by the Rev. Ebenezer Dibblee of Stamford. He made several journeys through that part of New York and Connecticut with a benevolent and venerable man, St. George Talbot, a merchant of New York City, who gave liberally to several parishes in Connecticut and New York. A site had been selected in 1753 in North Castle near Sands' Mills for a church, and the letter "C" inscribed on a large stone in the lot. This was abandoned for a more central location on a plot given in 1760 by Charles Haight. The church was of wood, forty feet long and thirty feet wide, and was opened on the second Sunday in October, 1761, by Mr. Dibblee, when he baptized thirteen infants and one adult. It was named St. George's in honour of its benefactor, Mr. Talbot, and served for both North Castle and Bedford. Successors of Mr. Wetmore, the Rev. Ebenezer Punderson and the Rev. Ephraim Avery, officiated regularly in this part of the parish until the Revolution. Under the Act of 1784, on April 19, 1789, trustees were chosen with the title: "The trustees of the Protestant Episcopal Church, in the townships of Bedford and North Castle." After the passage of the Act of March 17, 1795, a new incorporation was effected under the name and style, "The Protestant Episcopal Church in the United Towns of Bedford and New Castle, to continue by the

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regular name of Saint George's Church." Charles Haight of New Castle and William Miller of Bedford were chosen as wardens. Samuel Raymond, Gabriel Smith, David Haight, James McDonald, Marmaduke Foster, Gilbert Martin, Nicholas Haight, and Samuel Smith were chosen as vestrymen. The parish came under the care of the Rev. Theodosius Bartow of Rye in 1796. What portion of his time he gave to this work does not appear. The failure to receive the promised endowment from the estate of Mr. Talbot caused the vestry to institute a suit against Philip I. Livingston, the surviving executor, in 1796. On March 3, 1803, the sum of twenty-five hundred dollars was recovered. In July, 1804, the Rev. George Strebeck was called as rector. He spent a year in the parish and then took charge of St. Stephen's Church, New York City. In 1808 he removed to the south, officiating in Virginia and North Carolina.

In 1803 a glebe was purchased by the parish, "a certain house and forty acres of land in Bedford," for sixteen hundred and twenty-five dollars. On December 8, 1806, the vestry determined to use the remainder of Mr. Talbot's bequest towards the cost of a church in Bedford. The church was built in a secluded hamlet in the northern part of the town. It was completed in 1807, and consecrated in the same year by the Rt. Rev. Dr. Moore by the name of St. Matthew's Church. It is of brick, and at that time was considered a model country church. The communion silver was given by Mrs. Bunyar and Miss Anne Jay, daughters of the Hon. John Jay, whose home was near the church, where he constantly worshipped. In 1809 the Rev. Nathan Felch became rector, and continued in charge until 1813. The Rev. George Weller officiated from 1816 to 1817. Mr. Weller is known as an early writer in defence of the Church and as the editor of the "Church Register," which he published for some years in Philadelphia. In 1819, by order of the vestry, St. George's Church was dismantled and sold for forty shillings. Judge Miller strenuously objected. For nearly forty years no services were held in New Castle. On October 7, 1850, through the zeal of the Rev. Dr. Robert Harris of White Plains, a reorganization was effected under the name of St. Mark's Church, New Castle. These officers were chosen: Gilbert Martin, Henry D. Tyler, as wardens; Gilbert Brundage, Thomas Wright, Thomas Searles, John Cary, Andrew Dunn, Simeon Woolsey, George Brower, Lewis Tripp, as vestrymen. The first

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rector was the Rev. Dr. Harris, who in 1852 was succeeded by the Rev. Isaac Dyckman Vermilye. Among his successors have been the Rev. Joseph W. Hyde, the Rev. C. M. Bolton, the Rev. Alexander Hamilton, the Rev. James W. Sparkes, the Rev. Joseph H. Young, the Rev. Charles B. Mee, and the Rev. W. Epiphanius Wilson. The parish is now known as St. Mark's Church, Mount Kisco. The American Church Almanac for 1911 records one hundred and seventy-three communicants. The portion of the parish which included the town of Bedford appears to have had the almost exclusive services of the rector until the separation in 1852. The successors of Mr. Weller have been the Rev. Samuel Nichols, the Rev. Alfred H. Partridge, and the Rev. Edward Brenton Boggs. In 1869 the Rev. Dr. Lea Luquer took charge of St. Matthew's, and was rector in August, 1911. The church received the gift of a bell in 1874, and about 1885 was repaired and somewhat remodelled. The number of communicants recorded by the American Church Almanac for 1911 was seventy-nine.

David Olmsted.

Mr. Olmsted was a resident of Bedford, and a member and vestryman of St. Matthew's Church. In 1813, when the town determined to organize common schools under the state law, Aaron Read, Benjamin Isaac, and David Olmsted were chosen as school commissioners.

William Miller.

When the parish of Bedford was reorganized under the Act of March, 1795, the wardens chosen were Charles Haight of New Castle and William Miller of Bedford. In November, 1796, Mr. Miller was empowered by the vestry "to commence and carry on a suit against Philip J. Livingston for money left by S^t. George Talbot to the Churches at Bedford and New Castle."

David Haight.

David, a son of David Haight, a vestryman of Christ Church, and a great-grandson of Samuel Haight of Long Island, the founder of the family in America, removed early in life to Bedford.

He was a strong and sincere Churchman, a vestryman, and a generous contributor to St. Matthew's Church. He died in 1836.

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From the same stock came Cornelius Haight, who in 1768 was the master of the favourite London packet, "Snow Mercury." At that time the packets, when in port, lay at Murray's wharf, which was on the north side of Water Street and extended into the river as far as where South Street now is. Jacob and Samuel Haight were captains in the Revolutionary War. They came from Westchester, and their brother, Nicholas, remained on the farm at Westchester. His sons were Benjamin, David L., and Gilbert. Benjamin Haight became a famous New York merchant, keeping a saddlery and harness store. In 1795 he moved into his store at No. 152 Maiden Lane, and remained there till his death in 1813. In 1805 he was elected assistant alderman of the third ward, and was reelected in 1808. Both David L. and Gilbert also prospered in the saddlery business. Benjamin, the son of the alderman, married Catherine Holly, and their children were Edward, Benjamin Isaac, Augustus Holly, Catherine, and Sarah. Edward became president of the Commonwealth Bank of New York, and member of Congress. Benjamin Isaac was on the staff of Trinity Parish, New York, from 1847 to 1877. For further particulars respecting him the reader is referred to the sketch by the Rev. Joseph Hooper, on page 520 of volume iii of the "History of Trinity Parish," by Dr. Dix.

His son was Charles Coolidge, the well-known architect. After serving with distinction in the Civil War, he devoted himself to his profession of architecture. Among the most noted buildings designed by him are those of the General Theological Seminary, the Chapel of St. Cornelius on Governor's Island, the Church of St. Ignatius, New York, and at Yale University, Vanderbilt Hall, Phelps Hall, and the Library. In 1865 he married Euphemia Kneeland, and had four children, Euphemia, Charles Sidney, Sarah Bard, and John MacVickar. John MacVickar entered holy orders, and in August, 1911, was a missionary at Cody, Wyoming.

Augustus Holly Haight, the third and youngest son of Benjamin, Jr., married Anna Louisa Ogilby, sister of the Rev. Dr. Frederick Ogilby, assistant minister in Trinity Parish, and their only son is Benjamin Haight, who in 1877 married Maria Augusta Franzisca Gellert.

The Vermont Stage.

This was the mail stage for Bennington, Vermont. It left the New York Post Office every Monday, Wednesday, and Friday at seven

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o'clock in the evening, and returned every Tuesday, Thursday, and Saturday at six o'clock in the evening. Its road was through White Plains, Bedford, South East, Franklin, Dover, Sharon, Sheffield, Great Barrington, Stockbridge, Pittsfield, Williamstown, and thence to Bennington.

St. Peter's Church, Peekskill.

The town of Cortlandt, within which was the village of Peekskill, formed a part of the extensive manor of Cortlandt, which included the present townships of North Salem, Somers, Yorktown, and a part of Lewisboro. It had been held by the Mohegan Indians principally under the sachems of Sachus and Ketchewany. Several Indian villages on the banks of the Hudson were within its limits; that occupying the site of Peekskill was known as Sachus or Sackhoes, whose chief in 1682 was Sirham. The Hon. Stephanus Van Cortlandt extinguished the Indian title by various purchases from 1683 to 1697, when there was issued to him by the royal governor, on June 17, 1697, a patent creating the manor of Cortlandt with extraordinary rights and privileges, for which he was to pay the yearly rent of forty shillings, "upon the feast day of the Annunciation of the blessed Virgin Mary." The village began to be settled about 1740, but its growth was slow. The Rev. James Wetmore held the first services of the Church, or indeed of any sort within the village, in 1744. This was followed by others at intervals. In a letter to the Society, February 20, 1727-28, he mentions the great number of people in the wilderness northward of Bedford and Westchester, who, he says, are "people of no religion at all, very ignorant and barbarous." While in 1750 there had been granted by Andrew Johnson, the son-in-law of Mr. Van Cortlandt, a plot of six acres for the building of a church, a cemetery, and school, either by the Church of England, the Presbyterians, the Baptists, Independents, or Congregationalists, no one had claimed it. In 1761 the Rev. Ebenezer Dibblee held a service, when he met several heads of families, professors of the Church of England, and many others well disposed towards it. He also reported that he found no settled teacher of any denomination. Mr. Talbot, who accompanied him, spoke of the people as a prey to various sectaries and enthusiastic lay teachers. The formation of a parish seems to have been independent of any suggestions from the rectors of Rye

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or Westchester. In 1766 Beverly Robinson, Jeremiah Drake, Caleb Ward, Isaac Hatfield, and Charles Moore were trustees for subscribers living in the manor of Cortlandt and in the upper part of Philipse's patent to erect a church upon the site granted by Mr. Johnson, whose wife was Catherine Van Cortlandt, daughter of the first lord of the manor. The church was finished in the fall of 1767. The Rev. Dr. John Ogilvie, an assistant minister of Trinity Church, and considered one of the very best preachers of that time, was asked to dedicate it. In the ancient Bible of the parish is this inscription :

“The gift of Mrs. Susannah Robinson, to St. Peter's church, at Peekskill, which church was by the desire of Beverly Robinson, Esq., Messrs. Jeremiah Blake, Caleb Ward, Isaac Hatfield and Charles Moore, trustees, appointed by the subscribers to said church for directing and carrying on said building, and for securing it to the inhabitants as a place of public worship, according to the establishment of the Church of England, on Sunday the 9th of August, in the year of our Lord one thousand seven hundred and sixty-seven, being the eighth Sunday after Trinity, consecrated by the Rev. Dr. John Ogilvie of New York, for the service of the Holy Trinity, according to the rites and ceremonies of the Church of England, as by law established, by the name of St. Peter's church.”

Mrs. Robinson, the wife of Colonel Beverly Robinson, was the eldest daughter of the Hon. Frederick Philipse, second lord of the manor of Philipsburgh. With her husband, she went to England in November, 1783. She died at Thornbury, near Bath, in 1822, at the age of ninety-four. The site was a high knoll, near the present village, and directly east of the house of the late General Pierre Van Cortlandt. It is surrounded by a burying-ground, in which are the graves of many distinguished persons. After the building of the church there is no record of any services until 1770. The vestry petitioned the lieutenant-governor, Dr. Cadwallader Colden, for a charter on March 21, 1770, which was granted on August 18, 1770. It incorporates the members of the Church of England on the upper part of the manor of Cortlandt, and the lower part of Philipse's patent, by the “name, stile and title of the rector and members of Saint Peter's Church, in the manor of Cortlandt, near Peekskill.” It appoints “Beverly Robinson and Charles Moore to be the present Church Wardens and Jeremiah Drake, Caleb Ward, John Johnson, Joshua Nelson,

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Thomas Davenport and Henry Purdy to be the present Vestrymen of the said Church." On October 15, 1770, the vestry determined to appoint John Doty, then acting as lay reader, rector of the parish when he was ordained. Mr. Doty soon after sailed for England, bearing a personal letter from the wardens to the Rev. Dr. Daniel Burton, the secretary of the Propagation Society, and a formal petition to the Society for the appointment of Mr. Doty as its missionary, stating that "the greater part of the congregation is poor." A subscription had been promised of sixty-one pounds and fifteen shillings a year for his support. Mr. Doty was kindly received, ordained by the Bishop of London, and licensed to officiate in the Plantations January 1, 1771. On June 8, 1771, he was presented to the rectory of St. Peter's by the churchwardens and the key of the church delivered to him. On July 16, 1771, he was "admitted, instituted, and inducted" by the royal governor, Sir William Tryon. Mr. Doty did honest and earnest work for two years. A house was built for him in the spring of 1772. In the same year he accepted a call to St. George's Church, Schenectady, under circumstances which called forth a sharp letter from Dr. Burton, in which he says "that the circumstances under which he left his congregation at Peekskill do not raise him in the opinion of the Society, to whom his conduct in that particular hath been reported to his disadvantage." Mr. Doty remained in Schenectady until 1777, having been twice imprisoned for his loyalty. He then, with his family, escaped to Canada. He made his home there for the remainder of his life, with the exception of a brief incumbency of St. Ann's Church, Brooklyn, from 1793 to 1795. He gave up active work in 1803, and died at Three Rivers, Province of Quebec, Canada, November 23, 1841.

The vestry of St. Peter's, on September 18, 1775, resolved to set on foot a subscription for the support of the Rev. Bernard Page. He had been licensed to Pennsylvania by the Bishop of London on August 24, 1772. He is spoken of by the Rev. Dr. William Smith, provost of the College of Philadelphia, in derogatory terms. He was a convert to the Church, and had been anxious to obtain recommendations for holy orders from the clergy of Philadelphia, which they, knowing his character, refused. Obtaining them elsewhere, he went to England in 1772 and returned with an appointment to Wyoming. He is not on the list of the Society's missionaries. Soon after the election of

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Mr. Page, the village of Peekskill was the scene of many contests between the loyalists and the revolutionists. Its senior warden, Colonel Beverly Robinson, was obliged to leave his pleasant home on the Philipse estate. It was his intention to have remained a non-combatant, concerned only in the management of his property. He had opposed the exactions of the British ministry, but he was equally opposed to a separation of the colonies from the mother country. Ultimately, against his own inclination, he became colonel of the Loyal American Regiment, which was equipped largely by him. Private interests and Church interests were disregarded by the patriots, and it is understood that the glebe of two hundred acres given by him to St. Peter's was included in the bill of attainder against Colonel Robinson and confiscated by the State of New York. The glebe, however, was afterwards recovered by the parish. The work of Mr. Page as rector is involved in obscurity. In 1777 the town was burned and the surrounding country pillaged by the British. Mr. Page may have gone to England or New Brunswick temporarily, but subsequently was assistant to the Rev. Bryan Fairfax, the friend of Washington, in Christ Church, Alexandria. He was afterward rector of Christ Church and St. Mary's Church, Lancaster County. He then removed to Berkeley County, and in 1795 became rector of Norbourne Parish. He was remembered by Mrs. Abraham Shepherd of Shepherdtown—who died in 1852 at the age of ninety-two, so Bishop Meade relates in his "Old Church and Families"—as "one of the evangelical school, deeply pious, zealous, and far beyond the ministerial standard of that day." He closed his ministry soon after in lower Virginia, where he died from the effect of the climate.

After the Revolution, as the important and influential families, being loyalists, had removed, an attempt was made by the Presbyterians to take possession of the church and glebe, which had been restored. Under the Act of 1784, trustees were elected who were nominally Churchmen, but really Presbyterians. The name of Union Church was adopted. But the attempt failed, for the true Churchmen rallied to the rescue of St. Peter's and the chapel of St. Philip in the Highlands, now St. Philip's, Garrison, and on Easter Monday, May 5, 1790, met and elected William Dunning and Caleb Ward, churchwardens; Joshua Nelson, James Spock, Richard A. Arnold, Caleb Morgan, Silvanus Haight, and Jarvis Dusenbury, vestrymen. On No-

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vember 24, 1791, the vestry appointed David Lamson "to read the service in St. Peter's Church at Peekskill and St. Philip's Chapel in the Highlands until the first of April next," for which he was to receive twenty pounds. On August 7, 1792, the Rev. Andrew Fowler was called as rector, with a salary of seventeen pounds and "possession of the glebe farm from the 1st day of May next." Mr. Fowler's services were given to the Church for two years. In many respects he was a remarkable man. A schoolmaster and lay reader in 1784, he revived and strengthened the parishes in Westchester County after the desolation of the Revolution. At Brookhaven he had made full proof of his ministry, and he went from Peekskill to become a missionary in New Jersey, and from there proceeding to South Carolina, spread in the South the principles of the Church during a life prolonged to ninety years. The Rev. Samuel Haskell was his successor. He was a descendant of Roger Haskell, one of the original settlers of Salem, Massachusetts, in 1639. After serving in the Continental Army from 1781 to the close of the Revolution, he entered Phillips Academy, Andover, and proceeded to Yale College, from which he graduated in 1790. He was appointed a tutor in Queen's College, now Rutgers, New Brunswick, New Jersey. In 1794 he was made deacon by Bishop Provoost, and was ordained priest by the same prelate in 1795. In 1798 he became rector of Christ Church, Rye, Westchester County, where he remained until April, 1801, when he was chosen rector of Christ Church, Boston, in succession to the Rev. Dr. William Walters, who died December 5, 1800. In July, 1803, Mr. Haskell became rector of Christ Church, Gardiner, Maine. In June, 1809, he again accepted the rectorship of Christ Church, Rye. He continued his acceptable work until 1823, when he gave up the active duties of the ministry. He removed to New Rochelle, where he died on August 24, 1845, in the eighty-third year of his age. The vestry of St. Peter's appear to have met with difficulty in obtaining a rector after Mr. Haskell's resignation, and in 1801 it was ordered "that the doors of the Churches be shut against Mr. Palmer for the future." As this name does not appear in the clergy list, Mr. Palmer must have been one of several who at that period intruded themselves into parishes not only without proper credentials, but even without holy orders. Until 1806 only occasional services were held. In that year the Rev. Joseph Warren, rector of St. Paul's Church, Narragansett, was called as rec-

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tor. Mr. Warren was a native of Plymouth, Massachusetts. He was made deacon by Bishop Seabury on November 28, 1790, and officiated in Christ Church, Cambridge, until Easter, 1791, and then spent five years as rector of St. Anne's Church, Pittston, Maine, now Christ Church, Gardiner. In 1796 he took charge of St. Paul's Church, Portland, Maine. In 1799 he was in charge of St. Paul's Church, Narragansett, Rhode Island. In 1801 he succeeded the Rev. Calvin White at Christ Church, Middletown, Connecticut, and in July, 1802, resumed the rectorship of St. Paul's, Narragansett. In 1809 Mr. Warren resigned St. Peter's, and spent the remainder of his life in South Carolina, where he was successively rector of the parishes of Edisto Island, Grace Church, Sullivan Island, and St. Thomas and St. Dennis. He died in 1815. Among his successors have been the Rev. John Urquhart, the Rev. Petrus S. Ten Broeck, the Rev. Edward J. Ives, the Rev. James Sunderland, the Rev. William C. Cooley, the Rev. Moses Marcus, the Rev. William Barlow, the Rev. Edmund Roberts, the Rev. John Matthews, the Rev. Erskine M. Rodman, the Rev. Francis Harrison, the Rev. William Fisher Lewis, the Rev. Nathaniel F. Putnam, the Rev. George McClellan Fiske, and the Rev. Cyrus B. Durand. In 1829 an organization known as St. Paul's Church was formed in the village of Peekskill. In 1838 a wooden Gothic church was erected by it. In the same year the glebe was sold for five thousand dollars. One half was used towards building the chapel of St. Philip, Garrison, and the other half towards the erection of St. Peter's Church, Peekskill. In 1840 an act was passed by the legislature of New York authorizing the separation of St. Peter's Church and St. Philip's chapel in the Highlands, now St. Philip's, Garrison. The parish reorganized under the name of St. Peter's Church, Cortlandt, in the village of Peekskill. In 1900 the old wooden church was replaced by a fine stone one. To the credit of the parish it is to be said that the old original church at Van Cortlandtville has been repaired and the interior restored, and services are held on the second and fourth Sundays in each month from June to October. The rector in August, 1911, was the Rev. William Fisher Lewis, who was a second time called to the rectorship, April 7, 1888, having been previously rector from October 1, 1873, to May 1, 1881. There are enrolled, according to the American Church Almanac for 1911, four hundred and forty-three communicants.

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East Chester.

For notice of this parish, see page 299.

Isaac Wilkins.

For notice see page 308.

Louis Guion.

For notice see page 311.

St. John's Church, Yonkers.

This town is on the east bank of the Hudson River, seventeen miles north of New York City. In 1639 Frequemack, Rechgawac, and Packanniens, the owners of Keheshick, conveyed it to the general incorporated West India Company. Evidently the sale was not a complete surrender of their rights, or the company transferred the title, for in 1646 the Indian sachem Tacharew granted to Adriaen Van der Donck land in the tract which was then known as Nepperhaem.

Van der Donck was a man of ability, a poet and historian, a man of affairs, the sheriff of Rensselaerwyck, and a strong opponent of the oppression upon the rights of the people by the directors-general of the colony, Welhelmes Kieft and Petrus Stuveysant. He was the author of the "Vertoogh" or Remonstrance to the States-General of Holland in 1650, and was one of the commissioners who presented it on behalf of the signers. In 1653 he compiled his famous "Beschryvinge van Nieu Nederland," a description of New Netherlands. He was confirmed in his rights as patroon of the "Colon Donck" by the director-general and Council, and held undisputed sway until his death. It was the custom of the people of New Amsterdam to refer to his settlement as that of the "Jonk heer" or young lord, and the name has remained ever since. The patroon died in 1655, leaving to his wife Mary, a daughter of the Rev. Francis Doughty, the minister and founder of Maspeth, Long Island, the colonies of Colon Donck or Yonkers. Governor Richard Nicolls confirmed them to Hugh O'Neale and Mary his wife (for Madam Van der Donck had married again) by a patent dated October 8, 1666. Mrs. O'Neale's brother, Elias Doughty, acquired a large portion of the lands by purchase, and in 1677 acquired sole ownership. In 1693 Frederick Phil-

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ipse was possessed in fee of the whole tract known as Yonkers. On June 12, 1693, by royal charter, it was erected by Governor Benjamin Fletcher into the manor of Philipsborough. It was held by Mr. Philipse and his descendants until Colonel Frederick Philipse broke his parole during the Revolution, by not returning to Yonkers, and in 1779 was confiscated by the state. The earliest services of which there is any record were in 1684, when in association with Westchester and East Chester it was agreed "to accept of Mr. Warham Mather as our minister for one whole year." By the Ministry Act of 1693, Yonkers was made one of the four precincts of the parish of Westchester, the others being Westchester, East Chester, and the manor of Pelham. It came under the care of the Rev. John Bartow, the first rector, in 1702, Mr. Charles Vincent being the vestryman from that precinct, and its proportion of salary and tax for support of the poor was seven pounds and six shillings. At the meeting of the clergy of the province held on October 5, 1704, the commissary, the Rev. Dr. Vesey of Trinity Church, New York, in a summary account of the state of the Church, mentions Yonkers as "a small congregation of Dutch with only a reader in charge and that some of those who understand English repair to the Church of Westchester." In 1708 Mr. Bartow reports to the Society that "he occasionally preaches at Yonkers where the population was then 250 souls." In 1713 a schoolmaster was appointed by the Venerable Society. His work was appreciated, and resulted in accessions to the Church of England.

During the incumbency of the Rev. Thomas Standard the Hon. Frederick Philipse determined to build a church within the manor. Before he could fully carry out his intention, he died July 26, 1751. His son, Colonel Frederick Philipse, a gentleman of polished manners and liberal education, a vestryman of Trinity Church, completed the work commenced. The church was finished in 1753, but only infrequent services were held in it for some years. The first lord of the manor endowed it with a glebe of two hundred acres. The Rev. Dr. Samuel Johnson, in July, 1769, commended the colonel for his zeal and mentioned the destitute religious state of Westchester County, in which there are "only good Mr. Wetmore and two Dissenting teachers that are capable of Duty." In 1761 the Rev. Ebenezer Dibblee reported to the Society that on August 19, "at the earnest request of some poor people in Philipse's patent, I preached a lecture to a large au-

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ditory and found a great want of a regular Clergyman to officiate in those parts, to prevent those confusions in religion which hath too much obtained, and there seems a general good disposition to the Church if they could be favoured with a settled teacher." The need of a new mission as represented by Dr. Auchmuty, the Rev. Charles Inglis, the rector of the parish, the Rev. John Milner, the Rev. Hugh Neill, the Rev. Samuel Seabury, and others, as well as the generous provisions of Colonel Philipse for the support of a clergyman and the promise of a comfortable glebe house, led the Society to erect Philipsborough manor into a mansion and appoint the Rev. Harry Munro as the missionary. Harry, a son of Dr. Robert and Anne Munro of Dingwall, Scotland, was born in 1730. His father was the second son of Alexander Munro, laird of Killichonan, and a descendant of the barons of Foulis. At the age of sixteen he was entered at the University of St. Andrew's, and graduated in due course as bachelor and master of arts. In 1753 and 1754 he studied theology under Professors Gowdie and Hamilton at the University of Edinburgh. He was ordained as minister in the Kirk of Scotland in 1757, and on January 12 was appointed chaplain to the First Highland Battalion of Foot under command of Colonel Archibald Montgomery, afterward Earl of Eglintoun. Later in the year the regiment was ordered to America and sailed for Charleston, South Carolina. In 1758 the regiment was in the expedition against Fort Duquesne under General Forbes. The way was through a wilderness country from Philadelphia, in which many hardships had to be encountered. As his army of twelve hundred troops approached, the French blew up their works and fled down the Ohio. Mr. Munro was the chief chaplain, and held frequent services both on his march and at the site of the fort renamed Fort Pitt. Colonel Montgomery's regiment was with Lord Amherst in 1759 when Ticonderoga and Crown Point were taken, for which victory Mr. Munro held a service of thanksgiving on the field. In 1760, after the capture of Oswego, the regiment went with General Amherst to Canada and took part in the capture of Montreal. By the general's appointment Mr. Munro preached the "Thanksgiving Sermon" to the assembled army. The regiment proceeded in the fall to New York, and from that city was ordered to Halifax. The fleet was dispersed by a violent storm. The vessels transporting the Highlanders were carried nearly to the coast of Ireland. The course was then laid for

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the Bahamas, where the regiment remained until taken to Charleston in March, 1761, by the "Greyhound" man-of-war. Ordered to join Colonel Grant's expedition against the Cherokees, the regiment was once more on the march, but was intercepted by further orders to proceed to New York and join Lord Rollo in his expedition against Dominica. While in the West Indies and busily engaged in his work as chaplain, Mr. Munro had two attacks of yellow fever. They so sapped his vitality that when the Highlanders went to Havana the chaplain was allowed to sail for New York on an extended sick leave. During 1763 and 1764 Mr. Munro lived in the vicinity of Princeton, with frequent visits to New York and Philadelphia. He found his health too much broken to resume his duties as chaplain, and sought work in the ministry in the colonies. Reading, reflection, and intercourse with various clergymen and laymen of the Church of England, and particularly Dr. Auchmuty of Trinity Church, New York, caused him to alter his views of Church polity and doctrines and seek for orders in the Church of England. He was commended to the Bishop of London and the Propagation Society by the rectors of Trinity Church, Mr. Seabury, Mr. Inglis, Mr. Charlton, Mr. Milner, and others. He was offered by Colonel Philipse the incumbency of the new church upon his manor, with a generous subscription towards his support. He sailed late in 1764, bearing various letters of commendation and the subscription list. He was received with great respect, and was made deacon by the Rt. Rev. Dr. Philip Young, Bishop of Norwich, acting for the Bishop of London, Dr. Terrick, on January 27, 1765, in Park Street Chapel, Grosvenor Square. He was ordained priest by the Rt. Rev. Dr. Edward, Bishop of Dromore, on February 10, 1765. He was licensed to officiate in the Plantations on February 11, 1765. Upon his return to New York he was greeted with great enthusiasm by the members of his flock, and found everything in good order; "a decent congregation, materials already for a parsonage, the glebe well fenced, plenty of wood, and a sufficient quantity of arable land." In February, 1766, he wrote to the secretary of the Venerable Society mentioning that he had celebrated the Holy Communion on Christmas Day, when the holy vessels were used for the first time. He gave this account of his mission:

"Ever since my arrival in this place I thought it a duty incumbent on me, as the Society's Missionary, to make myself particularly ac-

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quainted with the state of religion within the bounds of my Mission ; and you may depend upon the truth of the following particulars, viz. : The manor of Philipsburgh extends twenty four miles in length on the East side of Hudson's River, containing about three hundred families. The people are for the most part of Dutch extraction, together with some settlers from New England. Their religion savours much of that of their Mother Country ; some adhere to the Church of Holland and have a very good house of worship on Colonel Philips estate within 12 miles of my church, others of them are Independents, according to the New England plan, indeed, to speak more properly, according to no plan at all, seduced by every kind of doctrine, every wandering and ethusiastic spirit ; these have another house of worship about four miles distance from the former. There are likewise some Quakers and several Anabaptists, who give me a good deal of trouble and uneasiness, in opposing their erroneous principles with which even some of the members of my Congregation are deeply *tinctured* ; besides these there are many of them who profess no religion and have no concern about it. Those that attend divine service constantly and regularly in my church, are about twenty families, and tho' I cannot depend on all these as true and professed members of the Church of England, some of them halting, as it were between two opinions, yet I must do them the justice to say, they are a good sort of people and desirous to learn. Many of the other denominations are already so far reconciled to our Church as to come frequently to hear me preach, so that my church is often crowded with dissenters ; and I have so far got the better of their prejudices, as to prevail with some of them, to buy common prayer books and bring their children to be baptized by me ; which you know Sir, is not very common among Dissenters. From these and several other circumstances, too tedious to mention, I trust that through the grace of God my labours here shall not be in vain of the Lord. You must be very sensible, Sir, that to remove and disperse the clouds of ignorance, error and prejudice, is not the work of a day or a year only, it is a gradual work, and requires time to open the eyes of the understanding and bring conviction home to the soul, it is God alone that can do this effectually, and to him I look for strength in his own work.''

[*Bolton's History of the Church in Westchester*, p. 499.]

Mr. Munro was as careful in his parish work as in his chaplaincy,

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and he saw a constant improvement. It had been the expectation that his settlement at Yonkers would be for life. An unhappy difference with Colonel Philipse over the subscriptions for his support induced Mr. Munro to accept the rectorship of St. Peter's Church, Albany, on March 20, 1768. Mr. Munro came to that parish at a critical period, and he was able to bring together the people, and materially to strengthen the parish. He was an object of suspicion during the early years of the Revolution, and was brought before the Committee of Safety and Correspondence. He was refused a pass to visit friends in New Jersey, as he had never shown himself a friend to the government. He officiated in the church and at the fort, of which he was chaplain, until 1777. The church was then closed, his property confiscated, and he himself imprisoned. Making his escape in October, 1777, he sought refuge at the British post on Diamond Island, Lake George, commanded by Major Aubrey. He went to Canada with the army of General Powell, and was made deputy chaplain to the Fifty-third and Thirty-first regiments. He sailed for England in the summer of 1778, hoping to secure compensation from the British government for the loss of his property. He lived in or near London from 1778 to 1784, studying Hebrew and Italian. In 1782 he received from the University of St. Andrew's the degree of doctor in divinity. In 1787 he removed to Perth, Scotland, where he remained until 1789, when he went to Edinburgh. An attack of paralysis in 1789 left him very helpless, and he was unable to leave his house excepting at infrequent intervals. Dr. Munro died May 30, 1801, and was buried in the west church-yard of St. Cuthbert's Parish. His son, Peter Jay Munro, a nephew of Judge John Jay, became a noted lawyer of New York. His grandson, the Rt. Rev. William Heathcote De Lancey, was Bishop of Western New York. The occasion is here taken to note that the Bishop always spelled his name as De Lancey, but the family have returned to the more correct usage of de Lancey. Upon the departure of Mr. Munro, the Rev. Luke Babcock was called to the vacant mission. He was a son of the Hon. Joshua Babcock, chief justice of Rhode Island, and was born at Westerly, Rhode Island, July 6, 1738. He graduated from Yale College in 1755. He engaged in business in New Haven, and in 1767 was appointed postmaster of that town. In 1769 he went to England, was ordained by the Bishop of London, and on February 2, 1770, was licensed to officiate in the Plantations.

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Mr. Babcock entered upon his work with great vigour, and his letters to the Venerable Society show the progress made from year to year. He mentions in 1773 the good effects of the exemplary behaviour of Colonel Philipse and his family. When the Revolution approached, he did not hesitate to avow himself a loyalist, and in 1775 signed, at White Plains, the protest against the Whigs. The following letter gives a clear account of the state of the country and the difficulties of the minister of Yonkers. It is taken from Bolton's "History of the Church in Westchester," page 505 :

Philipsburgh, 22d March, 1776.

REV. SIR,

SOON after the receipt of your letter, the troubles of this Country were multiplied. There was the fever excited in men's minds by the late battle of Lexington, then the affairs of Bunker's Hill next came, and the Continental Fast, which may be considered as a trial by ordeal of the ministers of the Church of England in America. Most of the clergy in this country (I am sorry to say it,) opened their churches on that day; I do not pretend to justify or condemn their conduct; it certainly would have been in opposition to my conscience had I done the same. I thought and still think, if to becoming a partaker in the measures now so much in vogue, I should add the guilt of imploring God's blessing on them, I should not only be found fighting against God, but should also be guilty of the shocking absurdity of begging God to fight against himself.

My refusal to bow down before an altar the Congress had raised, made it necessary to confine myself to my own parish till the packets were discontinued; and I have been threatened with mutilation and death if I go into New England. I hope these circumstances will avail with the Ven. Society, in so far as to excuse my past omissions.

Since my last act, the state of this mission, if our New England and some other troublesome neighbors would suffer us to remain in peace, would be nearly similar to what I then reported it, (indeed the people of this province in general are forced into the present unhappy contest) but as things are circumstanced, I could hardly expect it should be better than it is at present. I have not failed to admonish the people, and in my case plainly, repeatedly, and publicly, for the

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year past, that rebellion will lead its abettors to confusion in this world and everlasting distraction in the next.

I am, Rev. Sir,
LUKE BABCOCK.

Mr. Babcock became a marked man, and a special object of the attentions of the cowboys and others, who combined rudeness and insult with their advocacy of liberty. In the fall of 1776 his papers were examined by a self-constituted committee, and he was taken into custody because he refused to forswear his allegiance to the King of England. Four months of close confinement upon scanty fare, with harsh words and insults, brought on a fever, from which he died on February 10, 1777, soon after his return home. Although the mission was suffering from the excitement of the time, services were maintained, and the Rev. George Panton, at the request of Colonel Philipse, took charge of the church. He was a native of the colonies, educated at the University of Aberdeen, ordained in 1773, and appointed missionary at Trenton, New Jersey, where he remained until compelled by the victorious course of the Continental Army to leave his post and all his possessions, in December, 1776. The Society approved his removal to Philipsburgh, and formally appointed him to that mission. He officiated until 1782, and soon after went to Nova Scotia, and was assigned to Yarmouth, but apparently never went there. He was in Shelburn in 1784, and in 1786 went to England, where he settled and died. By the attainder against Colonel Philipse the parish suffered, as with him went the greater part of its income. The animosities of the time, however, did not prevent a gracious act of courtesy to the widow of the Rev. Luke Babcock, still living in the parsonage; for a special act of exemption of the parsonage and glebe from the decree of confiscation was made in 1786, and reenacted in 1792, "Confirming it forever to the Corporation of the Episcopal Church in the town of Yonkers, county of Westchester, state of New York." On September 15, 1787, the parish chose these trustees, under the Act of 1784: Augustus Van Cortlandt, Israel Honeywell, Jr., and John Warner. Andrew Fowler, with commendable diligence, had occasionally visited Yonkers from 1784 to read the service. He mentions in his reminiscences that the widow and children of Mr. Babcock were very active in persuading people to attend ser-

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vice, and that "he never saw any other conduct in the assembly than that which was truly Christian and pious." In 1789 the Rev. Elias Cooper was called as rector, and commenced an incumbency which was filled with many events of the greatest importance to the welfare and growth of the parish. In May, 1791, the interior and roof of the church were destroyed by an accidental fire; only the walls and tower were left standing. The church was immediately rebuilt, and consecrated on August 21, 1792, by Bishop Provoost. On September 7, 1795, the parish reorganized under the provisions of the Act of March 17, 1795. Augustus Van Cortlandt and William Constable were chosen wardens; John Warner, Thomas Valentine, Isaac Vermilyea, Frederick Underhill, Shadrach Taylor, Isaac Lawrence, Stephen Oakley, and Jacob Post were chosen vestrymen. In 1804 the church was beautified, and a new steeple built. On January 16, 1816, Mr. Cooper rested from his earthly labours, in the fifty-ninth year of his age and the twenty-seventh of his rectorship. His successors have been the Rev. William Powell, the Rev. John Grigg, the Rev. John West, by whom the Sunday School was established in 1823; the Rev. Alexander H. Crosby, the Rev. Henry L. Storrs, the Rev. Smith Pyne, the Rev. Dr. Abraham Beach Carter, the Rev. Dr. Thomas A. Jaggar, afterward Bishop of Southern Ohio; the Rev. William S. Langford, afterward secretary of the General Board of Missions; the Rev. Dr. James Haughton, the Rev. Dr. Alexander B. Carver, the Rev. Andrew F. Underhill. In 1841 the old parsonage house and glebe were sold for six thousand five hundred dollars. The old cemetery only was reserved. A new parsonage was built on the church lot. In 1849 a new organ was put into the gallery and a chancel and transepts were added. In 1853 the Chapel of St. John's, at Tuckahoe, where services had been held since 1798, and a chapel built, was set off as a separate parish. In 1860 a new Sunday School chapel was built upon the church lot. In 1872, during the rectorship of Dr. Langford, a new church was built. This was a necessity, but with commendable regard for precious associations with the building in which services had been held for more than a hundred years, the south wall, which was in good repair, as well as the doors and windows, the south transept, and part of the east wall were built into the new structure. There were in the city of Yonkers, in 1911, besides the mother Church of St. John, the parishes of St. Paul's, Christ Church, St. Andrew's, and St. Mark's, with St.

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Andrew's Chapel and the Chapel of the Redeemer. The rector of St. John's in August, 1911, was the Rev. John Mark Ericsson, and the assistant ministers were the Rev. Charles E. C. Oswald and the Rev. Dr. T. Gardiner Littell. The Diocesan Journal for 1910 reported thirteen hundred and forty communicants.

Elias Cooper.

No further particulars of importance are obtainable regarding the Rev. Elias Cooper than those given in the above sketch of Yonkers.

St. James's Church, North Salem.

St. John's Church, Lewisboro, South Salem.

In his "History of Westchester County," on page 733, the Rev. Robert Bolton gives these particulars:

"North Salem is situated twenty-four miles north of the village of White Plains, distant fifty-six miles from New York, and one hundred and twenty-two from Albany, bounded North by Putnam County, East by the State of Connecticut, South by Lewisboro', and West by Somers. Its extent east and west is about six miles, medial width four miles.

"Prior to the Revolution, the two towns of Upper and Lower Salem constituted the old township of Salem proper within Cortlandt's manor. The present township was erected on the 7th of March, 1790.

"Upon the 8th of August, A.D. 1699, Sachima Wicker, sachem of Kightawonck, and his associates sold to Stephanus Van Cortlandt, all their rights as owners and proprietors in the 'land lying and being within Cortlandt's manor, beginning on the south side of Kightawonck creek, and so along the said creek to a place called Kewighecock, and from thence along a creek called Peppeneghek to the head thereof, and then *due east to the limits of Connecticut*, and from thence northerly along the limits of Connecticut aforesaid, to the river *Mattegticos* ten miles, and from thence due west to the Hudson river, &c., &c.'

"A portion of the Salem lands, if not the whole, may have originally belonged to the great sachem Catonah, whose territory extended from the Sound as far north as Danbury in Connecticut; his possessions on the west appear to have been bounded by the western line of Bedford.

"In the year 1708, John Belden, Samuel Keeler, Matthew Sey-

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mour, Matthias St. John, and other inhabitants of Norwalk, purchased a large tract of land, (the northwest corner of which was styled by the natives, Mamanusquag) lying between that town and Danbury, bounded west on *the partition line* between Connecticut and New York. This purchase was made of Catonah, the chief sachem, and the other Indians, who were the proprietors of that part of the country."

While the early settlers were probably members of the "Standing Order" of Connecticut, only occasional services of any kind were held until 1750. It is recorded that the Rev. Dr. Samuel Johnson of Stratford held a service in 1725; the Rev. Henry Caner of Fairfield, in 1727; the Rev. John Beach of Newtown, in 1735; the Rev. James Wetmore of Rye, in 1744; the Rev. Richard Caner of Norwalk, in 1744; the Rev. Joseph Lamson of Fairfield, in 1745. The Rev. Ebenezer Dibblee of Stamford frequently went into this part of New York, and thus records his first services in Salem:

Stamford, Conn., New England, Sept. 29th, 1759.

REV. SIR,

JUNE 24th, second Sunday after Trinity last, I preached in the lower district of Salem, to a very considerable auditory, judging between three and four hundred people old and young, who behaved very decently and attentively, and I gave the communion to thirty-nine communicants. There is a hopeful prospect of the increase and flourishing state of religion among that scattered poor people, and no endeavours of mine are wanting to serve them in their best interest. I preached to them about two weeks before upon a special fast, appointed in that Province to implore the smiles and blessings of Divine Providence to attend his Majesty's arms the ensuing campaign, upon which occasion, also, that people gave a religious and decent attendance.

I am Rev. Sir, your most obedient,
most humble servant and brother in Christ,
EBENEZER DIBBLEE.

In North Salem, in which were the extensive estates of Stephen James de Lancey, a son of Lieutenant-Governor James de Lancey, and a liberal benefactor of the Church, Mr. Dibblee officiated occasionally, and records on March 25, 1761, a service held by him on February

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22, when he preached to a very large congregation. He mentions that "the poor people scattered about in the wilderness, are, I am informed, concerting measures to build a small Church, as a private house will seldom contain the people that went to Church when I preach among them." A lot for the church was given by Mr. de Lancey in 1763, upon which the church was built by subscriptions gathered both in the town and elsewhere. It was not completed until 1766. In 1764 the Churchmen of Salem joined with those of Ridgefield and Ridgebury, in Connecticut, and only eight miles away, in securing Richard Samuel Clark of West Haven to read the service. He divided his time equally, and continued in charge, under the oversight of Mr. Dibblee, until he sailed for England to receive holy orders in the fall of 1768. Richard Samuel, a son of Samuel Clark of West Haven, Connecticut, was born in 1737. He entered Yale College, and graduated in 1762. He was ordained by the Bishop of London, and licensed to officiate in the Plantations, February 25, 1767. Upon his return he became missionary at New Milford, Connecticut. He still engaged in missionary work in the vicinity of his parish. He maintained services during the Revolution with only slight interruptions, as New Milford was not within the region traversed by the contending armies. He was very much esteemed, and it was a great blow to the parish when he determined to leave his native state and settle in a British province. He went to New Brunswick in 1786, and was appointed rector of Gagetown, where he stayed for twenty-five years. In 1811 he removed to St. Stephen's on the St. Croix River, where he remained until his death on October 7, 1824, in the eighty-seventh year of his age and the fifty-seventh year of his ministry. He was greatly beloved. His son, the Rev. Samuel R. Clark, succeeded him at Gagetown, and served in the same parish until his death in August, 1841. Mr. Dibblee, in a letter of October 7, 1766, to the secretary, gives the date of the opening of the church.

Stamford, Conn., N. E., Oct. 7th, 1766.

REV. SIR,

I PREACHED ON Sunday in August in the new church in the upper district of Salem, to a numerous devoutly behaved congregation, and gave the Holy Communion to about thirty communicants, and baptised fifteen children. In compassion to their circumstances, and the

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people of Ridgebury and Ridgefield, who are contiguous upon the borders of Connecticut, Mr. Leaming and I have recommended to read divine service and sermons to them, Mr. Epenetus Townsend, a very exemplary, sober, worthy young gentleman, graduated at King's college, New York, who is very acceptable to the people, whom we wish to have settled among them, provided, upon their qualifying themselves, they might be so happy as to obtain the Honourable Society's encouragement. Contiguous to Salem is Cortlandt's manor and Philipse's Patent, where numbers of poor people are settled, and stand in great need of proper instruction, many already professing and others well disposed to our holy Church, notwithstanding their distance, it being about twenty-five miles to the upper district of Salem. As no other missionary is contiguous, to be as extremely useful as may be, and in tenderness to their spiritual wants, I have afforded them what assistance I could, consistent with the duties of my particular cure, for fifteen or sixteen years past, to the prejudice of my family, and my income for twelve years, being too considerable to my necessities. [*Bolton's History of the Church in Westchester, p. 552.*]

Epenetus, a son of Micajah and Elizabeth (Platt) Townsend, was born at Cedar Swamp, Oyster Bay, Long Island, in April, 1742. He graduated from King's College, now Columbia University, in 1758, and received the degree of master of arts in 1762. In 1767, after a year of successful work in every part of his mission field, he went to England with letters of approbation from the Rev. Dr. Auchmuty and the following petition from the wardens and vestry of Salem:

Salem, Westchester County, Province of New York
August 31st, 1767.

MAY IT PLEASE THE VENERABLE SOCIETY.

WE, the Churchwardens and Vestry of Salem, and parts contiguous in the province of New York in America, beg leave in behalf of ourselves and poor brethren, professors of the Church of England, to lay before you our unhappy circumstances; for want of proper religious instruction and constant administration of God's word and sacraments, according to our religious profession, there being no minister of our Holy Church in the Province nearer than Rye, between thirty and forty miles distant to Salem, and upon Cortlandt's manor

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and Philipse's patent. Many of us already have a high esteem for the doctrines, worship and government of the Church of England; some of us embrace every opportunity we have of communicating with the same, and a number of others are well disposed to the Church, many of whom are not under the care of a minister of any denomination. Through the goodness and compassion of the Rev. Mr. Dibblee, the nearest missionary, (about twenty-five miles distant) who for many years hath annually visited, preached and administered divine ordinances to us and our children, as often as he judges consistant with the duties of his extensive cure, our numbers, and zeal to the Church establishment have increased. To prepare the way for the settled administration of religion, we have erected a decent church with galleries, on the borders of Cortlandt's manor, a convenient spot of ground for the church and burying yard, being given us for that purpose by the good Mr. Stephen de Lancey, present proprietor. We have covered, closed and glazed the house, and have met in it for some time. As the laws of this government have made no provision for the establishment and support of religion in general and the Lord's day is too little regarded; in tender regard to ourselves and families, and to prevent our children falling a prey to one or more of the numerous sects, which abound among us, such as Quakers, New Light Independents, Baptists, Antinomians, &c., whose principles, both civil and religious, we think destructive of all religion, peace and good order; we formerly united with our brethren of the Church at Ridgefield and Ridgebury, on the borders of Connecticut Colony, and engaged the Rev. Mr. Clark to read divine service and sermons to us on Sundays. Since Mr. Clark left us, by the advice of the Rev. Mr. Dibblee and Mr. Leaming, we have employed the worthy Mr. Epenetus Townsend, who hath for some time alternately read to us, and the people of Ridgefield and Ridgebury, whose exemplary life, sober conversation and devout performance of religious offices, highly recommended him to our esteem; and as we have advice, that he hath leave from the Society to go for Holy Orders, we humbly beg the Venerable Society in compassion to our unhappy state, would be pleased to appoint him their missionary to us at Salem, in the Province of New York, and to itinerate among such poor people as stand in need of his instruction, with such a salary as in their wisdom they think proper. We have already purchased six acres of good land contiguous to the church, and made it over

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for a glebe for the use of a minister of the Church of England, or missionary for the time being, for ever, and promise to build a decent, convenient house for his use when required; and as the poor people of Ridgefield and Ridgebury by the concurrence of the Churchwardens and Vestry in this memorial hope to be indulged in being included under his care, having formerly a conjunction with some of the neighbouring places in the province of New York experienced the goodness and compassion of the Venerable Society in appointing the Rev. Mr. Lamson to officiate among them, being many in number, having built a church in each of those places, Ridgefield but eight, and Ridgebury but four miles from Salem, but at such a distance from Norwalk that they can expect but very little service from the Rev. Mr. Leaming, whereupon we have unitedly sent our respective bonds to the Rev. Dr. Auchmuty of New York, in trust, obliging ourselves to pay in each place equal to £10 sterling per annum, on the whole amounting to £30 per annum, to the missionary for the time being, and we no longer expect the Society's favor than we shall *continue* to deserve it. [*Bolton's History of the Church in Westchester, p. 556.*]

The request was granted, the mission was erected by the Venerable Society, and Mr. Townsend ordained by the Bishop of London. His license to officiate is dated December 21, 1767. He returned from London to New York in the ship Hope on April 21, 1768, proceeded to Salem on May 26, and was inducted on Sunday, May 29, by the Rev. Ebenezer Dibblee. Mr. Townsend soon proved himself equal to the task before him, and divided his time between the places he had to serve with great judgement. This letter shows the extent of his work :

Salem, Province of New York, Sept. 29th, 1769.

REV. SIR,

HAVING nothing of importance to acquaint the Society with in the spring, I deferred writing till now. I have constantly performed divine service equally in my three churches of Salem, Ridgefield and Ridgebury, in each of which places, people are zealous in their attendance on public worship; and I have the pleasure to observe that thro' the divine blessing on my labours, each of those congregations is something increased. Since my arriving to the mission I have baptised in the year past, two adults and thirty infants, and have received be-

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tween three or four communicants but expect several more very soon. The fatigue which necessarily arises from a steady performance of my duty in these three places, I have hitherto, and I trust in God I shall for the future be enabled to undergo with cheerfulness, though I expect it will in a little while be increased occasioned by the building of a new church in Salem, which, when it is finished, I propose, with the Society's leave, to officiate in sometimes. To acquaint the Society with the propriety of building a new church at Salem I would observe, that Salem is a township 12 miles in length and but two in breadth, joining on the one side to Conn. and on the other partly to Cortlandt's manor, which extends twenty miles westward to Hudson river, and partly to another patent, which extends several miles westward toward Bedford, which is the utmost limit of Mr. Avery's mission. The church which is already built, is situated within about two miles of the north end of Salem, on the borders of Cortlandt's manor, as the Society was informed in the petition of the Churchwardens and Vestry. It was built by the people of this part of Salem and Cortlandt's manor in conjunction, and this congregation is something larger than either of those in Conn., there being generally in good weather, in the summer season,—upwards of 200 people assembled. The church which I expect will soon be built in Salem will be about five or six miles to the southward, and about two or three miles to the westward from Ridgefield, Conn., where I have been informed there are near thirty families of Church people, besides a considerable number in places very contiguous, for whom it is extremely difficult to attend public worship, either at Ridgefield, or at the church towards the north end of Salem, in the borders of Cortlandt's manor where I reside. When this church is built, (if the Society approves of my officiating in it sometimes, besides my attendance at the other three churches,) I would request the favor of the Society to give a quarto common prayer book and bible to that, as they have to the other churches of Salem and Ridgebury. I know that my fatigue in attending so many churches must be great; and that people cannot receive so much profit as might be wished from the labors of a minister, when they are divided between so many places. But as for the fatigue, I trust that God will enable me to bear it, and I hope yet in some future time, the Society will be able to provide better for the edification of the people, by dividing the mission, as it

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might conveniently be done, into two equal parts. I beg leave to request some common prayer books, which are much wanted for the poor. I brought but two dozen, together with a great number of small tracts, but a much larger number of prayer books is required, as many people in my mission are poor and unable to purchase books or anything that is not absolutely necessary to the maintenance of their families. I beg leave to acquaint the Society likewise, that besides the attending the duties of my own mission, I preached last spring, on the next Sunday after Easter, at Woodbury, a town in Conn., thirty miles distant from Salem, to a congregation of upwards of 150, who behaved with the greatest decency and devotion, most of them being professors, and many of them worthy members of our Holy Church. This town, though included in Mr. Clark's mission, enjoys but a small proportion of his labors, not through any neglect of his, but by means of the extensiveness of his charge, and yet it is a town containing six parishes of Congregationalists, and part of another, in all which there are some professors of the Church earnestly desirous if possible to enjoy the public worship of God according to their Holy profession. And in compliance with their earnest intreaties, till something more could be done for the supply of their spiritual wants, several of the Connecticut clergy agreed to preach among them by turns. The summer past, the first Sunday after Trinity, I preached at Sharon, a town in Conn. adjoining this province, about fifty miles to the northward, where they have a neat little church and a pretty congregation. The next day I preached in the north precinct of the Oblong in this Province, about five or six miles from Sharon. There they have a new church just raised, which they intend to cover in the summer, and finish as soon as might be. There is a large body of people whose religious circumstances truly deserve compassion; and here undoubtly would soon be a fine congregation if they could enjoy the benefit of having a sober minister of our Church settled among them, by the assistance of the Society, which they intend earnestly to request as soon as they can qualify themselves for it, by finishing their Church and procuring a glebe. I beg liberty to request a favor from the Society which may perhaps be of considerable service to me; the professors of the Church in Conn., are taxed for the support of the minister of the Church in the same proportion as the Congregationalists for the support of their

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minister. This tax is levied and collected by the Congregationalists, together with their own, and by them paid to such ministers of the Church, as are appointed over them by the Society. Now, Ridgefield and Ridgebury being in Conn., the committee appointed for raising and paying the minister's rate at Ridgebury have been in some doubt whether I am entitled to the rates of the Church people there, because it is certain they were formerly under Mr. Leaming's care, and had no written appointment or anything from under the Society's hand to convince them that the Society had now included them within this mission. Should the Ven. Society mention Ridgefield and Ridgebury in an abstract as parts of my mission, together with Salem; or should they in a letter to the Churchwardens and Vestry of Ridgefield and Ridgebury, or in some other method, give assurance that Ridgefield and Ridgebury belong to my mission, it must be of advantage to me, as it would remove all doubt whether I was by the laws of that Colony entitled to the Church people's rate in those places. [*Bolton's History of the Church in Westchester, p. 560.*]

The expectation of a new church in South Salem was realized, and the church was built on land directly opposite the Cross Roads leading from South Salem to Ridgefield, given by the Hon. James Brown, a warm friend and supporter of the Church. Previously, the services had been held in his house. On March 25, 1771, Mr. Townsend deplored the irreligion in the country and the lack of regular and constant administration of God's Word and Sacraments. He is grieved at the manner in which "the Sabbath" is spent by many "in riding, visiting, hunting, and by some it is profaned by practices still worse." A small church had been proposed by the Presbyterians, but he thought that if there were prospects of a division of the mission and the Churchmen could be sure of services and a share of a minister's labours, another Church could be built, "and if Danbury also was included, which is in great need of a minister of church, it might conveniently be divided into two equal parts, each with three Churches." These plans were never carried out, and Mr. Townsend struggled on in his wide territory reporting an average of thirty-five baptisms yearly and many services held in places beyond the borders of the district assigned him. As the Revolution approached, Mr. Townsend was apprehensive that the demonstrations against the government would

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lead to independence and, if the eastern colonies had their way, the destruction of the Church of England. "When the first Congress approved the rebellious resolve of the County of Suffolk in Massachusetts Bay, I had no longer any doubt of their intention." He then preached more frequently upon obedience to rulers, read the homilies against rebellion, and in conversation endeavoured to make all see the necessity of being good and peaceable subjects as a part of their Christian duty, and particularly "as Providence hath blessed us with one of the wisest and best of princes." In May, 1776, Mr. Townsend was summoned before the Committee of Safety of Cortlandt Manor and invited to join the revolutionists. Upon his refusal and declaration that their resistance to his Majesty was repugnant to the gospel, he was allowed to depart without further argument. A requisition upon him for blankets for the troops, which he did not honour, made the local troops savage, a guard was placed over his house, his wife exposed to coarse insults, his house ransacked, and he was compelled to pay thirty shillings to the guards. The full tale of his trials can be best told in his own words:

"I continued the services of the Church within my mission for three Sundays after the Declaration of Independence by the Congress, and should have proceeded still and took the consequences, but I was informed that all the clergy, in this, and the neighboring Provinces, had discontinued the public service till it might be performed under the protection of his Majesty, excepting only Mr. Beach of Conn., who hath continued his Church till very lately. Under these circumstances I considered that my dissenting from the practice of my brethren would not only set me up as a single mark of vengeance, and as every appearance of disunion among the clergy might be disadvantageous to the Church hereafter; viewing the matter in this light, I thought it best to comply with the general practice of the clergy. On the 21st of October, I was made a prisoner and sent to the Court of Fishkill as an enemy to the Independence of America, when (except that sometimes I was indulged to visit my family a few days) I was kept on parole through the winter at my own expense, which was very great. The shocking insolence and inhumanity of the Rebels towards the friends of Government of which I was a daily spectator, rendered the place of my imprisonment very disagreeable, and the cruel treatment which my family received from them in my absence,

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was exceedingly distressing. They had taken me from a wife and four small children, the two youngest not sixteen months old, which was my whole family, and during my confinement they forbade people coming to my house, and they threatened all that should assist the family in any respect; by this means they suffered much for want of a free intercourse with their friends, those that would gladly have assisted them, not daring to do it unless when it might be done privately. In this situation I know not how they could have long subsisted had it not been for a man with a small family who had removed from the seat of war at the White Plains, and had as yet no settled habitation, by taking this family into my house about Christmas, Mrs. Townsend had a friend of Government, though under some disguise, who living under the same roof was able to do many things for her benefit. To this, as well as many other instances during my imprisonment, the good providence of God always found some method unforeseen by us, to support us under the greatest difficulties, and after he had thus continued us under the Rebel discipline for near six months, he then granted us a happy deliverance; for on the 31st of March, in consequence of my refusing the oath of allegiance to the State of New York, I received an order to depart within eight days with my family, apparel and household furniture, to some place in possession of the King's troops, on penalty of my being confined in close jail and otherwise treated as an open enemy of the State. With this order I readily complied, and after procuring a flag from a Rebel general to transport my family and furniture to Long Island, I set out. The Convention taking a genteel house which my father had enabled me to build, 60 acres of land which he had bought for me, with 30 acres of wood land, a horse and small stock of cattle into their possession. At Norwalk, where I had procured a boat to cross the Sound, I was stopped four days, most of my furniture after being put on board was relanded, and all of it ransacked under pretence of searching for letters, prohibited articles, &c., whereby many things were much damaged, and others stolen. I was then obliged to pay the expenses of these abuses in detaining, searching, &c., which amounted to nine pound currency, and then was permitted to proceed. On the 11th of April we landed on Long Island, with hearts full of gratitude to God for having at length delivered us from the malice and cruelty of the Rebels." [*Bolton's History of the Church in Westchester*, p. 566.]

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The home referred to was on a plot of ground in North Salem purchased from Stephen de Lancey on September 10, 1769, and deeded to Mr. Townsend. In 1779 Mr. Townsend was made chaplain of a loyal battalion then at the city of New York. In September the battalion was ordered to Halifax, and Mr. Townsend with his wife and five small children embarked on one of the transports. A violent storm arising soon after the fleet left Sandy Hook, the vessels separated from each other and several were lost, among them that in which Mr. Townsend had embarked. So perished a courageous, faithful, and conscientious priest, persecuted for no other crime than being loyal to his ordination vows. He was a man of marked ability, and would have won recognition had his life been spared to the Church of God on earth.

At South Salem a tradition still remains of the last service held by Mr. Townsend in St. John's Church. It was on Sunday afternoon, July 21, 1776, during service, with a large congregation in attendance, that a company of armed soldiers, who were said to belong to the regiment of Colonel Sheldon, which was stationed on Keeler's Hill opposite the church, entered with drums beating and fifes playing, with loaded guns and fixed bayonets. As soon as the minister commenced to read the collects for the king and royal family, the soldiers stood up, and the officer in command told him to stop on peril of his life. Mr. Townsend stopped, closed his prayer book, left the reading desk, and from that day the service of the Church ceased. Mr. Bolton, on page 422 of his "History of Westchester County," tells graphically of the final disposition of the church:

"Subsequently to this the parish church was used as a hospital, and as a portion of the army was stationed near by, the Presbyterian minister came there and preached what was termed a 'war sermon;' on this occasion there were more people present than the church could hold. One of the sergeants coming out was asked by a bystander what the minister had said, he replied: 'that he declared God Almighty was a man of war.' The interrogator observed, 'He should like to ask him how many guns He carried.' Some of the most active members of the parish having joined the army at the commencement of the Revolution, and the Rector lost at sea, the church and lot were sold — so it is said, to satisfy the claims of the contractor, Benjamin Chapman, and it is also asserted that this individual subsequently purchased both, of the trustees, and converted the former into a tavern.

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For many years after the war it was known as the 'Church Tavern,' a name given on purpose to cast odium upon the Church. By Chapman it was mortgaged to the *Presbyterian Society of South Salem*; default being made in payment, it was advertised for sale. A few days before the sale was to take place, it was conveyed by Chapman to John L. Morehouse, from whom it passed to Jeremiah Keeler in 1796. The latter dismantled the building and removed the material, much of which was embodied in the Keeler mansion now standing. The whole transaction, beginning with the attempt of the Rev. Solomon Mead to stop the erection of the building in its incipient stages in 1771, looks very much like a wicked design of a narrow-minded political and religious clique to demolish the Church here that it might never rise again."

No services appear to have been held in North Salem until after the close of the war. Dr. David Perry commenced to read the service at Ridgefield, Connecticut, in 1784, and evidently extended his ministrations to North Salem. He was a son of Micah and Grace (Sturgis) Perry. After studying medicine, he settled in Ridgefield in 1772, and became a widely known and respected physician, and one of the staunchest supporters of St. Stephen's Church. On June 6, 1790, he was made deacon by the Rt. Rev. Dr. Seabury, and ordained priest October 16, 1791. For four years he seems to have been most exemplary in his double work as priest and physician. In 1794 rumours concerning him came to the ears of the Bishop and clergy. He failed to attend the meetings of the Convention and Convocation, and paid no attention to the remonstrances sent to him for that neglect. Finally, on November 12, 1794, the Convocation requested the Bishop to send him a note of admonition. At the next meeting of the Convocation, held at Stratford on June 3, 1795, Mr. Perry appeared and announced his intention to relinquish all clerical work. This resignation of his function as priest was accepted, and he lived in lay communion until the close of his life, May 8, 1822. He was never formally deposed or suspended. On June 3, 1786, the parish was incorporated under the Act of 1784, by the name and title of "Episcopal Reformed Protestant Church of Upper Salem." Ebenezer Lobdell, Daniel Smith, and Joseph Purdy were chosen as trustees. On June 30, 1797, under the provisions of the Act of 1795, the parish was reorganized by the name of St. James's Church, North Salem, and these officers were chosen: James Bailey,

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Benjamin Close, churchwardens; Epenetus Wallace, John Lobdell, Gershom Hanford, Joshua Purdy, Gilbert Bailey, Daniel Sherwood, Jacob Lobdell, Joseph Knox, vestrymen. The church was found to be in a ruinous condition, and on May 23, 1797, was dismantled and sold piecemeal; a silver chalice given by Miss Susannah de Lancey in 1765 was also sold for one hundred dollars. Only occasional services were held in the parish until 1801, when Bedford, North Salem, New Castle, and Stephentown, now Somers, associated themselves together to maintain services and call a clergyman. Under this agreement various clergymen officiated from time to time, and in September, 1804, the Rev. George Strebeck became rector. His work was acceptable, but his stay was too short to effect any great reformation in manner or to arouse all the people to a sense of their duty. In 1805 he went to New York as rector of St. Stephen's Church. In 1808 he went South, and officiated in various parishes in Virginia and North Carolina.

In 1810 Mr. Henry Hoyt of South Salem went to the Convention of the Diocese of New York, held on October 3. The Convention admitted him to an honorary seat, as it had no legal evidence of the incorporation of the parish. Within two weeks the Churchmen of South Salem met, on October 15, 1810, under the provision of the Act of 1795, and elected Augustus McCarroll and William Sherwood, churchwardens; and Henry Hoyt, Gould Bouton, Jesse Jarvis, Samuel B. Isaacs, Samuel Ambler, Joseph Nash, Absalom Holmes, and James Church, vestrymen. In the spring of 1810 the Rev. Nathan Felch became rector. A new election was held for wardens and vestrymen of St. James's, North Salem, and it was resolved to build a new church with the proceeds of the money received from the sale of the old church and a donation of one thousand dollars from Trinity Church, New York, in addition to benefactions from Epenetus Wallace and Joseph Purdy. On August 30, 1810, the rector, Mr. Felch, the wardens, Benjamin Close and Gershom Hanford, as well as a large company, gathered on the new church lot given by Dr. Epenetus Wallace. The corner-stone was laid by the rector, who delivered a sermon, based upon the fourth chapter of Zechariah. The church was finished in 1811, and was consecrated in 1816 by the Rt. Rev. Dr. John Henry Hobart. In 1815 Mr. George Weller succeeded Mr. Felch in a part of his mission, reading service for a year in Bedford and South Salem,

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as well as in several places in Putnam County. In 1816, after he had been made deacon on June 16 by the Rt. Rev. Dr. Hobart, the care of North Salem was also assigned to him. Mr. Weller resigned in 1818, and removed to Maryland, where he was rector of Great Chop-tauk and Dorchester parishes, in Dorset County, afterward of South Sassafras, Cecil County. He died in Mississippi on November 8, 1841, at the age of fifty. In 1820 St. James's Church came under the charge of the rector of St. Matthew's, Bedford, the Rev. Samuel Nichols. In 1829 the Rev. Hiram Jelliff was rector, and also principal of the Salem Academy. He was a man of superior mental attainments, and the parish prospered under him. In 1837 a vestry-room was built, and in 1842 a parsonage house and barn were erected by public subscription. Mr. Jelliff continued his work in the parish until 1835. He was afterward a successful school-teacher in Poughkeepsie and New York City. He died August 12, 1861. His successors have been the Rev. Alexander Frazer, the Rev. Benjamin Evans, the Rev. David Short, the Rev. Albert P. Smith, the Rev. Nathan W. Munroe, the Rev. Orsamus H. Smith, the Rev. Dr. David H. Short, the Rev. Dr. John S. Stone, afterward the first Dean of the Cambridge Episcopal Theological School, and the Rev. Dr. Russell Trevett. In 1868 a new wooden church was built, of Gothic design. It stands upon the old site, directly opposite the junction of the cross-roads at Salem Centre. It is a picturesque object when viewed from the valley of the Mutighticoos. The cost, including furniture, was nine thousand dollars. The style is early pointed. It has a nave, chancel, vestry-room, recess on west for organ and choir, and a tower and spire. It was consecrated June 2, 1869, by the Rt. Rev. Dr. Horatio Potter, Bishop of the Diocese. The rector of the parish in August, 1911, was the Rev. Robert Condict Russell, who entered upon his duties in June, 1869. The number of communicants, as given in the Journal of the Diocese of New York for 1910, is forty-three.

After the departure of Mr. Weller there appear to have been only occasional services in South Salem until 1852. Among the names of wardens and vestrymen which have been preserved are Samuel Ambler, Benjamin Sherwood, Peter Benedict, Ezra Mead, Daniel Jones, and Timothy Jones. In 1852 the Rev. Dr. Harris of White Plains, the Rev. Dr. Alfred H. Partridge of Bedford, and the Rev. Isaac Vermilye of Armonck arranged to hold services in turn once in two weeks.

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A congregation of two hundred was soon gathered. The services were held in a grove on the large estate of Mr. Stephen Hoyt. So great was the opposition by members of other religious bodies to the revival of services that no building could be obtained, and threats were made of withdrawal of custom from any one who allowed his house or store to be used for that purpose. The offer of Mr. Hoyt to give a lot of six rods square was thankfully accepted. Under the exertions of Mr. Partridge, who was placed in charge of the work in the summer of 1852, the parish was reorganized on August 16 of that year, under the name of "The Rector, Churchwardens and Vestrymen of St. John's Church in the town of Lewisboro, in the county of Westchester." The Rev. Alfred H. Partridge was elected rector; Jonathan Beers and Isaac Hayes, churchwardens; William H. Robinson, Samuel Field, Amos N. Raymond, John B. Whitlock, Jr., Stephen L. Hoyt, Feris Bouton, William Lockwood, Timothy Jones, vestrymen. William H. Johnson was chosen as parish clerk and Timothy Jones as treasurer. In 1853 a stone church was built, thirty feet wide and forty-eight long, with a tower thirty-six feet high, at a cost of twenty-five hundred dollars. It was consecrated on September 18, 1855, by the Rt. Rev. Dr. Horatio Potter. In the tower is a bell given by Benjamin F. Loder; the communion plate, a flagon, two chalices, and a paten were the gift of Miss Nancy Weed; the service books were presented by Benjamin Williamson, and the chandelier by Gould Rockwell.

In October, 1870, John Lewis endowed the parish of St. John's with forty-eight acres of land for a glebe, on condition that a chapel should be built upon it and named the Chapel of St. Paul. Mr. Lewis was born in the town in 1808, a son of John Lewis of Clinton, Connecticut, a devoted Churchman, and a generous friend to the parish. On July 12, 1871, the centennial of the founding of the Church in Lower Salem was celebrated upon the glebe. The corner-stone was laid and an address delivered by the Rev. Dr. Alfred H. Partridge. The chapel was duly finished and consecrated. Among the successors of Dr. Partridge have been the Rev. Franklin Babbitt, the Rev. David Scott, the Rev. Angus M. Ives, the Rev. Robert Bolton, the Rev. Alexander Hamilton, the Rev. Charles M. Selleck, and the Rev. John Frederick Milbank. In August, 1911, the rectorship was vacant. The communicants, as reported to the Convention of the Diocese of New York in November, 1910, were thirty-three.

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The Salem Academy, North Salem.

In his "History of Westchester County," revised in 1877, on page 763, volume i, the Rev. Robert Bolton gives an account of this well-known school:

"This edifice was erected prior to 1770 by Stephen De Lancey, one of the principal proprietors of this town. It was intended for his own residence and occupied by him as such for many years. In 1786 it was purchased by a company and completed as an Academy, which went into operation about that date, under the care of the Rev. Amzi Lewis. During several years it continued in a very flourishing state under Mr. Lewis, and was incorporated by the regents of the university, April 19th, 1790, on the application of Benjamin Haight and thirty-eight others. It was the first incorporated academy in the county, and the third in the State; Erasmus Hall at Flatbush, and Clinton Academy in East Hampton, having been incorporated near the close of 1787. Many individuals, who afterwards became eminent, were prepared for college or finished their education here.' Among the most distinguished may be reckoned, De Witt Clinton, Governor of the State; Daniel D. Tompkins, Vice-President of the United States; Colonel Tallmadge and brother, and the Hon. James Kent, LL.D. 'After the removal of Mr. Lewis, the institution appears to have declined for a few years. A revival of its prosperity, however, occurred about 1801, under the Rev. Mr. McNiece. This gentleman is said to have been one of the Irish patriots of 1795, who left his country at the same time with Emmet, Adrain, McNeven and others, for the same cause. He was a man of learning and an eloquent preacher of the Presbyterian denomination, and the Academy under him had at one time eighty scholars in attendance. From this period the reports to the regents indicate great fluctuations in the number, as well as in the advancement of the scholars. Some years present no report from the trustees, from which we may imply that the building was not occupied as a school during a sufficient portion of the year (four months) to entitle them to a share of the literature fund, or that the scholars were not sufficiently advanced to be reported in the higher branches of study. The reports of other years indicate a better condition. And among the teachers are mentioned the Rev. Hermon Dagget, Rev. Abraham Purdy, A.M., Ebenezer Close, Dr. Samuel B. Mead, Rev. Hiram Jelliff, John C. Jones, and G. S. Tozer.'"

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The academy had distinguished supporters, as may be seen from the list of subscriptions in 1787:

John Jay	£10
Judge Ward	4
Mr. Hamilton	6
Mr. Burr	4
Augustus Van Cortlandt	3
Amzi Lewis	32
Hachaliah Brown	8
Philip Livingston	10

On June 7, 1885, an act was passed by the New York Legislature directing the trustees to convey the academy building and all its property of any sort to the town of North Salem, the building to be used as a town house, and then to dissolve, which was done within a few weeks after the passage of the act.

Joseph Purdy.

Joseph, a son of Joshua Purdy of Rye, inherited lands purchased probably by his grandfather, Samuel Purdy, in what was known as Lot No. 8 in the town of North Salem. The tract was a large one on the east side of Croton River and up Titicus River.

Joseph Purdy settled upon his father's portion and bought adjacent tracts: on June 2, 1786, sixty acres of Gilbert Theale, and June 12, 1793, part of the undivided lands of his father, Joshua, and his uncle Hachaliah. He was prominent in the affairs of the town, and his opinion had great weight with his townsmen. He married Letitia Guion, and had three sons: Isaac of North Salem, married Anna Hart; Thomas of Rye, married a Miss Purdy; Hon. Joshua of North Salem. The old family mansion is at the junction of the roads leading to North Salem on the east and Croton Falls on the north. It is described by Charles E. Culver in the "History of Westchester County," by J. Thomas Scharf, volume ii, page 515:

"It is a plain large substantial looking dwelling, of two stories, projecting roof, shingle sides, fronting south and commanding a fine view of the level meadow lands lying along the Croton and Titicus Rivers, and the wood-crowned hills on the east, west, and south. It is surrounded by a fine lawn, inclosed by an ornamental iron fence and faced granite

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wall. Immediately in front of the residence and by the roadside are two noble oaks which have witnessed the scenes of over a century's experiences. In the rear rises abruptly a hill of some two hundred feet in height, which was covered with forests when the dwelling was young, now this hillside is a fine orchard tract. The house itself was built by Joseph Purdy more than a hundred and twenty years ago, and has with its fine farming lands always remained in the family." In 1886 it was the home of Isaac Hart Purdy, a grandson of Joseph.

Mr. Purdy was a strong patriot, and as the region was subject to the depredations of the Cowboys during the Revolution, he with the neighbors kept a sharp watch for them, and finally captured one of two riding toward the Purdy mansion on a dark evening. Mr. Purdy was a devoted Churchman, and gave largely to St. James's Church. He was a trustee of the parish under the Act of 1784, and the first delegate to the Diocesan Convention.

Benjamin Close.

Benjamin was a son of Solomon Close, whose father, Joseph, moved to the Oblong from Greenwich, Connecticut. Solomon Close died in 1778, at the age of seventy-two, leaving ten children. Three of his sons, John, David, and Tomkins, became Presbyterian ministers. Jesse was an officer in the colonial service, and died in 1758. Benjamin became a member of the Church of England, and served as vestryman and warden of St. James's Church.

Ebenezer Lobdell.

Daniel Lobdell, an early settler in North Salem, bought, May 27, 1773, one hundred and twenty-three acres of land, on which he lived. He also owned other land. In the same vicinity John and Ebenezer Lobdell bought land both on the manor tract and on the west Oblong line. It lies north of Titicus River, at the head of the stream that joins the river near the old Reynolds farm. Ebenezer Lobdell held various town offices, and from 1765 to 1785 was a warden of St. James's Church.

Lockwood Tavern.

The oldest tavern in North Salem was that near its northern boundary on the direct road from New York to Sing Sing. It was well patronized from colonial days. In 1794 it was kept by members of the

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Lockwood family, and became a noted place of resort for "drovers and showmen." It finally passed into the hands of George Bailey, a well-known showman, and many of his associates in the business made it a place of meeting. The last proprietor was Jackson Mead, who retired from business in 1883.

Christ Church, Franklin.

This town formed part of the extensive region known as Fredericksburg Precinct. It was situated east of the Dutchess County towns on the Hudson River, and bordered on Connecticut. It was sparsely settled and spiritually destitute. When the services of the Church were permanently established in Dutchess County, the Rev. John Beardsley occasionally visited the precinct, as did some of the Connecticut missionaries. In 1774 the Rev. James Sayre was appointed missionary for this region. He was a Scotchman by birth, who came to America when a boy with his brother John. He graduated from the College of Philadelphia in 1765, in the same class with William White, afterward Bishop of Pennsylvania. He studied law, and was admitted to the bar in the city of New York in 1770. Within three years he gave up his practice, sailed for England, was ordained in the fall of 1774 by the Bishop of London, and on September 21, 1774, was licensed by the Bishop of London to officiate in the Plantations. Previous to the arrival of Mr. Sayre a congregation had been gathered and a church built, about 1770, on land granted by Colonel Frederick Philipse within the limits of the town of Franklin. No records of that period have survived, and it is impossible to know who were the founders or chief supporters of the Church. Mr. Sayre withdrew in 1775, for in the early years of the Revolution that part of Dutchess County was successively traversed by the Continentals and British. No services appear to have been held during the war. When, in 1782, the forfeited lands of Colonel Philipse in this town were sold to John Rosenkrans by the commissioners of forfeitures, there was a proviso in the deed reserving the Episcopal Church and one half-acre. While occasional services appear to have been held after the Revolution, it was not until Mr. Wetmore became missionary that any attempt was made to organize the parish under the Act of 1795. On July 5, 1797, after due notice in church by the Rev. Robert G. Wetmore, a parish meeting was held. It was resolved that the parish be incorporated under

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the name of "The Wardens and Vestry of Christ Church, Franklin, Dutchess County." Uriah Mitchell and Darius Stone were elected wardens, and Dr. Richard S. Bryant, James Kellogg, John Paterson, Samuel Cornwall, Nathan Palmer, Archibald Campbell, and Benjamin Brooks were elected vestrymen. Elijah Stone was chosen as secretary. Uriah Mitchell and Archibald Campbell were elected as delegates to the Convention of the Diocese. On January 14, 1798, the parish appointed a committee "to confer about a union with the Church at Beekman and make arrangements for alternate services by a Clergyman." It was within this town that the first service was held, on December 21, 1766, by the Rev. John Beardsley, when he was appointed missionary to Dutchess County, at the house of William Humfrey, in the hamlet of Beekmanville. The few Churchmen in that precinct were scattered by the Revolution, and no services were held after 1777 until 1793, when under the Act of 1784 an organization was effected by the name of St. Ann's Church, and these trustees were chosen: Benjamin Snider, John Halstead, William D. Williams, Major William Clark, Major Bartholomew Vander Burgh, and James Cornell. It shared in the occasional services of George H. Spierin and John J. Sayrs, when they were rectors of the united parishes of Fishkill and Poughkeepsie. When the Rev. Philander Chase became rector of the united parishes he went everywhere throughout the country, and officiated at irregular intervals at Beekman and Franklin. In 1794 Stephen J. de Lancey was sent by St. Ann's Church as delegate to the Convention of the Diocese. He also was recommended for deacon's orders. For some unknown reason he was not ordained. The parish appears to have been short-lived, and disappeared from the Convention Journal in a few years. The parish at Franklin had the benefit of the occasional ministrations of the Rev. Barzillai Bulkley, who was rector of Poughkeepsie and Fishkill from 1806 to 1809. When a new rector, the Rev. John Reed, was called to Poughkeepsie in the summer of 1810, he gave that parish all his time. It is possible that John Brown, who at this time was lay reader and afterward rector of Fishkill, visited the parish. In 1816 a committee was appointed "to take care of the timber of the old church and land belonging to the Church." In 1819 the Rev. George B. Andrews, rector of St. Andrew's Church, Kent, took charge of Patterson—for the name of the village had been changed—and served faithfully for

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ten years in connection with his work at Kent. In 1829 the Rev. Hiram Jelliff, rector of St. James's, North Salem, succeeded to the charge. Mr. Jelliff, with two parishes and a school, was able to do much for the upbuilding of Christ Church. His successor, the Rev. Alexander Fraser, presided at a meeting held in 1835 at the house of John Jennings, when it was determined to build a new church on the site of the old one. Subscriptions of one thousand dollars were soon secured. In 1836 Trinity Church, New York, made a grant of seven hundred and fifty dollars for the new church. It was soon after built and occupied. In 1836 Benjamin Evans became lay reader. In 1840 the Rev. Sheldon Davis was rector. Since then among the rectors have been, Alfred M. Loutrel, Albert P. Smith, Orsamus H. Smith, John Dowdney, William Wood Seymour, Benjamin Evans, Wilberforce Wells, A. A. Morrison, Frank Hatfield, Eli D. Sutcliff. The rector in August, 1911, was the Rev. William Henry Meldrum, and the number of communicants, as given in the American Church Almanac for 1911, was sixty-four.

Uriah Mitchell.

Mr. Mitchell was a very active member of Christ Church, and the chief promoter in reviving it after the Revolution. He was senior warden of the parish and delegate of the Convention of the diocese in 1797. He appears to have left descendants, for among the stones in the burying-ground of Christ Church is one in memory of Ruth, wife of John Mitchell, who died in 1853.

Elijah Stone.

Elijah Stone was a householder in Franklin in 1798. He was a member of Christ Church, was secretary of the vestry in 1797, and greatly interested in its welfare. He was also at various times a town official. His death occurred in 1812.

Trinity Church, Fishkill.

This description of the county is given by Barber and Howe in their "Historical Collections," published in 1841, on page 132:

"Dutchess county was organized in 1683. It is on the E. side of the Hudson river, 75 miles S. of Albany, and 74 N. of New York. Greatest length N. and S. 38, greatest breadth E. and W. 26 miles.

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This county is one of the most opulent in the state, though its area has been reduced by the erection of the small county of Putnam from its southern end. Along the eastern border towns there are ranges of hills called the Fishkill or Matteawan mountains. Along the western borders of these, the surface is tossed into ridges and valleys, knolls and dales, fancifully diversified, producing a great variety of position, of soil and aspect, and a multitude of brooks and springs. In the southern part are some of the highest peaks of the Highlands. That called the Old Beacon, two miles from Matteawan village, and three from Fishkill Landing, raises its crest 1,471 feet, and the New Beacon or Grand Sachem, half a mile southward, towers 1,685 feet above tide. Their names are derived from the Beacons placed on their summits during the revolution. From the top of the latter, the view on the S. embraces the country upon the Hudson, for 25 miles to Tappan bay; on the SE. includes Long Island and the sound; and upon the NE. and W. comprehends, in the diameter of a circle 50 miles in extent, scenery of every diversity, blending the beauties of cultivation with the stern and unchangeable features of nature. The principal streams are the Hudson river on its western boundary, Ten Mile, Fishkill, and Wappinger's creeks. As a whole, the county is highly fertile, producing abundantly wheat, rye, corn, oats, and grass, and an immense amount of produce is annually exported to New York. This county is divided into eighteen towns. Pop. 50,926."

Fishkill is one of the oldest settlements in Dutchess, and had enjoyed the services of a Dutch minister since 1731. A church had been built in the village and was well attended. There were a few Churchmen among the early settlers, but not enough in any one town to allow them to hope for the services of a missionary. The religious condition of the county in the middle of the eighteenth century was critical. In the district known as Rombout, which included the present Fishkill, Crom Elbow, with Beekmantown and Poughkeepsie, there were nearly three thousand people, with only three ministers, a Presbyterian, an Anabaptist, and a Dutch Reformed. Within a few years some Churchmen had removed into Rombout precinct, and there were scattered families elsewhere in the county. In the fall of 1755 the rector of Hempstead received a communication from Dutchess County in which he was asked to make a visit, as there were many who would welcome his ministrations. It was signed by "John Bailey

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and Thomas Langdon, Churchwardens." What organization they represented has recently been questioned. The Ministry Act did not apply to Dutchess County, and no congregation of the Church of England had been gathered by any one. But whether they were a self-constituted committee or not, Mr. Seabury, with his prompt attention to any call of duty, took the long ride of more than eighty miles over roads heavy with mud, in an unfamiliar country. He rested at the home of Captain Johannes Ter Boss in the little village near the Fishkills, then having only thirteen or fourteen dwelling-houses, a church, school-house, and tavern. Mr. Seabury remained for one week, and visited throughout "Rombout precinct," baptizing ten children and one adult on three days of his visit, November 1, 2, and 3. He found that there was room for the Church and a desire for its services. Upon the first Sunday in November he officiated in the morning in the home of Captain Ter Boss, which was crowded. In the afternoon he preached in the Dutch Church, which was courteously offered by the Rev. B. Meynema, the minister. He reported his journey to the Venerable Society in the following spring. It is thus noticed on page 58 of the Abstract, 1757:

"The Rev. Mr. Seabury, the Society's Missionary at Hempstead in Long Island, writes, by his letter dated April 19, 1756, that his parish in general is in a good state, & at the request of the people of Dutchess (Duchess) County (80 miles from Hempstead) he made them a visit, and staid six days, & preached four times to large assemblies; it is a country of a large extent, containing about 10,000 souls, with only one Dutch minister, one Presbyterian or Independent Minister, & one Quaker's Meeting but that little attended; & many of the people desired him to recommend them to the charitable care of the Society, & assured him that they would purchase a Glebe and build a Church, could they be assisted in the support of a minister; & there are also a great many Germans among them, who are averse to the joining themselves to any other Communion than that of the Church of England; in consideration of all which the Society hath directed Mr. Seabury to take these poor people under his care, & to do them what good services he can at present, consistent with his more peculiar care, & when they have built a Church & purchased a Glebe, as they promise, the Society propose to send a Missionary to them."

Under this appointment Mr. Seabury made visits in 1757, 1759,

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1760, and 1762, during which he did a great deal of hard work, set forth plans for the building of churches in Fishkill and Poughkeepsie, the purchase of a glebe, and the circulation of subscription papers for the support of a missionary. In the course of an answer to an anonymous letter criticising his action in visiting the county, which he printed in March, 1759, Mr. Seabury says:

“The places proposed for settling the Church are Rombout, Poughkeepsie, and the South Part of Crom Elbow precincts. . . . So great is the encouragement for the settling of a minister of the Church of England to serve in those places above mentioned & on the Borders of Beekman’s and Philipse’s Precincts, that not less than 103 Persons, ten of whom only are single, have already subscribed for the Building of a Church for the Worship of God according to the Liturgy of the Church of England. . . . The Gentleman (Judge Terbus) who has the Care of the Subscription, assured me that he made no doubt but that there were Fifty more in those Places, to whom a Church might be set convenient, that would subscribe; exclusive of Poughkeepsie and Crom Elbow where the subscription had not been offered, but had been promised Encouragement by Persons of the best Credit and Influence; where ’tis presumed, from the promised Encouragement, there will be not less than 100 more subscribers. And tho’ I would not insinuate that all these Subscribers are Professors of the Church of England, yet it is certain that many of them are so, and sundrys of them are removed here from Hamstead, and all of them are Friends to the Church and see the Necessity of encouraging it.”

In the course of his journeys to the county he baptized ninety-nine children and nine adults. Mr. Seabury was very anxious that proper provisions might be made for these scattered sheep. On September 30, 1762, he reported:

“Since my last I have made a journey into Dutchess County where I preached two Sundays to very Crowded assemblys And three Week Days in Different parts of the County And baptised one Adult and thirty-three children. The County being very extensive & the people Devoted to the Established Church Living in Different precincts, the Difficulty of Reconciling them to one place for fixing a Church I believe to be the Reason they have not yet begun that necessary work.”

In one of the last communications of Mr. Seabury to the Society, written on March 26, 1764, he says:

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“ It is now the 2d year since I visited Dutchess County, where the Harvest is Great, and where I intend, God willing, to make another visit, & where I hope the Society will Send Some very pious young Clergyman to make them a Tender of his service, Even though they should not Qualify themselves for a Mission According to the Rules of the Society.”

Mr. Seabury thus laid the strong foundation upon which the Church in Dutchess County was built.

From the spring of 1762 to the fall of 1764 the Rev. John Beardsley of Norwich, Connecticut, made six missionary journeys to the county, was rewarded by large congregations, and baptized many children. In April, 1766, he succeeded in procuring a sufficient subscription for the purchase of a glebe. While many of the names are those of persons living in Poughkeepsie, there are also subscribers from Rombout and Beekman. It was the original intention that the glebe should be so located as to be convenient to both Poughkeepsie and Fishkill. After the subscription had been closed, it was forwarded to the Rev. Dr. Auchmuty in New York with this petition :

Poughkeepsie in Dutchess County
Province of New York in America
April 10th 1766

REVEREND SIR

WE, the professors of the Church of England in Dutchess County, beg leave to inform you, and desire it may be Represented to the Venerable Society for propagating the Gospel in foreign parts of which you are Secretary, That this County is in extent along Hudson River upwards of Sixty miles and in breadth about Twenty miles, and tho very full of Inhabitants, improving slowly under low circumstances, yet the number of Churchmen, interspersed through the county without any regular church, is small in comparison of the Great Number and Variety of Sectaries in the County.

That the late Reverend and Worthy Mr. Samuel Seabury, for many years of the latter part of his days took much pains to unite the professors of the Church in raising a support for and settling a ministry in some parts of this County, and tho, in his life time, his pious Designs did not take their full effect, Occasioned by the poverty of the people and their being settled widely apart from each other, Yet we trust that, thro divine providence, the good purpose planned by

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Mr. Seabury will, under the protection and aid of the Venerable Society, be at last perfected.

That we have, after many ineffectual attempts, Raised a sum of money sufficient to purchase a handsome Glebe, and will raise Sixty Pounds, this currency, annually, for the support of a minister of the Church, to Officiate in four Different precincts alternately; these precincts take in a tract about twenty miles in breadth and, tho it will be not only Laborious but also very Expensive to a missionary to Officiate at four churches so far distant from each other, yet the Reverend Mr. Beardsley, Missionary at Groton in Connecticut, has since Mr. Seabury's death Occasionally Visited and preached among us, and has promised that, with the approbation and consent of the Venerable Society, he will accept our call and Officiate among us.

Wherefore, we most earnestly entreat of the Venerable Society that they will consider our present circumstances, and admit Mr. Beardsley to accept our call, and give us such aid and assistance as may, with what we raise, enable the Missionary to perform his Laborious and Expensive duty.

We wou further intimate to the Venerable Society that, besides raising the sum necessary for the Glebe, we are wholly destitute of Churches, which will be an additional expense to us, and which we are determined to build as fast as we can after a Missionary (is?) settled among us; till we are able to do which, we flatter ourselves we shall be permitted the use of publick places of worship from the favour and countenance of the Dutch Holland Churches.

We beg leave to conclude ourselves

the Societies and your

Most Obedient and

very Humble Servants

DANIEL ROBERTS

BARTHOLOMEW CRANNELL

JOHN COOKE

CHARLES LEROUX

PETER HARRIS

WILLIAM HUMFREY

JOSHUA CARMAN

TO THE REV'D DR. DANIEL BURTON.

[*The Records of Christ Church, Poughkeepsie, New York, p. 15.*]

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Mr. Roberts, Mr. Crannell, and Mr. Harris were of Poughkeepsie; Mr. Cooke and Mr. LeRoux of Rombout, and Mr. Humfrey and Mr. Carman of Beekman. When the Venerable Society received and considered the petition on June 18, 1766, it determined to appoint Mr. Beardsley as missionary in Dutchess County, "provided they furnish him with a good House and Glebe, & till that was done make him a suitable allowance instead thereof, & provided they execute and deposite a Bond in the hands of Dr. Auchmuty for the performance of the same as well as the regular payment of their annual subscription of £60.0.0 per annum, their currency." Upon receiving this letter from Dr. Burton, a meeting was held on October 26, 1766, of representatives of Poughkeepsie, Rombout, Beekman, and Charlotte, at which a committee was appointed to select a suitable glebe and Bartholomew Noxon chosen clerk; a bond was executed to the Society and deposited as required. In the meanwhile the Society considered a letter of Mr. Beardsley of July 27, 1766, in which he mentioned his hardships at Norwich and Poquetannuck, his desire to go to Dutchess County, or, if the petition could not be granted, to Newburgh, where the churchwardens had applied to him. The Society agreed that Mr. Beardsley's salary in Dutchess County "be £30.0.0 to commence at the time it ceases at his former mission." Mr. Beardsley's first service is thus noted by Mr. Noxon:

"1766 Decem 21st Mr. Beardsley entered into service of the Churches agreeable to his Call by Divine Service & preaching at the House of William Humfrey Esqr." *Luke 2: 32*

Mr. Humfrey lived half a mile east of Beekmanville, about a mile from Sylvan Lake. His house was about equally distant from the other three parts of the mission.

John Beardsley was born at Ripton, now Huntington, Connecticut, on April 23, 1732. He entered Yale College with the class of 1762, but left at the end of his sophomore year, and attended the lectures of his old pastor at Stratford, Dr. Johnson, at King's College, New York, as President Clapp refused to allow him to act as lay reader in Trinity Church, New Haven, under the Rev. Ebenezer Punderston. He received the degree of bachelor of arts from King's College in 1761, and that of master of arts in 1768. He sailed in the spring of 1761 for England in company with his friends, Thomas Davies and Samuel Andrews; with them he was made deacon on August 23,

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1761, by the Most Rev. Dr. Thomas Secker, Archbishop of Canterbury, in Lambeth Palace Chapel, and on August 24, 1761, in the same Chapel, by the same prelate, they were ordained priests. On his return to America, Mr. Beardsley became missionary at St. James's Church, Poquetannuck, then in Groton, and Christ Church, Norwich, in the colony of Connecticut. In December, 1767, he entered upon his work in Dutchess County, New York. An outspoken advocate of the United British Empire and intensely loyal to the crown of Great Britain, he came into frequent collision with the Continentals, until by an order of the Council of Safety for New York he was sent within the British lines in New York City, with his family, December 13, 1777. He was one of the many refugee clergymen in the city, and preached in turn to his fellow-loyalists in the old city hall, as St. Paul's and St. George's Chapels could not hold all the people who wished to attend divine service. He was made chaplain of Colonel Beverly Robinson's Loyal American Regiment. In 1783 he accompanied the loyalists to St. John, New Brunswick, and endured with them the hardships of settlers in a bleak and desolate country. He was the first clergyman to officiate at St. John, and visited the Americans settled at Kingston. In 1784 he was made rector of Christ Church, Maugerville, New Brunswick, where he remained until 1802. He had a strong personality, an energy of character that displayed itself in every part of his life. He was assiduous in every detail of his clerical duty, and especially attentive in sickness and affliction. He was untiring as a missionary and able to endure great fatigue—thus accomplishing an extraordinary amount of work. In his new home he was the friend and counsellor of the pioneer, and he helped largely in building up New Brunswick. After his retirement from active life he lived at Kingston, New Brunswick. He died April 23, 1809, his birthday, at the age of seventy-seven. Mr. Beardsley was married four times. His first wife was Sylvia, a daughter of the Rev. Ebenezer Punderson, who died soon after he came to Poughkeepsie. He married again before February 12, 1775, Gertrude, a daughter of Bartholomew Crannell. He married a third wife previous to February 6, 1786, for on that day Mr. Beardsley and wife Anna conveyed land at New Brunswick. On June 11, 1800, at Gagetown, New Brunswick, he married Mary Quain, a widow. Two of his sons attained distinction, John Davis, a son by his first wife, who became

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prominent in the affairs of New Brunswick, and Bartholomew Crannell, a son by his second wife, a lawyer of great acquirements and member of the provincial assembly and chief judge of the court of common pleas. The date of Mr. Beardsley's first service at Fishkill is not known. It was his custom to hold services in turn in each precinct. On September 30, 1768, Matthew Brett conveyed to James Duncan and Richard Southard as trustees one half-acre and thirty perches of lands for the sum of "two pounds in the current money of New York to hold the said land to and for the use of the inhabitants of Rombout precinct, in said Dutchess County who are members in communion of the Church of England, as by law established, for a cemetery and Church Yard and for building of a Church of England thereon and for no other use or purpose whatever." It is impossible to determine the exact date of the building of the church. Traditionally it was about 1768. This deed, however, shows it could not have been built before 1769, and it was completed in that year. The church is a small, plain building of wood, and had originally a four-decked spire upon a square tower. The Rombout precinct as well as Poughkeepsie was full of patriots, and the lot of the loyalists was a hard one. The Rev. Dr. Horatio O. Ladd thus depicts the condition of affairs, on page 32 of his "Founding of the Episcopal Church in Dutchess County:"

"Public events during this ministry made the position of rector still more difficult for a man like Mr. Beardsley, a loyalist, or 'tory' as he was probably now called. Such events were the massacre in King Street, Boston, on the fifth of March, 1770, and the acquittal of the British soldiers who perpetrated it; while the speeches of Hancock, Warren and others at succeeding anniversaries of this cruel act continued the agitation; the Boston Harbor 'tea fight' Dec. 16, 1773, the enactment of the Boston Port Bill, the arrival of General Gates, the battles of Lexington and of Bunker Hill in 1775. These flagrant acts and stirring events set men into deeper hatred especially against those who taught by their worship, obedience and loyalty. They were indeed thorns in the hands of the patriots with which to pierce the ministers and adherents to Great Britain's authority who, before independence was declared, had remained faithful in their churches, to their vows and prayers. How could there be progress in the affairs of Trinity Church and Christ Church during these unhappy times! And

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yet in 1769 this church building, large and stately for that period, was erected, and Christ Church, a spacious stone building at Poughkeepsie, was built in 1774, under Mr. Beardsley's ministry, in a time when it was accounted highly criminal to prevent a friend to Great Britain from starving. Mr. Beardsley remained loyal to the King and refused to take the oath of allegiance to the Colonies when the war of the Revolution at last began. Certainly he had the courage of his convictions so much praised when we sympathize with the convictions.

“Fishkill was then a more important place than Poughkeepsie. There were 502 out of 762 freeholders in Rombout Precinct who signed the patriotic association papers of ‘the Sons of Liberty.’ Poughkeepsie had 213 out of 295, who professed thus to be patriots. The Fishkill women were not less patriotic, for they sold the confiscated tea of a New York alderman, stored here, for six shillings a pound for the benefit of the suffering soldiers in the barracks. The importance of Fishkill and vicinity increased during the war. So did the number of its patriots. There were fifty houses here in the space of two miles. The Committee of Safety had its meetings here. Here was the principal depot of the American army. Here were magazines and hospitals, workshops, the public depots of treasure and state papers and handsome large barracks yonder under the mountain and on the plain. Here the troops were gathered, sick and well and many destitute of clothing. The hospitals overflowed. There were 1,768 sick men in them at one time. Trinity church was filled and crowded with the suffering. The Presbyterian church, since destroyed by fire, was also temporarily used for them. The wounded from the battle of White Plains were laid along these streets: even the dead were piled here between Trinity and the Dutch church building, and some were buried in the church-yard. The Van Wyck, now the ‘Wharton’ house, was the headquarters of General Putnam, while Washington's headquarters was five miles above at Col. John Brinckerhoff's mansion. But such illustrious generals as Washington, Putnam, Steuben, Anthony Wayne, and La Fayette, who was long sick at Abram Brinckerhoff's house, were often sojourners with Putnam in this cottage still commanding an uninterrupted view of this lovely Cold Spring Gap and the Fishkill Valley. Here also John Bailey, in his cutler's shop, forged swords for some of these officers and even forged one for General Washington. Three earth-work forts in yonder gap protected

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the army and the sick, the Hudson was closed below the Highlands, the Fishkill mountains were a solid rampart to make this village a place of safety. Within a stone's throw of Trinity church, at the house of Isaac Van Wyck, Samuel Loudon, driven from New York, printed 'The Fishkill Packet,' the official army orders, and the first State Constitution of New York, adopted in 1777, and there he also kept the post office for the State of New York, with a mail by post riders from Boston on Wednesday evening, and from New London on Saturday evening.

"The Provincial Convention met under this roof, and enrolled names to become famous in American history, Philip Livingston, Lewis Morris, Pierre Van Cortlandt, Leonard Gansevoort, General John Morin Scott, Robert Van Rensselaer, James Duncan, Robert R. Livingston, and John Jay, the first Chief Justice of the United States.

"The Committee of Safety held their meetings here, watched and worked for the desperate cause of the Revolution."

It was not to be wondered at that public worship was neglected, and that, according to Dr. Ladd, the church in 1776 was "in a dilapidated and neglected condition unfit for use." The church was in such a bad condition, without seats or benches, or other conveniences, and so fouled by doves, that when the Provincial Convention met in it in September, 1776, it was compelled to adjourn to the Dutch Church. During the seven years of war the church was used as a hospital. Under the provisions of the Act of April, 1784, the parish appointed trustees "for the congregation of Trinity Church in Precinct of Rombout, to take charge of the estate and property of the congregation." In 1784 Henry Van Dyck of Milford visited Poughkeepsie, with an expectation that he would be called as rector whenever he was ordained. He had acted as lay reader in Milford, Connecticut, since 1776, and studied theology under the Rev. Dr. Leaming. He read the service in Christ Church, Poughkeepsie, on June 20 and 24 in such a manner that a subscription for his support was at once made. On August 1 Mr. Van Dyck was again in Poughkeepsie, and on the following Sunday was at Fishkill. A conference of the vestries of Poughkeepsie and Fishkill was held on August 8, and it was agreed that Mr. Van Dyck should be their minister, two-thirds of his time to be given to Poughkeepsie, and one-third to Fishkill. He was to receive as salary the use of the glebe, forty

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pounds in cash from Fishkill, and eighty pounds from Poughkeepsie, partly in cash and partly in firewood. The congregation awaited eagerly the arrival of Bishop Seabury, for their elected minister would then give them the services they loved and the interrupted progress in temporal and spiritual matters be resumed. They were doomed to a long period of suspense and anxiety after Bishop Seabury reached his diocese in June, 1785, and appointed the ordination of deacons for August 3 at Middletown. There was still delay. So unsatisfactory were the letters of Mr. Van Dyck after he had been ordained priest on September 16, 1785, that only some very plain and sharp words from the vestry at Poughkeepsie drew out the real reason why he was still officiating at Milford. He was in danger of arrest by a creditor in New York City if he entered the state. At length, through the offices of Judge Egbert Benson, then attorney-general, and the change of the laws of New York concerning debtors, the unpleasant matter was adjusted, and on Whitsunday, May 27, 1787, Mr. Van Dyck commenced his rectorship of four years. By a readjustment of the terms, he was to give his time equally to Fishkill and Poughkeepsie. He also officiated in the manor of Livingston whenever there was a fifth Sunday. In April, 1791, the glebe lands and parsonage were sold, and in 1797, by an amicable arrangement, Trinity Church received its share of the proceeds. Mr. Van Dyck was a good preacher and an excellent friend and companion. He advanced the interests of the Church in the county, and all regretted his departure in the spring of 1791 for Perth Amboy. In November, 1792, the Rev. George Hartwell Spierin became rector of the united parishes, giving one-third of his time to Fishkill. He was born in Ireland, was a graduate of Trinity College, and arrived at New York City in 1787. He went to Perth Amboy, New Jersey, where he taught school and acted as lay reader in St. Peter's Church. On July 9, 1788, he was made deacon by Bishop Provoost in St. Peter's Church, Perth Amboy, and ordained priest in St. Paul's Chapel, New York City, on July 18, 1788. He was rector of St. Peter's, Perth Amboy, until 1790, when he went to Newburgh as rector of St. George's and St. Andrew's, Walden. He founded and conducted the Newburgh Academy. While in Dutchess County he was a quiet and gentle force in winning a way for the Church where it was unknown. In 1795 he represented the Diocese of New York in the General Convention. In December, 1795,

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he resigned and went to Virginia as rector of St. Asaph's Parish. In 1798 he was chosen rector of Prince George's Parish, South Carolina. He went in 1802 to Grace Church, Sullivan Island, where he died September 14, 1804, of yellow fever.

In filling the vacancy made by the resignation of Mr. Spierin, the vestry of Christ Church took the initiative and invited through a committee the coöperation of the vestry of Trinity Church. Conferences were held during the summer and applications received from two clergymen, but without uniting the parishes in a choice. In the fall of 1799 the name of the Rev. Philander Chase, then missionary under the Committee for the Propagation of the Gospel, was suggested. He had already acquired a reputation as a preacher and organizer.

Mr. Peter Mesier, who was clerk of the vestry of Trinity Church, in this letter to the vestry of Christ Church, Poughkeepsie, shows the high opinion already formed of the future pioneer Bishop :

Fishkill, October 19, 1799.

SIR

THE Committee appointed by the Vestry of this place for the purpose of procuring a Rector have, in consequence of your letter, had a meeting.

We are highly pleased to discover that there exists in your Vestry a determination to give so respectable a salary, and will most willingly contribute our proportion as stipulated in your letter, provided the Character fixed on pleases our Congregation.

Without making any comments upon either Mr. Van Horn or Mr. Chase, or contrasting their reputations as preachers in the least, we are decidedly of opinion that the latter Gentleman obtains greatly the preference here, and will most cordially concur with you in procuring him as Rector.

We presume that the establishment of Mr. Chase in this Congregation will be of a very considerable advantage to the Church, especially as the members calculate upon a considerable accession, provided the preacher is a man of his merits.

The difficulty which prevents his accepting at present, decidedly, a Call here, you are acquainted with ; and we entertain from his representation of the circumstances that a little negotiation will remove every obstacle.

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No inconvenience can possibly arise from making the attempt, except a trifling delay, and the obtaining ultimately so valuable a Rector, and one so universally esteemed is, in our estimation, an object worth the experiment.

The particular conduct to be adopted, and the manner in which the wished for event may be brought to pass, we will most willingly communicate, provided you will relinquish Mr. Van Horn, and concur with us in measures calculated to promote the interest and welfare of both Congregations.

I am with Respect

Sir your most Obed't

PETER MESIER.

[*Records of Christ Church, Poughkeepsie, p. 106.*]

The reference is to a partial engagement Mr. Chase had made with the recently organized parish at Stamford in Delaware County. The formal call from Poughkeepsie and Fishkill to Mr. Chase was made soon after, and drew from him this characteristic letter to Captain Stephen Hoyt of the vestry of Christ Church, who acted as the agent of the two parishes:

DEAR SIR

I RECEIVED yours of the 28th of October, yesterday. I declare to you that I feel myself highly honored by the proposals made to me by the Vestry in Poughkeepsie; but as to a speedy answer, you Sir, and all, know that it must depend on the success of the *favorite Project*. If this could be brought about to the satisfaction of all parties, my consent to reside in Poughkeepsie, and be the Rector of the Church there, would be most cordially given.

I feel myself immensely attached to the good people in Fishkill, and if possible still more to those who live in the happy Village of Poughkeepsie. May God bless them all!! I wait the event.

I have seen Mr. T—y, your worthy friend. Mr. P—r, all last evening, was with me at Mr. Mesier's, & you may, without the assistance of magic power, give a guess how the time was spent.

The latter part of your Epistle contains my—I had almost said Death Warrant—'That I shall forfeit the esteem of the people at P—, if I do not preach there next Sunday.'

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I plead in behalf of my own life — that a previous appointment with the Bishop renders it impossible. Next Thursday I am to be in York, ready for an examination, and, if found worthy, H—Orders will on the Sunday following be conferred on me.

For your family's kind respects to me please to return my hearty thanks, and make my love to them all. Their affectionate treatment to me, are they not written in my heart? I wish we had been acquainted more with each other — I have every (reason) to suppose that I should (have) been highly hon'd & gratified.

The answer to the Call — it will be given as soon as possible. Mr. P—r and you possess all the information that is necessary on the subject. Act your pleasure — God speed the happy time is the Prayer of one who loves you all.—

PHILANDER CHASE.

Nov'r 4th 1799

CAPT. HOYT.

[*Records of Christ Church, Poughkeepsie, p.107.*]

The negotiations with St. Peter's, Stamford, were satisfactorily terminated by an agreement to pay that parish one hundred dollars in four quarterly instalments, the last payment being made in March, 1801. Mr. Chase was ordained priest by the Rt. Rev. Dr. Provoost, November 10, 1799, and on November 22 sent his formal acceptance. Few incidents of his rectorship have survived. Among the events he mentions in his "Reminiscences" are his missionary journeys to various parts of the county, and to Columbia County, Putnam County, and Green County. He alludes by name to Lunenberg, now Athens, Hudson, and New Lebanon Springs. To augment his salary of five hundred dollars, he opened a school in the house on Cannon Street, Poughkeepsie, purchased for a parsonage in 1799, which was successful. Within a short time he was invited to become principal of the Dutchess County Academy, which then occupied its own building opposite the parsonage, on the corner of Cannon and Academy Streets. The Bishop gives an account of a school larceny, and the detection of the thief by him by the device of using splints of equal length, one of which was given to each boy. He prints a sermon on the death of General Hamilton, and part of a sermon on the work of the committee for the propagation of the gospel in the State of

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New York ; also his interview with a young lawyer on the subject of the truth of the Christian religion. These are all ; and yet the impression made by Mr. Chase upon both Fishkill and Poughkeepsie was profound. Even then he was looking for wider fields, and when the opportunity came to establish a parish of the Church of New Orleans, with his rapidity of action he immediately embarked for that distant post on October 20, 1805, without the formality of asking leave of absence from the vestries of Fishkill and Poughkeepsie. The vestry of Christ Church, Poughkeepsie, received late in February, 1806, this brief communication :

To the Vestry of Christ Church, Poughkeepsie

GENTLEMEN,

I TAKE the liberty to signify that I have resigned into the hands of the Right Reverend the Bishop of the State of New York, the rectorship of the Church to which you are a Vestry ; with sincere wishes for your prosperity,

I am

Gentlemen

Your Friend & Humble Servant

PHILANDER CHASE.

City of New Orleans

December 1805.

[*Records of Christ Church, Poughkeepsie, p. 121.*]

It is presumed that a similar note was sent to Fishkill.

There was a long vacancy. Letters were written in behalf of the two parishes to Bishop Moore of New York and Bishop Jarvis of Connecticut, "informing them of the vacancy in the Church and the wish of the Vestry to fill it as soon as a suitable candidate could be found. And should either of them know of one whose talents they may judge calculated to render his service useful in this place, the earliest information would be esteemed a favour by the Vestry." In June, 1806, the Rev. Barzillai Bulkley, a native of New Fairfield, Connecticut, was elected by the vestries of Fishkill and Poughkeepsie as rector. He was then twenty-six years old, and had been made deacon by the Rt. Rev. Dr. Jarvis in Christ Church, Middletown, on Trinity Sunday, June 9, 1805. He appears to have served no parish during the

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first year of his diaconate. A manuscript sermon of his, still preserved, has endorsements showing that he was at Bedford, Troy, Poughkeepsie, in the State of New York, and at Milford, Connecticut.

Mr. Bulkley's rectorship of three years was a time of quiet growth without any startling or extraordinary incidents. He was the last rector of the united parishes. He removed to Flushing, and was rector of St. George's Church until his death on March 29, 1820.

The following extracts from the minutes of the vestry of Trinity Church, New York, will show the interest taken by that corporation in the Church at Fishkill:

November 14, 1796. "Resolved that the several Petitions of the Vestry of Jamaica New Town Rensselaer Fishkill and Fort Hunter be referred to the Committee on Church Applications."

November 13, 1797. "Resolved that the Treasurer may assign Bonds of this Corporation to the Church at Fishkill to the amount of four hundred pounds in discharge of the donation made to said church without making any allowance of interest by reason of such bonds bearing no interest and that in future whenever any other similar donations are discharged by Bonds bearing no Interest that no interest be allowed by this Board as an equivalent."

February 1, 1813. "To Trinity Church Fishkill one half the expense of repairing the Church to be paid on its Completion, such half not to exceed Five hundred Dollars, and a further Donation of Two hundred and fifty Dollars towards the Support of a Minister for the period of one year commencing from the time of his Settlement in the said Church."

June 13, 1814. "Upon the application of Trinity Church at Fishkill stating that they had entered into a Contract for the Completion of their Church ordered that the sum of five hundred dollars be now paid to them."

Among Mr. Bulkley's successors have been the Rev. Dr. John L. Watson, the Rev. Collis A. Foster, the Rev. Richard L. Burnham, the Rev. Robert Shaw, the Rev. William H. Hart, the Rev. Dr. Christian F. Crusé, sometime Librarian of the General Theological Seminary, a sound theologian and friend of Dr. Muhlenberg, the Rev. Frederick W. Shelton, a graceful and forceful writer, the Rev. John R. Livingston, whose rectorship is the longest in the history of the parish, the Rev. Dr. John Henry Hobart, whose sweet and gentle

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character was like a benediction to all who knew the distinguished son of the great Bishop, the Rev. Dr. William B. Thomas, the Rev. Joseph Henry Ivie, and the Rev. Dr. Horatio Ladd. In 1803 the church was thoroughly repaired, particularly the steeple. Within fourteen years the severe winter storms had rendered that adornment unsafe, and in 1817 it was taken down, the base only being left, which was surmounted by a square tower with a balustrade. In 1860, when the church was again renovated, the tower was demolished. In 1870 the interior was changed by the removal of the square pews and the lofty pulpit with the sounding-board. Within the original parish there have been formed: in 1870 St. Luke's Church, Matteawan, for the organization formed in 1833 by Mr. Van Kleeck survived only a few years; and St. Andrew's, Fishkill on the Hudson, which grew out of a Sunday School commenced in 1870, and was organized as a parish in 1899; also St. John Baptist Chapel, Glenham, founded in 1855. The rector of Trinity Church in August, 1911, was Clinton Durant Drumm. The number of communicants, according to the American Church Almanac for 1911, was forty-seven.

Philander Chase.

See sketch which precedes his letter of July 16, 1803, in Volume III.

James Cooper.

James Cooper was for many years a vestryman of Trinity Church, Fishkill, and active in its affairs.

Peter Mesier.

Peter Mesier belonged to an ancient Huguenot family, which had been settled in the city of New York early in the sixteenth century. Many of its members had been merchants. Peter A. Mesier, the uncle, was a notable bookseller and vestryman of Trinity Church from 1780 to 1800. Peter was brought up at the country seat of the family at Wappinger's Falls, Dutchess County. Graduating from Columbia College, New York, in 1789, he engaged in business in the city and was for some years an alderman. He spent the remainder of his life at the old homestead, and for many years was a miller. He was a steadfast Churchman, and served as warden and vestryman of Trinity Church. He married Margaret, a daughter of Philip and Aetje (Beekman)

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Verplanck of Cortlandt Manor. A daughter, Maria Mesier, survived until 1889. She was noted for her gentle disposition and quiet benevolence. The old homestead and grounds were purchased by the authorities of the village of Wappinger's Falls for a public park and library.

Daniel Crommelin Verplanck.

Daniel Crommelin, a son of Samuel and Judith (Crommelin) Verplanck, was born in the city of New York, March 19, 1762, in their ancestral mansion in Wall Street, on the site of the present United States Assay Office. The family is one of the oldest in New York, the American ancestor being Abraham Isaac Ver Planck, who was in New Amsterdam as early as 1638. His father was a prosperous merchant, and one of the founders of the Chamber of Commerce in 1768. He was carefully educated, and received from Columbia College in 1788, after its reorganization, the degree of master of arts. In 1785 he married Elizabeth, a daughter of the Hon. William Samuel Johnson, president of Columbia College, and son of the first president of King's College, the Rev. Dr. Samuel Johnson. Two children were born to them, Gulian Crommelin and Ann. Mr. Verplanck was a man possessing very extensive property interests both in New York City and Fishkill, of which an ancestor had been one of the original proprietors. He was a vestryman and warden of Trinity Church, in that village, and spent much time at the family home, Mount Gulian.

With his uncle Gulian he was an original subscriber to the Tontine Coffee House, on Wall Street, in 1794, in favour of his children, Gulian Crommelin and Ann. From 1802 to 1809 he was a member of Congress. He then became judge of the court of common pleas of Dutchess County. He resigned his seat on the bench in 1828, and devoted his time to his various private affairs. A characteristic act of his was the payment of losses to depositors and creditors on the failure of the Middle District Bank of Poughkeepsie, in which he was a director and principal stockholder. He died suddenly, March 29, 1834, as he was walking in the Little Woods south of his house. His widow, a second wife, and daughter of William Walton of New York, survived him until 1843.

His son, Gulian Crommelin, became an accomplished scholar, lawyer, legislator, and literary critic. His edition of Shakespeare is stand-

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ard. In 1827 he was professor of the evidences of Christianity in the General Theological Seminary. He died in his eighty-fourth year, March 18, 1870, and was buried from Trinity Church, New York City, of which he was the senior warden.

In his "History of Dutchess County," published in 1832, James H. Smith says on page 508 :

"The Verplanck homestead situated on a bluff overlooking the Hudson, about one and one-fourth miles above Fishkill Landing, is rich in historic associations, and is one of the few old houses remaining in the town. It was built a little before 1740, with the exception of an addition to the North End which is of more modern construction. It is built of stone and is still in an excellent state of preservation. The roof, which is long and steep, descends to the first story and is supplied with dormer windows. A winding carriage road leads to it from the highway through a broad and undulating lawn, shaded by venerable trees. It was occupied until recently by the widow of Samuel Verplanck, brother of Gulian C. Verplanck.

"It is made famous by having been for a time the headquarters of Baron Steuben during the Revolution, and still more so by the fact that under its roof was organized, in 1783, the *Society of the Cincinnati*, of which Washington was the first President, an office he retained till his death. The meeting for that purpose was held in the large square room on the north side of the passage which is carefully preserved in its original style; and there too, a Committee consisting of Generals Knox, Hand, Huntington, and Captain Shaw, formulated and adopted its constitution."

Christ Church, Poughkeepsie.

The founding of the Church of England in Dutchess County and the progress of the two original parishes, united under one rector to 1810, have been sufficiently detailed in the sketch of Trinity Church, Fishkill. It will, however, be necessary to note a few events in the history of Christ Church for the first fifty years of its existence. After the purchase of the glebe in 1767, an effort was made to establish "a school for the teaching of the English language" in Poughkeepsie. While this school never came under the patronage of the Venerable Society nor was distinctly controlled by the Church, its chief supporters were members of Christ Church, and Richard Davis, a member of the

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vestry, was one of its managers. On October 4, 1771, a petition to Governor Tryon was signed by "John Beardsley, Bartholomew Crannell, Isaac Balding, and Richard Davis," praying for a confirmation of the title to the glebe land purchased from Gideon Ostrander and a grant of two hundred acres from the Sanders and Harmense patent, which covered the middle and northern portions of the present city of Poughkeepsie, as well as incorporation as a body politic in fact and law. The Rev. John Beardsley, as agent of the parish, presented the petition to the governor on December 31, 1771. Nearly five months later, on May 19, 1772, the council acted favourably upon it. It was not, however, until February 17, 1773, that the charter was passed and engrossed. On March 9, 1773, it was signed by Goldsboro Banyar, the secretary of the province, and the great seal attached. The name of the parish was to be "The Rector and Inhabitants of Poughkeepsie in Dutchess County in Communion of the Church of England as by Law Established." These officers were appointed: Bartholomew Crannell and Samuel Smith, wardens; Richard Davis, John Child, John Davis, John Ferdon, Jr., John Medlar, Zachariah Ferdon, Isaac Baldwin, Jr., and David Brooks, vestrymen. After the granting of the charter, Mr. Beardsley proceeded to secure subscriptions for the building of a church. A plot of ground "on the Post Road bounded by the school house lot on the south and by the land of Jonas Kelsey on the north" was given by Lewis Dubois, who was a large landowner and a firm supporter of Christ Church. The subscription lists are still extant, and the amounts subscribed vary from two shillings, given by Abraham Degraff, to fifty pounds, given by Richard Davis. One subscriber "paid in lambs." As the sum was insufficient, Mr. Beardsley went to New York City after the foundations had been laid in the fall of 1773, and obtained from merchants and prominent men in the city a generous addition to the funds in hand. He made a thorough canvass, and among the subscribers were Robert R. Livingston, Augustus Van Cortland, James Duane, George Ludlow, Elias Desbrosses, William Denning, Samuel Bard, and Goldsboro Banyar. Mr. Beardsley wrote to the Venerable Society, April 26, 1774:

REV'D SIR

I BEG leave to Inform the Honourable Society that we have at length

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(through much difficulty) collected by Subscriptions in our own Congregation and among our Christian Neighbors (that) which we judge Sufficient to build us a Stone Church 40 by 53 feet in circumference. The Foundation was laid last fall; the walls are now raising; and we expect it will be completed by the last of October.

If the Society would be pleased to bestow a Bible & Common Prayer Book in our New Church (as we have none but what I have provided at my own cost) I am persuaded no people would be more grateful.

We have some time since received a like favour to the Church at Fishkill (a part of this Mission and fifteen miles from hence), for which & for all other favours, we shall ever retain a deep sense of our obligations to the Society.

I have drawn my Bill of £17.10.0 Sterling in favour of Mr. Jacob Watson, Merchant, at New York.

Since I wrote last I have baptized thirty two white & two black Infants; and I am Rev'd Sir the honourable Society's & your most obedient

most humble

Servant

JOHN BEARDSLEY.

The church was completed and occupied in the fall of 1774. Upon Christmas Day of that year there was a service of dedication, inexactly termed "a consecration." The sermon was preached by the Rev. Samuel Provoost, formerly assistant minister in Trinity Church, New York City, but then living in strict retirement at East Camp, in what is now Columbia County, near Poughkeepsie.

Miss Helen Wilkinson Reynolds, the historian of the parish, says: "The original manuscript of his sermon on this day was presented to Christ Church in 1888 by James Grant Wilson of New York. The text was taken from St. Luke 7, verse 5, — 'For he loveth our nation, and he hath built us a Synagogue.' Imbedded in a long discourse upon Old Testament ritual, combined with sundry moral reflections, is one paragraph of local interest. It is noticeable in that, that the eighteenth century was as impressed with its own material conveniences and improvements as is this twentieth, teeming with its oft quoted inventions and developments.

"This Place, which less than two centuries ago was either a Des-

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olate Solitary waste, or Inhabited by savages, wild and uncultivated as their Native Country, and immersed in the most deplorable Idolatry and ignorance, is now covered with Buildings, filled with Inhabitants who profess the purest of Religions, and supplied with all the Comforts and conveniences of Life. Indeed, the only want the members of this Congregation have for some time labored under, has been that of a place where they might perform the publick offices of their Religion and pay their Devotions to God with decency and order. This defect is now, at last, happily supplied by the care and assiduity of their worthy pastor, and generous Contributions of the Benevolent and Devout; and it will be remembered to their honour that, whilst some have given out of their abundance, others have spared out of their Industry. All, I hope, have exerted their prayers and wishes for this pious work.'” [*Records of Christ Church, Poughkeepsie, p. 46.*]

She thus comments on this paragraph of the sermon, and mentions several gifts to the Church :

“Mr. Provoost’s mention of gifts made to the Church out of the industry of the donors, probably has reference to the contributions of the ‘artificers and workmen’ who labored in the erection of the building, whose names are contained in the treasurer’s records, and of whom thirteen joined in subscribing the sum of £18.15.0.

“The furnishings of the first church were modest to the point of severity. Pews were not put in until after the Revolution, and the congregation, who, in Mr. Provoost’s opinion, possessed ‘all the comforts and conveniences of Life,’ must have occupied crude benches. At the east end of the small oblong building was a high pulpit, and before that a reading desk. A committee, consisting of the Rector, Bartholomew Noxon, Richard Davis, and John Davis, had been appointed in June, 1774, ‘to fix the Dementions of the Reading desk and pulpit, and Send the Same to Gabriel William Ludlow in Order to have the hangings Made for them.’ Mr. Ludlow’s wife was a daughter of Mrs. Ann Rutgers Croke of New York, who had promised the hangings. When these were received, the vestry ordered ‘that the thanks of this Corporation be given to Mrs. Anake Croke for her Generous Donation of a Elegant Set of Crimson Damask hangings for the pulpit and desk in Christ Church in Poughkeepsie.’ A remnant of this crimson damask, framed, was lately given to Christ

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Church by Miss Julia Crooke, and is now on the wall of the parish house.

“The vestry also acknowledged with appreciation, in 1775, that there had been ‘Presented to Christ Church, by John Moore, Esquire, of New York, a Silver Baker for the Service of the Communion;’ ‘by Mr. Gabriel William Ludlow of New York, two Cups for the Communion Service: and likewise a font for the use of the Church;’ ‘by Mr. John Crooke of New York a Table: Chair: Table Cloath and Napkin, for the Service of the Communion.’

“This ‘Table for the Service of the Communion’ is said, by a tradition in the Crooke family, to have been one of two, the mate to which is still in existence. The latter is of the design known as a Chipendale card table, which model was introduced about 1720 and went out about 1780; it is of mahogany, with carved cabriole legs and claw and ball feet; the two sections of the top are hinged at the centre, so that one half rests on the other, or is leaned up against the wall, when the table is not in use. The pair of tables were family pieces, and there seems to have been no more hesitation on the part of the Church to make use of the former card table for sacred purposes than there was to purchase a ‘Tickett in ye Kings Bridge Lottery for the Church in Poughkeepsie,’ which the treasurer’s records show was done, or than to take a negro man in part payment of a debt, which occurred a few years later.

“James Rivington of New York donated ‘A Church Com’n prayer book,’ and the ‘Great Bible’ was one presented by the Free Masons to Mr. Beardsley, personally, which he afterward gave to the Church. One surplice was owned, the linen for which was contributed by Captain Peter Harris, and its making by Mrs. Beardsley. It is referred to as the ‘surplus,’ ‘Supplus,’ and ‘Surplush,’ in the account books, an annual item for its laundering being gravely entered.” [*Records of Christ Church, Poughkeepsie, p. 47.*]

At the legislature of 1791, by request of the vestry, the Hon. James Kent, afterward the famous chancellor, introduced a special bill, which was passed unanimously, changing the name of the parish to “The Rector and Inhabitants of Poughkeepsie in Communion with the Protestant Episcopal Church in the State of New York.”

In 1792 the vestry resolved to add a spire to the church, but the execution of the work was delayed until 1798. There was a belfry

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with a door and stairs, in which hung a bell of three hundred pounds' weight, purchased from Doolittle & Goodyear of Hartford, Connecticut, in 1790. The spire itself was adorned with scroll work and surmounted by a weather vane and gilded ball.

In 1795 an application was made to Trinity Church, New York City, for aid, by a committee consisting of the Rev. George H. Spieren, Archibald Stewart, Cadwallader D. Colden, and John Davis. A previous petition on behalf of the united parishes of Poughkeepsie and Fishkill, made in 1790, had been unsuccessful.

The petition states that the poverty of the parish compelled the sale of the glebe and parsonage house, the cost of defending lawsuits by those claiming rights in their property had been heavy, the remainder of their land was still the prey of men claiming title, who had "a hope, not without some Foundation, that your Petitioners will be obliged to sacrifice their Right to a want of means to defend it." The petition was favourably received, and a grant of five hundred pounds was made on condition that it should be used for the purchase of a glebe or parsonage. This amount was finally paid in 1798, and invested in the second parsonage in Cannon Street.

After the departure of Mr. Bulkley in August, 1809, John Davis, the senior warden, was appointed by the vestry "to repair to the City of New York to confer with the Bishop, Clergy, & others, take their advice and aid in procuring for this parish a suitable character as pastor thereof."

Mr. Davis presented a petition to the Corporation of Trinity Church, setting forth facts which might induce that venerable body to grant relief to a parish which had suffered the loss by death and removal of members who were both liberal contributors and ready to advance the interests of the parish. Five had served on the vestry. For these reasons aid was needed "to Support a gentleman fitly qualified to fill the rectory of their Church."

While this petition was being considered by Trinity Corporation, a partial engagement was made with the Rev. Joseph Prentice of Athens. He was to give one-third of his time from February to October, 1810, and then to remove to Poughkeepsie permanently. This engagement was satisfactory to the whole parish. Mr. Prentice officiated on February 13, 1810, and on several other Sundays, but his health failed, and he was unable to accept the rectorship.

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On June 7, 1810, Mr. Davis informed the vestry that an annuity of two hundred and fifty dollars for five years towards the support of a rector, "to commence from the time when a clergyman shall be duly settled," had been granted by Trinity Church.

On July 17, 1810, James Emott, Thomas J. Oakley, and John Davis were appointed a committee to visit the Rev. John Reed, rector of St. Luke's Church, Catskill, and consult with him as to the possibility of obtaining his services as rector. He was offered seven hundred dollars and the use of the parsonage. Mr. Reed accepted, and entered upon his duties at Poughkeepsie on August 19, 1810.

Mr. Reed was then thirty-three years old. He was born at Wickford, Rhode Island, and taught school to obtain money for his college course, for which he prepared under the Rev. Dr. Joel Benedict of Plainfield, Connecticut. Graduating from Union College, Schenectady, New York, in 1805, he studied theology under the direction of the Rev. Dr. Hobart, and was made deacon by the Rt. Rev. Dr. Benjamin Moore, May 27, 1806. He immediately accepted the charge of St. Luke's Church, Catskill, where he did good work. He was ordained priest by the Rt. Rev. Dr. Moore, June 17, 1808.

With his arrival the parish developed more rapidly and symmetrically. There was confidence, energy, and persistence in priest and people, and they worked harmoniously together. Mr. Reed was an excellent organizer, a Churchman of the best type, a particular friend of John Henry Hobart, and soon acquired influence in the diocese.

Miss Reynolds says of him, and of those whom he attracted to the Church and held firmly by his straightforward manly course:

"In 1810, when John Reed came to Poughkeepsie, he found himself in charge of an insignificant cure, for, in 1811, he reported to the Diocesan Convention but seventy communicants in his care. The last report made to him by the Convention before his death was in 1844, when he claimed two hundred and fifty communicants, which increase must be considered in the light of quality as well as of numbers, as, from that viewpoint, the substantial character of Dr. Reed's life-work will be better appreciated than from that of figures.

"His rectorate occurred between the dates of the incorporation of the Village of Poughkeepsie and of the charter of the City, and benefited by the growth which took place to effect the change thus indicated. Poughkeepsie was then a legal and political centre, and many

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men prominent in that day in the State were brought into Christ Church through the influence of its Rector.

“While Dr. Reed has been classed with Bishop Hobart in Churchmanship, he was unlike him in all other ways, for, where Hobart was brilliant and energetic, and, perhaps, aggressive, John Reed was deliberate, steady, even and tactful. He had the patience to go about the establishment of a congregation by slow, painstaking, but sure and reliable methods, securing a deep and abiding personal hold upon the people, and thereby winning many into the Church. On the parish register are found many adult baptisms by him, and the lists of wardens, vestrymen and pewholders include the names of some of the ablest men of the day in Poughkeepsie. The bar was represented by such men as James Emott, Sr., Philo Ruggles, James Hooker, Richard D. Davis, Leonard Maison and Stephen Cleveland. Of these, James Emott, LL.D., whose career was distinguished as a member of Assembly and of Congress, as County Judge and as a Judge of the Circuit Court of New York State, was Warden of Christ Church thirty-three years, Trustee of the General Theological Seminary 1826–1850, and elected by the diocese to represent it at the General Conventions of 1826, 1829, 1832, 1835, 1838, 1841 and 1844. Philo Ruggles, Surrogate and District Attorney, was vestryman and warden, 1807 to 1825; he built, about 1800, a double frame house on Market street (with a fine example of a dignified, carved doorway and fan light), which was known by the present generation as the Hooker house, and he occupied the same until his removal to New York City in 1826. James Hooker, who later came into the possession of this house, which was torn down to make way for the new building of the Young Men’s Christian Association, was regarded as one of the safest and most conservative counsellors; he was a Presidential Elector, 1836, Canal Commissioner, Surrogate, and was a member of Christ Church vestry from 1817 to 1858. Richard D. Davis, member of Congress, and long associated with public affairs, a man of marked ability, was continuously in the vestry from 1826 to 1853, and many years secretary to that body, although it is regretfully to be added that afterward, for a time, he was a Spiritualist. The same fact is true of Nathaniel P. Tallmadge in his later life, after his removal in 1844 from Poughkeepsie to Wisconsin, but who, while in Poughkeepsie, was a faithful member of the Episco-

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pal Church, and served this parish in its vestry from 1821 to 1836. Tallmadge was a Senator of the United States, 1833-1844, and prior to that was a State Senator; he was a lawyer, a leader of the oft-quoted Poughkeepsie Improvement Party in the thirties, and was identified with most of the banking and freighting enterprises of the town; the house he built for himself is that on Delafield street, more recently occupied by Mr. Irving Elting.

“From the medical profession the congregation included Dr. Thomas and his nephew, Dr. William Thomas, Dr. Elias Trivett and Dr. John Cooper, whose son, Dr. John Reed Cooper, was the Rector’s namesake, and whose son-in-law, Dr. Walter Hughson, was baptized by Dr. Reed in 1841 when just beginning practice here. Henry Davis, who was president of the Dutchess County Bank and whose brick dwelling house on Market street has been remodelled as the present Fallkill National Bank, Walter Cunningham, business man, banker and leader of the Improvement Party, and Captain Frederick Barnard of the Poughkeepsie Whaling Company are examples of the class of men in commercial life whom Dr. Reed had in his pastoral care.

“One accession made in Dr. Reed’s day had a lasting and widespread influence in the Episcopal Church in this country. There was living in the part of the township of Beekman, Dutchess County, that has since become the township of La Grange, a farmer, Joseph Potter, a member of the Society of Friends and the father of several sons. The eldest son, born in 1784, and given a name peculiarly suited to the Friends, that of Paraclete, came to Poughkeepsie about 1805-1808, established himself in the book and printing business, married, in 1809, a daughter of one of the wardens of Christ Church, and, in 1810, became a pewholder. In 1815 he bought ‘The Poughkeepsie Journal and Constitutional Republican,’ which he edited and published for a great many years, during which he was connected with almost all the educational and business interests of Poughkeepsie. Paraclete Potter was a conspicuous member of the Improvement Party of 1835, but his service to the town through that channel was short in time as compared with the long years his bookstore was a centre of influence. That was in existence by, or before, 1814, and continued until 1841, when its owner removed to Wisconsin. Throughout that period it was used much as a literary and political club. All the lovers of literature in the place gravitated there, and read and discussed the contents

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of the shelves, while influential politicians assembled to debate current issues. The late Isaac Platt, editor of 'The Poughkeepsie Eagle,' became an apprentice to Paraclete Potter in the office of 'The Poughkeepsie Journal' in 1821, and, in reminiscences once published by him, he described the reading room attached to the rear of the bookstore, and the gatherings in it of leading citizens. In referring to the prominent men accustomed to meet there, he mentioned twenty-four names, eighteen of which are found on the pew and vestry lists of Christ Church, which is a striking illustration of the position the parish had come to occupy in the community.

"By the marriage and settlement in Poughkeepsie of Paraclete Potter, an opportunity was afforded two of his brothers to obtain a better education than was within their reach in Beekman. Accordingly, about 1812, Alonzo Potter, born 1800, and Horatio Potter, born 1802, entered the Academy, on Academy Street, Poughkeepsie, opposite the parsonage occupied by Dr. Reed. No evidence has been found to determine whether they were boarding pupils or lived in their brother's home, but the latter is more probably the fact. In either case, they became attendants at Christ Church, and the son of one of them once made an interesting statement in regard to this. In the present Christ Church, on December 2d, 1900, the day of the institution of the Reverend Alexander G. Cummins, Jr., as Rector of the parish, Bishop Henry C. Potter spoke of his father and uncle, and said that 'their love for the Church, and their connection with it, dated from the day that they, two Quaker lads, wandered into the old first Christ Church, and felt the charm of its services.'

"Alonzo Potter remained at the Academy in Poughkeepsie from 1812 to 1815, when he entered Union College. After his graduation he prepared for the ministry, and was made Deacon in 1821, and Priest in 1824. Meanwhile, his brother, Horatio, two years his junior, remained in Poughkeepsie (probably until 1822, as he graduated from Union in 1826), and, after he left the Academy, served as clerk in the bookstore of his brother, Paraclete. During a summer vacation from college, on August 10th, 1823, Horatio Potter was baptized by Dr. Reed, and so is even more especially a spiritual child of Christ Church than his brother, Alonzo." [*Records of Christ Church, Poughkeepsie, p. 140.*]

In 1824 Dr. Reed organized a Sunday School. This was twenty-

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two years after the experiment of the Rev. Bethel Judd at Hudson, and seven years after the organization of the New York City Protestant Episcopal Sunday School Society. It opened with seventy scholars. A more formal organization was effected in 1829, by the adoption of a name, constitution, the election of officers, including besides a president, a vice-president, a secretary, and a treasurer, also a board of fifteen managers, and a board of thirty visitors. In October, 1829, Benjamin C. Van Vliet and Mrs. Anne Greene were elected superintendents with a staff of eighteen teachers and one hundred and four pupils.

As early as 1814 the church could hardly accommodate the congregations. The subject of enlargement was then discussed, and in 1822 some repairs and additions were made. A new church was soon seen to be a necessity, and on February 1, 1833, the Rev. Dr. Reed, Dr. Elias Trivett, and Richard D. Davis were appointed to solicit subscriptions. They were in form of corporate stock of the parish, to be repaid at the pleasure of the corporation, bearing four per cent interest annually. This plan had been used successfully in building Trinity Church, New Haven, Connecticut, in 1814. The largest subscribers in Poughkeepsie were William Davies, James Emott, Dr. Trivett, George P. Oakley, Mary Parkinson, Thomas L. Davies, Hannah Davis, Henry Davis, and James Hooker. The whole subscriptions were eleven thousand five hundred dollars, and of this six thousand dollars' worth of scrip was at once surrendered to the parish by the largest subscribers.

In March, 1833, Dr. Reed, Richard D. Davis, and Thomas L. Davies were chosen as a building committee. A contract was made with Elijah Northrop to build the new church for ten thousand nine hundred dollars, using such parts of the old building as might be needed. The architecture was the Gothic of that period, with a square tower adorned with pinnacles at each of the four corners. The material was brick with a stone foundation. The church was consecrated on June 5, 1834, by the Rt. Rev. Dr. Benjamin T. Onderdonk, who in his Convention address for that year says:

“The increased accommodations for worship afforded by this Church were rendered necessary by the enlargement of the parish, which, by God's blessing, had attended the labors of the nearly five-and-twenty years incumbency of the present Rector.”

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In 1835 the increase in that city had been so great as to justify the organization of a new parish in a new residence section of the village, near Mansion Square. Several members of the vestry and men prominent in the parish were interested in this movement, which resulted in the building of St. Paul's Church, of which the first rector was the Rev. Frederick W. Hatch. The Church also was extended into surrounding towns, among them Wappinger's Falls, Pleasant Valley, and Fishkill Landing.

In 1839 Dr. Reed's health began to fail, and he suffered from a stroke of paralysis. He continued his work, although with difficulty, until January, 1842, when in a letter to the vestry, he spoke of his "increasing age bringing with it some infirmities," and requested that the Rev. Homer Wheaton might be appointed as assistant minister. This was done in January, 1842. Mr. Wheaton was a native of North East, Dutchess County, but removed to central New York when a boy, with his father and mother. He was educated at the Pompey Academy, and at Hamilton College, Clinton, from which he was graduated with high honours in 1822.

He studied law and opened an office in Syracuse, where he practised with great success. After a few years he returned to his native county and settled at Lithgow, but removed to Poughkeepsie in 1837. Dr. Reed soon made his acquaintance in the course of his missionary work in the county. He was greatly impressed by the straightforward candour and high sense of duty which Mr. Wheaton possessed. They became warm friends. Like many other young men, Mr. Wheaton was without any settled religious principles. Intercourse with the good rector soon made him an inquirer, and in the course of time, a sincere believer. He determined to study for the holy ministry, which he did under the direction of Dr. Reed. He was baptized by the rector of Christ Church on December 7, 1841. He was confirmed by Bishop Onderdonk on his visitation to the parish at that time. He was made deacon by the same prelate on December 9, 1841. The relief of Dr. Reed when the assistant took from him the burden of work was very great. Mr. Wheaton was systematic and thorough, and loyally upheld the principles maintained by the rector. Those who knew him not only admired, but loved him. One friend said of him: "He had the personality of a Christian, the manners of a gentleman, and the heart of a woman."

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Dr. Reed prepared a farewell sermon, which was read on the third Sunday in Lent, February 23, 1845, by the Rev. Mr. Wheaton. The subject was "The Peace of Jerusalem." In it he gave a retrospect of his rectorship, and told the people of his charge that "the desire has for several years occupied my mind, that, when we shall be separated, I might leave you in the charge of a wise and faithful shepherd. And now, I rejoice in the confident hope that, when I shall be called hence, I shall leave you under the guidance in spiritual things of one, who is my own deliberate choice, and who I believe, is worthy of the charge of immortal souls."

Dr. Reed treated his theme with a rare beauty and originality of thought, and concluded with these affecting words:

"And now, my beloved brethren, let me commend this subject to your understanding and your hearts, as the last legacy I can leave you. I do it, not in the exact sense of a valedictory, but I send it to you as a word of counsel in season, under a strong apprehension that my infirmities may prevent my bidding you a farewell.

"It is now nearly thirty-five years since I took pastoral charge of this congregation, and it is among my most pleasant reflections that, through this long period, uninterrupted peace and harmony have obtained among you. And I am thankful in being able to say that never has the thought, even, disturbed my mind that your harmony would be interrupted, or that heresy and schism would distract you.

"This happy state of things has not arisen from any ability of mine, or from respect to, or influence of, my imperfect labors, but it has been the fruit of growing piety to God, and increasing good will to each other. You have passed through many trying scenes, but you have come out from them unharmed; and, all offences forgiven and forgotten, you here bowed together at the consecrated altar of your common Head and Father.

"I have been among you in many and various scenes, by day and by night. I have accompanied you in the days of your prosperity, and have rejoiced when you rejoiced. And O, in how many scenes of sorrow have I been with you!

"Brethren, I stand to you in a near relationship, and am bound to you by stronger ties than I have language to describe. A great portion of this congregation have I had in my arms, and united them to Christ's body in the holy sacrament of baptism; many of you,

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brethren,—and would to God the number had been greater,—have I admitted to the comfortable sacrament of the Holy Supper. When I first came among you, I publicly told you that I came to serve you in the most momentous of all human relations, and, in discharging my duties, to live and die with you; and that I was determined to know nothing among you save Jesus Christ and Him crucified.”

At the end of the sermon he appended the prayer of Bishop Jeremy Taylor for unity, which is now included among the occasional prayers in the Book of Common Prayer. The sermon was published by the parish. This was the rector's last message to his beloved flock. He lingered in pain and weakness until he died on July 6, 1845, at the age of sixty-eight years.

The Rev. Mr. Wheaton succeeded him at once. In every way his rectorship was a benefit to the parish. He was very staunch in his Churchmanship, and had thoroughly adopted the views of the Church held by the early Tractarians, which he inculcated with great ardour. In 1847 he removed to Lithgow, and became in 1848 the rector of St. Peter's Church. In this smaller field he was the same devoted pastor and lovable friend as at Poughkeepsie. After the death of Bishop Wainwright in 1854, many of his friends wished him to be the new Provisional Bishop, but he absolutely discouraged them. His views of ecclesiastical authority were changing, and in 1855 he made his submission to Rome. For nearly forty years he lived the retired life of a Roman Catholic layman, and died November 12, 1894, in his ninetieth year.

In 1830 Mr. Wheaton married Louisa, a daughter of Judge Isaac Smith of Lithgow, a large land-owner. After the judge's death he gave much time and care to her share of the large estate.

Mr. Wheaton had two sons, Isaac Smith Wheaton, who died in 1872, and Judge Charles Wheaton, a distinguished member of the Poughkeepsie bar.

In June, 1845, a public school for girls was established. It was under the supervision of the rector and a committee of the vestry, with a board of lady managers. Its chief benefactress and efficient supporter was Mrs. Thomas L. Davies, a daughter of the Rev. Dr. Reed. She held the teachers to a sense of their duty, and saw that the instruction given was of the highest type. Until 1858 the sessions of the school were held in the basement of the church. On December 7, 1857, William A. Davies and his wife gave for its use a building and a lot

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on the corner of Market and Penn Streets. The building was well arranged and specially designed for the school. The school was continued until 1884 with varying success. In 1885 the building was leased to the Quincy School. After the erection of the new church in 1888, the vestry asked the approval of Mr. Davies to the sale of the building, and the erection of a Sunday School room in the rear of the church, to be known as the Davies Memorial. This request was granted. The building was sold for four thousand five hundred dollars to the Quincy School, and the proceeds were used towards the cost of the Davies Memorial.

The successor of Mr. Wheaton was the Rev. Dr. Samuel Buel, a scholar and theologian, who was afterwards professor in the Seabury Divinity School, Faribault, Minnesota, and in the General Theological Seminary, New York City. During his incumbency the memorial church of the Holy Comforter was organized, in May, 1859, under a board of trustees. A beautiful Gothic church was erected by William A. Davies in memory of his wife, Sarah Davies, on land given by Mr. Davies and his brother, Thomas L. Davies. The corner-stone was laid by the Rt. Rev. Dr. Horatio Potter, July 14, 1859, and the church consecrated by the same Bishop, October 25, 1860.

Dr. Buel resigned May 10, 1866. He spent four years at Faribault, and then came to New York City, where he was actively at work as professor of systematic divinity from 1871 to 1888, when he was made professor emeritus. He died December 30, 1892. As an author, he published a "Treatise on the Eucharistic Presence, Sacrifice and Adoration;" "The Apostolic System of the Church defended;" and after his death his seminary lectures were issued under the title, "A Treatise of Dogmatic Theology." He was a man of very strong convictions, with a stern sense of duty. Under a brusque manner he concealed a tender and sympathetic disposition.

The Rev. Philander Kinney Cady became rector on September 1, 1866. He was born in Cincinnati, Ohio, October 23, 1826. He was educated in his native city, graduating from Woodward College in 1843. He entered the General Theological Seminary in 1847, and upon completing his course in 1850 was made deacon, with other members of his class, on June 30, in Trinity Church, New York, by the Rt. Rev. Dr. William R. Whittingham, Bishop of Maryland, then performing Episcopal functions in the Diocese of New York.

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He was ordained priest in 1851 in Grace Church, Brooklyn, New York, by the Rt. Rev. Dr. William Heathcote De Lancey. In 1851 he was made rector of Trinity Church, West Troy, New York. He removed to Newark, New Jersey, in 1856, where as rector of Grace Church he did much to make the work of that parish permanent and effective. From 1861 to 1865 he was rector of Grace Church, Albany, New York. In the early days of Dr. Cady's incumbency a service of especial interest was held December 21, 1866, to commemorate the centennial of the first service by the Rev. John Beardsley as rector of the united parishes in Dutchess County. The sermon was by the Bishop of the Diocese, the Rt. Rev. Dr. Horatio Potter. While the service, which included Morning Prayer and the Holy Communion, is reported in the papers of the period, there is only a brief extract of Bishop Potter's sermon. Mr. Cady was an attentive parish priest, careful in every part of his duty. Under him the services assumed greater reverence and beauty. He introduced a weekly celebration of the Holy Communion.

In 1876 Dr. Cady went to St. James's Church, Hyde Park, where he remained until his election in 1889 as professor of the evidence of natural and revealed religion (now styled the chair of Christian apologetics), in the General Theological Seminary.

He served acceptably in that chair until 1902, when he was made professor emeritus. He was acting dean from the death of Dean Hoffman in June, 1902, to the installation in September, 1903, of Dean Robbins. He has since been living in retirement in Ridgefield, Connecticut.

On November 1, 1875, the Rev. Henry L. Ziegenfuss was elected rector. He was born at Kresgeville, Pennsylvania, November 3, 1844. He was educated at the Moravian Seminary, Nazareth, Pennsylvania, and graduated from Pennsylvania College, Gettysburg, Pennsylvania, with honours in 1866. He was a member of the company of students enlisted in June and July, 1863, attached to the Twenty-sixth Pennsylvania Regiment, commanded by Colonel W. W. Jennings, which took part in the battle of Gettysburg. He studied theology at Mount Airy Theological Seminary, Philadelphia, and was ordained to the Lutheran ministry on Trinity Sunday, 1869. He became pastor of the Third Lutheran Church, Rhinebeck, New York. He also was professor of chemistry in De Garmo Institute in that town.

In 1872 his changed views of Apostolic Christianity and Church

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Polity led him to seek the ministry in this branch of the Church of Christ. He was made deacon by the Rt. Rev. Dr. Horatio Potter on October 17, 1873, in the Church of the Messiah, Rhinebeck, and placed in charge of St. Margaret's Church, Staatsburgh, New York. He was ordained priest April 20, 1874, in St. Paul's Church, Poughkeepsie, by the Rt. Rev. Dr. Potter. For six months, during the absence of the rector, he officiated at St. James's Church, Hyde Park. In the fall of 1874 he took charge of Christ Church while Dr. Cady was absent in Europe for the recovery of his health. Dr. Ziegenfuss was an acceptable preacher, and won the esteem of all by his geniality, and warmth of manner. He was an efficient aid in the missionary work of the diocese, and in May, 1886, was appointed Archdeacon of Dutchess County.

In 1886 the steps preliminary to building a new church were taken. Both the Bishop and Dr. Ziegenfuss considered this a necessity. The congregation hesitated, for there were only a few who could give largely. Finally Albert Tower, president of the Poughkeepsie Iron Company, offered to bear at least half the cost. Upon April 20, 1887, the vestry determined the church should be built, and subscriptions were solicited. The plans of William H. Potter were adopted, and provided for a church to be built of brown sandstone, of decorated Gothic architecture. The cost was eighty-nine thousand five hundred and eighty dollars and thirty-four cents. The site was an unoccupied portion of the Church burial-ground. The last service in the old church on Market Street was held on May 6, 1888. The first service in the new church was held on May 13, when the rector preached a characteristic sermon. It was consecrated on Tuesday, May 15, 1888, by the Rt. Rev. Dr. Henry Codman Potter, Bishop of the Diocese. The sermon was preached by the Rt. Rev. Dr. John Scarborough, Bishop of New Jersey, formerly in Poughkeepsie as rector of the Church of the Holy Comforter. The church is justly considered one of the best designed by Mr. Potter. On February 8, 1894, the rector died, only sixteen days after his wife. He was sincerely mourned, and is still lovingly remembered.

In March, 1894, the Rev. Samuel Augustus Weikert was elected rector. He was born at Littleton, Pennsylvania. He graduated from Pennsylvania College, and the Theological Seminary, Gettysburg, studied theology, and was admitted to the ministry of the Lutheran Church

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at Red Hook, New York. In 1891 he changed his views, and became a candidate for holy orders in the Diocese of New York. He was made deacon by the Rt. Rev. Dr. Henry Codman Potter, June 19, 1892, in St. Paul's Church, Morrisania. He was ordained priest by the same prelate, December 18, 1892, in St. Bartholomew's Church, New York City. In 1891 he took charge of the Church of the Regeneration, Pine Plains, where he remained until his call to Christ Church. In 1900 he removed to New Jersey to accept the rectorship of St. Mark's Church, Paterson. Mr. Weikert is a member of the Cathedral Chapter of the Diocese of Newark, also of the Board of Missions and of the Board of Church Extension. The parish was placed under the charge of the Rev. Dr. Eliphalet Nott Potter, sometime President of Union College, and also of Hobart College. He officiated, to use the words of his brother the Bishop, "with signal acceptance and unwearied devotion." It was his last work for the Church. He rested from his labours on February 6, 1901.

In the fall of 1900 the Rev. Alexander Griswold Cummins of Smyrna, Delaware, was called to the rectorship, and instituted December 2, 1900. He graduated from Swarthmore College, Swarthmore, Pennsylvania, in 1889, and proceeded to the General Theological Seminary, where he pursued a special course, not graduating with the class of 1892. He was made deacon by the Rt. Rev. Dr. Leighton Coleman, Bishop of Delaware, in Christ Church, Greenwich, Connecticut, June 12, 1892. He was curate in that parish, and still pursued his studies at the seminary for a year, until April, 1894. He was ordained priest by Bishop Coleman, May 1, 1894, in the Chapel of the Good Shepherd, General Theological Seminary, New York City. He spent fourteen months in European travel, and on December 1, 1895, became curate of the Church of the Holy Trinity, New York City. Dr. Cummins is a member of the Standing Committee of the Diocese of New York, and chairman of the Social Service Commission appointed by the Convention. He is a member or chairman of many boards for civic reformation and benevolent purposes.

In the recently published history of the parish, Miss Reynolds says of its present condition :

"Not long before the new Christ Church was built, great economic changes had begun in the United States, and, as time went on, these made themselves deeply felt in their effect upon the religious world.

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The appearance of factories in countless numbers, the rise of so-called swollen fortunes, the in-pouring of armies of emigrants of all nationalities, the desertion of the country for the city, congested population in the larger centres, the invention of new facilities for communication, rapid transit, changed standards of living, increased scale of expenditure, and the spirit of materialism which spread abroad, all these contributing causes combined to present to the Christian Church a problem difficult of solution. How were men to be reached with the Gospel of Christ in this new dispensation?

“One method developed was the institutional Church, and, scattered over the land, are many parishes which have done magnificent work by their guilds and clubs, trade schools, etc. It is beginning to be pointed out, however, that where the Church endeavors to reach the masses only by offering such inducements as do benevolent and benefit organizations, and neglects to emphasize her divine origin and spiritual mission, the masses may well say, ‘why not one club as well as another?’ Here and there, a voice is raised of late in warning, saying that sociology must not be substituted for religion, and that, only as the Church is true to her primary function of inspiring the souls of men, will her hold be lasting; that, as an institution, the Church cannot attempt to purify politics and eradicate social evils, but that, by regenerating the hearts and lives of her individual members, she may send forth men and women armed and equipped for the battle of righteousness, who yet renew their strength steadily through her sacraments and her worship.

“Much is being said just now of a desire for Christian unity. Whether, or not, the day is still distant when many men of many minds shall agree as to doctrine, organization, and forms of worship, it is surely a truth that the social needs of the present offer to Christian people a limitless field in which to unite to do Christ’s work in Christ’s spirit. Were all who acknowledge His leadership to cooperate, fraternally, in philanthropy and social service, an essential unity would have been gained; its moral influence would be evident in reform legislation, in honesty in business and politics, in the protection of childhood and womanhood, in more hospitals and more playgrounds, and in organized charities, while non-Christians would see the divided body of the Church in a new and happier light.

“Under the pressure of these modern conditions, the Rev. Alex-

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ander G. Cummins, on December 2d, 1900, began his rectorate of Christ Church, and, because of all that he has done for the parish, and the much that he has accomplished, the vestry are marking his tenth anniversary with the publication of this volume. Ten years ago, when he was instituted, there were not only the extraneous social and economic circumstances crowding for consideration, but the immediate parochial situation was one that held its particular perplexities, and the first duty was to set our own house in order. With vigor and resolution the Rector assumed the task, and has exerted an energizing influence in the execution of it. He has assembled about him those who were specially qualified for special work, but it is through him that opportunity for specialized work has been afforded, and it is to him that a large part of the success of it is to be attributed. Dr. Cummins's ability to organize and systematize is shown in the state of the congregation, its guilds, and its business affairs, all machinery of the parish having been brought into smoothly running order." [*Records of Christ Church, Poughkeepsie, p. 254.*]

The number of communicants, as given in the American Church Almanac for 1911, was seven hundred and twenty-eight.

Philander Chase.

See sketch which precedes his letter of July 16, 1803, in Volume III.

John Reade.

John Reade was a member of the well-known New York family to which belonged Joseph Reade, a warden of Trinity Church, an able lawyer and member of the governor's council in colonial times. He was largely interested in a store-house and landing at Red Hook, Dutchess County, and in other property in various parts of the county. He married Catherine, a daughter of Robert G. Livingston of Red Hook, who was an extensive owner of real estate. Mr. Reade came to Poughkeepsie about 1795, was made a member of the vestry, and afterward warden of Christ Church. He was a lay deputy from the Diocese of New York to the General Convention in 1801 and 1808. He lived in a handsome house and dispensed a generous hospitality.

It will be noted that Mr. Wetmore, in his report, spells the name "Reid."

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Stephen Hoyt.

Stephen Hoyt was a vestryman of Christ Church from 1797 to 1803, and again in 1805 and 1809. He was the agent of the parish in negotiating the call of the Rev. Philander Chase as rector, in 1799. He is said to have been one of the substantial men of Poughkeepsie, and liberal in his contributions to the Church.

William Emott.

William Emott was a member of a well-known New York family, long connected with Trinity Church. James Emott was a member of the vestry from 1697 to 1711, and again in 1719, and prominent in its affairs and those of the provincial government. One of his ancestors was a patentee of the famous Nine Partners Patent of valuable lands in Dutchess County. Mr. Emott came to Poughkeepsie when a young man. He married there, and took a very active part in the affairs of Christ Church, and also in those of the village. In a deed on record he is described as "a saddler." In later life he is known as "Squire," as he held for many years the office of "Justice of the Peace."

In 1777 he was denounced by Peter Tappan, Gilbert Livingston, and others, as "a Sly, Crafty, Designing Tory." He had asked for a pass to go to New York City to receive a legacy left him by an uncle, which Governor Clinton granted. At once an almost universal protest was made, and the pass was revoked. In the remonstrance it is stated that Mr. Emott kept "Regular journals from day to day of every occurrence that happens, and has kept minutes of every transaction amongst us since the commencement of the War."

He lived on what is now the corner of Maine and Hamilton Streets. He was a member of the vestry of Christ Church from 1773 to 1784, and again from 1789 to 1790, and its secretary from 1782 to 1788, and treasurer of the parish from 1788 to 1825. He was senior warden in 1793, 1802, 1804, 1805, and junior warden from 1785 to 1788, 1791, 1792, 1794 to 1798, and in 1803. From 1773 to 1776 he was the clerk of the parish, whose duty it was to give out notices, banns of matrimony, announce the psalms to be sung, and lead the responses. He made entries in the parish register, and to him is due the preservation of many details concerning the parish from 1766 to 1810. He had a trenchant style and a caustic pen. He died about 1825.

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Newburgh or Coldenham.

For sketch of this parish see Report of September 9, 1804, in Volume III.

Frederick Van Horne.

See sketch which precedes his Report on Newburgh of September 9, 1804, in Volume III.

St. Luke's Church, Catskill.

For sketch of this parish see Report of October, 1804, in Volume III.

Thomas Thompson.

Among the physicians who were in the village of Catskill after the Revolution was Dr. Thompson. He appears to have been skilful and to have had a large practice. He was evidently prominent, for in 1795 he was a charter member of Harmony Lodge of Free and Accepted Masons, his name standing second on the roll. When St. Luke's Church, Catskill, was organized, August 24, 1801, he was elected senior warden. He was also a founder of the Catskill Academy in 1793. James D. Pinckney, on page 6 of his "Sketches of Catskill," which originally appeared in "The Catskill Recorder and Democrat" in 1862 and 1863, and were published in pamphlet form in 1868, thus describes Dr. Thompson in Number II of his "Harmony Lodge Papers: "

"Next, comes the name of THOMAS THOMSON. (By the way, the old Thomson mansion was a stone building, standing almost directly in the rear of the present site of your office—now 'Centre Brick Block'—and was, long since, demolished.) Ill health, or the spirit of adventure, induced Thomas to visit the West India Islands, soon after the establishment of Harmony Lodge, and I am not sure but his principal reason for joining the fraternity, was to become acquainted with those mysteries which are supposed to be ready passports to the hearts and hands of the brotherhood throughout the world. He went, accompanied by two faithful servants, JOSEPHUS and CAESAR, (then slaves,) and, for long years, he remained abroad—occasional, and generally preposterous, rumors reaching Catskill of his having amassed unbounded wealth, either by legitimate business, creole marriage, illicit trade, or by a hundred other means which gossip suggested. At

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last he came home, and I remember him as one with whom, for all his reputed wealth, I would not have exchanged places for a day. Broken in constitution, and afflicted with a disease, said to be leprosy, it seemed to me, as he took his accustomed ride every morning, muffled to the eyes to conceal the marks of his malady, that he had paid too dearly for the riches which it was denied him to enjoy. He built the fine residence known as the Thomson Place, and then he erected, in sight of the dwelling, the vault or tomb in which, soon after, his body was deposited.

“His West Indian life had been a mystery which the curious hoped his death would solve, but they were disappointed, and then they built fresh hopes upon his faithful body servants who had accompanied him through all his wanderings, and were supposed to have possessed his fullest confidence. Not much was expected from Caesar—he was a dandy negro, and if he knew anything worth telling, he scarcely knew how to tell it. But Josephus was a reserved, taciturn darkey, with whom a secret, involving even life itself, might be safely confided. He survived his master many years, and at last died suddenly, cheating the *quidnuncs* out of the awful disclosures, of which they had so long lived in marvellous anticipation.

“The mansion built by Thomas Thomson, passed to his brother ALEXANDER, since deceased, and is now, I believe, the residence of Mrs. COLE, a relative of the family, and the widow of America’s most gifted and deeply lamented artist—the poet-painter, THOMAS COLE; the mausoleum which he erected has recently been taken down, and his remains, and those of the kindred who followed him, now rest in our beautiful Cemetery, awaiting, with the multitudinous dead surrounding them, the breaking of that ‘Great Day of Revelation’ when all mysteries shall be made clear in the light of the countenance of Him ‘from Whom no secrets are hid.’”

The probabilities are, notwithstanding the village gossips, that if the two negro servants said nothing, it was because there was nothing to reveal. We find on page 20 of these sketches of Catskill that Dr. Thompson was public spirited enough to subscribe twice for shares in the proposed Catskill academy.

HOBART CORRESPONDENCE

St. Peter's Church, Hobart.

Harpersfield.

Kortwright.

New Stamford.

Delaware County at the head of the Delaware River.

Delaware County was formed from the counties of Ulster and Otsego, March 10, 1797. It lies upon the head-waters of the Delaware River. It has an area of one thousand five hundred and eighty square miles, and is centrally distant from Albany seventy miles. Its surface is a hilly and mountainous upland, divided into three general ridges by the valleys of the two principal branches of the Delaware River.

While the great Hardenbergh patent granted to Johannes Hardenbergh of Kingston, Ulster County, April 10, 1708, covered a large part of the country south and east of the west branch of the Delaware, no settlement was made under it until after the Revolution.

A tract of two hundred and fifty thousand acres of land was granted by the Indians at Johnson Hall, June 14, 1768, to John Harper, General William Harper, and Joseph and Alexander Harper, which extended on the southeast side from Utsyanthia Lake down the Delaware to the mouth of a small stream named Camskutty. A patent for twenty-two thousand acres was secured from the provincial government. The land was laid out into five towns. Colonel John Harper, with others from Cherry Valley, made a settlement before the Revolution which was called Harpersville, but the marauding bands of Indians with their keen leader, Joseph Brandt, made residence in the Delaware and Susquehannah valley unsafe. Colonel Harper, however, guarded his flourishing settlement during those trying days. In 1773 the Rev. William Johnston led a settlement to the site of Sidney Plains. He was the first actual settler in the county. The town of Kortwright was formed from Harpersfield, March 12, 1793. While there were settlers before the war, they were driven away by the Indians. The permanent settlers after the Revolution came from Connecticut, Dutchess County, and Scotland. A Presbyterian church was organized in 1789. The Rev. William McAuley was pastor from 1795 to 1857.

The town of Stamford was formed April 10, 1792. Settlements had been made as early as 1773 by Dr. Stewart, and John and Alexander More, from Scotland. The earliest record of any missionary visita-

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tion is in 1794, when the Rev. Dr. Ebenezer Dibblee, rector of St. John's Church, Stamford, Connecticut, baptized several children.

Under the Act of 1784, the Churchmen of these three towns met to elect trustees and incorporate themselves by the style and name of "The Corporation of the Episcopal Church of St. Peter's in the Township of Stamford, Harpersfield, and Kortwright."

The original certificate is still extant, signed and sealed on December 8, 1794, by Alexander Beers and Stephen Bartow on behalf of the Corporation, and witnessed by John Perry and James Wetmore. It bears the certificate of approval of the Hon. Peter Van Gansbeck, a judge of the court of common pleas, and endorsement by Christopher Tappan, deputy clerk of Ulster County, that it had been duly recorded June 12, 1795. These towns were then in Ulster County. On April 27, 1795, the trustees thus divided themselves into classes: Augustus Bates, Gershom Hanford, Elijah Baldwin, one year; Ebenezer Sturges, Henry Bradford, Truman Beers, two years; Andrew Beers, Stephen Bartow, Moses Sackrider, three years.

On July 13, 1795, the trustees determined that a Church should be built, and that the size should be fifty by forty feet. Due notice was given of the materials needed and the price which was to be given by written posters to be put up on trees and fences.

" 1600 feet, square edge, inch pine boards	}	At 46 Shilling per 1000 feet.
1000 " " " half inch, ditto		
5000 " " " 10 inch $\frac{3}{4}$ siding		
2500 feet wany boards, at 20 Shilling per 1000, mill measure."		

Andrew Hurd was appointed to solicit subscriptions and donations of material. He bore with him a full testimonial and appeal. On February 28, 1796, a meeting of the trustees was held at the house of Andrew Beers, over which the Rev. Dr. Walter C. Gardiner, rector of Christ Church, Hudson, presided. It was resolved "to adopt the Canons and Constitutions of the Protestant Episcopal Church in North America and promise to conform to the same, that the Church be united with the Churches of New York and that the Right Rev. Father in God, Samuel Provoost, D.D., of New York, is hereby acknowledged as Bishop, and we do from these presents agree for ourselves and in behalf of this Church, to pay unto said Samuel all Episcopal obedience." The parish was placed under the care and in-

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spection of the Rev. Thomas Ellison, "and that the said Mr. Ellison be and is hereby earnestly requested to preside over and interest himself in behalf of said Church, until the said parishes are enabled to support a minister.

"That the Rev. Thomas Ellison be allowed from the funds subscriptions or contributions of said parish in proportion to the care and exertion he bestows on the same."

Mr. Ellison was unable to accept the charge of St. Peter's, as his work in Albany was pressing.

On March 28, 1796, the Rev. Dr. Walter C. Gardiner of Hudson was "accordingly considered the present Rector of St. Peter's Church, Stamford, Harpersfield, and Kortright."

At the Convention of the Diocese of New York on Thursday, October 12, 1796, the parish was admitted into union with the Convention. On January 23, 1797, the parish, under the provision of the Act of 1795, chose these officers: wardens, Ebenezer Sturges and Andrew Beers, Esq.; vestrymen, Joshua Nash, James Wetmore, Joseph Hurd, Stephen Bartow, Truman Beers, Abijah Seely, Perry Sturges, and Augustus Bates.

Upon the representation of the Rev. Mr. Gardiner and members of the vestry, five hundred dollars was granted by Trinity Church, New York, to be expended for the purchase of a glebe and the erection of a parsonage house. The vestry gave a bond for the faithful performance of the conditions of the grant.

The Rev. Robert G. Wetmore spent some time in Delaware County in the course of his missionary tour. So much pleased was he with the aspect of the parish that he was willing to become its rector. The vestry sent this letter of commendation to the Standing Committee of the Diocese:

Delaware Co., N. Y., December 25, 1797.

REVEREND AND RESPECTED GENTLEMEN:

WE beg leave to return our sincere thanks for the visit of your Missionary, the Rev. Robert G. Wetmore; he has been very diligent among us and of much service, and we are of the opinion that was he to settle here that not only we but the neighboring parishes would be established, and with us would sufficiently support a Minister. We conceive in sundry parishes in this County, his time may be usefully

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spent for the remainder of his mission, (as he is willing with your approbation) we earnestly solicit that we may receive the indulgence. Our society is already very large, and it promises to be really important. We wish also to assure the Clergy, that the Rev. Mr. Gardner, has been of singular service to us, and that we shall ever feel ourselves sincerely obliged to him for his repeated attention to us, once a scattered, now a united flock. May we be permitted to hope you will be good enough to supply us with as many Prayer Books as may be spared, for that many pious, well disposed poor people, stand much in need of them.

We also request you will have the condescension to inquire whether any money has been assigned us by the Corporation of Trinity Church, New York; if so, when we may draw, as we wish to rear a Church, and are determined to settle the Rev. Mr. Wetmore, among us as Rector. Owing to the late period in which we received the notification to send delegates to Convention, we were unable to comply, and hope it will be pardonable. We shall hereafter be punctual as we are now correctly informed of the time of sitting.

We have the honor to be Gentlemen,

Your very humble servants,

By order of the Corporation of said Church,

AUGUSTUS BATES, *Clerk.*

TO THE STANDING COMMITTEE OF
THE DIOCESE OF NEW YORK.

[*History of St. Peter's Church, Hobart, New York, p. 9.*]

Mr. Wetmore received a formal call to St. Peter's on Christmas Day, 1797. He took time for consideration, and on April 30, 1798, accepted for one year, when the following agreement was signed:

ARTICLES OF AGREEMENT made indented and concluded upon the 13th day of April, in the year of our Lord, 1798, between Robert G. Wetmore, Minister of the Episcopal Church, and the wardens and vestry of St. Peter's Church of Stamford, Harpersfield and Kortright, and their successors, WITNESSETH, that the said Robert G. Wetmore, in consideration of certain covenants hereafter to be done and performed by the Corporation aforesaid, hath agreed to perform all and singular what pertains to the office of a Minister, for one year, in the parish aforesaid, his office or service to be considered as commencing the day

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on which he may leave the City of New York, to remove to this place, and it is further understood that he is to officiate a certain reasonable part of the year in places appointed unanimously by the body aforesaid. And the Wardens and Vestry for themselves and their successors, in consideration of the service aforesaid of him the said Wetmore, have, and do hereby promise and agree, jointly and severally, to allow the said Robert G. Wetmore, the sum of One Hundred and Fifty Pounds, and to furnish him with a comfortable house or part of a house, until better provision is made. And in every respect to treat him with that attention due a minister. They, the Wardens and Vestry, do further agree that they will purchase ten acres of ground, and thereon build him, the said Wetmore, a comfortable and convenient parsonage house within the year, provided a certain sum of Two Hundred Pounds, is received from the Corporation of Trinity Church, New York, pursuant to their donation.

And whereas, the said R. G. Wetmore, is willing to receive a part of the consideration aforesaid in certain produce of the country—the Wardens and Vestry hereby covenant with him, that the following prices and no more shall be considered reasonable for the articles hereafter annexed, should he be disposed to receive the same. Viz. : Good Wheat, at One Dollar per bushel, weighing sixty pounds to the bushel—Good Butter at One Shilling per pound—Good Pork at Forty Shilling per hundred.

And the Wardens and Vestry for themselves, and their successors do agree, that they will have quarterly settlements with the said Wetmore—whereby the said Wetmore shall receive the said £150 in four installments, and for and singular the covenants to be done and performed by the parties aforesaid, they bind themselves each to the other in the penal sum of Three Hundred Pounds.

In witness whereof, the parties of these presents have hereunto set their hands the day and year above written.

Signed,

ROBERT G. WETMORE.

Sealed and delivered in }
the presence of }
PHILIP GIBHARD, }
DANIEL W. SACKRIDER. }

[*History of St. Peter's Church, Hobart, New York, p. 10.*]

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Other parishes, however, desired Mr. Wetmore, and particularly Du-anesburgh and Schenectady.

On July 6, 1798, a formal instrument of release was drawn up, fully exonerating and discharging him from his contract. In September, 1798, plans were drawn by Mr. Wetmore for a parsonage house. The dimensions were to be twenty-four by twenty-eight feet, one story and a half high. Its erection was to be superintended by Andrew Beers. The cost was to be one hundred pounds, and it was to be completed within a year.

When the Rev. Philander Chase visited the parish he found it attractive. Under his direction the parish was reorganized on May 6, 1799. Mr. Chase presided at the meeting, and the name of the parish was declared to be St. Peter's Church of Stamford, Harpersfield, and Kortright. On the Sunday following a letter was sent to the Bishop, asking him "to station and place his dutiful son in the Lord, the Rev. Philander Chase, over us, as the Rector of this our Church," that he may be ordained priest when his age and qualifications shall admit of it. An agreement was drawn up on September 16, 1799, pledging a salary of four hundred dollars and the building of a house. Mr. Chase agreed to the conditions, and signed the articles. But once more were the people of Stamford disappointed, for Christ Church, Poughkeepsie, and Trinity Church, Fishkill, were determined Mr. Chase should be the rector of those united parishes. On November 11, 1799, letters from Mr. Chase and the vestry of Christ Church, Poughkeepsie, were received, asking for him a release from his agreement. After mature consideration, the request was granted on condition that Poughkeepsie should pay one hundred dollars in four equal instalments before January 1, 1801.

On October 29, 1800, the wardens and vestry met at "The Glebe House." It was thoroughly inspected and some additional conveniences were ordered. The amount expended is thus recorded on page 16 of Barnes's "History of St. Peter's Church:"

"Following is the account of money laid out for Glebe House and lot:

46 acres of land of Seely	\$250.00
10½ " " " " Beers and Foote	106.00
Glebe House, £55. 2s. 4d., =	137.78

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Expenses first and last for journey to N. Y., Tim- ber cost, &c.,	35.88
	\$529.66
Money from Trinity, N. Y.	500.00
	\$29.66

for which the Vestry have given their obligation to be paid out of the money coming from Poughkeepsie to Andrew Beers. The house was then rented to A. Beers for one year, for £10. 0s. 0d.”

This letter was then sent to New York :

To the Corporation of Trinity Church in the City of New York:

GENTLEMEN:—This is to certify that Messrs Andrew Beers (Warden) and Truman Beers, (Vestryman) both of the Town of Stamford, in the County of Delaware, State of New York, have purchased 56½ acres of land, erected and completed a Glebe House thereon, and have given a good title for the same to St. Peter’s Church in Stamford, which is to the full amount of the \$500, and to our full satisfaction which the said Andrew and Truman Beers received of the Corporation of Trinity Church for that purpose; and we do hereby request that they may be by these presents released from their bond. Witness our hand this 29th day of October, 1800.

LEMUEL BANGS, }
 PETER JENNINGS, }
 GEORGE FOOTE, }
 JOHNSON NASH, }
 PETER STURGES, }
 BAILY FOOTE, }

ANDREW BEERS, *Chairman.*

[*History of St. Peter’s Church, Hobart, New York, p. 17.*]

The many discouragements in securing a rector did not dampen the ardour of the people. Services were maintained by lay readers. In November, 1800, Joseph Perry, then a student of theology under the Rev. Ashbel Baldwin of Stratford, Connecticut, was asked to officiate for twenty-six Sundays. The services were to be held in the glebe house, and at the homes of Joseph Bartow and Abel Watkins, until a church was built. December 11, 1800, had been appointed

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as the day when a meeting should be held to make final arrangements for the building of the church. It was adjourned to December 30, when it was decided that a church thirty-four by forty-seven feet should be built. Andrew Beers, Peter Knapp, and David C. Wainwright were appointed a building committee, and a subscription list was drawn up and circulated during the winter. At the Easter meeting, April 6, 1801, the old vote that the church should be built at the Clove Road was rescinded, and it was resolved "that the Vestry proceed to pitch the stake where the Church House should be built."

A new building committee was chosen: Andrew Beers, Truman Beers, John B. Hall, Comfort Butler, and Peter Knapp. Acting upon their instructions, the vestry met June 1, "And after full examination and consultation did unanimously agree to set the stake on Beers' Pine Hill near the Glebe House, and accordingly did place the stake down at the said place." There was a minority of the congregation who thought that a site near Hurd Spring would have been preferable. To allay ill-feeling, a meeting was called "in order to make an everlasting PEACE and final decision where the Church House shall be set."

It was held June 6, 1801, at three o'clock in the afternoon. The whole subject was discussed from every point of view, and by a written and recorded vote, forty-six yeas to thirteen nays, the action of the vestry was sustained. Harmony prevailed afterward, and the frame of the church was raised on July 4, 1801, according to a well-authenticated parish tradition. The building was completed in the fall. There is no record of its consecration. A vestry meeting was held in the church, December 17, 1801, but as it was very cold they adjourned to George Foote's, where a final agreement was made with Mr. Perry. He was to receive five dollars a Sunday until his ordination as deacon, three hundred and fifty dollars a year while a deacon, and four hundred dollars when ordained a priest. On December 29, 1801, articles of agreement were signed by Mr. Perry and the vestry.

Joseph Perry was born in Stratford, Connecticut, in 1778. He was educated in his native town under the Rev. Ashbel Baldwin, rector of the parish. His time of probation as a candidate seems to have been spent in Stratford and Windham, in Greene County. The letter to the Bishop of New York appears to have been unanswered. Mr. Perry acted as lay reader while awaiting ordination. On March 15, 1802, he requested that an acre of land, upon which to build a house, be

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deeded to him in fee simple, and that an additional plot of ground be allowed for his use. Both requests were granted. Mr. Perry was made deacon by the Rt. Rev. Dr. Abraham Jarvis, Bishop of Connecticut, in Trinity Church, New Haven, October 19, 1802. No authentic record of his ordination to the priesthood has been found, although in a list appended to the Journal of the Convention of the Diocese of Connecticut for the year 1866, it is given as December 13, 1802. The official register of Bishop Jarvis makes no entry of such an ordination.

Mr. Perry was an untiring worker, and under him there was progress and great harmony in the parish. He extended his labours to Windham and other places in Greene County. In 1804 he gave half his time to Windham. In the same year an effort was made to complete the interior of the church, and a fund was subscribed for the support of the rector. The subscribers were to pay the legal interest on the amount of their subscriptions. In 1807 the death and removal of many subscribers made it necessary to notify Mr. Perry "that they are obliged to dismiss him as Rector."

He continued his services at Windham until 1810, and visited Stamford from time to time until 1810, when he removed to Ballston, New York, as rector of Christ Church. In 1819 he returned to Connecticut, and became successively rector of Christ Church, East Haven, and Christ Church, West Haven.

He gave up the active duties of the ministry in 1826 and made his home in New Haven. On Sunday, December 13, 1829, he attended Trinity Church in the morning. He was seized with a sudden illness after the service, and died at six o'clock in the evening, in the fifty-first year of his age.

Mr. Perry was a man who endured the hard life of a pioneer priest in a new country. He wrought persistently and well for the spiritual good of the people. He had the grace of humility, and never sought ease or prominence.

From 1810 to 1815 St. Peter's enjoyed monthly visits from the Rev. Joseph Prentice of Athens. In 1815 the Rev. Andrew Thompson was made rector, and gave half his time to missionary work at Delhi. In 1818 the Rev. David Huntington was rector, and spent two-thirds of his time as rector of St. John's Church, Delhi.

In December, 1818, the legislature was petitioned for leave to sell

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the glebe lands, and in April, 1819, a committee was appointed to take charge of the vacant lots and dispose of them. Mr. Huntington resigned in 1820. Among his successors to 1834 were Charles W. Hamilton, Beardsley Northrup, Hewlet R. Peters, J. M. Tappan, and William Allison.

An organ with two stops was built for the parish in 1826, by a mechanic from New York. In 1834 the Rev. Daniel Huntington was again rector, spending four years in office, to the great benefit of the parish. His successors have been: Sturges Gilbert, A. W. Cornish, Sheldon Davis, William A. Curtis, Stephen P. Simpson, A. Sidney Dealy, John Boyle, D. Ellis Willes, Arthur Whitaker, F. D. Jaudon, Benjamin F. Hall, Reginald H. Barnes, J. A. Farrar, H. M. Smyth, E. Griggs, Thomas Burrows, Benjamin P. Trego, J. William Foster, Robert N. Turner, Jr., and Herbert Eugene Martin. In the summer of 1880, during the rectorship of the Rev. Reginald H. Barnes, the church was thoroughly repaired, some additions were built, the interior was rearranged and beautified, and memorial windows were placed in the chancel and nave. The cost was met by subscriptions collected within the parish and by friends in New York City and England. In August, 1911, the rector was the Rev. Alexander Elliott. The number of communicants, as given by the American Church Almanac for 1911, was eighty-eight.

In 1828 the name of the post village in which the church was situated was changed from Waterville to Hobart. This is the only place named for the third Bishop of New York.

Andrew Beers.

Andrew Beers belonged to a family long settled in Connecticut, several members of which had emigrated, soon after the Revolution, to the picturesque region back of the Catskill Mountains, near the headwaters of the Delaware River; among them Truman, Andrew, and Stephen. Andrew Beers had acquired much popularity by the production of an almanac, in which the various eclipses, and the positions of the sun, moon, and stars, were given with much greater accuracy than in many then issued. It was published from about 1785 to 1826, under the title of "Beers's Almanac and Ephemeris." From a file in the New York Public Library, the wording of the title-page is taken:

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“Beers’s Almanac and Ephemeris of the Motions of the Sun and Moon and the true places and aspects of the Planets the rising setting and southing of the Moon for the Year of Our Lord 1794: Being the third of a Bissextile or Leap Year and the nineteenth of American Independence. Calculated for the Meridian of Hartford, latitude 41 degrees, 56 min North, longitude 72 deg 50 min West, and will serve for any of the adjacent States without any essential difference containing also The Lunations, Configurations, eclipses, judgment of Weather, rising and setting of the Planets, length of days and nights, courts, &c. together with useful Tables, Pieces of Instruction and Entertainment, &c. &c. By Andrew Beers, Philom. Hartford: Printed by Hudson and Goodwin.”

The Connecticut Historical Society file has issues from 1785 to 1825, and several of its successors published under a similar title, or that of “The Farmers’ Almanac,” which was continued until very recently.

It was the custom of Mr. Beers to publish editions in other towns. The Connecticut Historical Society has a file containing almanacs with the title: “The Farmers’ Almanac, by Andrew Beers, Philom.,” with New Haven, New London, Bridgeport, and Danbury imprints, in which the astronomical calculations are carefully revised for these localities.

Upon the title-page of “The Farmers’ Almanac” issued at Danbury in 1796, Mr. Beers has this advertisement:

“The author informs the Public that he has opened a Land Office at his dwelling-house in Stamford Ulster County, and State of New York — (near the head of the Delaware River, & near the great Susquehanna road, and furnished himself with accurate maps of the Western Territories — whereby he is able to inform any gentleman how and where his lands lie: & also, carries on at suitable seasons, the business of surveying, and thinks (from the many years experience in that business) that he is able to execute his work with accuracy & dispatch.

“And as he shall endeavour to merit he hopes to gain the favours of such as may want his services in the above mentioned line.”

Mr. Beers also practised law successfully. He and James Spencer have the distinction of being the first members of the bar of Delaware County. He appears to have been in every respect a useful citi-

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zen and highly esteemed. He was a founder of St. Andrew's Lodge of Free and Accepted Masons on April 12, 1796, and was its first Master, the senior warden being David C. Wainwright, and the junior warden Robert G. Wetmore, afterward the missionary.

Mr. Beers was a sincere Churchman and an incorporator of St. Peter's Church. He served as a trustee under the Act of 1784, and was for many years a warden of the parish, giving freely both time and money to its maintenance and upbuilding. Bishop Chase, in his "Reminiscences," volume i, page 34, says:

"Stamford on the Delaware River, was the next place where the writer made a stand. Here he preached several Sundays, and was kindly treated by the family of Andrew Beers the astronomer."

From the records of the parish we learn that a meeting of the trustees of the church was held in the house of Andrew Beers, January 23, 1797, and that on July 6, 1798, the wardens with the trustees took into consideration the building of a parsonage, and Andrew Beers was one of the committee appointed to build it. It is said that Andrew Beers presented the circle of ground on which the church still stands. It is an interesting fact, worthy of record, that he built the first grist-mill in the village, and that the old mill, at the date of this writing, still continues to grind out its daily grists.

James Wetmore.

James Wetmore was a descendant of Joseph Wetmore of Middletown, Connecticut. His father, Timothy, who was born April 9, 1746, married December 21, 1768, Martha Eggleston. He had three children, Timothy Clark, James, and Martha. The family removed to Otsego County, New York, where he died. His son James settled at Kortwright on Beatty Brook, and became a successful farmer. He was by birth and conviction a Churchman, and did much toward the organization of a parish in his neighbourhood. He witnessed the certificate of incorporation and served as vestryman of St. Peter's Church. He died in his ninety-second year. He had four sons and three daughters. His son James inherited the farm, and added to it a profitable mercantile business, and was also interested in a hotel at The Hook for nineteen years. To his son, Charles W., born in 1826, James, Jr., left the farm. By him it has been made a noted dairy farm. He was living in vigorous old age in 1895.

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Ebenezer Sturges.

Mr. Sturges was one of the trustees of St. Peter's Church under the Act of 1784. He served as senior warden when the parish reorganized under the Act of 1795. He and other members of the family were liberal in their subscriptions and gifts.

Thomas Thompson.

For notice see page 400.

Christ Church, Hudson.

For sketch of the Church at Hudson see Report of September 18, 1804, in Volume III.

Walter Clarke Gardiner.

Walter Clarke Gardiner, a member of the well-known family of Narragansett, Rhode Island, was a physician of very high standing and repute, and a member of St. Paul's Church, Narragansett. Upon the resignation of the Rev. William Smith, he was requested by the vestry, on October 17, 1790, "to proceed as soon as may be for ordination and to take charge of said Church." This information was sent to Bishop Seabury by a committee, requesting his approbation and assistance. On April 17, 1791, Dr. Gardiner was asked formally to become lay reader. Dr. Gardiner, instead of recognizing the authority of Bishop Seabury, then in charge of the Diocese of Rhode Island, took measures to affiliate St. Paul's Church with the Diocese of Massachusetts, and requested from the standing committee of that diocese admission as a candidate for holy orders. A request was made to Bishop Provoost to ordain Dr. Gardiner as deacon, which he did, in St. Paul's Church, Narragansett, on June 24, 1792. Bishop Seabury felt deeply the slight of his intrusion, and formally communicated to the Bishops his opinion, and as a result the Canon upon intrusion into another diocese was passed in 1795 (Canon 8). Early in 1794 Dr. Gardiner, finding his relations with certain members of the parish unpleasant, removed to Catskill, New York. He engaged in the practice of medicine with success. The parish at Hudson had been without the regular services of a clergyman since the death, in June, 1793, of the Rev. Gideon Bostwick of Great Barrington, Mas-

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sachusetts, who officiated every fourth Sunday. Dr. Gardiner was invited to hold services. His manner was attractive and his sermons were pleasing. He became popular, and on August 17, 1794, was elected rector. Efforts were made to build a church, subscriptions were promised, and materials gathered. The amount needed for the purpose was not secured. In the meantime Dr. Gardiner had been soliciting aid in erecting the church from Trinity Church, New York. On August 10, 1795, the corner-stone was laid by the minister in charge. In April, 1796, the Corporation of Trinity Church granted the sum of eight hundred pounds, then equivalent to two thousand dollars. A bond that the money would be expended properly for a glebe and parsonage was exacted from Dr. Gardiner. The complications with workmen and other creditors of the parish were such that the vestry could not see their way to providing a glebe. It is understood that several prominent men had entered into a bond for the payment of the sum due. It is also asserted by Dr. Gardiner that he paid a large portion of the debt of the parish from the money provided by Trinity Church. Dr. Gardiner was ordained priest in St. Paul's Chapel, New York City, on October 26, 1796. As the only known letter of orders given by Bishop Provoost available, it will be of interest. It reads:

BY the tenor of these Presents, be it known unto all men, that We Samuel Provoost, by Divine permission Bishop of the Protestant Episcopal Church, in the State of New-York, solemnly administering Holy Orders under the Protection of Almighty God, in St. Paul's Chapel, New-York, on Wednesday, the twenty-sixth day of October, in the Year of our Lord One Thousand Seven Hundred and Ninety-Six, did admit into the Holy Order of Priests, our well beloved in Christ, Walter Clarke Gardiner, of whole virtuous and pious life, and conversation and competent learning and knowledge in the holy Scriptures, we were well assured, and him the said Walter Clarke Gardiner, did then and there rightly and canonically ordain a priest, he having first in our presence made the subscription required by the general Ecclesiastical Constitution.

In Witness whereof we have caused our Episcopal Seal to be hereunto affixed, dated the day and year above-written and in the tenth year of our consecration.

SAMUEL PROVOOST.

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In the spring of 1797 Dr. Gardiner suddenly left Hudson, and was nominally rector of Stamford, now Hobart. There he pursued the same course. He went south, was rector of Christ Church, Dover, Delaware, for three years, and then accepted the parish of Coventry in Somerset County, Maryland. In 1804 he removed to Virginia, where he died in 1810. In an article upon "The Intrusions of Bishops Seabury and Provoost," by the Rev. Joseph Hooper, on page 333, volume ii, of Dix's "History of Trinity Parish," it is said: "The career of the priest, who commenced his ministry at Narragansett, was a turbulent and unhappy one. His parishioners at Narragansett soon became dissatisfied with him, and he removed to Hudson, N. Y. His career there was very harmful to the parish. The same experience befell him at Stamford (now Hobart), Delaware County, N. Y. Bishop Claggett, of Maryland, thus mentions him: 'I regret that I am obliged to say that the Rev^d. Mr. Gardiner since my acquaintance with him, six or seven years ago, has resided in five different states and he has scarcely, I believe, ever left one of these states, without convulsing the Church in it by some public dispute with his brethren.' Mr. Gardiner ended his ministry, in Virginia, about 1810."

The plan of bringing Dr. Gardiner to trial was never carried out. In 1802 he wrote a pamphlet in the form of a letter to the vestry of Trinity Church, in which he indignantly denied the charges brought against him. His pamphlet is entitled "A Letter to the Corporation of Trinity-Church, New York; Accompanied with Copies of sundry papers and documents relative to the Episcopal Church at Hudson:— by the late RECTOR of that Church.

*"What is this World? thy School, O Misery!
Our only Lesson is to learn to suffer;
And he who knows not that, was born for Nothing."*

Henry Malcolm.

Dr. Malcolm was a physician of high repute, and one of the first to settle in the city of Hudson after its incorporation, April 22, 1785.

He was a firm supporter of the effort to organize a parish during the eight years, 1785 to 1793, when the Rev. Gideon Bostwick rode over from Great Barrington every fourth Sunday to hold a service. A tentative parochial organization was effected under the direction of Mr. Bostwick, and in 1790 a subscription of six hundred and eighty

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pounds was made for building a church by persons living in Hudson, Albany, and New York. He was treasurer of the Columbia County Medical Society from its organization in June, 1806, for several years.

Dr. Malcolm, it is said, was a gentleman in the highest sense of the word, a man of education, talent, and science.

John Talman.

Dr. Talman was a well-known physician of Hudson, of much skill. He was a thorough Churchman, a liberal supporter of Christ Church, and served on the vestry and as warden. He was one of the original subscribers in 1786 for the salary of the Rev. Mr. Bostwick.

Dr. Talman is said to have been a large, portly man, always well dressed, and of the most polished manners. He had the largest practice in Hudson. He was mayor in 1813, 1814, and 1820.

St. Peter's Church, Albany.

For sketch of this parish see Report of October, 1804, in Volume III.

Thomas Ellison.

Thomas Ellison was born at Newcastle-on-the-Tyne, in 1759. His father was vicar of one of the parishes in that city. He was well prepared for college by his father, and then proceeded to Oxford, where he matriculated at Queen's College. He graduated from the university with honours, and was ordained by the Archbishop of York in 1783. He became curate in the Church of St. Nicholas, Newcastle. He came to New York in the fall of 1786 with his wife. No contemporary mention of him is found until he went to Albany in March, 1787, and baptized, on the 29th day of that month, an infant, and made a record of it.

On the 1st of May, 1787, he was appointed rector of St. Peter's Church. He at once coöperated with the wardens and vestry in building up the congregation, which had been scattered during the Revolution. He was a precise and careful reader of the Church service, a preacher of great gifts, and above all, an organizer of signal ability. By his skill the parish was able to make a profitable arrangement with the city for the transfer of such a portion of its land in the middle of State Street, upon which St. Peter's Church stood, immediately below the fort, which had then recently been demolished, as was necessary

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for the extension of the street. With true missionary zeal he visited the towns and settlements north of Albany where Church services had been held before the Revolution, encouraged and counselled the people, and by his wise measures revived the Church at Schenectady, Fort Hunter, and Johnstown. He went more than once into the region west of Albany, then being rapidly settled, found a large number of Church families, baptized many children, and urged upon the Bishop and Convention the necessity for an itinerant missionary and the formation of parishes. In 1789 he was a deputy from New York in the memorable meeting of the General Convention when the Prayer Book was revised and the Church throughout the United States acceded to a general ecclesiastical constitution. The large accessions to the parish and the necessity for the removal of St. Peter's caused him to gather funds, interest Trinity Church, New York City, negotiate with that liberal corporation for a grant of land or money, consult architects, finally approve the plans, and see the foundations laid of the second St. Peter's Church, on the corner of State and Lodge Streets.

Mr. Ellison was a good classical and mathematical scholar, and at the request of friends he opened his house for several boys, whom he thoroughly instructed. Among them was James Fenimore, a son of his intimate friend, Judge William Cooper of Cooperstown, afterward the well-known novelist, chronicler of frontier life, and delineator of Indian character.

Mr. Ellison was elected a member of the board of regents of the University of New York, February 28, 1797. The academy system seems to have been largely his idea. It has had a very great influence ever since. As a citizen, Dominie Ellison, as he was usually called, was both energetic and progressive. No man had a higher reputation.

A genial companion, a true friend, a wise counsellor, a restorer of the waste places, the name of Thomas Ellison should be remembered. His influence has gone far beyond one city or state, as he imbued with his own ardent zeal for the propagation of the gospel his student in divinity, Philander Chase, who, afterwards as Bishop, laboured so incessantly for the establishment of the Church in the new and wild country of the west.

Thomas Ellison died April 26, 1802, after a painful illness of several weeks, in the forty-third year of his age.

His friend Philip Schuyler Van Rensselaer, afterwards mayor of

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Albany, inscribed upon his tombstone these words: "His Christian, social and liberal virtues have left an impression on his affectionate Congregation, and on all who knew him, warm and durable."

Coxsackie.

See sketch preceding letter from Christ Church of July 26, 1806.

John Bissett.

John Bissett was born in Scotland about 1762. He was a graduate of the University of Aberdeen, and came to the United States previous to 1785. He settled in Maryland, where he took charge of several vacant parishes as lay reader. He was made deacon by the Rt. Rev. Dr. Seabury in Trinity Church, Newport, Rhode Island, March 12, 1786. The Bishop records in his Register that he was "recommended by the Rev. John Bowie and the Hon. Wm. Hindman, both of Maryland." He was ordained priest by the same Bishop in the same church, March 15, 1786. To the record of his ordination the Bishop appends this note: "Mr. Bisset brought ample testimonials of his sober life &c, from Dr. Campbell and Dr. Gerard, Professor of Divinity in the Marshall & King's Colleges, Aberdeen." Upon his return to Maryland he was elected rector of South Sassafras parish in Kent County, and in 1790 accepted North Sassafras parish in Cecil County. He was regarded by his brethren, both of the clergy and laity, as a young man of remarkable attainments, a well-informed scholar, and a preacher of originality and power. He was made secretary of the Convention of the Diocese and elected a member of the standing committee, and was deputy to the General Convention at its sessions in 1789 and 1792. It was while he was in New York at the session of September, 1792, when he served as secretary of the House of Deputies, that his attractive presence and power as a preacher made many members of Trinity Church desirous that he should be called as an assistant minister. The wonderful eloquence, patriarchal appearance, and evangelical fervour of the Rev. Joseph Pilmore, an associate of John Wesley as a lay preacher and stationed in America from 1769, who had been ordained by Bishop Seabury in November, 1785, led William Post and one hundred and twenty-seven other members of the parish to present a petition to the vestry, October 10, 1791, for his appointment as an assistant minister. While anxious

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to gratify their wishes, the vestry deferred action. In the meantime other names were suggested, probably among them that of Mr. Bissett. A second and more urgent petition was presented by Mr. Post and his associates in July, 1792. A decision in the matter was deferred until the first meeting in the fall. Upon October 11, 1792, Mr. Bissett was elected an assistant minister, at a salary of two hundred and fifty pounds a year. It is understood that the interest taken by the people of the parish in this election was so great that the vestry asked them to express their preference by a vote, when a large majority was found to be in favour of Mr. Bissett. The friends of Mr. Pilmore were so aggrieved that they withdrew from Trinity and organized the parish of Christ Church, to which Mr. Pilmore was called as rector. The new assistant won favour at once. Dr. Berrian in his "Historical Sketch" mentions his "eloquence and popularity as a preacher." The Hon. William Alexander Duer, sometime President of Columbia College, in his "Reminiscences of an Old New Yorker," which originally appeared in a New York City weekly paper, the "American Mail," from June 5 to August 21, 1847, after mentioning Bishop Provoost and his resignation in 1801, thus proceeds:

"Several years anterior to that event a third assistant minister was chosen for Trinity Church and its chapels, St. George's and St. Paul's. This was the Rev. John Bissett, a more eloquent and powerful preacher, perhaps, if not a more popular one, than any preceding or succeeding him in office. He was a Scotchman by birth, and his tongue would literally have refused its office, had he attempted to deny his country. Besides being an excellent preacher, he was, — what indeed was requisite to make him such, — a sound divine, and a ripe and good scholar. For some years, during his connection with Trinity Church, he held the Professorship of Rhetoric and the Belles-Lettres in Columbia College. He was, moreover, a bachelor, and his preaching was found to be most attractive to the young ladies. With one of his fair auditresses it was his misfortune, as it proved, to fall in love, and the ill success attending his suit drove him to seek consolation, not where it was most natural that a clergyman, before all others, should seek it, but from that last resource of the desperate sensualist, *the bottle*. This soon compelled his resignation. He returned, then, to his native country, and, not many years afterwards, I met and accosted him in the streets of London. He recognised me

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at once, though, in the interval, I had passed from youth to manhood; but he evinced no pleasure at the meeting. He was pale and emaciated, and his whole appearance was strikingly that of a broken down gentleman. He made some inquiries respecting his former acquaintances in New York, and informed me that he was employed as a corrector of the press. Judging from his looks and conversation that he had reformed, I gave him my address, and invited him to dine with me at a coffee-house in the neighbourhood, but he declined, and I saw him no more. I have since heard that he was dead.”

Mr. Bissett was secretary of the Convention of the Diocese of New York from 1793 to 1797. He held his professorship in Columbia College from 1795 to 1799. In 1800 he went to England, and received from the vestry of Trinity Church a parting gift of one hundred and fifty pounds. He died about 1810. He is said to have been “five feet ten inches in height, well proportioned, and extremely neat in his personal appearance.”

It will be noticed that in the extracts from the records of the Propagation Committee, given on pages 243 and 244 of the sketch of Mr. Wetmore, the name is incorrectly printed Bessett. Many of the contemporary documents spell it Bisset.

The Editor is indebted to the Rev. Dr. James Gammack for this additional information respecting John Bissett:

“John Bissett can, I think, be easily identified as the third John Bisset or Bissett in succession, all ministers.

“I. Rev. John Bisset, son of Patrick Bisset, and minister of St. Nicholas Church, in Aberdeen.

“II. Rev. John Bisset, son of the preceding & minister in Brechin.

“III. Rev. John Bisset, son of the minister of Brechin & graduating at Marischal College in 1780. His being born in a Presbyterian manse, & his being ordained by Bp. Seabury is nothing unusual or improbable. From his ordination his history passes over to America—North & South Sassafras, and Trinity Church, New York. He appears to have left New York about 1799 or 1800 under a cloud, and he died 1810 at the age of 48 years, which would bring his birth back to 1762 and his age at graduation 18. His mother’s name was Agnes Pirie, and she died 1773.

“His getting testimonials from the Aberdeen professors was most natural from the intimate acquaintance in the families, and the Bis-

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sets were much respected, even altho the first John Bisset fell foul of George Whitefield in the pulpit and the magistrate had to apologize to George Whitefield for the action of their minister.”

St. George's Church, Schenectady.

In 1661 Arent Corlaer purchased for himself and others from four Mohawk chiefs, Cantuque, Sonareetsie, Aiadne, and Sodachdrasse, the great flat on the Mohawk River eighteen miles west of Fort Orange, now Albany ; the grant was confirmed in 1662 and surveyed in 1664. A settlement had already been made in 1661. In 1684 Governor Dongan confirmed to the patentees their rights and privileges. In 1690 this frontier village had eighty houses, a strong fort and stockade. During the night between the 8th and 9th of February, 1690, a midnight attack was made upon it by two hundred French soldiers and fifty Mohawks. Nearly every house was burned, sixty-three persons were killed, and twenty-seven were carried as prisoners into Canada. Among those brutally murdered was the Rev. Peter Thesschenmaecker, the first pastor of the village, who had been sent by the classis of Amsterdam in 1684. As the inhabitants were principally Hollanders, his ministrations were thankfully received by all the people. A church was built at the south end of Church Street near the head of Water, probably after the French attack. No attempt was made by the Church of England to care for scattered members ; even the garrisons at Albany and Schenectady only had the services of the chaplain to the forces stationed at the Fort of New York when the governor visited Albany to have a conference with the Indians. The Rev. John Miller, who was chaplain from 1692 to 1695, felt the inadequacy of the provision for the Church. Before his departure for England he visited the various military posts in the province and made drawings of the forts. He also wrote a letter to the Bishop of London upon his return, in which he considers fully the conditions of life in the province and what is needed firmly to establish the power of England. In a list of the counties and their religious state he notes that Albany County had four or five hundred families, all Dutch, and with the exception of twelve or fourteen Lutherans, all Calvinists. In the city of Albany there were a Dutch Calvinist Church and a Dutch Lutheran Church. Dr. Dellius was the Calvinist minister, and there was no Lutheran minister. At “Scanecthady,” as he spells it,

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a Dutch minister had been sent for. The Rev. Bernardus Freeman was minister of the Dutch Church from 1700 to 1705, and for two years missionary to the Mohawk Indians. The earliest service of the Church of England was by the Rev. John Miller about 1693. After the arrival of the Rev. Thoroughgood More as Mohawk missionary in 1704, he probably held a service for the garrison at Schenectady. Upon the appointment of the Rev. Thomas Barclay as chaplain of Albany in 1708, there was activity and intelligence in the extension of the Church of England. Mr. Barclay, by his conciliating manners and ability to speak Dutch, gained a large influence in Albany and all the Dutch towns. He found that there was an opportunity to minister in Schenectady, which he thus mentions in a letter written from Albany on September 26, 1710, to the Venerable Propagation Society :

“At Schenectady I preach once a month, where there is a garrison of forty soldiers, besides about sixteen English and about one hundred Dutch families; they are all of them my constant hearers. I have this summer got an English school erected amongst them, and in a short time, I hope, their children will be fit for catechising. Schenectady is a village situated upon a pleasant river, twenty English miles from Albany, and the first castle of the Indians is twenty four miles above Schenectady. In this village there has been no Dutch minister these five years and there is no probability of any being settled among them. There is a convenient and well built church which they freely gave me the use of. I have taken pains to show them the agreement of the articles of our church with theirs. I hope in some time to bring them not only to be constant hearers, but communicants.”

Mr. Barclay paid very great attention to this part of his work, as well as the Mohawk mission. His efforts were fruitful, and an interested congregation was gathered. Services in that town were continued by his successors, the Rev. John Milne, the Rev. Henry Barclay, and the Rev. John Ogilvie. No separate parish was organized, and all official acts were entered in the register of St. Peter's Church at Albany. Unfortunately, there are no records of baptisms or marriages now extant before the incumbency of the Rev. John Ogilvie. It was in his administration that the building of a church at Schenectady was projected. John W. Brown, a Churchman by birth and conviction, a man ready to defend his principles and carry them out

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in the face of all opposition, came to Schenectady in 1748. With his zeal and Mr. Ogilvie's executive ability and powerful connections, the plan for a new parish was put into operation. The church building was commenced in 1759, but not completed until 1764. The foundations were laid by Richard Oldrich and Mr. Horsford at a cost of four pounds, three shillings, and nine pence. The carpenter work was done under the superintendence of Samuel Fuller of Needham, Massachusetts, master of the king's artificers, who came to the province with General Abercrombie's army. He was the builder of Johnson Hall, at Johnstown, for Sir William Johnson. The contributors to the building fund included Sir Henry Moore, the royal governor, Governor William Penn of Pennsylvania, Governor Franklin of New Jersey, and William Alexander, known as the Earl of Stirling. The chief contributor was Sir William Johnson, the famous superintendent of Indian affairs, and the church has often been called Sir William's Church. But while he was a generous friend, others also gave largely. In 1766 a royal charter was granted. Until 1769 the Rev. Thomas Brown and the Rev. Harry Munroe of Albany maintained the services. In that year William Andrews went to England and was ordained by the Bishop of London. He was licensed to officiate in the Plantations June 10, 1770. The bond obliging the vestry of St. George's Church to pay him "the sum of sixty pounds, current money of New York, to be paid in four quarterly payments after he became residentuary Clergyman in the Town of Schenectady," is still carefully preserved. Mr. Andrews was a man of scholarly character and an acceptable preacher. From 1771 he conducted a classical school, which had a high reputation and was the nucleus of the Schenectady Academy, which was merged in Union College. His health became impaired, and in 1773 he went to Williamsburg, Virginia. The Rev. John Doty was appointed rector and missionary in 1773. His salary was small and uncertain, for as the wardens wrote to Daniel Burton, the secretary of the Venerable Society, they could not pledge a definite sum, for they were embarrassed by "the absence of many of the congregation (which must make the contribution casual and uncertain) who are Indian traders over the great Lakes and do not always return with the year." Mr. Doty was a man of painstaking devotion and highly esteemed. From the beginning of the controversy with the mother country he was a firm supporter of the Crown. He was twice made

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prisoner, and finally went to Canada with his family in 1771. No services were held during the Revolution. By the wise exertions of the Rev. Thomas Ellison of Albany the parish was revived, and in 1790 admitted into union with the convention of the Diocese of New York. The Rev. George Ogilvie, then at New Brunswick, New Jersey, the Rev. Thomas Fitch Oliver of Johnstown and Fort Hunter, and the Rev. Daniel Barber of Vermont were among those who officiated from 1787 to 1792. In July, 1792, the Rev. Ammi Rogers was placed in charge. The career of this man, who entered the ministry upon forged testimonials, is one of meteoric brilliancy. He attracted many, baptized large numbers, and was evidently a preacher of very great force and effect. In March, 1795, he removed to Ballston, where he had previously organized a parish which he served in connection with Schenectady.

In 1798 the Rev. Robert G. Wetmore became rector in connection with Christ Church, Duanesburgh. His short incumbency was a blessing to the parish and all who knew him. It was with very real sorrow that his friends in both parishes parted from him in 1801, knowing that they should see his face no more. In the vacancy of four years which occurred, various clergymen officiated, some for only two or three Sundays, others for longer periods. The former rector, Ammi Rogers, the Rev. Samuel Lilly of Elizabeth Town, New Jersey, the Rev. Davenport Phelps, the Western missionary, the Rev. Jonathan Judd, then on a tour of missionary exploration, and the Rev. Gamaliel Thacher of Ballston were among them. In 1804 the parish was placed in the charge of Cyrus Stebbins. He had been a prominent Methodist minister, and was in charge of Albany and neighbouring towns. He had opposed himself very emphatically to the eccentric methods of Lorenzo Dow, the wonderfully effective preacher and exhorter, and refused to allow him the use of the building in which Methodist services were held in Albany. His acquaintance with the Rev. Frederic Beasley of St. Peter's led him to seek holy orders. He was received by Bishop Moore as a candidate and sent to Schenectady. He was made deacon April 28, 1805, by the Rt. Rev. Dr. Benjamin Moore. Immediately after his ordination to the priesthood he was elected rector of St. George's. He was patient, persevering, conscientious, and under him there were many evidences of progress and prosperity. An incident of his rectorship was the conformity to the Church of Professor Brownell

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of Union College, and his baptism in St. George's. It had far-reaching effects. Bishop Clark, in his delightful "Reminiscences," says on page 109 :

"His wife used to tell me how they would start off together on Sunday mornings, and walk on until they reached a certain corner, where they would separate, and he go one way to the Presbyterian Church, while she wended her solitary walk to the Episcopal. It was not long, however, before he followed in her footsteps, as any one might have predicted who knew Mrs. Brownell — a most attractive and winning woman, and as full of quaint and quiet humor as she was of goodness."

Mr. Brownell soon became Bishop of Connecticut, a station he filled with prudence, ability, and wisdom. From 1852 to 1865 he was the Presiding Bishop of the American Church. In 1819 Mr. Stebins removed to Christ Church, Hudson. He was afterward rector of Grace Church, Waterford, and died on February 8, 1841. Alonzo Potter, then an instructor in Union College, was lay reader for nearly two years. It was hoped that when he was ordained he would become the rector. Upon the minutes of the vestry is a resolve fixing the salary of "Mr. Alonzo Potter at two hundred and fifty dollars while he reads in the desk, and five hundred dollars per annum when he shall be in Holy Orders to preach in the Church for the Congregation." Mr. Potter was unwilling to bind himself to any future engagement, and sent this note to the vestry :

To the Wardens and Vestry of St. George's, Schenectady:

GENTLEMEN: As considerable time must elapse before my age will warrant my admission into holy orders, I wish it distinctly understood that no arrangement which has been made between the vestry and myself will be considered by me other than as a temporary arrangement, and that nothing but the unanimity of the congregation could induce me to continue my services among them.

In 1821 Mr. Potter was appointed professor of mathematics and natural philosophy in Union College. He was made deacon May 1, 1822, by the Rt. Rev. Dr. Hobart. He was ordained priest in St. Paul's Church, Sharon, Connecticut, September 16, 1824. In 1826 he became rector of St. Paul's Church, Boston. Here he made a deep and

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permanent impression upon the members of the congregation and the whole community. He was an early and enthusiastic advocate for foreign missions, and on October 1, 1830, accompanied to the ship the missionaries to Greece, the Rev. John J. Robertson and his wife, the Rev. John Henry Hill and his wife, and Solomon Bingham, printer. With a little band of Boston clergymen and laymen he bade them Godspeed before the ship left Boston harbour. In 1831 Dr. Potter returned to Schenectady as professor of moral philosophy in Union College. In this office he was the friend of the students as well as an influential member of the faculty. He was courteous and obliging in aiding his brethren of the clergy in the vicinity, and often officiated or preached in St. George's. His consecration to the Episcopate was in Christ Church, Philadelphia, September 23, 1845, and he served as Bishop of the Diocese of Pennsylvania for nearly twenty years. He was a strong, sturdy advocate of the principles he thought best fitted to advance the Church of God to the position she should hold in relation to the social and moral life of the people. His death occurred in the harbour of San Francisco, California, July 4, 1865, when in the sixtieth year of his age. The Rev. Alexis Pierre Proal of St. John's Church, Johnstown, New York, was chosen in 1821. He was born in Newark, New Jersey. He studied theology under Bishop Hobart, and was made deacon by that prelate in l'Eglise du Saint Esprit, September 18, 1818. In 1819 he took charge of St. John's, Johnstown. He was ordained priest in Trinity Church, Lansingburgh, New York, by Bishop Hobart, July 13, 1820. Mr. Proal was a man who was firm in his opinions of Church doctrines and polity, an exceptionally clear and beautiful reader of the Church service, and a precise, practical, and eloquent preacher. His work in the parish was enduring. He held the professorship of French in Union College in connection with his rectorship. On January 25, 1836, Dr. Proal resigned to accept the rectorship of Trinity Church, Utica, New York. Here he remained until failing health caused him to resign in May, 1857. He died on September 14, 1857.

The Rev. Aldert Smedes, assistant minister of Christ Church, New York City, was then invited to the rectorship. He graduated from the General Theological Seminary in 1832, and was made deacon by the Rev. Dr. Benjamin Onderdonk, Bishop of New York, September 16, 1832. Mr. Smedes made an acceptable rector; his refinement and

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gentleness won all hearts. In the fall of 1839 he resigned, as a bronchial affection did not allow him to officiate. He opened a girls' school in New York City, where he remained until 1842, when, upon the invitation of Bishop Ives, he went to North Carolina and leased the buildings of the Episcopal School, Raleigh, North Carolina, then owned by Judge Cameron. The enterprise, which had failed as a diocesan institution, under the principalship of Dr. Smedes and reorganized by him as St. Mary's School, became one of the best-known institutions in the South for the higher education of girls. Dr. Smedes took an active part in all the affairs of the diocese, and was universally beloved. The historiographer of the Diocese of North Carolina, Marshall De Lancey Haywood, in his recent "Lives of the Bishops of North Carolina," says on page 193 :

"On April 25, 1877, occurred the death of the Reverend Aldert Smedes, D.D., founder and for thirty-five years the honored Rector of Saint Mary's School at Raleigh. In the year 1873, Bishop Atkinson had said of him, in an address to the Diocesan Convention: 'If I were called upon to say what individual has exerted for many years, and is now exerting, the most beneficial influence upon the people of this State, I should feel bound to express the conviction that it is not this or that statesman, or this or that soldier, or this or that preacher, but the man who has successfully trained up so many maidens and so many matrons to be themselves useful and happy in their respective spheres and to diffuse around them the incalculable benefit of womanly intelligence, refinement and piety. While many excellent persons have labored for this end, and with gratifying success, he who, in my judgment at least, has accomplished the most, is the Principal of St. Mary's School, Raleigh.' At the time of the death of Doctor Smedes a tribute was paid his memory by the Bishop in these words: 'I take this occasion to express publicly, as my deliberate judgment, that Dr. Smedes accomplished more for the advancement of the Church in this Diocese, and for the promotion of the best interests of society within its limits, than any other man who ever lived in it. Under his care, and very much as the result of his intelligence, his firmness and his tender affection for them, there went out from St. Mary's School, Raleigh, every year a number of young girls who, in culture, in refinement, and still more in elevation of moral and religious character, would compare favorably with the pupils of any other institution in

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this country. He knew not only how to teach, but how to govern, and to make himself honored as well as loved; and to constrain his pupils to feel that the years spent under his care were at the same time the happiest and most useful of their lives. He has gone to his reward, but his work remains, and will remain from generation to generation.'

“When Doctor Smedes died, the great work in which he had been engaged was taken up by his son, the Reverend Bennett Smedes, D.D., who had been Assistant Rector for some years. The whole of the latter gentleman's life was one of devoted self-sacrifice to the interests of religious education. Under adverse conditions he maintained Saint Mary's until his death, February 22, 1899, expending his private fortune in keeping up the work rather than let the school suspend operations. In consequence of these unselfish labors, Saint Mary's was held until a time (just before his death) when it was purchased by the Church and placed under the management of a board of trustees from all three dioceses in the State of North Carolina. It was later also made the diocesan school of South Carolina, which State likewise has a representation in its board of trustees. This noble institution is now free from its original debt; and, having survived the vicissitudes of peace and war throughout so many years, without interruption, will doubtless hereafter fully measure up to its splendid record of by-gone times. In the darkest days of the War between the States, its doors were never closed; and, at one time during that period, the family of Jefferson Davis found shelter within its walls, as did also one of the daughters of General Robert E. Lee.”

The Rev. William Henry Walter, a classmate of Mr. Smedes at the General Theological Seminary, succeeded him. Mr. Walter was made deacon by the Rt. Rev. Dr. Brownell, Bishop of Connecticut, August 2, 1832. He was placed in charge of St. George's Church, Milford, Connecticut, where he remained after his ordination as priest by the same Bishop, October 17, 1834. He became rector of St. Paul's Church, Tompkinsville, Staten Island, in 1837. Mr. Walter removed to Troy in 1843 as rector of St. John's Church. He died in 1844, still a young man, but one who had made full proof of his ministry. His successor at Schenectady was the Rev. John Williams. He was a son of Ephraim and Emily (Trowbridge) Williams, and was born at Deerfield, Massachusetts, August 30, 1817. His early education was received at the Deerfield Academy and at Northfield, Mas-

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sachusetts. He was entered at Harvard College in 1831. He came under the influence of Benjamin David Winslow, and discussed with him the abstruse doctrine of the Trinity. Every point was fully contested, Mr. Winslow's arguments finally prevailed, and the young man renounced the Unitarianism in which he had been brought up. He then left Harvard and completed his college course at Washington (now Trinity) College, Hartford, Connecticut, graduating with high honours in 1835. He studied theology under the Rev. Dr. Samuel Farmar Jarvis, then the most accomplished scholar in the Church. He was made deacon in Christ Church, Middletown, Connecticut, September 2, 1838. He became tutor in Washington College, and in 1840 assistant to Dr. Jarvis at Middletown. He was ordained priest by Bishop Brownell in Christ Church, Middletown, September 26, 1841. Upon the resignation of Dr. Jarvis, he was asked to accept the rectorship of Christ Church, which he declined. His incumbency of St. George's, Schenectady, made him the pastor of many young men, some of whom afterward were well-known Bishops and priests; among them were Abram Newkirk Littlejohn and Henry Codman Potter. As a preacher and parish priest he was at once recognized as one of the best informed among the younger clergymen. He read and studied much, and in the quaint and quiet parsonage of the parish pursued liturgical researches, and made some excursion into hymnology, of which the rare volume, "Ancient Hymns of Holy Church," was a result. In 1848 he was elected president of Trinity College. With Dr. Eliphalet Nott he shares the honour of having been the youngest man ever elected to such an office in that period. On June 11, 1851, he was elected assistant Bishop of Connecticut. He was consecrated in St. John's Church, Hartford, Connecticut, October 29, 1851. The administration of the diocese fell upon him at once, for Bishop Brownell was growing old and infirm. In 1854 he founded the Berkeley Divinity School, for which he obtained the home of Dr. Jarvis at Middletown, and gradually added other buildings and the memorial chapel of St. Luke. With his Episcopal and scholastic duties he found time to be a potent influence in the councils of the Church. Upon the death of Bishop Alfred Lee of Delaware, April 12, 1887, he became Presiding Bishop of the American Church. He died at his home in Middletown, February 7, 1899, after an illness of nearly two years, in the eighty-second year of his age.

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By his own request, no extended life of Bishop Williams has ever been written. The following extracts from the pen of Dr. Samuel Hart, who knew the Bishop so well, are taken from page 11 of the Memorial Sermon preached in Middletown, February 19, 1899. The characterization of the Bishop is so just and so true and is written with such a fine balancing of the parts, that it is to be regretted that the whole sermon cannot here be given.

“He was affected, as I have already said, by the strong influence of Dr. Jarvis, a man versed in English theology and in that of the Fathers, who had inherited the teaching of the first Bishop of Connecticut through the second Bishop, and who not only held the strongest kind of Anglican theology, but knew why he held it in its every part. With Dr. Jarvis, as a teacher and friend, he read theology; and having a mind well strengthened by logic and furnished by history, he read it thoroughly. I have spoken of some of the divines of earlier days who influenced him and of others whom he studied in later years of his life. I wish that I could tell how far his convictions were determined or modified by the great movement which so mightily stirred the English Church about the time of his ordination. The position and the teaching of Connecticut Churchmen had been and was so thoroughly in accord with what the early Oxford Tracts were intended to promote that there was no need of the tracts here; and men of the school of Seabury and Jarvis, when they read them, wondered that it seemed necessary in England to lay stress on such fundamental doctrines as the divine institution of the Church and the apostolically derived authority of her ministry.

“Yet the Connecticut Churchman, and the New York Churchman instructed by Bishop Hobart, knew that it was necessary to defend their position and to be aggressive; and by way of encouragement the Oxford writings did have an influence here. And certainly when the young deacon, in the enthusiasm of his early ministry, visited England, it was not strange that, as he met the leaders at Oxford, he found them friends. He had in him that combination of the poet, the historian, and the theologian which could not but attract these men; and while, as I believe, he lacked confidence in Newman’s steadfastness, he could not but know the power of his personality and feel that he and his followers and friends were then upholding the true interests of the Church in England. Some forty-four

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years later, on his second visit to England, some of us were with him when he stood again in the barrack-like house and the painfully plain chapel in which he had seen Newman at Littlemore; but none of us knew of what he was thinking then. I am but giving my own impressions; but it may well be that he carried to Oxford more than Oxford had to give to him. For though he was not always a Churchman, he had the stability and the balance of those to whom Churchmanship is an inheritance; and his place was with those whom the great movement made stronger in their tenure of Anglican theology, and not at all with those for whom, like Newman, it was new wine set to work in weakened bottles. Certainly he made those men acquainted with the *Athanasion* of the youth who was destined to be the poet-bishop of our Church and his own friend through the Church, and thus opened the way for the Christian Ballads which had even in England an influence for Churchly thinking and Churchly living such as the Christian Year of the poet of that land, less spontaneous and less enthusiastic, could not everywhere gain. The fact is, I am sure, that, speaking generally, while our Bishop's theology was in harmony with that of the Oxford Tractarians, he did not learn it from them; his position was rather that of the Non-Jurors and Neale and Isaac Williams and Oldknow and Hook than even of Keble and Pusey. And his knowledge of history was too extended, and his reverence for the teaching of the Holy Scriptures as the criterion of Christian doctrine was too profound, for him to yield to the claims of Rome; in fact, even while he argued mightily with her, he was inclined so to turn his argument as to apply to her the *praescriptio haereticorum* and prove that she had forfeited the right to be heard. And therefore he did not apologize for the Anglican Church, any more than the inheritor of an indefeasible estate apologizes for his ownership in it; he knew that he was right and he warned off trespassers. It may be that after his visit abroad there was a feeling in certain quarters that he had been affected by some of the so-called errors of those times; but if there was such feeling, it soon passed away; and those who criticised him found fault rather with the stiffness with which he held the old teaching of the English divines.

“But it is apart from my purpose, as it is beyond my ability, to enter upon any final estimate of our Bishop as a theologian. I wish rather, having suggested the general position which he held in regard to divine

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truth, to remind you of what was with him most important as to the way in which it should be sought and studied. He looked upon theology as a great science, as in fact inclusive of all other sciences, the 'mother and mistress of them all,' and in its full definition treating of God and His works. But he did not look upon it, he could not look upon it, as a science in which every man, or any man, could at his pleasure start at the beginning, collect facts, observe phenomena, and make an induction for himself; it was no place for loose experiment or for the work of an untrained or 'prentice hand. Theology was for him a great body of truth, to be commended indeed to reason, but not to be discovered by reason; it was to be learned, and learned in and from that organic body which is its keeper and witness; it was for him, and he made it for his pupils, truth received and tested and proved true, but first received. He held and he taught the Nicene faith, not because he or any one else could have discovered it for himself by the reading of Scripture or fashioned it by the use of his own mental powers, but because it was held and taught by the living Church of Christ bringing her varying credentials from history and reason and revelation. These convictions led him to cast his 'system of divinity' (if one must use the phrase) in a scholastic mould, and to develop it rather in the forms of logic; but his historic sense led him to illustrate it from the living witness and consciousness of the Church, and his interest in individuals led him to enforce it by reference to the teaching and the lives of the doctors and students of former days. Thus he bade us know and remember that the truth of God is to be learned, not to be discovered, and that its truth is absolute, not depending at all on our apprehension of it; and therewithal he made us understand the force and value of what St. Paul calls the distinguishing things that differ; so that, like the schoolmen, many of his answers to hard questions began with a *distinguo*. This solid teaching, formally imparted to his students of divinity, has powerfully affected the acceptance and the holding of the Church's doctrine and her ways, not only in this ancient Diocese where Seabury and Jarvis and Brownell carried on the traditions of Johnson and the rest and found men and women ready for it and expecting it, but in all parts of this land wherever his influence as a doctor has extended; and, please God, it shall continue to the end. . . .

“While I cannot but believe that the effect of his work as a theo-

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gian and teacher of theology will long remain, I am confident that the best work that he did will be found in the simple exhortations which for nearly a half-century he gave to the 'young men and maidens, old men and children,' who came to receive from him God's blessing by and with the laying on of hands."

Bishop Potter, on page 34 of his "Reminiscences," says of Bishop Williams :

"In a word, this rare scholar, teacher, and prelate united with gifts which would have made him illustrious in any of these walks of life others which, rarer in their moral quality, were the pre-eminent enrichments of a noble character. And crowning them all was a note of Doric dignity and simplicity, which was the fit capital of so strong and stately a column. In an estimate of his character now some six or seven years old, I find that I have emphasized that aspect of Bishop Williams, and I venture to repeat it here :

BISHOP WILLIAMS :

HIS DIRECTNESS AND SIMPLICITY

If I were asked to indicate what, among other things, of which others will doubtless speak, always impressed me, in the late Bishop of Connecticut, I should say his directness and simplicity. I wrote him, often, in one or other of those perplexities in which we all turned to him ; and his answer, or counsel, was always clear, candid, explicit. If he did not know, he frankly said he did not know. If he had an opinion or conviction, he as frankly uttered it. In a sermon, yesterday, delivered on the birthday of the latter, I ventured to bracket him with Lincoln — the two so unlike in their traditions and training, so often like in their unadorned and columnar directness and simplicity. Bishop Williams's pine coffin and plain black suit were fine notes of his impatience of costly ornament or personal display. No more beautiful example has been given to the Church than his modest home, his frugal and inexpensive surroundings, his large indifference to the decorative and the ornamental. His learning, his rare power (the two things are by no means identical) of imparting learning ; his unwearied devotion to the work of his great office ; his tenacity of opinion, or, rather, conviction, in matters of the Faith, coupled with a noble charity, — I wish I could violate the privacy of others and illustrate this, — toward those who differed from him ; his stately

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presence; his power in the pulpit; his influence over men; —all these the Church has large reason gratefully to remember. But not less, in an age over-given to ostentation, tawdriness, and mere ornamentation in men's worship and persons, has it reason to hold in grateful memory the consistent example which he gave us all of masculine and dignified simplicity."

A memorial in St. George's Church, Schenectady, New York, to Bishop Williams has been effectively executed in pure white marble, and contains in the centre a medallion, which is considered by those who have seen it "a speaking likeness" of the Bishop. The memorial was presented by Mr. J. Pierpont Morgan, and is inscribed: "One of the many who held in highest honour and truest love the name of John Williams sets here this memorial of his rare and noble life as rector of this old parish for six years and of his high and honourable record after that as Bishop; for forty-eight years of the old Diocese of Connecticut, and, for twelve years, Presiding Bishop of this Church."

The memorial was publicly unveiled on July 31, 1910, by the Rev. B. W. Rogers Taylor, D.D., and Gerardus Smith, the senior warden. Bishop Williams is still affectionately remembered by a few of the oldest inhabitants of the Mohawk Valley as "Dominie Williams."

The Rev. William Payne, then adjunct professor of ancient languages in Trinity College, Hartford, was elected rector in 1848. He was born in Portland, Connecticut, in 1815, and graduated from Trinity College, Hartford, in 1834, and from the General Theological Seminary in 1838. On being made deacon by Bishop Brownell, July 8, 1828, he took charge of St. Michael's Church, Litchfield. After his ordination as priest by the same Bishop, September 29, 1839, he became rector of the parish. In 1846 he removed to Hartford and engaged in missionary work. His long rectorship of St. George's saw many changes in Church and State. He passed through many phases of ecclesiastical excitement, but he was unmoved by them. He knew what he believed, what he should teach the people, and he never swerved from the plain, simple, direct presentation of Church doctrine in his public ministrations or private exhortations. He took great interest in the missionary convocation of northern New York, and strove to do his

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share of its work of evangelization. When the Diocese of Albany was formed he was honoured with many responsible positions. For St. George's, with all its colonial associations and memories of distinguished predecessors, he had a true affection. While the old church had been altered during the rectorship of Dr. Smedes to make its interior conform to the requirements of that day, and while changes and additions were made in the administration of Dr. Payne, he was careful to see that nothing was done which could destroy its Georgian characteristics. In 1884 Dr. Payne resigned the active duties of his office and was made rector emeritus. He died March 19, 1891, in the seventy-sixth year of his age. The Rev. John Philip Bausman Pendleton, rector of St. Luke's Church, Scranton, Pennsylvania, was elected rector in 1885. He was born in Brooklyn, New York, December 18, 1855. Receiving his education in his native city and at Rutgers College, New Brunswick, New Jersey, from which he graduated in 1875, he studied theology at the General Theological Seminary, where he spent two years. He was made deacon by the Rt. Rev. Dr. John Scarborough, Bishop of New Jersey, May 27, 1877. After serving as curate in the Church of the Epiphany, Washington, District of Columbia, until 1879, he was ordained priest by the Rt. Rev. Dr. William Paret, Bishop of Maryland, in 1879. He was rector of St. Luke's Church, Scranton, from 1879 to 1885. The rectorship of Dr. Pendleton was one in which much was done to develop the latent energy of the parish. A man of intense activity, he set every one at work. He was accorded a position of prominence in the diocese. He served as secretary of the standing committee, as delegate to the missionary council, and was placed upon important committees of the Convention. He was an historical student, and prepared an interesting sketch of the Church in the Mohawk Valley, and other essays of value. He died on November 14, 1904, in the forty-ninth year of his age. The rector in August, 1911, was the Rev. Dr. Benjamin Walter Rogers Taylor. As recorded in the American Church Almanac for 1911, the number of communicants was seven hundred and forty-eight.

Robert Griffith Wetmore.

For sketch see page 240.

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Charles Martin.

This gentleman, with John W. Brown, was instrumental in reviving St. George's Church after the ravages of the Revolution. With the kind and useful offices of the Rev. Thomas Ellison of St. Peter's, Albany, they gathered the people, secured from them subscriptions for repairing the church building, gave very liberally themselves, and on March 25, 1790, presented to a parish meeting a constitution which was signed by sixteen gentlemen, who on the following day proceeded to the choice of wardens and vestrymen, when John W. Brown and Charles Martin were chosen wardens. Mr. Martin served until 1804. He was also the efficient treasurer of the parish for many years.

John Kane.

This gentleman was prominent in the affairs of St. George's from 1790 to 1810. He served as warden from 1798 to 1808.

Christ Church, Duanesburgh.

In the sketches of the Hon. James Duane and General William North, the founding of this parish and the erection of the church building have been noticed. The consecration was on August 25, 1793, by the Rt. Rev. Dr. Provoost, Bishop of New York. The Rev. Thomas Ellison of St. Peter's, Albany, and the Rev. Leonard Cutting of New Bern, North Carolina, were present, and assisting.

The Editor is indebted to the courtesy of the Corporation of Trinity Church, New York, for copies from their records and of documents in their possession, relating to Christ Church, Duanesburgh, and other parishes:

May 11, 1795. "Resolved that one hundred Copies of the Book of Common Prayer be presented to the Church at Duanesburgh. Mr. Gaine made a voluntary gift of Fifty Common Prayer Books to be placed in the Hands of the Rector and distributed to or among such Country Congregations as may want the same." [*MSS. Records, Trinity Parish.*]

At a meeting of the Minister and Inhabitants of the Town of Duanesburgh in Communion of the Protestant Episcopal Church in said Town in Vestry on Tuesday the twenty second day of September 1795.

Present: W. North: Jas. C. Duane: Church Wardens. George

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Wasson : Joel Thomson : Edward Cumpston : John Thornton : Joseph Thomson : Nicholas Rughter : John Dorn : Vestrymen.

The Church Wardens laid before the Vestry two Instruments in writing respecting the consecration of the Church in the centre square of the said Town of Duanesburgh which being severally read it is thereupon ordered that they be entered at large on the minutes of the Vestry of the Church the better to be perpetuated. The said instruments are in the Words following (that is to say)

Act of the Founder for consecrating Christs Church at Duanesburgh :
I James Duane proprietor of the Town of Duanesburgh in the County of Albany do hereby make known and declare that the Edifice by me lately erected at the place called the center square of the said towne and the ground on which the said edifice is situated are intended and hereby appropriated for the public worship of Almighty God according to the Rites & ceremonies of the protestant episcopal church in the state of New York for which use they shall always remain and continue And that I have requested and do hereby pray the Right reverend the Bishop of the protestant episcopal church in the said state of New York to consecrate and set apart the said edifice with the ground on which it is erected by the name of Christs Church in Duanesburgh, according to the rites and ceremonies of the said protestant episcopal Church. In witness whereof I have hereunto set my hand and seal this twenty fourth day of August in the year of our Lord one thousand seven hundred and ninety three Signed

JAS DUANE (L. S.)

The Testimonial of the Bishop and Clergy :

The Duplicate of this instrument was publicly delivered by the said James Duane into the hands of the Bishop seated at the Chancel of the said Church and there read and published by the Rev. Mr. Ellison Rector of St. Peters Church in the City of Albany one of the Bishops Assistants at this Solemnity immediately before the consecration to a large and crowded audience on Sunday the 25th day of August 1793.

In our presence

I certify that the two last preceding entries contain correct copies of their respective originals in my hands
JAS DUANE

Signed—SAM'L PREVOOST *Bp. of the prot. Epis. Ch. N. York*
LEO'D CUTTING *Minister of the prot. Epis. Ch. U. S.*

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The Church Wardens further informed the Board that Mr. Duane desirous to make some permanent provision for the present and future Incumbents of the said Church had presented a valuable Lot of about eighty acres adjoining on West Street of the town plot about a quarter and an eighth of a mile from the Church being the norther most part of Farm No. 116 to be and forever remain as and for a Gleebe and Parsonage for the sole use of the Church and the residence and accommodation of the Pastors thereof in succession.

That he had also engaged to supply at his own expense the glass nails and paint which should be necessary for building and compleating the parsonage house. And that he submitted to the Vestry to consider of ways and means for procuring a field of the said Gleebe to be cleared without loss of time in such part thereof as they should find most convenient.

And lastly that he is persuaded that if we are not wanting in our own exertions it is highly probable that the friends of religion in the city of N. York on a proper application which he advises to be made without delay would be induced to grant a liberal Donation towards the expense of building the proposed Parsonage house.

The Church Wardens further acquainted the Vestry that at the request of Mr. Duane they now delivered them a service of Plate for the administration of the Holy Sacraments Purchased by Mr. Duane with the sum of Fifty pounds one shilling and 10 pence being the amount of the contributions of the Benefactors in the city of N. York towards building the said Church.

The Plate consists of the following articles inscribed presented To the first Episcopal Church in Duanesburgh 2 Silver Beakers 2 Silver covers for the same and 2 Silver plates weighing in the whole 75 oz. 7 dwt. Together with a common prayer book elegantly bound for the Minister in the time of divine service and ninety five smaller common prayer books the same having been generously presented through Mr. Duane by the Corporation of Trinity Church for the use of this Church.

The said Communications being duly considered the Board came to the following Resolutions—

Resolved, That the Church Wardens and Vestrymen now present will persue such measures as will promise most success in speedily procuring a field of the Glebe to be cleared and prepared for a build-

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ing spot, garden & Pasture, and that a committee of three (viz) Wm. North, Edward Cumston and Joel Thomson be requested to view the ground and on consultation with the Rev. Mr. Belden to point out the most elligible spot for fixing the Parsonage house & that the said committee prepare and lay before their Board at their next meeting a plan for the said house together with the necessary estimates respecting the same.

Resolved that this Corporation entertain a grateful sense of the seasonable Present of Prayer Books for the use of this Church and request the Rev. David Belden their Minister to communicate in the most respectful manner their thanks to the Right Revd. Bishop Prevoost Rector and the Vestry of Trinity Church in the city of New York the Donors, for their benevolent attention, intreating a further aid to enable this Corporation to erect on a Glebe which has been presented to them accommodations for the residence of their Rector. The straightened circumstances incident to new settlements not affording them the means of accomplishing this indispensable object without the cooperation of the Patrons of Religion & Virtue, and stating that their wants in this respect are the more urgent as there is not a house in the Town to be obtained on any terms suitable for this purpose.

Resolved, That Mr. Edward Cumpston one of this board be requested to take charge of Plate and furniture belonging to the Church, and that the books lately rec'd be delivered by him to such heads of families as in his discretion he may think proper, Receipts to be taken for the same with obligation to return them on being called for on the possessors leaving the place.

Resolved, that the Revd. Mr. David Belden, Edward Cumpston and Joel Thomson be and they are hereby appointed Delegates to represent this Church in the General Convention of the Protestant episcopal Church in the state of N. York to be held in the month of October next, And that they, or any one of them do & transact all such matters or things as may be proper & necessary in behalf of this Church.

Resolved that a copy of the preceeding Minutes signed by the Church Wardens & Vestry or any three or more of them Be presented to the Right Reverend the Rector & the other Members of the Corporation of Trinity Church in the City of New York. And that the

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Revd. Mr. David Belden be requested to deliver or transmit the same

Signed in pursuance of the above Resolution by us

J. DUANE *one of the Ch. Wds.*

JOEL THOMPSON

JOHN DORN

E. CUMPSTON

Endorsement:

Respeçing the Glebe, Church at Duanesburgh, 1793.

Duanesburgh, October 1st, 1795

To the Rt. Reverend Bishop Provost, Rector and the other Members of the corporation of Trinity Church, in the City of New York.

GENTLEMEN.

WE imbrace the first opportunity to express the lively sense of Gratitude we feel, for the Liberal & Seasonable present of Prayer Books we have rec'd from you for the use of our congregation. We feel ourselves most sensibly obliged by this mark of your compassion for our needy & destitute condition. and we trust we have made such a disposition of your Pious & charitable Donation, as will best answer the benevolent & humane purpose for which you designed it. But notwithstanding the Humane & Benevolent exertions that have been made by our munificent Patron & Benefactors, to promote the Public Worship of Almighty God in this place (and for which we hope we shall always entertain a lively sense of Gratitude) Yet we apprehend great inconvenience, for want of a suitable house, for the accommodation of our Minister. There is not a house in the place, that can be procured, on any conditions, for this purpose, and to remove this obstacle, it is resolved by our corporation to build a Parsonage house upon the lot of Land given us for that purpose by our Hon. Patron & Benefactor Judge Duane. But our numbers being few, and labouring under the embarassments & inconveniences incident to all new Settlements, we feel ourselves unable to accomplish this intended building, unless we can find some assistance among the Humane & Benevolent Patrons of Religion in the City of New York, and the recent instance of your Liberality towards us and the great readiness you have manifested in contributing to the relief of your needy Bretheren induces us to look up to you for further relief & to

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request in the most earnest & respectful manner a further continuation of your Benevolent aid that we may be enabled by your bounty to compleat the proposed Building and that the exertions which have been made, to establish the Public Worship of Almighty God, in this place; may not prove abortive for want of the timely assistance of the Munificent Patrons of Religion & Virtue

Whatever you may be pleased to give us for this good purpose will be thankfully rec'd by Right Reverend Sir and Gentlemen

Your Affectionate Humble Serv'ts

one of the Ch. Wds.

J. DUANE

JOEL THOMPSON

JOHN DORN

E. CUMPSTON

Vestrymen

Endorsement:

Duanesborough for aid to build a Parsonage House. 1795.

At a meeting of the Vestry of the Protestant Episcopal Church in Duanesburgh in the County of Albany & State of New York,

July 1, 1796. The Resolution of the Corporation of Trinity Church in the City of New York, Granting on certain conditions, the sum of three hundred pounds to the Episcopal establishment in Duanesburgh having been laid before the board, Resolved unanimously

That this Corporation will receive with gratefull acknowledgment the liberal donation of the Corporation of Trinity Church, and will apply the same according to the true intent and meaning of the donors, under the direction & as far as is possible to the satisfaction of the Rt. Revd. The Bishop of the State & the Vestry of Trinity Church aforesaid on its committee—by appropriating the said three hundred pounds in such manner as shall appear to be most conducive to the support, & accomodation of an Episcopal Clergyman as pastor of Christ Church in Duanesburgh.

Signed by order & in behalf of the Vestry

W. NORTH *Sen. Warden.*

Endorsement:

Duanesburgh 1796.

THE RT. REV. THE BISHOP OF THE STATE OF NEW YORK.

ROBERT GRIFFIETH WETMORE

DEAR SIRS:

I AM requested by the Vestry to forward to you, their resolution of the 1st day of July last expressing their acknowledgment to the Corporation of Trinity Church & their intention to employ the donation to the purposes intended by them.

The design of the Vestry in bestowing the three hundred pounds we suppose to be, that a permanant provision may be made for an Episcopal Clergyman in this place by purchasing a glebe, or by improving the glebe already in possession of the church & erecting, or purchasing such buildings as may be necessary to the accomodation of the clergyman who may be settled here. Mr. Duane has by deed given about 80 acres of land near the church as a glebe, this land is yet covered with wood, it will be necessary to clear at least, a part of it and to build an house & barn, or if it should be thought more advantageous to purchase the house & barn which stands in the Town plot within a few rods of the church and at a small distance from the glebe—this house & barn which you may remember to have seen, was bought by Mr. Duane for the accomodation of Mr. Belden, it was the wish of this gentleman to remain there rather than to live on the glebe, which is a little more retired; whether the same idea will be entertained by those who may come after him is difficult to say. He has been absent for some months and whether he will remain with us even if he returns is doubtful. The Vestry have come to no resolution respecting the purchase of the house & barn in question or of building on the glebe; indeed having no funds, there was little left for them except to say that ten or twelve acres of the glebe should be cleared and to invite people to assist in clearing it. A beginning has been made & an acre & an half cut down.

When the donation is received, should no particular direction accompany it from the Bishop or Vestry, our first object will be to go on with the clearing, perhaps to the extent of 20 or 30 acres. Whether to build or purchase buildings will require greater deliberation. The Corporation of Trinity Church may however rest assured, that if the expenditure of the money should be entrusted to the judgment of the Vestry care will be taken to lay it out for the advantage of the Church, in the most economical manner & every farthing of it faithfully accounted for.

On this view of our situation, and on the faith of our professions,

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should the Corporation advance the money Mr. Walker will receive it on whose receipt we shall hold ourselves accountable.

With the greatest respect & Esteem,

I am, Dear Sir,

Your most obedient Serv't

W. NORTH

Duanesburgh 1st Aug. 1796

At the meeting of the vestry January 6, 1798, an appropriation for three hundred pounds was made for the purchase of a glebe in the same terms as given in the documents concerning Ballston.

May 11, 1801. "A letter from R. J. Whitmore Clergyman of Duanesborough, stating his ill health and his necessities was read and thereupon resolved that two hundred and fifty dollars be given to him and the Rector be authorized to inform him that if he should require any further assistance he can draw on the Treasurer for a further sum not exceeding two hundred dollars."

October 2, 1806. "Upon reading a Petition from the Church at Schenectady, resolved that the condition annexed to the late Grant of Five hundred dollars to that Church be Dispensed with, and that this Corporation will give the like sum to the Church at Duanesburgh, when an Episcopal Minister shall be called, and Provision made for his support."

November 4, 1811. "Upon application in behalf of Christ Church at Duanesburgh stating their inability to raise the requisite sum for the payment of the salary due to their Minister for the last year, ordered that a donation of Two hundred and fifty dollars be made for their relief." [*MSS. Records, Trinity Parish.*]

The Rev. David Belden, who had been made deacon by the Rt. Rev. Dr. Seabury on September 21, 1786, was in charge from 1792 to 1795. The parish was incorporated on March 17, 1795, under the title of "The Rector and Inhabitants of the Town of Duanesborough in Communion of the Protestant Episcopal Church in the State of New York." Mr. Belden presided at the meeting. The next year Mr. Belden resigned on account of ill-health, and withdrew entirely from the active duties of the ministry. He died March 2, 1832. There is no record of any ministrations from 1796 to 1798. In 1798 the parish elected Robert Griffith Wetmore as rector, who served the parish very acceptably for three years. His resignation in 1801 and

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early death left the people destitute of any regular ministrations. It is inferred that members of the parish acted as lay readers. In the reports of the missionaries to the Conventions of the Diocese of New York, allusion is found to services held occasionally. Among the clergymen mentioned are the Rev. Cyrus Stebbins, the Rev. Reuben Hubbard, and the Rev. Professor Thomas C. Brownell.

After the death of James Duane, in 1797, it was found that he had not legally conveyed to the parish of Christ Church the glebe lands and the land on which the church stood. His heirs, therefore, on January 28, 1817, executed a deed waiving all their claims to said lands, stating, "Whereas WE the parties of the first part have the fullest reverence for all the Intentions of the said James Duane, Therefore to carry the same fully into effect, do make this Deed." The signatures to the deed are those of Mary Duane, the widow; James C. Duane, his only son, and Mary Ann, his wife; William North, the husband of Mary North, deceased, a daughter of James Duane; William S. North, Elizabeth North, and Adelia, the children; George W. Featherstonhaugh and Sarah his wife, another daughter of James Duane; Catherine L. Duane, another daughter of James Duane; and Alfred S. Pell and Adelia D., his wife, also a daughter of James Duane.

In 1817 the Rev. Nathaniel F. Bruce, who had been made deacon by the Rt. Rev. Dr. Hobart on April 27 in that year, was sent to the parish. He was patient, careful, exact, and yet energetic. He worked with such sense and wisdom that there has been since abundant and vigorous life among the people of Christ Church. In 1820 the Rev. Charles W. Hamilton, who had been made deacon by Bishop Hobart on October 25, 1815, succeeded Mr. Bruce and continued the good work. In the fall of 1822 the Rev. Richard Bury, who had been made deacon by Bishop Hobart on October 15, was sent to Duanesburgh. He remained for five years, and resigned to establish a new parish in Albany, which took the name of St. Paul's Church. He was afterward a pioneer missionary in Michigan and president of the first standing committee of that diocese.

The Rev. William B. Thomas spent twelve years in successful work in that parish. Upon his resignation in 1842 the Rev. Kendrick Metcalf became rector. Dr. Metcalf resigned in 1850, and was afterward a distinguished professor in Hobart College, Geneva, New York. The

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Rev. William O. Jarvis served from 1850 to 1859, when the Rev. Dr. Robert T. S. Lowell became rector. Dr. Lowell had a high reputation as a poet and writer. His missionary experiences in Newfoundland he embodied in a book that has been widely read, "The New Priest in Conception Bay." He was of the very best New England ancestry, and a brother of the Hon. James Russell Lowell, poet, littérateur, and diplomat. The Rev. George L. Neide succeeded him and remained twelve years. He filled the rectorship with great ability, and was well fitted for the difficult duties of a country parson. His successors to 1889 were the Rev. Henry M. Teller and the Rev. Ernest A. Hartman. The Rev. Edward W. Flower was incumbent from 1889 to 1902. He was admirably adapted for such a position, and was careful to gather and preserve all traditions and documents concerning the parish. His successor was the Rev. Alfred Clare Nelson. The rector in August, 1911, was the Rev. Samuel Robert McEwan. The number of communicants given in the American Church Almanac for 1911 was sixty-one. The church building has been well cared for, and retains the original arrangement in the interior, with a high pulpit and sounding-board, a prayer desk below, and at the east side of the pulpit the altar, surrounded by a railing.

William North.

A sketch of General North precedes his letter of January 26, 1803, in Volume III.

James Chatham Duane.

James Chatham Duane was a son of the Hon. James Duane, the founder of Duanesburgh. For several years he occupied the mansion built by his father, in that village. He served as vestryman and warden of Christ Church. He devoted his life to the management of the large estate left by his father and to relieving it from embarrassments.

Upon his removal to Schenectady he was made, in 1806, a vestryman, and in 1827 a warden of St. George's Church. His great-grandson, Dr. Alexander Duane of New York, has in his possession fine portraits of Anthony Duane, his son James, and his wife Mary. The Editor gladly takes this occasion to acknowledge his indebtedness to Dr. Duane for courtesies rendered and for permission to print the following letter of April 12, 1796, from James Duane to his son, James

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Chatham. The letter is noteworthy as revealing the inner character of the writer and the strong sense of responsibility which he considered was entailed on persons of rank and position.

Schenectade 12th April 1796.

MY DEAR SON,

HAVING no man or boy in this family & very few of your neighbours calling here even when they come to Town I am debarred of any communication with you which I feel as it may be expected at my time of Life. I fear M^r Belden is not at ease as he has been treated so unfeelingly in the detention of his last years Sallary he thinks his future prospect gloomy. I received a packet for him which contains several Letters. I should not be surprised if it turned out an Invitation to a kinder parish. I scarcely know what to say to him. All his cares fall on me alone. I bought Purdy's house, as you know. They were pleased with the Idea of living in the Town plot and both he and his wife declared to me that they were even *desirous* to stay if they could be decently provided for. But the Season swiftly approaches when he must know his dependence. Unless vigorous measures are instantly pursued and a subscription made up all hopes of a Clergyman in our quarter perhaps for years will be blasted. If there is any serious design to ordain him: Not a moment is to be lost—Five of the Vestry by devoting each 5 days perhaps 3 to this Service might do the business. You *must* because you *ought* to take a decided Lead: tho your temporal Interests may suffer: I am wearing out & feel it sensibly, and this care must and will fall chiefly on you—Let it my dear Son be an invariably branch of our Duty to maintain and support true religion & virtue not only by example but by every necessary Exertion. Your Education and Station in life demand it from you peculiarly and remember always that a fixed reverence for our great Creator and the worship he has enjoined in his revealed will, can alone give us solid comfort here And peace at the last.

I received a Letter for myself and another for you from the election committee at Albany declaring that they had unanimously resolved to support you as a Candidate at the approaching election for a seat in the Assembly if you would accept of it; and requesting your speedy determination. To mine I wrote an immediate answer intimating that at the request of our Friends in New York and on your having been

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asked the same questions by some of your own Townsmen, I had conferred with you on the subject and that you had been induced to declare that you would accept the Office if you should be elected. The Letter I dispatched this morning by M^r Van Horne. I hope however *you* will also write a Letter to the Committee “respectfully thanking them for a Mark of their confidence of which you are highly sensible and expressing your wishes that, if elected, you may, by endeavouring to discharge your duty with faithfulness, be so happy as to retain their favorable opinion.” Something of this kind common civility demands. Indeed, my dear James, it is a very singular thing thus to be invited to a public trust of the highest importance without any solicitation or even the least previous hint that it would be acceptable: and indeed when it was unwished for: and the more especially at your period of Life! I do not see that on republican principles the Honor could have been declined with propriety or even decency. Imperious ought to be the reasons to Justify a Citizen in refusing a portion of his Services to the State when he is called upon constitutionally. Some may trifle with this maxim but I hold it sacred.

Every thing respecting my intended house is at a dead stand and I feel my incompetence to the undertaking: Averse to crossing my Threshold and plunged in a variety of business sufficient to swallow up all my time. According to Purdy's estimate there still remain to be sawed 270 Inches $\frac{1}{2}$ plank for my house & 150 two Inch plank and 340 Inches $\frac{1}{2}$ plank for my Stables & Carriage house——

With every tender Sentiment of Love to our dear Mary Ann the Children & yourself your Mamma joins me in blessing you all and so does Adelia

I am always

your truly affect^d Father

JAS. DUANE

JAMES C. DUANE ESQ^r

James Chatham Duane was elected to the Twentieth General Assembly of the State of New York from Albany County. It sat in New York City from November 1 to 11, 1796, and in Albany from January 3 to April 3, 1797.

James Duane, the son of James Chatham, spent most of his life on his estate at Duane. Here it may be noted that it was the custom

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of the family to name the eldest son, alternately, James and James Chatham. A great-grandson of the founder of Duanesburgh, who was accordingly named James Chatham, was a graduate of West Point in 1844, entering the engineer corps. He was noted for his ability, and was the assistant engineer in building the strong fortifications of Fort Trumbull in New London harbour, and Fort Carroll in Maryland. During the Civil War he was eminently useful, and became chief engineer of the Army of the Potomac. He was inspector of lighthouses and president of the board of engineers upon New York harbour defences. In 1886 he was chief of engineers, with the rank of brigadier-general. In 1888 he was retired. In August of that year he was appointed a member of the board of aqueduct commissioners of New York City and elected its president. He died November 8, 1897. He was the author of standard works on engineering.

In August, 1911, the representative of the family was Alexander Duane, the youngest and only surviving son of General Duane. He is a physician who has devoted much attention to ophthalmology, and has written treatises on the subject.

Edward Cumpston.

This gentleman was a member of the vestry of Christ Church, Duanesburgh, from its organization. He prepared many of the official documents addressed to the vestry of Trinity Church, New York City, the Bishop, and the Diocesan Convention. He was on the first delegation from the parish to the Convention. He also served on important committees of the vestry.

Christ Church, Ballston Spa.

Ballstown.

Saratoga County was formed from Albany County on February 7, 1791. It included the Half Moon, Clifton Park or Shannondhoi, Saratoga, Appel, and Kayaderosseras or Queensborough patents. The first settlements were made by the Dutch about 1650 near Waterford on the Mohawk, and gradually extended up the valley of the Hudson River.

The first actual settlers within the present limits of Ballston were Michael and Nicholas McDonald, who built their cabin near the west

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bank of the Ballston Lake. In 1770 the Rev. Eliphalet Ball, with members of the congregation, came from Bedford, Westchester County, and settled near the present Academy Hill. He received from the proprietor of "Five Mile Square" a gift of five hundred acres of land. His little company was soon joined by many others from New England, New Jersey, Scotland, and the North of Ireland. Mr. Ball's father was a first cousin of Mary Ball, the mother of George Washington. He was a Presbyterian minister, and held services for settlers, but without attempting to organize a Church, until 1792, when a building was erected on the southwest corner of Mr. Ball's farm.

The earliest services of the Church of which there is any record were held by the Rev. John Dotey of Schenectady from 1774 to 1777, when he baptized many children. Ballston was among the places visited by the Rev. Thomas Ellison of Albany, in search of scattered Church people. In 1787 he gathered a congregation which applied to the Convention of the Diocese of New York held June 27, 1787, for admission as a parish. The request was granted. Only occasional services were held until 1792, when the Rev. Ammi Rogers took charge of Schenectady and Ballston. He went into every nook and corner of the county, organized congregations, baptized the children, and instructed them in the catechism. As is usual in new settlements, there had been great neglect of religion, and he was most cordially welcomed, and drew large numbers to hear him. In 1791 the parish had been organized by the name of Christ Church, Ballston. Among the incorporators were Thomas Smith, Ezekiel Horton, James Emott, Edmund Jennings, James Mann, Elisha Miller, Salmon Tryon, and forty-three others. In 1792 a church was built in the southern part of the town. The first vestry was then elected: Joseph Bettys and Elisha Benedict, wardens; Thaddeus Betts, John Wright, Joshua Bloore, Jabez Davis, Richard Wann, and James Emott, vestrymen.

The parish appeared prosperous and united, and there was, if tradition may be believed, great commendation of the rector and people by the Bishop and authorities of the diocese.

The Editor is indebted to the courtesy of the Corporation of Trinity Church, New York, for the following extracts from their records:

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The Petition of the Rector Churchwardens and Vestrymen of Christ Church at Ballstown to the Rector and Inhabitants of the City of New York in Communion of the Protestant Episcopal Church in the State of New York.

Sheweth

That having been . . . informed that the Funds of your Corporation have through divine Grace so augmented in your hands that you are enabled to afford pecuniary assistance to the Churches which stand in Need. That Christ Church at Ballstown is in such want of assistance arising from the poverty of the members of its Congregation, that there is a great danger unless it speedily receives some friendly Succours, of being left destitute of a Preacher, from its inability to raise immediately a sufficient Compensation for his Services. That in order to establish a church at Ballstown on as solid a foundation as possible your Petitioners and their Predecessors have been at great pains to build and almost complete one on the credit of Subscriptions, but as those subscriptions have not been paid up and as all endeavors to collect the sums so subscribed have proved ineffectual, your Petitioners have been left much indebted to different persons for articles appropriated to the building the said Church And they are likewise indebted to the officiating Clergyman for his Sallary.

Your Petitioners therefore pray that you will reflect on the distressed situation of a Congregation bereft of its Spiritual teacher & remembering the divine Precepts of Charity you will relieve the necessities of Christ Church at Ballstown by granting and placing in the hands of its Treasurer such sums of money as your benevolence shall dictate.

By order of Vestry

JAMES EMOTT, *Secy.*

Endorsement:

Petition of Christ Church, Ballstown 1795

Ammi Rogers, as agent of the parish, signed the usual form of security :

New York, April 25th, 1796.

For value received I promise to pay to the Corporation of Trinity Church in the City of New York the sum of two hundred & fifty pounds at the expiration of five years from the date hereof or else

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secure to Christ's Church in Ballstown the amount of said sum for the support of the Rector—

AMMI ROGERS.

Endorsement:

Ammi Rogers rec't for £250, for the use of the Episcopal Church at Ballstown 1796.

Jan. 6, 1798. "Ordered that the report of the Committee upon applications from different Episcopal Congregations for assistance of the 6th of February, 1796 and two additional Reports of the same Committee be entered upon the Minutes of this Corporation, the same are in the words and Figures following, to wit,

"The Subscribers to whom were referred the Applications & Petitions of several Societies of Christians stiling themselves Members of Protestant Episcopal Church, soliciting the assistance of this Corporation for the use and accomodation of their respective Pastors & Churches do report,

"That after having investigated the Merits of the several applications as far as Testimony could be obtained they are of opinion that wherever satisfactory Evidence is exhibited to the Bishop that an Episcopal Establishment is formed at each or either of those particular Districts according to the Rites Ceremonies and Principles of the Corporation of Trinity Church in this City of which the Bishop aforesaid is Rector that then the said Corporation will provide ways and means for the Payment of the under mentioned Sums on the express condition 'That the said monies shall be appropriated to the purchase of Glebes for the accomodation and Support of Episcopal Clergymen for the Time being if the said several Congregations where no Provision to the same amount is already permanently established, the same Donations to be made under the direction and applied to the satisfaction of the Bishop of this State and the Committee of this Vestry to whom the several Petitions aforesaid were referred,

To the Episcopal Establishment—at Ballstown—£250

Making in the Aggregate the Sum of Six thousand six hundred and fifty pounds which said several Sums are to be considered as free Gifts from the Corporation of Trinity Church to be applied by the Receivers for the sole use and benefit of the Pastors of the Congregations respec-

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tively according to the true intent and meaning of the preceeding Report . . . all which nevertheless is humbly submitted."

April 9, 1798. "The Petition of the Rector Churchwardens and Vestrymen of Christ Church in Ballstown being read requesting a gift of the Bell at St. Paul's and also of Prayer Books—Thereupon, "Resolved that this Board cannot part with the Bell, but authorize Mr. Gaine to present the said Church with Fifty Books."

November 7, 1810. "Resolved that the applications on Behalf of the Church at Unadilla; St. Michael's Church in New York; Grace Church at Waterford, the Churchs at Charlton and Ballstown & the Church at Geneva be referred to the Committee on similar applications."

July 11, 1811. "Upon the application of the Reverend Mr. Joseph Perry of Ballstown, praying for pecuniary aid to relieve the distresses of himself and family, ordered that the sum of Two hundred and fifty dollars be granted for his relief."

June 1, 1812. "Upon the application of Christ Church at Ballstown praying the further aid of this Corporation Ordered that in consideration of the peculiar and distressed circumstances of the Rev. Mr. Perry that Two hundred dollars be granted for his relief."

November 8, 1824. "A petition from Christ Church at Ballstown was read praying pecuniary aid for the purpose of discharging their debts. It was thereupon resolved that the Clerk inform the Vestry of Christ Church at Ballstown that this Vestry have for a considerable time past been under the necessity of refusing all applications of this nature however pressing and that the same necessity forbids their compliance with the present application." [*MSS. Records, Trinity Parish.*]

In 1801 Mr. Rogers returned to Connecticut and took charge of Trinity Church, Branford. This was his native town. From that time his career was one of defiance to all constituted authorities. It is said that in Saratoga County he baptized, in six years, one thousand one hundred and twenty-three persons.

He was succeeded by the Rev. Gamaliel Thatcher, who had been made deacon June 8, 1800, by the Rt. Rev. Dr. Jarvis, in St. Peter's Church, Cheshire, "at the request of the right Rev^d Dr Bass, Bp. of Massachusetts as he was to officiate at Lanesborough and exhibited a title from the Church in that Town." He had acted as lay

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reader in St. Luke's Church, Lanesborough, from December, 1799. After his ordination he officiated at Lanesborough and Lenox until December, 1801. He was ordained priest by the Rt. Rev. Dr. Jarvis in Trinity Church, Newtown, Connecticut, June 3, 1801.

Mr. Thatcher worked with faithful zeal until his death in 1806. For some years services appear to have been held at irregular intervals by the Rev. Frederick Van Horn of Coldenham, Orange County, and by the Rev. Joseph Perry of Stamford, Delaware County.

The growing reputation of the springs at Ballston led to the formation of a parish in the village that grew up around the springs, and was called Ballston Spa. It was named St. Paul's, and in 1810 the Rev. Joseph Perry became the rector. He also officiated in the old church. At length, in 1817, the two parishes were united. The church building at Ballston was taken down and reërected on a lot adjoining the old county clerk's office. It was reopened by the Bishop on his visitation soon after. Mr. Perry returned to Connecticut in 1819.

His successors to 1824 were the Rev. John Gregg and the Rev. William A. Clark. In 1824 the Rev. Deodatus Babcock, who had been made deacon by Bishop Hobart on November 10, 1819, and had engaged in missionary work at Buffalo, became rector. In connection with his clerical duties, he was principal of the Ballston Academy, which he made a school renowned for its thoroughness and exactness. After his resignation of the parish in 1844, he continued his scholastic work with the assistance of his sons. He died February 2, 1876, in his eighty-fifth year. The Rev. George Jarvis Geer became rector in 1845.

George Jarvis, a son of the Rev. Alpheus Geer, was born at Waterbury, Connecticut, February 24, 1821. He studied under his father, and graduated from Washington (now Trinity) College, Hartford, in 1842. He proceeded to the General Theological Seminary, New York City, from which he was graduated in 1845. He was made deacon by the Rt. Rev. Dr. Brownell in Christ Church, Hartford, June 29, 1845. He was ordained priest by the Rt. Rev. Dr. De Lancey in Christ Church, Ballston Spa, in 1846. From the beginning of his ministry he had an intense energy and abundant activity. He worked incessantly, his manner was attractive, and his friendship and cordiality sincere. He was able to carry on the work of his predecessor with very great results. In 1852 he became assistant to the

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Rev. Dr. Robert S. Howland in the Church of the Holy Apostles, New York City. Here he developed a keen insight into the needs of the poor, and was sympathetic, and yet cautious, in his relief. In 1859 he was made associate rector of the Church of the Holy Apostles. His interest in those who lived in a part of the city without proper religious care led him to take part in the work begun by the Rev. James Cole Tracey in the vicinity of Fiftieth Street and Ninth Avenue, out of which grew St. Timothy's Free Church. In November, 1866, he became rector of St. Timothy's.

With enthusiasm and devotion he built up in this new field a strong parish. In 1884 his failing eyesight and general debility caused a cessation of work, which was followed by a leave of absence for six months. With the same serene composure as always, he bore the afflictions that came upon him. On Sunday, March 15, 1885, thinking himself restored to health, he resumed his duties, but the exertion was too great, and he died suddenly on the following morning, Monday, March 16, 1885. His brethren of the clergy adopted this memorial minute:

MINUTE OF THE CLERGY OF THE DIOCESE

THE REV. GEORGE JARVIS GEER, D.D.

Entered into the rest of Paradise on Monday, March 16, 1885, the Rev. George Jarvis Geer, D.D., Rector of St. Timothy's Church, in the City of New York.

The following minute in memory of this, our departed brother, has been prepared at the request of the assistant Bishop and a large number of the clergy of the diocese:

“In the death of Dr. Geer the Church has lost one of her most faithful, laborious, and useful servants. The record of his ministry in this city, extending through a period of nearly forty years, is one of hard and constant work well done. He was a very earnest man, and whatever he undertook he pursued with untiring zeal and with a great heart. He was not unacquainted with discouragements, but he met them with a confidence and strength that arose from deep conviction, clear views, an active conscience, and a living faith.

“His sense of duty, his singleness of purpose, his manifest devotion of all his faculties to the Master's cause, and his loving soul, brought

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to him many friends and firm supporters, whose affection for him was very strong. And he was worthy of it all.

“Our departed brother will be remembered by those who knew him well, as a remarkably intellectual and thoughtful man. His education was as thorough and complete as it could be made by diligent study in the best church and school, college, and theological seminary of his day, in our land. As a scholar he stood high, and he possessed a more than ordinary share of common sense. No son of the Church was ever more loyal, or more thoroughly devoted to her best interests than he was. And what can be said that will adequately express the excellence of his character as a man, a friend, a companion! Who that knew him, will not call to mind his quick sympathy, his heartiness, his cheerfulness, his kindness, his charity! We cannot think of him as gone, without feeling that we have lost some of the sunshine and happiness of our life. How worthy of admiration was his manly independence, tempered as it was with genuine modesty and humility! How faithful was he as a friend! With what confidence did we go to him as an adviser! How pleasant was he as a brother!

“We thank God for his example, which was so pure and bright. We thank God for the long and useful ministry of this, His servant, whose devotion was so true and whose work was so well done.

“To the afflicted parish whose loss is so great, we extend a most sincere sympathy.

“For the bereaved family of our beloved brother, we earnestly pray that the Divine Spirit of love and comfort may visit them and heal their bleeding hearts.

ALFRED B. BEACH,
THOMAS M. PETERS,
CHARLES E. PHELPS,
WILLIAM TATLOCK,
THOMAS GALLAUDET, } *Committee.*”

In his Convention address for 1885 Bishop Henry Codman Potter said :

“The death of Mr. Athole was followed in March last by that of a veteran in the work of this diocese, the Rev. George Jarvis Geer, D.D., who departed this life on the Monday next before Palm Sunday. Unlike Mr. Athole, Dr. Geer was no stranger, whether on this

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floor or in this city. To labor among its most crowded sections he gave the best years of his life, and to the cause of free churches he was early and uncompromisingly devoted. At first in the Church of the Holy Apostles, and later in St. Timothy's Church, he did a work, whose courage, patience, and cheerfulness must, I think, have been the admiration of all who knew him. For he had many discouragements, and they did not diminish with years. It is difficult enough to toil on with a church loaded with debt, and with the future holding forth but scanty promise of relief, even when one is young in years, and when personal anxieties and infirmities are largely absent. But Dr. Geer, as the pastor of a free church, had all the uncertainty which comes from such conditions, at a time when he had passed middle life; and he had, added to this, an increasing loss of hearing and of sight, which made his perseverance a daily marvel. Under these circumstances his sweet and uncomplaining nature, which was never soured, and which never despaired, was something to honor and remember. In his own church he was often minister, choir, and precentor, and out of it he was the faithful friend whose feet were never tired, and whose heart was never chilled. If we all loved him, it was because he was so essentially lovable, and because no one of us ever left his presence without a sense of being better and braver for having met him."

Dr. Geer's successors at Ballston have been the Rev. Charles Arey, the Rev. Dr. George Washington Dean, the Rev. Dr. George Worthington, afterward Bishop of Nebraska, the Rev. Dr. Joseph Carey, who has for many years been the Archdeacon of Troy, the Rev. Dr. Walter Delafield, and the Rev. Dr. Charles H. Pelletreau.

During the rectorship of Dr. Dean the corner-stone of a new church was laid in 1860, which was completed and opened in March, 1862. It was consecrated by Bishop Horatio Potter in June, 1867. It is of early English Gothic, and the material used is stone.

The rector in August, 1911, was the Rev. James Winthrop Hege-man. The number of communicants, as recorded in the American Church Almanac for 1911, was two hundred and seventy-one.

Gamaliel Thatcher.

There are no further particulars of importance than those given in the above sketch of Ballston.

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St. James's Church, Milton.

The town was formed from Ballston, March 7, 1792, and a part of Greenfield was taken from it in 1793. It lies a little south of the centre of Saratoga County. It is hilly in its northern portion and undulating in its southern part. It is watered by Kayaderosseras Creek. A large part of Ballston Spa is within its limits.

David Wood and his sons, Stephen, Benjamin, Elijah, Nathan, and Enoch, were the first settlers in 1770. They were soon followed by Justin Jennings, who was a Revolutionary soldier, Sandford Ford, John Lee, Abel Whalen, Joel Mann, Simon F. Vedder, and members of the Westcott family. Among the early physicians were Dr. Wood, Dr. Henderson, and Dr. Gregory. In 1792, within the present Ballston Spa, Benajah Douglas, grandfather of the Hon. Stephen A. Douglas of Illinois, United States Senator and candidate for the presidency, built a log house near the springs for the accommodation of visitors.

The earliest religious services appear to have been held by Baptist ministers. A Baptist Church was organized in 1793. The first services of the Church, apparently, were those held by the Rev. Ammi Rogers about 1792. In 1796, at a meeting over which Mr. Rogers presided, St. James's Church, Milton, was organized. James Henderson and David Roberts were elected wardens, and Abel Whalen, William Bolt, Joel Mann, Hugh McGuinness, William Johnson, Henry Whitlock, John Ashton, and Thomas Shepherd were elected vestrymen.

The Rev. Ammi Rogers was elected rector. A church was built on Milton Hill near the school-house. Upon Mr. Rogers's removal to Connecticut in 1801, the new incumbent of Ballston, the Rev. Gama-liel Thatcher, took charge. After his death, in 1806, the Rev. Joseph Perry became rector. The change of views of Charles McCabe, who was the Presbyterian minister at Charlton, provided for Milton a rector of exceptional fitness.

Mr. McCabe was made deacon by Bishop Hobart, September 10, 1818. He remained in Milton, even when there was great loss by removals to the new west, with patient cheerfulness to the end of his life, about 1840. In 1827 he reported to the Convention of the Diocese four baptisms, three funerals, and thirty communicants, and added this note: "This congregation feel so poor that they have not made any contributions."

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After his death, the services were maintained with difficulty both as regards financial support and congregations. Finally, in 1845, the church was closed and the few remaining members attached themselves to Christ Church, Ballston Spa.

James Henderson.

In publications concerning Saratoga County, Dr. Henderson is noted as a skilled physician and one of the first to practise in Milton. He served for many years as warden of the parish.

St. John's Church, Stillwater.

The site of Stillwater is historic. Here Colonel Fitz John Winthrop, in 1690, with the contingent of New England troops, awaited the arrival of the troops from the other colonies for the attempted reduction of Canada. In the preparation for another expedition against Canada in 1709, a fort was built here and named in honour of the lieutenant-governor of New York, Fort Ingoldsby. In 1750, during the last French and Indian War, it was repaired and renamed Fort Winslow. The site of the town was a part of the Saratoga patent granted in 1684. The town was settled about 1750, although in 1732 there was one house built. Among the first inhabitants were Isaac Mann, John Thompson, George Palmer, Dick Swart, and members of the Ensign, Burlington, and Abeel families.

A Congregationalist Society organized in Litchfield, Connecticut, in 1752 and transferred to New Canaan, in the same colony, during 1763, removed its members and pastor, Robert Campbell, to Stillwater. In the fall of 1777, when General Burgoyne was finding difficulty in making his way to join General Clinton at New York City, there was fought there, September 19, a fiercely contested battle, in which the British met with severe losses. General Fraser was killed, and buried with all honours of war by Chaplain John Brundenell of the British Artillery. Traditionally, this chaplain is said to have held services in the living-room of a house near the site of the future St. John's Church.

So far as can now be known, the earliest efforts to establish a parish or hold regular services were made by the Rev. Ammi Rogers of Ballston. As a result, a meeting was held October 7, 1795, when a parish by the name of St. John's Church, Stillwater, was organized.

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Ezekiel Ensign and Ezra St. John were elected wardens. Thomas W. Ford, Henry Bruerton, Warren Smith, and Cornelius Vandenberg were elected vestrymen. Mr. Rogers visited the new parish regularly, and aided in securing subscriptions for a church.

From the records of Trinity Church, New York, these extracts from their vestry minutes are taken :

August 8, 1796. "The petition of the Rector, Churchwardens & Vestrymen of St. John's Church in the town of Stillwater and some other of the Inhabitants of Schenectady requesting the aid of this Corporation were referred to the Committee upon similar applications."

December 12, 1796. "Resolved that the report of the Committee on Church applications recommending donations to the amount of two thousand Pounds be agreed to."

May 10, 1824. "An application from St. John's Church at Stillwater in relation to the investment of one thousand dollars heretofore given to that Church was referred to the Comptroller & Clerk with power to act thereon."

Stillwater was visited by the Rev. Mr. Wetmore and his successor as missionary of the Propagation Committee, the Rev. Mr. Chase. Services were held in the lodge-room of Montgomery Lodge of Free and Accepted Masons. The corner-stone of the church was laid with Masonic ceremonies in the fall of 1798. The church was finished in the following year. The Rev. Dr. Frederick Schroeder Sill, registrar of the Diocese of Albany, in his sketch of the parish in "The Diocese of Albany" for May, 1903, from which many facts have been taken for this notice, says :

"It was planned after the style of the early churches of the country, with a tower having four pinnacles on the front, long windows, with plain glass in them, but was distinguished from the ordinary meeting house by having the windows pointed at the top, and filled with many small panes of glass. It was a large building, seating 320, and remained unadorned and unfinished for some years. It was painted white, and afterward green blinds were added to the exterior."

There appears to be no notice of the consecration of the church, although generous contributions had been made in Albany, New York City, and other places, that the church might be free from debt. When Mr. Rogers left in 1801 and returned to his native town, Branford, Connecticut, the parish came under the care of his successors.

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Mr. Thatcher and Mr. Perry held services at frequent intervals until 1807. By a resolution of the Convention of the Diocese in 1807, the neighbouring clergy were in turn to officiate at Stillwater. Under this instruction, the Rev. Dr. David Butler of Troy, the Rev. Timothy Clowes of Albany, the Rev. Joseph Prentice of Athens, the Rev. Parker Adams of Lansingburgh, the Rev. Professor Brownell of Schenectady, and the Rev. Benjamin Dorr of Waterford, held services at irregular intervals until 1820.

The Rev. Amos Glover Baldwin, formerly of Utica, who from 1818 was a missionary in New York State and in the West, was rector of St. Paul's Church, Charlton, and St. John's, Stillwater, in 1824. He reported to the Convention the generous kindness of "a benevolent lady in Albany 'at whose expense' the interior of the Church had been finished in a very neat style, and there was a prospect that the Parish, after a long season of adversity, will revive and become a praise in the land." This was the first of the many gifts of Mrs. George W. Mancius to St. John's. Upon the departure of Mr. Baldwin for Zanesville, Ohio, in 1826, the Rev. Nathaniel F. Bruce was made missionary for Stillwater, Schaghticoke, and Mechanicsville. He made this report to the Convention of the Diocese in 1827:

"It is almost needless for me to inform you, that the Episcopal congregation in Stillwater, once, I understand, respectable for its numbers and its members, through a variety of untoward circumstances, had become almost extinct.

"The Church which had been erected, but remained in an unfinished state, was rapidly falling into decay, when its desolate condition attracted the attention of Mrs. Mancius, of Albany, and through her persevering exertions we now have the satisfaction of beholding the Episcopal Church rising from its ruins. To the exertions of this lady we are certainly indebted for the improvement which has now taken place. It is but a short time since that the passing stranger beheld an Episcopal place of worship almost in ruins; *now* he is greeted with the sight of a neat, though plain, structure, which would be creditable to any place. The scoff and the sneer of the enemies of our Zion, which were wont to burst forth on beholding our sanctuary, are suppressed, and give place to demonstrations of respect. So much having been effected, whilst we look up with thankfulness to that beneficent Providence which hath thus far smiled on our exertions,

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we cannot but hope for still better things—we cannot but hope that, with the renovated altar whence our incense of praise is to arise, we shall also behold, in due time, a renovated congregation of worshippers.—But we are not merely indebted to the zeal and persevering industry of Mrs. Mancius for the improvement of the building we occupy; this was not enough in a cause so excellent, and in which much being required, much was also to be done. A house being necessary for the accommodation of a Minister, she cheerfully came forward, and not only purchased a convenient dwelling for his accommodation, but has proceeded to the completion of its necessary repairs. Instances of individual exertion, like the one now mentioned, ought not to be suppressed. It has been productive of results by no means anticipated, and will, in all probability, have an important influence on the destinies of the Episcopal Church in this region; and those who thus contribute to the dissemination of the principles of Christianity, are not only benefactors to the Church in particular, but to mankind in general.”

The Rev. Dr. Sill says of Mrs. Mancius:

“Thus, in 1824, a name of sweet renown and unfading remembrance became attached to the fortunes and fate of this little parish. Its whole history could be well divided into three periods: Before Mrs. Mancius, during Mrs. Mancius’s life, and since Mrs. Mancius. For her benevolence not only continued unabated to the end, but she provided by will for an endowment, which bears her name, and is to-day almost the only source of revenue to this aged and feeble parish. The benefactions of Mrs. Mancius, which began about 1822, continued until her death in 1845. About 1825, she bought property in Stillwater, and became a resident member of the parish, setting up a handsome establishment, called Mount Livingstone. It is highly probable that her interest in the Church brought her to Stillwater, so that she might give both her bounty and her personal presence to its struggling fortunes. Besides restoring the Church and providing a rectory, Mrs. Mancius gave a fine toned bell in 1841, and the next year a new organ. At the same time green blinds were added to the outside of the Church, and the building was painted. Tradition says that the rectory provided in 1827 was used for military stores in former times. The frame work and floor tippings were built of heavy timbers, and lasted a long time.”

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Under Mr. Bruce's auspices a parish was organized at Mechanicsville on August 2, 1830. A church had been previously built in 1829 which was for the use of all Christians, but in 1830 the members of St. Luke's purchased the rights of the other proprietors, and the church was consecrated by Bishop Hobart on August 30, 1830, by the name of St. Luke's Church.

In the latter part of that year Mr. Bruce was succeeded by the Rev. Orange Clarke, a faithful missionary. Among his successors have been James M. Tappan, William Alanson, Reuben Hubbard, who lamented in the reports to the Convention the strong prejudice against the Church and the indifference as to its doctrines and worship both of the members and the people of the town, and Major A. Nickerson, who was the friend, confidant, and chaplain of Mrs. Mancius. In 1845 Mrs. Mancius died, and left to the parish a bequest of ten thousand dollars. She was a lady of strong will, kind instinct, and many prejudices. Her piety and devotion to duty were great. Upon her estate she built a private chapel, in which daily she gathered her household and servants, as well as those employed on the farm, for service. In the absence of a clergyman she read the service herself. The cause of theological education was very near her heart, for she made the Society for Promoting Religion and Learning the residuary legatee of her large estate.

In 1845 the Rev. Robert Brinckerhoff Fairbairn became missionary and rector. He was a young man of great energy, who in his first parish, Christ Church, Troy, had shown the earnestness and intensity of his character. He was born in the city of New York in 1818. His father was a Scotchman and his mother a member of the Mott family of Poughkeepsie, New York. He was educated in the city schools, and then became a clerk in the stationery store of Octavius Longworth of New York. Under the genial influence of the Rev. Samuel M. Haskins of St. Mark's Church, Brooklyn, New York, he gave up the stern Presbyterian Calvinism in which he had been brought up and adopted the faith and doctrines of the American Church. He studied at Bristol College, Bristol, Pennsylvania, and completed his course at Washington, now Trinity College, Hartford, Connecticut, from which he graduated in 1840. He entered the General Theological Seminary, and after completing the full course, he was made deacon by the Rt. Rev. Dr. Benjamin T. Onderdonk at the memorable ordination in St. Stephen's Church, New York City, on Sunday, July 2, 1843, when the Rev. Dr.

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Anthon and the Rev. Dr. Smith made their solemn protest against the ordination of Arthur Carey. Mr. Fairbairn was put in charge of Christ Church, Troy, where he remained for several years. He was ordained priest in 1844 by the same Bishop, and spent a year in Providence, Rhode Island, as rector of St. Andrew's Church, and then became the principal of the Catskill Academy at Catskill, New York. He did a grand work in that position, and added to it missionary labours throughout the region, particularly as rector of Calvary Church, Cairo. He won the confidence of men, for he was made chaplain of the Twenty-eighth Regiment of New York Militia. By his fearless horsemanship when "a fractious mount" was given him, and his good marksmanship, he gained a high reputation. In 1862 he was made professor of mathematics in St. Stephen's College, Annandale. In 1863, upon the resignation of the Rev. Dr. Thomas Richey as warden, he became his successor.

Mr. Fairbairn now found his proper place, for he was a born educator. The years in which he developed the institution in accordance with his high ideals, the manner in which he took untrained men and gave them the foundation for noble Christian lives with competent knowledge of literature and theology, were not only full but happy ones for him. Notwithstanding inadequate buildings and equipment, he was never discouraged, but laboured faithfully. In his eightieth year he retired.

His resignation was accepted with reluctance, and the following minute was adopted :

"The Trustees of St. Stephen's College, in accepting the resignation of the Rev. Robert B. Fairbairn, D.D., LL.D., Warden of this institution of learning for a period of more than thirty years, desire to make grateful mention of his distinguished services, his devotion and self-sacrifice. Assuming the duties of Warden at a time when the College was in its infancy, and with a few students on its roll, Dr. Fairbairn brought to his work a clear brain, a warm heart, an indomitable will, and a well-furnished mind. He has left an enduring impress on his work in this College, founded to train young men for the sacred ministry of the Church, and his influence will be felt for generations to come in the lives of the men who have come under his moulding hand. Nearly three hundred candidates for Holy Orders have been graduated from St. Stephen's during Dr. Fairbairn's Warden-

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ship, and the Church and the world have been made the richer and the better by the lessons of this Christian scholar. With high purpose and unflagging zeal, Dr. Fairbairn has pursued his course, often in the face of great obstacles, and with a single eye to the glory of his Divine Master and the service of young men in his life-work, and he has earned the veneration and good-will and affection of all who know him. In retiring from his arduous labors, in a ripe old age, he has the satisfaction of knowing that his work is appreciated by the Trustees and patrons of St. Stephen's College, and their prayer is that the evening of his days may be unclouded, and that although he has passed the four-score years of the Psalmist, the remainder of his noble life may bring him the comfort and joy of duty well performed."

The love and affection of his colleagues, the students, the alumni, the Bishop, and clergy were often made manifest during the year he spent with his son in Brooklyn in calm waiting for the end. He died January 27, 1899, in the eighty-first year of his age. His friend and colleague during his active administration of the college, the Rev. Dr. George B. Hopson, in a memorial sermon in the Chapel of the Holy Innocents, January 29, 1899, says of him:

"Our thoughts, to-day, are fixed often upon him who has just passed to another state of existence, but who for thirty-six years was the central point of this community. As Warden of this College, as Rector of this parish, as the friend of every person in this neighborhood, Dr. Fairbairn occupied a commanding position, and exercised a powerful influence. We looked up to him as our guide and teacher, whose advice we were to follow, and whose example we should imitate. His influence was always exerted for good. As a light shining in a dark place, as a city set on a hill, that cannot be hid, he manifested the graces and virtues of the Christian life. And yet there was no ostentatious display of his goodness. Singularly modest in his disposition, he would be the last to speak of his merits. He seemed to be good, because he was good. Out of the abundance of his heart, his mouth spoke. His deeds of kindness and acts of courtesy were the necessary expression of his inward feeling. . . .

"He was a man of remarkable industry. I was informed of my election to the Chair of Latin, after the beginning of the College year, in the fall of 1863. The Tutor who had been appointed was out at

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sea, and unable to return for a few weeks. But the Warden, though alone, never thought of putting off the opening of the College. Single-handed, he undertook the work, and taught all the classes in all the departments, until assistance arrived. It was characteristic of the man. He was ever ready to do his share, and more than his share, of teaching and preaching, and never complained of being overworked. His aim was the success of the College, and the thorough education of young men for the ministry, and to accomplish that, he spared not himself. It is said that the busiest men are the very ones who can always find time for one thing more, and to whom others are wont to go for counsel and assistance. The Warden always had time to visit with a friend, to give advice to a student or parishioner, or to attend to any unexpected duty that might be laid upon him. He also found time to do a vast amount of reading. He bought new publications, and made it a rule to read, each day, at least a hundred pages. In this way he kept abreast of the times, and accumulated vast stores of information, which, with his powerful intellect, he assimilated and utilized in his daily work. . . .

“He had the courage of his convictions. He had clear ideas of what he wished to accomplish, and the courage to maintain them. While courteous to those who differed from him in opinion, he held tenaciously to his own views, and often, by the clearness and force of his arguments, convinced his opponents. There was nothing hazy in his sentiments. He had a logical and mathematical mind, and, by the processes of reason, arrived at definite conclusions.

“In his theological views and religious practices, he occupied the middle ground, yielding to neither extreme. He was neither High, nor Low, nor Broad, nor Narrow, but a sound, conservative, Prayer-book Churchman. He permitted certain practices, of which he did not altogether approve, because others desired them, and the Church was comprehensive enough to contain Christians of varying beliefs. He was a well-read theologian, and had a reason for the faith that was in him.

“He was a courteous gentleman. He showed it in word and deed, in private and public life, with strangers and with friends. It was not a veneer put on for effect, but it was the prevailing habit of his life. Even in extreme age, when bodily infirmities rendered it difficult, he rose from his chair to greet a friend or to bid him farewell.

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A favorite maxim, which he often quoted to the students, was that of William of Wykeham, 'Manners makyth man.' He tried to impress upon them that courtesy, refinement, kind attentions, a delicate regard for the feelings and wishes of others were important factors in their future work. These, combined with earnest devotion and religious principle, would win success, where intellectual power alone would fail.

"Dr. Fairbairn was a natural educator. He possessed not only a well-trained mind and vast stores of learning, but also the ability to impart his knowledge to others. He presented truth in such a form that it left an impress. He interested and attracted by the force of his arguments and the clearness of his illustrations. One of his former students once said to me, 'The Warden was the first man who taught me to think for myself.' His pupils learned to argue logically, to draw conclusions, to see the connection between cause and effect.

"But while training their intellects, he did not neglect their morals. Christian education demands spiritual as well as mental culture. The formation of character during the period of College life is vastly more important than mere literary acquirements. He studied the lives of those who had been committed to his care. He watched over them with a father's solicitude. He noted their strength and their weakness. He gave to one a word of encouragement; to another, reproof; to another, advice; to another, warning."

As an author, Dr. Fairbairn published:

The Child of Faith

College Sermons

The Doctrine of Morality in Relation to the Grace of the Redemption

The Oblation and Invocation

The Unity of the Faith

Until 1871 Mr. Fairbairn's successors at Stillwater were John G. Downing, William B. Musgrave, Robert C. Rogers, E. Solliday Widdener, Albert Danker, and William Bogart Walker. In 1873, during the rectorship of the Rev. Alfred H. Stubbs, the old church and lot were sold for three thousand one hundred dollars. This was in accordance with a suggestion of the Bishop in his address for 1871, when he spoke of "the patient waiting, faithful work and generous interest" given to Stillwater, and said that "the old decayed church

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is a severe damper," and suggested its sale and the erection of a smaller building. To erect the new church, the endowment fund, originally ten thousand dollars in good bank stock, yielding at one time a thousand dollars a year, was largely impaired. A portion of it was also used for current expenses. The corner-stone of the new church was laid November 25, 1874, by the Archdeacon of Albany, the Rev. Dr. John Henry Hobart Brown of St. John's Church, Cohoes, afterward Bishop of Fond du Lac. The church was consecrated January 3, 1876, by the Rt. Rev. Dr. Doane, Bishop of the Diocese. The impairment of the endowment led the vestry into a troublesome lawsuit and to the compulsory surrender of the remnant of the principal to the Society for Promoting Religion and Learning, who pay the income to the parish.

Since Mr. Stubbs's resignation in 1881, the rectors have been Wilfred H. Dean, Peter C. Creveling, Richmond Shreve, William G. W. Lewis, Edmund C. Haskins, Marvin H. Dana, Joseph F. Jewett, and Oliver Shaw Newell. In 1902 the parish, with its own consent, was made part of an associate mission which included Mechanicsville, Stillwater, Schaghticoke, Round Lake, and East Line. Mr. Newell was eminently successful. In 1909 he became rector of the Church of the Messiah, Glen Falls.

The rector in August, 1911, was the Rev. Henry Clarke Plum, and the number of communicants reported to the Journal of the Diocese of Albany for 1910 was twenty-three.

Ezekiel Ensign.

Mr. Ensign was among the first to encourage the organization of a parish at Stillwater, and was warden for many years as well as a firm supporter and generous contributor. He was one of the first settlers in the town.

Grace Church, Waterford.

Soon after the settlement of Fort Orange, now Albany, small companies of enterprising Hollanders commenced to people the Hudson valley in the vicinity of the Half Moon, which was the name given to the small circular tract between the Mohawk and Hudson Rivers. The site of the village of Waterford was known as Half Moon Point. The Indians called the country around the mouth of the Mohawk, Mack-te-nack. In 1784 Colonel Jacobus Van Schoon, Ezra Hickok,

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Judge White, Mr. Middlebrook, and their associates bought the land around the Point. Flores Bancker laid it out in village lots. On March 25, 1794, Hezekiah Ketchum, Jacobus Van Schoonhoven, Matthew Gregory, Isaac Keeler, John Pettett, Duncan Oliphant, and Thomas Smith were made trustees of Half Moon Point.

In 1801 the village was incorporated by the name of Waterford. The name was given because there is a ford to Haver Island. Mr. Rogers of Ballston extended his labours as far as Half Moon, but without organizing any parish. The Point was evidently visited by Mr. Wetmore, Mr. Chase, and Mr. Thatcher, as missionaries of the Propagation Committee of the Diocese of New York.

The services of the Rev. David Butler of Troy extended beyond the limits of his cure, Troy and Lansingburgh, and at Waterford revived the regard for the Church aroused by the earlier missionary services.

A meeting for the organization of a parish was held September 17, 1810, at which Richard Davis, Jr., and John Vibbard were chosen wardens, and Henry Davis, Hezekiah Ketchum, James Meeker, Benjamin Chamberlain, William McDonald, Joseph Ketchum, and Ward Rice were chosen vestrymen. The church was named Grace Church. Richard Davis, Jr., was elected delegate to the Convention of the Diocese, at a meeting held December 10, 1810. John Davis was elected clerk and treasurer, and William McDonald was appointed collector.

A lot on the outskirts of the village was purchased for the parish for one hundred and seventy-six dollars and seventy-five cents. As the title proved defective, it was disposed of, and on July 11, 1811, the building committee, Richard Davis, Jr., John Davis, and John Vibbard, purchased the abandoned Methodist meeting-house. It was altered and made ready for services at an expense for building and alterations of six hundred and thirty-four pounds, sixteen shillings, and six pence. It was consecrated by Bishop Hobart, August 30, 1813. For four years the services were maintained by lay readers, with occasional visits from Dr. Butler, Cyrus Stebbins, Amos Glover Baldwin, and other clergymen. On May 20, 1814, the Rev. Parker Adams became rector. He had been made deacon by Bishop Moore, October 21, 1808. He served as missionary in Vermont, having charge of Vergennes and Middlebury, and extending his labours in a wide circuit. He was ordained priest by the Rt. Rev. Dr. Griswold, Bishop of the Eastern Diocese, October 27, 1811. The four years spent by

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Mr. Adams in Waterford were of great value to the parish, and the people parted from him with regret when he found it necessary to go South. On June 20, 1818, he became rector of Claremont Parish, Stateburgh, South Carolina. He remained there for nearly five years, when he returned to New York and became rector of St. John's, Johnstown. In 1829 he was made missionary and rector at New Hartford, four miles from Utica, where Judge Sanger had been the chief builder of a spacious church, and where another rector of St. John's, the Rev. Amos C. Treadway, had also been incumbent. Mr. Adams died previous to 1835.

In 1820 the Rev. Benjamin Dorr, who had been made deacon in that year, took charge of Grace Church, Waterford, and Trinity Church, Lansingburgh. In 1829 he accepted the rectorship of Trinity Church, Utica, New York. Among his successors have been Cyrus Stebbins, George B. Eastman, Joseph J. Nicholson, Edward Edwards, Richard S. Adams, William Walsh, Joseph Carey, George W. Ferguson, Charles H. Lancaster, F. A. Sharp, Walter Thompson, William D. Mason, John Mills Gilbert, Charles Lee Sleight.

In 1841 the church building was burned. A new edifice of brick was erected at a cost of six thousand dollars. This was enlarged and beautified in 1865, and a new organ purchased.

The rector in August, 1911, was the Rev. Chauncey Vorhis Kling. The number of communicants reported to the Convention of the Diocese of Albany in November, 1910, was two hundred and two.

Joshua Bloore.

Mr. Bloore was a native of Lancashire, England. He was a merchant in Albany as early as 1765, and vestryman of St. Peter's Church. He removed to Waterford after the Revolution, and was instrumental in establishing the Church there and in Milton. His daughter married the Rev. Ammi Rogers.

Gerardus Van Schoonhoven.

Gerardus Van Schoonhoven was interested with other members of the family, in 1784, in the purchase of Half Moon Point. He was a firm and consistent Churchman and served as warden and vestryman.

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Zion Church, Sandy Hill.

Kingsbury.

Sandy Hill above Fort Edward.

A grant of twenty-six thousand acres, known as the Kingsbury patent, was made May 11, 1762, to James Bradshaw of New Milford and twenty-one associates, all of Connecticut. As this patent lies on the direct old Indian trail from Canada, it was first visited by a white man when in 1642 the Mohawks took captive Père Isaac Jogues of the Society of Jesus as he was returning to his mission among the Tobacco Nation in 1642, and brought him from Lake Peter by way of the Richelieu River, Lake Champlain, and Lake George to a Mohawk village. His gentle piety, saintly manners, and plain instruction in religion won over the hearts of his captors, although four years later he was cruelly tortured and murdered.

The town lies on the western border of the county, north of the centre; nearly all its surface is level or gently undulating. It is watered by the Hudson River, Wood Creek, Half Way Brook, and Moss Brook. It forms a square, bounded on the north by Fort Ann, on the east by Hartford, on the south by Argyle and Fort Edward, and on the west by Warren and Saratoga Counties. Mr. Bradshaw settled on his patent within a year, and was followed in 1768 by Albert Baker and his sons Albert and Charles, from New York City. At Baker's Falls a sawmill was built before the Revolution. Michael Hoffnagle, Solomon King, Oliver Colvin, and Nehemiah Seely were other early settlers. Services were held in 1776 by a Moravian missionary, the Rev. Francis Baylor.

In 1790 services of the Church were held by members of the Hitchcock family from Connecticut. A large congregation was gathered. Mr. Wetmore and Mr. Chase visited and encouraged the people. The parish then incorporated as St. Paul's Church seems to have died out before 1810, for in 1813 there was a reincorporation as Zion Church. A church building was commenced about 1795 on the farm of Joseph Adams, a few rods north of the school-house of District No. 5. It was never completed, and was used only in favourable weather. In 1814 it was purchased by the town, and was used until 1824 as a town house. From that year until 1844 services were held occasionally, not even the names of the missionaries who officiated being definitely known.

In 1844 the Rev. John Alden Spooner, who had been made deacon

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July 1, 1838, by the Rt. Rev. Dr. Benjamin T. Onderdonk, became rector of the Church of the Messiah, Glen Falls, and revived the work at Sandy Hill. In 1846 the Rev. Samuel B. Bostwick, who had been made deacon by Bishop Hopkins, February 17, 1842, became assistant to Mr. Spooner and was placed in charge of Sandy Hill. The parish grew under him. He was a quiet, persistent man, and never lost any opportunity of making the Church known.

In 1849 the congregations warranted the building of a permanent church. An offer was made in that year by James V. Cronkhite of two thousand five hundred dollars, if the material was stone and the seats were free.

The rector and people worked diligently, and finally in 1853 the funds were sufficient to commence the new church. The corner-stone was laid on May 10 of that year, and the first services were held in it on September 14, 1854. In 1863 a debt of two thousand two hundred dollars was cancelled by Mrs. Cronkhite. The church was consecrated by the Rt. Rev. Horatio Potter, June 14, 1864.

In 1877, after a rectorship of thirty years and having received many honours in the diocese, Dr. Bostwick resigned the parish into younger hands, and engaged for three years in mission work at Trinity Church, Gouverneur, St. Lawrence County. He died at Sing Sing, New York, March 16, 1881.

He was succeeded by the Rev. Charles T. Whittemore, under whom there was great prosperity. Among his successors have been Henry E. Gilchrist, Eugene L. Toy, and Asa Sprague Ashley. The rector in August, 1911, was William Wallace Lockwood. The number of communicants, as given in the American Church Almanac for 1911, was two hundred and five. In 1911 the name of the town was changed to Hudson Falls.

Asahel Hitchcock.

Among the patentees under the Bradshaw patent of 1762 for the town of Kingsbury were several members of the Hitchcock family. After the Revolution they returned to their homes in Kingsbury. They were all Churchmen. In 1784 Asahel Hitchcock built a house in Kingsbury Street, five miles from Sandy Hill, and he was supervisor of the town from 1798 to 1800. He was one of the founders of the parish visited by Mr. Wetmore.

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Mr. Beach.

The name Beach does not appear upon any list of inhabitants or officers of the town of Kingsbury. It is probable that his residence in the town was only temporary. The genealogies of the Beach family of Connecticut, including that of the Rev. John Beach of Newtown, give the name of no member who settled in the northern part of New York.

St. Paul's Church, Salem.

Camden.

The town of Salem lies on the eastern border of Washington County, south of the centre. It has moderately elevated ridges, crowned with forests and narrow fertile valleys. It is watered by the Batten Kill, which forms its southern boundary, Black, White, and Point Creeks. It was formed by patent, August 7, 1764, and reorganized by statute, March 23, 1786. The first settlers were James Turner and Joshua Conkey from Pelham, Massachusetts, who were joined in 1762 by Hamilton Collister. A patent for twenty-five thousand acres in the township was obtained jointly by an association of New England farmers intending to settle on the tract, and the Hon. Oliver de Lancey and Peter Dubois, both members of the Provincial Government. Mr. de Lancey and Mr. Dubois sold their half to the Rev. Thomas Clark and a company of Scotch and Irish immigrants. Mr. Clark originally brought the company from Ireland, where an associated Presbyterian Church had been organized. He remained two years at Stillwater, Saratoga County, before taking up the allotments to each settler under the patent. He was the first minister in the town.

In the eastern part of the town lies the Camden valley. It had been granted in 1770 to officers in the French and Indian War. Their patents were bought by the Hon. James Duane, who in turn sold a large tract to Philip Embury, one of the early Methodists, in 1773. Mr. Embury brought to the new settlement a company of Methodists, to whom he preached. He was greatly aided by Barbara Heck. After two years of constant work, both as a preacher and with his hands as a carpenter, he ended his labours in 1775. He has been with justice styled the father of Methodism in America, holding services in his own house in Barrack Street, New York City, and afterward building Wesley Chapel on John Street. About 1770 a well-known missionary of the *Unitas Fratrum*, or Moravians, came to Salem, the

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Rev. Abraham Binninger, a native of Buleich, Switzerland. He was a man of superior intelligence, and a simple, earnest preacher. It is understood that a church was built, in which he ministered until 1811, when he died. Although there is no tradition in the town of the formation of any congregation or organization of a parish before the year 1860, the following documents in the archives of Trinity Church, New York, prove that men of influence and character strove to establish a permanent parish. The Rev. James Nichols, who had been ordained in England for Litchfield County, Connecticut, removed about 1787 to Vermont and established parishes at Sandgate and other places in that state, and evidently at Salem or Camden, across the border in the State of New York. Mr. Nichols appears to have given up all clerical work soon after the year 1800.

Salem May 20th 1795

The Professors of the Protestant Church in Salem and the parts adjoining having Been anxious to Erect a Church to the Honour of our Common Saviour and for the Benefit and Convenience of Public Worship Have Erected an Eligant and good frame of a Church— In a pleasant situation — Burying ground near it — We are in a country fertile and beautiful — But the Settlement new — which makes us hope — Some worthy and godly Episcopalians will encourage our Endeavors. In fixing the above frame so as to make it Decent for Public Worship — any gratuities in any Materials for the Building will be of the same Service as so much cash — If any gentlemen should see cause to favour us with their charity — they will forever command the gratitude & thanks of the Proprietors of sd church — and their prayers that they may receive an hundred fold Retribution in the Kingdom of our Lord & Saviour Jesus Christ.

N.B. It is the request of sd Proprietors of the Church That Revd. James Nichols should make known our situation and wishes to our friends in New York and those who love our Lord Jesus Christ.

In Sincerity

Signd In Behalf of the Protestant E. Church in Salem.

JAMES NICHOLS *Rector of the Church in Camden or Salem*

ISAAC BININGER } *Committee*
JOSHUA FINCH }

Endorsement:

Request of the Church to Isaac Binninger

ROBERT GRIFFIETH WETMORE

Camden February 3rd 1794.

We the Subscribers Inhabitants of Camden & the parts adgacient Being desirous to have an house built for the publick worship of God in the mode or according to the method of the Protestant Episcopal Church of America in Camden near the Burying ground do agree that for that purpose we will pay to a Collector, Chosen by us the Subscribers the Several Sums annexed to our names by the first day of October Next, or whenever after demanded in Grain delivered at Isaac Biningers Store In Confirmation whereof we have hereunto Set our hand.

Charles Richardson	£5- 0-0	Ammi Rodgers	£1- 0-0
Edward Bonney	2- 0-0	Timothy Hind	0- 4-0
Levy Bonney	5- 0-0	Simion Hind	1- 10-0
Richard Sutclif	1- 0-0	William Finch	0- 6-0
Daniel Squire	5- 0-0	David Tuttle	0- 10-0
Thomas Bartlet	2- 0-0	Nathan Trindle	0- 8-0
David George	3- 0-0	Alexr Wright	0- 2-0
Joseph Bininger	2- 0-0	Nehemiah Birch	0- 6-0
Edward Gainor	2- 0-0	Jesse Fairchild	0- 8-0
David Bristol	1- 10-0	John Beaty	0- 2-7
George Peck	1- 0-0	Nathaniel Nichols	16-0
Alex'r Thomson	3- 0-0	Nath. Buck	1- 0-0
Abr'm Kimbley	1- 10-0	David Paterson	6- 0-0
Caleb Loomis	1- 0-0	Joseph Paterson	5- 0-0
Samuel Bristol	2- 0-0	John McCurday	6- 0-0
James Murry	0- 12-0	Levy Paterson	4- 0-0
James Nichols	2- 0-0	John Paterson	3- 0-0
Abijah Hubble	2- 0-0	Cornelius Dunpe	2- 0-0
Elijah Horton Son	6- 0-0	Joshua Finch	3- 0-0
Joel Lake	4- 0-0	Joseph Freeman	3- 0-0
James Archer	3- 0-0	Levy Smith	2- 0-0
Nahum Ward	6- 0-0	James Bristoll	2- 0-0
Derrict Tenbrock	0- 8-0	Cyrus Hurd	1- 0-0
Judge Duane Subscribes		Matthew Smith	1- 10-0
Nails, Glass & paint for		Joel Peck	0- 15-0
the outside of the Church		John Archibald	0- 16-0
to be delivered at Albany		Patrick Cortney	1- 0-0

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David Gray	£4- 0-0	Ezekiel Shipman	£0-12-0
Abrm. Chattin	3- 0-0	Ebenezer Billings	0- 4-0
Henry Montgomery	5- 0-0	Thomas Elison	1- 0-0
James Montgomery	1- 0-0		

Endorsement:

(Copy) Att[']st ISAAC BININGER

To the Venerable Rector, and Vestry of Trinity Church in New York—
GENTLEMEN:—

THE Subscribers In behalf of the Protestant Episcopal Church in Salem, formerly called Campden, In the County of Washington, State of New York—Humbly beg leave to inform you, they have Erected a frame of an Episcopal Church in Town of Salem, and have covered the greater part of the outside—the frame is forty-two feet By six and thirty, with galleries to the same. The Congregation who meet there are a decent number, and no house for public worship near it, within less than four miles. The Country is New, and the number of Episcopalians small; but they being anxious to have a decent house for public worship, they find it will be beyond their abilities to finish the house so as to make it decent for the above purpose, without some Charitable assistance.

If the Gentlemen of the Vestry should judge them worthy of assistance and find it convenient to afford them some assistance, It will be received with every mark of gratitude and we trust it will redound to the furtherance of our most Holy religion, and to the Honour of God and our Common Saviour Jesus Christ—We are at the request of sd parish, Gentlemen—

Your most obedient

Humble Servants

	JAMES NICHOLS, <i>E. Minister of sd Parish</i>
	ISAAC BININGER } <i>Committee</i>
Salem, June 18th, 1795	JOSHUA FINCH }

Endorsement:

Petition of Campden & Salem 1795

Extract from Minutes of the Vestry

July 13, 1795. “The Report of the Committee to whom were re-

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ferred the application of sundry Episcopalian Congregations was read, also the application of the Episcopal Congregation of Salem in the County of Washington and of the Rector Churchwardens and Vestrymen of St. Peters Church in Albany. The latter were committed to the Committee on the former applications and it was further Resolved that the consideration of this and Report be deferred until the Committee Report upon the applications now referred to them.”

Troy near Albany 30th October 1795

REVD. SIRs:

SINCE my receival of the Letter of application from Mr. Nichols and the Trustees of the Episcopal Church at Salem, Business of a private nature, in the mercantile line, hath necessiated me to postpone my inted Journey to New York. I therefore have thought it best to forward the Letter to you, without delay, by my brother John Bininger, whom I have requested to wait on you, to receive any assistance, orders or directions, which you may please to judge necessary for our Congregation, which is as yet in an infant State and requires your parental care and protection, which will be gratefully acknowledged and thankfully received, by every member of the Congregation but by none more than

Right Reverend Sir

Your most Obedient

Very humble Serv't

ISAAC BININGER

TO THE RIGHT REVD.

THE RECTOR OF TRINITY CHURCH NEW YORK.

Endorsement:

ISAAC BININGER — TROY

30 Oct. 1795 in behalf of the Episcopal Congregation at Salem.

The Corporation of Trinity did take further action, for they granted five hundred dollars “to the Church at Salem or Camden.”

The present parish of St. Paul was organized February 18, 1860, in the village of Salem, which is some distance from the Camden valley. A church was soon after built, and was consecrated December 13, 1861. The Rev. Henry M. Davis was for many years the faithful rector and missionary in that part of Washington County. He died on October 29, 1875, at the age of sixty years. He was succeeded by the

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Rev. John Henry Houghton, who in addition to his pastoral duties conducted a well-organized Church school. Upon his resignation in 1890 the Rev. Harris Cox Rush became rector, and served until 1901. The Rev. Samuel Borden-Smith was rector until March, 1910, when he resigned to become curate in St. Mary's Church, Brooklyn. The rector in August, 1911, was the Rev. Frederic Turner Ashton. The number of communicants, as reported to the Convention of the Diocese of Albany in November, 1910, was one hundred and nine.

George Binninger.

George Binninger was a son of the Moravian missionary, the Rev. Abraham Binninger, who settled in Salem with members of the society. He became a storekeeper, and was a strong supporter of the Church. The name is misspelled by Mr. Wetmore.

Christ Church, Hampton.

Hampden.

The town was formed on March 3, 1786. It lies upon the eastern border of Washington County, north of the centre. It is bounded on the north by the State of Vermont, upon the east, west, and south by Granville and Whitehall. The western part of the town is mountainous, and in the eastern part are wooded hills with fertile valleys between them. Along the Poultney River, which separates it from Vermont, are alluvial flats. In the northern part are two thousand acres of what is known as "Skene's Little Patent" of nine thousand acres, which was granted July 6, 1771. The remainder of the town was largely patented to officers of the French and Indian War. The first settlers arrived about 1774, principally from Massachusetts. Among them were Colonel Gideon Warner, Captain Benjamin C. Owen, Jason Kellogg, Shubal Pierce, Rufus Hotchkiss, Abiathar Millard, Colonel Pliny Adams, Ashbel Webster, William Morris, Elisha Kilbourne, Enoch Wright, Samuel Hooker, William Miller, Squire Samuel Beaman, Major Peter P. French, and Mason Hulett.

The earliest religious services were those held by the Rev. Philip Embury, Barbara Heck, and other preachers of the Methodist community at Camden, now Salem. There were services of the Church on the borders of Vermont as early as 1788 by the Rev. B. Chittenden, who for some time was the only priest of the Church in that

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state. It is a matter of tradition that both Mr. Chittenden and the Rev. Daniel Barber officiated occasionally in Hampton. The Rev. Amos Pardee, missionary in Wells and Pawlet, who had been made deacon by Bishop Bass, probably in 1797, and was ordained priest by Bishop Jarvis, January 20, 1799, says in a letter written August 15, 1839:

“In the summer of A.D. 1797 I was introduced to a parish composed of Episcopalians of Pawlet, Wells and Granville. I officiated that summer about one-quarter of the time—Following year returned—invited to Hampton by Major P. French, whose mother was an Episcopalian.”

In his “Reminiscences” Bishop Chase gives this brief mention of his visit to Hampton in 1798 as missionary of the Propagation Committee of the Diocese of New York: “At Hampton on the border of Vermont he tarried several weeks and organized a parish.” [*Vol. i, p. 28.*] The name chosen was Christ Church, Hampton. A church was built on land given by Colonel Gideon Warner. Subscriptions were commenced in 1798 by Mr. Pardee, and the church was completed before 1800. The chief supporters were Major French, Squire Samuel Beaman, Jason Kellogg, and Colonel Pliny Adams.

After Mr. Pardee’s removal to Lanesborough in 1802, services were maintained by lay readers and occasional visits from the Rev. Parker Adams of Middlebury, Vermont, and other clergymen. In the fall of 1811 the Rev. Stephen Jewett, who had been made deacon by Bishop Jarvis, September 15, 1811, became missionary at Pawlet, Vermont, and Hampton, New York. His first service at Pawlet was September 29, 1811, and at Hampton, October 13. For ten years he was the untiring, cheerful parish priest and missionary in a region that included Fort Edward on the south side, and Plattsburg on the north. He related to friends how children had been brought a hundred miles for him to baptize them, and that he often went forty miles to attend a funeral. By his exertions the building was erected which, at first used by Christians of every name, and which by agreement was to belong to that Christian body who should finish it, “was through his influence completed and quietly surrendered to the Episcopalians.” Among his labours was the building of a church in Granville, New York, where a parish had been formed in 1790, to which the Churchmen of Pawlet contributed and which they attended. His health suffered greatly by his hard work, and he removed in 1821 to Connecticut as rector of

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St. James's Church, Derby, and Union Church, Humphreyville (now Trinity, Seymour). In Derby he opened a family school, which educated many who were afterward distinguished. He gave up active work in 1843, and made his home in New Haven.

Mr. Jewett was a native of Lanesborough, Massachusetts, where he was born on August 18, 1783. Under the influence of the Rev. Amos Pardee he became interested in the Church, studied under him, took a course at the Episcopal Academy, Cheshire, and prepared for holy orders under the supervision of the Rev. Dr. Bowen.

In his work at Derby he had to be very cautious and watchful, both against the attitude of "Standing Order" and the secret influence of the defection of the Rev. Calvin White to the Roman Catholic Church, which had sown seeds of mischief among the people.

Mr. Jewett died at his home in New Haven, August 24, 1861, in his seventy-ninth year. His friend, the rector of St. Thomas's, the Rev. Dr. Eben Edwards Beardsley, historiographer of the Church in Connecticut, in the course of a memorial sermon, "The Tabernacle Dissolved," which he preached in St. Thomas's Church, September 1, 1861, says:

"Upon his removal to this city in 1834, though in feeble health, he did not altogether retire from the public duties of the ministry. He continued to officiate, with intervals of prostration by sickness, for five years, acting for some months as an assistant in Trinity Church, but rendering for the most of this period gratuitous services to the parishes at West Haven, Westville, and Fair Haven. He revived the first of these, and projected the other two. For the last twenty years of his life an excessive nervous debility and many infirmities compelled him to cease his public ministrations, so that he did little more in the mean time than fulfil his office as a trustee of those diocesan and general institutions of the Church in which he had long been interested.

"But to his praise it must be spoken that he never, in his retirement, became secularized, and fixed his thoughts on stocks and bonds and profitable investments. He had no passion for accumulation, no desire to make ventures for greater gains; but his taste for reading, formed in his youth and fed in his manhood, was the delight and satisfaction of his declining years. Until his eyesight failed him, he perused, with the eagerness and interest of an active pastor, the books

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and publications that kept him informed of the Church, her work and her progress throughout our country, and throughout the world. Frank and outspoken in his opinions, he had no patience with those who inclined to be Jesuitical, and to find reasons for departing from the good old Scriptural lines and landmarks of our faith. He had an especial dislike of the theological fancies that sprung up from the Oxford movement, and his visit to Europe in 1840 did not weaken his belief that this whole movement was of a Romanizing tendency.

“He was given to hospitality, and many of our deceased and living clergy have found in his house acceptable rest and refreshment. He was liberal in his charities, and wisely gave in his lifetime what he would to promote objects of humanity, learning, and religion. His founding of a scholarship in Trinity College, a quarter of a century ago, was up to that point the largest individual gift which the Institution had received. It is too true, my brethren, that many whom God blesses with an abundance of earthly riches and prosperity withhold more than is meet, and so repay with a slender gratitude the bounty of a beneficent Providence. But it is a false notion which some Christian people appear to entertain, that a clergyman inheriting wealth must and can, for this very reason, open his heart and his hand to every charitable appeal. Men in business, merchants who are princes, may return to the Lord the whole gains of trade; but any one, be he clergyman or layman, coming into the possession and enjoyment of property intended for others, can hardly justify himself in scattering it all, and then quoting the Scripture, ‘Cast thy bread upon the waters and thou shalt find it after many days.’ The liberality of Mr. Jewett to this parish is part of its history. It was extended at an opportune moment, and it is due to him and his family to say that the ‘free gift’ of two thousand dollars ‘for the glory of God and the benefit of His Church,’ was an incitement which we all felt and moved under when, soon after, we struck down, by one large subscription, nearly the half of our indebtedness. An extract from his letter addressed to the rector, wardens, and vestrymen of the Church, notifying them of the donation, and dated Epiphany, 1857, will indicate his feelings on the subject:

““I have watched your work from the beginning with the deepest interest, and have lived to see it completed and crowned, I trust, with God’s blessing. At my age, and with imperfect health, I cannot

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expect a long continuance here, or to share very often, as I would desire, the privileges of public worship; but be assured the parish of which you are guardians will never cease to have my warmest wishes and prayers for both its temporal and spiritual prosperity.'

"He was not indeed privileged to come 'very often' to this sanctuary to worship. He was with us for the last time on the morning of our tenth anniversary (Easter, 1858), and heard me review the history of our pastoral connection, with all its work and care and responsibility. But from that period he began to feel the weight of his infirmities, and 'fears were in the way,' and the grasshopper became a burden. No stranger would have believed, seeing him a year since, that he could pass a week beyond his seventy-eighth birthday before sinking to his final rest in the grave.

"I ought not to close this discourse without referring briefly to another trait in his character, which evinced his humility, and also his gratitude to God. He seemed never to forget anybody or anything. He loved to recall the friends of his youth, and the toils and self-denials and associations of his early life. Nine years ago I spent a summer's week with him among his native hills in Berkshire County. It was his last visit to the familiar scenes of his boyhood, and he used it well in searching for his old acquaintances, and in refreshing his varied recollections of persons and places. It was wonderful to note the eagerness with which he would enter the buggy and ask me to drive in some direction not more interesting to him than new and delightful to me. As we passed over the road from Pittsfield to Lanesboro' he frequently begged me to stop, that he might call my attention to objects of special interest, or inquire for friends and acquaintances whom he had known in his youth. 'Yonder,' said he, pointing to a large farmhouse that appeared in the distance, 'was the paternal home of three brothers in our ministry, the Clarks, William, Orrin, and John, and there the latter was born. And here,' when we had reached the valley below, 'is the site of the mill where I aided my father in his hardy toil;' and then, turning to a row of aged willows that dipped their pendent branches in the stream, he added, 'I helped to plant those trees. How they have grown, and how all the face of this region has changed! The hills, the everlasting hills, are here, but the rest is not as it was in my boyhood.'" [*Discourses*, p. 137.]

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Mr. Jewett was succeeded by the Rev. Palmer Dyer, who remained for seven years, when he was followed by the Rev. Moore Bingham, who during his incumbency built St. John's Church, East Poultney, in 1834. In 1837 the parishes separated and Mr. Bingham remained as rector of Christ Church. Upon his removal to East Berkshire, Vermont, the Rev. Lucius M. Purdy took charge of the parish until he went in 1845 to Louisiana. Mr. Bingham returned to Hampton, where he remained for five years. He was succeeded by the Rev. Oliver Hopson, who gave one-quarter of his time.

In 1853 the parish had lost many of its members. The church building was showing signs of age and the subscriptions for the support of the service were scanty. From that time services were held less frequently. The various rectors of East Poultney cared for the few remaining people.

At length the church was torn down, and a small chapel was built in the village near the bridge.

The Rev. John Henry Hobart De Mille, who was rector from 1864 to 1868, worked faithfully, but without being able to revive the financial or spiritual life of the parish.

In 1866 the Rev. Nathaniel F. Putnam was rector at Poultney, Vermont. Under him a new church named Trinity was built, which was completed and consecrated. Reluctantly it was determined that the people of Christ Church should attend Trinity, and the ancient parish of Christ Church in 1868 ceased to maintain services.

The register of the parish, which was carefully kept by Mr. Jewett and his successors, is now in the archives of the Diocese of Albany.

Philander Chase.

See sketch which precedes his letter of July 16, 1803, in Volume III.

Amos Pardee.

A sketch of the Rev. Amos Pardee will be found preceding his letter of May 24, 1809.

St. John's Church, Johnstown.

Queen Ann's Chapel, Fort Hunter.

For notice of these parishes see Report on Johnstown of October 1, 1804, in Volume III.

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John Urquhart.

A sketch of the Rev. John Urquhart will be found preceding his letter of November 13, 1813.

William Egan.

Among those who were active in the revival of the Church in Johnstown after the Revolution was William Egan. He was warden and delegate to the Diocesan Convention.

Trinity Church, Utica.

In 1734 the site of the present Utica formed a part of the grant by the colonial government to Governor William Cosby, known as Cosby's Manor. In 1758, during the French and Indian War, a small stockaded fort was built, which stood on the bank of the Mohawk, a little eastward of the present Second Street. A settlement was made after the Revolution, and in 1787 there were three log huts within the town plot. Among the early settlers were Uriah Alverson, Philip Morey, Francis Foster, Stephen Potter, Joseph Ballou, Jason Parker, John Cunningham, Jacob Chrestman, and Matthew Hubbell.

The first religious services were held by the Rev. Dr. Hillyer, a Presbyterian minister. In 1794 the Rev. Bethuel Dodd, pastor of the Presbyterian Church at Whitestown, organized a congregation at old Fort Schuyler. In 1798 there were fifty houses in the village. The name of Utica was given to the new settlement by the legislature, April 3 of the same year. It was in this year that the Rev. Philander Chase visited Utica and found a little band of Churchmen ready to greet him cordially. In his "Reminiscences," on page 29, volume i, he says:

"The writer proceeded on his journey from Oneida to Utica, which, foreseeing its important locality, he approached with great interest. This now most flourishing city was then but a small hamlet. The stumps of the forest were yet standing thick and sturdy in the streets, if streets they may be termed, where scarcely two of them were fenced out. Even Col. Walker's house, for some time the best in the place, was not then built. That worthy Christian gentleman, long the friend and secretary of Washington, received the writer in a small tenement which he then occupied, as you approach the site of the

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town; and it was by his encouragement that the writer succeeded in organizing a parish, according to the act of the legislature which the Rev. Mr. Ellison had, at the request of the clergy in New York, two or three winters before, drawn up and procured to be passed by that honorable body.

“The parish was named ‘The Rector, Wardens, and Vestrymen of Trinity Church, Utica.’ Situated as that little place then was, when so few things seemed permanent, when all were going and coming, and scarcely a plurality of persons thought and acted together, this was indeed the ‘day of small things,’ which, not being ‘dispersed’ or neglected, God hath blessed the means since used by abler hands, till the well-fenced fields are indeed white, and the harvest plenteous. Blessed be His holy name that the writer has seen this before he dies.”

The meeting-place was a large wooden building on Main Street, between First and Second Streets, originally intended for a school. The seats were rough slabs without backs, and the pulpit was a wooden shelf at the east end. The room was shared with the Presbyterians on alternate Sundays. The stove was a small box one, and gave out but little heat.

In 1803 the Presbyterians of Utica determined to have a resident minister and hold weekly services, and accordingly called the Rev. Bethuel Dodd of Whitestown.

It is stated in the Journal of the Diocese of New York for 1804 that the Rev. Gamaliel Thatcher organized on August 14, 1804, a Church at Utica by the name of Trinity Church. Mr. Thatcher was at that time rector of Christ Church, Ballston, St. James’s, Milton, and St. John’s, Stillwater. He appears also to have had an appointment under the Propagation Committee to visit the vacant parishes in the central counties of the state.

A meeting was held at the school-house, May 24, 1803, when Colonel Benjamin Walker, William Inman, and Abram M. Walton were elected as a committee to solicit subscriptions. On June 1 Colonel Walker, William Inman, and Nathan Williams were appointed a building committee. A contract was made with Samuel and John Hooker to erect a church for four thousand two hundred dollars, to be completed as the funds were secured. At a meeting held August 14, 1804, the parish was reorganized. It was evidently at this meeting

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that Mr. Thatcher presided. Wardens and vestrymen were elected, and a committee was appointed to consult with Bishop Moore as to a suitable person to be the minister at a salary of five hundred dollars a year. In a paper by Miss Blandina D. Miller of Utica, read at the centennial of the parish in 1898, these particulars are given :

“The subscription list embraces the names among others of B. Walker, \$250; Abraham M. Walton, \$200; William Inman, \$150; Bryan Johnson, \$150; John Smith, \$125; Jeremiah Van Renselaer, \$50; John Post, \$50; Samuel Hooker, \$50; James A. Bloodgood, \$50; John Schwartz, \$25; Silas Hamlin, \$20; James Hopper, \$100; Aylmer Johnson, \$100; Mathew Codd, \$100; Nathan Williams, \$100; John C. Devereux, \$100; John Hooker, \$50; Hugh White, \$50; Peter Smith, \$50; Jonas Platt, \$25; Thomas R. Gold, \$25; Ch. C. Broadhead, \$25; William Inman for W. R., \$25; Charles L. Pratt, \$20; Wm. G. Tracy, \$20; A. Johnson for H. O., \$10; John Curtis, \$12.50; Amos Brenson, \$10; David Trowbridge, \$10; Frederic White, \$10; Amos Eggleston, \$10; Marcus Hitchcock, \$20; Nathan Butler, \$20; Charles Walton, \$20; Hugh White, Jr., \$10; Elizur Mosely, \$10; Preserved Hickox, \$10; P. S. Soillon, \$5; Thomas Jones, \$5; the total amount subscribed was \$2,067.50. With this amount subscribed and the lot given, Col. Walker, Mr. Inman, and Judge Nathan Williams accepted the plans designed by Samuel and John Hooker, and in June, 1803, the building was commenced, to proceed until the subscriptions were exhausted, when it was hoped, with the aid of further subscriptions, and gifts from Trinity Church in New York, it might be completed. The lot was 100 feet on Broad Street, and 127 feet deep. The church as originally built stood back in the field or lot, and was entered through what was called Church Lane, now First Street, by taking down the bars of a fence that enclosed the whole lot. Corn was at times planted in the yard, and the approach to the door of the church was through a leafy lane of Indian corn. On a village map in 1806, Trinity Church is represented as standing quite alone in the rear of some houses on Main Street. Broad Street was not laid out until 1808, and this rural church might well have been called Trinity-in-the-fields. Its first Wardens were Abraham Walton and Nathan, afterwards Judge Williams.

“The first Vestrymen were William Inman, Charles Walton, John Smith, Benjamin Walker, Samuel Hooker, Aylmer Johnson,

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James Hopper, Edward Smith." [*One Hundred Years of Trinity Church, Utica, by Harding, p. 99.*]

In response to the request of the vestry, the Rev. Jonathan Judd, who had been made deacon by Bishop Moore, February 8, 1804, was sent to Utica. He also took charge of St. Paul's Church, Paris Hill. He was a native of Watertown, Connecticut, but had spent two years in New York in hard and successful work as a lay missionary under the Propagation Committee, and was well known to the people of Trinity Church. On November 3, 1806, he removed to Johnstown, New York. Mr. Judd ended his useful life April 5, 1838, in his fifty-seventh year, after an incumbency of sixteen years as rector of Great Choptank Parish, Maryland. Upon September 7, 1806, Trinity Church was consecrated by the Rt. Rev. Dr. Benjamin Moore, Bishop of the Diocese. Eighteen persons were confirmed, and Amos Glover Baldwin was made deacon. Upon the departure of Mr. Judd, Mr. Baldwin took charge of the parish. He was elected rector September 22, 1807, and instituted May 18, 1808. In the same year a gift of two hundred and sixty-five acres of unimproved land from their large estate in the town of Eaton, Madison County, was made by Sir James and Lady Pultney. Mr. Baldwin had a high sense of duty, and was keenly alive to the opportunity for building up a strong parish on the frontier. He was greatly interested in the remnant of the Indians left in the state, and visited them on their reservations. He met all difficulties fully and frankly. He guided the congregation through their trying early years into strength and stability. In 1810 the church was completed. The congregation worshipped during the winter in the Presbyterian Church. In 1809 Trinity Church, New York City, endowed the parish with four lots of ground in the city of New York. Through Mr. Baldwin the first organ was purchased, in 1811, of William Whateley & Company. With gifts he had secured in New York and elsewhere, Mr. Baldwin established the Trinity Church Theological Library. It was afterwards given to the Library of Geneva College, now Hobart, for its theological alcove. It was intended particularly for the benefit of theological students who lived remote from libraries, and who at that time had to study privately with some clergyman whose books were often few. In May, 1818, he resigned to do missionary work in St. Lawrence County. For the remainder of his life he was a frontier missionary, cheerful, and content with

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discomfort for the gospel's sake. He died at Auburn, New York, on Christmas Day, 1844. During the vacancy there were occasional visits from clergymen, but the services were maintained regularly by members of the vestry, who read the service and a sermon. Judge Nathan Williams, senior warden, and Judge Morris S. Miller were usually the readers. August 23, 1819, the Rev. Henry M. Shaw was chosen as rector. He was an Irishman, young, enthusiastic, intellectual. He had been for three years a teacher in the Fayetteville Academy, North Carolina. He studied theology, and was made deacon by the Rt. Rev. Dr. Richard Channing Moore, Bishop of Virginia, in St. John's Church, Fayetteville, April 19, 1819. A paper of "Reminiscences," written by Mrs. Elizabeth Brown of Denver, Colorado, then in her ninety-sixth year, was read during the centennial of the parish in June, 1898. She had come to Utica from England in 1820, a young girl of seventeen, and was a member of Trinity Church until 1873. She says of Mr. Shaw: "Rev. Henry Shaw occupied the pulpit in 1820. He was a very young man of more than ordinary ability. He was distinguished for his kindness of heart, and was generally liked, particularly by the younger members of the congregation. He was rector for only two years; objections being made to him on account of his youth. I remember his farewell sermon very well. We were all much affected. The preacher shed bitter tears."

Mr. Shaw appears to have been faithful, active, and diligent. He reported to the Diocesan Convention in 1820 forty-two baptisms and sixty-five communicants. He was ordained priest by the Rt. Rev. Dr. Hobart in Trinity Church, Utica, September 3, 1820. He resigned May 22, 1821, and for a year was missionary at Sackett's Harbor, New York. In the summer of 1822 he removed to Maryland as rector of Queen Ann Parish, Prince George's County. In 1823 he went to Vincennes, Indiana, where he organized a parish which had a prosperous existence for some years. He appears to have had social qualities and to have won many friends, for he was elected to the legislature of the state. He was in Louisville, Kentucky, for six years, where he built Christ Church. In 1830 he returned to Vincennes, where he remained until his death, about 1839. Apparently he served as rector in that town until 1838, but without the countenance of the missionary Bishop, Dr. Kemper, consecrated in 1835; for his name is not on the official list of the clergy prepared by the Bishop, and in the report to the

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General Convention in 1838 it is said, "Some years ago the Rev. Mr. Shaw, afterward removed from his ministry, organized a parish in Vincennes and the Rev. Mr. Pfeiffer, also removed, organized a parish in Washington, both of which have been extinct for several years." As the successor of Mr. Shaw the vestry chose the Rev. Henry Anthon of St. Paul's, Red Hook, New York. He had already as a young man made a name for himself in the diocese. His work at Utica commenced May 29, 1821. For eight years he was the friend and guide of many in the parish and out of it. His keenness of intellect and steadfastness of purpose were marked even then, and both as pastor and preacher he won the affection of the congregation. The historian of Utica, Dr. Moses Bagg, says of him :

"Slight of figure and youthful of aspect there was in his manner an open frankness, and in his countenance a grave, thoughtful and determined air which impressed and won the beholder. His sermons were marked by purity, beauty and finish of style, and in both them and his conversation there was a racy flavor of strength that betokened ability of high order. He was also inflexible in purpose and fearless in duty. He was an attentive and indefatigable pastor, and a genial and faithful friend."

Mrs. Brown thus records, on page 76 of "One Hundred Years," her impressions of the rector and his wife: "He was talented, and a very spiritually minded man; but uncompromising where the church was concerned. Persons of other denominations sometimes called him the 'brimstone man.' I do not remember just why. His home life was particularly delightful. Strangers were made equally welcome with his friends. The church increased under his ministrations.

"Mrs. Anthon deserves more than a passing mention. She was in rather feeble health, but was ever active among the poor, who loved her. As a clergyman's wife she was perfect. I called upon her one day. She entered the house at the same time, carrying a tea kettle that had been given her for some poor family. This she was going to deliver in person. Mrs. Anthon's sister, Miss Corré, took almost entire care of the large family of boys, while she assisted her husband."

It was during his rectorship that the first parsonage house was built, in 1825, and some improvements made in the church. The interior of the church at that period is thus described by Mrs. Brown :

"Some years after my arrival the church was enlarged and reno-

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vated, and was thought to be a fine edifice for those days. It had no recess chancel then. The pulpit being elevated several feet above the floor. The chancel enclosed by a circular railing, and the communion table, supported by four fluted columns, about four inches in diameter, stood before the pulpit. The clergyman ascended two or three steps into the chancel from the vestry, when he read the opening sentences, and continued the service. In reading the lessons ascending three or four steps more to the reading desk. The service ended the choir sang a psalm, during which the preacher passed down into the vestry, to again appear robed in a black silk gown through a door back of the pulpit.

“I do not remember then of hearing of any of our clergymen being accused of preaching over the heads of the congregation, or of being too ‘high church,’ even if the pulpit was so elevated.

“All the woodwork outside and inside, walls and ceiling, were painted white. The crimson fringe which hung from the desk and the bright carpet which covered the small chancel floor, made a pretty contrast.

“The pews of the church were arranged after the fashion of the old country, and most of them owned by persons who had subscribed liberally to the erection of the church. Some of them were surrounded by cushions, and all of them trimmed and furnished by the owners in different colors, red, blue, green and grey moreen in a very sumptuous fashion. A few of the owners had keys to their pews, and when worship was over, the doors were locked against intruders. This would seem strange now, but custom made it all right then.”

In January, 1829, Mr. Anthon became rector of St. Stephen's Church, New York City, in succession to the Rev. Dr. Feltus. His incumbency there was barely two years, for the parish of his boyhood and youth, Trinity Church, New York City, elected him an assistant minister January 10, 1831. He was elected in 1836 to the rectorship of St. Mark's in the Bowery, New York City, where he remained until his death, January 8, 1861. A sketch giving the details of his eminently full and fruitful life will precede his letter of February 7, 1816. The Rev. Benjamin Dorr, then rector of Trinity Church, Lansingburgh, and Grace Church, Waterford, New York, was elected rector on May 15, 1829. He was a native of Salisbury, Massachusetts, a graduate of Dartmouth College, and was then thirty-three years old. He was a member of the first class of six that entered the General

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Theological Seminary in the spring of 1819, when it began its sessions in the city of New York with the Rev. Dr. Samuel H. Turner and the Rev. Dr. Samuel Farmar Jarvis as professors. The sessions were suspended in 1820, and the institution removed to New Haven, Connecticut. Mr. Dorr did not pursue his studies in the Seminary, but was made deacon June 25, 1820, by the Rt. Rev. Dr. Hobart, in Grace Church, Jamaica, Long Island. He was at once placed in charge of the two parishes in the vicinity of Troy, where he did faithful and enduring work. He was ordained priest January 15, 1821, in St. John's Chapel, New York City, by Bishop Hobart. His rectorship at Utica was a period of even greater prosperity than the previous rectorship. Mrs. Brown says of him :

“The next rector of Trinity was Rev. Benjamin Dorr, tall, pale and slight, with a remarkably clear and powerful voice. He was a very earnest man, and preached as one having authority. He was well-educated, and a convincing speaker ; yet withal he was one of the kindest and most tender of men. A sermon of his from the words, ‘For now we see through a glass darkly, then face to face,’ was one of the most sympathetic and convincing sermons that I have heard a Christian minister preach. He repeated it more than once by request. Dr. Dorr was too able a man for the small parish of Trinity, and he accepted a call to Christ Church, Philadelphia.”

He was very active and very thorough in all his ministrations, and while materially the church was improved by the addition of galleries in 1831, a new organ in 1832, and “elongated” in 1833, there was also spiritual increase. In the six years of his incumbency there were two hundred and eight baptisms, and the communicants increased to one hundred and fifty. He resigned that he might accept the secretaryship of the Domestic Committee of the Board of Missions. He rendered in this office, as the board reports in 1838, “very important and valuable services,” until elected the successor of Bishop White in Christ Church, Philadelphia. He was instituted as rector on May 4, 1827, and remained in active service until his death, September 18, 1869, in the seventy-fourth year of his age. A sketch of Dr. Dorr will precede his letter of April 24, 1821.

To the vacancy there was summoned from the neighbouring parish of St. George's, Schenectady, the Rev. Pierre Alexis Proal, a native of Newark, New Jersey, a student under Bishop Hobart, by

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whom he was made deacon in 1818 and ordained priest in 1820. He had served successively in St. John's Church, Johnstown, and St. George's, Schenectady. Mrs. Brown gives this characterization of him:

“The Rev. Pierre Alexis Proal, who succeeded Dr. Dorr, after a space, was a remarkable man in every way, physically and mentally, and a power in the church. His presence was commanding, and he was gifted with one of the most powerful voices that I ever heard, musical as well; and he was able to use it to such advantage in reading our beautiful service. I never heard such a reader. In the burial service of the church the words received a new meaning from his emphasis and tone. A perfect specimen of a churchman. He took great interest in the Liberia question, when that project of sending the colored people back to Africa interested so many. To make men better, to benefit all races, and to elevate mankind was his aim. Though one of the most sympathetic of clergymen, he was a man of very positive convictions, and made enemies. Some of those who left Trinity at the time Grace Church was organized felt very bitter toward Dr. Proal, but everybody respected him, and admired his commanding abilities and sincerity of purpose. He ranked high in the Diocese, and was trusted greatly by his own Bishop. His parishioners all loved him, and they leaned on him as they would on a father. His death was a personal loss to them, and it seemed as though we should never be able to bear it. As far as it was possible for a clergyman to impress his individuality upon a parish, Dr. Proal succeeded in stamping his upon Trinity.” [*One Hundred Years*, p. 77.]

Mrs. Elizabeth P. Arthur of Utica adds these personal details in the course of a letter read at the centennial:

“He was an excellent pastor—highly educated, painstaking and business like. His sermons were excellent—models I should say, and his reading was beautiful. I used to think it almost as good as a sermon, to hear him read, and only thought of the beautiful meaning of the words. Later, if it was said of any one, that he read as well as Dr. Proal, it was considered praise enough.

“He was a very industrious man, rising often at 4 A.M., and working in his garden, and raising as fine fruit as could be obtained at that time. He used to say it took no more space or labor for a good tree than a poor one. Mrs. Proal was a very beautiful woman, and

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like her mother a good manager; never remiss in any parish work, where she was able to assist her husband, or the church. Together they reared a family, giving them good education, and also bought a house on Broad Street, next the church, to which they retired when Dr. Proal resigned, on account of failing health, and it was there he died. His oldest daughter, Miss Mary, was educated at the Seminary of Miss Sheldon, and afterwards conducted a young ladies' school in this house for some years. She married Mr. Judson, and afterwards removed to Buffalo." [*One Hundred Years*, p. 80.]

Dr. Proal was a man of affairs, active in the parish, city, and diocese, filling many offices with effective ability. His feeble health compelled his resignation May 5, 1857. He lived near the church he loved for a few months, when his earthly life ended, September 14, 1857, in the sixty-first year of his age. A sketch of him will be given in connection with his letter of January 26, 1819. The Rev. Dr. Samuel Hanson Coxe became rector August 1, 1857. He was a son of the Rev. Samuel Hanson Cox, a Presbyterian divine of remarkable scholarship and adaptability, and was born at Mendham, New Jersey, November 13, 1819. He graduated from the University of New York in 1839, and from the General Theological Seminary in 1843. He was made deacon in St. Stephen's Church, New York City, July 2, 1843, by the Rt. Rev. Dr. Benjamin T. Onderdonk. The occasion was memorable for the protest made against the ordination of Arthur Carey by Dr. Smith and Dr. Anthon. He took charge of Bethesda Church, Saratoga Springs, where he was an earnest and careful pastor and teacher. He was ordained priest in that church in 1844 by the Bishop of the Diocese, and soon after went into the western part of the state, serving in St. Peter's Church, Auburn, St. Peter's, Cazenovia, and St. Paul's, Oxford, as well as St. James's, Birmingham, now Derby, Connecticut. Dr. Coxe interested himself in the affairs of the city and of the diocese. He was active in the movement for a new diocese, and was chairman of the committee on division in 1867. He served as a member and secretary of the Standing Committee of the Diocese of Central New York. For twenty years he went in and out among the people, respected and beloved. Mrs. Arthur says:

"In securing Rev. S. Hanson Coxe to succeed Dr. Proal we thought we were extremely fortunate. He was from the first much liked by every one, and Mrs. Proal remarked that 'He reminded her of her

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husband in his younger days.' Those who had the privilege and the pleasure of hearing him will never forget his able and interesting sermons, and his beautiful reading, when his magnificent voice, his earnestness and sincerity was uplifting to even the dullest among his hearers. He was painstaking and conscientious, a godly man, and twenty years was passed among us, twenty years, and as he himself said, 'The best of his life,' and who shall say how much good was wrought in that time? The good we cannot estimate, it is only known to 'Him who readeth the heart,' but we do know that we passed through much that was sad and sorrowful. The Civil War was one thing. There was then much division of feeling, and much that was bitter said and thought. It was a critical time for Clergymen, as their words were watched, and sometimes distorted, and it is much to Dr. Coxe's credit that he bore himself without reasonable blame through all that trying time. The long illness and final death of Mrs. Coxe was also a great trial to our Rector, and a loss to the church, as she was lovely in life and character, and a willing helper in every good work.

"Dr. Coxe has been called a model clergyman, and it certainly seemed as though 'In life in death,' he was 'the true servant of his Lord.' He was sorry to leave us, but his last sermon was certainly a model one. There was no word of blame for any one, but it was full of love and charity, and holy resignation to God's will. Among other things, he said if he had his life to live over again, he would 'still wish it to be the life of a clergyman.'" [*One Hundred Years*, p. 80.]

He resigned in November, 1877, and became rector of St. Paul's Church, Kinderhook. Here for twelve years he enjoyed the quiet charm of a rural parish and rounded out nearly half a century of a faithful ministry. In 1890 he retired from active work, and made his home in Utica among his old friends and parishioners. He officiated occasionally, and enjoyed the companionship of those who had known him for more than a score of years. He died January 16, 1895, in the seventy-fifth year of his age. The following discriminating estimate of him is given by the Rev. John R. Harding, his successor, after the interval, in Trinity Church :

"Dr. Coxe's life as a pastor and preacher was one of marked sincerity and purity. It was truly said at his death by one who had known him many years, 'I have never known a more blameless life.'

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He was essentially simple and unambitious, and cared very little for posthumous fame.

“In the ‘common task’ of parish duties he was not only faithful but joyful. He had a strong sense of humor, his habit of punning giving him and his friends many a hearty laugh. He was devoted to books and nature, and always greatly enjoyed his annual outing among the trout streams of the Adirondacks. One who was an examining chaplain with him in this diocese has said of him, that he was often struck with his knowledge of the deep things of his profession, and his exceptionally fine memory of classical and historical quotations. His knowledge and love for English poetry was unusual, and he could quote freely from Milton, Scott, Byron, and the English classics generally, while Shakespeare was constantly in his thoughts. Like his eminent brother, Right Rev. A. Cleveland Coxe, he has left behind a number of poems, both sacred and patriotic, some of which are preserved in the pages of our recent parish paper. Among his literary works are three lectures, delivered in Utica some years ago, on ‘Talleyrand,’ ‘York and Lancaster,’ and ‘English Poetry,’ also a series of five lectures on the history of Trinity Parish.”

The Rev. Charles Henry Gardner became rector January 11, 1878. He was a native of Connecticut, and a student at Trinity College, which he left in his senior year to study at Nashotah Theological Seminary. He was made deacon in St. Paul’s Church, Syracuse, June 8, 1873, and ordained priest in Calvary Church, Utica, June 18, 1874, by the Rt. Rev. Dr. Huntington, Bishop of Central New York. He was rector of St. John’s, Clayville, with Christ Church, Bridgewater, and afterwards of Trinity Church, Fayetteville. His work in Utica was done at the period of transition, when Trinity was losing many of the old families, who had moved to other parts of the city, and the character of the population changed. It was his task to adapt the work to a down-town parish. He met and solved the problem presented with the good sense and excellent judgement he possessed, without decreasing the financial or spiritual strength of the parish. In 1886 he was elected dean of Trinity Cathedral, Omaha, Nebraska, where for ten years he showed what a cathedral can do for a city and diocese. He died suddenly on August 8, 1896, in the forty-sixth year of his age, loved, honoured, and mourned. The Rev. William D. Maxon, a graduate of Union College and of the Berkeley Divinity

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School, Middletown, Connecticut, was his successor in Trinity. He was made deacon June 25, 1881, and ordained priest May 21, 1882, by the Rt. Rev. Dr. Doane. He served faithfully at Fonda; as assistant to the Rev. Dr. Payne in St. George's, Schenectady; and as rector of Grace Church, Waterford. His rectorship at Utica was marked by the erection of a new parish house, and he brought to his work great intellectual force. He was a philosophical and yet simple preacher. He resigned in 1894 to accept Calvary Church, Pittsburgh, Pennsylvania. In September, 1911, he was rector of Christ Church, Detroit, Michigan. Dr. Maxon is well known as a writer and speaker. The Rev. John Ravenscroft Harding entered upon the rectorship in August, 1894. He is a native of North Carolina, a graduate of Union College, 1883, and of the General Theological Seminary, 1887; made deacon, 1887, and ordained priest, 1888, by the Rt. Rev. Dr. Lyman, Bishop of North Carolina. He was assistant in Trinity Church, Asheville, North Carolina; rector of St. James's Church and of St. James's Military School, Macon, Missouri; assistant, Church of the Messiah, Brooklyn, Long Island, and Grace Church, Lyons. Mr. Harding continued successfully the work of the parish until 1910, when he was elected secretary for the Second Missionary Department. As an author he prepared the record of the centennial, entitled "One Hundred Years of Trinity Church, Utica, New York," and has written "Genealogy of the Harding Family in the Eastern Counties of South Carolina." In concluding her centennial paper Miss Miller justly says:

"Trinity Church is the oldest public building existing in Utica to-day. As it stands under the noble over-shadowing elms, it presents externally much the same appearance as in the days of our forefathers. When additions were made at different times, the front of the building, with the steeple, was carefully removed, and as carefully replaced, thus leaving it practically unchanged. Internally, many changes have been made. There was at first no recess chancel; the end of the Church was slightly curved to hold the communion table, and the two-storied pulpit stood outside, with a door at the rear opening into the vestry room. Many of us can recollect the surprise and mystery when a clergyman after disappearing through a low door in the chancel wearing his white surplice, suddenly reappeared at the back of the high pulpit in a black silk robe and white muslin bands. To some of the children of that time this occurrence was the event of

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the service always eagerly watched for. The Church was furnished in white with green cushions and brass nails; heavy green moreen curtains with fringe to match hung down from the pulpit. The congregation came from far and near. Colonel and Mrs. Walker rolled up in a stately coach from East Utica, Colonel Inman with equal state from far out on the Whitesboro road. The Greens came faithfully down from Oriskany. Miss Mary Green played the organ year after year, often coming on horseback when the roads were impassable, and staying through the afternoon service.

“In looking over the long list of Wardens and Vestrymen, it is pleasant to note how many of them were willing to serve for long periods, and how often the office descended from father to son. Nor does this list of officers at all comprise the sum total of the faithful workers, so many of whom have gone long since to their reward, and who were too humbly unostentatious to let their good works and deeds be known. But the fruits of their labors we can all see and recognize. This Church begun in a spirit so liberal, in proportion to the number of its members, was destined to grow and prosper through all the years of the century, and to be instrumental, directly and indirectly in forming the strong Parishes of Grace, Calvary, St. George, St. Luke and Holy Cross, with the active mission of St. Andrew and St. Paul’s in Deerfield.

“It is almost impossible to over-rate the power and influence of such an attractive church building as Old Trinity; standing practically unchanged at the end of the century amid the general change, it forms a connecting link with the past; a past eloquent with the hopes and fears, the trials and successes of a by-gone generation. As the descendants of the first members of this Parish kneel here at the altar they are surrounded with memories of those long gone before. They realize that this was the Church of their fathers, and that the paths they are treading, their fathers have trod; they utter the same petitions from her Litanies, they breathe the same fervent prayers for strength, comfort and guidance as in days of yore, and on such a marked day of remembrance as this in the annals of Old Trinity we may well believe the spirits of those gone before us into life everlasting are joining with ours in the full communion of saints.” [*One Hundred Years*, p. 114.]

The rector in August, 1911, was the Rev. George C. Groves. The

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number of communicants, as given in the Diocesan Journal for 1911, was three hundred.

Benjamin Walker.

Benjamin Walker was born in England in 1753. He lived in London, and went to the famous Blue Coat School. After spending some time in France, he entered the office of a London merchant, and by him was sent to New York, where he continued his mercantile career. He heartily embraced the cause of the colonies against the mother country, and was appointed captain of the Second New York Regiment. It was while the troops were at Valley Forge in the terrible starving winter of 1777-78 that he attracted the notice of Baron Steuben, who was then drilling the American army in military tactics. On April 28, 1778, he was made the aide-de-camp of the baron, and served with him until 1782. As that expert tactician, military genius, and companion of Frederick the Great never fully acquired the English language, his correspondence and military papers were prepared by Colonel Walker. His chief would dictate in French, and he would write in faultless English, in a small, very neat handwriting. He accompanied the general in his various expeditions, and often acted as interpreter. He was of great assistance to the baron in effecting his reforms in the army. In 1782 he was chosen as an aide by General Washington. He enjoyed the confidence of the commander-in-chief, and maintained a correspondence with him until the death of the general in 1799. After the close of the Revolution, he was secretary to the governor of New York for a short time, and then entered into a partnership with Major Benjamin Ledyard in a wholesale hardware and commission house. Upon the death of Baron Steuben, on November 28, 1794, Colonel Walker succeeded to his large landed estate in Oneida County and his personal property, for the baron had often called him his adopted son, and by will made him his heir. He was appointed naval officer at the port of New York, and held that position until 1797, when he was made agent of the American estate of the Earl of Bath. As this estate was located principally in Madison County, he removed to old Fort Schuyler, that he might be able the more effectually to look after the property. He built a large mansion on Broad Street, where with his wife, a sister of Captain Thomas Robinson of the navy, he dispensed a generous hospitality. He was a man

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of very wide reading and interesting information. He was visited by many distinguished persons both from abroad and from various parts of the United States. He welcomed Mr. Wetmore, Mr. Chase, and other missionaries, and was efficient in the organization of Trinity Church, Utica, of which he served as warden, and gave largely for its support. It is said of him that "it was his peculiar delight to search out merit in distress, to cheer the poor man in despondency, to prove himself a father to the fatherless, and to restore hope and comfort to the heart of the widow. To these benevolent purposes he appropriated a large share of his income, and it is confidently believed that no individual in this part of the country distributed more in charity than he, and yet in all this there was no ostentation of beneficence." Mrs. Walker died in 1817. Colonel Walker died on January 13, 1818. They left no children.

St. Paul's, Paris Hill.

This town was settled in 1789, it being the second in what is now Oneida County. Among the earliest inhabitants were three families of Churchmen, who contented themselves with reading the Prayer-Book service in their own families until 1795. When the people of the town were gathered for raising the frame of the Presbyterian church, a gentleman offered to give as much as he had contributed, to build an Episcopal church. The suggestion was the beginning of serious consultation. There was no person to advise the small band of Churchmen except Dominie Ellison, at Albany. No effort had been made to look after the people who were flocking into western New York. These men of sturdy Connecticut stock were accustomed to think and act for themselves. Upon the general training-day in October, 1796, the three older settlers, Uri Doolittle, Peter Selleck, and Selah Seymour, met four of the new-comers, who were Churchmen, and held a consultation in an ox-cart, when it was determined that they would meet for public worship on the first Sunday in Advent. On that Sunday a large congregation was present. The prayers were read by Gideon Seymour, and the sermon by Eli Blakeslee. At a meeting held February 13, 1797, at the house of Selah Seymour, a parish was organized, by the name of St. Paul's Church, Herkimer County. It was determined that a service be held every Sunday, and that Eli Blakeslee and Selah Seymour be chosen as readers. Eli Blakeslee and Gideon

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Seymour were elected wardens, and Uri Doolittle, Benjamin Graves, Peter Selleck, Epaphroditus Bly, Selah Seymour, Thomas Stebbins, George Harden, Noah Humaston, and Silas Judd were chosen as vestrymen. This was the first parish in western New York. The visit of Mr. Wetmore on November 14, 1797, cheered the hearts of this brave little company. Mr. Wetmore baptized six children of Peter and Mary Selleck. For a year the place of meeting was the house of Selah Seymour, who was clerk of the parish, and afterward in the house of Mr. Peck. On November 9, 1798, he was paid "twenty two shillings for keeping Church in his house." In 1798 the Rev. Philander Chase spent some time in Paris, preaching and baptizing several children. Father Nash also held some services there that year. In 1799 a small temporary building was bought, in which the services were held. In 1808 a small wooden church was erected, and in 1828 replaced by a larger one of the same material. From 1800 to 1814 the parish was visited by John Urquhart, Gamaliel Thatcher, Jonathan Judd, Davenport Phelps, and Amos G. Baldwin. Services, however, were never intermitted. Among the rectors have been William B. Lacey, Algernon Sidney Hollister, Orsamus H. Smith, Henry Peck, William J. Alger, John Bartlett Wicks, and Benajah Emory Whipple. In August, 1911, Mr. Wicks was the rector, as he had resumed the rectorship in 1895. The Diocesan Journal for 1911 records forty-eight communicants.

Benjamin Seymour.

The ancestor of the Seymour family in America was Richard Seymour of Bury Pomroy, Devonshire, England, who came to Hartford from England in 1637. Members of his family removed to New Hartford, Connecticut, and others to Kensington, Connecticut. It is from the Kensington branch that members emigrated to western New York. Among them was Gideon Seymour, born at Waterbury, Connecticut, September 24, 1741, who was a son of Stephen and Mehitable (Hickox) Seymour. He married, had a large family, settled at Paris Hill, and was a founder of St. Paul's Church, which he served as warden until his death, April 6, 1804.

While the name of Benjamin does not appear in any available genealogies of the family, the known accuracy of Mr. Wetmore makes it necessary to include him among the staunch Churchmen of Paris Hill.

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Eli Blakeslee.

Eli, a son of David and Phoebe (Todd) Blakeslee, was born at Woodbury, Connecticut, March 22, 1753. He removed to Plymouth, and from there, with his family, to Herkimer County, New York, and settled at Paris Hill. It is said that the strongest inducement for him to leave his native state was the extension of the Church he loved in the wilderness beyond Whitestown.

At the meeting for the organization of St. Paul's Church, Paris Hill, February 13, 1797, he was chosen senior warden. In the absence of a clergyman, he acted as lay reader. He gave loyal and influential support to the Church until his death on December 6, 1826. He married Lettie Curtis in 1773, and had a large family. The Rev. Marion Philander Blakeslee, a grandson of his son Asa, who became a farmer at Fenner, New York, was in 1894 a Methodist minister living in Ithaca, New York.

Zion Church, Morris.

Otego, Fly Creek.

Exeter and Butternuts.

Otsego County was erected from Montgomery County, February 16, 1791. It is "centrally distant" from Albany sixty-six miles, and contains one thousand and thirty-eight square miles. Its surface is diversified by hills with broad, deep valleys. It is watered by the Unadilla River, the Susquehanna River, and Wharton, Butternut, Otsego, Cherry Valley, and Schenevus Creeks. It contains Otsego Lake and Schuyler Lake. There are also the mineral springs at Richfield.

The earliest settlements were made at Cherry Valley in 1740 by John Lindesay, to whom with three others eighteen thousand acres had been patented. Thirty persons of Scotch and Irish birth formed the nucleus of the town. Among them were David Ramsay, William Dickson, William Galt, and James Campbell. The present towns of Springfield, Laurens, Otego, and other points on the Susquehanna River were settled a few years later.

The ravages of Colonel Butler and Joseph Brant on October 11, 1778, devastated the settlement and arrested the occupation of other portions of this fertile tract of land.

After the Revolution, the land in the various towns of the county was rapidly taken up, principally by families from Massachusetts

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and Connecticut. The earliest known services of the Church were held by the Rev. Thomas Ellison, rector of St. Peter's, Albany. In a letter to Bishop Provoost dated at Albany, May 9, 1789, he says:

“Since my residence here, I have christened exactly one hundred and ten children. In January last I made an extensive journey, and christened twelve children; and had I been able to have spent a fortnight longer in the excursion, I suppose should have christened at least forty. The distance I went was one hundred and twelve miles—a journey of four days, through a very wild country, which afforded most uncomfortable accommodations; but it afforded me a very high degree of pleasure to find that many of our Church were scattered throughout, who would not relinquish the hope of being able at some, though perhaps a distant period, to see churches established. I found that many of them had got children christened by ministers of other churches, despairing of the opportunity which my visit afforded, and, as I promised to make them a second visit during this summer, if I remain here, and should I find that I could afford to do so, I have not a doubt but that many will be offered to receive that Institution.”

The vagueness of this paragraph is made clear by the private *Notitia Parochialis* of Mr. Ellison, in which he mentions that his missionary tour was through Montgomery County “to the Tienderrah or Unidelah.” It is said that the Rev. Ammi Rogers visited the county in 1793. In 1794, 1795, and 1796 the Rev. Daniel Burhans, then rector of St. Luke's Church, Lanesborough, Massachusetts, made systematic journeys through the new settlements, searching out Church families, holding neighbourhood services, baptizing the children, and promising them a more permanent provision for their spiritual needs. It was by this truly apostolic man that the suggestion was made to Daniel Nash, then a teacher in New Lebanon Springs, New York, and lay reader to the small congregation there, that he become missionary in Otsego County. The first service of Mr. Nash was held in the early spring of 1797. Mr. Wetmore mentions the places where services were held regularly by this missionary after four years of the most strenuous exertion and self-denial, and his visitations from house to house.

The town of Exeter was formed from Richfield, March 25, 1799.

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It is in the interior of the county, west of the centre. Its first settler was Major John Tunnicliff, a wealthy English gentleman, who had purchased twelve thousand acres of the David Schuyler patent, who arrived as early as 1765, and was soon followed by William Angell from Rhode Island, who occupied what is now known as Angell's Hill in the present school district number 5. Major Tunnicliff built a cabin at "the Oaks." He was driven away by the invasion of Colonel Butler in 1778, but returned after the Revolution, and improved his estate, which was principally upon Fly Creek and near Schuyler Lake. He was a strong and liberal Churchman. Mr. Nash made his home at Exeter for several years. A parish was formed under the name of St. John's Church, which had a lingering existence after the town had lost many church families by removals. So entirely forgotten has it been that the historians of the county ignore its existence. It is now extinct. A Presbyterian Church was formed at Exeter Centre in 1800, a Congregational Society was organized July 11, 1808, and a Methodist Church, November 19, 1821. The Free Will Baptists effected an organization in 1821, and a Union Church was built at Schuyler Lake in 1838.

Fly Creek is a post village in the town of Otsego, near Cooperstown. The services held there at the time Mr. Wetmore writes were superseded by the formation of Christ Church, Cooperstown, in 1811. Services had been held in the village for several years previous by Mr. Nash.

The town of Otego was formed from Unadilla, February 5, 1796. It is the central town upon the southern border of the county. The first religious services within its limits were held in 1786. In 1816 a Presbyterian Church was built, of which the Rev. Alexander Conkey was pastor. The name was changed to Oneonta, April 17, 1830. The present parish of St. James, Oneonta, was admitted into union with the Convention of the Diocese of Albany in 1877. Whatever services were held at an earlier period remain unrecorded.

The town of Butternuts was formed from Unadilla, February 5, 1796. It is upon the western border of the county, southwest of the centre. Its surface is hilly. It is watered by the Unadilla River, which forms the western boundary, and Butternut Creek, which flows southwest in a deep valley through the centre of the town. It derives its name from the description of a boundary in the Wharton and Mor-

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ris patents, "beginning at three Butternut Trees growing from one stump or root." Its first settler was Abijah Gilbert of Warwickshire, England, who arrived with General Jacob Morris in 1787. He was followed by Joseph Cox, also of Warwickshire. The first grist-mill was built by Joseph Schien and Abijah Gilbert.

General Morris, who had built a stately mansion in Butternuts, gave a strong and cordial support to Mr. Nash in his work throughout the county, but especially in this town. Mr. Nash found the Churchmen already organized, for the Rev. Ammi Rogers had been in Butternuts in 1793. Services had previously been held in the house of Ichabod B. Palmer, who often read the service; in his absence Elnathan Noble acted as lay reader. The congregation was earnest and attentive. In 1801 a church was built in what is now the old burying-ground. It was named Harmony Church. According to prevalent tradition it was never consecrated.

In 1814 the Rev. Russell Wheeler, who had been made deacon by Bishop Jarvis, June 9, 1805, and ordained priest by the same prelate, June 4, 1807, was made assistant to Mr. Nash in his mission field. Mr. Wheeler had served as rector of Christ Church, Watertown, Connecticut, and was adapted to his new duties. It was his particular work to take charge of Harmony Church. In 1818 he was elected rector of the parish. A new church was projected, of which the corner-stone was laid in the summer of 1818. The church was consecrated November 22, 1818, by the Rt. Rev. Dr. Hobart, by the name of Zion Church. On the following day Mr. Wheeler was instituted as rector.

At Bishop Hobart's request the architect sent a pen-and-ink sketch of the chancel arrangement, with this note of explanation, which can be found on page 166, volume iii, of Dix's "History of Trinity Parish."

Oxford, Dec' 4th 1818.

DEAR SIR

AGREEABLY to your request pr the Rev. Mr. Wheeler I send you the outline of the pulpit and Chancel in Zion Church Butternuts; and the outlines are all I can send you on so small a plan. the width of the Chancel including the Aisle or Alley in front of it is only thirteen feet and the length 21 feet. the reading desk is 5 feet long by three wide, there are two steps unto it. the pulpit stands 5 feet 8 inches from the

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Chancel Floor and the inside Hight is 3 feet 4 inches, it is a Hexagon and the shortest Diameter is about 3 feet 3 inches.

your obed^t Humble Serv^t

H. T. McGEORGE JUN^R

RIGHT REV^D J. H. HOBART

From the beginning of his Episcopate Bishop Hobart was pained by the prominence given to "the services of the desk and pulpit," as they were called, and hiding the altar behind them. He was anxious for some arrangement which would be dignified and reverent, and give due prominence to the sacrament of the altar. It was for this reason that he examined with interest the plans for new churches, that from them he might give advice to the whole diocese.

As Zion Church was built five years before he went to Europe, this note of Mr. McGeorge refutes effectively the slur that he brought back with him the plans of the "three-decker" chancel.

In 1836, after a fruitful ministry of twenty-one years, Mr. Wheeler went to Lockport, New York. He held several parishes in that diocese, and spent the closing years of his life in Morris, where he died about 1861. The Rev. Orsamus H. Smith, who had been made deacon by Bishop Hobart, June 1, 1823, and had been always in a missionary parish, took charge for two years.

The Rev. Amos Billings Beach was elected rector in 1838, and served for twelve years. He was a son of the Rev. Stephen Beach of East Haddam, Connecticut. He was a graduate of Union College, Schenectady, in 1832, and of the General Theological Seminary in 1836. After leaving Butternuts he served as rector at Binghamton, Oswego, and Ithaca. He died January 15, 1885, at the age of seventy years.

The Rev. William J. Alger and the Rev. William T. Early were successively rectors until 1860, when the Rev. George Louis Foote was chosen. He was a graduate of Trinity College in 1837, and was made deacon by Bishop Brownell, June 9, 1840. He took charge of Christ Church, Roxbury, Connecticut, and upon his ordination to the priesthood by Bishop Brownell, November 6, 1841, became rector. In 1850 he removed to western New York, and served as missionary at McLean, Sherburne, and New Hartford. In 1862 he was afflicted with paralysis and unable to do any clerical work.

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At the request of Mr. Foote's son, a classmate in the General Theological Seminary, the Rev. Daniel Sylvester Tuttle consented to become assistant to the rector. Upon consulting Bishop Potter, he was told emphatically :

"Go to Morris. It is one of the best rural parishes in the diocese. The farmers from a great sweep of country round are loyal churchmen. I attended a vestry meeting there lately, and was much gratified by the earnestness and intelligence manifested. The prostrated rector needs you. Go."

In his "Reminiscences of a Missionary Bishop," pages 2-6, Bishop Tuttle gives some of the characteristic sayings and advice of Mr. Foote to him. They show experience and wisdom :

"'Do not yourself forget,' he said, 'and, — not failing to be cheerful and kindly and interested in what interests them, — do not let others forget, — that you are a minister of God appointed to serve among them.'"

"'Do not be afraid to urge people to come to confirmation,' said Mr. Foote. 'Timid ones need encouragement. Scrupulously sensitive ones need help against their doubts and shrinkings. Children, when old enough, especially those in Christian homes, are to be asked to come, almost as a matter of course. And most people will be found waiting to be spoken to by the pastor. Few, of themselves, and by their own motion, will come to him and ask to be confirmed.'"

"'In visiting,' was Mr. Foote's advice, 'be unfailingly courteous. Notice the children. If there be any deformed or feeble-minded or strangely affected person present, speak to him or her exactly as to the rest. Betray no surprise and make no comment. Make it seem sure that one equally with another is under your care and pastorship.'"

"'Here, in our rural region,' said the rector, 'you will be asked to preach funeral sermons. Do not refuse. Frequently you will have before you those that at no other time will come within hearing of the voice of the minister of God. With God's blessing you may drive home to them wholesome truth. Say little of the dead, but improve the opportunity to urge upon the living thought about righteousness, temperance and the judgment to come. So you will avoid offense that might be given by seeming to show contempt for an old custom of the country, and you can with good effect improve the occasion to preach the Word.'"

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In his report to the Convention of the Diocese in 1864, Mr. Tuttle writes:

“Within the year last past, two Clergymen have died, who lie buried side by side in our village cemetery. Rev. George L. Foote, Rector of this Parish from April, 1860, till his death, died here on the morning of November 7th, 1863. All of this Parish, without exception, men, women, and children, remember him and speak of him as one of the kindest and most faithful of Pastors.

“Rev. Thomas S. Judd, Rector of Christ Church, Butternuts, from August, 1863, till his death, died at Butternuts, (six miles distant from Morris), on the morning of January 30th, 1864. For nearly twenty years, Mr. Judd was Rector and Missionary at Windham, Greene County. In the short five months during which he was at Butternuts, he did good work for Christ and the Church, and that Parish, though still trying to live, and struggling in hope, was very sadly afflicted by his death.”

Mr. Tuttle was elected rector November 18, 1863. He says of the early days of his ministry:

“Morris made and kept me strong physically. In college and seminary I had been used to exercise in a gymnasium. So under the horse-shed of the church I put up a pair of parallel bars and continued my exercise. Throughout the summer, nearly every afternoon, I went for a swim in a large mill-pond near. I had my own horse (dear old ‘Jersey,’ my heart gratefully recalls your fidelity and good service as I now write), for getting about my large parish, and I took complete care of him myself. So, with God’s blessing on an original good constitution, and with habits maintained, of exercise and of an hour at least spent every day in the open air, it has come about that in twenty-seven years of ministerial life I have been absent from duty in church from sickness only two Sundays.

“Socially, Morris was a helpful school. Half a dozen old families were there, whose members were the inheritors of the excellences given by birth, good breeding, education, culture, ancestral traditions. Then in the business folk of the village and the honest working farmers of the large country parish I had the opportunity to mingle with, to know, and to learn from, all sorts and conditions of men.

“As a writer and preacher of sermons my advantages were manifold. Only one sermon a week was needed. For morning service the

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whole country round came to church. The horse-sheds were densely populated. At noon was a short intermission; and baskets and buckets provided a modest lunch, eaten under the umbrageous maple trees in the beautiful churchyard. After that came the Sunday-school, accompanied by evening prayer, and a talk of a few minutes, generally upon some collect or rubric or office or Article of the Prayer-Book. This was all that Zion Church demanded. In the evening it was my custom to go for missionary work to some one of six points in the neighboring region.

“What better schooling could a preacher have? Only one sermon a week called for.” [*Reminiscences*, p. 15.]

At the special session of the House of Bishops, held in St. John’s Chapel, New York City, in October, 1866, Mr. Tuttle was elected Missionary Bishop of Nevada. As he was not yet thirty years old, and was taken entirely by surprise, he delayed his official acceptance until January. In the meantime, at Morris and elsewhere in the diocese he urged the claims of Nevada and Utah, gathering offerings and promises of support for his work. In his farewell sermon on the Sunday after Easter, April 28, 1867, he thus concludes:

“Well, God help you all, in that future, long or short as He will-eth, God help you all for Christ’s sake to walk in the ways of peace and holiness and charity and forgiveness; and if ye do so, never shall my soul fear but that my old loved parish will remain strong and blest unto the latter days.

“And my future. Ye know that it is a strange unknown future to me, do ye not? Ah, I could tell you a long tale of how I shrink from what is coming to me, the cares and toils and anxieties, and fears lest I may be grossly unfit for my responsible position.

“And I could add to the tale told the expressions of my sorrow in leaving forever the quiet, rural, peaceful home that I have found among you.

“But these things I will not dwell upon. It is not well. My future I am trying to leave, without over-anxiety, trustfully in God’s hands. May the shaping of it be of His goodness, and the walking in it of His grace. In view of it I ask of you two things: first, that on your knees, before God, our Father and Guide, you will pray for me that I will be helped, strengthened and sanctified in my work. Secondly, that you will remember me in your offerings. In your offerings of

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money, giving to me and my work what God puts it in your hearts to give; and in your offerings of personal service. If there be teachers here who will come; if there be boys here who in the future will take upon themselves, through God's blessed guidance, the sacred ministry of the church, — I desire here earnestly and affectionately to ask and entreat you to come out to my help and support in that wide field given me to care for, yonder towards the setting sun.

“Beloved brethren, in bidding good-by to you I am bidding good-by to the only flock of which probably I shall ever be the immediate pastor. I came to you first, when I had been but a few days in deacon's orders; I go from you to work elsewhere, but I do not go to another flock. I do thank God for the five years' life He hath given me among you. I do take courage from these years past to meet the future years. Beloved, I hope ye also are willing and ready to thank God and take courage. God reward you with His kindness as ye have been ever kind to me and mine! God bless you with His goodness! God help me in His mercy! God save us all in His love for Christ's sake and bring us together home, — to that home, offering permanence and rest, the view whereof even now mightily helps us to thank God and take courage!” [*Reminiscences*, p. 37.]

Daniel Sylvester Tuttle was born at Windham, Greene County, New York, January 26, 1837. He was well prepared for college, entered Columbia College in 1853, and graduated with honours in 1857. He was made deacon by Bishop Potter, June 29, 1862, and ordained priest by the same Bishop, July 19, 1863. He was assistant minister and rector of Zion Church, Morris, New York, from 1862 to May, 1867. He was consecrated a Bishop in the Church of God May 1, 1867, in Trinity Chapel, New York City, by the Rt. Rev. Dr. Hopkins, Bishop of Vermont and Presiding Bishop, assisted by the Rt. Rev. Dr. Potter, Bishop of New York; the Rt. Rev. Dr. William Henry Odenheimer, Bishop of New Jersey; the Rt. Rev. Dr. Randall, Bishop of Colorado; the Rt. Rev. Dr. Kerfoot, Bishop of Pittsburgh; and the Rt. Rev. Dr. Neely, Bishop of Maine.

Bishop Tuttle's work in Utah among the Mormons, in Nevada, and in other desolate regions for nineteen years, was done with rare wisdom and that judicious enthusiasm which characterizes him. He showed what fearless courage and the plain teaching of Church doctrine can do for evangelization. In 1886 Bishop Tuttle was elected Bishop of

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Missouri. Upon the death of Bishop Clark of Rhode Island, September 7, 1903, he became the Presiding Bishop of the American Church. Bishop Tuttle was succeeded by the Rev. Nelson Somerville Rulison. In 1870 he accepted the rectorship of St. John's Church, Jersey City, New Jersey. He was born at Carthage, New York, April 24, 1842, and studied at the Gouverneur Academy, Carthage, New York, from which he graduated in 1861. He pursued his theological course at the General Theological Seminary in the class of 1866, and was made deacon in Grace Church, Utica, by the Rt. Rev. Dr. Coxe, May 27, 1866. He was ordained priest November 30, 1866, by the Rt. Rev. Dr. Potter, Bishop of New York, and was assistant for one year to the Rev. Dr. Seabury in the Church of the Annunciation, New York City. After seven years of work in Jersey City he went to Cleveland, Ohio, as rector of St. Paul's Church. In 1884 he was elected Assistant Bishop of the Diocese of Central Pennsylvania. Dr. Rulison was consecrated October 28, 1884, in St. Paul's Church, Cleveland, Ohio, by the Rt. Rev. Dr. Lee, Bishop of Delaware and Presiding Bishop; assisted by the Bishops of Ohio, Dr. Bedell; Pennsylvania, Dr. Stevens; Southern Ohio, Dr. Jaggard; Chicago, Dr. McLaren; Michigan, Dr. Harris; Pittsburgh, Dr. Whitehead; and Indiana, Dr. Knickerbacker.

In 1889 Bishop Howe gave to him full administration of the diocese. Upon the death of Bishop Howe, July 31, 1895, he became Diocesan. He died September 1, 1897, greatly mourned.

During Mr. Rulison's incumbency the Morris Memorial Chapel was built. A recess chancel, a robing-room, and an organ chamber were added to the church, the galleries removed, and stained glass windows took the place of the plain white ones.

Among Bishop Rulison's successors have been Frederick N. Luson, Thomas H. Cullen, Charles T. Coer, Hobart Cooke, Edwin Coan, Henry L. Teller, R. W. Rhames, W. C. Stewart, R. H. Gesner, and George Henry Sterling.

The rector in August, 1911, was the Rev. Mortimer Stacey Ashton. The number of communicants, as given in the American Church Almanac for 1911, was two hundred and sixty-three.

On April 6, 1849, the town of Morris was formed from Butternuts. A part of Pittsfield was annexed in 1859. In 1833, in that part of Butternuts known as Gilbertsville, the Rev. John V. Hughes organ-

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ized a parish by the name of Christ Church, Gilbertsville, of which he was rector nearly thirty years.

The Rev. William Reed Woodbridge was rector for several years until his death, March 6, 1911.

Daniel Nash.

See sketch which precedes letter of November 6, 1802.

Dr. Johnson.

Dr. Johnson is noticed in publications on Otsego County as being one of the earliest physicians who practised at Exeter, Butternuts, and other places in the county.

John Tunnickliff.

See annotation on letter from Daniel Nash of May 21, 1803, in Volume III.

Jacob Morris.

See sketch which precedes his letter of January 6, 1803, in Volume III.

The Hobart Chancel.

The plans of Christ Church, Butternuts, had the special approval of Bishop Hobart, if, indeed, they were not drawn at his direct suggestion. For that reason this appears a fitting place to say something on the "Hobart Chancel," as it came to be known.

The change made in the position of the altar in churches built during the last four years of Bishop Hobart's administration has been the occasion of many thoughtless comments.

It has been thought by some that it was intended to emphasize the preaching of the word more than the reception of the Holy Communion, to exalt the pulpit above the altar, and obscure the sacramental teaching of the Church.

But any one who has studied Bishop Hobart's writings, who has ascertained his doctrinal position, must abandon such a hasty judgment. There is no doubt that our spiritual forefathers, when the Holy Communion was celebrated infrequently, approached the altar only after long and devout preparation, but it is also true that by many

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of the congregation the significant rites of the Sacrament were never witnessed. One who was admitted to intimacy in the Bishop's family, the late Bishop of Western New York, Dr. Arthur Cleveland Coxe, gives the true explanation of Bishop Hobart's advocacy of what has come to be known as the "Hobart Chancel," or "New York Style:"

"All the churches in New York, as I recollect them from boyhood, and I think the same was essentially true of Philadelphia, had the merit of a dignified arrangement of the altar and (nominal) chancel, by which the Eucharist was made the noblest feature of worship. Thus, the Trinity Church of that day had 'no chancel' proper, but a grave and comely altar under the great window, with ample railings, where the children were catechised, and where, of course, confirmation was administered and the Holy Communion received. But, all this was behind the pulpit, which stood on its graceful stem at the head of the mid-alley. Under it was the huge reading desk, which, with the pulpit stairway, hid the altar effectually from a large portion of the congregation. Strangers coming in and seating themselves near the doors could see nothing that went on in the chancel. Confirmations, ordinations, and other Episcopal offices were lost upon the people in a large measure. The bishop's sermon at Trenton, on 'the Excellence of the Church,' was little appreciated, so far as its liturgic expositions were concerned, because men could not see with their eyes 'whether these things were so.' The bishop devised a plan which would remedy this, and which had the merit, when the priest went to the Holy Table to begin the Ante-Communion, of making him visible at that all-important and noblest part of the ordinary morning service. In my admired and beloved old St. Paul's Chapel the clergy used to disappear at this crisis and give forth the Decalogue and a *voice* only; from some of the best positions in the Church we could hear, but could not see them at all.

"I remember the change made at St. John's Chapel, where the experiment was first tried. It caused a sensation. Children were delighted to see the clergyman enter the pulpit from a door in the wall, and others were glad to find the entire service such as they could see and hear and enjoy. The 'splendors' of St. Thomas's, as they astonished Churchmen in 1826 with new conceptions of 'Gothic,' sealed the success of the new plan. Of its kind, the lofty pulpit of the church was a superb bit of architectural effect, and the chancel exhibited the

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ministrations to the eye with delightful impressions. Almost immediately the design was copied; but the bishop was then in Europe, and was not answerable for the *furore* that followed, nor for the absurdities to which it led. In his own parish it was not introduced any further. Trinity Church and St. Paul's remained as they were aforetime, until after his decease. But because of this, the unexampled services of Hobart have been decried and the merest sciolists in Catholicity have talked him down as 'good enough for his times,' but an influence of the past. Again, I remark, that in all probability the single mistake was nevertheless the necessary precursor to all that has since been gained. Then it led to the study of the liturgic system and of antiquity; thus, the temporary evil corrected itself and led us to restore, not what was the use of our colonial fathers, but rather 'what was in the old time before them.'" [*Wilson's Centennial History of New York*, p. 165.]

While the prevalence of the chancel arrangement approved by Bishop Hobart was only during the last four years of his Episcopate, there are instances of it previous to 1826.

In 1795 Christ Church, Duanesburgh, New York, was erected by the Hon. James Duane. It is a small, oblong, substantial building, and retains its ancient character both as to exterior and interior appearance.

The pulpit is high against the rear wall, and below it a commodious reading desk. At the right of the pulpit is the altar, surrounded by rails, and provided with a semicircular kneeling-bench.

In Christ Church, Butternuts (now Gilbertsville), consecrated in 1818, there was an arrangement by which below the pulpit and desk appears the chancel with *two* holy tables. The architect's drawing was among the Hobart manuscripts, and it showed that these two tables were to be placed on either side of the pulpit and in the rear line of the pulpit, thus:

Table	Pulpit Desk	Table
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In a letter to the Editor Bishop Tuttle says: "In Morris when I went there, 1862, (and indeed when I left there, 1867), the old Hobart plan obtained. But both pulpit and two tables were against the eastern wall." He gives a diagram showing the arrangement:

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Table
(not used,
of wood)

Pulpit (high)
Desk

Table
(with marble top,
used for altar)

Communion or chancel rail

With the use of only one table the arrangement is practically that in Christ Church, Duanesburgh.

Miss E. J. Hughes, the daughter of the Rev. John V. Hughes, for many years rector of Christ Church, Gilbertsville, in a letter dated July 11, 1904, says:

“The two tables were in Christ Church, Gilbertsville (or Butternuts, as the village has been known at different periods by each name), in the chancel, one on each side until after A.D. 1855. I am quite sure that from the time the church here was built in 1834 by my father, the Rev. John V. Hughes, the chancel was arranged with a reading desk closely enclosed. It was entered by a door at the end like a box pew. This stood against the wall. On each side of it was a door going into the Vestry room. Then next the door a window, under the window a long narrow table made of cherry wood dark as walnut when cut up & burned three years ago to keep them from being desecrated as they had been communion tables. I never saw them placed together, but one was always brought out and placed in front of the reading desk, and covered with the fair linen cloth for the monthly communion service. I remember this being done, when I was a young girl. I can find no one who can remember the tables ever being placed together. I feel they had two to make the sides of the Church uniform. Over the desk hung a high pulpit entered from the Vestry room by a long flight of steps. This was changed in the fifties. The reading desk with a new board top is still used as an altar.”

Miss Hughes's letter shows that the style prevailed after the death of Bishop Hobart. When St. Luke's Church, Rochester, was repaired in 1836, the present arrangement of pulpit, reading desk, and altar was made under the direction of Dr. Henry J. Whitehouse, then rector, afterward the Bishop of Illinois. It is one of the few survivals of the "Hobart Chancel." Much research has failed to find two holy tables for the chancel of other churches of the period. It seems a fair conclusion that it was peculiar to the church at Butternuts, and those which were offshoots of it.

In Christ Church, Hartford, consecrated by Bishop Hobart on De-

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ember 23, 1829, during Bishop Brownell's absence in the southwest, the chancel arrangement was as follows: against the east wall, a high pulpit, with a curved flight of steps on each side; below, a little above the floor of the chancel, a long reading pew, with a prayer-book on each side and the Bible on a raised desk in the middle; and beneath this, the Altar, of good proportions, but not conspicuous. The chancel-rail enclosed the whole for three sides of a large rectangle. On one side stood the Bishop's chair, presented in 1840, and the entrance from the vestry was on the other side.

In his account of the consecration of St. Luke's Church, New York City, on Ascension Day, May 16, 1822, Bishop Hobart expresses his pleasure at the satisfactory arrangement of the chancel:

“The desk, the pulpit, and the chancel are constructed with great judgment and taste; and the chancel is so elevated in front of the former, that the congregation may see with convenience all the services performed there.” [*Journal of the Diocese of New York*, 1822, p. 16.]

The Bishop enlarges upon this theme in his notice of Grace Church, Jamaica, consecrated by him on Monday, July 14, 1822: “The Church is remarkably neat and handsome; and the chancel, the desk, and the pulpit are so conveniently arranged as to accommodate all the worshippers with a full view of the chancel. In this part of the Church, the Episcopal solemnities and some of the most interesting parochial offices are celebrated; and yet in almost all the older churches, and in many of the new ones, it is so low or otherwise placed as to be concealed from the great body of the congregation. It would be desirable that this defect should be remedied; and I am gratified to find in several of the new churches, that the chancel is elevated, and placed in full view of the congregation.” [*See p. 17.*]

This appears to be the first public utterance of Bishop Hobart upon the subject.

That a change both in the style of church buildings and chancel arrangement was thought by many necessary may be inferred from allusions in private letters and descriptions of new churches in “The Christian Journal” and other Church periodicals.

In the account of the consecration on St. Luke's Day, October 18, 1820, of Christ Church, Gardiner, Maine, a church which was built with very great care and attention to every detail, the writer says:

“The chancel window, which is very grand, the whole width being

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upwards of 14 feet, is divided by four principal mullions. These together with the quantity of wood in the sashes, arising from the small size of the diamond glass, darken the windows so as to produce an agreeable light. It is intended, we understand, to increase this effect by an ornamental screen behind the Altar on which will be inscribed the Creed, the Lord's Prayer and the Commandments. . . .

“The pulpit is placed at one corner of the recess for the chancel and the reading desk at the other ; and the floor of the chancel raised so high that when the clergyman is at the Altar he may be seen in every part of the Church.

“We have been thus minute in the description of this Church, because we wish to see a better taste as well as a more convenient arrangement prevailing in the structure of our places of worship.

“In this Church the whole congregation see the clergyman in the performance of all the sacred offices. The Altar especially is in full view. We wish this might be more generally the case and that the cumbrous reading desks which were introduced only on account of the great size of the Cathedrals might either be dispensed with in small buildings, or made so light and small, and placed in such a point of view as not to obstruct the sight of the chancel.

“We are decidedly of opinion, too, that for the country Churches especially, and we are inclined to make the remark still more extensive, the Gothic or pointed form of architecture is the most solemn and interesting.” [*The Christian Journal, January, 1821, vol. v, No. 1, p. 30.*]

The appearance of the chancel of St. John's after the alteration of 1826 is thus described in the charming reminiscences of Colonel Mines, “Felix Oldboy,” page 153 :

“In those days I used to think St. John's Chapel the handsomest of ecclesiastical edifices, and even its pulpit had a stateliness which was most impressive to the youthful mind. . . .

“In those days pulpit, reading desk, and chancel stood out conspicuously from the bare white wall of the original edifice and were encircled with a mahogany chancel rail. It was a triple affair and curious in its way. At the base stood the Altar or Communion Table of wood painted white and topped with purple velvet and two large purple cushions to hold the Prayer Books. Above this rose the reading desk, which was a pew in which at afternoon service the minis-

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ters entered clad in surplice and black silk gown respectively, and gravely shut the door and buttoned themselves in.

“The third story was the pulpit, which was on a level with the galleries and was entered by a door in the rear. I can recall vividly the delight with which I waited for the reappearance of the preacher through this door during the singing of the last verse of the hymn, and my still greater delight when it was announced by Major Jonathan Lawrence, a Revolutionary soldier and member of the Vestry, that in consequence of sudden indisposition there would be no sermon that afternoon.”

H. M. Onderdonk, in his “History of the Church in New York,” page 65, gives a fuller description: “The ground floor of this chapel is ordered in a manner similar to that of St. Paul’s; the chief difference being in the arrangement of the chancel, desk, and pulpit. In St. Paul’s, the two last stand in *front* of the chancel, while in St. John’s, they stand *behind* it.

“As the Chapel, however, was originally constructed this difference did not exist. The desk and pulpit then stood in front of the chancel, which occupied a spacious recess; the altar being against the eastern wall, and over it the great window, whose removal is noticed above. On either side of the recess, within the main walls of the building were apartments, one used for a vestry room, and the other for a Sunday School room, with corresponding apartments above, at the ends of the side galleries.

“In 1827 the walls separating these apartments from the Chapel, including the chancel recess, were demolished, and the whole space added to the body of the Church. Then the present arrangement was made, by which the desk and pulpit are behind the chancel, and the altar window being removed its space was filled by the wall, in which is inserted a door of access to the rear.

“The chancel is of serpentine form, and is raised three steps above the common floor of the Chapel. A beautifully sculptured font, of white Italian marble, stands directly in front, facing the main aisle, having represented upon it in basso relievo, the baptism of our Saviour by St. John, in the river Jordan. The altar is placed against the desk, which is of the Corinthian order having a frieze and cornice, supported by four fluted pilasters with sunken panels intervening. The pulpit is above the desk being supported by it, and a base projecting from

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the end wall of the Chapel. It is ornamented by six fluted columns sustaining the frieze and cornice, and is hung, like the desk, in purple velvet trimmings edged with gold. On either side of the pulpit is a three quarter column and pilaster with full entablature. These serve to ornament the wall by forming two recesses with an arched space between them containing a niche intended for some emblem. No emblem, however, has been placed therein, but accident has furnished one more appropriate than any other; for by the situation of the window, the shadows of the pilasters are thrown into the centre of the niche and there form a well defined CROSS."

When St. John's Chapel was again renovated in 1856, the above arrangement was altered and the chancel fitted as it stands at present, in August, 1911.

The earliest indication of a growing sentiment for a change in the arrangement of the chancel is found in the address of Bishop Onderdonk to the Convention of the Diocese in 1836.

In mentioning the consecration of Zion Church, Greene, on Monday, June 6, 1836, he says: "The chancel of which, I think it my duty to observe, comes nearer what a chancel should be than any which I had previously seen, combining, as it does, the important requisites of a sufficient height and sufficient dimensions. If there is any value in the decent and impressive solemnities of our ritual they ought not to be concealed from the people, and yet in such chancels as are usually provided in our Churches the solemn services of communion, confirmation, and ordination, are almost as effectually removed from their view as if performed behind an intervening screen." [*Journal of the Diocese of New York*, 1836, p. 25.]

The Bishop appends this note: "The floor of the chancel should be at the very least two feet higher than that of the Church; and it should be so large as to allow a perfectly easy passage between the altar and the rails, and to admit of being occupied by a number of clergy on solemn occasions." [*Journal of the Diocese of New York*, 1836, p. 25, note.]

In the same address, in noting the consecration of St. John's Church, Medina, on Tuesday, September 13, 1836, the Bishop again dwells upon the chancel: "I spoke before of the chancel of the Church at Greene as a good model for our Churches. This at Medina is, in some respects, its superior. It consists of a platform running nearly across

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the church, and raised above the level of its aisles three or four steps. The Communion table is against the centre of the wall in the rear of the platform; and in front of the platform, on the extremity, at the right of the altar is the reading desk, and on that at the left the pulpit, the three standing at the same level, and the desk and pulpit being exactly alike. The effect of this is the very proper one of presenting the altar as the chief place in the Church, and the desk and pulpit as subsidiary to it—a plan every way preferable to the so common one of making the altar a mere appendage to the desk.” [*Journal of the Diocese of New York*, 1836, p. 40.]

The reader is also referred to the annotation on Canandaigua, in connection with the letter from Davenport Phelps of March 15, 1802.

The above extracts are significant, for they prove the contention that the “Hobart Chancel” was intended to be only temporary. Bishop Hobart’s successor was an intimate friend, knew the Bishop’s plans, and carried them out in his Episcopate as far as possible.

Had the life of the third Bishop of New York been prolonged a few years, he would have known better the proper interior arrangements of Gothic churches. His plan, however, had the real merit of bringing the altar into plain view. The Butternuts plan of moving the Holy Table, on Communion Sundays, before the pulpit had the advantage of bringing the Holy Communion Table and the celebrant in sight of the communicants.

Christ Church, Bridgewater.

This town was formed from Springfield, March 24, 1797. It is in the southeast corner of Oneida County. The west branch of the Unadilla River flows through the town. While it appears to have been visited by Mr. Wetmore, Mr. Chase, and other missionaries, no regular services were held until 1817, when it became part of a missionary circuit. It does not seem ever to have had a resident priest.

The missionary in August, 1911, was the Rev. Hamilton D. B. MacNeil. He also has charge of St. George’s Church, Chadwick, and St. John’s Church, Clayville. The number of communicants, as given in the American Church Almanac for 1911, was nine.

Epaphroditus Bly.

As the town of Bridgewater adjoins Paris on the south, the Church-

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men in it worshipped at St. Paul's Church until after 1800, and Mr. Bly was a member of the first vestry of that parish, elected February 13, 1797. He does not appear to have held any town office or to have left descendants prominent in the affairs of the town.

Zion Church, Avon.

Church on Genesee River.

This town was formed as Hartford in January, 1789. Its name was changed to Avon in 1808. It is the centre town upon the northern border of Livingston County. The principal stream is Conesus Creek or outlet, a tributary of the Genesee River. The first settlement was made in 1785 by Gilbert R. Berry, Captain Thompson, Mr. Rice, and Timothy Hosmer, with their companions from Connecticut. Gilbert Berry opened a tavern in a log house near the Genesee, and established a rope ferry. Dr. Hosmer was a firm and consistent Churchman. After the school-house was built, he gathered his neighbours there on Sunday for a service. He also read such sermons as he could obtain. He had been a surgeon in the Continental Army, and highly regarded for his skill. Partly love of adventure, and partly a desire to be relieved of his large practice, brought him to the wilderness to make a new home. He welcomed the Rev. Mr. Chase most cordially in 1798, and gladly coöperated with him in organizing a parish. The dearth of clergymen was a bar to any real progress, and the judge continued his faithful lay services.

This new settlement was the limit of Mr. Chase's missionary journey. There was then, he informs us, "no road to the West except an Indian trail through the Tonewanta plains uninhabited even to the Niagara River." What other clergymen visited the town until 1817 is uncertain.

In 1817 Zion Church was built near the school-house where the first lay services in the western part of the state were held. The Rev. Lewis P. Bayard, rector of St. Michael's Church, Geneseo, reports in 1827 to the Convention of the Diocese:

"The Rector of the Parish has performed divine service on the evening of Sundays, at Avon, ten miles distant from Geneseo, and at Williamsburgh, eight miles distant. At the former of these places, there are several families belonging to our Church, who are very zealous for its support, and a prospect is afforded, at no very distant day,

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of a flourishing congregation, this being a place of considerable resort, on account of its mineral springs.’’

In August, 1911, the parish was vacant. The American Church Almanac for 1911 records one hundred and five communicants.

The Wetmore Memorandums.

The importance of the Memorandums of Mr. Wetmore can hardly be overestimated. They present us with a conspectus of the work of the Church in the State of New York at the close of the year 1800.

The above annotations and those on the Parochial Reports of September and October, 1804, which will be found in Volume III, taken together, give not only notes on the persons mentioned, but form a concise history of the parishes existing in 1800 from the days of their beginning to August, 1911.

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Our only Lesson is to learn to suffer;
And he who knows not that, was born for Nothing.”*

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God is working His purpose out, and the time is drawing near—
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters
cover the sea.*

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Vainly we hope for the harvest, till God gives life to the seed;
Yet nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters
cover the sea."* A. C. Ainger.

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